

THE JACOBITE

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Notes and General

We are indebted to Mr. A. H. Lamont, 3 Castle Street, Hereford, for a copy of "The Clan Lamont Journal." The Clan Lamont Society will be pleased to hear of anyone willing to act as hon. correspondent for New Zealand—members of the clan in this country please note.

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We want to cultivate a knowledge of the '45 and the events of that period. "Treasure it in your minds and pass it on to your children that the memory of a gallant deed is the most precious treasure that a nation can possess. As the tree is nurtured by its own cast leaves, so it is these noble men and vanished days bring out another blossoming of heroes and great deeds in another spring."

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We must congratulate Miss F. M. A. MacKinnon, of Horsley Priory, Gloucestershire, upon being the first person in Great Britain to acknowledge "The Jacobite." Miss MacKinnon, who is a near relation of the chief of that name, has always been a loyal servant of the Jacobite cause, ever ready to uphold the political faith of her forefathers. The MacKinnons were amongst the most enthusiastic of the supporters of the Stuarts. They were out under the great Montrose, and later fought at Worcester for Charles II. The chief was attainted for his share in the '15. The clan were at Culloden; MacKinnon of MacKinnon was captured and after being long a prisoner in the Tower and Tilbury Fort, died in 1756.

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We have received a copy of "The Scottish Review," 12 Mill Street, Perth, 6/- per annum, a quarterly journal devoted to the cause of the independence of Scotland. The editor

many years ago was a strong pillar of the Jacobite cause, and something of the old faith yet remains. The paper inculcates much which is old and sound, and something which is new and untried. The editor pleads for the return of the "Old Simplicities"—of those simple clear cut creeds and beliefs which sufficed to our ancestors of yesterday, and formed their moral and mental equipment in the "struggle for existence." There is a valuable article on the "Teaching of Scottish History." "How the Bass was held," by Louis Barbe, is a sympathetic account of the devoted Jacobites, who held this famous island fortress for King James II. from 15th June, 1691, to 18th April, 1694—the last stronghold in Great Britain of the exiled King.

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It is a good omen that the two historians—Macaulay and Carlyle—who attempted to discredit the Royal House of Stuart, should themselves be so utterly discredited. The mills of God grind slowly but they grind exceedingly small. Lord Macaulay certainly possessed an easy literary style, and many good people eagerly swallowed his historical fallacies. "The great Whig historian," however, has been convicted over and over again of such gross inaccuracy, that for years past he has steadily fallen in the estimation of all thinking people. By the way, it is not generally known that both Macaulay's grandfather and great-grandfather attempted to betray Prince Charlie when he was in hiding after the '45. As we all know nothing came of this base piece of treachery, but judging by Lord Macaulay's venomous attacks on the Stuarts, the loss of the huge reward of £30,000 offered for Prince Charlie still rankled in the mind of the "great Whig historian."

The article in another column, "Jacobitism in 1777," completely refutes the oft-repeated statement that Jacobitism was interred on the field of Culloden in 1746. Many Jacobite clubs existed all over England, Scotland and Wales, until the beginning of the 19th century, and some very much later. A Jacobite Club in London in 1846 commemorated the centenary of the Battle of Culloden. The latest official reference to a Jacobite survival occurs in 1824—78 years after Culloden—on the death of the then head of the excluded Royal line, the de jure King Victor (of Sardinia); we find the Prime Minister of the Crown, Lord Liverpool, ordering public mourning for him on the ground that "there are many people who consider that he was the rightful King of Great Britain to the day of his death." The grandson and heir of this King of Sardinia, Francis, Duke of Modena, in 1870 visited England, and was welcomed by a deputation from the Jacobites of Oxford University.

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We are pleased to report several subscribers from the Tongan Islands. Our paper circulates not only throughout New Zealand, Australia, and the older lands from which we sprung, but also in many odd corners of the earth. In the little sun-baked kingdom of Tonga there are loyal hearts which still beat responsive to the cause of hereditary monarchy. Extracts from letters received: "I am glad you remembered me in sending out copies of your little paper. Put me down as a subscriber. Perhaps I have been prejudiced against the Stuarts through my reading in the past. I shall look forward to receiving the next number." Another writes: "Congratulations upon your enterprise in putting forth the 'Jacobite.' May I say that I think

it a well got-up little paper, and it should appeal especially to the Jacobites of whom there seems to be a goodly number. You are giving them good matter on lines that are sound, and I wish you all success. Please put me down as a subscriber. I shall be glad to show the paper to friends here." Still another: "Many thanks for your kindness in sending along a copy of the 'Jacobite.' As a Scotsman it comes as natural to me to take an interest in the 'Jacobite' as the air I breathe. Please make me a life member, and tell me what subscription to send you." The foregoing proves that the Jacobite sentiment is far from dead. Its enemies have tried over and over again to extinguish it, but their efforts have been fruitless.

Disinheriting the Stuarts

Through a long course of years extending back to the early ages of the English monarchy, Parliament had declared the law of the Crown to be, and always to have been, that the children of the king should succeed to the inheritance after the death of their ancestor; and recognised the principle that the Crown, by inherent birthright and undoubted succession, devolved on the lineal, just and lawful next heir of the blood royal of the realm. Even after the confusion subsequent to the death of Charles I., a solemn Parliamentary convention acknowledged indefeasible hereditary right as the basis of the title of the next heir. Nevertheless one of the first acts of William of Orange had been to obtain a statute disqualifying any person in communion with the See of Rome from inheriting or possessing the Crown, and declaring that it should only descend to such persons, being Protestants, as would have inherited in case the disqualified person were dead. And so it came about that by and by the British Parliament in search of a monarch discovered, among the forests of Bohemia, a successor to the Crown; and accordingly towards the close of the reign of the Prince of Orange, who, by the previous statute, was to be succeeded by the Princess Anne, Parliament settled the right to the Crown, at her decease, on the Princess Sophia, Electress of Hanover (the youngest daughter of Elizabeth, Queen of Bohemia, daughter of James I.), and her heirs; the first of whom—"the wee wee German lairdie" of Jacobite song—ascended the throne

under the title of George I. During the reign of Anne the adherents of the exiled King (James III.) took no overt action on his behalf. Probably they considered that the proper time had not arrived. Anne seems to have been inclined to take some steps towards restitution before her death, but she was prevented by the suddenness of that event.

Editors' Notice

All subscriptions, enquiries, or literary contributions should be sent to the Editors—

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The Jacobite

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JACOBITE SONG

It was after the last struggle of the Highland clans at Culloden, in which the national history received one of its darkest pages, that national song and story developed some of their most romantic themes. Not even such names as Bannockburn and Flodden are more familiar to Scottish ears than the ominous syllables of Culloden. In the jocund "stoury" barn with the winter winds whistling by, on the sunny hairst rig, in the hall, by the lowliest fireside, are yet sung the lays that came of the last great adventure of our Royal race, and kept the blood warm in brave and loyal hearts. Even in the murky, roaring city street the voice of the wandering singer takes upon itself a spirit worthy of more congenial surroundings when it ceases from the ignoble, and strikes the notes of a Jacobite song. And as the lay rises you will, if you observe, note many a hurrying footstep linger on the pavement, many an eye glance, and now and again a "bawbee" tinkle, to reward him or her who sings:—

"Cam ye by Athole, lad with the philabeg,
Down by the Tummel or banks o' the
Garry,
Saw ye the lads wi' the bonnet and
tartan plaid
Leaving their mountains to follow
Prince Charlie?
I ha'e but ae son, the gallant young
Donald,
But if I had ten they should follow
Glengarry;
Health to MacDonald and gallant clan
Ronald—
These are the men that will die for
their Charlie!"

Or it may be the rattling canter of "Johnnie Cope," the wild raising

of the "Standard on the Braes o' Mar," or the eerie wail that in so many lines tells how

"A' is done that men can do,
And a' is done in vain!"

To some it is a touching of the still strings of memory, and they step onward, seeing peat fires in the shop windows and hearing voices in the clatter of wheels. "Out in the Forty-Five!" Those of us who can point to a forebear who was so distinguished will surely forget all the turmoil of the day to speak of it, and, if we can, to sing of it.

The dear old Jacobite melodies! How they thrill us through and through as we listen to them. What is the magic concealed therein? Is it something in the song's dream quality, the calling back of the thoughts to the "last romance" of the far-away islands from which we sprung?

Some of us have heard those old loved melodies in the strangest of places—in the heart of the New Zealand bush, by the side of the murmuring stream overhung with the crimson foliage of the giant rata. Away down in the far-away islands of the Pacific with the moon diffusing its pale silver light among the coconut trees and tropical foliage fringing the shore along the white ribbon of beach. The air is heavy with the scent of tropical flowers and but a short distance away a line of white surge breaks over the edge of the reef. And as we listen to the old songs and the old music what powerful and emotional thoughts take possession of us. We enter into the feelings and understand something of the hearts of the old-time Jacobites who thought it little to give up "a" for our rightful King."

Christian Tolerance

Thomas Carlyle, with all his admiration of John Knox, the Reformer, spoke with tender pity and sympathy of Mary Stuart, who was a devout Roman Catholic. There are many who blame the gifted young Queen for her adherence to the Roman Catholic faith. But upon whose shoulders should the real blame rest? Upon England and the traitors in Scotland who intrigued with her, thus causing the Scottish people to send the Royal child for safety to France, where she was brought up in the Catholic faith.

The spirit of Christian tolerance seems to have been sadly lacking in the Reformers. We should certainly

respect the sincere faith of others, whilst at the same time holding fast to our own. In connection with this spirit of Christian tolerance, which we should all cultivate, the following beautiful passage from John Ruskin occurs in his preface to a book, "The Story of Ida," which is, as he states, the brief biography of a Catholic girl by a Protestant friend:—"One earnest word only I have to add here, for the reader's sake,—let it be noted with thankful reverence that this is the story of a Catholic girl written by a Protestant one, yet the love of them so united in the truth of the Christian faith and in the joy of its love that they are absolutely unconscious of any difference in the form or letter of their religion."

Three Notable Anniversaries

The Battle of Culloden, 16th April, 1746.—This battle, although a thorough defeat to the Royal Jacobite party, was yet a moral victory. One of the penalties attaching to the conquest of wrong over right, is that posterity will justify the vanquished, and not the conquerors. And so with Culloden, all true and loyal men now hold in highest honor the defeated Jacobites, and in utter contempt the conquering Hanoverians, under that wretched man, the Duke of Cumberland. The best and noblest clans in the North were true to the old Stuart family, who were unjustly exiled from their country and from the throne of their fathers. It was in order to restore this line once more to their rightful heritage that the Highland clans fought. The real rebels were those who won the fight, and the true loyalists the defeated clansmen.—Theodore Napier.

Restoration Day, 29th May, being the 260th anniversary of the Glorious Restoration of Legitimate Monarchy in the year 1660. The enthusiastic welcome which greeted Charles II. on his return from exile, was genuine and spontaneous; with one accord men indulged in the wildest expressions of joy, the rule of an intolerant sectary was over, and the people awoke as from a hideous nightmare. What a contrast is afforded between the fall of the Commonwealth in 1660 and the fall of the Stuarts in 1688. As even Macaulay admits immediately the Protector died the whole system which he had laborously raised, collapsed like a house of cards and fell

amidst universal derision. The fall of the Stuarts in 1688 rent the three kingdoms in twain, brave men sacrificed their lives to restore the fallen dynasty, and thousands mourned the exile and ruin of their native line of Kings. Although the Jacobite cause in its appeal to the sword has ceased, its appeal to all that is chivalrous to the heart, sweet in its pathetic songs and logical in its appeal to history has never died.

White Rose Day, the 10th of June, being the anniversary of the birth of King James III. and VIII. in 1688. Peculiar interest attaches to this event. The birth of the Prince was the signal for the industrious circulation of the calumny that the child was not the son of James II. and his wife Mary of Modena, but was secretly introduced into the palace to cheat the nation of a Protestant heir—hence the warming-pan fiction, or the bogus heir to the throne. This vile slander—invented by the father of lies himself—aroused such a storm that it cost King James II. his Crown, and eventually led to the passing of the Act of Settlement in 1701, depriving all the descendants of Charles I. of their just rights to the Crown. The expulsion of the Stuarts was thus accomplished by a deliberate and calculated lie—a fact too often overlooked by the history books. From the cradle to the grave King James III. was pursued by Whig slander—the object being of course to widen the breach between the Stuarts and their subjects. The late Andrew Lang said of King James III. "he was patient, considerate, just, chaste and honourable, a Christian Stoic. He died at Rome, 1st January, 1766, after life-long exile—the victim of iniquitous laws, and the oppressed of a usurping and tyrannous oligarchy."

The French Revolution

Certain writers are fond of maintaining that the excesses of the French Revolution were something accidental and exterior. Really, they were of its very essence. The plain truth is, that in three years it inflicted more human misery, agony and suffering, than the old regime had done in the past 200 years. The pre-revolutionary Government was far from perfect, but its sins here have been grossly exaggerated. All modern historians are obliged to admit that the French peasant was better off, better educated, better treated, than his brothers

in the rest of Europe. When the Bastille fell only six or seven prisoners were discovered, and all of them seemed to have been incarcerated for excellent reasons. But the foolish exclamation of Fox—that incurable political sentimentalist—still rings down the ages. The sombre walls of the Bastille, in all its long history never witnessed a darker or more bloody deed than the massacre of its faithful defenders and the treacherous murder of the governor, De Launay. The whole history of the ancient regime can produce nothing to equal in horror the September massacres, the terror, the noyades of Nantes, the butchery of the Glaciere at Avignon, or the slaughter of a hundred and fifty priests in the Convent des Carmes.—P. E. Roberts, Worcester College, Oxford, in the "Spectator."

Jacobitism in 1777

"If England," said Dr. Johnson, talking with Dr. Taylor in 1777, "were fairly polled the present king (George III.) would be sent away to-night, and his adherents hanged to-morrow." Continuing, he said, "If a mere vote could do it, there would be twenty to one at least, there would be a very great majority of voices for it. For, sir, you have to consider that all those who think a king has a right to his crown as a man has to his estate, which is the just opinion, would be for restoring the king, who certainly has the hereditary right, could he be trusted with it; in which there would be no danger now, when laws and everything else are so much advanced, and every king will govern by the laws. And you must also consider, sir, that there is nothing on the other side to oppose this, for it is not alleged by any one that the present family has any inherent right; so that the Whigs could not have a contest between two rights."

In the very year, 1777, of Dr. Johnson's conversation with Dr. Taylor, one Samuel Curwen, an American, kept a journal of his visit to England. While at Manchester he enters for June 8.—Attended public worship at a Dissenters' meeting house, both services. Walked to the end of Deansgate, and drank tea at our companion Nelson's lodgings, and were amused by the free and unrestrained chat of his landlady named Hudson, a Quaker in religion and a Jacobite in political principle. The number of the latter description since the English prince (George III.) mounted the throne is some-

what lessened here, as I am told by our landlady, who was in the abdicated families' interest, which is here openly professed, all of that party putting up large oak boughs over their doors on the 29th of May to express joy at the glorious event of the restoration of the Stuart family to the English throne; many such I saw. The ladies, who if they take a part, are very violent, scruple not openly and without restraint to drink Prince Charlie's health, and express their wishes for his restoration to his paternal kingdom. I saw the house wherein the prince, as he is called, dwelt whilst here (at the time of his invasion), the gentleman and his family still remain in it, and steady to their principles."

Worcester and the Royal Stuarts

The ancient city of Worcester, so beautifully situated on the river Severn, has been aptly called "the faithful city of the Stuarts." The city is well worth a visit by all adherents of the noble House of Stuart. The very air seems impregnated with the spirit of those old chivalrous times, when men were glad to lay down their lives in the defence of their rightful sovereign and his rights.

Worcester's record shows how faithful she was. In 1642 Prince Rupert occupied it, but was compelled to evacuate it shortly afterwards by the Parliamentary forces under the Earl of Essex, who forced the citizens to pay a ransom of £5000 and guarantee a loan of £3000 to Parliament. It again came into the hands of the Royalists and remained so until the King's fortunes were hopeless, and it was compelled to surrender. Some years later the citizens with great loyalty greeted Charles II. when he entered the city on the 22nd August, 1651, at the head of his Scots army, and although they had suffered so severely for their allegiance to his unfortunate father's cause they welcomed the young monarch and proclaimed him King with all solemnity. We know the result of the battle which occurred on the 3rd September, 1651—how could the result have been otherwise? Charles had only 12,000, mostly undisciplined soldiers; whilst Cromwell had 30,000, and in all 80,000 within easy reach.

As we reflect on this ancient city's loyalty to the Stuarts we are led to wonder why, if the Stuarts

were so bad as they are painted, people were so willing to lay down their lives for them. Does not this devotion give the lie to the vile calumnies and gross misrepresentations which have from time to time been heaped upon the Royal Stuarts? Scripture refers to a state in which the dead yet speak. This is true of the Stuarts. Being dead they yet speak. They have the same old magnetic power of attracting to them a love and devotion superior to that evoked by any other Royal House in Europe, and which the block, exile, confiscation, and persecution have never been able to eradicate.

The Royal Martyr Church Union

We have much pleasure in acknowledging a copy of the President's address to the members of the above union—a non-Jacobite society but with strong Stuart sympathies. The primary object of the Union is to uphold the principle of Monarchy as against extreme and materialistic democracy.

The Royal Martyr Church Union has a distinguished following and the enthusiastic President, Capt. H. S. Wheatley-Crowe has made great sacrifices in every way in furthering the principles of his society. Demands upon our space prevent us from publishing the Presidential address in full, but the following extracts will meet with the hearty approval of all our Jacobite readers:—

"You have seen during the last two years half Europe already completely dethroned and the principle of Monarchy superseded by 'something' else, and reviled and degraded.

"To the real Monarchist, to the old Royalists of France, England, and Scotland—be they nobles or dalesmen—the Monarchy meant something. They believed in it.

"In January, 1649, this country, through an extreme and determined section set the example of regicide; and as I have said before this people is suffering for the great National crime of January 30th, 1649, and will continue to suffer till it is atoned for.

"You deliberately killed your rightful Prince. A good man and a great man, who was your anointed Sovereign.

"Politicians of the present age have encroached upon the liberties of the subject to a far greater extent, and in a more determined manner than Charles I. or any of his successors of our own Royal line of Stuart ever ventured to do.

"We must also bear in mind the perverted action of this country when it allowed its politicians to bring about the Hanoverian succession. Just bear in mind this fact, that while the politicians and the Government of this country were perpetrating this crime upon the Nation and the people, your own Bonnie Prince and rightful heir—a brave bright youth—after an attempt to restore the right, was being hounded to death in the bleak highlands of his native Scotland at the bidding of a foreigner sitting on his father's throne.

"You at last broke his heart and drove him to despair. That is the truth, the plain truth. But please remember it. I think in God's sight yours will be the sin, not his.

"To Scotland must be restored her just National rights. The Treaty of Union between England and Scotland has over and over again been violated by the British Government."

Scotland for Ever!

There is at present a strong movement in Scotland to preserve national sentiment and to encourage the wearing of the kilt at all times. The practice has gone into disuse except in the Highlands, but now national feeling runs high and those who have tartans of their own have banded together into a Scottish national society and are going to see that Scottish national traditions are preserved. Some time ago it was mooted that kilts should be withdrawn from the Highland regiments, but such a howl of indignation went up from the Scotsmen in all parts of the British Empire that the subject was allowed to drop and the Highlanders were permitted to retain the kilt. Thus another crisis in the British Empire was safely overcome.