

recting it in the path of the fugitive exposed his reading body in its rays.

"Now, fire, as you can," he shouted. There was an irregular volley, a shriek, a hideous crash on the causeway, and all was still.

Not troubling themselves to see whether their work was complete, the soldiers, greatly amused at the whole affair, turned and marched back to town.

Why they were gone Bradley stepped forth, and going up to the prostrate form, found that it was dead.

He searched the pockets and felt every inch of the garments closely, but deft and practised fingers had been before him, and every loose thing had been taken.

The sergeant stood stock still for a moment over the body.

"Diok Raymond," he muttered in tones fierce and low, "You stood by and saw this man shot. You lied when the truth from you would have saved him. Now, may I go this night to the hell that awaits me, if I let you serve me a like trick."

And with bent, black brow, and a heart full of rage and stern determination, he retraced his steps to the city.

To be Continued.

FROUDE "FLOORED."

THE "HISTORIAN" REVIEWED BY THE REV'D. DR. MORIARTY.

THE ENGLISH "INTRUDERS" IN IRELAND.

The Rev. Dr. Moriarty, of Philadelphia, one of the most eloquent, learned, and able divines in the United States, has reviewed Mr. Froude's special pleadings in behalf of England's misgovernment of Ireland.

The learned Doctor, in a course of five lectures, went through the whole series of Froude's misrepresentations, confronting and refuting them with the facts of history in a manner which has perfectly demolished the "historian." The following is the first of the five lectures, delivered in Horticultural Hall, Philadelphia, which we take from the Catholic Standard.

In compliance with the request of my fellow-citizens, I have the pleasure to address you on the "Relations of England with Ireland," and it will be my duty to denounce the iniquity of an enemy of humanity, morality and religion, and to assert the virtue of a nation and a race most eminent amongst the "blessed who suffer persecution for justice sake."

One of the most illustrious Frenchmen of the present age, in the midst of an assembly of nobles and scholars in the city of Paris, exclaimed: "All the nations of the civilized world, and humanity itself, have just reason to be proud of the Irish race. For there is no people around whom their patriotism, their pure morals, their courageous faith, their unconquerable fidelity, their bravery, their ardor for civilization, their disinterestedness, their patient endurance, their poetry, their eloquence, have thrown a halo more captivating, more glorious."

THE ENGLISH "INTRUSION."

A cloud came over the holy nation, and though often pierced by fervid light, and though often the gloom was arched by the prism of faith, hope and charity, it shaded the altar of religion, and blighted the verdure of the Emerald Isle.

It is intimated that the intention for the onslaught called the Anglo-Norman invasion was very pleasurable for good. The felony was demanded by the evil condition of Ireland, where everything and everybody were utterly demoralized even to that degree, that the people lived in caves and burrowed in the earth like rabbits.

the grossest barbarism, and who worked yoked like cattle in the fields. These facts have been proved by testimony before Parliamentary commissions.—The expedition seemeth to have been wanted to Erin's Isle by favoring gales of heavenly approbation, as the conquest of Ireland was effected immediately and marvelously by a mere handful of men.

THE PAPAL BULL.

"In the year 1160, the king (Henry II.) says Hammer, in his Chronicles, cast in his mind to conquer Ireland; he saw it was commodious for him."

With respect to the much discussed and much disputed Papal authorization to commit the predatory crime, I say that matter is not to be taken into account in any manner. The document is denied, is doubted, is not proved: sub judice lit est; therefore, authenticity is wanting.

The first specimen of the robbery with which the English disposed of Ireland, after Henry II. had been but a few weeks in Ireland, is thus described (Davies' Historical Revelations): "All Ireland was, by Henry II., divided among ten of the English nation; and though they had not gained possession of one-third part of the kingdom, yet in title they were owners and lords of all, so as nothing was left to be granted to the natives."

Now, I contradict and disprove what has been asserted about the demoralized condition of Ireland previous to the so-called invasion. The war for the defence of the country and religion had been waged with the barbarian and heathen who had in the meantime subdued and despotically ruled during a considerable period the adjoining Saxon land.

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THE ENGLISH COLONY.

The colony contained two very distinct elements creative of disunion and social demoralization: one part was composed of Norman lords, occupying a secondary situation in England, and who, arms in hand, came to seek in Ireland estates and higher rank; this was the feudal portion of the brigandage; it occupied the rural districts.

THE ENGLISH COLONY.

These emigrants never quitted home without a design of returning. Ireland was never their adopted country; they took it on trial, for experiments in larceny. Nearly all the Norman lords who obtained land in Ireland did not care to be proprietors in

England, and with most of the traders in the cities their Irish business was only a branch of their commercial establishments in some English city. To the Norman lord Ireland was a farm; to the British trader, merely an office; if both failed, they returned home without much loss.

THE IRISH "ALIENS."

The starting point of the English population established in Ireland had a marked influence on the destiny of the country. Scarcely were the aliens sure of a foothold in Ireland, when they divided among themselves and commenced these deplorable struggles in which the interests of the country were actually sacrificed, and into which each of them merely carried views of personal aggrandizement.

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Which being found for the plaintiff, he had judgment to recover his damages against the defendant. "Again, in the 29, Edward I., before the Justices in Oyer, at Drogheda, Thomas Le Botiller brought an action of detinue against Robert de Almair, for certain goods. The defendant pleads, that he is not bound to answer the plaintiff for this—'that the plaintiff is an Irishman and not of free blood.' And the foresaid Thomas is an Englishman. Therefore it is adjudged that he do receive his damages."

The following quotation is from page 85 of Davies' Tracts:—"In all the Parliament Rolls which are extant, from the fourth year of Edward the Third, when the statutes of Kilkenny were enacted, till the reign of King Henry the Eighth, we find the degenerate and disobedient English called rebels; but the Irish, which were not in the King's peace, are called enemies, as if the Irish had never been in the condition of subjects, but always out of the protection of the law, and were indeed in worse case than aliens of any foreign realm that was in amity with the crown of England."

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nor warre, to any manner of faire, market, or other place amongst the Irish enemies, with merchandise or things to be sold, nor, send them to them, if it were not to acquite any prisoner of them; that were the King's liege men; and if any liege man did the contrary, he should be holden and adjudged a felon, and that it should be lawful for every liege man to arrest and take such merchants and persons, with their merchandise and things, and to send them to the next gaole, there to remain until they should be delivered as law requireth; and the King, to have one half of the said goods, and he or they that should take them the other half, as by the said act more at large appeareth."

THE ACT OF 1465.

The Doctor then quoted an infamous act, passed in the year 1465, whereby it was enacted, "That it shall be lawful to all manner of men that find any thieves robbing by day or night, or going or coming to rob or steal, in or out, going or coming, having no faithful man of good name in their company in English apparel, upon any of the liege people of the King, that it shall be lawful to take and kill those, and to cut off their heads, without any appeachment of our Sovereign Lord the King, his heirs, officers or of any others."

Such were the laws made by the English settlers in Ireland, in the spirit of hatred of the Irish people. Yet the extent of the territory which belonged to the English, was during all this time, extremely limited. How ignorant is the present generation of the fact, that for centuries England claimed the actual dominion of only twelve counties; and, even in those, the English laws were only in force in the parts actually occupied by men of English descent.

It appears, however, that although there were twelve counties thus nominally under English dominion, yet before the reign of Henry the Eighth, they had shrunk into four; at least, that in no more than four were the English laws obeyed and executed. For Davies, in speaking of the Acts called Poyning's Laws, after alleging that they were intended for all Ireland, is forced to confess that they were executed only within a very limited portion of that country.

It might be supposed by some that the Irish were unwilling to receive the long lost laws, or to be received into the condition of subjects. The Attorney-General, Davies, however, tells us the contrary. At p. 87 he puts the question thus: "But perhaps the Irish in former times did wilfully refuse to be subject to the laws of England, and would not be partakers of the benefit thereof, though the crown of England did desire it; and therefore, they were reputed aliens, outlaws, and enemies. Assuredly the contrary doth appear."

It is evident that the Irish sought for, but could not obtain any species of legal protection. It would be too tedious to enter into a detail of all the horrors inflicted upon them by the lawless power and trachery of the English settlers.

THE IRISH OUTLAWS.

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EDUCATION versus CRIME.

In this age of false notions, of social quackery, and of superficial thought, one may find so vast a multitude of popular errors to attack, that it would be difficult to select one more especially deserving of reprobation than another.

A SCOTCHMAN ON CATHOLIC MORALITY.

The Weekly Scotsman is in tribulation. It has found an effect for which it can discern no cause, or rather for which it refuses to accept the only possible cause; it perplexes its readers with a puzzle that is no puzzle; with a conundrum to which the answer is obvious even to an infant; and with a logical conclusion it cannot escape, deduced from premises which it blindly and against all common-sense refuses to recognise.

putation for integrity, at least as high as that remaining to any of their neighbours. In all this there is something perplexing, if not humbling, and disheartening; for while the ways of the French are not our thoughts, especially as to the highest matters upon which thought can be employed, there are a few Protestants here, well-to-do and well-behaved people, but not distinguished as to their neighbours in walk and conversation, and with each particular hair of the Presbytery of Edinburgh to stand on end. For the rest an appreciable portion of the women adhere to the Roman Catholic Church, though many even of these only as to its forms; whilst the mass of the men care for few of these things, and not a few care for them only as matters of railing and ridicule.

There is a fresh smack of truth and earnestness about the statement of this writer, which it is very pleasant to deal with. He has escaped from the old worn-out grooves in which most Protestant journalists run until they sicken their readers; and not content with the vulgar and uneducated cry of "No-Popery" because it is Popery, the Scotsman's correspondent has evidently examined this question of relative Protestant and Catholic morality from a new and tolerably fair point of view.

Female virtue, so immeasurably superior to that in his own country, that there cannot even be instituted a comparison between the two; and commercial integrity, at least as high as can be found anywhere else—in other words, he has found a country abounding in some of the highest virtues which Christianity aims at producing. There is the good fruit; whence did it grow? The writer finds the question "perplexing, humbling, and disheartening." He finds that French ways are most remote from Protestant ways; and he finds that the professions of even the "few" French Protestants in the district, are so much at variance with Scotch Protestantism as to scandalize the Presbytery of Edinburgh.

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