

and they were told that, although far from wealthy, he had contributed £600 to forward the campaign in Ireland. But it appeared that for this £600 he had a security which gave between two and three thousand acres of the richest lands in Ireland. It was said that history was the playground of liars, and never since the days of Herodotus had it been used for more mendacious purposes than in dealing with the Irish Rebellion. In this mendacity Cromwell himself bore a prominent part, and he was the first Press writer and the first Press censor of whom we had record.

Referring to the memorable slaughter at Drogheda, the lecturer described it as an exhibition of unparalleled savagery. 'It was,' said Sir William, 'one of the bloodiest landmarks on the long road of human guilt. Cromwell, in a letter to Speaker Lenthall, told him of the evening's retreat into the mill wall, a place very strong and difficult of access, the Governor Ashton and divers considerable officers being there. Our men, said Cromwell, followed up to them, ordered by me to put them to the sword. I forbade them to spare any. Cromwell in the same letter said he thought that night the soldiers put to the sword about 2000 men. About 100 took up their position in St. Peter's Church steeple, and refused to yield, and I ordered, said Cromwell, the steeple to be fired. 'God confound me,' exclaimed one of them, 'I burn.' Proceeding, Sir W. Butler said it would appear from Cromwell's statement, 'I forbade them to spare any,' as if some of his soldiers had been wishful to show mercy. Did ever a general commanding an army descend to such miserable details! Imagine a Commander-in-Chief of an army writing to the Speaker of Parliament gloating over the frenzied exclamations of soldiers whom he had condemned to death. Was there ever heard of in the despatch of a general in the field a parallel for petty publication of savagery, such lip-licking of vengeance as they had there? This man a great soldier! This Parliament a great institution! Humbug.

After referring to other acts of savagery perpetrated by the great Puritan, General Butler proceeds to give his final verdict on the man, and it is a very emphatic verdict. 'Let him now,' concluded the lecturer, 'say a word about Cromwell. It had been the fashion to speak of him as one of the greatest of men. He and his were the saints, and were to possess the earth. Underneath his pious pretence, the two chief objects of Cromwell's effort were plunder and persecution. He could commit the most appalling massacres with the name of God on his lips and the Bible in his hand. He was the greatest dissembler that history held record of. Cromwell left nothing behind him. He was the vilest failure in English history; and this was the man in whose praise histories were imagined and statues inaugurated.' General Butler, as might have been safely expected, received a good deal of abuse at the hands of several of the English Conservative papers for this outspoken deliverance, and was the subject of a special violent attack from the London *Spectator*. This journal, however, very wisely refused to allow a discussion of the question in its columns. The evidence of Cromwell's guilt and the proof of General Butler's terrible indictment were only too complete.

Catholic Missionaries in China,

WRITERS, not well informed or impelled by hostile intentions, have tried to hold missionaries responsible for the recent events in China, passing the same condemnation on all ministers of the different creeds. We (*American Catholic Quarterly Review*) are not in a position to defend Protestant missionaries from the imputations directed against them. Not being sufficiently versed in their affairs, we cannot point out the mistakes that have been published with respect to them. Besides, their societies see that they are respected and have already replied to the attacks and repaired the mistakes of a misinformed or ill-disposed press.

In so far as Catholic missionaries are concerned, let our first remark be that they are beyond the reach of the accusation of cupidity brought against missionaries in general. There is not among them an outcast with a burdensome past; no one lazily seeking an easy and lucrative present; no one ambitious for a brilliant future. They are all men who have abandoned everything for all time; fortune, family, and country; and in a sublime folly, the folly of the Cross, have gone to live the life of the poor, having many times nothing but a stone on which to rest their heads and being often without the dose of rice necessary for their existence. They are men who know how to suffer and die, as they have proved in the last persecution. Catholic missionaries serve the cause of mankind and Christian civilisation by their works of charity; they call down the blessing of the poor, the sick, and the orphaned on the generous souls who have sent them on their mission. They faithfully follow the orders of Leo XIII., who in a letter addressed to the Emperor said that those who labor in the name of the Gospel should refrain from political affairs, and that one of the principal precepts of the Christian religion is to preserve justice in all things, to submit to authority, and to honor the King.

At first signs of the approach of consumption, ward off all danger by taking TUS-SIGURA.—Z.

The Wedding Ring of England.

THE ring to be worn by King Edward at his coronation is (says the *Ave Maria*) of great antiquity as an emblem of power, and is preserved with the utmost care at the shrine of the Confessor in Westminster Abbey. It is metaphorically called the 'wedding ring of England.' The legend concerning it is thus quaintly related by Chaucer:—

When the blessed King Edward had lived many years and was fallen into great age, it happened he came riding by a church in Essex called Havering, which was at that time in hallowing and should be dedicated in the honor of Our Lord and St. John the Evangelist. Wherefore the King for great devotion lighted down and tarried while the church was in hallowing. And in the time of procession a fair old man came to the King and demanded of him alms in the worship of God and St. John the Evangelist. Then the King found nothing ready to give, for his almoner was not present; but he took off the ring from his finger and gave it to the poor man, whom the poor man thanked and departed. And within certain years after, two pilgrims of England went into the Holy Land to visit holy places there; and they had lost their way and were gone from their fellowship; and the night approached, and they sorrowed greatly as they that wist not wither to go, and dreaded sore to be perished among wild beasts. At the last they saw a fair company of men arrayed in white clothing, with two lights borne before them; and behind them there came a fair ancient man with white hair for age.

Then these pilgrims thought to follow the light and drew nigh. Then the old man asked them what they were, and of what region; and they answered that they were pilgrims of England, and had lost their fellowship and way also. Then this old man comforted them goodly, and brought them into a fair city where was a fair cennacle honestly arrayed with all manner of dainties. And when they had well refreshed them and rested there all night, on the morn this fair old man went with them, and brought them in the right way again. And he was glad to hear them talk of the welfare and holiness of their King St. Edward. And when he should depart from them, then he told them what he was, and said: I am John the Evangelist, and say ye unto Edward your King that I greet him right well, by the token that he gave me this ring with his own hands at the hallowing of my church, which ring ye shall deliver to him again. And say ye to him that he dispose his goods; for within six months he shall be in the joy of heaven with me, where he shall have his reward for his chastity and for his good living. And dread ye not, for ye shall speed right well in your journey, and ye shall come home in short time safe and sound. And when he had delivered to them the ring he departed from them suddenly. And soon after they came home and did their message to the King, and delivered to him the ring, and said that St. John the Evangelist sent it to him. And as soon as he heard that name he was full of joy, and for gladness let fall tears from his eyes, giving laud and thanksgiving to Almighty God, and to St. John his avowry that he would vouchsafe to let him have knowledge of his departing from this world. Also he had another token of St. John, and that was that the two pilgrims should discontinue him; which thing was proved true, for they lived not long after.

The Propagation of the Faith.

THE Society for the Propagation of the Faith (says the *San Francisco Monitor*) has just issued a forty-page pamphlet relating to the history of the origin, development, and work for Catholic missions during the eighty years of its existence. The aim of this pamphlet is chiefly to get our people acquainted with the missionary work of the Church.

From this interesting publication we learn that there are at least 15,000 priests and religious, 5000 teaching Brothers and 45,000 Sisters laboring as missionaries, not to speak of the priests, Brothers and Sisters native to the regions where they work, catechists and others who make up the personnel of a mission, and the laborers among the Oriental Rites. Probably the estimate is much too small, but be it so. At the lowest computation there are, at the opening of the twentieth century, about 65,000 missionaries; 65,000 men and women who have left their country, their brothers and sisters, houses and lands, and all the blessings that they hold most dear in this world, to bring the still greater blessing of the faith to those who are as yet deprived of it. Assuredly it is an astonishing number, which may well rejoice our hearts; and all the more because a century ago these missionaries scarcely numbered 1000 all told.

Sixty-five thousand missionaries is a noble army; but what victories are yet to be won! Almost 1,500,000,000 of human beings inhabit the earth; and only about 400,000,000 are baptised Christians. The immense majority of more than 1,000,000,000 have not yet acknowledged Christ, and are divided among the many sects of Buddhism, Mohametanism, Fetichism, and infidelity.

The Society for the Propagation of the Faith, which has won countless thousands to the faith, whose missionaries have died martyr's deaths and have lived lives of unparalleled heroism and self-denial, owe its origin to the efforts of two humble women. In 1820 Mme. Petit and Mlle. Jaricot, of Lyons, France, formed a society to render financial assistance to poor foreign missions. The project prospered and only five years after its beginning the society had fulfilled the Catholic character its founders gave it from the first; and to-day it aids more than 300 dioceses, vicariates, and prefectures in every part of the world. A most valuable record of its progress may be found at the headquarters of the society in Lyons, not in their books, but in the thousands of mementos of missionary