

"In the moment of triumph, my countrymen, let not your victories be tarnished with any wanton act of cruelty. . . . To promote a union of brotherhood and affection among our countrymen of all religious persuasions has been our principal object. We have sworn in the most solemn manner; we have associated for this laudable purpose, and no power on earth shall shake our resolution."

And Bagenal Harvey, then commander-in-chief, on the 6th of June issued general orders, which contained these words:

"Any goods that shall have been plundered from any house, if not brought into headquarters, or returned immediately to the houses of owners, that (*sic*) all persons so plundering as aforesaid shall, on being convicted thereof, suffer death. It is also resolved that any person or persons who shall take upon them to kill or murder any person or prisoner, burn any house, or commit any plunder without special written orders from the commander-in-chief shall suffer death."

And this, be it borne in mind, while plunder, incendiarism, rape, torture, and murder were carried on wholesale in the name of law and order before the Rebellion, during it, and (as Lord Cornwallis has borne witness) after it.

How Irish life was valued wholesale we may judge from the following narrative:—On the 28th May two thousand men collected in arms made a proposal to surrender them and to go home, which was wisely accepted. But one of them said he would only give over his gun empty, and he discharged it with the muzzle upwards. Hereupon the soldiers and a troop of fencible cavalry slew two hundred men, and many more would have perished had not the general recalled his force. So in an early copy (I think) the *Times* dated in September, 1798, which, I have seen, an officer reports to his superior—without shame, and apparently with every confidence of good service—that he met a body of men who had taken arms on the landing of General Humbert, and slaughtered about seventy of them though they made no attempt at resistance! It would be idle to relate the very large numbers of those slain in action.

Every effort was indeed made to prevent the rebels from observing the laws of war, as when they sent a flag of truce it was fired upon. After relating how one Furlong was shot in the execution of such a mission, Gordon adds a note:

To shoot all persons carrying flags of truce from the rebels appears to have been a maxim with his Majesty's forces.

It is not the vast destruction of rebel life which constitutes the gravamen of the case, but the reckless and lawless spirit in which the proceedings, as a rule, were carried on. Assuming then that some idea has been conveyed as to the manner in which rebels, either actual or past or suspected, were treated by a civilized and Christian Government, the case is still open to the remark that, after all there was a rebellion and there were rebels, and that the case is not complete without some endeavour to how and why it was that they became rebels. They became rebels under a course of treatment such as allows of no rational interpretation but one namely, that the Government were determined that there should be rebels. In 1795 a people not, as now, partially at variance, but united in sentiment from South to North, were divided, as Antrim declared in its county meeting of 1797, through the agency of the Government, which diffused among them through the Orange lodges the venom of religious animosities. Secondly, by disarming in a brutal manner the Roman Catholic population they were deprived of the means of self-defence. Thirdly, by suspending the Habeas Corpus Act they were deprived of the means of any and every guarantee for personal liberty. Fourthly, secrecy was promised to all informers against persons suspected of disloyalty, on the plea that if they were known their lives would be in danger. The Insurrection Act of 1796 authorised the Viceroy to proclaim any county or district as disturbed, and thereupon the magistrates might imprison and send into the sea-service any persons attending "at unlawful assemblies or otherwise so acting as to threaten the public tranquillity." But even this was not enough, so, fifthly, indemnity from all criminal consequences was promised by law both to magistrates and to others for illegal acts done against disloyal persons, which includes all persons suspected of disloyalty, by the doers of the acts. Finally, even in peaceful parts of the country, like Wexford, provocation was carried to its last extremity by the method of free quarters for the armed forces.

BOOKS AND HOW TO USE THEM.

Should you ask me what to read I could not give you a definite answer. The choice will greatly depend on yourself. Lists of books, except for the pursuit of special lines of study, are valueless. You have before you the whole range of literature and thought, from "Alice in Wonderland"—a child's book which we none of us are too old to profit by—to that late beautiful creation of a mother's love and a woman's genius, "Little Lord Fauntleroy;" from the primers of science to the "*Mecanique Celeste* of Laplace;" from the fairy-tales of boyhood to the great thinkers; historians, poets, orators, philosophers, political economists—all place their wealth at your feet and ask you to make it your own. Before selecting, draw the line between the literature of the hour, that is so much foam upon the current of time, sleeking its surface for a moment and passing away into oblivion, and the literature of time, whose foundations are deeply laid in human nature and whose structure withstands the storms of adversity and the eddies of advents. The literature of the hour we cannot ignore; it has its uses; but we may and ought to guard against wasting more time and energy upon it than is absolutely necessary.

The daily press is flooding us with sensation and distraction. It were the height of un wisdom in us to devote any but the most limited time to our morning paper. The monthly magazine and the quarterly review also claim our attention. The story is told of Madame de Stael, how she asked Fichte to give her in a short quarter of an hour an idea of his philosophy. The philosopher was horrified at the thought that anybody could in so few minutes take in the meaning of a system that had been for him a life-labour. Well, that which caused Fichte to shudder is now of everyday occurrence. The magazines and reviews come to us laden with articles on every conceivable topic, in which the learned of the world condense their life-studies; and within a little more than a quarter of an hour we are enabled to become familiar with issues that it would take us years to master to the degree of our newly-acquired knowledge. Is this a boon? The knowledge thus acquired cannot be rightly apprehended unless we have brought to it previous special training. It is simply a cramming of undigested facts. It is not culture. Culture implies severe mental discipline, continuous training, and methodical study of the best thought and most polished expression. Magazine articles can be of use when judiciously selected and read with care. Do not attempt to read all. Choose those only that are in your line of reading. In these remarks I have in view the secular press. But we Catholics must not forget that there is also a religious press, and that it is an imperative duty upon us to support that press. Much good is done by every well-edited Catholic journal. Now, many of the Catholic weeklies are instructive, edifying, and improving. Their editorials serve as an antidote to correct the poisonous effects of the venom frequently instilled into the daily press. They determine our bearings as Catholics upon the issues of the day. They signal to us the dangers that beset us. This is in a higher degree true of our Catholic magazines. Those published amongst us are few, and are easily enumerated. There is the *Ave Maria*. Weekly does it place at the feet of Mary a bouquet of flowers, rare and choice, contributed by the most graceful Catholic writers. There is the *Catholic World*. Every month it comes upon our tables laden down with strong food for reflection and sweatments for amusement. You cannot pick up a number without finding amid its great variety something to suit every taste. There is the *American Catholic Quarterly Review*, edited by one of the most erudite among scholars, and treating every topic in the light of Catholic theology and Catholic philosophy from an elevated plane of view. It may interest you to know that cultured non-Catholics are among its most constant readers, regarding it as the fullest and most authoritative expression of Catholic opinion in America.

Memoirs and biographies and books of travel and manuals of popular science form the staple of our reading, and instructive and entertaining reading they make; but we must bear in mind that the ninety-nine hundredths of them are books of the hour, satisfying the wants of the hour and