

my face told him to intercept the Pretender on the road. The fellow gave a long account of his seal in my service, but at heart I believe him to be not well pleased with his office, and that the Regent himself has no real desire to detain the Pretender. Every effort of those I have employed has proved ineffectual to track out his whereabouts. And when at last a lady in the enemy's own camp tells me where he may be found, I am balked of my prey by such an egregious misadventure as this.

The suspicion of Lord Stair that the Regent was well disposed to facilitate the escape of the Chevalier was quite correct. The latter gladdened the honest heart of Madame L'Hopital by sending her little later his own portrait as a testimonial for her services, but political reasons prevented him from publishing the depositions of the post-mistress and her servants. (To be Continued.)

FROUDE "FLOORED."

THE "HISTORIAN" REVIEWED BY THE REV'D. DR. MORIARTY. THE RELATION OF ENGLAND TO IRELAND. LAST LECTURE.

The Cromwellian Invasion.

THE TRADE POLICY OF THE ENGLISH GOVERNMENT. (From the Philadelphia Catholic Standard.)

The Rev. Doctor spoke as follows:— We are necessarily inclined to question the propriety of praising the "civilization" of the present age, and "modern thought," so called, when we notice some celebrities who are extolled as being specimens of the advancement of science. For instance, there is a certain Huxley admired as a scientist, because he discredits all science in an effort to make the monkey the progenitor of man, created in the image and likeness of God. In his monkey chattering Mr. Huxley is only the plagiarist of Monobodo, who first broached this theory in the last century. Next we have a Mr. Darwin, who passes prodigiously wise, because he pretends to find the genuine prototype of man in stinking fish. Then, far beyond all, in the depths of idiotic imposture looms up England's distinguished historian, Froude, who is most distinguished by the exhibition for types of justice, integrity, honor and valor, the incontinent murderer, Henry VIII—the bloody prostitute, Elizabeth—the satanic murderer and blasphemer, Cromwell.

THE SATURDAY REVIEW ON FROUDE. This man, judged and condemned by his own kith and kin, especially the London Saturday Review, for ignorance, malignity and mendacity, has had the audacity to call upon America to arbitrate upon the relation of England and Ireland, and to decide that justice has been done to Ireland by the blood-thirsty usurper. In pursuance of his task he has pronounced most falsely in favor of perfidious Albion, and most spitefully in disparagement of the Island of Saints. Without intruding myself on the judgment of my fellow-citizens, I have through the means of impartial, exact and conclusive evidence given by the adversaries of Catholic Ireland, refuted the impostor's assertions, convinced the usurper of infamy unique in the archives of hell, verified the honorable character of Ireland, and repelled the insulting appeal for a lie on the part of America. We have seen the usurpation of the felon throughout many centuries, intent on the extermination of the Irish race. The effort was carried out unceasingly by unmitigated treachery, by the slaughter of old men, women and children, and by famine and pestilence. The continuation of our narrative leads us on the present occasion to look into the interminable perspective of murder, robbery and perjury.

I now come to the master-demon; he who steeped his hands in the blood of his Sovereign, and came to Ireland reeking from that crime; in order by horrible cruelties committed on the Irish, to acquire popularity in England. And he did so acquire it, until it was sufficient to confer upon him regal power, and to enable him to place his hand upon that throne which he had not moral courage to occupy. I begin with a description of the taking of Wexford; although, in point of time, this was the second town in which he displayed his barbarity. The following is the short and pithy account of the transaction by the Protestant clergyman, Dr. Warner.

DR. WARNER ON THE SIEGE OF WEXFORD. "As soon as Cromwell had ordered his batteries to play on a distant quarter of the town, on his summons being rejected, Stafford" (the commander of the garrison) "admitted his men into the castle, from whence issuing suddenly and attacking the wall and gate adjoining, they were admitted, either through the treachery of the townsmen or the cowardice of the soldiers, or perhaps both; and the slaughter was almost as great as that at Drogheda."—Warner, 476.

The more recent historian, Dr. Lingard, has added from the original authorities the following most striking and melancholy circumstance:—"No distinction was made between the defenceless inhabitant and the armed soldier; nor could the shrieks and prayers of three hundred females, who had gathered round the great cross, preserve them from the swords of those ruthless barbarians. By Cromwell himself the number of the slain is reduced to two, by some writers it has been swelled to five thousand."—Lingard, A. D. 1649.

Three hundred women screaming for pity round the emblem of salvation—the cross. Three hundred Irish women slaughtered in one mass—by English so-called Protestant "Christians"—men of great zeal and profound piety.

Let us turn to Drogheda. Here are the accounts of Carte and Leland:—"The assault was given, and his (Cromwell's) men twice repulsed; but in the third attack, Col. Wall being unhappily killed at the head of his regiment, his men were so dismayed thereby as to listen, before they had any need, to the enemy offering them quarter, admitting them (viz. Cromwell's army) upon those terms, and thereby betraying themselves and their fellow soldiers to the slaughter. All the officers and soldiers of Cromwell's army promised quarter to such as would lay down their arms, and performed it as long as the place held out; which encouraged others to yield. But when they had once all in their power and feared no hurt that could be done them, Cromwell being told by Jones that he had all the flower of the Irish army in his hands, gave orders that no quarter should be given! So that his soldiers were forced, many of them against their will, to kill their prisoners! The brave Governor, Sir A. Aston, Sir Edward Verney, the Colonels Warren, Fleming, and Byrne, were killed in cold blood; and indeed nearly all the officers, except some few of least consideration, that escaped by miracle. The Marquis of Ormond, in his letter to the King and Lord Byron says, 'that upon this occasion Cromwell exceeded himself, and anything he had ever heard of, on breach of faith and bloody inhumanity, and that the cruelties exercised there for five days after the town was taken, would make as many several pictures of inhumanity as the Book of Martyrs' or the Relation of Ambogna.'—Carte, li. 88. Leland adds: "A number of ecclesiastics were

found within the walls; and Cromwell, as if immediately commissioned to execute divine vengeance on these ministers of idolatry, ordered his soldiers to plunge their weapons into the helpless wretches."—Leland, b. v. l. c. 4.

I believe there is not in the history of Christendom a more horrible instance of quiet, deliberate cruelty—systematic and cold-blooded. First, the garrison, who were promised quarter, and who on the faith of that promise, had ceased to resist, were slaughtered deliberately and in detail. And next, the unoffending inhabitants were for five days deliberately picked out and put to death—the men, the women, and even the little children. And this was done not by the New Zealand savages, but by Christian Englishmen—the choice spirits of the age—men of the most intense piety and Protestant sanctity—every man of them with his Bible in one hand and his sword in the other! Men overflowing with Scripture quotations—men fond of preaching, or listening to, long sermons—praying long prayers—full of all that there is of asceticism in their English Christianity! There is in this fiendish transaction one coloring yet wanted, to make the monster who committed it more hideous than the devils in hell. It is the coloring of hypocrisy. Let us calmly peruse Cromwell's own dispatch; and then admit with me, that human language is utterly inadequate to describe the ineffable horror of English crime.

THE HYPOCRISY OF CROMWELL. Here are extracts from Cromwell's dispatch to the Speaker of the House of Commons:—"Sir—I have pleased God to bless our endeavors at Drogheda."

One shudders at such an introduction of the name of the adorable Creator—the God of mercy and of charity! I begin again:—"Sir—It has pleased God to bless our endeavors at Drogheda. As battering, we stormed it. The enemy were about three thousand strong in the town."

Cromwell then goes on to describe shortly the circumstances of the attack and of the slaughter, and coolly says:—"I believe we put to the sword the whole number of the defendants. I do not think thirty of the whole number escaped with their lives; and those that did are in safe custody for the Barbadoes."

He then goes on as follows:—"THIS HATH BEEN A MARVELLOUS GREAT MERCY. The enemy being not willing to put an issue upon a field of battle, had put into this garrison all their prime soldiers, being about three thousand horse and foot, under the command of their best officers, Sir Arthur Aston being made Governor. There were some seven or eight regiments, Ormond's being one, under the command of Sir Edward Verney. I do not believe, neither do I hear, that any officer escaped with his life, save only one lieutenant."

Could any one imagine that human nature could be so destitute of all that belongs to humanity, or to religion, as to be capable of calling such cruelty a marvellous great mercy? Oh, it was truly an English mercy! But there is more, for this is the conclusion of Cromwell's dispatch:—"I WISH THAT ALL HONEST HEARTS MAY GIVE THE GLORY OF THIS TO GOD ALONE, TO WHOM INDEED THE PRAISE OF THIS MERCY BELONGS. For instruments they were very inconsiderable to the work throughout."

"O. Cromwell." The flesh creeps, the heart sinks, at the unparalleled atrocity, profanity and blasphemy of such a dispatch. But exclamations weaken the horrors by which we are thus surrounded.

The purpose of extirpating the Catholic people of Ireland for the good of the Anglican religion was avowed by the first authorities in the State. Let me here quote the following testimony from page 55 of a book of Cromwell's acts, entitled "Cromwelliana."—"April 12, 1649. Those who were appointed to go to the Common Council about the furnishing £120,000, came unto Guildhall. The first that spoke was Mr. Liste: after him Mr. Whitlock, who very notably urged the accommodation of the Parliament with the sum appointed for the service of Ireland; after whom the Lord Chief Baron Wild did press the same with many arguments, and among others he rightly distinguished the state of the war in that kingdom, as not being between Protestant and Protestant, or Independent and Presbyterian, but Papist and Protestant and that was the interest there; Papacy or Popery being not to be endured in that kingdom; which notably agreed with that maxim of King James, when first King of the three kingdoms; 'Plant Ireland with puritans, and root out PAPISTS—and then secure it.'"

FAMINE SUCCEEDS WAR. Cromwell gorged himself with human blood. He committed the most hideous slaughters—deliberate, cold-blooded, persevering. He stained the annals of the English people with guilt of a blacker dye than has stained any other nation on the earth.

The natural result of the promiscuous slaughter of the unarmed peasantry wherever the English soldier could lay hold on them, was, as a matter of course, an appalling famine. The ploughman was killed in the half-ploughed field. The laborer met his death at the spade. The hay-maker was himself mowed down. A universal famine, and its necessary concomitant—pestilence—covered the land. An eye-witness—himself employed in hunting to death the Irish—has left the description which follows; and although the victims were Irish yet in the present day their miseries ought to draw a tear from English eyes. Thus was consummated English-Protestant power:—"About the year 1652 and 1653, the plague and famine had so swept away whole countries, that a man might travel twenty or thirty miles and not see a living creature, either man, beast or bird: they being either all dead, or had quit those desolate places; our soldiers would tell stories of the place where they saw a smoke; it was so rare to see either smoke by day or fire or candle by night. And when we did meet with two or three poor cabins, none but very aged men, with women and children, and those, like the prophet, might have complained: 'We are become as a bottle in the smoke, our skin is black like an oven because of the terrible famine. I have seen those miserable creatures plucking stinking carrion out of a ditch, black and rotten; but the most tragical story I ever heard was from an officer commanding a party of horse, who, hunting for Tories in a dark night, discovered a light they supposed to be a fire, which the Tories usually made in those waste countries to dress their provisions and warm themselves; but drawing near they found it a ruined cabin, and besetting it round, some did alight and peeping at the window, where they saw a great fire of wood, and a company of miserable old women and children sitting round about it, and betwixt them and the fire, a carrion lay broiling, which, as the fire roasted, they cut off collops, and eat.'—Colonel Lawrence's Interest of Ireland, part 2, pp. 86, 87. Such, I repeat, were the demoniacal means by which Anglican and English atrocity achieved and consummated their ascendancy in Ireland.

It is very plain how completely the Cromwellian power had been established, through rivers of blood, and through scenes of fiendish and appalling cruelty. I shall now proceed to show how the survivors of the Irish were disposed of.

"The affairs of the confederate Catholics being now absolutely irretrievable, the Marquis of Glancarde, in 1652, left Ireland, carrying with him the royal authority.—(Borlase, Irish Rev.) "And within a twelve-month after, Mortogh O'Brien, the last of the Irish commanders, submitted to the Parliament, on the usual terms of transportation; by the favor of which (adds Borlase) twenty-seven thousand men had been that year sent away." "Cromwell," says a late historian, "in order to get free of his enemies, did not scruple to transport forty thou-

sand Irish from their own country, to fill all the armies in Europe with complaints of his cruelty, and admiration of their own valor."—Dalrymple, Mem. of Great Brit., Vol. I, part 2, p. 267.—Curry's Review, p. 285. I have given proofs enough to show, that the immutable design of the English heathen party was totally to exterminate the Irish people. For the purpose of effectually clearing the country of the native Irish, it was of course expedient to get rid of as many persons of the military age as possible. It was in this way that the 27,000 persons mentioned were disposed of. Several other detachments, comprising from one to four thousand men each, under the command of Irish officers, were disposed of by Cromwell and his fellow-murderers to foreign princes. But the enormities of the satanic tyrants did not stop here. Those of military age who were spared from the slaughter, to the amount, by a safe calculation, of more than forty thousand, were sent into foreign service on the continent of Europe, especially to Spain and Belgium. The following note will be found in Lingard:—"According to Petty (p. 187), six thousand boys and women were sent away. Lynch (Cambrensis Evrus, in fine), says, that were sold for slaves. Broudin, in his Propugnaculum (Prague, anno 1669), numbers the exiles at 100,000.

HOW TO MAKE CHRISTIANS. In a letter to Thurloe, Cromwell says: "I think it might be of like advantage to your affairs there, and ours here, if you should think fit to send one thousand five hundred or two thousand young boys of twelve or fourteen years of age to the place afore mentioned. We could well spare them and they would be of use to us, and they would be of use to you; and who knows but it might be a means to make them Englishmen—I mean rather Christians?" (p. 40). Thurloe answers, "The Committee of the Council have voted one thousand girls, and as many youths, to be taken up for that purpose." (p. 75.) "Sacred heaven! Thus it is that the English 'did good' to the people of Ireland! The young women were to be taken by force from their mothers, their sisters, their homes! and to be transported to a foreign and unhealthy climate.

"Oh, but," said the English murderers, "it is all for their own good!!!" Then, again, look at the cold-blooded manner in which Cromwell proposed to make "Englishmen and Christians." "Englishmen and Christians" . . . . . But no. Comment is useless. All these things appear like a hideous dream. They would be utterly incredible, only that they are quite certain. There remained, however, too many, to render possible the horrible cruelty of cutting all their throats. The Irish usurpation, constituted as it was of the superior officers of the regular force, resorted to a different plan. Here is the account given by Lord Clarendon of their conduct. "They found the utter extirpation of the nation (which they had intended) to be in itself very difficult, and to carry in it somewhat of horror, that made some impression upon the stone-hardness of their own hearts. After so many thousands destroyed by the plague which raged over the kingdom, by fire, sword, and famine, and after so many thousands transported into foreign parts, there remained still such a numerous people that they knew not how to dispose of; and though they were declared to be all forfeited, and so to have no title to anything, yet they must remain somewhere. They, therefore, found this expedient, which they called an act of grace. There was a large tract of land, even to the half of the province of Connaught, that was separated from the rest by a long and large river, and which by the plague and many Massacres remained almost desolate. Into this space they required all the Irish to retire by such a day, under the penalty of death; and all who should after that time be found in any other part of the kingdom, man, woman or child, should be killed by anybody who saw or met them. The land within this circuit, the most barren in the kingdom, was out of the grace and mercy of the conquerors, assigned to those of the nation as were enclosed, in such proportions as might with great industry preserve their lives."—Clarendon's Life, Vol. ii. p. 116. At this period, the same price (five pounds sterling) was set by these commissioners on the head of a Romish priest as on that of a wolf; the number of which latter was then very considerable in Ireland; and although the profession or character of a Romish priest could not, one would think, be so clearly ascertained as the species of a wolf, by the mere inspection of their heads thus severed from their bodies, yet the bare assertion of the beholders was, in both cases equally credited and rewarded by these commissioners."—Curry's Review, pp. 393-94. Here let me pause amidst these scenes of horror and desolation.

A PLEASING PASTIME. Here let me pause; consoled and soothed by the recollection of the humanity and mercy exhibited by the Irish Catholics, with the fiendish cruelty and barbarity perpetrated by the English heathens. The documents put forth by each party fully established this contrast. On the side of the Irish there cannot be quoted any letter, any writing, any document, any general or particular order, edict, law, or command; enjoining, suggesting or palliating murder or pillage—plunder or crime. No, not one! I repeat it, not one! On the contrary, every authentic document that has ever been produced as emanating from the Irish Catholics suggests lenity, forgiveness and mercy. And, as in the case of the act of the general Catholic confederacy in 1642, there are not only pains, just pains and penalties denounced against all evil doers, plunderers, robbers and murderers; but punishment is denounced in the strongest terms against every person, no matter of what rank, who should connive at crime or endeavor to extend impunity to criminals! And even going so far, that to the inflictions by the tribunals of this world there is superadded the more awful judgment of excommunication. On the other hand, you can read the glowing satisfaction with which the English heathen Lord Justices, the English Parliament, English officers in command, and English Parliamentary commissioners in possession of legislative and executive authority in Ireland, not only commanded but enforced the perpetration of the most brutal barbarities and diabolical cruelties upon the Irish people, by their public and private documents, their proclamations, their orders to the military, their ordinances, edicts and laws—all, all steeped in blood and saturated with horrors. Contrast the two. Recollect that, with a very small exception, the entire of Ireland was in the possession of the confederate Catholics for nearly six years; that is, from about 1643 to 1650. Recollect that during that period (and for the years preceding it) the utmost atrocities were perpetrated upon the Irish. Recollect all this, and join then with me in blessing Providence who gave the Irish nation a soul so full of humanity, a disposition so replete with mercy, that, excepting in the actual civil war itself, the Irish shed no blood, committed no crime, perpetrated no barbarity, exhibited no intolerance, exercised no persecution.

Circumstances will not allow me to trace the "Relation" in all the details of murder, robbery and perjury, down to the present time. But though briefly, I will show conclusively that heathen England never withdrew from the hideous work of extermination.

THE WILLIAMITE WARS. James II. cast himself upon the honor and bravery of the Irish people, who in an evil hour drew the sword for his sake. Hence the Williamite wars, when the Irish displayed their fidelity and courage, though often defeated through the most accidents. The most fatal battle was that of the Boyne, where, the fabulist Froude says, "the Irish did not make a stand," yet in the next sentence he declares that "they fought well and bravely." It would puzzle

any one, except a bear and beef-besotted Johnny Bull, to conceive how men could fight well and bravely without standing. The Irish made a noble stand at the Boyne, and would have swept William and his army into the sea were it not for the vile conduct of James. When the Irish horse, at all times admitted to be the best cavalry in Europe, were about to make a decisive charge, they were checked by James, who cried out: "Spare my English people; spare my son (William);" and then the miserable poltroon drew the flower of the forces around his person. This we are informed of by his own son, the Duke of Berwick. The weakness of heart passed down to his abdominal sensibilities; and he suddenly fled from the field, spoiled the advantage of the Irish army, and soiled his own name forever.

There is no doubt or mistake about the "STAND" made by the men and women of Ireland at Limerick. Grandly and successfully they fought for right against might. It is a distinguished circumstance that the self-styled distinguished Froude did not in his bogus reading of history notice one of the most distinguished facts in the history of chivalry.

THE WOMEN OF LIMERICK. At Limerick the women stood upon the ramparts, hurled the missiles of death on the assailants, rushed to the beach, and sent many a bloody Briton to staunch his wounds in the dust. William cried out, "Let us have peace," and ordered his commander to make treaty of the most acceptable to the victorious Irish. Victorious they were when the Limerick girls made the Saxon reel, and a French fleet was at the mouth of the Shannon, ready to raise the siege in a few days. Alas! the Irish trusted the sworn honor of the monster that never kept a pledge with God or man. The Irish, in every respect, performed with scrupulous accuracy on their part the stipulations of the treaty of Limerick, but it was violated by the English usurpation the moment it was safe to violate it. That perjury was perpetrated by the enactment of a code of penal laws of the most detestable and atrocious iniquity, surpassing anything that ever stained the annals of satanic barbarism. It is not possible for me to describe that code in adequate language.

THE PENAL CODE. It almost surpassed the eloquence of Burke to do so. "It had," as he described it. "It had a vicious perfection—it was a complete system—full of coherence and consistency; well digested and well disposed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

This code prevented the accumulation of property, and punished industry as a crime. Was there ever such legislation in any other country, Christian or Pagan? But that is not all; the party who inflicted this horrible code, actually reproached the Irish people with wilful and squalid poverty.

This code enforced ignorance by statute law, and punished the acquisition of knowledge as a felony. Is this credible? Yet it is true, and more, because the party that thus persecuted learning reproached, and still reproach the Irish people with ignorance. There—there never was a people on the face of the earth so cruelly, so basely treated as the Irish. There never was a faction so stained with blood, so blackened with crime as that faction which, under the name of Protestant, seeks to retain the remnants of their abused power, by keeping in activity the spirit which created and continued the infamous penal persecution of which I have thus faintly traced an out-line.

The persecution I have described—persecution founded on a breach of national faith and public honor—lasted for eighty-six long years of darkness, of shame, and of sorrow. It was invented to reduce the Catholic people of Ireland to the state of the most abject poverty and by the same means to extirpate the Catholic religion. To promote the success of the diabolical project the malicious ingenuity of England devised every fitting machinery, hence it committed the whole country to a small faction that was not of it—native millions to foreign thousands. She bound that faction to herself by securing its ascendancy, and she exacted compensation by forcing it to be her instrument in the destruction of Irish manufactures and Irish commerce. And thus she gratified two propensities—her irreligious passions as a murdering persecutor, and her avaricious passions as a thieving trader.

Ireland had large woollen manufacturers; it reared artisans; it employed labor; it raised rents; it created capital; and these resources England by force destroyed. This destruction was unblushingly avowed and recommended towards the middle of the seventeenth century. Sir William Temple in 1673 thus wrote to the Viceroy of Ireland: "Beware must be had to those points wherein the trade of Ireland comes to interfere with the trade of England in which case the encouragement of such trade ought to be either declined or moderated, so as to give way to the trade of England." This advice was fully acted upon by William the Third. The English House of Commons presented an address complaining of the improvement of Ireland in woollen manufactures, to the great endangering of that staple commodity in England, and then supplicated him to adopt effective measures to remedy this evil. The answer of William was: "I shall do all in my power to discourage the woollen manufactures of Ireland." Accordingly laws were passed to prohibit the exportation of wool and woollen manufactures from Ireland, on pain of confiscation. In the fifth year of George II, it being ascertained that Irish woollen manufactures found their way into foreign countries, an act was passed, appointing eleven ships of war to cruise off the coast of Ireland, with orders to take or seize vessels laden with any manufactures from Ireland. Many and various restrictions too numerous to be specified were enacted, cramping—nay totally ruining—industry and commerce in Ireland.

THE CATTLE TRADE. It is mournfully curious that the productions of the fields were subject to a capricious and tyrannical proscription. There is an act of the English Parliament which declared the exportation from Ireland of black cattle or sheep a common nuisance, and prohibited the same. One member proposed that it should be felony; the Chancellor, with more wit and as much reason, said it might as well be called adultery. It is well known that Ireland was formerly a very wooded country. A great plenty of wood is favorable to the manufacture of the best description of iron; and accordingly about one hundred and sixty years ago there were, amongst a population scarcely one-seventh of the present, 600 forges or smelting houses. This having been noticed, all means were adopted for the destruction of the timber, and clauses were introduced into leases granted by absentee proprietors, requiring the tenants to use nothing for fuel excepting timber. Those colonists who co-operated in this commercial devastation were themselves indemnified for sacrificing the industry of the country by the action of penal laws.

RESULT OF THE PROJECTS. Yet with all the aid of the gates of hell, what was the success of the scheme of extermination? It failed it totally failed. A just estimate would state that the Catholics went into the persecution about two millions in number; the Anglican persecutors and thieves were about one million. The Catholics increased to seven millions, the Anglicans scarcely exceeded the original million. The comparative increase of the one under persecution is enormous, the comparative decrease of the other whilst gorging with blood and spots is astounding; in the first instance the Catholics were at the utmost only two to one, in

the second they are seven to one. Blessed be God! On our side is virtue and Erin, on theirs is the Saxon and gun!

After all that has been done to impoverish, paganize, and exterminate, there is Ireland, like her national emblem—the Shamrock—ever blooming, ever bright, ever beautiful. No eclipse on her star of destiny—the immortal faith of Christendom; no taint upon her morality, the purest amongst mankind; no collapse of her bravery, which being of the truest kind, will endure everything, even unto death; rather than abandon the real hero's standard—the cross of the Redeemer. Ah! you cannot exterminate; you bloody, brutal, beastly, God-forgetting, and man-hating usurpers! There is still, brightly shining, the island of Saints; there is still the green flag though furled, awaiting a breeze from the West to expand its folds upon the wholesome air of American Independence. Oh, no! I pray thee, America, arbitrate; wait the favoring breath; say, "Justice to Ireland—let her be ANNEXED," and then she will smile and thrive in our field of glory, "First flower of the earth, first gem of the sea."

This closed the last lecture of the course, in which by the testimony of aliens in blood, language and religion, Dr. Moriarty had dispelled the false ideas that Mr. Froude has endeavored to place before the American people, and vindicated the honor, piety and nationality of the Irish people.

The large assembly dispersed with loud cheers for Dr. Moriarty, Faith and Fatherland.

IRISH INTELLIGENCE.

THE CATHOLIC UNION OF IRELAND.—On the 13th of May a grand Pontifical High Mass was celebrated at the Cathedral Church, Dublin to invoke God's blessing and protection on the Catholic Union. The church was crowded by members, including the distinguished president, the Earl of Granard. His Eminence the Cardinal Archbishop presided at the ceremonies, the Most Rev. Dr. Conroy, Lord Bishop of Ardagh, being the prelate celebrant. The Most Rev. Dr. Lynch, Coadjutor Lord Bishop of Kildare and Leighlin, was present in the sanctuary, and also the students of Holy Cross College, Clonliffe. At the conclusion of the High Mass, his Eminence the Cardinal Archbishop gave the Pontifical blessing, and the Very Rev. T. Burke, O. P., ascended the pulpit, and delivered a magnificent discourse suitable to the solemn occasion. The devotions concluded with benediction of the Blessed Sacrament. At the subsequent meeting of the Council, the Earl of Granard, K. F., in the chair, was announced that the new journal of the Association—Catholic Unity—will be issued early in July.

THE CLERGY AND HOME RULE.—The following letter appeared in the Freeman's Journal of the 12th ult.—"My dear Sir,—At a conference of the clergy of the dioceses of Cashel and Emly, held in Tipperary on last Wednesday, one of the priests said it would be well to establish branches of the Home Rule Association through the diocese, whereupon the very rev. and most respectable and respected president stated that it was well-known that no one had the slightest chance of being returned for any borough or county in the south of Ireland but a Home Ruler. At the conference dinner there are always two charter-toasts, one the bishop for the time being whoever he may be; the other the priests of the diocese. This day the patriotic and talented Rev. Vice-Chairman, in giving the toast of the 'Priests,' coupled it with the sentiment of Home-Rule, and it was most enthusiastically cheered. The priests of the south, I am informed, will soon speak out in favour of Home Rule in a style as decided as the priests of the west.—Yours sincerely, JOHN RYAN, P. P., New Inn, Cahir, May 9, 1873.

The Dublin University Bill has passed its second reading in the House of Lords, and will be law almost directly. The debate on it was chiefly noteworthy for a short but very apt speech from the Earl of Denbigh, who put the whole question in a nutshell by saying: "If there was one thing which Ireland had positively declared she would not have, it was mixed education" for the splendid speech of Earl Grey in favour of Catholic claims and for the couleur de rose picture which it pleased Earl Granville to draw of the present and future of Ireland. His Lordship grew warm in his defence of the Ministerial Irish conduct, denying emphatically that government had been "dilatory in dealing with the grievances of the Irish people." We do not accuse Mr. Gladstone's party of being unusually active contrasting their conduct with that of former cabinets, in dealing with Irish questions; but at the same time there is the naked fact staring us in the face they have failed lamentably, as every previous Government has done, in ruling Ireland wisely or well, and we cannot see the slightest prospect of an English Parliament ever mending matters in that respect. It is hopeless to expect good to Ireland from an English Legislature, and the sooner an Irish Parliament is re-established the better will it be for both countries.—Catholic Times.

THE CATHOLIC CLERGY AND HOME RULE.—Declaration of the Clergy of the Deanery of Castlebar.—The clergy of the Deanery of Castlebar have just put forth a declaration on the question of Home Rule worthy of the hour and of their own patriotic reputation.

Mr. A. M. Sullivan has received the following letter from the beloved and respected parish priest of Castlebar:

"The Presbytery, Castlebar. My dear Mr. Sullivan—You will confer a great favor by kindly handing in to the Home Rule Association the accompanying resolutions, passed unanimously at a meeting of the clergy of the Deanery of Castlebar some few days ago. I append the names of the clergymen, with their subscriptions, which I enclose, amounting to £16, and of which I hope there will be some public acknowledgment at the next meeting of the patriotic and respected association referred to.—Quorum pars magna fuist! &c.

"The terms of the resolutions but feebly express the sentiments of priests and patriotic people here on the great and absorbing subject of Home Rule—the only hope for the peace and prosperity of Ireland.

"With great respect, believe me very sincerely yours, JAMES MAGEE, R. P., V. F., Castlebar.

"A. M. Sullivan, Esq." The following are the resolutions referred to in the foregoing letter. They have about them a true national ring:

"Resolved, That we, the clergy of this deanery, in conference assembled, regard it as a political and a moral wrong of the first magnitude than an alien legislator, ignorant of the genius of our people, and without sympathy with our wrongs and our requirements, should have the making of the laws that govern this country.

"That self-government by a native parliament is the natural and inalienable right of any people aspiring to the character and dignity of a nation.

"That no nation ever made greater progress than ours whilst she enjoyed her political independence, whereas, on the other hand, her decline and misery, periodical famines, coercion laws, and exorbitant taxation, with the discontent and irritation they naturally beget, are the logical results that have marked her existence from the time she was robbed of that right by the most flagrant and immoral means recorded in history; that we believe no remedy short of the restoration of that right will ever make our country prosperous and our people contented; that to realize this happy consummation, we are resolved to use every effort the remnant still left to us of the constitution leaves in our power; and,