

assured us that his neighbourhood was still very peaceable, and with true Orange fervour, expressed his conviction, that if any disturbances did arise, the loyal yeomanry of the neighbourhood would put them down in a manner that would strike terror into the hearts of all evil-minded persons. Animated by these assurances, I redoubled my solicitations to my father for permission to set out; but when a letter from Lily, the younger of the two Misses Gilbert, expressed the warm desire which herself and her sister felt to see me, my impetuosity knew no bounds. I was not to be denied any longer. "Well, Charles," said my father, after a long controversy one evening, "go, if you will; but if you are shot or hanged, don't blame me. We had better, however, give you as good a chance as possible, and as my friend Captain Hodson is going down to the town of Wicklow with a troop of dragoons, on Wednesday, I will drop him a note, and ask him to take you under his escort thus far."

Nothing could have pleased me better. The following day was spent in practising the broadsword exercise in a hay-loft over the stables; I had no need for practice in pistol firing; I could already snuff a candle at twelve paces. The night before my departure, I was charging, in dreams, in the ranks of the dragoons in a heady fight, scattering the rebel forces.

"Like thin clouds before a Biscay gale,"

and was highly complimented by Captain Hudson.

The eventful morning came. My portmanteau was sent over early, and placed on the military baggage-cart. At breakfast I was too excited to eat much, and my attention was, at all events, distracted by the innumerable messages which my sisters charged me to deliver, and one-third of which I never did deliver, and cautions from my father as how I was to demean myself on the way.

At last I started! I was mounted on a "bit of blood" from my father's stables, a little bay mare, which we called "the Lyanna," an Irish word meaning *pet*, or *darling*, and in truth I loved her as my life. She was small—in fact, rather below the middle size, long in the body, and rather hollow in the back, with short symmetrical limbs, broad, but compact, and by no means clumsy hoofs, and possessed great width of chest. But it was in her head that I delighted; it was the perfection of symmetry, and was surmounted by small, delicate, silky ears, that were ever in motion. Her two large, dark eyes beamed with almost human gentleness and docility. She was at this time about six years old. I am thus particular in describing, because, as will be seen presently, she played a prominent and important part in my tale.

Captain Hudson was a man of about fifty years of age, thirty of which he had spent in the field, in every part of the world. His iron-grey hair and moustache, bronzed features, calm but piercing grey eyes, tall, erect, and sinewy frame, and a deep scar on his cheek, made him in appearance the *beau-ideal* of a veteran soldier of fortune. He had commenced his military career in the East Indies, and the only spark of enthusiasm or deep feeling I ever noticed in his conversation, although he was a constant visitor at my father's house, was when he recounted the exploits of Clive, that marvellous man whose wondrous genius and daring made a handful of European soldiers more than a match for countless hosts of the fiercest chivalry of the East. From India he had passed to America, and was there engaged during the whole of the war of independence, often wounded, twice made prisoner, and suffering at times incredible hardships from cold, hunger, and fatigue, but enduring all with a sort of phlegmatic indifference, as if the worst misfortune that could befall him was incidental to his profession, and consequently not to be complained of. He had received a collegiate education, and had been a fellow-student of my father, and still retained a strong love for the Greek and Roman classics, the only tie that bound him to his youth; for all his relatives were dead many a year before his return to Europe. He had been very successful while at the university, and still devoted his leisure hours to study.

On arriving at Rathdrum we stopped for the night. The Captain and I put up at the hotel, and the dragoons were billeted in various houses through the town. On the following morning he resumed his march to Wicklow, where he was to stay for a few days, and if all remained quiet he was to proceed to Hacketstown, a small town on the confines of the counties of Wicklow and Carlow, there to await further orders. Grana Hall was but ten miles distant, in another direction, however, across the hills; so here we separated. He advised me not to set out until the following day, when a corps of yeomanry would be marching part of the way, as the news had arrived a few days previously that a strong body of the rebels, under the command of Holt, had passed Wicklow Gap, and were dispersed in small parties in the vicinity. I promised to abide by his instructions, but after an hour's wandering through the little town, then no better than a hamlet, I felt so lonely and dull, and withal so impatient to reach my journey's end, that I ordered my horse, and despite my landlord's warnings and entreaties, set out alone, leaving directions to have my portmanteau sent on with the yeomanry. This was the commencement of my misfortunes.

For six miles I rode in safety across wild hills and romantic glens, the people on the wayside "clamping" their turf, and moulding their potatoes, and the children sporting in the fields, or lounging at the cabin doors in the sun, the pictures of happiness and contentment. I began to think the rebellion was a sham, and all the stories I had heard about it were lies; and that in short there was no rebellion. About mid-day I arrived at the village of Aughrim, in the midst of a barren district surrounded by grim hills, of savage aspect, covered chiefly with grey rocks, that looked stern and forbidding, as the hot sun gleamed fiercely upon them. Here I fed the Lyanna, and had a tumbler of whisky-punch, an Irishman's beverage at all times, and in all seasons. In summer he drinks it "to keep out the heat," and in winter to "drive out the cold." Thus fortified, we again proceeded. A crowd of the villagers assembled to see me start, observing me apparently with great curiosity, and I noticed that the women shook their heads, and looked at me with a pitying expression of countenance; but nothing was said.

My road now lay along the banks of a mountain stream, amidst the same wild uninteresting scenery, but after about two miles it turned abruptly at right angles into a wide and rather romantic glen. The hills on each side were well wooded, or covered with heather, and rose from the river's brink almost perpendicularly. The water boiled fiercely along, amongst the huge boulder stones which from time to time had rolled down from the mountain side, and the willows along the bank leaned over, waving in the evening breeze, like a lover drinking in the music of his mistress' voice. The road was cut in the side of the hill, and was full of windings, caused by the irregularities of the ground. The long arms of the mountain ash threw their shade across it, save where, here and there, the sun shined in a fostering ray upon green banks covered with bluebells and daisies. He was already sinking in the west, and his light, as it fell athwart the hill side, shed a golden hue on the tree tops beyond the stream, while the clear rich notes of the blackbirds were gently wafted across through the balmy air. There was no extended prospect, I could at no point see more than ten yards in advance: on my right the hill rose perpendicularly; on my left was the river, more wood, and another steep ascent. It was exactly the time, the climate, and the spot for lovers to whisper their vows, or children to sport their gambols.

A sudden and rather steep incline brought the road almost on a level with the river, and at the bottom, the latter was spanned by a small rustic stone bridge, across which a sort of lane led up into the wood on the other side. Lounging in various attitudes at the corner were five or six men, some smoking, but all armed, as I could see the steel gleaming in the sun, while still at some distance. At the first moment of surprise, I felt considerably alarmed, and, "I am free to confess," rather disposed to turn and fly. But further reflection convinced me that my safest course was to advance boldly, as if unconscious of danger, for if the objects of my fear were friends, flight would make me ridiculous; if enemies, it would be useless, as one well-aimed ball would cut short my career long before I could reach

the turn of the road. I rode on; a short thick-set man, with thin pale face, but rather intelligent features, and a black beard of at least a week's growth, advanced, armed with a musket and bayonet, and planted himself in the centre of the road straight in my way, looking at me with the calm, imperturbable air of one who had a duty to perform, and meant to perform it, though it was a matter of no personal interest in the world to him. This was encouraging: these are a yeomanry piquet, thought I, stationed here as a measure of precaution to examine all passersby; but it is curious that they are not all in uniform; ah, perhaps it's not necessary unless at head quarters. It took but a second to console myself with reflections like these. I was roused by a peremptory order to stop. I pulled up, the party on the bridge stared at me with silence, while their companion seized the horse by the bridle, and said in a tone phlegmatic as his manner—

"Where are ye from, an' where are ye goin' to?"

"From Rathdrum last."

"Ye're an Orangeman!"

"No, I'm not: I know nothing and care nothing about orange or green."

"Well, thin, it ill becomes a euenuch that's nayther wan thing nor t'other to be ridin' so nate a baste, when honest min's thrampin' on foot. An' if ye're not Orange yerself, ye belong to the breed anyhow, for how the devil else would ye get into sich a nist o' Tory hunters as Ra'dhrum! Get down, I tell ye;" and suiting the action to the word, he pulled my left foot from the stirrup, and with a smart push sent me sprawling on the road at the other side. I rose, covered with dust and boiling with rage. But what happened afterwards I must reserve for another chapter.

(To be continued.)

"THE ROYALTIES OF PETER."

The oath of Fealty* taken by Romish Bishops to the Pope binds them, *inter alia*, to "defend the Royalties of Peter against all men." Some of these, as explained by the "the Church," are:—

The Pope is "to have a plenitude of power by which he can intringe every law, and act according to his sovereign will."

He is "to be so exalted that it is idolatry to disobey his commands."

He is to be able to say, "We declare, say, define, and pronounce it to be of necessity to salvation for every human creature to be subject to the Roman Pontiff."

It must be believed that "the Pope is the King of Kings, Monarch of the world, and sole Lord and Governor both in Spirituals and Temporals."

"All must acknowledge that the Pope has both the temporal and spiritual swords at his command. But one sword must be under the other, and the Temporal authority must be under the Spiritual Power—whence if the earthly power goes astray, it must be judged by the Spiritual Power."

Kings must be taught that "men cannot offer to God a more acceptable sacrifice than by impugning him who seeks to take the kingdom from God's church."

Bishops, Princes, and People must acknowledge that "Peter and his successors are Christ's true Lieutenants, and whom it is so necessary to obey, that he who doth not obey shall die the death."

In fine, every man must renounce his natural rights and submit to the doctrine that:—

"To the Pope as Sovereign Monarch, by divine sanction of the whole church, appertain Royal prerogatives such as:—

To be Superior to the whole Church, and to its Representative, a General Synod of Bishops. To convocate General Synods at his pleasure; all Bishops being obliged to attend, upon summons from him. To preside in Synods, so as to suggest, promote, obstruct, over-rule the debates in them. To confirm or invalidate their determinations, giving life to them by his assent, or subtracting it by his dissent. To define points of Doctrine, or to decide Controversies authoritatively, so that none may presume to contest, or dissent from his Dictates. To enact, establish, abrogate, suspend, dispense with Ecclesiastical Laws and Canons. To relax or evacuate Ecclesiastical Censures by indulgence, pardon, &c. To void Promises, Vows, Oaths, Obligations to Laws by his Dispensation. To be the Fountain of all Pastoral Jurisdiction and Dignity. To constitute, confirm, judge, censure, suspend, depose, remove, restore, reconcile Bishops. To confer Ecclesiastical Dignities and benefices by Authority, in way of Provision, Reservation, &c. To exempt Colleges, Monasteries, &c. from the Jurisdiction of their Bishops and ordinary Superiors. To judge all persons in all Spiritual Causes, by calling them to his cognizance, or delegating Judges for them; with a final and peremptory Sentence. To receive Appeals from all Ecclesiastical Judicatories; and to reverse their Judgments, if he findeth cause. To be himself unaccountable for any of his doings, exempt from judgment, and liable to no reproof. To erect, transfer, abolish, Episcopal Sees. To exact Oaths of Fealty and Obedience from the Clergy. To found Religious Orders; or to raise a Spiritual militia for the propagation and defence of the Church. To summon and commission Soldiers by Crusade, &c., to fight against Infidels, or persecute Infidels."

For references, *Barrow's Supremacy*, sec p. 21, Edit. 1683; *Romanism as it Rules in Ireland*; *Dens' Theology*; *Westminster Gazette*. February 23, 1867.

*THE ROMISH BISHOP'S OATH OF OFFICE.

"I, N., Elect of the Church of N., from henceforward will be faithful and obedient to St. Peter the Apostle, and to the Holy Roman Church and to our Lord, the Lord N., and to his successors canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall entrust me withal by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice. I will help them to defend and keep the Roman Papacy, and the Royalties of Peter, saving my order, against all men. The legate of the Apostolic see, going and coming, I will honourably treat and help in his necessities. The rights, honours, privileges and authority of the holy Roman Church, of our Lord the Pope and his aforesaid successors, I will endeavour to preserve, defend, increase and advance. I will not be in any counsel, action, or treaty in which shall be plotted against our said Lord, and the said Roman Church, anything to the hurt or prejudice of their persons, right, honour, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever I will hinder it to my power; and as soon as I can will signify it to our said Lord, or to some other by whom it may come to his knowledge. The rules of the holy Fathers the Apostolic decrees, ordinances or disposes, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others.

Heretics, schismatics, and rebels to our said Lord or his aforesaid successors I will to my utmost power persecute and wage war with. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the Apostles every three years; and give an amount to our Lord and his aforesaid successors of all my pastoral office, and of all things anywise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the Apostolic commands. And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity or else having a parsonage; or in default of one of the clergy (of the diocese) by some other secular or regular priest of approved integrity and religion, fully instructed in all things above mentioned. And such impediment I will make out by lawful proofs, to be transmitted by the foresaid messenger to the Cardinal proprotant of the holy Roman Church in the congregational of the Sacred Council. The possessions belonging to my table I will neither sell nor give away, nor mortgage, nor grant anew in fee, nor anywise alienate, no, not even with the consent of the chapter of my church, without consulting the Roman Pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God and these holy Gospels of God."—*Pontificale Romanum*, p. 88, Paris, 1664.

What charges made against Romanism by Protestants are established by this oath? 1. That Romanism is a *Political Corporation* rather than a *Religious Society*. 2. That Papists are made responsible to the Pope rather than to God. 3. That Romish Prelates, if true to their Oath to the Pope, must be the enemies of all civil Governments not in subjection to the Pope. 4. That the Country which encourages Popery must be enslaved by it, and its people utterly ruined.

WORDS OF SOLEMN WARNING.

The Pope claims the right to DESTROY ALL HERETICS, and every Romish Bishop in this country, on taking office thus swears:—*Heretics, Schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost power persecute and wage war with.*

Maldonatus, a Standard Work in the "Royal College" of Maynooth, says:—"They who deny that heretics are to be put to death, ought much rather to deny that thieves and murderers ought to be put to death, for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies."

"It is necessary that the Catholic Religion shall be held as the only religion of the State, to the exclusion of all other modes of worship." *Papal Encyclical*, Dec. 1864.

"The Roman Pontiff cannot and ought not to reconcile himself to, and agree with, progress, liberalism, and modern civilisation."—*Ibid.*

"If ever there was a land in which work is to be done and perhaps much to suffer, it is here. I shall not say too much, if I say that we have to subjugate and subdue, to conquer and rule, an imperial race: we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. * * * Were heresy (i. e. Protestantism) conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God (the Papacy) must be gathered in its strength." Dr. MANNING, *Tablet*, August 6th, 1859.

"The Catholic Church is getting to feel its true dignity and right position in this country. What we of course aim at, in God's good time and way, is to be, as we have once been, the DOMINANT CHURCH OF ENGLAND. We had gradually, under the pressure of the penal laws, forgotten our place in the world as God's only Church; we had been snubbed so successfully, that we thought it gain even to make common cause with the sects of yesterday, and pinning ourselves to their sleeve, to get, if it might be, a share in the poor pickings of concession which, with mighty professions and small fruit, were from time to time vouchsafed to us. What can have led Catholics to detach themselves from this ignoble, though profitable alliance, except a growing consciousness of their true strength and nobility?"—F. OAKLEY, *Tablet*, May 14th, 1859.

When it was generally expected that the Emperor of the French contemplated an invasion of England, the *Tablet* in a leading article wrote;—"It will be the most popular act of his life. He will have every Frenchman on his side, with the unconcealed sympathies of every nation in the world. When he sets out upon his campaign on English soil, he need fear no secret societies, or insurrection at home; he will be hailed as the avenger of nations and as the scourge of a race that is unpopular wherever it is known."—*Tablet*, July 16th, 1859.

The Pope, speaking authoritatively through Dr. Manning, in the pro-Cathedral Kensington, on Sunday, Oct. 3, 1869, says:—"I claim to be the Supreme Judge and Director of the Consciences of Men—of the Peasant that tills the field and the Prince that sits on the Throne—of the household that lives in the shade of privacy, and the Legislature that makes Laws for Kingdoms—I am the Sole Last Supreme Judge of what is right and wrong."—*The Times*, October 4th, 1869. See also 1 Kings xviii. 21; Matt. xxiii. 8; Rom. xiv. 10-12. Englishmen, Who is to be Lord—Jesus or the Jesuit?

Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace:
But trusting bigots, whose false Obed has made
Treachery their Duty, thou art self-betrayed.

God will certainly take care of you if you bear your whole weight on Him. He will not do it just in your way; but He will do it. He cannot let one of your real interests perish, or be hurt, without the most dreadful perjury of Himself.

The real man is one who always finds excuses for others, but never excuses himself.

A lady in Hamilton overheard a young gentleman remark to his companion, "By heaven! she's painted." She turned round, and said, "Yes, sir, and by heaven only!" How was that?

"Mary Magdalen had 7 devils cast out of her. I never heard of a man having 7 devils cast out of him," growled an old bachelor in the course of a discussion on the "woman question." "No they are not cast out yet, I believe," was the response of his antagonist.