

PURITAN PERSECUTIONS.

Archbishop Moran's English Barbarism and Bigotry.

Archbishop Moran's "Historical Sketch of the Persecutions of Irish Catholics under the rule of Cromwell and the Puritans should be read by every Englishman. says a reviewer in the London Truth, and if we, Englishmen, after reading it are not ashamed of ourselves, we must be lost to shame. Nor can we flatter ourselves by laying all the blame on Cromwell and the Puritans, for, putting aside the fact that, Puritans or not, they were English, the English monarch and the English Parliament, on the restoration, confirmed by the act of settlement the English robbers in their ill-gotten possessions, and set their seal to the impoverishment of the Irish Catholics. It is a wonder Catholicity has not been extirpated; it is, indeed, a wonder that when the Catholics in the diocese of Dublin, in 1657, had been reduced to 3,000, there are, after 200 years of uninterrupted persecution, well nigh 300,000 Catholics in that diocese. Three parties, to speak generally, are concerned in the events related by Archbishop Moran; the English Royalists, the English Puritans and the Irish Catholics. The English monarchy had thrown, off its allegiance to the Holy See; what wonder that its subjects should throw off its allegiance to itself? The English monarchy had.

CREATED ANGLICANISM BY ACT OF PARLIAMENT.

in opposition to the protestation of the English church; what wonder that Anglicans should drift away into Puritanism? Both Royalists and Puritans persecuted the Catholics; the Catholics took part with the Royalists rather than with the Puritans, as the less bad of the two; but when it served the turn of the Royalists to provide for their own security at the expense of the Catholics, the latter were left to the tender mercies of Cromwell and his myrmidons, and extirpation was the order of the day. 'The Parliament,' writes Lord Clarendon (History, i. 215), 'had grounded their own authority and strength on such foundations as were inconsistent with any toleration of the church, religion, and even with any humanity to the Irish nation, and more especially to those of the old native extraction, the whole race thereof they had upon the matter sworn to extirpate.' As early as December 8th, 1641, an act was passed in Parliament to the effect that the Catholic religion should never be tolerated in Ireland; and in order to carry this act into execution the lords justices issued the following order to the commander of the Irish forces: 'To slay and destroy all the said rebels, and their adherents and relievers, by the ways and means he may; and burn, destroy, waste, consume and demolish all the places, towns and houses where the said rebels have been relieved, harbored, and all the hay and corn there, and kill and destroy all the men there inhabiting able to bear arms.' The Lord and Commons of England enacted, Oct. 24, 1644, that

'NO QUARTER SHOULD BE GIVEN to any Irishman or any Papist born in Ireland.' War has its horror and men are disposed to make allowance for great horrors on the ground that they are committed in war but when war is waged in cold blood against those whose only crime is loyalty to God and king and fatherland, the murders committed in war become more detestable, because they are perpetrated under the mask of legal injustice. So Pilate crucified Our Lord; so England decimated Ireland. Archbishop Moran's history first describes the reduction of the chief cities in Ireland which were held by Catholics and Royalists for the king, and by Catholics for the Faith. It is a harrowing repetition of the same courage and endurance in the Catholics: the same trimming policy of the Royalists; and the same diabolical hatred of the Puritans. We have in so many different chapters the narrative of the fall under the Puritan power of Dublin, Cashel, Cork, Drogheda, Wexford, Kilkenny, Colomel, Waterford, Limerick, Galway. There was one principle on which the Puritans acted, 'Delenda est Ecclesia Dei.' In Dublin Sir Charles Coote, Sr., one of the ringleaders of Puritanism in Ireland (whose career closed in 1642), made no exceptions in the barbarous orders of the soldiery when they were let loose on their bloody hunts among the Irish Catholics. When appointed by the lord justice to the command of the Puritan troops in Dublin, he swore on a naked sword and musket placed on the table before him, that he would not desist from prosecuting the war

UNTIL THE IRISH WERE DESTROYED. The Royalists in 1647 under Ormonde treacherously betrayed Dublin to the Puritans and left the Catholics who had fought for the king in the lurch: by public edict it was commanded that all Papists should quit the city; it was death for Catholics to exercise their religion within the walls of Dublin. On Oct. 25, 1656, instructions were given to the mayor of Dublin to "take effectual measures to remove all Papists that might be then dwelling in the city within forty-eight hours after the publication of the order." The chapters which record the treatment of the Catholics in other cities mentioned above are full of similar cold-blooded barbarities, diversified with accounts of the heroic charity of many of the sufferers. For the pillage of the Cathedral of Cashel and the heroism of its Archbishop, Dr. Walsh; for the plunder and banishment of all who adhered to Popery in Cork; for the massacre in St. Peter's Church at Drogheda, for the slaughtering of 300 women at the market cross in Wexford; for the martyrs of Kilkenny; for

the heroism of Hugh O'Neil at Clonmel; for the heroic defense of Waterford, the Parva Roma of the sixteenth century, and the zeal of Bishop Camerford; for the labors of the missionaries of St. Vincent de Paul in Limerick and the prediction of the saint, that the blood of these martyrs (the Catholics slaughtered by the Puritans) would not be forgotten before God, but sooner or later produce

AN ABUNDANT HARVEST OF CATHOLICITY; for the nine month' siege of Galway and the rapid detestation of the Catholic priests and the plunder of the Catholic citizens, we must refer our readers to the work itself of Archbishop Moran. 'The way in which terms are kept by the Puritans when once their adversaries were in their power may be illustrated by one instance among many, in the case of Newry, A.D., 1641. A pamphlet published in London in 1662. "A collection of some of the massacres, etc., committed on the Irish in Ireland since Oct. 23, 1641," tells us: 'The burghesses and inhabitants of the town of Newry, meeting the English on their march to besiege the castle of said town, were received into protection and after quarter given to the garrison of the said castle, and said inhabitants, to the number of 5,000 and upwards of men, woman and children, were brought on the bridge of Newry and thrown into the river, and such of them who attempted to escape by swimming were murdered.' There is much to learn from Archbishop Moran about the planting of Englishmen in Ireland with the possession of the estates of Irishmen, and the transplanting of the Irish from their homes of possession into waste and poverty in Connaught; about the sale of the Irish as slaves to Barbadoes; about the oath of abjuration and the noble conduct of the inhabitants of Cork in rejecting it; there are accounts of whole massacres, and the persecution of individuals to death; and there is finally the act of settlement by which it is proved that God's truth and God's Church are hated alike by Puritans and Anglicans.

Cardinal Manning on the Unity of the Church.

Special services were held on Sunday, August 9th, in the Cathedral, Edinburgh Road, London, the sermons being preached by the Archbishop of Westminster. The services were full choral, and the singing was highly effective. In the morning His Eminence took his text from the Epistle to the Hebrews: "Thy throne, O God, is forever and ever; a sceptre of justice is the sceptre of Thy kingdom." He remarked that there were some who said that the Church of God was a creation of man; some said that it was a political body, and could have no existence unless by the action of legislatures; others, again, said that men could create a Church by voluntary association. But God created His Church, and for what purpose? To be the one perpetual and definite witness of the truth. Now there was among men a belief that the world was growing stronger and stronger, and that the Church was growing weaker and weaker. But the very contrary was the case, for there never was a time when the Church was mightier, more full of the fruits of the Holy Ghost, stronger and more fertile in the salvation of souls; nor was there ever a time in Christendom when the Church was so widespread, or brought so nearly to universality, which was its inheritance. He showed how the Church began in an upper chamber with a few disciples, till it expanded into regions where the eagles of Rome were never seen, and still on in the Middle Ages the Church was always expanding and advancing. Then came that great mystery, that falling away and destruction 300 years ago. But so far from that diminishing the expansion, the Church spread to the Continent of America, and far away to the south, to Australia, the islands of the Pacific, and to Africa. Then, again, there never was a time when the pastors and the people of the Church were united so absolutely as now. They knew from the Epistles to the Corinthians and to the Galatians that heresies sprang up in those days, and they knew from ecclesiastical history that heresy after heresy had arisen, separating bishops from pastors and pastors from people. But as a vigorous body cast out all morbid humors, so the Church cast off all heresies that sprang up, and remained as pure as it was in the days of Pentecost. In this revolutionary century governments and dynasties, princes and legislatures had risen up and thrown off the Church, and the result has been to bind more strongly its unity. The unity of the Catholic Church was not merely external, it was of the intellect, the faith and heart; it was internal and intrinsic. All articles of the Christian faith had been attacked, but the Church had defined the truth with such accuracy that it was impossible for a heresiarch to find an entrance. In controversies the more the Church was contradicted the more dogmatic it became. That term was often used as a reproach, but they accepted it as a glory, for a Church that was not dogmatic could not be true.

What was a dogma? A clear outline of the truth in the intelligence and an accurate expression of that truth in intelligible words. This onward advance of truth involved a limitation of error, and a marking of the sure path of truth. Every scientific discovery limited the intellect of man. That seemed a paradox, but whenever a truth was known no reasonable man would contradict it; the advance of science therefore limited the field of error, and made more definite and certain the path of truth. So it was with the Church. Men could only be of two kinds. Either they must be disciples of the Divine Teacher, or they must be critics of the matter that was taught. The principle of the latter had been tried for three hundred years, and what had been the result? Look at the German races in the North and the English peo-

ple, of whom he would only speak with sorrow; they saw divisions and multiplying divisions, change and instability all around them. The principle of individual criticism, or, as it was commonly called, private judgment, had been tried for three hundred years. If they had a mathematical problem, and attempted its solution in one way, and found from repeated endeavors that it worked out a false result, they would reject that principle and try another. Well, had there ever been a trial more fully made than that of individual criticism? Men had come to see that the process was a false one, and he could tell them his perpetual experience was that men came to him and said that if there was a dogma in the world it was the Catholic Faith; but still they doubted. Their literature, which was copious and was increasing every day, showed how multiplying were the uncertainties in the minds of men. After observing that the wise policy under which England was governed was for this country a quarantine against the pestilence of foreign revolution and infidelity, he showed that in England there was a long tradition of abiding by the principle of the law, and the result was order; while on the Continent nations that were separated by a narrow frontier of a river were swept to and fro by the besom of revolutionary destruction. And what was the condition of religion? The subject was painful and almost wounding to speak of; nevertheless it was necessary to be true to the truth.

And here he would ask: Did the present religious condition of England satisfy them? Teachers had ceased to teach, and could they be followed when they merely contradicted one another, when the shadow of authority was a shadow, and nothing more? And what was the present intellectual condition? We had had a multitude of philosophers, and for a century and a half we had had metaphysicians, men who gave with great authority and confidence an infinitude of conflicting theories, which might only be left alone, for they destroyed one another. Then there was a great school of modern philosophers who were nothing more than a resurrection of the sophists who tormented Athens, who had a variety of polysyllabic words, so composite and complex as happily to be for the most part unintelligible to the people. These men went on the principle that they could not know those truths which could not be ascertained by the light of nature, such as the existence of God and of the human soul; and so they whittled away these truths, and denied them at last. Then there was another school called the Agnostics, which said that man could not know of the existence of God; and they said further that they could not tell whether mind or matter thought, but the preponderance of their opinion was that matter thought. They generally denied the existence of God, and were only sure of one thing that they were sure of nothing. He gave these examples merely to show that three hundred years ago reason attacked the Faith, and in these last days doubt had avenged the Faith, for doubt had attacked reason, and men now doubted everything, even their own senses. He would now ask them whether the world was growing stronger and mightier as it departed from the truth and went deeper into darkness, and whether the Church had grown feebler and weaker with this expansion, with this unity more close, and with this certainty of Faith more explicit?

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