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## THE PULPIT CASUAL.

BY MRS. JULIA MCNAIR WRIGHT.

AUTHOR OF "ALMOST A PRIEST," "PRIEST AND NUN," ETC.

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“THE Church at Waynetown,” as complacently remarked by Deacon Saxe, “was not numerous, but it was rich.”

The deacon did not mean rich in spiritual experiences, but in hard cash. It was an aristocratic little Church, made up mostly of old families—the Burdetts first and then the Saxes. It was a decent, complacent little Church, rejoicing greatly in the proprieties—its members never failed to put in an appearance on Sabbath mornings, and sat in their pews in unwinking solemnity. The dead in the grave-yard, just under the church windows, were equally solemn and unwinking, and often quite as much benefited by the ministrations from the pulpit, and this not from any fault in the ministrations.

The fact was that this Church had fallen into a rut; they had been running in the groove of their own respectability. If the Lord had had as high an opinion of Waynetown, as Waynetown had of itself, that Church would have been speedily translated. This congregation steadily looked

down all excitements; they sat comfortably through hymn, prayer, and preaching, and stood, respectfully, for the benediction; and they never permitted any thing outside of the usual routine to take place.

Each Sabbath the minister could feel sure of within five or six of the exact number who would be out to listen to his disquisitions: one could forecast the collections, and not be a dollar wrong; for everybody had their settled rates of giving, and the Church preferred, as the recipients of their liberality, old, dignified, and well-established societies.

The Church was perfectly orthodox, and the Deacons Saxe were the exponents of that orthodoxy. As soon as one Deacon Saxe was gathered to the deacons gone before, another Saxe was ordained to fill his vacant place, the diaconate being apparently one of the hereditaments of the Saxe family.

The profound calm of this Church was not particularly ruffled by the announcement that their pastor was about to resign his charge. The event was

## THE PLANTATION OF ULSTER.

BY PROFESSOR WILLIAM M. BLACKBURN.

THE O'Neills and their supporters regarded themselves as good patriots, defending their country from the invasion of foreigners. Their idea was, "Ireland for the Irish." They hated English rule and Protestantism. They had not much love for law of any kind. Unless they could govern with rough tyranny they despised government. Oppressors dislike to be held under control. The Irish chiefs were petty despots, never at peace among themselves except when fighting the British. Such patriots, if let alone, would devour each other by civil wars.

King James First regarded them as rebels. From his point of view, their resistance to English rule was rebellion against a government which they had sworn to obey. He could tolerate their Romanism if peaceably cherished, but he would not endure their disloyalty. He vigorously quelled two of their insurrections. Certain chieftains fled the country, one was slain, and others were conquered. Their lands fell to the Crown. By these and other forfeitures King James had at his disposal about half a million acres of land in Ulster.

What should he do with these lands? To give them all to the lesser Irish chiefs and make lords and earls of these land owners might prove a dangerous experiment, for they might take advice of the pope and receive help from Spain, and become patriotic rebels, after the example of the O'Neills. To donate them to the English of the Pale, or the Scots of the Clan Macconnell, would not assure peace and loyalty, for these were papists, who loved Rome more than they admired England. The Gunpowder Plot had made James wary of all papists who

allowed Rome to meddle with their politics.

Ulster must be planted with better men. It was determined to offer part of those half a million acres to Protestants. A company was formed in London to promote the scheme of colonization. Both Scots and English were invited to establish colonies in six of the nine counties of Ulster. Certain Irishmen, who could be trusted, were granted lands on which to settle their tenantry. It is not true, as sometimes represented, that all the lands of the six counties were forfeited, nor that the entire Irish population of Ulster was expelled in order that the whole province might be filled with English and Scotch Protestants. Many Irish landlords remained, and the majority of the tenants upon all the donated lands were the native inhabitants of Ulster.

The men who accepted the lands were called "undertakers." Grants ranging from one thousand to two thousand acres were made to each of them, on condition that they should fortify and people them with tenants. On every large plantation must be built a castle; on every smaller one a brick or stone house; and each castle and house should be surrounded by a *bawn* or walled inclosure, usually with towers at the angles. Thus the indwellers, with their cattle, might be protected from the forays of marauding natives. Some of the old *bawns* still exist.

This plantation of Ulster began as early as 1605, and five years later the lands were generally occupied. The work was that of restoring the waste places. War had long before desolated the country. In 1575 Sir Henry

Sydney had thus described the best parts of the province:

"*Lecale*, much of the country waste, but on the mending hand. *Dufferin*, or White's country, waste and desolate; the *Ardes* much impoverished, but in good hope of recovery. . . . County of *Clandeboy* utterly disinhabited—town of *Knockfergus* much decayed and impoverished, no plows going at all where before were many; and great store of kyne and cattle, now few or none left; church and houses, saving castles, burned—the inhabitants fled, not above five householders of any countenance left remaining; the *Glynnes* and the *Route* possessed by the Scots now governed by Surley-Boy."

We must count Surley-Boy as a rebel and marauder, even if he was a Scot. Thirty years had passed, but these districts would scarcely have furnished a brighter picture.

When the Plantation began, Armagh, the once famous stronghold of Romanism, was in ruins. One described it as "so poor, as I do verily think, all the household stuff in that city is not worth twenty pounds. It is also of so small power as forty resolute men may rob, rifle, and burn it." "Clogher, which was of old an ancient city, deconed with two churches, and a great number of inhabitants; but in the late wars was utterly ruined—the churches undermined and fired, the bishop's, and the abbot's, and the canon's houses were demolished." In 1628 "there were no more than ten or twelve poor people, dwelling in cottages patched up with skreas and wattles." Such was the condition of most of the unfortified cities; not happier was the country, in which were few houses left, save the lonely castles and "the pitiful cabins of the natives too poor to be plundered." Ashes marked the spot where once were thrifty villages. The people who had survived the ravages of war had been thinned out by pestilence and famine. Many of them had fled to the forests and, as it was useless to re-

turn to their farms and raise crops for wild troopers to steal or burn, they wandered in the friendly woods, living quite in a state of nature, and creeping forth at times to sack a town that happened to have some stores remaining. Their poverty and the desolation around them was their security. Therefore, the new colonists were not guilty of driving a prosperous people from their homes, and seizing upon houses which they builded not, and fields rich in harvests which they did not sow. They called to them the miserable outcasts, and settled those who were willing to improve their condition as tenants, unto means of happiness greater than they had ever enjoyed. There was a large measure of mercy in the planting of Ulster with new landlords.

The province was also a moral desert. The Romanists had long held the sway, without much effort to teach and civilize the people. King James had said: "I have only the bodies of the Irish, while the pope has their souls." The Protestants had neither been wise nor successful. The Church of England had signally failed in Ireland. To send over a few bishops, with the prayer-book in a language unknown and detested by the natives, and then pass rigid laws requiring them all to conform to the English ritual, was not the best way to convert them. It did not savor of apostolic wisdom. Conformity would not secure conversion. The terrors of the English law, in Elizabeth's reign, caused some of the people to yield in an outward manner and profess themselves members of the Anglican Church. But there was no thorough reform, as the statements of Sydney prove: "Not one amongst an hundred knoweth any ground of religion or any article of his faith, but can perhaps say his *pater noster* or his *ave maria* without any understanding of what one word thereof meaneth." Of the clergy he says: "Ye may find gross simony, greedy covetousness, careless sloth, and generally all disordered life in the common clergymen.

They neither read Scriptures, nor preach, nor administer the communion. But baptism they do, for they christen yet after the popish fashion." He asserts that the bishops in the remoter dioceses hold fast to the benefices, and "set their own servants and horse-boys to take up their tithes and fruits." He contrasts the zeal of the Roman priests with the apathy of the Reformed clergy. The priests eagerly "come from Spain, Rome, and Rheims, by long toil and danger traveling hither, where they know peril of death awaiteth them, and no reward or riches is to be found, only to draw the people to the Church of Rome; whereas, some of our idle ministers, without pains and peril, will neither for any love of God, nor any zeal for religion, nor for all the good they may do by winning souls to God, be drawn from their warm nests to look out into God's harvest, which is even ready for the sickle, and all the fields yellow long ago."

A better bishop, at a later day, said to some of the poorer people: "You tell me privately that you dislike popery and the mass; you know not what they mean; you are groaning under the burden laid upon you by the priests. Why, then, do you not forsake them and come to our Church." "Ah!" they replied, "if we adopt your religion no popish merchant would employ us as sailors, no popish landlord would let us have lands to till, nor houses to build or dwell in; we must do as we do, or starve."

When the gentry and richer people were threatened if they did not conform, they replied: "We know that we must be imprisoned at the length, and therefore as good now as hereafter." Religion was despised by the desperate.

Henry Leslie, a Scot, preaching in Ulster, was not likely to undervalue the character of his brethren, and before he became a violent and vainglorious prelate, he wrote thus: "In many places there is no minister at all; in many places a minister is as good as none, even a dumb dog that can not

bark, an idol [idle] shepherd who is not apt to teach, nor able to confute; in other places a lewd and scandalous minister, whose not gospel-like behavior is a stumbling-block to them that are without. Even as the Prince of Cuba said he would not go to heaven if the Spaniards went thither, because he thought that could be no good place where such cruel tyrants were; so, many in this country will not be of our religion because they think that can be no true religion which has so many unconsionable professors and ministers. "It was partly owing to the worthlessness of such a clergy and the want of a better one, that "divine service had not, for years together, been used in any parish church throughout Ulster, except in some city or principal town."

Such was the gloomy state of affairs at the outset of the new scheme of colonization. The work of redeeming Ulster from civil, social, and moral degradation was vast; it required wise, earnest, devoted men. The king, in granting the lands, provided for parish churches, glebes, and schools. A free school must be maintained in every principal town. For churches, schools, and the support of the clergy, one hundred thousand acres were expressly donated. Men of a later day were guilty of perverting them from the original design. There is much to be forgiven in King James, and we can forgive and quite forget much of his bigotry, and many of his blunders, when we remember that he was directing two great enterprises, one along with the other in the same years; one of vast importance to Christianity, and the other to civilization; and both working untold good in the colonies of the Western World—we mean the translation of the Bible into the noblest English, completed in 1611, and the plantation of Ulster mainly with Scots.

For years the work of subduing the Ulster wilds was difficult. To drain marshes, clear woods, and rebuild decayed and deserted towns, was not

romantic toil to be performed with soft hands in rose-colored gloves. The colonial settlers were often assailed and plundered by the natives, who still lurked among the fens and hills. The bawns were needed. We read that "Sir Toby Caufield's people are driven every night to lay up all his cattle, as it were, in ward; and do he and his what they can, the Woolfe and the Wood-kerne, within culiver-shot of his fort, have oftentimes a share." Robbers rode and thieved to the very walls of Dublin.

Yet the success was rapid and substantial. It is pictured vividly by Hume: "The Irish were removed from the hills and fastnesses and settled in the open country; husbandry and the arts were taught them; a fixed habitation secured; plunder and robbery punished; and by these means Ulster, from being the most wild and disorderly province of all Ireland, soon became the best cultivated and most civilized." It became, also, the most permanent abode of the most vigorous form of Protestantism.

What people did most to secure this result? The Scots, unquestionably; not the Scots who had followed the Maconnells and the Argyle Countess, filling the glens of Antrim and the vales of Donegal with their noise and riot, although many of them seem to have united with their kinsmen of the colonies, learned better manners, and acquired something of religion. The Scots who did most to civilize Ulster were a fresh importation from the land of John Knox and the Covenanters. They were not only Protestants, they were also Presbyterians, truly liberal, and not so zealously sectarian as to refuse fellowship with members of the Church of England. The southern and western parts of Ulster were planted chiefly with English; the northern and eastern, with Scots. Among the latter came the minister Andrew Stewart, "a man very streight in the cause of God;" also described as "a learned gentleman and fervent in spirit." In the record made by his

son, who bore the name and mantle of his father, we find an explanation of the fact that the Scottish settlers outnumbered the English.

Not many English came over, he tells us, for, having been "a great deal more tenderly bred at home in England, and entertained in better quarters than they could find here in Ireland, they were very unwilling to flock hither except to good land, such as they had before at home, or to good cities where they might trade; both of which, in these days, were scarce enough here." Moreover, the marshes and fogs of the island were not wholesome to them. Many of them soon were laid in the grave, a warning to their kindred not to follow them. "The new English came but very slowly, and the old English were no better than the Irish." The proverb arose concerning the dwellers in the Pale and in the West, *Hiberniores, Hibernis ipsis*, "more Irish than the Irish themselves."

"The king," this writer adds, "had a natural love to have Ireland planted with Scots, as being, besides their loyalty, of a middle temper between the English tender and the Irish rude breeding, and a great deal more like to adventure to plant Ulster than the English, it lying far both from the English native land and more from their humor, while it lies nigh to Scotland, and the inhabitants are not so far from the ancient Scots manners." It was hoped that the Irish would be greatly benefited "by the example of more civility and Protestant profession than in former times had been among them." It was also hoped that the new colonies would not conform to the rude life of the native people, for thus various "plantations" had come to ruin ever since the Norman Conquest.

A living writer says: "The Protestant and largely Scotch colony of Ulster, however, approximated but little to Irish customs and ways. The native Irish were not, indeed, wholly driven from their lands in Ulster, although the possessions obtained by

conquest were increased by peaceable purchase. The new colony was on a large scale, extending over whole counties and enlisting the services of the corporation of London in its erection. Two points in its constitution we would especially note: *It was a colony*, and it was, in the main, *a Scotch colony*. The great body of its members had torn themselves from home and old association to go forth into a land of strangers, for whose past they had no regard, whose future they were to create. They were among the boldest and most venturesome of the Scottish nation, a people of strong will and decided convictions. These facts have impressed themselves on every page of the history of Ulster, and, since their advent to this country, upon the history of America. They, of all classes in the British Islands, stand in a position most analagous to that of the American people, being least overawed by traditional associations and historical memories, least slow to adapt themselves to the genius of a new land and a new people."—*Penn Monthly Magazine*, June, 1870.

Upon these Ulster Scots have fallen the reproaches of those historians who imagine that Puritanism was even worse than Popery. Its crime was success, and the nurture of liberty. Peter Heylin, the champion of the English Church, who is almost as amusing in seriously writing history as Cervantes in burlesquing chivalry, vents his prejudice upon the plantation of Ulster by saying: "It was carried on more rigorously, as more unfortunately withal, by some adventurers of the Scottish nation, who poured themselves into this country as the richer soil; and, though they were sufficiently industrious in improving their own fortunes there, and set up preaching in all churches where-soever they fixed; yet whether it hap-

pened for the better or for the worse the event hath showed; for they brought with them hither such a stock of Puritanism, such a contempt of bishops, such a neglect of public liturgy, and other divine offices of this church, that there was nothing less to be found amongst them than the government and forms of worship established in the Church of England. Nor did the doctrine speed much better, if it sped not worse; for Calvinism, by degrees, had taken such deep root amongst them at the last, it was received as the only doctrine which was to be defended in the Church of Ireland."

Such reproaches, so far as they are matters of fact, are an honor to the Scots. They were Calvinists, and so were the English colonists and preachers at that time. They were not Puritans, but Presbyterians. They were industrious; they were intent upon having the gospel preached wherever they settled; they did not see in bishops and liturgies the essentials of Christianity. But they were friendly to the English Church, whose doctrine then agreed with their own. They did not despise the bishops; they used a form of service or liturgy; their ministers did not object seriously to being ordained by Anglican bishops; many of their first preachers were thus ordained. They were supported by the same tithes as their English brethren. For years their system was Presbyterianism within the Episcopal Church, and legalized in it; a sort of compromise mutually accepted by both religious bodies. The Scots were willing to adapt themselves to circumstances in order to maintain the gospel among themselves and to win the Irish to the Christian faith. Pure Christianity was coming to Ulster; the little cloud then rising would increase, and break, and pour its showers of refreshing upon the land.