

IRELAND'S STRUGGLE FOR THE FAITH.

XV.

Your enemies
Are many and not small; their practices
Must bear the same proportion; and not even
The justice and the truth of the question
Can due of the verdict with it.

The Irish people, convinced that from the boldness and aggressiveness of the Puritans on the one hand, and the weakness of the king on the other, they had no amelioration in their sad condition to expect, save that which they might by their own valor and strategy in arms obtain, resolved to fight once more for their freedom. In past contests their want of success was largely due to rivalries and jealousies between the Celtic and the Norman Irish. There was now, however, happily evinced on each side a disposition to set aside the difficulties arising from such unworthy sources, and to combine, for the sake of the faith so dear to both classes of the Irish people. Through the tireless efforts of one of Ireland's noblest sons, Roger O'Moore, the union of the Celtic and Norman Irish was procured, and as a result was formed one of the most powerful confederacies, if not the most powerful, ever formed for the promotion of the cause of freedom in Ireland. It was near the hill of Tara that Lord Gormanston, representing the Anglo-Irish nobility, and O'Moore, the Celtic chiefs, met to arrange the preliminaries for the formation of the Confederacy. The struggle was begun by Sir Phelim O'Neill, who rose with his followers on the 23rd October, 1641. Dividing his forces into four divisions under experienced captains Sir Phelim took successively Dungannon, Strabane, Armagh, Portadown, Cavan and Newry, leaving Derry, Coleraine and Carrickfergus as the only strongholds of the English in Ulster. In December the Leinster noblemen took up arms, and Kilkenny, Wexford, Ross and Waterford surrendered to Lord Mountgarrett and his captains. Soon after Munster and Connaught joined in the general rising of the Catholics. The close of the year 1641 was darkened by a massacre which stands out in bold relief even in the history of Ireland as an exceptionally savage and disgraceful act.

When the news of the Irish rising reached Great Britain the Scotch Parliament ordered an army of 5,000 men to be despatched to Ulster. Under the reputation of this army rests the stain of the massacre of Carrickfergus early in November surrounded this island and massacred or drove into the sea its whole population, consisting of about three thousand persons. Protestant writers pass over this brutal deed in silence and charge the Catholics of Ireland with a general massacre of Protestants in the last weeks of 1641. McGee very effectively disposes of this calumny, "Instances," he says, "of individual revenge, of unnecessary bloodshed no doubt there were; the old proprietors in some cases washed out the title deeds of the Puritan farmers in their blood, and some of the inhabitants of Portadown, Monaghan and other towns, were butchered by the conquerors; but a general or even local 'massacre' never occurred. With Warner we assent it is easy enough to demonstrate the falsehood of the relation of every Protestant historian of the rebellion," and with Edmund Burke, who examined with Dr. Deland, the entire evidence, we must express our utter astonishment that writers of 'pleasant histories' should yet venture to reprint the fifty times refuted lies of the Puritan 'broadsheets.'

Early in 1642 a provincial synod of the Catholic bishops of Ulster was summoned by the Primate, Hugh O'Neill, to meet at Kells. This synod expressed itself in favor of a national council, which accordingly met at Kilkenny on the 10th of May following. On the 8th of April previous Charles I. opened Parliament, stating that he would "never consent to the toleration of the Popish profession, or the abolition of laws then in force against Popish recusants." This was the same monarch who had of his own free will in 1628 signed the grants granting the Catholics freedom of worship, and who on the 8th April, 1641, had written the Irish Commons that all his subjects in Ireland should henceforth enjoy the benefit of said grants (of 1628) according to the true intent thereof. At the council of Kilkenny every bishop in the country, with one exception, Deane of Meath, assisted. There were present, O'Reilly, Archbishop of Armagh, Butler, Archbishop of Cashel, O'Kealy, Archbishop of Tuam, David Rothe of Ossory, the bishops of Clonfort, Elphin, Waterford, Lismore, Kildare, Down and Connor; the prelates of Dublin, Limerick and Killaloe, with sixteen other dignitaries and heads of religious orders. The council bestowed grave and anxious consideration on the state of the kingdom. No body could have been assembled in Ireland with as large a knowledge of politics, domestic and foreign. The result of its deliberations was therefore awaited with the deepest interest. The council issued a manifesto to the Catholics of Ireland calling on them to unite for their common protection and their just rights and liberties. The following

they decided on as the basis of the confederacy.

"I. Whereas the war which now in Ireland the Catholics do maintain against sectaries, and chiefly against Puritans, for the defence of the Catholic religion,—for the maintenance of the prerogative and royal rights of our gracious King Charles,—for our gracious queen, so unworthily abused by the Puritans,—for the honor, safety, and health of their royal issue,—for to avert and repair the injuries done to them,—for the conversion of the just and lawful safeguard, liberties, and rights of Ireland,—and, lastly, for the defence of their own lives, fortunes, lands, and possessions;—whereas this war is undertaken for the foresaid causes against unlawful usurpers, oppressors, and the enemies of the Catholics, chiefly Puritans, and that hereof we are informed, as well by divers true remonstrances of divers provinces, counties, and noblemen, as also by the unanimous consent and agreement of almost the whole kingdom in this war and union,—we therefore declare that war, openly Catholic, to be lawful and just; in which war, if some of the Catholics be found to proceed out of some particular and unjust title,—covetousness, cruelty, revenge, or hatred,—or any such unlawful private intentions,—we declare them therein grievously to sin, and therefore worthy to be punished and restrained with ecclesiastical censures, if advised thereof, they do not amend.

"II. Whereas the adversaries do spread divers rumors, do write divers letters, and, under the king's name, do print proclamations, which are not the king's, by which means divers plots and dangers may ensue unto our nation; we therefore, to stop the way of untruth, and forgeries of political rumors, do will and command that no such rumors, letters, or proclamations may have place or belief until it be known in a national council, whether they truly proceed from the king, left to his own freedom, and until agents of this kingdom, hereafter to be appointed by the National Council, have free passage to his majesty, whereby the kingdom may be certainly informed of his majesty's intention and will.

"III. We straightly command all our inferiors, as well churchmen as laymen, to make no alienation, comparison, or difference between provinces, cities, towns, or families; and lastly, not to begin or forward any emulations or comparisons whatsoever.

"IV. That in every province of Ireland there be a council made up, both of clergy and nobility, in which council shall be so many persons, at least, as are counties in the province, and out of every city or notable town two persons.

"V. Let one general council of the whole kingdom be made, both of the clergy, nobility, cities, and notable towns, in which council there shall be three out of every province, and out of every city one; or where cities are not, out of the chiefest towns. To this council the provincial councils shall have subordination, and from thence to it may be appealed, until this National council shall have opportunity to sit together.

"VI. Let a faithful inventory be made, in every province, of the murders, burnings, and other cruelties which are permitted by the place, day, cause, manner, and persons, and other circumstances, subscribed by one of public authority.

"VII. We do declare and judge all and every such as do forsake this union, fight for our enemies, accompany them in their war, defend or in any way assist them, be excommunicated, and by these presents do excommunicate them.

"VIII. We will and declare all those that murder, dismember, or grievously strike, all thieves, unlawful spoilers, robbers of any goods, to be excommunicated, and so to remain till they completely amend and satisfy, no less than if they were namely proclaimed excommunicated.

Before admission into this confederacy, the following oath was prescribed to be publicly taken on the holy evangelists, before the altar of a church:—

"I, A. B. do profess, swear, and protest before God and his saints and angels, that I will, during my life, bear true faith and allegiance to my sovereign lord, Charles, by the grace of God, King of Great Britain, France, and Ireland, and to his heirs and lawful successors; and that I will, to my power, during my life, defend, uphold, and maintain, all his and their just prerogatives, estates, and rights, the power and privilege of the Parliament of this realm, the fundamental laws of Ireland, the free exercise of the Roman Catholic faith and religion throughout this land, and the lives, just liberties, possessions, estates, and rights of all those that have taken, or that shall take, this oath, and perform the contents thereof; and that I will obey and ratify all the orders and decrees made, and to be made, by the supreme Council of the Confederate Catholics of this kingdom, concerning the said public cause; and I will not seek, directly or indirectly, any personal application for any act done, or to be done, touching this general cause, without the consent of the major part of the said council; and that I will not, directly or indirectly, do any act or acts that shall prejudice the said cause, but will, to the hazard of my life and estate assist, prosecute, and maintain the same.

"Moreover I do further swear, that I will not accept of or submit unto any peace, made, or to be made, with the said Confederate Catholics, without the consent and approbation of the general assembly of the said Confederate Catholics, and for the preservation and strengthening of the association and union of the kingdom. That upon any peace or accommodation to be made or concluded with the said Confederate Catholics, as aforesaid, I will, to the utmost of my power, insist upon and maintain the ensuing propositions, until a peace, as aforesaid, be made, and the matters to be agreed upon in the articles of peace be established and secured by Parliament. So help me God, and his holy gospel."

The council likewise decided to call together a general assembly of the nation to meet in Kilkenny on the 23rd of October, 1642. Before the meeting of the general assembly events of great importance occurred. In the summer the distinguished Irish officer Owen Roe O'Neill, leaving the Spanish service, arrived in Ireland and

took chief command of the Catholic forces of the North. Preston of Gormanston, quitting the French service, returned to Ireland and became general in chief of the Leinster confederates. Muskerry and Barry commanded in Munster, while Colonel Burke with the O'Kelly's led the Catholic forces in the West. The Puritan lord justices acted under the English Parliament, then in revolt against its Sovereign. Under their orders Ormond commanded in Leinster, the Earl of Cork in Munster, Clanrickarde in the West, and the Scottish general Munroe in the north. Dublin, says the writer in Rodpath's already cited, was the first city that witnessed the persecutions of the Catholics by the Puritans. Before the close of 1641 a proclamation was published, interdicting the exercise of the Catholic religion; a rigorous search was made to discover the priests and religious, and no fewer than 40 of them being arrested, they were, for some time, treated with great rigor in prison, and then transported to the continent.

An extract from a letter dated Rome, 12th July, 1642, by a Capuchin priest who was sent into exile, will convey some idea of the storm thus let loose against the Catholics:—"Whithersoever the enemy penetrates, everything is destroyed by fire and sword; none are spared, not even the infant; it is wholly exterminate the Irish race. In Dublin our order, as also the other religious houses, had a residence and a chapel, in which we performed the sacred ceremonies, but no sooner had the soldiers arrived from England, than they furiously rushed everywhere, profaned our chapels, overturned our altars, broke to pieces the sacred images, trampling them under foot and destroying them by fire; our residences were plundered, the priests were everywhere sought for, and many, amongst whom myself and companions, were captured and cast into prison. * * * We were 20 in number, and the Lords Justices at first resolved on our execution, but through the influence of some members of the council, we were transported to France. The masters of the two vessels into which we were cast received private instructions to throw us into the sea, but they refused to commit this criminal crime."—Letter of Fr. Nicholas, Superior of the Order of Capuchins; Pointiers, 12th July, 1642.

A narrative of the Jesuit missionaries, written about the same time, thus briefly sketches the sufferings endured by the members of that order:—"We were persecuted, and dispersed, and despoiled of all our goods; some, too, were cast into prison, and others were sent into exile."

Among the fathers of the society was Fr. Henry Agnew, renowned for his learning and zeal: "Being confined to his bed by sickness, he was apprehended by the soldiers and hurried to the public square; as he was unable to walk, or even to move, he was placed on a chair, more for mockery than for ease, and subjected to the derision and cruel insults of the soldiery; he was then beaten with cudgels and thrown into the ship, with the others, for France."

Another priest, Father Henry Fitzsymons, though in his 80th year, "was obliged to be placed on a chair, more for mockery than for ease, and subjected to the derision and cruel insults of the soldiery; he was then beaten with cudgels and thrown into the ship, with the others, for France."

The intensity of the persecution and the savage conduct of the Puritan soldiers towards the Catholics is further brought into view by the same writer.

"In a rare work by Dr. Peter Talbot of Dublin, entitled, 'The Politician's Catechism,' and published in 1658, we find many details regarding the actions of the Puritans in Dublin and its immediate vicinity. In chap. 10th, page 156, he thus writes:—

"Whithers their marches about Dublin, where the inhabitants were all of English extraction, and spoke no other language but the ancient Saxon. There are very few of that once populous country called Fingal left alive—all perished by fire and sword, being a most innocent people, and having nothing Irishlike in them but the Catholic religion. In the march of the Puritan army to the county of Wicklow, man, woman and child was killed; a gentleman, big with child, was hanged at the arch of a bridge, and the poor Catholic that guided the army, for reward of his service at parting, being commanded to blow into a pistol, was shot therewith into the mouth. In another march into the county of Wicklow, a certain aged gentleman, who never before had been roasted alive by one Captain Gines (Guinness); yea, they murdered all that came in their way from within two miles of Dublin.

"In a march into the county of Kildare, in or about February, 1642, some of the officers going into the county of Cradogton, a house, a sister to Sir William Talbot, of eighty years of age, who being unable to shun, entertained them with meat and drink; after dinner, herself and another old gentleman, and a girl of eight years of age, was murdered by the said Puritan officers.

Valter Evers, Esq., aged and sickly, and for a long time before the war bedridden, being carried by his servants in a litter to shun the fury of the army, was taken and hanged. In Westmeath, Master Ganley, a gentleman of good estate, having a protection, and showing it, hoping thereby to save his goods, lost his life, having his protection laid on his breast and shot through it, 'to try whether it was proof.' Master Thomas Talbot, a gentleman of ninety years of age, and a great servant in Queen Elizabeth's wars in Ireland, having a protection, also was murdered.

"Seven or eight hundred women and children, ploughmen and laborers, were burned and murdered in a day in the King's land (a tract within seven miles of Dublin), where neither murder nor pillage had been committed on the Protestants. Whosoever the army went abroad, the

poor country people did partake themselves to the furze, where the English officers did besiege them, and set the furze on fire; such as shunned and escaped that element, were killed by the besieging army, and this they termed a hunting, sporting themselves with the blood of innocents. These barbarous and savage cruelties were ordinary, not only near Dublin, but in all other parts of the kingdom, whosoever the Puritans were, and may be read in divers remonstrances and relations published in the beginning of the late troubles."

The statements of Dr. Talbot are more than confirmed by Dr. John Lynch, of Tuam, who attests that the soldiers of Dublin garrison "fell on all the inhabitants in the neighborhood of the city, who either from age or sex, or disease, were detained at home and not able to fly. The poor victims were shot down like birds by those savage sportsmen. The watchword amongst all the reinforcements sent over from England was *exterminate the Irish, root and branch*; whence it is palpable that the orders from head-quarters must have been the extermination of the people of Ireland, as if they would say—Let us cut off the Irish nation from the land of the living, and let its name be remembered no more."

In England the Parliament had embodied a force of 16,000 men to make war on the king, and the Coverters of Scotland were also in arms against their sovereign. The Long Parliament claimed jurisdiction over Ireland and passed an act declaring 2,500,000 acres belonging to Irish Catholics forfeited to the state. Throughout the year, till the meeting of the assembly, the military advantages, on the whole, rested with the English forces, largely reinforced and formidably equipped.

FROM OTTAWA.

NOTRE DAME DE SACRE CŒUR.

The Record has constantly insisted on the grave obligation resting on parents to make choice of good schools for their children. Without good schools Catholicity cannot make in this new country any real or solid progress. Fortunately for the Catholics of Canada they are blessed with many excellent schools, convents and colleges, wherein our youth may receive a sound Christian training. The Capital of Canada, we are happy to say, lays just claim to a pre-eminent place as a Catholic educational centre. Amongst its institutions of learning we know of none more deserving of public patronage and hearty, generous support than the Convent of Notre Dame du Sacre Cœur, Bileau St. This institution possesses many advantages that give it just claim to the patronage of Catholics, not only in the metropolitan city, but everywhere throughout the Dominion. Its admirable location, its carefully graded course of studies, its cultivated staff of professors, all combine to establish that claim. This institution, founded in 1849, has acquired a widespread reputation for thoroughness and efficiency. Its pupils are not alone distinguished for rare mental attainments, for proficiency in the languages, mathematics, and music—but are within its walls prepared for the practical side of life—pupils are there taught that home is the people's true kingdom, how to adorn it and make it happy, and that mental refinement is nowise incompatible with ability to perform those domestic duties the fulfillment of which is the very crown and glory of Christian womanhood. But this is not all. Within the walls of this institution, children are, in season and out of season, made to remember their Christian duties. The true end of human life is ever held before their youthful eyes, and the happiness to be found in the practice of virtue unceasingly inculcated. In one word, the sole aim of Notre Dame du Sacre Cœur is to form good practical Catholics. Since its foundation in 1849, this establishment has sent forth many ladies who occupy brilliant positions not only in Canada and the neighboring republic, but on the other side of the Atlantic. And many of these ladies now confide their daughters to their early teachers, for whom they justly entertain warm, affectionate and lasting esteem. The last academic year was unusually successful. The convent has been frequently honored by visits from the various Governors General of the Dominion and their ladies. The Marquis of Lorne during his last visit to the institution noted with satisfaction the steady progress it had made during his vice-regal term, and H. R. H. the Princess Louise in her visits remarked the elegant simplicity of dress and deportment of the pupils.

We heartily commend this institution to the support of the friends of Catholic education throughout the Dominion.

Feast of St. Ignatius.

On Tuesday, July 27th, the orphans at Mount Hope Asylum celebrated the feast of St. Ignatius in honor of the Mother Superior. In the morning Solemn High Mass was celebrated by Rev. Father Walsh, assisted by Revs. Fathers Flannery and Ambrose as deacon and sub-deacon. His Lordship Bishop Walsh delivered appropriate and earnest discourse appropriate to the occasion. In the evening, in the presence of a large number of ladies and gentlemen, a dramatic and musical entertainment was given by the orphans, when also an address was presented to Mother Ignatia, Lady Superior, on behalf of the little ones, expressive of gratitude to that good lady for the kind solicitude always evinced by her for those under her charge.

Retreat at Mount Hope.

On Monday last a retreat was commenced at Mount Hope Orphan Asylum for the benefit of the ladies of that institution. It was conducted by Rev. Father Devitt, S. J., Professor of Philosophy in Woodstock College, Baltimore.

To speak crossly to a sensitive child is like striking a high strung instrument with a club. In either case you only produce discordance or utterly destroy.

MIRACULOUS CURES.

THREE PILGRIMS TO THE SHRINE OF STE. ANNE DE BEAUPRE CURED OF LAMENESS.

Montreal, August 1.—The party of Ottawa pilgrims, numbering twelve hundred persons of all ages and sexes, under the spiritual care of Mr. Daham and fifteen priests, returned here to-day from a visit to the shrine of Ste. Anne de Beaupre. They were all in an evidently joyful state, as they had been favored with fine weather, and three miraculous cures of infirm persons are reported to have taken place. One of a young woman who had not walked for thirty years and four months, who is now thoroughly well. Her name was Lavinia Dorion, from Aymer, near Ottawa, and she was 21 years of age. A number of years ago she had fallen and injured her knee, displacing the knee cap in such a way that she had no use of the leg. She went on crutches. It gradually became worse, and during the last three years she had to be carried on a litter. Six doctors had attended her, but more or less constantly but without avail. She had long prayed to Ste. Anne, she said, to relieve her of her misery, and had latterly presented to the saint had listened to her prayer, and as to the spirit I forgot that my leg was to-day as well as ever. Miss Dorion further said:—"I was borne on to the train at Aymer by four men. My leg was completely useless, and would swing helplessly from side to side or twist round. When we got to the Church of Ste. Anne de Beaupre I was carried in and placed at the fourth railing from the altar. I had scarcely knelt a moment when a strange feeling came over me. It was as if a great weight had been taken suddenly off my heart. I received the sacrament and remained kneeling, directing my prayers to Ste. Anne for nearly an hour, when all at once I rose up and walked away. I got up as instinctively as if I had never had anything the matter—in fact, when I rose from the railing I forgot that my leg had been bad, and was not fully cognizant till I found myself walking. Father Labelle here stated that he was perfectly aware of the condition of the limb before the miracle, and could vouch for the authenticity of all Miss Dorion had related regarding her being brought to the church, and as to the spiritual workings described by her in the process of her cure. He knew her personally well, and she would shrink from an untruth or an exaggeration. The other two miraculous cures took place on the steamer just before the pilgrims landed. Father Labelle and the parents gave the particulars. One was little Miss Burns, aged six, of Ottawa. She had never been able to walk, or scarcely move her legs. She had prayed to Ste. Anne, and evinced a wonderful faith all through the pilgrimage. Said Father Labelle:—"As we were coming into port we all joined in singing the Te Deum of thanksgiving for our successful pilgrimage. The little girl was leaning on her crutches when suddenly she walked away leaving them behind. They are now on the boat. She walked up to the train, and she is now safe on board, cured thoroughly." The third cure was of a little boy about the same age as Miss Burns. He had never had the proper use of his legs—was in fact paralyzed. On reaching Montreal Father Labelle told him to offer another and final prayer to Ste. Anne. "Talk to her," said he, "as if you were talking to your own mother." The clergyman left him alone to his devotions for some moments, then the child came to him walking, and perfectly cured. He left his crutches on the boat.

BOOK NOTICES.

THE IRISH LANDED GENTRY WHEN CROMWELL CAME TO IRELAND, OR, SUPPLEMENT TO "IRISH PEDIGREES," BY JOHN O'HART, Associate in Arts, Q. U. I.; Member of the Harleian Society, London; Fellow of the Royal Historical and Archaeological Association of Ireland, &c.

We beg to call the attention of our readers to the above work, which is now ready for the press. It will contain, with other curious and interesting matters, the following information: 1. Irish and Anglo-Irish genealogies additional to those given in the third edition of his "Irish Pedigrees." 2. The cause which led to the war in Ireland of A. D. 1641. 3. Names and addresses of the "Papist Priests," and the names of the "Irish Protestants," whose estates were confiscated to make room for the Cromwellian settlement of Ireland. 4. Names of the Cromwellian officers and soldiers who then settled in Ireland. (The names of the adventurers for land in Ireland at that period are given in the third edition of his work.) 5. The names of the regicides of the Stuart dynasty. 6. The famous declaration of King Charles II., and the names of the Irish proprietors therein mentioned, to whom that monarch directed their estates to be restored. 7. The names of those mentioned in the "Acts of Settlement and Explanation," to whom in the reign of Charles II. grants of land were made in Ireland. 8. The names of those to whom, afterwards, were mentioned in the "Commission of Grace," Charles II. made other grants of land in Ireland. 9. Names and addresses of the Irish people who, during the Cromwellian period, in 1653 and 1654, received Transplanters' Certificates, &c. 10. And other names as mentioned in the "List of Claims," in the reign of King William III. A. D. 1701. Subscriptions to this deeply interesting work are solicited and will be acknowledged in the book. This last work of Mr. O'Hart, we have no hesitation in saying, will be found one of the most valuable and interesting books on Irish history ever written, as the learned author has access to "State papers, and other documents and MSS. relating to Ireland, not generally within the reach of the public, from which he has obtained a vast amount of information on the subjects referred to above. His success with his great work on "Irish Pedigrees," published some two years since, is a guarantee that his forthcoming work, "The Irish Landed Gentry When Cromwell Came to Ireland," will be all he claims for it. In conclusion, we would urge on every one of Irish birth or descent in Canada to send for a copy without delay. By enclosing a Post Office order for one pound sterling (£1) to the author they will secure a copy, post free to any part of Canada or the United

States. Address, John O'Hart, Dublin, Ireland.

THE CONFSSIONAL AND THE WITNESS-BOX.

An incident showing the inviolate secrecy and sacredness with which confidence confided in the confessional is regarded, has just been recalled by the recent death in Newcastle, England, of Rev. J. Kelly, a native of Waterford of 81 years. The incident revived is that of a transaction of a quarter of a century ago, and is given in the Newcastle Chronicle as follows:—

"On the 24th of December, 1859, a man named Kennedy was robbed of his silver watch at Jarrow by William Hay, a young pitman, of 22 years of age, and the prisoner was brought before Mr. Justice Hill on the charge at Durham Assizes, on the 6th of March, 1860. Father Kelly had been the instrument or the means of restoring the watch to its owner. For the ends of justice it was important to trace the watch to the man who was indicted, and for this purpose the Rev. gentleman was called as a witness. The officer of the court was about to administer the oath to him when Mr. Kelly said: 'May I, Mr. Justice Hill, have a few words to you?' Mr. Kelly: 'I have a conscientious motive. His Lordship: What motive? The Rev. Mr. Kelly: I object to the form of the oath. His Lordship: What is the objection? The Rev. Mr. Kelly: That I shall tell the truth and nothing but the truth. I must, as a minister of the Catholic Church, object to that part which states that I shall tell the whole truth. His Lordship: The meaning of the oath is this: It is the whole truth touching the trial which you are asked, and which you, legitimately according to law, can be asked. If anything is asked of you in the witness-box which the law says ought not to be asked—for instance, if you are asked a question the answer to which might criminate yourself, you would be entitled to say, 'I object to answer that question because the answer might criminate myself, and the law would sustain that objection. You can, therefore, have no objection, as a loyal subject, and in duty to the laws of the country, to answer the whole truth touching the case which may be lawfully asked. The Rev. Father Kelly: Thank you, my Lord. One word of explanation, and that is this—this case has been put before the public, and my name—Here ensued a pause, but the Rev. Father at length took the oath in the usual form, and after stating that he had been twelve years a Catholic priest at the Felling, he said he received the watch produced on Christmas day, Mr. Headlam (now stipendiary magistrate of Manchester, who appeared for the prosecution): From whom did you receive the watch? Witness: I received it in connection with the confessional. The Judge: You are not asked at present to disclose anything stated to you under the confessional. You are asked a simple fact—from whom did you receive the watch you gave to the policeman? Witness: The reply to that question would implicate the person who gave me the watch, and therefore I cannot answer it. If I answer it my suspension for life would be a necessary consequence. I should be violating the laws of the Church as well as the natural laws. [Pails a book from his breast-pocket.] His Lordship: I have already told you plainly that I cannot enter into this question. You may put up that book. [Witness complied.] All I can say is, you are bound to answer—from whom did you receive that watch? On that ground I have stated to you, you are not asked to disclose anything that a penitent may have said to you under the confessional. That you are not asked to disclose; but you are asked to disclose from whom you received stolen property on the 25th of December last. Do you answer me or do you not? Witness: I really cannot, my Lord. The Judge: Then I adjudge you guilty of contempt of court, and order you to be committed to goal. (To the officer of the court): Take him into custody. The Rev. witness was accordingly removed in custody of a policeman. Notwithstanding the non-establishment of this link in the chain of evidence, the prisoner was ultimately convicted, and was sentenced to six months' imprisonment, with hard labor; but Mr. Kelly remained in custody until the close of the assizes, when he was liberated by order of the presiding judge.

Certainly, though the Professor does roar, and with a vengeance, many will admit that there is a charm in it. To the poor there is musical sweetness in the sound.

Professor Blackie delivered a homily upon "the art of roaring, with illustrations, and a few of its advantages explained," upon a recent evening, to the Land Law Reform Association of London. The question under discussion was the condition of the Scotch crofters, and the Professor hinted that if, for defending the crofters, he should be abused by the Scotch papers, he would glory in that abuse. He resigned the Greek Chair, he said, in order that he might do something better, and that "something better" he has found to consist in his roaring—roaring long and loud. He said:

"Let Greek die, let Hebrew die, let learning go to the dogs, but let human beings live [cheers] and let human, brotherly charity live, and let him go on with his discourse. [Cheers and laughter.] Any man that knew human nature could have prophesied the whole series of events that had occurred. Why? Why were laws made? To protect the weak against the strong, the poor against the rich. But the Land Laws of this country had been made by the landlords, and that for the purpose of making themselves stronger. They might call him the Scottish Parnell if they liked. He cared not a straw. [Laughter and cheers.] Those unjust laws enabled man to stamp God's name upon the devil's work. The only thing of which the Highlanders had been guilty was that they had been too meek and submissive. [Cheers.] Experience had taught him that nothing was to be gained in this world but by roaring—making a tremendous noise [laughter]; and whether it was the lion that roared or the ass that brayed, there must be noise. He came there that night to roar." [Laughter.]

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THE SCOTTISH PARNELL RESIGNING THE GREEK CHAIR.

Professor Blackie delivered a homily upon "the art of roaring, with illustrations, and a few of its advantages explained," upon a recent evening, to the Land Law Reform Association of London. The question under discussion was the condition of the Scotch crofters, and the Professor hinted that if, for defending the crofters, he should be abused by the Scotch papers, he would glory in that abuse. He resigned the Greek Chair, he said, in order that he might do something better, and that "something better" he has found to consist in his roaring—roaring long and loud. He said:

"Let Greek die, let Hebrew die, let learning go to the dogs, but let human beings live [cheers] and let human, brotherly charity live, and let him go on with his discourse. [Cheers and laughter.] Any man that knew human nature could have prophesied the whole series of events that had occurred. Why? Why were laws made? To protect the weak against the strong, the poor against the rich. But the Land Laws of this country had been made by the landlords, and that for the purpose of making themselves stronger. They might call him the Scottish Parnell if they liked. He cared not a straw. [Laughter and cheers.] Those unjust laws enabled man to stamp God's name upon the devil's work. The only thing of which the Highlanders had been guilty was that they had been too meek and submissive. [Cheers.] Experience had taught him that nothing was to be gained in this world but by roaring—making a tremendous noise [laughter]; and whether it was the lion that roared or the ass that brayed, there must be noise. He came there that night to roar." [Laughter.]

Certainly, though the Professor does roar, and with a vengeance, many will admit that there is a charm in it. To the poor there is musical sweetness in the sound.

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