

SPANISH JOHN.

BEING A MEMOIR NOW FIRST PUBLISHED IN COMPLETE FORM OF THE LIFE AND ADVENTURES OF COLONEL JOHN DONNELL...

BY WILLIAM MEHRENS.

"Then I lost control of myself. 'Take that, you Red Fox!' I shouted, and, raising myself, I struck Colin Dearg McKenize above the breastbone, so that he went down under my hand like an ox that is killed. With my pistol-hand I knocked over the only light, and jumped for the door, shouting, 'Fraoch Eilean!' and before they could recover, I had passed out under the words of my men.

BRINGING BACK THE PRIEST.

"'You're a fine fellow, a fine fellow, you're a fine fellow,' he said, very pointedly, 'and sometimes I'll be a friend of yours!'" "He is, sir," I answered, mightily calm.

TO BE CONTINUED.

COVERED HIMSELF AND ENTERED WITH PERFECT ASSURANCE, GREETING THE COMPANY...

covered himself and entered with perfect assurance, greeting the company, all of whom evidently knew him, calling him 'Graeme,' as usual. Mr. first impulse was to seize and denounce him before them all, but Father O'Rourke's hand was on me under the table, and I reflected that my mission from the Duke not being yet at an end, I was still bound in my word; so I managed to conceal my feelings, and when he was introduced I bowed as if I had never seen him before, which he returned as graciously as a fox.

ZEALOUS REVENGE MAN, WHOM HE SUSPECTED OF PLEASURING.

zealous revenge man, whom he suspected of pleasuring. The starting-point of his simplicity are characteristic as they are humorous and volubrious. Unique in his own way was the owner of well Murty O'Madden. He was in possession of a comfortable farm left him by his father; but everything seemed to go wrong with him somehow. He was behind hand with his work, and, at the time our story opens, the wrong end of his affairs seemed to be going rapidly forward. This did not trouble him; he was an idealist, a day-dreamer, and rather fond of terrorizing. This latter proclivity he cultivated with amazing success. He could talk by the hour on methods—good, bad and indifferent—of farming, and was the exponent of many schemes for improving and simplifying land cultivation.

MADE A SHORT WORK OF ALL PAPIST RECALTRANTS.

made a short work of all Papist recaltrants, and proceeded accordingly. The lieutenant in charge of a company had on the previous day deliberately shot a poor old man from whom they could not obtain information—the yeomen's 'Bauria' being as intelligible to the peasant as his Gaelic was to them. Little wonder, then, that gentle Bride Moran should tremble at passing events, bitterly cursing the laws which countenanced such conduct on the part of the military. Like a true daughter of Erin, she parroted its varying moods—some minute laughing at Murty's 'idays,' the next clinging to him in terror, as he wrathfully bewailed his impotence to deliver his country from such tyranny.

ALMOST INCREDIBLE IN A MAN OF HIS EASY-GOING TEMPERAMENT.

almost incredible in a man of his easy-going temperament he decided upon a course of action. In such circumstances the true leader's strength of character asserts itself. The men readily—nay, eagerly—obeyed him. The road by which the yeomen must return lay between two hills, and was bordered on one side by thick clumps of fuzee and on the other by a plantation of fir trees. In a by-road near where the main road entered the hill, O'Madden posted a part of his force with necessary instructions, and where the road emerged from its flanking shelter he stationed a similar force to oppose the yeomen in front. The remainder, with O'Madden at their head, lay in wait in the fir plantation. The only road left unguarded was the boreen leading down to the bog of Foonah. This disposition was effected with marvelous celerity, and there was nothing to show that any hostility would be shown by the peasantry. Aodh McMahon was, as the saying is, very much in evidence during the manoeuvres, sometimes aiding, but often impeding the efforts of the others. Nothing could dissuade him from his resolve to attack the yeomen himself, thereby giving the signal for attack to the men lying in ambush.

IMMENSE MULTITUDE OF PERSONS, WHO WERE ATTRACTED TO HIM BY THE MIRACLES WHICH HE WROUGHT AND THE WORDS OF SALVATION WHICH HE SPOKE.

immense multitude of persons, who were attracted to him by the miracles which he wrought and the words of salvation which he spoke. Seeing the people had no food, he multiplied five loaves and two fishes to such an extent as to supply the want of five thousand men, besides women and children. 'Our Lord considered the present a favorable occasion for speaking of the Sacrament of His Body and Blood, which was to be distributed, not to a few thousands, but to millions of souls; not in one place, but everywhere; not at one time, but all days to the end of the world. 'I am,' He says to His hearers, 'the Bread of Life. Your fathers did eat manna of the desert and died. 'I am the Living Bread which came from heaven. If any man eat of this Bread he shall live forever, and the bread which I will give is my flesh for the life of the world.' The Jews, therefore, disputed among themselves, saying: 'How can this Man give us His flesh to eat?' Then Jesus said unto them: 'Amen, amen, I say unto you: Unless ye eat of the flesh of the Son of Man and drink His Blood, ye shall not have life in you. He that eateth My Flesh and drinketh My Blood has everlasting life, and I will raise him up on the last day. For My Flesh is meat, indeed.' 'If you had been among the number of our Saviour's hearers on that occasion would you not have been irresistibly led by the noble simplicity of His words to understand Him as speaking truly of His Body and Blood? For His language is not susceptible of any other interpretation. 'When our Saviour says to the Jews: 'Your fathers did eat manna and died, and he that eateth this (Eucharist) Bread shall live forever,' His evidently wishes to affirm the superiority of the food which He would give over the manna by which the children of Israel were nourished. 'Now, if the Eucharist were merely commemorative bread and wine, instead of being superior, it would really be inferior to the manna, for the manna was supernatural, heavenly, miraculous food, while bread and wine are a natural, earthly food. 'But the best of the most reliable interpreters of our Saviour's words are certainly the multitudes and the disciples who were listening to Him. They all understood the import of His language precisely as it is explained by the Catholic Church. They believed that our Lord spoke literally of His Body and Blood. The Evangelist tells us that the Jews disputed among themselves, saying: 'How can this Man give us His flesh to eat? And even His disciples, though avoiding the disrespectful language of the multitude, gave expression to their doubt in this milder form: 'This saying is hard and who can hear it?' So much were they shocked at our Saviour's promise that 'after this my flesh and blood will be taken and eaten of my disciples with bread and wine as with Him.' They evidently implied by their words and conduct that they understood Jesus to have spoken literally of His flesh, for had they interpreted His words in a figurative sense it would not have been a hard saying, nor have led them to abandon their Master. 'When our Saviour beheld the Jews and many of His disciples abandoning Him, turning to the chosen twelve, he said, feelingly to them: 'Will ye also go away?' And Simon Peter answered Him: 'Lord, to whom shall we go? Thou hast the words of Eternal Life. You, my dear reader, must also take your choice. Will you reply with the Jews or with the disciples of little faith or with Peter? Ah! let some say with the unbelieving Jews: 'How can this man give us His flesh to eat?' Let others say with the unbelieving disciples: 'This is a hard saying. Who can hear it?' But do you say with Peter: 'Lord, to whom shall we go? Thou hast the words of eternal life. 'So far have I dwelt on the words of the promise. I shall now proceed to the words of the institution, which are given in almost the same expression by St. Matthew, St. Mark and St. Luke. In the Gospel according to St. Matthew we read the following narrative: 'And while they were at supper Jesus took bread and blessed and broke it and gave to His disciples and said: 'Drink ye all of this, for this is My Blood of the New Testament, which shall be shed for many unto remission of sins.' 'I beg to recall to mind the former text relative to the promise and to compare it with this. How admirably they fit together—like two links in a chain. How faithfully has Jesus fulfilled the promise which He made. Could any idea be expressed in clearer terms than these? 'This is My Body; this is My Blood.' 'You tell me it is a mystery above your comprehension. A mystery, indeed. A religion that rejects a revealed truth because it is incomprehensible contains in itself the seeds of dissolution and will end in rationalism. Is not everything around us a mystery? Are we not a mystery to ourselves? Explain to me how the blood circulates in your veins; how the soul animates and permeates the whole body; how the hand moves at the will of the soul. Explain to me the mystery of life and death. 'Is not the Scripture full of incomprehensible mysteries? Do you not believe in the Trinity, a mystery not only above, but apparently contrary to No Breakfast Table complete without EPP'S'S An admirable food, with all its natural qualities intact, fitted to build up and maintain robust health and to resist winter's extreme cold. It is a valuable diet for children. COCOA The Most Nutritious and Economical.

REASON? DO YOU NOT ADMIT THAT THE HELPLESS INFANT OF BETHLEHEM WAS GOD?

reason? Do you not admit that the helpless infant of Bethlehem was God? I am why rationalists, who admit above their reason, reject Presence, but that Bible shall reject it to me incoherence. 'Let St. Paul be our first. Represent yourself as a member of the primitive congregation at Corinth. About fifteen years ago Matthew wrote his Gospel. A reading from the Apostle is given in the following benediction which is not the Communion of the Christ? And the bread of our Lord that was delivered to you, that the Lord on the night in which He was taken, bread and giving thank and said: 'Take and eat, My Body which shall be delivered for you. This do for the commemoration of Me. In like manner, also, the chalice of the covenant in My Blood. Now, if you shall read this bread as often as ye shall read the commemoration of Me, for ye shall eat this bread and the cup ye shall show the Lord until He comes. Whoever shall eat this Bread shall be guilty of the Body of the Lord.' But that Bread and drink of the Body of the Lord, not discernment to himself, not discernment to the Body of the Lord. 'Why is it that so many brethren who profess the name, deny the Real Presence in the Blessed Eucharist because they see any ambiguity in the words of St. Paul's Epistle? They must acknowledge the clarity as clear and plain as words can make them. But because they cannot comprehend it, they then the mercy of God to be men's little yardstick? I might not be permitted to do what we can sanction to a son? Is it a thing to be declared false because we cannot understand it? Does it not abound with the most miracles? Does it not say created the heavens and the flat of His will? Do hold this world in the midst. Does He not transform a grass to grain for the nourishment of the human race? Is not the yellow transubstantiation less wonderful because occurring in the world or not rain down manna on the desert for forty years in which He not with five barley two fishes feed five thousand sides women and children not change the rivers in Egypt and change water into the marriage feast of Cana? 'Do you not believe in a mystery that is not on reason, but apparently contrary to reason? Do you not believe in the incarnation, which declares the helplessness of Bethlehem of God and True God of Truth. 'Is not everything auditory, and are we not a mystery to ourselves? You cannot explain the soul, which is a simple without length, or bread, or permeates and animates body. You cannot explain blood circulates in our veins; how the hand moves at the will of the soul; how the matter world dwell abundantly in mystery cannot solve. 'If man were to have to a century ago that the date came when their children were expelled by steam over the rate of forty or sixty years they would have considered. If he would have that steamships would pull the oceans they would have his face. When the quest boats by steam was counted than half a century ago, these same men were to fathers sixty years ago and homes would be lighted by that lightning of the chained to our city draw them with great strength our streets, they would be by a smile of incredulity. 'If it were told to the their friends in a

When we reached Portree, we went into a tavern to obtain refreshment after our march of twenty miles, and desired the landlord to fetch us something to drink. Upon this he informed as there were gentlemen in the next room who would like to have the pleasure of our company if we thought proper to indulge them. I inquired their names, and, on hearing them, desired him to present our compliments and we would join their party.

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