

the fire roasted, they cut off collops, and eat" (C. 5 pp 127. &c.)

This was not long after the date of that, which was called "the Irish massacre," 1611, to which we may refer on some futuro occasion. If the "massacre" itself were not altogether a fable, it was certainly well avenged. The following extract from a very popular pamphlet,† will convey a specimen of the spirit of the ascendancy of that day.

"I begge upon my hands and knees, that the Expedition against them may be undertaken while the hearts and hands of our Souldiery are hot, to whom I will be bold to say briefly: Happy is he that shall reward them as they served us: and Cursed be he that shall do that work of the Lord negligently! Cursed be he that holdeth back his Sword from blood!! yea, Cursed be he that maketh not his Sword starke drunke with Irish blood!!! that doth not recompens them double for their hellish treachery to the English! that maketh them not heaps upon heaps! and their country a dwelling place for Dragons, an astonishment to all Nations!! Let not that eye look for pity, nor that hand be spared, that pities or spares them! and let him be accursed that curseth them not bitterly!!!" (P. 436)

How ungrateful the Irish are, not to love England more cordially!

Shall we hear any more complaint about the charge of English Guilt after those horrid details?

\*Laurence, 86.

†THE SIMPLE COBBLER OF AGGAVAM.—Carey states, that "this work was received with such approbation, that it passed through several editions."

## "TOLERANT SPIRIT" OF THE PEOPLE OF THE TIMES AND THE GUARDIAN.

From their own Authorities.

We will first exhibit the toleration of the Protestant Church in Ireland as published by eleven "Episcopal Bishops" in the English Law Church in that country.

In 1697, in the reign of Charles I. the Irish, as well as the English Catholics were the objects of the most sanguinary and atrocious code of laws. Yet, in the distress of their king, they made an offer to raise an army in his defence; but stipulated that they should be tolerated in the exercise of their religion, and should be restored to some few other trifling rights of British subjects. This, their proposal, was resisted by the bishops of the political church, whose names are subscribed to the following document. (P. 45.)

"The religion of the Papists is superstitious and idolatrous; their faith and doctrine enormous and heretical; their church, in respect to both, apostatical. To give them, therefore, or to consent, that they may freely exercise their religion and profess their faith and doctrine, is a grievous sin, and that in two respects: for, first it is to make ourselves accessory not only to their superstitious idolatries and heresies, and, in a word, to all the abominations of Popery, but also, (which is a consequent upon the former,) to the perdition of the seduced people, which perish in the deluge of Catholic apostacy; secondly, to grant them a toleration in respect of any money to be given or contribution to be made by them, is to set religion to sale and, with it, the souls of the people, whom Christ hath redeemed with his blood. And, as it is a great sin, so it is also a matter of most dangerous consequence, the consideration whereof

"The toleration they desired," according to Curry, "was no more than some respite from the oppressions and extortions of the ecclesiastical courts; and to have all proceedings against them in those courts for religion, suspended; to be released from those exorbitant sums which they were obliged to pay for their christenings and marriages; and particularly to have the extravagant surplice fees of the clergy, and the extraordinary warrants for levying them, abolished."

we commit to the wise and judicious, beseeching of the God of Truth to make them who are in authority, zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous against all Popery, superstition and idolatry

James Armachanus,	Andrew Aladens,
Mal. Casellen,	Tho. Kilmoro and Ardagh,
Anthony Medensis,	Theo. Dramore,
Tho. Fern and Ieghlin,	Mic. Waterford and Lismore,
Robert Dumenis,	
Richard Corke,	Fra. Limerick."†

Now for another authentic specimen of the Guardian's toleration!

"And therefore we abhor and detest all contrary Religion and Doctrine, but chiefly all kind of Popistry in general and particular heads even as they are now damned and confuted by the Word of God and Kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman Antichrist, upon the scriptures of God, the Kirk, the Civil Magistrate, and conscience of man; His five Bastard Sacraments, with all his Rites, Ceremonies, and false doctrines, added to the institution of the true Sacraments without the word of God; His cruel judgment against infants dying without the Sacrament; His absolute necessity of Baptism; His blasphemous opinion of transubstantiation, or real presence of Christ's Body in the elements and receiving of the same by the wicked, or bodies of men; His dispensations with solemn oaths, perjuries, and degrees of marriage, forbidden in the word; His cruelty against the innocent divorced; His devilish Mass, His blasphemous Priesthood; His profane sacrifices for the sins of the quick and the dead; His canonization of men; His calling on angels and saints departed."\*

Will our modest pharisees ever learn the grace of blessing, or the value of a discreet silence? Oh! if eleven Catholic Bishops in England or Ireland, or an assembly of priests, had published under their hands and seals such documents of Evangelical meekness as the above, would not our ears be perpetually stunned with the howlings of the Protestant Saints?

## GREAT PROTESTANT LIES, AND HUGE "PROTESTANT IGNORANCE"

In pursuance of the plan announced in our last, we will select for the purpose of refutation some of the most remarkable falsehoods of the Protestant press. Our expose will be as brief as the subject will admit, whilst to save time and evil we will give the names of persons or Journals as sparingly as possible.

"It is said we have thought it wise to drop our threatened exposition of the character of Knox."

*Fals.* We began with Calvin, because we thought the precedence was due to the master, and that if Jack's real character were exhibited, our readers would more easily comprehend the frightful principles which his disciple imported from Geneva, and reduced to practice in Scotland. Moreover our cotemporary the Volunteer has lately published from a correspondent a historical sketch of Knox, and Scottish Presbyterianism, including a most intolerant extract from the Westminster Confession, of which every Presbyterian ought to be ashamed. The sanguinary and traitorous character of Knox we have abundant evidence to prove, when we shall consider it necessary to do so. But our opponents shall not dictate to us the order of our subjects or the manner in which we shall treat of them. Perhaps when we come to the wicked and unfeeling man who so boldly incited his injured Sovereign, some of those gentry will not be so well

†Rushworth, II. 22.

\* "Westminster Confession of Faith.