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evidence of what they heard, could not have been used by the prisoners' counsel at the trial, and that therefore it would have been useless to supply copies of these depositions to the defendant; but twould have been useless to supply copies of these depositions to the defendants; but it would have given very important information to the prisoners' defenders, and which Mr. George Bolton, counsel for the Crown, must have known was important and actually vital—viz, the fact that the murderess had their faces blackened and were disquised: We have also evidence which was in the hands of the Crown at the time of the trial.

THE DYING DECLARATIONS.

They had the two dying declarations of the little boys. One of them was more than

time of the trial.

THE DYING DECLARATIONS,
They had the two dying declarations of the little boys. One of them was more than a little boy, for he was seventeen years of age. They were made before Mr. Brady, R. M. Michael Joyce said—

"There were two or three men came in. They had black on their faces."

This was sworn before Mr. Brady, It was discovered that their declarations would not fit into the case for the Crown. The dying declarations had been suppressed by the Crown because they did not support the evidence of the independent witnesses, and a judicial murder was committed by means of this suppression (loud Irish theers). One of the little boys was alive at the time of the trial, and the Crown had abundant time to instruct him in the at the time of the trial, and the Crown had abundant time to instruct him in the elements of Christianity which are necessary for the purpose of taking the oath. You may be sure that if the evidence of the little boy was such as would support the case for the Crown instead of shattering, it would have been used, and that he would have been instructed as to the duty and nature of an oath (loud Irish cheers).

SUMMING UP.

Well, sir, I have shown the absence of motive as regards the persons charged by the Crown with a terrible crime of which they were convicted; I have shown the nature of the evidence of the so-called independent witnesses; I have shown the motives of the murderers; I have shown that the jury was packed; I have shown that the jury was packed; I have shown the house that the informers have admitted giving false evidence—that of the independent witnesses is shown to be valueless by the disguise assumed by the real murderers. I will say therefore that if this be not a case for inquiry—absolute liberation (cheers)—then never in the history of the criminal judicature of this or any country has there been an innocent man country has there been an innocent man convicted; never was there a case which called more loudly for immediate and searching investigation by the Government of the day. The late Government had their own reasons for denying justice. I do not wish to throw water on a drowned rat (laughter and ironical Irish cheers)—I rat (laughter and ironical Irish cheers)—I do not wish to speak too harshly or too unkindly of the present occupants of the front Opposition bench; but certainly they did all that they possibly could do to take over the guilt for the crime of others, if it be possible, by denial of justice and by screening the offenders to share in the responsibility in reference to crimes and offences committed by others (loud Irish cheers). Then I say that some of the guilt for the judicial murder of Myles Joyce and for the imprisonment of four other innocent men rests with the present occupants of Government must always be regarded in place them in charge of one priest, whilst Ireland (cheers). I have considerable confidence in appealing to them and appealing to a House of Commons constituted ing to a House of Commons constituted under their direction. I am appealing to the better nature of, in many respects, a different tribunal, and one having more claims to equity and justice. We have had considerable experience of the late Government in the last Parliament. The present Home Secretary was then Home Secretary, and we always found that he listened with attention and examined carefully the representations which we had to fully the representations which we had to make in regard to matters of this description. It was he who in the year 1877 signed the order for the release of Michael Davitt, Sergeant M'Oarthy, and others whose release had been refused by the Liberal Government (Irish and Tory therefore, seeing the manner in which the present Government have behaved both in their treatment and release of prisoners, in looking forward to it as a hopeful augury for the future. I have also something further to contend. The right hon. gentleman the Solicitor-General (Mr. Gorst) said when this case was last brought forward that there was a case for some independent inquiry. He suggested that some independent person, such as Lord Bramwell, should conduct the inquiry. The noble lord the Secretary of State for India (Lord R. Churchill) said—

"This was a case for an Imperial investication of the administration of the later

"This was a case for an Imperial investi-

Who Bides His Time.

The Treatment of Recusants by the "Virgin Queen"-A Most Dread-

BLE DISCOURSES BY THE REV. JOHN KELLY, OF LIVERPOOL, ENGLAND. "A Sketch of English Life under Eliza-

"A Sketch of Engish Life under Eliza-beth" was the title of a discourse delivered by Rev. John Kelly at St. Michael's Church, West Derry road, Liverpool, on a recent Sunday morning. CATHOLICS DEPRIVED OF PRIESTLY MIN-ISTRATIONS

ISTRATIONS.

The difficulties of the Catholic in the reign of Elizabeth, observed the preacher, began with his birth. Weeks or even months might pass before beptism could be given to the latest born infant. Priests, indeed, there were up and down the country who had been validly ordained by Catholic Bishops and who had been really invested with the sacerdotal dignity and empowered to perform sacerdotal functions, but, alas, the cedars fall on the hills, and the stars drop from heaven, and these men had fallen from their high estate and had accepted their livings upon condition of surrendering their Faith. They had taken the oath of supremacy to Elizabeth—the oath which had been administered to them as a condition for their continuto them as a condition for their continuance in office—and they had accepted that hitherto unknown chimera, a female pope, as supreme ruler in all things spiritual and ecclesiastical, and as the fountain of all jurisdiction.

THE WEAKNESS OF HOPING FOR BETTER

It was admitted by their Protestant contemporaries that these men took such a step not through any preference they had for the religious novelties that were

for clergymen.
UTTER DEGRADATION OF THE MINISTRY.

A picture was then drawn of the eagerness which ignorant men displayed to make themselves conspicuous as theological disputants. It was admitted by Protestant authorities, said the preacher, that in those days the vulgarist mechanics were inducted into livings to which previously education had been considered an indispensable preliminary, and were intrusted with the performance of every priestly function saving only the administration of the Sacraments. No wonder that for two hundred years the parson's allotted place in the squire's house was the servant's hall, and that his highest ambition seldom soared beyond make themselves conspicuous as highest ambition seldom soared beyond a matrimonial alliance with the cook or the housemaid. The preacher next dealt with the efforts made to induce the Catholics to attend the services in the "Reformed" churches, remarking on the resemblance preserved between the two modes of worship with a view of contwo modes of worship with a view of con-cealing the chasm that separated them, and detailing the penalties prepared for recusants. In the thirteenth year of Elizabeth's reign it was enacted that to maintain in any work that the Queen was a heretic or schismatic,—a doctrine which eyery Catholic must hold—to have which eyery Catholic must hold—to have any writing from Rome, or to use any document that had Rome's authority, was treason. It was made treason for a lapsed Catholic to be reconciled; it was made treason for a priest to reconcile him; and even to be found in possession of an Agnus Dei, to bear a Rosary beads, crucifix or picture blessed by the Pope's missionaries entailed upon the offender the penalties of Promunies, namely, imprisonment and confiscation of goods.

more substantial outcome from the persecution of her poor Catholic subjects than mere sobs and greens, torrents of tears, and streams of blood; she would exact tribute from them in gold and silver. Hence every recusant was fined for nenattendance at the Protestant service. If he were a man of substance he was fined £20 a month, and to add special aggravation to this miserable law, thirteen months were reckoned in the year. Let them bear in mind the difference between the value of money in days of Elizabeth and in the days of Victoria. Let them put £250 in the place of £20, and they had these devoted gentlemen paying at the rate of £3,250 a year because they chose to follow their consciences and to obey God rather than man and pay a good round sum. SOME DETAILS OF PENALTIES AGAINST

round sum.

SOME DETAILS OF PENALTIES AGAINST

CATHOLICS.

How many estates were there that could stand such a strain? Bit by bit the Catholics had to sell their estates in order to satisfy the clamorous demands of the Queen's officers. If they were backwards in their payments, then every half year a formidable reckoning awaited them, for they were condemned by law to surrender to the Queen the whole of their personal property and two-thirds of their real estate, unless, at the intercession of some powerful friends, they were allowed to pay a yearly compensation for their recusancy. In case of any special alarm of danger to the Queen's person or throne—acontingency which her minister found it politic frequently to proclaim—the Catholic gentleman was, without ary more ado, hurried off to prison, buried in the dungeons of the Tower or immured in the cells of Parliament, and separated from his wife and family for years. When at length he returned to the home of his fathers, it was oftentimes to find his estate in the hands of his deadliest foes, and his own name added to the list of those who were utterly broken—hopelessly ruined—in this world, because he had not lost sight of the next.

THE HARDSHIPS OF THE HUMBLER CATHOLICS. THE HARDSHIPS OF THE HUMBLER CATH-

THE HARDSHIPS OF THE HUMBLER CATHOLICS.

Of the strange, affecting scenes which presented themselves as the consequence of the oppression of wealthy and prominent Catholics, the preacher gave a vivid and telling description. He then proceeded to trace the hardships of the humbler Catholics. Every laborer who did not attend the Protestant service was condemned to pay a fine of one Elizabethan shilling, which, in those days, was sufficient to purchase twelve pounds of beef. If he was unable to do so he was thrown into prison. Accordingly, all the jails were filled, so that new structures had to be erected and old buildings were brought into requisition. Having spoken of the shocking punishment to which these poor recusants were subjected when discharged from prison, in being publicly whipped or having their ears bored through with red-hot irons, the preacher observed that at length every recusant who was not equal to thirteen marks a vear was condemned.

vided for the celebration of the Holy Sacrifice, the preacher said it had been his privilege to stand in one of them, not thirty miles from that church. There was the oak chest with its Elizabethan carving. When it was opened, one by one reappeared old vestments that had one reappeared old vestments that had been worn by martyred priests—now discolored, indeed, by age, and frayed by the moth. There was the old Missal, time-worn and discolored, its gray leaves reminding you som-how of the dust of the dead; you could almost have kissed it as you would a martyr's bones. There, too, were mementoes of the priest himself; there was the Little Office Book, so old and well-thumbed, from which he had gathered this daily manna of strength and consolation.

strength and consolation. THE MOTIVES ACTUATING THEM. As he (the preacher) stood there, looking upon those mementoes, he could not but feel his heart throb with pride when thinking of these devoted beings, their predecessors in the ministry, who had labored in hunger and in thirst, by day and by night, in frequent journeys, in perpetual dangers, amongst the hills and valleys of those northern counties, with an hourly immolation of their lives as so much refuse, delighted if only they much refuse, delighted if only they could be enabled by means of their sweat and their blood to keep the light of faith burning in their beloved coun-

"This was a case for an Imperial investigation of the administration of the late Government, and that he had come to the conclusion that in this case an inquiry was nacessary. Such a step would give the Irish people increased confidence in the administration of the law. Any considerations like those which weighed with the Government were fatal to the interest of good government in that country."

These are great and noble words of the noble lord the Secretary of State for India. I look, therefore, upon all these circumstances and great facts as giving us great hope and encouragement that, as result of this debate, an inquiry may be granted (hear, hear), and that in the case of these innocent persons the prison doors may be opened, and that in the case of some of those who have suffered the terrible penalty of hanging on the scaffold their memory may be vindicated (loud and prolonged Irish cheers).

Any writing from Rome's authority, was treason for a priest to reconciled; it was made treason for a priest to reconciled; it was made treason for a priest to reconciled; it was made treason for a priest to reconciled; it was made treason for a priest to reconcile in great hope leads treason for a priest to reconcile in the congregation to enhance the merit of their offering by presenting it to God, in memory of those brave men and women who died through the person who have suffered the terribule penalty of state for Internal depth was not reached till the twenty-seventh year of the reign of Elizabeth, when it was encarted the terribule penalty of hanging on the scaffold who is the country after the lapse of forty days should die a traitor's death, and all those who aver suffered the terribule penalty of hanging on the scaffold who is the country after the lapse of forty days were to be executed like they had bequeathed to us, to thank they had bequeathed to us, to thank they had bequeathed to us, to thank they had bequeathed to us, to they have a priest in the year of the comparative facilities afforded us to bring THE CAUSE OF EDUCATION.

THE INSTRUMENTS AND THE VICTIMS OF

Father Kelly again appeared in the pulpit in the evening. He took as the subject of his discourse, "Persecution under Elizabeth." The inhumanities practiced against Catholics by means of the rack, the "scavenger's daughter" and other modes of punishment, were powerfully delineated. From the year 1577 (said the preacher), when the Rev. Cuthbert Mayne, the first martyred seminarian, was hanged, drawn and quartered, till the year 1603, which was the date of Elizabeth's death, there were one hundred and twenty-eight priests, at the very lowest reckoning, put to death. Of this number there were one hundred and inteten secular priests. There were seven Jesuits; priests. There were seven Jesuits; there was one monk; and there was one friar. It was the great glory of the secular priests of England that those who preceded them in the ministry clumg in these wild days to the flash which we have preceded them in the ministry clung in those evil days to the flock which was committed to their charge, although they had to face death often in its very they had to face death often in its very worst aspects. For one religious priest that fell during that time—although it had been called a Jesuit persecution—there were thirteen or fourteen secular priests who died on the gallows. Then, for harboring priests, or for other circumstances connected with religion, there were fifty three women executed during this reign.

cumstances connected with religion, there were fifty-three women executed during this reign.

BARBAROUS EXECUTION OF MRS. CLITHEROE. Of the horribly cruel manner in which Catholics were put to death, the preacher gave some instances, such as the case of Mrs. Clitheroe, of York. This lady—a lady by birth, education, marriage, and social position—was accused of harboring priests, and she judged it the best course to refuse to plead to the indictment. She was then condemned to be pressed to death. All her appeals in the name of honor and humanity could not persuade the sheriff to allow her to die in her clothes. She was stripped naked and then dressed in a long linen habit. She was laid upon the ground, and two executioners tied her hands to two posts, far asunder. After that a sharp stone was put under her back, and a door was placed upon her. On this were laid weights of seven or eight hundred, so that the ribs were broken and forced their way through the skin. Such torture could not last long. In a quarter of an hour, with the holy name of Jesus on her lips, her pure soul wended its way from the body to eternal bliss.

THE LECTURER'S LAST WORDS.

The preacher next described Eliza.

The Lecturer's Last words.

The preacher next described Elizabeth's miserable death, and in conclusion he reminded his hearers that it behooved them, in the sight of heaven and of the martyrs who went before them, to do their duty in their day.

his foundation. St. Bruno had been only three years at Chartreuse, when he was summoned to Rome by an imperative mandate from Urban II. He was never

was summoned to Rome by an imperative mandate from Urban II. He was never able to return, but after founding convents at Squillace and La Torre in Calabria, died at the last named place in 1101. The glorious difficulty of the very perfect life aimed at by the Carthusians is recognised by the Church, which allows religious men of all the mendicant orders to exchange their orders for that of the Carthusians, but no one can pass from the Carthusians to any other order. One venerable writer in referring to their customs says:—"Their dress is meaner and poorer than that of other monks; so short and scanty that the very sight affights one. They wear coarse hair shirts next their skin almost perpetually; eat only bran bread; never touch flesh either sick or well; never buy fish; but eat it if given them as an alms; eat eggs and cheese on Sundays and Thursdays; on Tuesdays and Saturdays their fare is pulse or herbs boiled; on Mondays, Wednesdays and Fridays, they take nothing but bread and water; and they have only one meal a day, except within the octaves of Christmas, Easter, Whitsuntide, Epiphany, and some other festivals. Their constant occupation is praying, reading, and manual labors, which consists chiefly in transcribing books. They say the lesser hours of the divine office in their cell at the time when the bell rings, but meet together at vespers and matins with wonderful recolwhen the bell rings, but meet together at vespers and matins with wonderful recol-lection." When Helyot wrote early in lection." When Helyot wrote early in the eighteenth century, there were 172 Carthusian houses altogether; about seventy-five of the whole number were in France. Since they invented the famous liquor named after the monastery, the revenue from the sale of which is considerable, they have been fairly well off. Wherever they go, no matter what persecutions are entailed, they never for a moment forget the divine allegiance with which they assign themselves to the will of their Creator.—Exchange.

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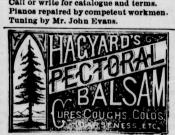
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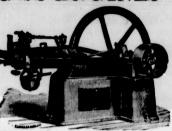
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