

John the Baptist, to the King of Saxony, on the occasion of the fifth centenary of the Saxon dynasty, and a mosaic picture representing a basket full of flowers, to the King of Württemberg, on the occasion of his Jubilee.

The "State priest," Lizak, having, given up the parish at Schrotz, the deserted parish church was on Whit Sunday solemnly "reconciled" by Mgr. Fiske, in the midst of a vast crowd of all the people of the neighbourhood, who for the first time in 12 years were able to again hear Mass in their own church. The only invaders left are now Breuk, at Kosten (Posen), and Woda, chaplain to the gaol at Fordon.

MR. GLADSTONE ON '98.

MR. GLADSTONE has a powerful article in the current number of the *Nineteenth Century* on the morality of the Union. The following are some passages in which he deals with the events of '98.—The baseness of the Union policy, and the lack of all claim on the conscience of the Irish as a nation, have been shown, but I have still to hand charges of tyranny and cruelty which made part of my "bad history" and violent declamation. Space will only permit me to produce samples of the truth, but I am much mistaken if even samples do not suffice amply to sustain the language which I endeavoured to apporportion with accuracy to the merits of the case. It will suffice for my purpose to select only a narrow area of time and place. I shall refer mainly to events connected with the Rebellion of 1798, and shall rely on the evidence, not of Irish Nationalists, but of a benighted Protestant clergyman. Mr. Gordon's "History of the Rebellion of 1798" contains abundant evidence that he was touched with the strong prejudices of his caste, but he was an honest man, incapable of wilful suppression. He carries us to the scene of war in Wexford. It was marked by the massacres of Scullabogue and the Bridge, the most cruel and wicked acts (so far as I know) to which even the drags of the population were even driven by maddening, ferocious, and prolonged oppression. In the Killala rising in 1798, we learn, I think, from the narrative of Bishop Stock, that the insurgents injured no man except in the field. Even in the utmost exasperation of the Wexford Rebellion there is no case known where a woman was outraged by the rebels. Gordon says—"Amid all their atrocities the chastity of the fair sex was respected. I have not been able to ascertain one instance to the contrary in the county of Wexford, through many beautiful young women were absolutely in their power." Not so with the King's forces. He speaks of the retreat of the rebels, "Many of whose female relatives promiscuously with others suffered in respect of chastity, some also with respect to health, by their constrained acquaintance with the soldiery." On the 7th June, after the massacre of Scullabogue, Roche, the Roman Catholic priest, so active in arms, issued a proclamation containing the following passages:—

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 June issued general orders, which contained these words:—

"Any goods that shall have been plundered from any house, if not brought into head quarters, 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 of 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 of (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 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 civilised and Christian Government, the case is still open to the remark that, after all there was a rebellion and that there were rebels, and that the case is not complete without some endeavour to show 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 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 or 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.—*Nation*.

WHY HE DID NOT GO TO THE HOSPITAL.

HE COULD LEAP THROUGH THE AIR.

My object in writing is twofold: to express my gratitude for a great benefit, and to tell a short story which cannot fail to interest the feelings of many others. It is all about myself, but I have remarked that when a man tells the honest truth about himself he is all the more likely to be of use to his fellow creatures. To begin then, you must I had long been more or less subject to attacks of bronchitis, a complaint that you are aware is very common in Great Britain in certain seasons of the year. Some months ago I had a very severe turn of it, worse, I think, than I ever had before. It was probably brought on by my catching cold, as we are all apt to do when we least expect it. Weeks passed by, and my trouble proved to be very obstinate. It would not yield to medicine, and as I also began to have violent racking pains in my limbs and back, I became greatly alarmed. I could neither eat nor sleep. If I had been a feeble, sickly man, I should have thought less strangely of it; but as, on the contrary, I was hearty and robust, I feared some new and terrible thing had got hold of me, which might make my strength of no avail against it. I say, that was the way I thought.

Presently, I could not even lie down for the pain all over my body. I asked my doctor what he thought of my condition, and he frankly said, "I am sorry to have to tell you that you are getting worse!" This so frightened my friends, as well as myself, that they said "Thomas, you must go to the Hospital; it may be your only chance for life!"

But I didn't want to go to the hospital. Who does, when he thinks he can possibly get along without doing it? I am a labouring man, with a large family depending on me for support, and I might almost as well be in my grave as to be laid on my back in a hospital unable to lift a hand for months, or God only knows how long. Right at this point I had a thought flash across my mind like a streak of sunshine in a cloudy day. I had heard and read a good deal about Mother Seigel's Curative Syrup, and I resolved, before consenting to be taken to the hospital, I would try that well-known remedy. On this I gave up the doctor's medicine and began taking the Syrup. Mark the wonderful result! I had taken but three doses within twenty-four hours when I was seized with a fit of coughing, and threw up the phlegm and mucus off my chest by the mouthful. The Syrup had loosened and broken it up. Continuing with the Syrup, the racking pain, which I believe came from the bitter and poison humours in my blood and joints, soon left me entirely, and I felt like going to sleep, and I did sleep sound and quiet. Then I felt hungry, with a natural appetite, and as I ate I soon got strong and well.

I felt I could leap through the air with delight.

In a week I was able to go to my work again. It doesn't seem possible, yet it is true, and the neighbours know it. There are plenty of witnesses to prove it. And, therefore, when I preach the good news of the great power of Seigel's Syrup to cure pain and disease far and wide, nobody will wonder at me.

THOMAS CANNING,

75 Military-road, Canterbury, Kent.

Mother Seigel's Curative Syrup is for sale by all chemists and medicine vendors; and by the proprietors, A. J. White, Limited, 35, Farringdon road, London, E.C., England.

DEAF.—A person cured of deafness and noises in the head of 23 years' standing by a Simple remedy, will send description of it FREE to any person who applies to NICHOLSON, 65 William street, Melbourne.

O'Donovan Rossa was shut up in the Tombs, New York, lately at the instance of Patrick Sarsfield Cassidy, who charges him with criminal libel. Some time ago Rossa had Cassidy arrested for calling him a liar, a traitor and a British spy. Cassidy's lawyer produced evidence in court which showed that Rossa had received money from Red Jim McDermott, the British spy. This disclosure knocked the bottom out of Rossa's case, and Cassidy was discharged. Rossa at once tried to get back at him by calling him an "English-McDermott-Le Caron spy" in the *United Irishman*. This expression constitutes Mr. Rossa's libel upon Mr. Cassidy's character. Cassidy's complaint also charged Rossa with inciting to murder, inasmuch as it was claimed that if Dr. Cronin was assassinated for being a British spy Cassidy for the same reason should have met a similar fate long ago. Rossa was liberated on parole to give 500 dol. bail.