

to say, the 'Oliver Cromwell' of Mr. Samuel R. Gardiner, the eminent English Protestant historian, would show that the Protector—who was described in Dunedin as a champion of religious liberty—was a vindictive tyrant and persecutor. He piously declared that he would not meddle with any man's conscience. 'But,' said he in reply to the Irish Catholic bishops' declaration at Clonmacnoise, 'if by liberty of conscience you mean a liberty to exercise the Mass . . . I shall not, where I have the power, and the Lord is pleased to bless me, suffer the exercise of the Mass, where I can take notice of it.' The callous massacres committed by Cromwell during his Irish campaigns must for ever hang like a millstone around the neck of his reputation as a soldier and statesman. The Irish Protestant historian of the Civil Wars (iii., 21) says, for instance, that 'though quarter had been promised by his officers (at Drogheda), Cromwell refused to ratify the agreement and ordered the garrison to be put to the sword.' Unarmed men, women, and children fell a prey to the fury of Cromwell's soldiery, and Leland (another Irish Protestant historian, and Prebendary of St. Patrick's, Dublin) tells how 'for five days this hideous execution was continued with every circumstance of horror.' Green, in his 'History of the English People,' states that this was merely 'the first of a series of awful massacres.' The barbarous and promiscuous slaughter of unarmed men, women, and children in Wexford was another of the 'crowning mercies' for which the sanguinary hypocrite thanked the Lord. Donegal, Monaghan, Kilkenny, Galway, Dublin, Kildare, Tipperary, Clare, and other countries were also stained with non-combatant blood shed by the order of Cromwell or his fanatical officers and bedewed with the tears of the thousands who were torn from home and kindred and consigned to a far more dreadful fate—to the savage toil, the lash-torture, the forced perversion or martyrdom that awaited them in the physical hell-of-the-damned of Barbadoes slavery.

We might apply to Cromwell the following lines by the Rev. Robert Pollock :

He was a man
Who stole the livery of the court of heaven
To serve the devil in.
In holy phrase he transacted villainies
That common sinners durst not meddle with. . .
In sermon style he bought
And sold and lied ; and salutations made
On Scripture terms.'

It is just as well for decent people to leave the panegyric of Oliver Cromwell to fanatics of the type of Froude, who (as Lecky points out) gave his warm approval to a project of legislation which proposed that Catholic ecclesiastics found in Ireland after March 25, 1724, should be half-hanged, cut down, disembowelled while still living, and then quartered as a butcher quarters a carcass of mutton, and their severed members stuck on poles for the carrion crows to feed on. Mr. Bedford should study history, and when he next professes to give a faithful portrait of the Protector, he should at least indicate the blood-splashes and not forget the warts.

A Sensation that Failed.

Sexby, the pamphleteer, like his modern counterpart, Mazzini, was an advocate of the doctrine of political assassination. When he wanted to urge the departure of Cromwell to a worse or better land, he wrote the notorious tract entitled 'Killing no Murder.' It pleaded that it would be no crime to plant a curved dagger between the fifth and sixth ribs of the Protector and cut his soul adrift. 'Calumny no Crime' would seem to be the motto of some of the journalists of our day who are the modern representatives of the scurrilous pamphleteers of the seventeenth century. We refer in particular to a class of English and Australian gutter-journals that are the organs of certain religious bodies or associations. Some of these appear to regard Cath-

olics as 'outside the pale of truth, justice, or common decency of treatment. They go snuffling and nosing like unclean animals among the world's tip-tits and midden-heaps of no-Popery rubbish for shrieky or salacious tales about the 'abominations of Rome.' As a rule—but not invariably—they contrive, by the suppression of names and other particulars, to keep out of the grip of the law of libel ; and the proven falsehood of an evil tale never extracts from them so much as a syllable of explanation or withdrawal. The anti-religious and socialist press of France supplies them with a good deal of journalistic asafetida ; but we gravely suspect that they sometimes—like Giovanni in 'Arden Massiter'—fib occasionally on their own account by instinct, in order to keep their hands in.

Some time ago those snappers-up of no-Popery tit-bits made a fine buzz about a 'painful yarn' that was spun to a French court by a female creature that answers to the name Lesdaneurs. Briefly told, the story runneth thus : The Carmelite nuns kidnapped this good woman's little daughter, forced her, under all sorts of nameless terrors, to become a nun, concealed her address from the sorrowing and distracted mother, and kept the poor child in close confinement. Such, in summary terms, was the woman's tale. The French atheist newspapers and their 'religious' echoes in England and Australia accepted the ex-parte tale as true in every particular, broke out into profuse and noisy headings, and poured cataracts of boiling abuse upon the nuns—while the case was still sub-judice. The story was reproduced in the Saturday's brimstone columns of two New Zealand daily papers—but, we are glad to say, without the whoops and shrieks and epileptic fits of the atheistic and 'Christian' organs from which it was copied. In due course the case came before the French courts. Those specimens of journalistic 'honor-bright' and 'British fair-play' were then afforded an opportunity of marking how plain a tale did put them down. The plain facts, devoid of arabesque ornaments, are these : The distracted mother is an incorrigible criminal. When she told her story to the court she had just completed a sentence of ten years' penal servitude. Her 'little daughter,' who is twenty-seven years old, stood upon the witness-stand and declared that, in order to avoid associating herself with the shame of an irreclaimable criminal's life, she entered a religious house and remained and still remains there of her own free will. The case thereupon suddenly collapsed. That was some time ago. The judicial decision was a dire blow to the French atheist newspapers and their English-speaking religious allies. So far as we are aware, not one of the latter has ventured to tell the sequel of the sensational tale which they placed before their readers with such a fine flare. They clearly hold, with Dr. Martin Luther, that the end justifies the means. 'Against the Papacy,' said he, 'I deem all things lawful.' Plain Christian folk, however, fail to see how the cause of the God of truth can be advanced by the art of Ananias or by buttressing up proven calumnies.

By the 'Omrah,' which moored at Port Melbourne on Wednesday morning, 30th ult. (says the 'Advocate') the Rev. M. J. Hayes, from the famous foreign missionary college of All Hallows, Dublin, was a passenger for the Archdiocese of Melbourne. The Rev. J. C. Meagher (diocese of Maitland, N.S.W.) ; the Revs. E. Bergin, J. Bower and J. Kelly, who are from St. Kerin's College, Kilkenny, Ireland, and are proceeding to the diocese of Wellington, New Zealand, were also passengers by the mail steamer.

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