

IRELAND'S DARK SPOT.

A RETORT

TO

SIR C. GAVAN DUFFY'S ATTACK

ON

THE IRISH CHURCH

AND

Protestant Legislation in Ireland

UNDER THE

IRISH AND IMPERIAL PARLIAMENTS;

APPEARING IN THE

NINETEENTH CENTURY MAGAZINE,

BY

CAPT. H. M'C. ALEXANDER, R.N. J.P.

LONDON:

OAKLEY WALBROOK, 180, BROMPTON ROAD, S.W.

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1885.

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Mr Morley with the writers Combs

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No. 13-80

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THE ENIGMA OF IRISH DISCONTENT.

THE extraordinary spectacle of the perpetual discontent rebellion, and utter irreconcilability of a large section of the Irish people to England, or rather to her Parliamentary Government, appears to be surrounded by a mystery, deep, inexplicable, and of unfathomable darkness for no possible concession, it has become apparent, can win that good-will, which England, time after time, has striven to gain, by the surrender of many of her deepest interests. All the world silently wonders, too, how it has come to pass that a people once reputed to have been noble, learned, and generous, have been so changed in their character, that this, the Roman Catholic section has degenerated into the midnight ranger, the secret assassin, the brutal outrager of innocent beasts of the field—and even come to be the tool of ignoble plotters—ignorance and rebellion taking the place of that loyalty and culture, which the rest of this great nation are content with. That there is such a Dark Spot, there can be no doubt; and my present object is to bring it to the surface and reveal it, not only for the welfare of this Empire, but also for that of our brethren in the great United States of America.

THE SUBJECT, ITS IMPORTANCE AND COMMON ERRORS CONCERNING IT.

I shall now proceed to lay my finger on this festering sore, and by exposing it to the light of day, show by what perversions of history, and twisting of truth, the noble

natures of so many of Ireland's sons have been changed, so as to make them the disturbers of the English-speaking race and the hewers of wood for the New World. Who can doubt but that many of these poor misguided Irishmen, by false teaching and revengeful suggestions burnt into their very souls have forfeited their lives under the fatal instruction that a false religion had been thrust upon their Nation, which their lives are given to resist and overturn; and that this great wrong has been done by England alone? Who can doubt that while the Church of Rome is using this belief for the destruction of the ancient Catholic Church of Ireland, with whatever allies—good or bad—she can procure for the overwhelming, and absorbing of this Church of St. Patrick, and for using Ireland as a base of operation against the New World, she will use every nerve and muscle in, and on Ireland as her centre of leverage against the whole of independent Christendom as now established, not only in the New World, but throughout England, India, the Cape, and our Eastern possessions generally?

As the extent of the field covered by these operations is enormous, not only should the eye be fixed on Ireland—but stern attention should be paid to the evident plans in contemplation, and to the magnitude of the issues at stake, which are nothing less than the overthrow of the Protestant Crown of this Empire, and the destruction of Protestantism generally. So it behoves us to give earnest heed to these designs, and carefully note the lines on which the battle is being actively carried on against an unsuspecting camp.

Now I do not think I am wrong in saying, that among the English speaking people, there are few who have not at some time or other received the impression of some great primary wrong having been inflicted upon the Roman Catholic people of Ireland; some horrible aggressive cruelty, a national wrong, so grave as to amount to a forcible deprivation of an

anciently settled Church, and all property inherited from ancient ancestry, which was wrung from them by the present—or rather late—possessor, and not only this, but also a despoiled nobility, and down-trodden people, with their Church robbed and overthrown, to whom *Sassenach* England owes every reparation which she can make, or which a wickedly persecuted people, a justly indignant Nation, can in their exasperation, be it by means fair or foul, wring from the oppressor. And to these ideas, we may add, the stories fostered and credited, not only in Ireland, but declaimed aloud by English Statesmen; of a Foreign Faith and Church, which they were forced to support, being ruthlessly thrust upon an unwilling people; the perpetual wrong of endowing and supporting the system of Lords, Bishops, and other foreign Lords and invaders, from whom have sprung the body of Orangemen, whose principal object in life is to insult the national, that is to say, the Roman Catholic religion of Ireland, which has ever been the unchanged Faith of her people.

THE CASE FOR THE CHURCH OF ROME AS STATED BY ITS
ADVOCATE.

I do not think I am mistaken when I assert that this is now the popular belief; nor am I without authority, when I find a man like Sir Charles Gavan Duffy, Kt., K.C., M.G., making similar statements in the "Nineteenth Century Review." But, so startling are his positions, that, I must say, no other words in the English language could so speciously, so lightly, and with so much apparent show of candour, and with an apparent simplicity—so deadly to his opponents—conceal such important truths as those here used by Sir Gavan; thereby hood-winking those who are looking for information concerning Ireland. Indeed, I may use the term *splendid audacity* to Sir Gavan's revision of Irish history, and the would-be truthful articles which he has put before the world; but, unfor-

tunately, I have only time and space to expose a portion of the baselessness of his history, and establish and place in a different light the real facts, just, sufficient, and unquestionable, for my case. Listen then, friends, to Sir Gavan's accusation against your countrymen :—

“When the English Statesman, or Publicist of to-day, washes his hands of the blood of Ireland, he admits, with generous frankness, that the country was infamously governed of old; all the land, he confesses, was taken away from the natives by confiscation after confiscation; strangers were recruited, not only in England and Scotland, but in Germany and Switzerland, to occupy the ancestral homesteads, they were long denied the protection of law for their lives and property, and were treated as outlaws in their own country. Their churches were burned down, or transferred to congregations, which only for the most part existed in the imagination of projectors and fanatics. Their industry was repressed, and their trade extinguished by laws made to secure a monopoly for Yorkshire; they were prohibited under stringent penalties, from obtaining education either at home or abroad; wherever they resisted, fire, famine, and slaughter laid the country bare, century after century, down to the memory of living man.”

This is the indictment against Protestant England, and published in an English magazine of high standing and repute. Shame! thrice shame! I cry. Sir Gavan may have written either in ignorance or *bonâ fides*. But it is astounding, that a man of education, who has held Colonial office under the Crown, should be found repeating this fearful tale to the echo of the instruction given by Romish Bishops, priests, and demagogues in Ireland. Here, then, I say, is the fatal root of Irish rebellion. FOR NO PEOPLE UNDER SUCH VILE TEACHING COULD BE AUGHT BUT REBELLIOUS. Now my duty, is to examine Sir Gavan Duffy's facts, by the clear light

of history, if he has any facts at all ; first remarking that it would be by some extraordinary method that any Statesman could prove the distinguished Knight's case. Does this K.B., K.C.M.G., believe that his own, as well as our forefathers, were fratericides and persecutors, will he accept this as a fact ? Where was the Pope all this time ? For, remember, as we shall see towards the end of this paper, if we don't know it now, that the Romish priests and Bishops aver that they have "EVER BEEN SUBJECT TO THE CHAIR OF ST. PETER." Rome contends, in argument, that both England and Ireland were subject to the Popes from the beginning of Christianity to the Reformation, in fact, that our Saviour founded the Popish system. How comes it, then, that two supposed Roman Catholic peoples were murdering one another, when their "Holy Father" should have prevented it ? The Pope had jurisdiction over both Churches, or he had not. In the first case he must accept the blame—fatal as it must be to shepherding—of not stopping the bloodshed ; or the alternative, that *up to that date* (which is still more fatal to Romish pretences in Ireland and the world at large), *that the Pope had no jurisdiction then in Ireland* ; in fact, that the Papacy did not exist until hundreds of years after St. Patrick's death. Who, then, were the contending parties in Ireland during the early wars of the twelfth century ? Who was the foreign enemy ; and where did he come from ? To solve this point it is necessary to refer to Ireland's early Church history, and to note a fact or two with regard to her national life, in contra-distinction to Sir Gavan's romance.

IRELAND'S EARLY RECEPTION OF THE GOSPEL.

There is but little doubt that Ireland received the Gospel at an early date after our Lord gave His mission to his Apostles to go into all the world—St. John, xx. v. 21, "As My Father hath sent Me, even so send I you." But, note, that *he did not send them viâ Rome !* Nor did he tell

the Apostle Successors of Rome, whoever they were, that they were to murder the brethren of the other Apostles, who did not believe that the successor of Peter was to be their Lord God Bishop. Clement, the first Bishop of Rome, gives reasons for the belief that Christianity was preached in Ireland in the first century. Irenæus, in the second century, about A.D. 180—says that “Churches were planted in Iberia and Kelts, but more especially in Irish.” Tertullian, in the third century, mentions among Christian converts: “All bounds of Spain and places of Britons unapproached by the Romans, are subject to Christ.” In the fourth century, Eusebius says that “Some Apostles passed to the British Isles” (Flanigan’s Ireland); and in the fifth century we come to St. Patrick, the son of a priest. It may shock our learned Knight to learn that this saint was brought to our now free land as a slave, and that he either escaped, or was released after seven years’ bondage. and reaching France, having been here fully instructed in the Faith, was ordained a deacon, by St. Martin, Bishop of Tours, and a priest by Germanius, and eventually consecrated a bishop for the episcopate of Ireland, by Bishops Lupus and Germanius (Flanigan’s Ireland), the three orders of the ministry still maintained by the Church, and which, according to the Gospel, and as the Prayer Book says, “have been in the Church since the Apostles’ time.” Dr. Lanigan (a Romanist) writes: “It is universally admitted that there were Christian congregations in Ireland before the mission of Palladius took place—A.D., 431; this Palladius was sent on a mission from Rome, but was rejected by the Irish Church and people, and died in Scotland shortly afterwards—so much for Ireland’s respect to Rome. But St. Patrick was received as Bishop and Apostle in A.D. 432; at that time there were five Kings or Princes in Ireland—*i.e.*, of Ulster, Munster, Leinster, Connaught and Meath. Logerie, King of Meath, who was recognised as senior king then, for there was no regular King of all Ireland, and there were frequent wars between these Kings, or Princes,

or Flaiths." Patrick preached before Logerie, and by the national consent, the Church was more fully established, as indeed the Brehon Law declare. History says that 365 Churches were built by St. Patrick—and the patron saint ordained 365 Bishops and 3,000 Clergy, who were a married clergy as the clergy of the Church of Ireland are at this day.

ANCIENT LAWS AND CUSTOMS.

In Trinity College, Dublin, there exists an old Irish document, in the native language, which gives us the law (or BREHON LAW) of that time, and runs thus:—"The rights of the Church were established in Ireland by the consent of the Flaiths (or Princes) Logerie, Core and Daric, Patrick, Benin and Cormack." Here is the confirmation of the Irish Church, rights, property, title, and all. Not one word about the Pope's or Peter's Chair. Another clause of the Brehon Law upsets Sir Gavan's assumptions. The laws of Tanistry and Gavelkind show that the Tanist commanded the sept, or tribe in time of war, and during peace, a substitute, or Brehon. While the Gavilkind respected the distribution of land among the sept, the lower classes of the people, being in a state of villenage, and having no property, they belonged to the soil which they cultivated, were transferred with it at the pleasure of their masters, and so it remained in parts of Ireland until the sixteenth century (I recommend this to Mr. Hy. George's notice). Another clause of this Brehon law runs:—"What are the three descendants not entitled to rank?" Answer—"The sons of women slaves, the sons of men slaves, the sons of brawling women, are excluded from the rank of Flaith; *the sons of slaves should always be under tribute.*" So that, from these premisses, instead of free Irishmen and a Romish Church throughout the land, we find an independent church and slavery. And Garildus Cambriensis says, that at a meeting of the clergy held at Armagh, A.D. 1172, it was agreed by all, that the heavy judgment that fell on the nation, was occasioned by the sins of the people, especially in their buying

Englishmen from merchants and pirates" (Temple's Irish Rebellion). The *Romish Church was that infliction on Ireland!* Sir Gavan Duffy must be aware, as is every moderately well-read man, that John, Archbishop of Constantinople, about the year A.D. 575, attempted to take the title of Chief Bishop, upon which, the then Bishop of Rome, Gregory the Great, wrote a complaint to the Emperor and Empress, in which he says "that whoever dares to take to himself the title of Chief Bishop, will be **ANTI-CHRIST!**" The Irish Apostle, St. Patrick, having died so early as A.D. 492, and seeing that he was in his grave for 90 years, it is clear that there was no Pope of Rome to have sent him to Ireland. Besides, his gospel was quite different to the Romish one. No worship of the Virgin! No Purgatory to be bought out of; but instead, Holy Scriptures and a threefold ministry (the Romish is fourfold). The time of keeping Easter was different. Ireland's Church customs came from the East, from St. John the divine, as was shown at the Council held at Whitby in Yorkshire, A.D. 664, and told by the "venerable Bede," how that the Irish Church Missionary, Bishop St. Colman would have nothing to do with Rome. Dr. Wordsworth truly tells us "We are bound to remember, that in a great measure, we owe our English Christianity to Ireland, and alas! we may not forget that *Ireland owes her Romanism to us.*" I go further than the distinguished Doctor, and say that America and the Colonies also owe their Romanism to England alone, and that she is in danger of Romanising them and India still more in the future, if the Protestants of the English race do not wake up.

HOW ENGLISH INFLUENCE REACHED IRELAND.

Now, how came these things about? How came the English Crown into Ireland? And how came the Roman faith, and the tax of Peter's pence paid to a foreign bishop—for *Romanism and the Crown of England came together?* To answer these questions, and fix their dates, many centuries must be passed

over, from the death of St. Patrick in the fifth to the twelfth century, during which period there were glorious days, followed by years of wars. The Danes made incursions from A.D. 800 to A.D. 1016. Brian Boroihme, King of Munster, fought the great battle of Clontarf, under the red flag of Ireland, and we *find no trace of Rome on the side of Erin*. But in A.D. 1172, an event of great moment occurred. Nicolas Breakspear, an Englishman, was Pope, known as Adrian IV; Henry the Second was King of England, and to him the Pope gave Ireland, on condition that the Roman faith forced upon the Church of Ireland, and that the Pope was to receive one penny—"Peter's pence"—from every house in the country. This arrangement could be hardly palatable to the Irish people in general, and yet though the fact is mentioned in every history extant, is now denied point blank by a Roman Bishop. The King and the Irish prelates and Church met in Synod at Cashel, A.D. 1172, and here began the Romish yoke, and the English King, for the first time, got their footing in Ireland. O'Driscoll, a Roman Catholic historian, says: "The Church of Ireland, founded by St. Patrick and his predecessors, existed for many ages free and unshackled, having no connection with England, and differing on points of importance with Rome. The Council of Cashel submitted to the yoke of Rome; the effects were a series of calamities, hardly to be equalled in the world." (O'Driscoll, vol. ii., p. 85.) Ever since this time, the war between the Gospel Church of Ireland, and the usurping Bishop of Rome, has continued; but not a stick or stone of the Irish Church ought ever to have belonged to her, or a man of the Irish Nation owe submission to her. She has drenched the land with blood; now on the side of England, now on the side of native faction, but always for herself, nothing falls to poor Ireland. No foreign robber, or his successor can have lawful right to property thus gained. The nest does not belong to the cuckoo, who lays her eggs in it, throwing out the young of the owner. The death of the lawful owner

alone gives the robber a false possession. So by the death of the true Catholic Church of Ireland, and upon its ruin must be reared the all claiming robber of Rome, and this has been long ago declared by the Vatican. *Rome can never change.*

Again, we have heard of the "Statutes of Kilkenny." Let us examine their date. Who promulgated them, and who were the parties to these shameful acts, passed, not by Protestants, but by Anglo-Norman Papists against Irishmen and their Church? Listen: "No Irishmen of the nations of the Irish be admitted into any Cathedral or Collegiate Church by procession, collection, or presentation, nor to any benefice of holy church among the English of the land." Their language was forbidden them, and they were hunted, as their descendants (the Protestants) are at the present moment, for their opposition to the Romish Church. Again, as the *Annals of Ulster* tells us, from A.D. 1500 to 1534, one hundred and sixteen battles were fought, one hundred and ten gentlemen killed, and one hundred and sixteen murdered. But the most horrible and ghastly act which this church of Sir Gavan Duffy's, this church, which has massacred millions of Protestants, this Church of St. Bartholomew's day and massacre of the Huguenots, the Church of the Inquisition, and of Gunpowder Plot:—this church, which *cannot change its nature*, surpassed herself in the massacre of Protestants, in A.D. 1641; and this not in a time of commotion, but profound peace, when the people were intermarrying and living sociably and hospitably together; this deed was done by saintly Irish Romanists, taught on the same lines as those of Sir Gavan's history. Hear Sir William Temple's—Master of the Rolls—account of the massacre which cost upwards of 300,000 Protestant lives before the rising was crushed by Cromwell. "North, South, East and West, Protestant blood flowed in rivers, houses were reduced to ashes, villages and towns all but destroyed, the very cattle of the Protestants were inhumanly tortured; the only

burial allowed to the martyrs, was the burial of the living and their persecutors took fiendish delight in hearing their cries and groans issuing from the earth. Popish children were taught to pluck out the eyes of their Protestant playmates, and some were forced to murder their own relations, and then butchered themselves over the bleeding remains; the last sounds that reached their dying ears being the savage assurances of the priests, that their agonies were but the commencement of eternal torment. Dublin alone escaped, and became a refuge for the distressed, but all the Popish inhabitants were forbidden, under pain of the direct curse, to afford the slightest succour to the sufferers. Thousands died of cold and hunger; thousands more emigrated. In Armagh, 4,000 Protestants were drowned. In Cavan the road for twelve miles together was stained with the gory track of the fugitives. Sixty children were abandoned in the flight by parents, fiercely hunted by the blood-hounds of the Papacy, who declared that anyone who helped, or even buried these little ones, should be buried by their sides. Seventeen adults were buried alive at Fermanagh and in Kilkenny seventy-two. In the Province of Munster alone, 154,000 Protestants were massacred, or were expelled from Ireland."

ROME RESPONSIBLE FOR THE MASSACRE OF PROTESTANTS.

Such are a few facts exposing the fearful crimes glossed over by Sir Gavan Duffy; but how does the Church for which he pleads receive these deeds? O'Neil, the Irish primate of Ireland, declares this rebellion to be "a pious and lawful war." And Pope Urban VII., by a bill dated May 1643; granted "full and absolute remission of all sins to those who had taken part in gallantly doing what in them lay, to extirpate, and wholly root out the pestiferous leaven of heretical contagion." (Temple). Oh! spirits of the just, for whom is Sir Gavan pleading? *A pious and lawful war!* carried on by the Italian Bishop of Rome, in Irish blood, and alas!

by Irish hands!—War! Is the massacre of children, women, and defenceless men, war? If it had been war, would not the Protestants have fought? Surely, yes; but they had no time to prepare for defence. Here is the official account of this Romish butchery, taken from Sir William Temple's work:—"A GENERAL REMONSTRANCE OF THE DISTRESSED PROTESTANTS IN THE PROVINCE OF MUNSTER, SETTING FORTH THE GASPING CONDITION OF THEIR MOST SAD AND DISTRESSED SOULS:"—

"That whereas the Province of Munster, through the vast expense of English treasure and blood, was reduced from the height of barbarism to such a degree of civility, that the power and dignity of the English crown was much advanced and extended by the surest and noblest bonds of a flourishing people, those of religion, civility and profit; of religion witnessed by the enlarged congregations, both in Cathedrals and Parochial Churches; civility, by the many costly plantations, fair and strong buildings, plentiful markets, and bountiful hospitality; and profit, by the free trade and commerce throughout Christendom, lands fully improved abounding with herds and flocks of all sorts of the best English cattle, which enabled us to advance great sums to his Majesty's customs, contribute large subsidies, and supply the West of England with such a considerable proportion of wool and cattle, that a great part of the trade of those parts subsisted thereby. And this began at the great charge of the English undertakers in the time of Queen Elizabeth of famous memory; since when, few parts of Christendom from their beginning (in so short a space) have had such a rise and growth, which was not alone to ourselves, but the very natives must confess, that their estates were largely augmented by our improvements. And, therefore, let it not be wondered at *that when we consider from what we are fallen, to what we are fallen*; if the pain of loss strive to equal that of sense, and if the depth of our miseries have not sunk our souls to stupidity,

we may compare our woes to the saddest parallel of any story. Our temples demolished or worse, prophaned by sacrifices to idols; our houses and castles become ruinous heaps; our Nation extirpated, destroyed. No quality, age or sex privileged from massacre and living death, by being robbed and stripped naked, through cold and famine, passages of a notable piece of clemency and mercy. The famished infants of murdered parents swarm in our streets, and for want of bread, perish before our faces; and many of our miserable remnants, which lived plentifully, and relieved others, are forced to ask relief, and those they ask of constrained by want to refuse them. So undoubtedly our present miseries are not far from those of Samaria's siege, and all these cast upon us by this unparalleled rebellion, and at a time when we were most confident, and secure, more and greater unanimities and bounties being granted by his Majesty that now is, than ever was by his Royal progenitors. For what cause, offence, or least seeming provocation, our souls never imagine (sin excepted) save that we were loyal subjects, and could not endure their poisonous breaths to belch out such profaneness, as in a deep measure pierced and wounded the sacred fame of our king, and to colour this we must go under the notorious names of first Puritans, and later of Roundheads. For particular instances, time would fail, and length weary the reader. But we are altogether confident to make it manifest, by abundant influences, that the depopulations in the Province of Munster, do well-near equal those of the whole kingdom; the particulars whereof, as of the multitudes of inhuman cruelties, with ample proof, by the many months' endeavours of a Reverend divine, one Archdeacon Blis, thereunto authorised, by virtue of a commission, under the Broad Seal of this Kingdom, who was most barbarously murdered by the Irish, expressing that to be the cause. And because it may be thought requisite of the demeanours of the Irish since the cessation, as well as

before, many English have been murdered as they travelled, with other expressions of that utter detestation of the English, that if any remain (which few do, nor surely will do), that can breathe elsewhere; then must they be in a degree worse than any known slavery. And likewise from other parts of the cessation, they have totally broken, and our quarters being of large extent universally taken from us even to the walls of our garrisons, wherein we have often called to the chief of them for justice, which being denied (or which is worse) delayed; want of means to justify ourselves, leaves us without remedy. All which we pour forth our grief and supplications above to God alone; and here on earth to our dread Sovereign."

Such is the melancholy tale of our forefathers' sufferings. Well may O'Driscoll write:—"That one apostacy has been followed by a series of calamities hardly to be equalled in the world." *From the days of St. Patrick to the Council of Cashel, Ireland had a bright and glorious career. From the sitting of this Council to our time her lot has been one of unmixed evil, and all her history a tale of woe.* (Views of Ireland, vol. 2, p. 85) Rome came as a usurper and made a schism. First, she came with the conqueror—the means matters not to her—now she is opposed to the Crown which she herself introduced into Ireland. The bodies and souls of either party will suit her. But still many returned to St. Patrick's doctrine, and the Gospel precepts of the true and ancient Church.

DESERTION AND BETRAYAL OF IRISH PROTESTANTS.

The Parliament of England recognised these brothers in arms and faith, with whom it was to treat as being the true Nationalists, and entered into partnership and alliance with them against the Church of Rome.

From the time of Elizabeth, the Irish Lords and Commons recognised and generally supported the English Crown, with

the unfortunate result that they have been grievously betrayed by England, moved by Jesuit wire-pullers. They were deprived of their Protestant Parliament in 1801, it remaining for Mr. Gladstone to crown the work of treachery. There is no more perfidious story in history than the succession of political acts, which have been perpetrated against the loyal English and Irish, who served and loved both countries so well. Ever since so-called Romish Emancipation, passed in 1829, there has been nothing for the loyal but insult, and robbery. "Shall I not visit for these things?"

The wise and safe Protestant supremacy of King William III., 1688;—and there must be a supremacy of principle—was overthrown, to make way for the ascendancy of Rome or Revolution, which is the same thing.

Small wonder that Protestants in Ireland are shy of Rome after 1641-42. But little do they dream that Cromwell's putting down a rebellion are the "atrocities" which the English and loyalists are now credited with inflicting on the *unoffending* Romanists by Sir Gavan Duffy. This is where the distinguished Knight's crop of thousands of ruins comes from, burnt by Roman hands in 1641, and others battered down by the soldiers of the Commonwealth, in order to capture, and hang the confiscated heads that defended them. Having so far disposed of Sir Gavan, it is necessary to say something AS REGARDS IRISH CHURCH PROPERTY.

We have seen that the Church of Rome had no footing in Ireland till A.D. 1172. The natives were driven outside the Papal English pale, the battle surged this way and that, until the Reformation, when the Irish National Protestants—Lords and Commons—resumed the doctrine, and re-established the Church of St. Patrick, confirming the national settlement of property to her. Churches were built by the old Irish and English Protestants, and these were wrecked in wars introduced by Rome (this could hardly give her a claim to them), and yet

hear what Sir Gavan Duffy says:—"When the property of the Catholic (Roman) Church was transferred by the grants of Henry and Elizabeth to the new clergy." This is certainly putting the cart before the horse, as we see clearly that the new comers were the Romanists. Again, as Canon Crosthwaite has pointed out in the *Freeman's Journal*:—"If there was any transfer there must be two parties, and as there would be transfer deeds, there would be an Act of Parliament." No such document exists, for the simple reason that the Irish Church was in Ireland many hundred years before the Romish Church came, and nothing could ever make her either national, legal, or Scriptural, nor give her a right to a stone in Ireland." Yet Sir Gavan goes on with his grievance:—"There are two Cathedrals situated in an essentially Catholic district in Dublin, the Catholics [Roman] have no Cathedral, except a temporary edifice in a back street, and one of these historical temples would have supplied an obvious want, they were both given to a church, that in ritual and ceremonial has little place for a Cathedral." Did anyone ever hear of such an audacious demand? The coolness of this proposition is astounding, To give one of our Cathedrals to Roman, (Italian), Churchmen! foes of our church! is audacity which is only equalled by the supposed magnitude of the ignorance of the audience to whom it is addressed—*i.e.*, the Protestant people of England. But, how comes it that the Cathedrals of the Irish Church can be thus handed about to those who burnt the Cathedrals and Churches, in A.D. 1641-2? How comes it that the lands, the churches, the clergy houses, are being dealt with as though they belonged to anybody or nobody? "*Parting my garments amongst them.*" It was done by the breach of a treaty, a treaty the most solemn which England ever made, a solemn compact between two Protestant peoples. The two nations and churches were united and merged into one; their cups were mingled, and the everlasting union was guarded by a Coronation oath.

"The union of the two churches shall be *an essential and fundamental part of the Treaty of Union.*" Mr. Gladstone and Mr. Bright are mainly responsible for the breaking of the National oath, word and honour to the real people of Ireland. They robbed the Church which they had sworn to protect, and so Irish Church property came to be divided. Mr. Bright put the matter before the world again the other day, in a strange way for a man who preaches truth and righteousness to treat this treaty of union between two spiritual societies, two nations bound together by the cup of the blood of our Saviour, the Communion of the saints of the Holy Ghost, with ignorance and levity. He tells the nation:—"We removed an alien Church, we disestablished the Church of Ireland. 'The two' Churches were united for ever, but we *know what for ever means in these cases.*" Then there was "laughter" from his audience. Thus England, according to Mr. Bright, having trapped the Protestant Parliament, Church and Nation into unity, after having fought on her side for centuries, by a perfidy too deep to put a name to, uses this bond of brotherhood, sworn to by his Protestant Sovereign, as a means, in company with Rome, for despoiling and squandering the property of the Irish National Church, so as to dissolve out of national mind and memory the tell-tale Churches, acres, and property to which the Church of Rome never had the shadow of a right, and remove a witness against her in her course of usurpation.

But to return to Sir Charles Gavan Duffy, who being unable to get one of the National Cathedrals — (St. Patrick's was built A.D. 1190), tells us: "that in order that the nature of the settlement may not be misunderstood by the most heedless, the Lords added a final touch" (I hope it may be!) "The ruins of an ancient Church, which was never occupied by Protestants; which

indeed, has been waste since it was burned by the soldiers of the Commonwealth, stands on the Rock of Cashel. A Bill passed by the House of Commons, authorising the Romanists to occupy, and rebuild this ruined edifice—one in the whole of Ireland—one which lay deserted and useless—one out of thousands, which in Natural equity, was theirs—the Lords peremptorily rejected.” No doubt very shocking of the Lords. But justice, thank God, weighs more with them than the spurious “natural equity” of Messrs. Gladstone and Bright, and the Church of Rome, towards the Church of Ireland. Justice triumphed and the House of Lords—thank God we have a House of Lords!—wrenched out of the hands of the Pope, *the key to the Protestant position in these islands* which a Radical House of Commons had placed in his possession. For had that one ruin—“one out of thousands,” which the knight’s church had made ruins—been left, as Mr. Gladstone and his Radical followers had placed it, handed over to Rome, the right to the other thousands would have been indisputable, and the demand for them could not have been resisted. Not only so, but a right to all Roman Catholic property, or all that the Romanists wished to claim, throughout these kingdoms, would have been re-awakened. Well may Sir Gavan curse the stubborn Lords. Well may we Protestants of these Islands thank them. For, since the Barons, in the *Magna Charta*, gave the people of England their liberty, no greater service has been done these realms, than saving this ruin of Cashel Church from the clutches of Rome, from a foreign Potentate and a usurping priesthood, ever inciting the people to rebellion. Cashel! Why this was *the Church of the Synod*—the calamitous Synod of Cashel, where Rome made her first entry, A.D. 1172; at which time St. Lazarianus, an Irish Archbishop, prophesied that, “*When the Roman faith failed in Ireland, the Papal see should be fated to utter destruction.*” (Annals of Ulster). Who built this chapel? Cormac, an Irish Prince, and Bishop, about A.D. 902, or 270,

years before the advent of the Papal Church. Cormac was King of Munster, the Province in which 154,000 Protestants were so treacherously massacred, and their Cathedrals and Churches burned. So in "Natural Equity," Sir Gavan and his party should rebuild Cormac's Church, and appear before it in sackcloth and ashes, and should crave pardon, not only from the Crown, which his party introduced into Ireland, and which they are constantly rebelling against, but also to the Irish people and the Protestants of the country, whose forefathers they slaughtered, and whose churches they made ruins of, for defending the faith of St. Patrick.*

THE ARGUMENT AGAINST THE IRISH DISESTABLISHED CHURCH.

After, so far, using and disposing of the distinguished knight's theories, it is, perhaps, a matter of secondary moment to notice his mode of treating the Disestablished Church. Still, it has its value in showing how that Church is being hunted to death, and at a time when, one would think, she might well be left alone, having been stripped of her property and left nearly naked so recently. For had not her loyal ministers commuted the life interest in their stipends, and her sons and friends stood by her, the IRISH CATHOLIC CHURCH of the future would be but in a bad way. Sir Gavan Duffy, goes on: "Glebe houses and glebe lands were bestowed upon the Disestablished Church." It must not be forgotten that the Irish Church went into partnership with England, in full possession of her own property, secured by the Irish Parliament, and ratified to her by that of the United Kingdom, and that from the time when the houses were built, and churches built and re-built, after being burned by the rebel Romanists, and in many cases, owing to the dampness of the climate had been rebuilt three times. What did Dr. Ball ask in Parliament?—"Well; what have you given to the establishment?—THE CHURCHES;—Yes, and

* Vide Appendix, "Humble Proposition of Protestant subjects, A.D. 1644."

you will find by the authentic report of the Ecclesiastical Commissioners, that within no great number of years upwards of £600,000 of private money has been expended on those churches, irrespective of the grants of the Commissioners, and if you add that these churches are confessedly unmarketable for any purpose whatever, we can estimate the extent of the bounty, and beneficence displayed by the gift.' It does seem hard lines that a Protestant and true Catholic Church, which England took to her bosom as a friend and ally against Rome, should have to purchase her own houses from a people who never gave them to her. And yet this has been the case; £474,184 having been expended for this purpose out of the new funds of the stricken church. My own brother, the Bishop of Derry, paid £1,680 out of his income for his Diocesan house, which he has actually himself presented to the church, besides re-endowing the See for his successor. Is all this to be taken away again? It is said that had he not done so the Roman Catholic Bishop would have bought it (the Bishop's house). In 1829, at the time when "Emancipation" was being considered, England was so doubtful of the results likely to arise, that a Royal Commission examined Romish Bishops and others, on oath. Listen to Dr. Nicholas Slevin, Professor of Canon law, Maynooth; he says:—"I consider that the present possessors of Church property in Ireland, of whatever description they may be, have a just title to it on various grounds. 1st, On lawful transfer [there was no transfer] made by the Government of the country. 2nd, On the ground that they have been *bona fide* possessors for all the time required by all law for prescription, even according to the pretensions of the Court of Rome, which requires one hundred years. I consider they have possessed said property *bona fide*, because the right was founded on a title acquired from a lawful Government, a title of whose validity they entertain no doubt. 3rd. On the principle that those who might be supposed to have a claim

to it, have repeatedly and in the most positive manner, declared that they freely cede any right that they might have, or might be thought to have of the same; that cession, or rather declaration, is expressed in the oath of allegiance, which is taken by the Catholics [Roman] in general in this country, and in particular by many of our bishops and clergy of the country; then, as they have renounced in the most positive manner, *even on oath*, all such claims, it follows that the present possessors of Church property in Ireland have just title to the same on all the principles laid down by the Pope in the rescript before us." The landlords also held their estates under the same title and security; some, indeed, had them granted out of the lands of Irish chiefs, and some had the stamp of Parliament under the Encumbered Estates Act. So Sir Gavan's history fails at every point as it comes before us. His Church is not the National one. It is not the hands of English Statesmen that have to be washed of the blood of Erin. No! it is the hand of Rome! For it is a vital policy of England being in Union with Ireland. And no people fought more fiercely for the American Union, than the Irish did against the Secessionists. English Statesmen have not governed the rebels "villanously," but, according to their deeds, most mercifully; but it remained for our present Premier to treat the loyal Irish "villanously," and the people of England should judge, who has been unjustly treated. Cannot they see and recognise the two parties in Parliament? The rebel party being pampered with the property of the Loyalists, declaring openly that they will ruin the Empire, while the Loyalists are remaining loyal under the most grievous treatment—the first betrayed and deserted garrison of many!

THE SO-CALLED SECURITIES OF THE EMANCIPATION BILL.

But the Romish Church shows the acts of a Government, which wishes to rule with moderation and justice,

if allowed to do so, in a false light. Romish intrigues and rebellions left the people of that Faith unfranchised, and in a measure incapable of holding office up to 1829. This came about through no wish to persecute. Their conduct rendered it absolutely necessary for the safety of these kingdoms, and the integrity of the Union and Empire, that this should be so. Roman Catholics came forward with declarations given on oath, sworn and subscribed to by their Bishops. This is the declaration :—"That it is not an article of the Catholic Faith, nor are Catholics required to believe that the Pope is infallible. That they will be faithful, and bear true allegiance to the king, and will maintain, support, and defend his Majesty's family against any persons whatever, and they *do not believe the Pope of Rome, or any other foreign prince, prelate, State or potentate, hath, or ought to have, any power, superiority, &c., within these realms.* After this full and sworn declaration, we are utterly at a loss to conceive on what possible grounds we could be justly charged with bearing towards our most Gracious Sovereign a divided allegiance, for the Catholics (Roman) of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest which their ancestors may have had therein, declare upon oath, that they will defend to the utmost of their power the settlement and arrangement of property in this country, as established by the laws now in being ; they also disclaim, disavow, and abjure any intention to subvert the present Church Establishment for the purpose of substituting a Catholic Establishment in its stead ; and, further, *they swear that they will not exercise any privilege to which they are, or may be entitled to to disturb or weaken the Protestant religion, or Protestant Government of Ireland.* This declaration we approve, subscribe, and publish. Grace, mercy, and Peace be to you from God the Father, and Jesus Christ our Lord." Signed by thirty Roman Catholic Bishops, Dublin, 5th January, 1826.

Again, after the Romanists had been presented with their forfeited place as free men in this great Nation, their Bishops, in 1830, issued a pastoral in which the following passage occurs : — “ And is not the King, beloved brethren, whom by the laws of God we are bound to honour and obey, entitled now to all honour and all obedience, and all the gratitude we can bestow ? And do not his ministers merit from you a confidence commensurate with their labours ? expended by them on your behalf, and that legislature, which raised you from your prostrate condition, and gave you without reserve the privileges which you desired. Is not that legislature entitled to your respect and love ? We trust that your feelings on this subject are in unison with our own, and that a steady attachment to the laws of your country, as well as to the person and Government of your Gracious Sovereign will be manifest in your future conduct. Beloved brethren, farewell. May the peace of God, which passeth all understanding, &c.”

BROKEN PROMISES—WHO THE REAL MAINTAINERS OF BRITISH CONNECTION ARE.

Such are the declarations of the Bishops of the Church of Rome in Ireland who dare to invoke the Holy Name for the peace which passeth all understanding. It makes one shudder to think how these gratuitous oaths have been and are being slighted ? Since the day these people were granted “ without reserve all the privileges they desired,” not a moment has been lost by them, and their ministers in agitating against the Protestant Church and Government, and in changing the laws till the Protestant Church has been despoiled, and overthrown. But the Orangemen will endeavour to prevent the severance of the two countries, as they did, and as acknowledged by the British Government, when they fought on its side in all rebellions, and it is a shame and degradation to Christianity, and a reproach to the

Church of Rome, that a body of Christians have had to band together to preserve the lives of their families from such massacres as that of 1641-2, and from general outrage in lonely parts of the country. But, alas ! so it is. The Orange Society is purely an *anti-murder* one. When outrages cease it declines in numbers. It was forced together by the atrocities of 1791-93-95, when the "Insurrection Act" was passed. In 1798 General Knox reviewed 30,000 Orangemen for the Government at Lurgan, stating that he would rely on them for the safety of the North." Originally the members of this Society were to a man members of the Established Irish Church. The Presbyterians did not come to Ireland till after 1600, and did not join the Orangemen till after the massacre of Scullabogue (1798). Indeed, it is from the Cathedrals and Churches that the Orange flag flies, not from the Presbyterian meeting houses, although all Protestants are received as brethren (the Presbyterians forming a very large proportion of the Orangemen), and in every lodge (of which there are over 3,000) stands the open Bible ; this, according to the Romish doctrine, may be an offence. But hear Mr. Gladstone himself "on the cruel wrong done to Christian bosoms touched in the tenderest part, the fearful tamperings with the attributes of God by extravagant regard to creatures, the partial *withholding of the Divine word, the schismatical usurpation of the rights of other churches*, all topics which to speak lightly of, is by imputation to betray the truth of God, and to expose the souls of our brethren to terrific peril." (Gleanings p., 45). So think Orangemen. Yet, for the Romish vote, the Irish Church and the people, be they rich or poor, are being robbed of their faith and their property, and the Lords and Magistrates are being degraded, (as was Lord Rossmore), though the members of the Established Church were the only Loyalists in Ireland whom the Government could trust for many years, and though they were afraid of offending the other Protestants by nominating

Roman Catholic Magistrates until very lately ; thus England keeps her solemn treaties, and the Union which she swore she would observe ; and for a time buys off the rebel party with the lands of the gentry, till it is sufficiently strong to disintegrate the Empire, and to make England submissive to a foe in Ireland on her flank, who will work there for the benefit of Rome.

THE ARMED FORCES IN IRELAND.

There are at present judged to be 40,000 fairly armed and drilled Fenians in Ireland, and 30,000 British troops watching them, to say nothing of others disaffected, of whom there are thought to be thousands. If it were not for the Orangemen, the Union would not have a much longer life. The Society numbers some 200,000 men in Ireland, and many thousands in England and Scotland, perhaps 600,000 throughout the empire. Ought not this great body of loyal Protestants to receive some sympathy from England ? Should the Popish Party obtain Home Rule what will become of the Protestants ? Will England allow her troops to shoot down those with whom she joined herself in the Cup of the Blood of Christ, and swore her Sovereign once to defend ? Will she deliver them over to the head of a church whom one of Rome's greatest Bishops called Antichrist ? or will she reverse her policy and return to the aid of her friends the Loyalists of Ireland ?

Now we can perceive more clearly how these two camps were formed in Ireland ; one so detrimental to peace, to humanity itself, unchanged and unchangeable, with misery, confusion and blood ever in its footsteps ; while those of the other are marked by *Peace, Amity, Order, Unity* ! These two Parties send their representatives to our colonies and the United States. From which section, think you, would the Colonies and America choose their emigrants ?

Ireland, one of her poets tells us, is :

The throne of the Western Ocean !

Hence its value as a garrison land, where, from the Romish head quarters of Maynooth, and the "Royal College" about to be endowed by the British Government as a rod for herself and friends, our Protestant possessions may be invaded. As I have said before Radical England is doing Rome's work, and for what? *For Votes!* I think it a world-wide evil, and a fit subject for the consideration of a Colonial Confederation, this flooding of the Anglo-Saxon race, through the machinations of this Italian priesthood, with the poison of Rome and her doctrines, which Protestant Governments abhor, and who thus maintain the unchristian feud between England and the United States, which otherwise would die out. But Jesuitism, ever eager to create discord amongst Protestants, is maintaining the work of confusion and hate.

THE DIFFERENCE OF TONE OF THE ROMISH BISHOPS IN 1881
AND 1826 COMPARED.

Now it is time to produce the convicting and corroborating letter addressed to the Pope by the Roman Catholic Bishops assembled at Maynooth, March, 1881, as in it will be seen exactly where THE DARK SPOT OF IRELAND is, and how my statements are borne out.

"MOST HOLY FATHER—'We, the Bishops of Ireland, [*First error*] assembled in Maynooth College to transact business deem it their duty to approach your Holiness with expressions of their love and reverence which has always animated the Irish Episcopate [*Second*] towards the Apostolic See, and to thank your Holiness for the fatherly letter which you have lately addressed to them through the Archbishop of Dublin. [*Third*]. It is needless to assure your Holiness again, that every word of counsel and advice, coming from the successor of St. Peter [*Fourth*] will always receive a cheerful and prompt obedience from the children of St. Patrick [*Fifth*], for deepest devotion to the Roman See [*Sixth*] is Ireland's special glory, and the proudest page of our history is that which records

the unconquerable firmness and constancy [*Seventh*] which our predecessors preserved amid the fiercest storms of persecution [*Eighth*] an unbroken union [*Ninth*] with the successor of St. Peter. [*Tenth*]. That the love of the father has equalled the devotion of his children [*Eleventh*] is fully attested by the vigilant and truly paternal care with which the sovereign Pontiffs have in every age constantly watched over the interests of our country." [*Twelfth*.]

Could anything possibly be written more directly contrary to truth? Every word is misleading. Here is, as ever, the throne of the evil spirit of rebellion and wrong, the Dark Spot of Ireland and the world. There are the Bishops, who in 1826 called upon the people to be loyal to the "legislature, which was entitled to their love"—which gave them "without reserve all the privileges they desired." Then the letter goes on:—"In the letter received by us, we find another proof of that fatherly solicitude, and that not the first which your Holiness has afforded to our afflicted country. The iniquitous and destructive legislation, which for centuries has been rending Ireland has brought the flocks placed under our care to the greatest want and misery. Famine periodically sweeps over our fairest districts, which naturally teem with abundance and are fertile in the highest degree, and frequently our country has been driven to stretch out her hand for alms, and sue, like a mendicant for help from the other nations of Christendom. These repeated misfortunes must not be impiously attributed to the Father of Mercies, for He has given us a land fertile to a proverb. They must not be attributed to the sloth or indolence of our people, for the Irish in exile are everywhere models of unwearied labour and devoted industry. But they must be attributed to the unjust laws which at home have paralyzed the strong man's arm, and through an absolute sense of insecurity, have made him apathetic and hopeless. At present the Irish nation, rising from its lethargy in strength and power, demands the repeal of the cruel laws

which oppress her. * * * * We cannot forget the ages of oppression and misery which have driven our people to despair of justice and equity." Can any charge be more shockingly unjust and against the truth, the Legislature, and generous England than that contained in this letter, signed by Edward McCabe, (so-called) Archbishop of Dublin, in the name of the other Archbishop and Bishops present; a letter which is full of misrepresentations, and until Irish history is *taught in English National Schools*, no headway can be made against such nation-destroying and malignant falsehood. Since the appearance of this, the document, legalised robbery after robbery has been put in force. The LAND ACT, the ARREARS ACT, every ACT that was on or below the horizon before Mr. Gladstone came into power have passed. Has all this concession altered the demeanour of the Romish priests and their flocks? No! not one bit. But now they shout for Home Rule, and the disruption of the Empire, and even hint that the miserable minority of "Presbyterians, Episcopalians and Ranters," should clear out of their native land. And while this hint was being given in Newry Roman Catholic Cathedral, to the "Confraternity of the Holy Family," some of these holy (?) brethren were at the moment hunting Protestants in Waterford, tearing ladies' dresses off them, burning Bibles and Prayer-books, smashing the windows of the Episcopal Church, and of the Methodist Chapel and Minister's house.—*Times*, Nov. 4th, 1883.

WHO IS IT THAT IS RESPONSIBLE FOR THE EVILS OF
IRELAND.—AN APPEAL.

The "miserable minority" of Protestants, according to the Census 1881, consists of—

Church of Ireland	...	...	...	...	635,670
Presbyterians	...	...	...	...	485,503
Methodists	...	...	...	...	47,669
Other Denominations	...	...	...	...	37,512
Total	...	...	...	...	<u>1,206,354</u>

The number of Roman Catholics is 3,951,888, or rather more than three to one only, while the Roman Catholics in the three kingdoms are about one to six, and in America and the Colonies still less. It therefore behoves all Englishmen, Canadians, Colonists, Americans, Brethren, to unite as far as they can against this evil. But how does Rome thus come to succeed, when there is not a single member of her Faith sitting for an English or Scotch constituency but by the aid of Gladstonian Radicalism?

ROME IS REVOLUTIONISING THIS EMPIRE BY POLITICS, AND THROUGH THE PRESS. She influenced the Union by appeals from various parts of Ireland, sent by the Romanists of Cork and Waterford and other parts, declaring that the Union would make them loyal, and in a similar manner obtained the Romish Power Bill of 1829. (See appendix). By these operations and representations the Protestant Church has been disestablished, and the landlords' properties so confiscated, that nothing is left them but the mere rent charges on their estates. The Queen's Colleges have been taken away, and Maynooth is fully endowed, all within this half century. She nearly succeeded in removing the Restriction Act to the Protestantism of the Crown. The Viceroyalty of India, and the Lord Chamberlainship of the Court have been filled by Roman Catholics, a Roman Cardinal is placed above the Bishops of the National Church, and yet Mr. Gladstone boasts that the Dissenters are the back-bone of his party!

If Mr. Gladstone were an avowed member of the Romish Church, he could not have taken other steps more calculated to establish its supremacy in these islands.

My task is done—I appeal to the Protestant Churches of England, both Established and Dissenting, be they Liberal or Radical, for God's sake, to beware of the stigma of having the blood of their own friends to answer for. They may be perfectly

sure that pressure will be continually put on the Protestants of Ireland until it comes to "go out of Ireland—we require to have a people free from Protestant taint in a Roman Catholic land," and to carry this out, the culminating act of treachery may fall on those who will die as Gordon did, with Faith and Sorrow in their hearts, but on their lips—"Faithful unto death!" Betrayed by the betrayer of the garrison!

GOD SAVE THE QUEEN!

APPENDIX.

The following letter, taken from the *Belfast News Letter* of the period, will show that all Roman Catholics did not look on the Government in those days—1798—even before so-called "emancipation,"—1829—as a harsh one, and that they acknowledged the crimes of their co-religionists. And it should be remembered that the Romanists aided in bringing about the Legislative Union, which they now abuse. There were similar memorials from many other places, and from *all sorts and conditions of men* :—

"We, the Roman Catholics, inhabitants of the Parish of Layd and Arduines, in the County of Antrim, beheld with indignation the symptoms of rebellion manifested, and the murders committed upon the innocent in many parts of the kingdom, yet cannot avoid expressing our gratitude for the extension of Royal Mercy to the deluded, and the just infliction of punishment due to the leaders and promoters of Treason. We hear with horror the massacre of the Catholics upon the Protestants of the South, which, we hope proceeded from political reasons, not from religious animosity, but are happy that no outrage of the kind took place in our neighbourhood; to love our neighbour is a principle early inculcated by our religion, indelibly implanted on our minds; and we must forget the latter the moment we neglect the former. And while we thus publicly express our unfeigned loyalty and inviolable attachment to our King and Constitution, our perfect submission to the laws, our peaceful disposition and good-will towards our Protestant brethren, and

our abhorrence of the crimes committed by a miscreant banditti in other parts, we reflect with pleasure that they will be attributed to the guilty alone, and that the future conduct of the misguided amongst us, will strongly evince the sincerity of their contrition. We acknowledge our great obligation to Captain Boyd and the other officers of the Carey Yeomanry, &c. Signed by and at the request of 800 Catholics, inhabitants of said parishes, assembled in Chapel.

DANIEL McDONNELL, Parish Priest.

December 25th, 1798 "

—:0:—

"AN HUMBLE PROPOSITION OF YOUR MAJESTIES PROTESTANT SUBJECTS,
APRIL, 1644.

"We most humbly desire the establishment of the true Protestant Religion in Ireland, according to the laws and statutes of the said kingdom now in force. That the Popish Titular Archbishops, Bishops, Jesuits, Friars, Priests, and all Roman Clergy be banished out of Ireland, because they have been the stirrers up of rebellion, and while they continue there, there can be no hope of safety to your Majesties Protestant subjects, and that all laws and statutes established in the kingdom against Popery and against recusants, may continue in force and be put in execution. That restitution may be made of all the Churches, and Church Rights and revenues, and all our churches and chapels be re-edified and put in as good a state as they were in at the breaking out of the rebellion, and as they ought to be, at the charge of the Confederate Roman Catholics (as they call themselves) who have been the occasion of the destruction of the said Churches, and possessed themselves of the profits and revenues thereof."—From Borlase's History of the Irish Rebellion of 1641.

The same historian tells us of the remonstrances made, how that the Lords Justices authorised several Commissions to enable them to state their case—one the 23rd December the other the 18th July, both in the 17th of his Majesty's reign. The Remonstrants show that—

"Such depredations of goods, such cruelties, exercised on the persons and lives on the loyal subjects, such wasting and defacing of all monuments of civility with such profanation of Holy places and religion, that by the most barbarous and heathen nations the like could not in

any age be found to be perpetrated. But the day would fail us should we sum up 'THE CLERGIES REMONSTRANCE.'—printed at London 1642, 1646—(to which the reader is referred) that the proof of all may be before your eyes: *that they be writ on our posts of our houses, and our gates, that they may be looked upon and remembered for ever: what Amalek did, when we were faint and weary and he feared not God!*" Page 51, Borlase History.)

Since this pamphlet "Ireland's Dark Spot" was written a copy of "The Priest in Politics" by one of the most eloquent and perhaps the most honest of Roman Catholic Parliamentary Representatives of modern times, the late Mr. P. J. Smyth, has been put into my hand. The passage quoted below is the strongest possible proof of the falseness of the assumption that civil rights are recognised by the Church of Rome when they stand in the way of her dominating supremacy. It is very remarkable that Mr. Smyth should come to the same conclusions as I do from his standpoint within this foreign church.

"The rights of private property, and the rights of the family, are one and inseparable. Destroy one, and you destroy both. Civil society, in the eye of the Catholic [Roman] Church, is of divine origin, and its main pillars are Property and the Family. Take these from beneath it, and the structure comes to the ground. *How shall we explain the fact that the teachers and propagators of these false doctrines are extolled, commended, and testimoniated by C.C.'s [(Romish) Catholic Curates], P.P.'s [Parish Priests], and higher dignitaries as the best, the "heaven-sent" leaders of a [Roman] Catholic people?"*

*The whole disturbance in Ireland is
Papal.*



Houses of the Oireachtas

Houses of the Oireachtas

Houses of the Oireachtas



Mr. St. Hall
Mr. Morley M.P.
Chief Secy for Ireland
House of Commons Irish Office
London

