IEWS FROM IRELAND.

Captain G. Nisholson, a retired military roun, has hitherto passed as an inoffensive, if note a well-meaning man, in his sequesteed ledge, at Glenmore. The Captain is one of the Nicholsons of Balrath. No family levelled more roof-trees, ruined more home, or broke more hearts within the confines of Lainster than the Nicholsons. Captain Nicholson owns a small property at Horath, in the Parish of Kilber, in Lower Meath. On this property there lived two tenants, one of them a widow, with six young children, whose husband recently met with a tragic death; the other was an old, respected member of a most respected family, and has gone to a land where no tyrant's parsecution can reach him. Writs were recently served for a year's rent, the hanging gale being included, on the widow, whose and bereavement might well have called for some consideration, and also on the other tenant, who literally lay upon his deathboth cases the rent was exorbitantly high. It was raised to its present figure about thirty years ago, and since that time the tenants have paid, in excessive rent, more than ought to have purchased the feesimple of the holdings. The sleek humanitarian offered a paltry reduction of 10 per cent., which, of course, was not accepted, being only a bitter mockery, and utterly inadequate to the merits of the

As a set-off against sundry absurd declarations of opinion of Grand Juries on matters beyond their peculiar ken,—the Cork City Grand Jury, on March 20, voted in favor of a restoration to Ireland of its native Parliament. Their belief was that such a measure of relief would not tend towards separation from England, but would strengthen and consolidate the Imperial connection. That is common sense. The substitution of the union of sympathy and self-interest for that of force, the replacement of an artificial bond by a natural tie, must always be a closer knitting together, and not a weakening of alliance. The Protestants on this Grand Jury, intimated, proposed, acconded, and supported this resolution. They do not seem to be so traculently persecuted by the Catholic majority as their cockney brethren would fain make the world swallow.

The Rev. Michael Delay, P. P., St. Mary's, Enniskean, made an appeal to his parishioners and Protestant neighbors, on behalf of the distressed peasantry in the West, on St. Patrick's Day, and within five days, 287 sacks of potatoes, weighing 28 tons, 14 cwt., as per railway invoice, were Jaded at the Ballineen station, and forwarded to Queenstown. Those who were unable to give potatoes, contributed

forwarded to Queenstown. Those who were unable to give potatoes, contributed money, amounting to £1 7s.

1882, by his landlord, Mr. A. E. Hickson. Mr. O'Neill, who is a respectable and highly popular Protestant farmer, held the farm referred to, which contains about 160 English acres, at a yearly rent of £160. About two-thirds of this land is wet and marshy, and the tenant failing to now the English acres, at a yearly rent of £160. About two-thirds of this land is wet and two police have been posted in the farm, and it is only a few days ago that the tenant of £28. The people of the neighborhood having got intimation of this, assembled on the following day, as stated above. Another demonstration is expected for the purpose of sowing the crops.

Tipperary.

On March 20, the tenantry on the Croker property at Ballinagarde, Cahir, and elsewhere, held a meeting, under the presidency of Mr. Finucane, M. P., and resolved to demand 40 per cent. reduction on the present rents for those whose rents have hitherto been unreduced, and 25 per cent. for those who hold judicial leases.

Clare.

10

大き

Great distress prevails in Kildysart and the surrounding districts among the labor-ing classes and small farmers. The Boards

Monaghan

the service of ejectment processes, were released. A triumphal procession was organized, and met the released men at the jail. The procession was greatly augmented by the crowd which had collected in Beragh and Six mile-cross, and at the latter place there could not have been less than ten thousand persons, a great part of whom were decorated with resettes, ribbons and shamrocks. Great enthusiasm was manifested outside of Beragh. The procession was met by the Pomeroy Brass Band, which discoursed national music. The roads leading to Carrickmore were spanned by green arches, and a great display of fireworks took place at night.

Galway.

per cent., which, of course, was not accepted, being only a bitter mockery, and utterly inadequate to the merits of the case.

Louth.

The Most Hev. Dr. McG-ttigan, has appointed the Rev. Thomas Tasffe, C.C., Dundalk, to be parish priest at Tullyallen, vacant by the recent death of the Rev. James Moonan, P. P. Father Tasffe is brother of the respected and patriotic parish priest of Collon, the Rev. George Tasffe, P. P.

Cork.

A great popular demonstration took place in Kinsale, on March 24th, in celebration of the Nationalist victories at the Poor-law elections. Bands paraded the atreets, and cheers were repeatedly given for the National leaders.

As a set-off against sundry absurd declarations of opinion of Grand Juries on matters beyond their peculiar ken,—the Cork City Grand Jury, on March 20.

Oue of the most beautiful features of Morey, amounting to £17s.

Kerry.

On March 24th, a great concourse of people, with ploughs and horses, assembled at Ballybeggan, and ploughed as ix acre field in a couple of hours for Mr. Timothy O'Neill, who was evicted on the 10th May, 1882, by his landlord, Mr. A. E. Hickson.

ins nose is an embiazoned signal, proclaiming the fact to every new comer.

The explanation is this: The alcohol increases the action of the heart and arteries about one fifth, thus driving the blood to the surface faster than the veins can bring it back. Hence the countless capillaries,

Says the Medical Reporter: "It is a medical fact that as the influence of alcohol reddens the dram drinker's nose, ing classes and small farmers. The Boards of Guardians are doing all in their power to cope with it, but it is feared the financial condition of the Unions will prevent them from adopting remedial measures by which to meet the state of things.

Waterford.

If proof were wanted of numerous acts of kindness and thoughtful benevolence of the Rev. J. Lorg, Pastor of Clashmore, one, among many, may be recited. Inquiries was made by him as to the whats of several persons in and around Clashmore, which were no sooner done than he purchased some tons of coal, and had it distributed by his own servants and with his own horse and wagon.

Monaghan.

is apt to take the lead in the process of morbid action."

Nothing so suddenly obstructs the perspiration as sudden transitions from heat to cold. Heat rarifies the blood, quickens the circulation and increases the perspiration. Monaghan.

On March 25, a force of 150 police proceeded to the locality of Scotstown to protect the sheriff in carrying out evictions on Mr. Hamilton's property. On the way they found the road obstructed by huge stones and trunks of trees, and on arriving at the place were met by 700 or 800 people. Stones were thrown, and the police charged the crowd several times, and a number of men were injured on both sides. Mr. Hamilton, R. M., was present.

Tyrone.

On March 22, ten of the men who were confined in Omagh Jail, for their connection with the riots at Carrickmore, where the police and bailiff; were obstructed in the process of morbid action."

Nothing so sudden transitions from heat to cold. Heat rarifies the blood quickens the circulation and increases the perspiration, but when these are suddenly checked the consequences must be bad. The most common cause of disease is soft that the real in the process of Though its folis are in the deat; For its fame on brightest pages, Penned by poets and by sages. Stall go sounding down the ages—Furl its folds though now we must. Furl the banner, softly, slowly, Treat it gently—It is holy—For it droops above the dead. The most common cause of disease is obstructed perspiration, or what commonly goes by the name of catching cold. Coughs, colds, sore throat, etc., if attended to in time are easily subdued, but if allowed to run their own course, prove the fore-runner of more dangerous disease. Nine tenths of the consumptives date the reflection from a neglected cold, and the diseases that are caused by wet

feet, damp clothing, or exposure are more numerous than are generally supposed. One of the most efficacious medicines for all diseases of the throat and lungs is Bickle's Anti-Consumptive Syrup. It promotes a free and easy expectoration, which frees the lungs from viscid phlegm by changing the secretions from a diseased to a healthy state.

Years ago, Edgar Allan Poe, in his essay on the poetic principle, struck a heavy blow at a literary coterie of Boston, the members of which arrogated to themselves the sole right of dealing in the "divine afflatus." And, indeed, in our own day we have so-called poetic monopolists who would fain crush out every daring aspir ant seeking yearly dividends in poetic companies outside of a particular circle. In my opinion, much of the verse that now finds its way into current magazines is nothing else than poetic trash—mental debris—marked by neither inspiration nor instinct.

But this cannot be said of the poems of Rev. Abram J. Ryan. While his verse shows little mark of finish, you feel within it a pulse that beats straight from the heart of the writer—a pulse warm, sanctified and strong. It would be difficult to find a more brautiful poem than the "Song of the Mystic," which greets you from the first page. It creates in the heart that longing for something purer and holier than earth can give—which Edgar Poe says is the first and highest element of true poetry.

In the "Valley of Silence" the poet dreams his heart in song:

In the hush of the valley of silence
I dream all the songs that I sing;
And the music finate down the dim valley,
Till each finds a word for a wing.
That to hearts, like the dove of the Deluge,
A message of peace they may bring.

But far on the deep there are b'llow4
That never shall break on the base is
And I have heard songs in the stience
That never shall first into speech;
And I have hald dreams in the valley
Too lotty for language to reach.

And I have seen thoughts in the valley,—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces,—
Their footsteps can scarcely be heard;
They pass through the valley, like virgins
Too pure for the touch of a word.

t lieth star between mountains And God and His augels are there: And one is the dark mount of Sorrow And one,—the bright mountain of Prayer!

And one,—the bright mountain of Prayer:

But, perhaps, the poem which attracted
most widespread attention when it first
appeared was "The Conquered Banner,"
Without discussing the moral right of the
South to secede, or the justice of their
cause, we cannot but admire the heroic
bravery that was displayed by the boys in
grey, while North and South were engaged
in deadly combat. Full of the fiery
and intense patriotism of the South,
Father Ryan, in this beautiful poem,
voices the wail of sorrow that went up
from the heart of a brave people crushed
in a heroic struggle: in a heroic struggle :-

Furl that banner, for 'tis weary;
Raund its staff 'tis drooping dreary;
Furl it, fold it—it is bast:
For there's not a man to wave it,
And there's not a soul to save it,
And there's not no left to lave it,
In the bood which becoes gave it;
And its fose may soon and brave it;
Furl it, hide it—let it rest.

Take that banne' down—'tis tattered; Broken as its s'aff and shattered; And the valiant hosts are scattered, Over whom it fi sated high.
On' 'tis hard for us to fold it—
Hard to think there's none to ho dit; Hard that those who once unroiled it
Now must furlit with a sigh.

Furithat bunner—farl it sadly;
Once ten thousand halled it gladly,
And ten thousand wildly, madly
Swore it snould forever wave;
Swore tast foeman's aword should never
Hearts like theirs entwined dissever,
Till that #14 should float forever
O'er their freedom, or their grave!

Furlit! for the hands that grasped it, And the hearts that foodly clasped it, Coli and dead are lying low; And that banner—it is trailing! While around it sounds the wailing Of its people in their woe.

For though conquered, they adore it! Love the cold dead hands that bore it! Weep for those who fell before it! Pardon those who trailed and tore it, But, oh! widly they dep ore it, Now who furl and foil it so.

WE SHOULD BLOT OUT DISEASE

a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup. Those who are in the "Asthma Furnace" should lose no time in obtaining relief by the use of "The Rosingweed Tar Mixture;" but do not use the medicine unless you will follow all the directions "to the letter."

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perience and sections.

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PASSION SUNDAY.

PASSIOM SUNDAY.

"The blood of Jesus Christ His Son cleanieth us from all sin."—I. E., St. John i., 7.

We all know, my dear brethren, that when a man is born into the world, he is born unclean that he is not fit to associate with the sons of God and heirs of the kingdom of heaven. He is then so unclean that he can never be anything but an outcast from God until he is made clean.

Is there any in which he can be made clean? Yes, for when he is baptized he is made a new creature, he is cleansed from the stain of original sin, made a child of God and heir of the kingdom of heaven. He is then so pure and holy that if he die immediately he will go, to a certainty, straight to heaven. For baptism applies the blood of Christ to his soul and he is become truly clean. But suppose he does not die immediately after baptism, how is it with him then? If he keep his baptismal innocence, so far as never to commit a mortal sin, he still has a right to go to heaven. He can then demand of God permission to enter heaven.

Can he bowever, demand this per-

then demand of deapers.

Can he, however, demand this permission to enter heaven immediately after his death when he does die? That

after his death when he does die? That depends entirely upon his contrition at the moment of death. If he is not so sorry for all his sins that his contrition is perfect, then he can't enter heaven immediately, but must go to purgatory to be made perfectly pure, so that he can be taken into heaven.

I have said that baptism applies the blood of Christ to the soul and makes man pure and innocent. Now, baptism is a sacrament. It is the first one and is is a secrament. It is the first one and is necessary to salvation. Without it no man can enter heaven, nor even purgatory, for the purgatorial state is the first and lowest state of blessed and holy souls who must go to heaven in the end. But the blood of Christ is applied to the soul of man in other ways, although baptism must come in in the first place. In what other ways is the blood of Christ applied?

Christ applied?

First, by the Sacrifice of the Mass. For by the Mass we repair our sins, get grace to keep from sin, and make our purgatory shorter in consequence. He who hears Mass daily makes the best prayer that a man can make and he is more certain to have his prayer answered He also helps the living and the dead, and brings down upon himself and his own special and great graces from God. He must be in a state of grace, however to enjoy these privileges.

He must be in a state of grace, however to enjoy these privileges.

Secondly, the blood of Christ is applied to our souls by the Sacrament of Penance. Men defile their souls by sin, by mortal sin after baptism. He who receive the Sacrament of Penance worthily, the is, with true sorrow, for all mortal sin with a firm determination to lead a goo life and repair the wrong he has don't that man receives again the grace of God that restores his soul to eternilife.

life.

Thirdly, in Holy Communion we receive the Body and Blood, of our Lot Jesus Christ in a hidden manner, but deed and in truth. The consecrate Host is the Eternal and Ever Living Go. Host is the Eternal and Ever Living & Himself. You know, my dear brethre the strength of this divine food. He it gives new energy to the soul, destro the power of concupiscence, banishes at least weakens temptation, always ging us the grace to hold our own again the world, the flesh and the devil. A

union once a year! But there is one thing that ought to said here. A Catholic ought never consider as useless, or as almost useles any one of the Sacraments. This to any one of the Sacraments. This tanny do as regards confession. The underrate it. They think, therefore is no good unless they receive commution every time they go to confession. Now this is a grave error. One is obliged to go to communion every time goes to confession. Those who came go to Mass nor communion on according their business or employment or we keeping them away, can at least go confession very often during the year all such any one has to do is to step it the rector's house, make his confession do not work again. If he but man arrangement with some one of an arrangement with some one of priests he can always be heard at on

priests he can always be heard at or
But what is the good of this if I or
go to communion? You, a Cath
with the true faith in your heart,
such a question! Remember, th
that confession, alone, applies the pr
ious blood to your soul, for it is a sament. Because it is a sacrament it
stores the spiritual strength and life
giving grace to the soul, grace the
eternal in its nature and that one m
take to heaven with him, if he get th
It not only purifies the soul from mo
and venial sin also, but it makes
better still, even when he has no ac
sin to confess. ain to confess.

sin to confess.

For God's sake, for your own as sake, dear brethren, do not under this great sacrament that always mus morally certain we are good ento receive Holy Communion. This plies the Precious Blood to our a every time we go to confession. Do look lightly upon any means of get such good for the soul. Do not fa use it many times for itself alone. as the text tells us, "the blood of J Christ His Son cleanseth us" even "all sin," and we know it is a great honor to God to neglect this sacran which is especially given for the pur of cleansing our souls.

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