

will examine these episodes with impartiality will easily convince himself that their connection with religion has been most superficial. Religious cries have been sometimes raised, religious enthusiasm has been often appealed to in the agony of a struggle, but the real causes have usually been the conflicts of races and classes, the struggle of Nationality against annihilation. Amongst the Catholics at least religious intolerance has never been a prevailing vice, and those who have studied closely the history and character of the Irish people can hardly fail to be struck with the deep respect for sincere religion in every form which they have commonly evinced.

Mr. Lecky's phrase, 'among the Catholics at least religious intolerance has never been a prevailing vice,' recalls to recollection the late Earl Spencer's record of his experiences during two Viceroyalties in Ireland. He stated in a speech in Chester that he had known instances of religious intolerance during his Irish administrations, but not on the part of Roman Catholics. I would ask you to search—your search would be in vain—for an outburst from any Irish Roman Catholic prelate even remotely analogous to

#### The Sentiments Expressed by Dr. Marcus Beresford,

a son of a Bishop of Kilmore, who was himself Bishop of Kilmore, and afterwards, from 1862 till his death in 1885, Protestant Primate at a salary of £15,000 a year. He spoke thus at a great Protestant meeting, and his words were received, says the report, with 'loud cheering, which continued, for several minutes': 'We shall drive from our glebe lands the Popish rebel and the Popish illicit distiller, and we shall plant good and faithful Protestants in their place. I trust that every good and faithful minister of his God would sooner have potatoes and salt surrounded with Protestants than to live like princes surrounded with Papists.' The Irish Catholics have suffered so much themselves from religious persecution that they have not the desire, even if they had the power, to persecute others.

You are much concerned lest an Irish Parliament might pass legislation for the resumption of churches now possessed by Protestants which were in existence in pre-Reformation times. In a letter to the Bishop of Ossory I said it is very hard to realise how a fear of this kind could be seriously felt by any rational being, and I gave the reasons for its baselessness. It is no wonder that his Grace the Most Rev. Dr. Walsh, the Catholic Archbishop of Dublin, to use your own words, 'treated the whole contention as ridiculous.' The question of the resumption of church property is rather a dangerous one to raise, not, indeed, as affecting the property of the Irish Protestant Church used for religious and charitable and educational purposes, but for the holders for their own uses of

#### Vast Property Robbed from the Church

at the period of history known as the Reformation. Sometimes on English platforms I have said that the lands taken from the Church at the Reformation should at least have been appropriated to public purposes and not to found the families of men whom I designate our 'Church nobility.' This sentiment has always been received with favor. It is indeed a fine stroke of irony that some of the most vehement pronouncements in defence of the rights of property, and of the English and Welsh Established Churches, have emanated from residences which are still styled Abbeys and Priories, and carry in their names the record that the titles of their owners rest on nothing but robbery from the pre-Reformation Church, in which Protestants and Catholics have a common and an absorbing interest.

You elicited 'prolonged applause' from your audience by a reference to the year 1690. If you considered for a moment you would be constrained to admit that the reign of 'The Deliverer' was not exactly the time at which the dioceses of Down and Connor, over which you preside, were at the zenith of their spiritual development. In 1690, and for some years subsequently, the Bishop of these dioceses was a Dr. Hacket, who was Bishop for no less than twenty years, during the whole of which time he never even entered these

dioceses, but lived habitually at Hammersmith, and put up his benefices for sale.

#### Needless Apprehension.

You apprehend that in a remote time, if the Union, on which you with evident sincerity believe all our happiness depends, be not maintained, there may be in this country an outburst of militant unbelief, 'secularism, a fierce hatred of religion and ecclesiastical domination.' 'One can,' as Grattan once said, 'never argue with a prophet; one can only disbelieve him.' It is, however, strange that Mr. Isaac Butt, who was, as you know, the son of an Irish Protestant clergyman, writing in 1870, and Mr. T. W. Russell, in a speech the other day, held that the establishment of an Irish Parliament, free from corrupting and atheistic influences, would save this country from the so-called Rationalism which is permeating all sections of British society. You think the establishment of an Irish Parliament and the restoration to the people of this country of their God-given right to manage their own affairs will be a calamity. One of the best of your predecessors, Dr. William Dickson, who was Bishop of Down and Connor from 1783 till 1804, regarded the destruction of the Irish Parliament as a great calamity, and was one of the signatories to the Irish Lords' Protest against the Union, drawn up by Grattan, in which the evils that atrocious measure has brought in its train were clearly foreshadowed.

The establishment of the Irish Parliament is not more bitterly denounced than was once the Disestablishment of the Irish Church. Who now would wish to see that Church re-established, with its Sees filled, not with men like yourself chosen by the people, but with the puppet nominees of a Prime Minister? The Irish Sees have ceased to be the preserves of the younger brothers or the younger sons of Irish Union Peers, and the hard-worked clergy of the Irish Protestant Church no longer starve on wretched pittance, as they did while the scions of corruptionist 'governing families' drew their thousands and ten thousands yearly from a Church the distribution of whose patronage was

#### One of the Greatest Scandals of Christendom.

Dr. Knox, the Bishop of Down and Connor at the time of the Disestablishment, because he favored that measure, was insulted in the streets of Belfast and called 'Judas' and 'Traitor' at a meeting to protest against Disestablishment in the Ulster Hall. Years afterwards the action for which he then was exposed to calumny and insult was justified by his election as the first Lord Primate of the Irish Protestant Church when it obtained the inestimable blessings of Home Rule.

It is because I am as certain as I am of my own existence that Home Rule for Ireland will do for Ireland what Home Rule has done for the Irish Protestant Church by giving it self-government, instead of a government which has been a corrupt Castle class job, that I with all the warmth that is consistent with personal respect for yourself enter my protest against both the statements and the tone of your address to the Down, Connor, and Dromore Synod.

In a circular letter sent to the clergy of the archdiocese his Grace the Archbishop of Melbourne says:— 'By permission of the Sacred Congregation de Propaganda Fide, received by the last mail, a meeting of the members of the Diocesan Council and the Irremovable Rectors will be held in the Cathedral on the Feast of Holy Innocents, 28th instant, at 10.30 a.m. The object of the meeting will be to select the names of three ecclesiastics who will be recommended to the Holy See in connection with the appointment of a coadjutor to the Archbishop. Although the recommendation is confined to members of the council and the irremovable rectors, still the issue is of supreme importance to all the clergy and laity of the archdiocese. I would ask all, therefore, clergy and laity, to pray fervently in the meantime that the Holy Spirit may direct the choice of the voters, and guide the Holy See in appointing a coadjutor who will fulfil the duties of his high and arduous office with conspicuous success.'