

THE CRUSADE OF THE PERIOD.
(Continued from Sixth Page.)

that it was but a cunning sleight of the devil to hinder this great work of propagating the Catholic religion, and killing of heretics; or that it was wrought by witchcraft. The deponent himself lived within thirteen miles of the bridge, and never heard any man so much as doubt of the truth thereof; howsoever the deponent obligeth no man's faith, in regard he saw it not with his own eyes; otherwise he had as much certainty as morally could be required of such a matter."

"The Dean, you observe, 'obligeth no man's faith,' except in such cases as the pillar of fire, and the silent Papist dogs and cocks, and the bad boy, whom he knew."

MORE MURDERS BY PAPISTS.

Many readers may now begin to be of opinion, that they have had enough of Froude's forty folios of abominations; but I must give those readers still another dose of the "eternal witness of blood."—for let it not be forgotten, that these documents form the whole foundation for the super structure raised by Temple, Borlase, Leland, and Froude, and the whole justification for the policy of England in Ireland during these last two hundred years. The record must not be dismissed too lightly, in justice to the First Living Historian. I had thought it was exploded long ago; but now that this illustrious person has taken his stand upon it, and not only rested upon it his own credit as a historian, but also the whole subsequent policy of his country in relation to my country, there is a real necessity of probing it to the bottom and letting the light through it. Dean Maxwell's discourse—the most fruitful sermon that divine ever preached in his life, for it placed upon his head a bloody mitre, incircled by a black aureole of perjury,—has now been sufficiently exposed, though far from completely. Nothing would be easier, if the task were not so revolting, than to disgust all decent people with minute narratives of most grotesque obscenity, and cruelty more ingeniously horrible than ever entered into the head of an Irishman; but the reader must be content with a few samples of the tamer sort. It will be observed that the deponents who swear to the horrid facts were in general mercifully dispensed from the pain of seeing them with their own eyes. Here is a hideous matter which somebody in Kilkenny told Mr. William Lucas—"taking a rise" out of William, as Kilkenny fellows are too apt to do—

"William Lucas, of the city of Kilkenny, deposeseth—that although he lived in the town till about five or six weeks past, in which time, he is assured, divers murders and cruel acts were committed, yet he durst not go abroad to see any of them; but he doth confidently believe, that the rebels having brought seven Protestants' heads, whereof, one was the head of Mr. Bingham, a minister, they did then and there, as triumphs of their victories, set them upon the market-cross, on a market day; and that the rebels slashed, stabbed, and mangled those heads; put a gag, or carrot, in the said Mr. Bingham's mouth; slit up his cheeks to his ears, laying a leaf of a Bible before him, and bid him preach, for his mouth was wide enough; and after they had solaced themselves, threw those heads into a hole, in St. James's Green, Jurat, August 16, 1643."

Some of Mr. Froude's general statements, as I have before shown, are accurately confirmed by affidavit upon affidavit. If anybody doubts that "the wicked rebels" did really burn women and children in a house, and cut them to pieces if they tried to come out, let that doubter only read what an unknown woman, without a name, did absolutely tell the Widow Stanhaw:—

"Christian Stanhaw, the relict of Henry Stanhaw, late of the county of Armagh, Esquire, deposeseth, that a woman that formerly lived near Laugale, absolutely informed this deponent, that the rebels enforced a great number of Protestants, men, women, and children, into a house, which they set on fire, purposely to burn them; as they did; and still as any of them offered to come out, to shun the fire, the wicked rebels, with scythes, which they had in their hands, cut them to pieces, and cast them into the fire, and burned them with the rest. Jurat. July 23, 1642."

Poor Mrs. Jane Stewart, residing in the town of Sligo, had, on a certain day, the good luck to be confined to her bed by sickness; and a piece of rare good fortune it was for Jane, seeing she was thus saved from the fate decreed to all the Protestants of that quiet town, and preserved alive to contribute her chapter to the "eternal witness of blood." She deposeseth and saith—

"All the men, women, and children of the British that then could be found within the same town (saying this deponent) who was so sick that she could not stir) were summoned to go into the gaol, as many as could be met with, all were carried and put into the gaol, where, about twelve o'clock in the night, they were stripped stark naked, and after most of them were cruelly and barbarously murdered with swords, axes and skells, and particularly by two butchers, named James Butts and Robert Butts, of Sligo, who murdered many of them; wherein also were actors, Charles O'Connor, the friar, and Hugh O'Connor after named, brother to the said Teigue O'Connor. Keidagh O'Hart, laborer, Richard Walsh and Thomas Walsh, the one the jailor, the other a butcher, and divers others whom she cannot name; and saith, that above thirty of the British which were so put into the gaol, were then and there murdered; besides Robert Gumble, then Provost of the said town of Sligo, Edward Nusham, and Edward Mercer, who were wounded and left for dead amongst the rest and Joe Stewart, this deponent's son, which four being the next day found alive, yet all beheaded with blood, were spared to live. All which particulars the deponent was credibly told by those that escaped, and by her Irish servants and others of the town; and further saith, that on the said sixth day of January, they were murdered in the streets of the town of Sligo, these British Protestants following viz. William Shiels and John Shiels, his son, &c.; and that they of the Irish, that came to bury them, stood up to the mid-leg in the blood and brains of those that were so murdered; who were carried out, and cast into a pit digged for that purpose, in the garden of Mr. Ricrofts, minister of Sligo."

Poor Jane Stewart, lying on her sick-bed did not see anything of it herself; but I think she had bad dreams.

Why should I wade anymore through all this blood and brains? The reader must be weary of it, if not sick. Let it be sufficient to say that folio after folio, with Jurat, Jurat upon the pages, is full of charges and reeking with the same kind of abomination. By far the greater part of the depositions are sworn upon hearsay; yet now and then a man comes boldly up and swears that he saw dreadful things with his own eyes. For example:—

"James Geare, of the county of Monaghan, deposeseth. That the rebels at Clownes murdered one James Netterville, proctor to the minister there, who, although he was diversely wounded, his belly ripped up, and his entrails taken out, and laid above a yard from him, yet he bled not at all, until they lifted him up, and carried him away; at which this deponent being an eye witness, much wondered; and thus barbarously they used him, after they had drawn him up to Mass with them."

Another saw an "Irish rebel" make three passes with his drawn sword point-blank into the body of a woman, she with hands clasped deying him to hurt her unless God permitted him; and accordingly the sword never grazed her skin; and the wicked rebel walked off much discomfited, and all the on-lookers mightily marvelled. Yet another swearer tells how the "rebels" took a Scotchman

(they seldom have any names, neither the rebels nor victims): and having cut open his body to get at his "small guts," they did nail the end of said small guts to a tree, and then whipped the Scotchman round and round the tree, until all that intestine was drawn out and wound neatly round the trunk;—then whipped him back again, till it was unwound; and all this as they said, to find out whether a Scotchman's gut or a dog's is the longer.

FROUDE'S TREATMENT OF THE EVIDENCE.

We have seen that the Historian scarcely names one of the swearers, except Dean Maxwell, whose testimony is the rock and strong tower of our Protestant interest; that he never gives any of the words of the swearers, and carefully omits any allusion to ghosts and miracles; but in one instance he has actually named another witness, Adam Clover, of the county of Cavan, and gives him as authority for an act of cruelty perpetrated by three Irishwomen, who stripped a Protestant woman naked at the time of her childbirth, and left her and her child to die. I am delighted to find that he knows Adam Clover; but why not give us a little more of what Adam saw with his own eyes—for Adam was a good swearer. Why does our Historian withhold from his admiring readers such a choice horror as that which follows. Now Adam Clover deposeseth and saith—

"That he observed thirty persons to be barbarously murdered, and about 150 more cruelly wounded, so that traces of blood, issuing from them, lay upon the high road for twelve miles together; and many young children were left and perished by the way, to the number of sixty or thereabouts."

Mr. Froude's friend Adam does not say where he observed all this, nor on what road, nor between what towns, nor by whom, nor upon whom, the murders and other cruelties were committed. At any rate we see here an example of the manner in which this great Historian manipulates his authorities, presenting only those particulars which he thinks may go down, with credulous people, and suppressing the rest.

One blunder, however, he has made, in calling attention to all the atrocious cruelties charged in these oaths against Irishmen and Irishwomen, as perpetrated upon the helpless women and children of another nationality. At no time in their history have the Irish,—our proud, fierce, generous Irish,—been capable of cruelty to women and children, nor, no to the defenceless men. If Froude wants to tell of massacres, let him consult the annals of his own country; let him go back to St. Brice's day, 1002, at the cocker in the morning, and feed full on horrors; or let him tell how the same Saxon slaves, who massacred their Danish masters on St. Brice's day, afterwards formed a plot to massacre their French masters in the time of William the Conqueror; or let him turn his eyes a moment to the wild valley of Glencoe, and tell how King William's Protestant soldiers knew how to deal with women and infants.

Mr. Froude is right in saying that England and Ireland will never arrive at a good understanding until the business of the "massacre" (that turning point in history) shall have been fully cleared up. It is true; but he has not cleared it up; nor was that his intention. The man's idea has been that the public would take his very general account of the matter, and rest upon his authority for those other authorities which ought to support him. He never was more mistaken in his life; and I shall be much deceived if the examination of that portion of Irish history, an examination which is now sure to go on, does not end in the gibbeting of Froude on high, as the most immoral of historic impostors.

My next chapter will finish his delinquencies as to the "Massacres," and I shall afterwards have to show that in compiling the history subsequent to that, he has proved himself even more recklessly and desperately depraved.

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MONTREAL, FRIDAY, APRIL 11, 1873.

ECCLESIASTICAL CALENDAR.

APRIL—1873.

Friday, 11—Good Friday.

Saturday, 12—Holy Saturday.

Sunday, 13—Easter Sunday.

Monday, 14—Of the Octave.

Tuesday, 15—Of the Octave.

Wednesday, 16—Of the Octave.

Thursday, 17—Of the Octave.

NEWS OF THE WEEK.

The atmosphere of the political world in England has been in popular parlance, "quite serene" for the past week, but how long it may remain so is doubtful. The "Land Question" is forcing its way up for consideration, and the crypto-communistic theories formally enuniated as yet but by one or two eccentric philosophers, have found their advocates at public meetings, and will probably soon be seriously discussed in Parliament. The "Land Question" is indeed in one sense the question of questions. In its last analysis it resolves itself into this:—"Can any man rightfully claim property in land, or call a piece of land his own?" J. J. Rousseau, the evangelist of the new dispensation, long ago answered this question in the negative; and should this answer be endorsed, the grand fundamental principle of communism, "that property is theft," will then have been established. Anyhow, if Mr. Gladstone remain in office, an English "Land Question" promises to be one of the difficulties, which he will have to face squarely,

though to settle it will not be in his power. Indeed such questions cannot be settled at all without much shedding of blood; or without, in one form or another, adopting the course of action advocated by that very advanced eighteenth century liberal, Marat, who in the columns of the *Ami du Peuple* insisted upon, as the terms on which only the revolution could be accomplished, "the heads of 260,000 aristocrats." A thorough policy, no doubt, and startling enough at first sight; but thitherward nevertheless the progressive spirit of the age is tending. The Church alone is competent to arrest that progress; if her offices be discarded, we may soon begin to intone the sweet liberal canticle of "*Ca Ira*."

In France, M. Thiers still holds his own, and her soil, it is hoped, will soon be delivered from the tread of a foreign soldiery. The Carlists seem too to be doing well. They are masters of the North of Spain, and seem to have partisans everywhere. There is nothing new from Rome.

On this Continent the most startling event has been the wreck of the Steamship *Atlantic* of the Star line, and the loss of between five and six hundred lives. As further particulars reach us—though these of course reaching us as they do in the form of newspaper paragraphs, and items transmitted by telegraph, are to be received with much caution—the conduct of the captain who is amongst the saved, seems the more and more inexplicable and inexcusable. It is almost certain that on a dark night, and when in ignorance of the exact position of his ship on the chart, he ran straight on towards a dangerous coast at a great speed. He is reported as having said in reply to a question put to him, that the only cause to which he could attribute the disaster was, "having overrun his distance." Of course, we needed no prophet to tell us that; but why did he "overrun his distance?" what use is there in a captain at all if he do not see to it that his ship does not overrun her distance? Again, "I thought" he is reported as saying, "that we were going about 11 knots, but the speed must have been greater than that." Thought! indeed; what business had he to think about such a matter? Every old woman and child in his steerage could have "thought;" but it was his duty not to think, but to know the rate at which his ship was running towards an iron-bound coast on a dark night. It would appear then as if he had taken no precautions to ascertain that rate, either during the first watch, or from midnight till about 3.15 a.m. of the 1st, when the ship struck. In fact, if the words of the unfortunate captain be truly reported, he stands self-convicted of gross, indeed sinful, negligence. For the rest, it is but just to add that, after the calamity had occurred, he exerted himself nobly to save the woman and children under his charge. But why was he in bed at all under such circumstances? How came it that he ran on till 3.15 a.m. and that his intention of standing off-shore at 3 a.m. was not carried into execution? A thorough investigation is loudly called for; but we have ample evidence already before us to show that the *Atlantic* was not cast away through stress of weather, or by accidents over which man has no control.

One thing indeed we see stated which, if true, shifts part of the blame from the shoulders of the captain, to those of the authorities whose business it is to see to the light-houses on the coast of Nova Scotia. We are told that the light on Prospect Point was mistaken by the captain for the light on Sambro Head showing the entrance to Halifax Harbor. But had the two lights been distinct from one another—and by means of color, revolving flashing lights nothing is more easy than to make such a distinction—such a mistake could never have occurred; and though we cannot speak positively, we are almost certain that the Prospect Point light is so different from the Sambro Head light that to mistake one for the other is impossible.

Honorable mention must be made of the Rev. Mr. Ancient, a minister of the Church of England, who at great risk swam up to the wreck whilst men were still clinging to the fore rigging, and was the means of saving many lives. All honor to the brave man.

Our Parliament at Ottawa continues in Session; party spirit runs high, but the actual Ministry seems to enjoy the confidence of the Lower House. The adverse motion of Mr. Huntington, negatived by a majority of 31, implied some improper conduct on the part of the Ministers in their negotiations for the carrying out of the Pacific Railroad project. To these imputations they did not reply during the debate; but after the division, Sir J. A. Macdonald stood up, and moved for the appointment of a Committee to examine into, and report upon, the truth of the charges implied in Mr. Huntington's motion.

Owing to great pressure on our columns this week we are compelled to hold over "Short Sermons for Sincere Souls."

DEAD.—The brakeman Ahern, who was seriously injured while coupling cars at St. Johns on Friday last, died at the Hospital on Sunday afternoon.

Our contemporary, the *Star*, takes us severely to task for the advice which in our last we respectfully tendered to our Catholic fellow-subjects of the Province of Ontario, with respect to their course of procedure should they feel themselves aggrieved by the action of their Legislative Assembly in passing a Bill for giving a legal standing to a secret, oath-bound and politico-religious society; which in the Old Country has been repeatedly denounced by British statesmen; and which on this Continent has in the strongest manner possible been discountenanced by the Heir Apparent to the Crown, H. R. H. the Prince of Wales, acting under the advice of the Queen's constitutional advisers. What it is in our remarks that provokes the censures of the *Star* we cannot clearly make out; but as these censures may contain much hidden wisdom, and a valuable lesson to us for the future, we would submit a few questions to our contemporary, which he can answer at his leisure.

1. Is not the advice that we tendered to our Catholic fellow-subjects perfectly constitutional? Have not all British subjects—and we thank God that we are British subjects—the right to address themselves to their sovereign for redress, if they deem themselves aggrieved?

2. Has it not been the policy for years past of the leading statesmen of the British Empire to discountenance, or refrain from giving any legal sanction to Orangeism, or any other oath-bound politico-religious secret society; that is to say society whose members are known to one another by secret signs, and pass words?

3. To what "rival organisation" that is to say organisation in any sense analogous to Orangeism, have privileges been accorded, such as those it is proposed by the Bills lately passed in Ontario, to accord to Orangeism?

4. Would a Bill for the incorporation of Ribbon Men, White Boys, and other analogous secret societies—and these and kindred organisations can alone be fairly spoken of as "*rival organisations*" to Orangeism—meet with any favor from any Legislative body in the British Empire?

5. Did not the Prince of Wales, acting under the advice of one of Her Majesty's Secretaries of State refuse to land at Kingston, lest by so doing he should seem even to give the prestige of Royal recognition to Orangeism, whose members, forgetful of their duties as British subjects and as gentlemen, persisted in thrusting their peculiar and offensive emblems, and badges upon the notice of the Royal guest? And does not this simple fact show that, in the opinion of the highest authorities of the Empire, there is something that essentially and offensively distinguishes Orangeism from ordinary charitable, religious, or educational organisations, whether Protestant or Catholic?

Though graciously visiting in his official capacity, and as representative of Her Majesty—no matter what their religion or nationality—the various institutions of Canada, and by so doing giving pleasure to all, and offence to none—would not His Excellency the Governor General have been much censured here, and at home, had he extended the same marks of official recognition to an Orange Lodge? And does not this indicate that, in the opinion of the accomplished statesman, and truly courteous gentleman who represent towards us the Queen herself, there must be some essential and offensive difference betwixt a body of men like the Christian Brothers whose establishment he did honor with a visit, and the Orange Society which he did not honor with a visit; which he could not have so honored without degrading the Crown; and with which most illogically it has been attempted to compare the Christian Brothers?

If eminent British statesmen—if Her Majesty's representative—if H. R. H. the Prince of Wales, in one sense representing to us more clearly, still the person of Our Queen, thus draw a broad line of distinction betwixt the Orange organisation, and all other societies or organisations whether Catholic or Protestant, are these not good grounds, good precedents, for our insisting that the legislature of the Province of Ontario should draw a precisely similar line?

And, since you tell us that you "hope for the day when there will be no excuse for the existence of the Orange or any organisation of a similar character"—we respectfully ask; what excuse is there for the existence to-day in Canada, of any such organisation?

For here is a phenomenon to which we would direct the special attention of the *Star*. In Upper Canada where Catholics, are but a small scattered, feeble minority, comparatively speaking politically unimportant, practically excluded from almost every situation of post of honor and emolument, whether in the executive or in the legislative branch of the Government, it is ludicrously urged that Orangeism is a needed but purely defensive organisation, and as such entitled to legal recognition, and official encouragement; whilst in Lower Canada, where Catholics are numerous, wealthy, politically influential, and where, thank God, Cath-

olics and Protestants live on the best of terms with one another—we hear nothing of the necessity of a defensive organisation, in the shape of a secret oath-bound politico-religious society; and no claims are here urged for the legal recognition of such an organisation. When wolves meet together and run in packs, what should we conclude? That the wolves are in dread of the sheep? or that they are on the look out for mutton?

We would not be misunderstood, and we have no wish to stir up party strife. We have not said a word against the Orangemen as individuals, for we know that amongst their ranks there are lots of capital fellows, and good, jolly honest men. We do not invoke, neither would we accept if offered, any measure of proscription or outlawry against them. But we do—and with excellent precedents to justify our so doing—we do protest against the giving any legal or official recognition to Orangeism or to any other analogous institution, as repugnant to the principles upon which the government of a mixed population as is ours should be conducted; and as especially repugnant to the principles upon which since the accession of Queen Victoria to the throne, the Government of Great Britain and Ireland has been conducted. If in this we err, we err in good company.

The following petition from the Catholics of New Brunswick has been forwarded to his Excellency the Governor General:—

To the Right Honorable Sir Frederick Temple, Earl of Dufferin, Governor General of Canada, &c., &c.

The petition of the undersigned Catholics, inhabitants of the city of St. John, in the Province of New Brunswick, humbly sheweth:—

That the Local Legislature of this Province now in session, has passed a Bill legalising the school tax of last year for this city, which had been declared illegal by the Judges of the Supreme Court; That said school tax is most unjust and oppressive to your petitioners as Catholics, because whilst it imposes a heavy burden upon them, the School Law ignores their rights of conscience in the training and education of their children, thus excluding them from the schools unless they violate their conscience;

That the question of the constitutionality of the school law of this Province is pending before the Judicial Committee of the Privy Council in England; and that the Local Government have again refused through the Attorney General, when questioned lately in the Assembly, to make any change in this law, notwithstanding the almost unanimous vote of the House of Commons in favor of conceding the just and reasonable claims of the Catholics of New Brunswick, who have again this year sent petitions from every section of the Province reiterating their claims for justice.

Your petitioners therefore pray your Excellency to annul this Act of the Local Legislature, which is intended to legalise the school tax of last year for the city of St. John.

And your petitioners as in duty bound will ever pray.

We hope that the Governor General may lend a favorable ear to the prayer of the petitioners; but we contend that the Dominion House of Commons has no power of action in the matter, since it forms no part of the legislature of New Brunswick; and therefore has no more right of interference in those questions upon which, by the Act of the Imperial Government which gave being both to the Dominion and to the Provincial legislatures, the exclusive right of legislating has been conferred on the latter—than it has of interfering with the legislatures of New Zealand, or the Cape of Good Hope. Under certain circumstances indeed, in virtue of the 4th subsection of section 93 of the B. North America Act, a certain power of interference, in the matter of Provincial School legislation, is expressly conferred upon the Executive of the Dominion; but whether such circumstances have arisen involves a question of law, which none but the highest legal tribunal of the Empire, whose subjects we are, can determine.

The maintenance of the scant, too scant measure of "State Right," promised to the several Provinces by the British North America Act, is of vital importance above all to the Province of Quebec; and it would be political suicide for it to recognise in the Dominion Legislature any right of controlling the action of the Provincial Legislatures in matters exclusively reserved to them by the Constituent Act. The preservation of what to all French Canadian Catholics should be most dear *nos lois, notre langue, et notre religion*, depends, humanly speaking, upon their stout unflinching assertion of their Provincial autonomy. Not from the feeble monarchical, not from the alas! still more feeble aristocratic element in our Constitution, can danger to our liberties arise; but from the popular or democratic element; from our conceding to the Dominion House of Commons—in which Chamber already the hostile element preponderates, and which hostile elements must preponderate yet more and more after each successive decennial census—the power of, in any manner, directly or indirectly, legislating in matters upon which the exclusive right of legislating has been explicitly conferred upon the Provincial legislatures. Better for us to have a legislative union at once, thus escaping the expense of the Federal system, than a so-called Federation, if the Federal Legislature is to have the right to set aside, or overrule the legislation of the particular Provinces, in matters reserved to the latter. If we of Lower Canada would avoid political