THE TRUE WITNESS AND CATHOLIC CHRONICLE. JULY 9, 1875.

"Thou lovest their braggart poetry, and villainous antiquities; and art known to keep in thy train a scoundrel harper, who sings thee to sleep at night with falles of burnings and rapine, done by their outlaw Chiefs upon the henest subjects of the

S

crown."" "I'confessimy fault, my lord. I love sweet music." "Thou hast even been heard at times," continued the earl, " to sing a verse of their howling ditties in

the very precincts of the castle." "Nay, nay, good father," cried the knight," if you will impute my tuneful voice as treasonous, blame natura and not me, for I had it other. I con-fess myself guilty in that point also i There is a rebol melody in my voice that I cannot well be rid.

"Ay, baater, banter, villaid," said the Lord De-uty. "I tell thee, in a word, to treasure up what puty. I have said, nor presume so far upon thy loyal deeds to excuse disloyal words. Princes are jealous of a smile. Thou must bear in mind that it is a conquered race thou hast to deal withal, and add a ferule to the rod of government."

"I shall learn, my lord, I hope, as aptly as my predecessors. Ere I am twice Lord Deputy, I shall amend.".....

"And now," said the earl, " to thy chamber, and prepare to meet the Geraldine at evening. In a tew days he makes formal submission to the King, before the Lords of Council at Kilmainham Castle; and to-night he must here be entertained as becomes a Geraldine of his birth and breeding. Farewell." Spirited, lively, and yet filled with generous af-

fections, the young knight was no less calculated to attract admiration in the hall than in the field. He was early at the festival, and met the Geraldine in his father's presence. The latter was a smart, stontbuilt man, with a brow that spoke of many dangers braved, and difficulties withstood, if not overcome. Unaccustomed to the polished raillery of a court, the stubborn chief was somewhat disposed at first to be offended with Sir Ulick, who addressed him in a tone of ironical reproof, and upbraided him in eloquent terms with the unreasonableness and selftishness of his withholding from the conquerors, possessions and immunities which he and his ancestors had now so long enjoyed, and which it was but fair that they should yield at. least to those poorer adventurers, whose services the Tudors had no other means of rewarding "Did the Geraldine, or his confederates, consider what the Tudors owed those men, to whom they were indebted for the subjugation of so large a province? and would they be so ungenerous as to withhold from the sovereign the means of recompensing so palpable a public service, &c."

The Geraldine, who did not understand irony, was observed two or three times to bend his brows upon the youth, but had his ire removed by some gracious turn in the harangue, introduced with timely promptitude. The hall of the festival was now thrown open; and Sir Ulick, standing at the further end, summoned to his side his favorite attendant, Thomas Butler, from whom he inquired the names and quality of such guests as, in entering, had attracted his attention.

"I pray thee, gentle Thomas," said Sir Ulick. "what man is that with a cast in his right eye, and a coolun as thick and as bushy as a fox's tail, and as carroty-red withal; and a sword that seems at deadly feud with its owner's calves?"

"Who? he, my lord? That is O'Carroll, who thrashed MacMorrough, at the Boyne, for burning his cousin's castle, and piking his children in the bog l"

"And who is she who hangs upon his arm ?" "His daughter Nell, my lord, who eat the tip of MacMorrough's liver, with a flaggon of wine, for dinner, on the day after the battle."

"Sweet creature! And that round, short, fleshy merry little man, with his chain ?" "That is the mayor, my lord."

"And the lofty lady who comes after, like a

grenadier behind a drummer ?" "The lady mayoress, my lord, who took her hus-

band upon her shoulders, and ran off with him to the city, when he would fain have fought, singlehanded, with an enormous O'Toole, whe set upon them as they were taking a morning walk to Cullenswood."

"Her statue stood him in good stead. And who are they who follow close behind ?" ~ " Burke of Clanricard, and O'Moore, who hanged and quartered the four widows in Offally, for speak. ing against the cosherings on the poor."

A PAGE OF IRISH HISTORY.

" THE CLAN OF MACCAURA."

The MacCarthys of Gleonacroim. By D. MacCarthy (Glas). Wm. Pollard, 58 North street, Exeter.

This book is an interesting and useful contribution to our genealogical literature. Though it professes to treat in the Clan MacCarthy of one sept only, namely, that of Gleanacroim, still it gives inonly hamely that it createroim, suit it gives in-cidentally, a great loal of information with regard to the other septs and to the remarkable characters of the clan; but if it did nothing more than clear up the genealogy of the MacOarthys of Glenacroim, which, notwithstanding the efforts of some of the best of our genealogists had been long some of the best of our genealogists, had been long and, in long generations after; Donal MacFinnin, involved in obscurity and confusion; it would have the heroic defender of the pridge of Slane at the done good service, and for that alone, would have Boyne. The descent from Donal of Slane to the been entitled to a hearty welcome. The late Dr. present day is complete, but between him and Der-O'Donovan, who had few equals as an Irish antiquary and genealogist, has left us in the appendix generations given. to the third volume of his edition of the Four Masters, a pedigree of the MacCarthys, of Gleanacroim, Notwithstanding his great research and ability it is not going too far to say of this particular pedigree that it is confused, unconnected, fragmentary, and erroneous, and yet he had all the sources, of information possessed by the present author, except one, which one, however, is of the most important character. He had the genealogies of Mac-Firbis, the Carew Pedigrees in the Lambeth Library the pedigrees of Collins of Moyross, and also the one drawn up by the heralds for MucCarthy Reagh on ly belonged to the Knights Templars. It was afterhis emigration to France; but he wanted one, which

is supplied in the present book, which renders every thing easy and intelligible, and the authenticity of pedigree referred to is that drawn in 1715 for Cormac (Glas) by the Athlone herald, and fortunately discovered by the author. The first generations of the Clan Carthy present

no difficulties. Besides various early offshoots, the clan divided into two great lines-namely, that of MacCarthy More and that of MacCarthy Reagh. The sept of MacCarthy More, now extinct in the male line, was subdivided into that of MacCarthy More and the MacCarthys of Muskerry, who were afterwards ennobled, under the title of Clancarthy. This family is now extinct, but they had a junior branch, styled the MacCarthys of Carrignavar, who are still extant, and the head of whom is chief of his name. From the Muskerry MacCarthys' sprang also other branches-namely those of Lyrdane, Mourne, and of Ballea. It is, however, from the other great line, that of MacCarthy Reagh that the Gleanacroim family have come, and there is no difficulty in their pedigree until we meet with the voids and losses occasioned by the wars of the seventeenth century. In this century, Tadg-an-Duna I. and Dermod MacCarthy, brothers, represented the line of Gleanacroim. The former was Lord of Gleanacroim, and the latter possessed Togher Castle | themselves registered as Protestants in order to save and between five and six thousand acres. They were both "out" in '41, and the lands of both were taken possession of by the usurping powers. Tadgan-Duna I. had two sons-namely, Tadg-an-Fhorsa II. and Jeremy, Tadg-an-Fhorsa II., after the death of his father, got a decree of "innocence" from the Court of Claims, but still never received the patri-monial property; and his son and successor, Tadgan-Duna II. was, therefore, but che nominal or titu-lar Lord of Gleanacroim. But Jeremy, his father's brother, had more success, for this Jercmy MacCarthy, by an act of grace on the part of the Crown in 1684, was restored to the confiscated property of his uncle Dermod, which was Togher Castle and its lands. Now, the difficulty of the pedigree existed with regard to Tadg-an-Duna II, and to this restored Jeremy MacCarthy. Dr. O'Donovan supposed that the present MacCarthys derive from Tadg-an-Duna II., which is not the fact, as shown by MacCarthy (Glas). Tadg-an-Duna II. had but two cons-one of weak mind, who died a few years after himself; the other was a captain in the French service--"Jacques MacCarthy Dooney, Captaine," who fell in 1693 it is supposed at the battle of Landen. Regarding the Jeremy MacCarthy, who was restored to Togher, O'Donovan acknowledges that he could find no ac-

an's account of Cormac (Glas), as far as the descents

second son of the Count was the Abbe MacCarthy, ary of his birth to approach without making some It is to be regretted that our author did not give the effort hewever inadequate, to signalize to the whole descent of this family to the present day. The present Count MacCarthy Reagh is the principal of the clan, and is a Catholic.

We have also in the appendix a short notice of the MacCarthys MacFinnin; and all our regret is. that it is so short. This branch of the MacCarthys, located in Ardtully Castle, near Kenmare; derive their descent from Dermod of Tralee, who was the younger son of Donal Roe. Prince of Desmond. This family lost their property in the Williamite confiscations. The most remarkable members of it were Dermod of Tralse stain by Maurice, fourth Lord Kerry, on the bench of justice, before the judge mod of Tralee, there are but a few of the many

Among the remaining MacCarthy families trated of in this book is one with a curious Irish titlenamely, the MucCarthys of Mourne Abbey. The head of this family was called the Master of Mourne, or, as the Irish styled him, "Maister-na-Mona," We know of no similar title in any Irish family excepting one, and that was the family of Browne of Camus, the head of which was called "the Master of Awney." In Scotland the eldest sons of barons are called "Masters." Sir Cormac MacTadg received a grant of the Preceptory of Mourne, which formerwards bestowed on the Knights of St. John of Jerusalem, and was finally suppressed at the Reformation. Sir Cormac conveyed this Preceptory and its lands which cannot be questioned, as it is official. The to his illegitimate son, Donagh MacCormac. This gentleman was the first " Maister-na-Mona," and the head of the MucCarthys of Mourne Abbey and Courtbrack. The lust "Maister-na-Mona," Eugene Mac-Carthy, died in 1790, and was buried in Kilcrea Abbey. Colonel Beamish is the present proprietor of Mourne Abbey. The Togher estate of Jeremy MacCarthy was given to the Shuldams. Jeremy and his son, Felim, were both attainted, but Jeremy's daughter, Elizabeth, was married to Edmund Shuldam, Crown Solicitor for the county of Cork. On this gentleman the estates were conferred, and from him descend the Shuldams of Dunmanway. In these records of Gleanacroim and Muskerry there is one subject which has a special interest, and which MacCarthy (Glus) has hardly touched on, and that is the abandonment of the Catholic faith by any of the members of the clan. No doubt, the MacCarthys were truly devoted to their Fatherland, and likewise 30 their faith, and to their credit be it said that very few of the MacCarthys are to be found on the list of the convert rolls, or, as they should be called, the pervert rolls. Their registration would not prove them genuine Protestants, because it is beyond ques-tion that many who lived and died Catholics had their estates for their families; but upon this registry of Protestants there are very few MacCarthys. There are two of the Lyrdane family-the first, Charles MacCarthy, of Rathduffe, in 1719, and the second, who is referred to by MacCarthy (Glas), was Charles of Lyrdane, in 1769. The present representative of this line is a Protestant. The house of Carrignavar deserted the faith towards the end of the eighteenth century. No Carrignavar MacCarthy appears on the convert list, which ceased about 1775. In 1737 three of the Kerry MacCarthys appear on the list-Randal MacCarthy, Ballycarbery, county Kerry, gentleman ; Darby MacCarthy, of Killmane, county Kerry, gentleman; and Denis MacCarthy, of Slaneny, gentleman. There are three or four others who are not of much note. The late Sir Charles McCarthy (Glas) was a Protestant.

In order to give an instance of our author's manner we selected his description of Cormac (Glas), otherwise Charles of Lorraine, and also his account of Donogh Oge, the outlaw, but space does not permit their insertion. Neither does it allow tus to touch on the social position of the McCarthys abroad during the 18th century. The ladies either went into the convents or became pensioners on the county of the King of France, or of the Court nobles, count of his descendants, and yet it is from him, as or of the dignitares of the Church, while the men shown by MacCarthy (Glas), that all the MacCarthys | were officers in the army, struggling for increased required. It is a sad story, and the true picture of rights of citizenship which he had been the one, For her subjects, the Church has a right from ou these times, so humiliating to the proud and brave first of all, to consure to her Catholic population. Lord to impose the conditions for the validity of the validity of the providence of the validity of the validit these times, so humiliating to the proud and brave According to his judgment, this perfecting of the exiles, we nowhere see better than in the documentary collection of M. de la Pouce. In the next edition of this book it would supply a great want if there were an index of names, and not merely of chapters, as it would facilitate reference very much, and make the information of the book very accessiprovement if there were inserted genealogical charts or maps of the line of Gleenacroim, with its subdivisions of McCarthy Reagh's family, and of the MacFinnine. By this means the mind would take in at a glance the descent of the chiefs, and see how they stood with regard to each other, instead of having to study and remember them from chapter to chapter. The table of descent given in the appendix is of little use for this purpose. The insertion of maps would also add very much to the book ; for example, it would fix the district in the mind had we a map of the district of Gleanacroim, with the ruins of Togher and the site of Dunmanway Castle marked upon it. Besides Gleanacroim, it would be useful to have maps of Muskerry, with Blarney and Shandon, and of McCarthy Reagh's country, with Kilbrittain marked, and other castles. Sections of the Ordnance map of Cork would serve for this purpose. On the whole, this book is an admirable contribution to our genealogical information, and is really valuable and useful. It is a vari d and ji :turesque story of the Clan MacCarthy, full of incident, interest, and adventure, and reflecting very fairly our national life and manners. It were greatly to be wished that every Irish gentleman of Celtic lineage would have the cultivated taste of MacCarthy (Glas), and would bring, like him, his ability, industry, and resources to the elucidation of the ancient annals of his clan .- Dublin Freeman's Journal.

and was the first Count MacCarthy, Beagh. The monstrous to have allowed the hundredth annivers- natural religion which it embodied. This was the world our sense of the grandeur of his career, and of the greatness of our obligation to him, as his coreligionists, and most of us, the vast majority of us, as his own countrymen. But for the almost superhuman labors of this one man, of this truly great man, of this grandest, of all Irishmen, we should Pariahs among the subjects of the Crown.

UNDER GOD, he was the one who, by his indomitable perseverance, by his burning eloquence, by his resolute will, by all the forces of his heroic nature secured in perpetuity to all the Catholics owing allegiance to the scentre of England, their political emancipation. A century ago on Sunday, the 6th of August, 1775 (this year the day will fall on a Friday)-there was born into the world at Kerry, in Ireland, one who was to secure to himself what has been finely called the œcumenical title of the Liberator of his race, of the Liberator of the Catholics scattered over all parts of the British Empire. When he first gave the signal, when he first uttered the watchword of emancipation-(it was in 1800 that he delivered his first speech in Dublin, it was upon the very eve of the dawning of the new century)-he was a young man of five-and-twenty. Ireland, the Catholics of Ireland, and of the Empire, were still sunk, as they had been sunk for the better part of three hundred years, in the depth of political bondage. "It is a happy day,"

ENCLAIMED LACORDAIRE,

when in 1847, he was pronouncing the funeral panegyric of the Liberator from the pulpit of Notre Dame, "It is a happy day when a woman brings forth her first-born into the world; it is a happy day when the captive sees again the full light of heaven : it is a happy day when the exile returns to his country: but none of these delights-the greatest which man enjoys-approaches or equals the thrilling of a people who, after long centuries, hears, for the first time, human and divine language in the plenitude of their liberty; and Ireland owed that unspeakable joy to this young man of five-and-twenty, whose name was

DANIEL O'CONNELL."

He had to go on speaking for thirty years before, at the close of that long interval, during which his courage never once faltered, the barriers which divided the Catholics of the Empire from participation in the rights secured by the Constitution to all the other free citizens of the Crown crumbled away at last at his voice, as the walls of Jericho had crumbled away before the trumpets of the Israelites. During the first ten years of the century he was preparing himself for the work of emancipation. During the next twenty years he was, by herculean labors, accomplishing it. And at the end of those ten, twenty, thirty years there came for him, at last. the memorable day when he cou'd speak of himself without pride, when others, could say of him, quite truly, that he was the uncrowned monarch of Ire-"It is a great thing," as has been said, "to land. become the chief of a party ; the creation of a party is a masterpiece of power and skill; and yet the leader of a party is nothing in comparison with the man who has become the moral leader of a nation. and who holds it under his laws, without army, without police, without tribunals, without any other resource than his genius and devotedness."-That is precisely what O'Connell did for years and years. He was her Liberator.

HE WAS HER MORAL RULER.

He had given up his career, he had devoted the whole of his splendid powers to the advocacy of her cause and of her rights-powers that, if he had been a selfish man, might have won for him, with ease, wealth, and titles, and dignities. The least she could do was to pour into the hands of her Libcrator her spontaneous tribute, to give him herself with all her love and all her allegiance. And this she did with her whole heart. In return for this unmeasured loyalty to him, as the greatest and the truest patriot any race ever had, O'Connell strove, during the whole of the remainder of his life, to secure the perfecting, so far as might be any way possible, of the political institutions, and of the politi- no sacrament there is, among validly baptized per-Duna and Glas, have their descent. Dr. O'Dono- rank and pay, and ready for the field when it was cal situation of his country in the enjoyment of the sons, no valid marriage.

main feature of that fearful upheaval of society known as the French Revolution, in which men's passions were aroused to overthrow, under pretext of revenging abuse of authority, the surest defence of civil society, which is religion, and, more marked. ly still, religion made visible in the church The new principles sought at once to corrupt the

fountain head of society, viz., the family, and proman, of this ginners, of this day the political of simed the emancipation of marriage from the con. trol of religion. Never before in the annile of the binnan race was marriage wilfully treed from its sanction. Even smong pagan nations was it ever reputed most proper that this first beginning of so-clear should receive its blessing. There is no nation whose history does not show a desire to have a religious rite to sanction this union of man and woman for the propagation of the race. Of course it was always recognized that the consent of the parties was the essence of the contract : which, how. ever, has always been considered of a peculiarly distinct character from any other contract. The marriage contract is concerned with persons as its object: other contracts, with material things. These may be limited as to time or use; but the marriage contract is, from its very nature, perpet. nal, and no limitation can be given to its binding force in its essential character, as long as the contracting parties live. Hence, whether by instinct or by tradition handed down from the origin of the human race, a religious blessing has been invoked on this most important of all contracts for the wellbeing of society.

We do not say that this contract requires this condition for its validity; but that it was the universal sentiment and practice that a special calling of Heaven's sanction was all-important to impress on men's minds the specialty and particularity of this contract as distinct from all others. Even Protestantism, to whose charge may justly be laid the rejection of very many principles sanctioned by the law of nature, and confirmed by the universal traditions of all people, even when denying the Christian doctrine and tradition, that Christ had raised the marriage contract to the dignity of a sacrament, did not dare at once to withdraw it from the domain of religion. The first so-called reformers still recommended and supposed that a religious ceremony was most appropriate to give it in the eyes of the peoples its proper position. Unfortunately, the principle that quickly domineered the Protestant sects, that the outward form of religion depended on the pleasure or will of the peoples, led speedily to the other principle that the government representing the people had the right to lay down laws for the religious practices of the people, whose religion was to be regulated by its chosen representatives. This logically brought the sects under state control, and the marriage ceremony was also considered as depending upon the state in all respects.

When at last the French Revolution started the principle that the state was to have naught to do with religion, the principle was also started that there was a distinction between the civil contract of marriage and marriage as a sacrament. This distinction was atterly new to Catholic ears, which had ever known that the marriage contract itself was inseparable from the sacrament, being, in fact, the form and matter of the sacrament.

Protestants were not so surprised at the new doctrine, as having rejected the idea of its being a sacrament, they gradually took up and developed the principle uttered by Calvin, that, after all, " if marriage came from God, so did agriculture and the art of tailoring;" and thence came the consequence, that as these were subject to state control, so no good reason could be adduced why the former should not be equally regulated by it.

Nowndays, however, is accepted-even where the majority of the people are still Catholic-almost universally by rulers of Christian society, the axiom that there can be a civil marriage distinct from the marriage which is a sacrament.

Catholics, of course, can never admit such a distinction. They know from the teachings of the in-fallible Church that the marriage contract among Christians itselt is a sacrament ; that where there is a valid contract of marriage between validly bap. tized persons, there is a sacrament; where there is

And the ladies?" "Their wives and daughters, who were by at the

quartering."

"A goodly company. But hush ?" "What is it, my lord, that you would ask ?" "Hush! hush! Canst thou tell me, Thomas,

what lady is that in yellow, as far beyond the rest in beauty of person as in the graceful simplicity of her attire ?" Glas.

"That, my lord," said the attendant, "is your cousin, Margaret Fitzgerald, and the only daughter of the Geraldine."

"Fame, that exaggerates all portraitures, fell short in hers. My cousin Margaret ! Away, good Thomas, I care not to learn more."

Approaching the circle, of which the fair Geraldine formed a chief attraction, Sir Ulick was introduced to his young relative. The evening passed happily away in his society; and before many days they were better friends than, perhaps, themselves suspected, or the parents of either could have readily approved. Both freely communicated their thoughts and wishes on the condition of their families and country. Both mourned the divided interests that distracted the latter, and the wretched jealousies which seemed destined to keep the well-wishers of the island forever disunited in themselves, and therefore utterly incapable of promoting her advantage. Such themes as these formed the subject of conversation one evening, while the dance went gaily forward, and the hall of the banquet seemed more than usually thronged with brilliaut dresses.

"Now, at least, cousin Margaret," said Sir Ulick. in a gentle voice, "we may promise ourselves bet-ter times. Our fathers seem better agreed at every interview; and so nearly do their tempers harmonize, that I am sure it needed but an earlier intimacy to render them as fervent friends as they have been strenuous-Hark! What is that noise?" While spoke, the sounds of mirth were inter-

rupted in a startling manner, by loud and angry voices at the end of the ball, which was occupied by the Lord Deputy and other chieftains of every party. Before time was given for question or reply, the wordy clamor was exchanged for the clash of weapons, and in an instant the scene of merriment was changed to a spectacle of horror and affright. The music ceased, the dance was broken up, the women shricked-while of the men, some joined the combatants, whom others thought to separate by flinging cloaks, scarfs, caps, and various articles of dress across the glancing weapons. A truce was thus enforced ; and Sir Ulick learned with indignation, that the hot-blooded Geraldine had struck his father. The news soon spread into the streets, where a strife began that was not so easily appeased. The followers of the Geraldine, whose hearts were never with the treaty of submission, seemed glad of the occasion given to break it off .---They fell upon the citizens, who were not slow in flying to their weapons, and a scene of tumult ensued which made the streets re-echo from the from the city, not without loss, and their chieftain of the penal laws, and afflicted with the numerous found himself on however, the Catholic population of Ireland, the found himself on however, the Catholic population of Ireland, the factor the result of the tyranny, or self by his side .-- (CONCLUDED IN OUR NEXT.)

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from Cormac are concerned, are fairly correct, but he gives no descent for Cormac (Glas), himself. Hence his account is unconnected and fragmentary, whereas MacCarthy (Glas), by means of the Athlone herald, traces him up to Jeremy MacCarthy, and thereby connects him with the line of Gleanacroim. The account given by the author is clearand intelligible, for it shows the existence of the elder line of ble. In our opinion it would be also a great im-Gleanacroim and the descent of the junior line through Jeremy McCarthy, and its branches out afterwards into the different families of Duna and

Besides the light thrown on the family of Gleanacroim there is to be found in this book, chiefly in the appendix, a great deal of information regarding the distinguished churacters in the other septs of the clans, such as Sir Cormac MacTadg, Lord of Mus. kerry; the MacCarthy Reagh, who settled in France and who was the father of the Abbe MacCarthy ; the MacEinnin, branch located in Artully, in Desmond; the MacCarthys, Masters of Mourne, and various others, all of public and historical interest. At page 142 we have an excellent chapter on Sir Cormac MucTadg, Queen Elizabeth's model subject in Munster, and the great personal friend of Sir Henry Sydney. Sir Cormac played fast and loose in poli-tics, as indeed many of this period did, compelled by the necessities of the times. His domestic life was still worse than his political and the will which he made on his deathbed was in keeping with his preceding career, because it tended to prolong the confusion which he managed to keep up during his life. While Sir Cormac gave all manner of assurances to the Government through the President of Munster, he contrived to maintain his correspondence with the rebels, and occasionally attended their meetings. On this account he was for a while looked on as "hollow-hearted," but after the capture of Sir James (Sussex) of Desmond, and his delivery to the Government by Sir Cormac, he was always considered as a valuable servant of the Crown and as a model subject. Accordingly through the favor which he enjoyed, he increased his ancestral property, having had various grants from the Crown, but he did what was very displeasing to all his sept -be abolished the law of tanistry, surrendered bis lands to the Crown, and got a regrant of them, thenceforth to be held according to English tenure. Notwithstanding these English laws and usages which he had been introducing and adopting, by his will, made according to Irish law, he disinherited his son, Cormac Oge, and appointed his brother and two nephews, one after another, to be chieftains of Muskerry, according to the Irish succession, and on their death his son, Cormac Oge, was to be Lord of Muskerry. To his illegitimate son, Donough MacCormac, he left the Preceptory of Mourne and its lands. The whole career of Sir Cormac is very interesting, as illustrating the struggle between English and Irish law. The author gives also very interesting particulars with regard to McCarthy once, is a centenary that a nation has reason to com-Reagh, and shows that his sept equalled in power memorato with the utmost possible rejoicing. As a and splendor the elder sept of MacCarthy More. It rule, the celebrations of anniversaries of this kind was about the middle of the 17th century that the in honor of great men are little less, to our thinking, representative of this branch (Denis MacCarthy) than meaningless absurdities. emigrated to France, disgusted with the persecutions

O'CONNELL'S CENTENARY.

Under the above heading, the London Weekly Register, which is, we believe, with its new directorate, the organ of the English hierarchy, pays a magni ficent tribute to the memory of O'Connell, which we transfer to our columns. No event in modern times appears to have actively and permanently stirred the heart of the Irish nation as much as the great fact of O'Connell's career. A great patriot, bold as the boldest, brave as the bravest, he was a man of great faith, he was a great Catholic. Out of that grew his wondrous fame, for he had a heart as large and generous as is the charity of the Church he loved. We take, as evidence of his power, the following language from a journal which speaks for a people not of his race nor of his blood, in order to show what manner of man he was :-

Everything is now in course of active preparation in Ireland for the celebration, with all belitting splendor and soleminity, of the hundreth anniversary of the birth of the immortal Liberator. Here, for

Journ numsel on norseenex without in white and approximite for the indicate white the indicate of the apparentimatriage of the course in one of the consequences of the apparentimatriage of the course in date in dat her-, collected a magnificent library of books and man is - reason to regard his memory with love, gravitate, inte is, of the one trid vision character, has storight, of course and reason of regard his memory with love, gravitate in the laws of almost all countries bigs in the laws

great work for the superstructure of which he had been the one, single-handed, to dig out and build up the foundations, was only to be accomplished adequately and effectively by means of a Repeal of the Union-just as now-a-days, according to the object is by securing the recognition of the principle of Home Rule. CALL O'CONNELL MISTAKEN, IF YOU WILL,

as you may deem the Home Rulers of to-day, in their turn, also, mistaken-but at least (as they are in theirs) he was honest, he was truthful, he was consistent in his convictions. And in his resolute pursuance of his purpose, when other men must, under a resistless impulse, have been tempted into treason, he was as trusty and loyal a subject of the Crown of these realms as ever tred the soil of Ireland. Nevertheless, in spite of that unsullied honor, and of that unblemished loyalty, he was, by what was afterwards acknowledged to be a cruel failure of instice, tried and condemned for sedition, sentenced to fine and imprisonment, and had that shameful sentence actually carried out in his regard 1 And the Liberator of Ireland-at the bock of whose finger the whole of its, population, from Cork to Donegal, from Autrim to Kerry, might, at any moment, had he so pleased, have been in a flame of insurvction-was actually subjected to the ignominy of personal confinement within the walls of a public jail. The House of Lords reversed the unjust sentence, it is true. The wrong was 'so far repaired. But it had previously been perpetiated. And by the ignominy of it the noble spirit of Ireland's Liberator, of our Liberator, was broken down. He aged visibly from that very time, and it was not long afterwards, while on his way to the Eternal City, to fall as an old man at the feet of Pope Pius IX, that he breathed his last, eight and twenty years ago, at Genoa, leaving his heart to Rome, his body to Ireland, and his memory to the gratitude of all the English-speaking Catholics in both hemispheres. It is in the fulness of our sense of this inexhaustible debt of gratitude, that the Catholics of England are looking forward, now, with eager and loving sympathy, to the celebration by Ireland on Friday, the next sixth of August, of her Liberator's of our Liberator's, Centenary.

CIVIL MARRIAGE.

Within a century this new cloak for sin has been fushioned, and it is easily recognized as one of the monster offspring of the French Revolution of 1789. It undoubtedly originated in the new theory that the state as such was to take no cognizance of religion. We can understand, and in our circumstances approve, of separation of church and state. If there was but one church acknowledged by all, there would be no need of making any distinction between church and religion. They are in reality one, yet men have chosen to make the distinction ; and as faithfulness to the convictions of conscience is the basis of all religion, so it has been found unwise and unjust to force on any one any outward form of religion, which outward form receives the name of

Lord to impose the conditions for the validity of the marriage contract. Her laws bind even those that may proclaim their desire to depart from her, because there is no authority by which they may exempt themselves from "hearing the Church."-To those who are bred from infancy in heresy, where there is even a probability of good faith, we have udgment of the vast majority of the body of the good reason to believe that the Church does not electors, the surest method of realizing the same wish to have all her laws to extend, lest dreadfal evils should be thereby produced, to which no remedy is at hand on account of their supposed invincible ignorance. This ignorance would not be sufficient reason for the non-extension of her laws to individual Catholics (though, of course, inviacible ignorance excuses from guilt); but the declarations of Benedict XIV. and Pius VII., as of other Pontifis, incline us to the firm belief that such is the intention of the Church in her dealings with large bodies of persons deprived by heresy of communion with the body of the Church, where the probability of good faith may be had, and where practically great premediable evils would flow from the extension to them of the binding force of certain of her laws.-Of course, we know the principle that radically they are under the Church's authority when baptized. Among nations where there is right of citizenship, a citizen may renounce his rights in one country and be naturalized in another, being exempted from his former allegiance and protected in newly-acquired rights by the new authority to which he subjects himself. Christ made suffects of his Church all those who are baptized, but made no allowance for their secession or rebollion, nor allowed any other society to exempt from allegiance to ber. Any one belonging to her who should not hear the Church should be treated a beathen and as a publican, as worthy, in other words, of reprobation.

No one knows better thap holy Church that invincible ignorance excuses from the observance of a law, and where there is such ignorance she dots not deny that there may be inward righteousness rendering these ignorant ones even acceptable to God. Where there is a probability of such ignorance, otherwise known as good faith, she deals leniently, and, to avoid greater evils, has shown that she does not extend to them the binding force d many of her laws.

The evil consequences of the introduction of civil marriage reach even our society here, of course in great measure, through the perversity of lad Catholics, and not through avowed hostility of the Government. Civil laws cannot make valid a marringe declared null and void by the Church. A marriage attempted between cousins, or between \$ Catholic and an unbaptized person, without the nquisite Church dispensation, is null before the Church and God, though the state may declare it valid. This will explain also an anomaly that is seen at times. Parties even married before a pries who was not aware of there being any impediment invalidating their marriage, have afterwards found out that a marriage never really existed between them, and have used their freedom to marry again. Where the state has not taken cognizance of the laws and authority of the Church, it has been invoked to grant a divorce, not really recognizing any right in the state to grant a divorce, but to avoid the civil consequences of the apparenti marriage, of