

No. 1.

“AMUSING AND STRANGE”

A LETTER

TO

Most Rev. Dr. Nulty,

ROMAN CATHOLIC BISHOP OF MEATH,

REVIEWED

BY

His Grace Most Rev. Dr. Walsh,

ROMAN CATHOLIC ARCHBISHOP OF DUBLIN.

NINE IMPORTANT QUESTIONS.

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PREFACE.



HIS GRACE MOST REVEREND DR. WALSH, Roman Catholic Archbishop of Dublin, in the course of his admirable and highly-interesting address, delivered at the opening of the Father Mathew Centenary Hall, Church Street, Dublin, on January 25th, 1891, took that opportunity, the earliest possible to His Grace, of referring to my humble efforts to promote "UNITY OF IRISHMEN" in the pamphlet so entitled, pointing to one paragraph to which His Grace dissented and to others as AMUSING AND STRANGE.

This second edition, with a copious extract from His Grace's address, is now most humbly and respectfully submitted to the friends of Ireland under its lately-acquired and distinguished Archiepiscopal title, "AMUSING AND STRANGE," with NINE IMPORTANT QUESTIONS arising from matters touched on in the letter to Most Rev. Dr. Nulty.

THE AUTHOR.

UNITY OF IRISHMEN:

ONE GOD;

One Creed; One Country.

To
Most Rev. Dr. NULTY,
Roman Catholic Bishop, Meath.

Mullingar, January 1, 1891.

MY LORD,

I have been asked frequently by many most highly esteemed Roman Catholic friends if I entertain any idea of, at any time, rejoining the Roman Catholic Church, from which, as your Lordship is aware, I seceded about six years back, and my invariable answer has been to this effect:—prove that I was wrong in leaving your Church and I shall go back immediately. I do not believe in the creed of Pope Pius the Fourth. I now know what I did not know when I was a Roman Catholic. I know that the organisation called the Roman Catholic Church, the Court of the Vatican, the Chair of Peter, the Propaganda and the Holy Inquisition, are all one and the same *religio politico* corporation very fairly described I think by the Rev. Dr. Edward M'Glynn, of New York, as the **ROMAN POLITICAL MACHINE**, and I have not the most remote idea in life of returning to slavery as a subject of that terribly intolerant institution, preferring to follow the advice of St. Paul to the Galatians: *stand fast therefore IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, and be not entangled WITH THE YOKE of bondage.*—GAL. v. i.

Apropos of that Scriptural quotation, permit me, my Lord, to remind you that the words in capitals are omitted in the Douay version. The Papacy does not favour *Christian liberty* such as St. Paul taught, and in that verse we have one of the many evidences that the Protestant Bible, which Roman Catholics are taught to despise, gives more honour to Christ than the Douay version. Why not get your Bible revised, my Lord, and put in the Christianity?

I can assure your Lordship, and all my kind-hearted Roman Catholic friends, that I feel quite happy and contented, thanking God for His mercy and kindness to me, a guilty sinner, in having brought me from darkness to light; for you are in the dark, my Lord, and will so remain until God gives you His grace to accept Christ as your *only* hope of salvation, as your *one* and *only mediator and intercessor* between God and man, your only High Priest

SITTING AT THE RIGHT HAND OF GOD ALWAYS READY TO MAKE INTERCESSION FOR US.

God does not accept a half heart; He wants, and must have, a whole heart, there is no room for saints or angels in the heart God demands.

“MY SON, GIVE ME THINE HEART, AND LET THINE EYES OBSERVE MY WAYS.”—Proverbs xxiii. 26.

Have courage, my Lord, and come out of Babylon. Remember the promise of our Lord—

“HE THAT HEARETH MY WORD AND BELIEVETH ON HIM THAT SENT ME, HATH EVERLASTING LIFE, AND SHALL NOT COME INTO CONDEMNATION BUT IS PASSED FROM DEATH INTO LIFE.”—John v. 24.

To satisfy the anxious inquiries of my Roman Catholic friends, I have decided on addressing a series of friendly and earnest letters to your Lordship as the Shepherd of the flock I left, in which letters I hope to set the doubts of my friends at rest; and, I trust, by God's assistance to bring under notice many important and instructive matters not usually permitted in the curriculum of Roman Catholic education, of which many of my friends are quite unaware.

You will now, if you please, my Lord, kindly permit me to remind you of an offer made by me about three years back. It was contained in a letter addressed to your Lordship in pamphlet form, entitled, "Secret Italian Laws in Ireland." The offer I refer to is contained in the following extract :—

"I have to say that having left Rome for God and Ireland, I have broken among other laws of your Court the twelfth article of the Creed of Pope Pius IV.,* a new Creed prepared by the Council of Trent in contradiction to the Decrees of the Councils of Nice and Ephesus, and by that article you are bound to believe that I am a lost soul. If you believe that doctrine, it appears strange to me that you did not as the shepherd of the flock, leave the ninety and nine, and seek the stray sheep in the wilderness. Although I forwarded a copy of my pamphlet, "For God and Ireland," to you more than six months back, you have not noticed it or the reasons I gave in it for leaving your Court.† Hundreds of copies have been read by your parishioners, and yet no effort has been made by your Lordship to either bring back the lost sheep or prevent others from making a stampede after him one of these days. I have met, day after day, the clergy of your parish in the streets of Mullingar, and not one of them ever said to me—"Now, Pentland, my dear fellow, you are in error. You have got wrong notions into your head; come here and I will explain the truth to you." Not one has ever made the slightest effort to save me, and I naturally conclude—for I cannot imagine that you would be so cruel as to treat me as if you thought me in peril of salva-

* The following is the text of the twelfth article of the Creed of Pope Pius IV. (1564):—"I, M. N., do at the present freely profess and sincerely hold this true Catholic faith (the Creed of Pope Pius), without which *no one can be saved*. And I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life."

The following is added when clergy subscribe; or, as it will be seen, officials holding authority over subjects of the Court of Rome:—"And I will take care, so far as shall be in my power, that it be held, taught, and preached by *my subjects*, or those whose charge shall devolve on me in virtue of my office. So help me God, and these holy Gospels of God." (Jurat).

† First reason—That, as an Irishman, I could no longer remain a subject of the Court of Rome, my reading of history having convinced me that ever since the English Pope Adrian IV. and the English King Henry II., with John of Salisbury and others, conspired to deprive Ireland of the ancient Christian faith taught by Saint Patrick, under the pretence of "*teaching the truths of Christianity to a rude and barbarous people*," for the sake of Peter's Pence and other emoluments secured to her by that and other contracts, Rome has been the persistent, though well-disguised, enemy of Ireland.*

Second—That his Eminence Cardinal Newman was not much astray in his opinion that the Church of Rome does not now teach the doctrines taught by our Blessed Redeemer and His Apostles, nor, consequently, the old faith of St. Patrick.

* See Appendices 4, 5, 6.

tion, that neither you nor your clergy believe in the twelfth article of Pope Pius' Creed, or in a great many other things they teach, and that I am not at all in the danger some devout Catholics might imagine. It may be some consolation to them to know that I am quite satisfied with my change, and thank God for giving me His grace to throw off my Italian fetters.

Now, my Lord, I am either right or I am wrong : if I be right then I would strongly recommend your Lordship to come out and take your stand with me, for God and Ireland. If I be wrong—if you can prove that I have published anything contrary to the doctrines taught by our Blessed Redeemer and His Apostles, or by St. Patrick ; or if you can prove that I have published anything concerning Ireland, which as an Irishman loving Ireland next to God, I should not publish, then I will submit to stand in the market-place of Mullingar, market-day after market-day, with ashes on my head until respited by the voice of the people, provided you can find twelve men in Mullingar who will agree that I deserve such treatment, after studying what I have published in "For God and Ireland," and in this letter ; in my former letter of June 10th ; and in "Ireland's Greatest Evil," with any published remarks of your Lordship—not verbal in the Cathedral where I cannot reply, but in print over your Lordship's signature, that the people may read and judge for themselves.

I will give your Lordship every latitude. You may pick and pack the jury yourself. You may begin your selection from the many Catholic magistrates recommended by you and appointed through your influence at Dublin Castle, this will be greatly in your favour, as they have the name among the people of being the severest and most unfeeling of all the Westmeath magistracy. Should you fail of securing twelve of the right stamp there, then you may choose from the most pious of that exceedingly pious community, the Confraternity of the Holy Family ; and should these two panels be exhausted without your empanelling twelve Inquisitors to your Lordship's mind, then, my Lord, you can try the county at large ; but they must be Westmeath men. However, I won't object to your throwing in a few Longford or Meath men of the "Honest John Martin" type.

That very reasonable proposal has not elicited any rejoinder by your Lordship. The incontrovertible historical facts published by me in defence of my position as a seceder from your church have not been refuted, and I very respectfully submit that they cannot.

Now, my Lord, you will no doubt be surprised to learn that after six years search after the Truth, and all possible inquiry con-

cerning the relations existing between Ireland and the Papacy since the Danes through their Danish-Catholic and Anglo-Catholic clergy first introduced your religion into Ireland, I have been confirmed in the position I have taken. I am convinced by the testimony of the highest Roman Catholic historians that Papal influence instead of Christianizing the ISLAND OF SAINTS AND OF LEARNING has demoralised it and proved itself to be the REAL UPAS TREE OF IRELAND; further, my Lord, that my Protestant fellow-countrymen are systematically misrepresented to my Roman Catholic countrymen with whom they would have always lived on most friendly, hospitable, and loving terms were it not for the Divide et impera policy of the Court of Rome and PAPAL MISREPRESENTATION OF CHRISTIAN TRUTH.

Permit me now, my Lord, with great respect to direct your attention to the first misrepresentation of Christian doctrine, which I propose, by God's assistance, to bring under notice.

It is a doctrine of the Roman Catholic Church that Roman Catholics must not pray to God or worship with Protestants. Such offences are in the list of "reserved cases," and absolution for them can only be procured from the Pope when strictly enforced. The nature of this Papal offence is thus explained in the MANUAL OF CATHOLIC PIETY under the head of SINS AGAINST GOD:

HAVE YOU RASHLY EXPOSED YOURSELF TO THE DANGER OF INFIDELITY BY READING BAD BOOKS, KEEPING WICKED COMPANY, GOING INTO PLACES OF WORSHIP BELONGING TO OTHER COMMUNITIES DURING THE TIME OF THEIR SERVICE, AND JOINING WITH THEM IN THEIR WORSHIP.

I most respectfully submit, my Lord, that in my humble opinion those who teach such doctrines are the real sinners against God and that beautiful Commandment—THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

How can any man love his neighbour if he hear whispered into his ear every time he goes to confession that HIS NEIGHBOUR IS AN INFIDEL OR HERETIC, and, as a necessary consequence, an ENEMY OF GOD.

There is too much worldly-mindedness, perhaps I might for

clearness be permitted to say, "too much shop" about that doctrine. It appears better calculated to keep the customers at home and prevent them looking for better spiritual food elsewhere. It is certainly not intended to promote Christian love, peace, and good-will to all men.

I have attended divine worship in all sects of Christians known in Ireland, and I can most unhesitatingly say, without the slightest apprehension of having to retract, that I have never heard or seen anything in Church of Ireland, Baptist, Presbyterian, Methodist, Plymouth Brethren, Salvation Army, or other persuasions preaching Christ crucified as the only hope of sinners, as these denominations do, that was not edifying; nor have I ever heard a Roman Catholic who for curiosity has ventured to break the Pope's law, object to any teaching he or she heard in Protestant places of worship. There is a great deal of what they call in the country "Buggy-boo" about those so-called sins against God.

There is no warrant of Scripture for such imprisoning of the minds and reasoning faculties of my Roman Catholic countrymen, and I now ask your attention to the notorious Papal Coercion Act which such "sins" are offences against, and then leave the verdict in the hands of my Roman Catholic countrymen, who are, thank God, becoming too independent and too well educated on matters which were closed books to our forefathers to submit to Papal coercion acts covered, and very thinly covered, with a mysterious veil called religion, but, plainly speaking, mammon worship.

The Papal laws administered by you, my Lord, are not understood by the Roman Catholic laity. The Papacy, as you know, is the only government that does not allow its subjects to know the laws by which they are ruled. Its laws are published only in Latin for the guidance of the clergy charged with their administration, and as the vast majority of Roman Catholics do not read Latin they are kept in the dark concerning the true character of the alien corporation of which they are the unsuspecting victims. The following is an extract from the "*Bulla Cœnæ Domini*," which is the real law offended by those who

have the moral courage to break it by kneeling with their Protestant countrymen to worship Christ, our only hope of salvation and only mediator, through whose merits we hope for salvation, and who has promised us—"Anything you ask in my name that shall be granted :

"BULLA CŒNÆ DOMINI.

LETTER OF PROTEST ON THE DAY OF THE SUPPER OF OUR LORD, 1741.

Benedict, bishop, servant of the servants of God, to perpetuate the memory of the thing (now decreed).

The PASTORAL vigilance and anxiety of the Roman Pontiff is, by reason of the duty of his office, not only continually employed in procuring the utmost peace and tranquillity of the Christian world, but it also most eminently shines forth in retaining and preserving the unity and integrity of the Catholic faith, *without which it is impossible to please God*—so that the faithful of Christ may not be as little children wavering, nor be carried about with every wind of doctrine, by the crafty wickedness of men, whereby they lie in wait to deceive, but that all may come in the unity of the faith, and the knowledge of the Son of God unto a perfect man, and in the society and communion of this life, may neither injure themselves nor offend each other ; but rather that, being joined together in the bond of charity, as the members of one body under Christ, the head, and his Vicar upon earth, the Roman Pontiff, the successor of St. Peter, from whom the unity of the whole Church proceeds, they may be increased in edification, and thus, Divine grace assisting them, may so rejoice in the tranquillity of this present life, that they may also fully enjoy the happiness of the next. For which reasons, truly, the Roman Pontiffs, our predecessors, have been accustomed upon this day, which is the stated anniversary for the commemoration of our Lord's Supper, solemnly to exercise the *spiritual sword* of ecclesiastical discipline, and the salutary weapons of justice, by the ministry of the Supreme Apostolate for the glory of God and the salvation of souls.

"We, therefore, to whom nothing is more desirable than, in the authority of God, to preserve inviolable the *integrity* of the faith, public peace, and justice, following this ancient and solemn custom :

"1. Excommunicate and curse, *on the part* of God Almighty, Father, Son, and Holy Ghost, by the authority also of the blessed Apostles, Peter and Paul, and by our own, all Hussites, Wickliffists, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates, whatsoever from the Christian faith,

and all and singular, other Heretics, under whatsoever name they may be classed and of whatsoever sect they may be, and those who *believe, receive, or favour* them, and all those who defend them in general, whosoever they be, and all those who, without *our authority*, and that of the Apostolic See, knowingly read or keep, print, or in any way whatsoever, from any cause, publicly or privately, upon any pretence or colour whatsoever, *defend their books*, which contain heresy, or treat of religion; also, schismatics, and those who pertinaciously withdraw themselves, or *secede from obedience to Us* and to the Roman Pontiff for the time being."

How different are the tone and sentiment of that Italian law to the beautiful love-inspiring commandments delivered by our Lord a short time before He suffered death on the Cross for man's redemption. When our Lord was asked which is the great commandment in the law—"Jesus said to him, thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this, thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets."—Matthew xxii. 39-40. *Douay.*

What a marked contrast in the spirit of God's commands and those of the so-called Vicar!

Will any reasonable being, not a slave to the secret laws of Rome, blame me for renouncing allegiance to that Court, and refusing to bend my neck to a power so tyrannical and unjust as to enforce "*Coenæ Domini.*" Every Roman Catholic is bound by the first article of the Creed of Pius IV. to believe that horrible, unchristian law to be Divinely-inspired tradition, and you, my Lord, by your oath of allegiance to the Court of Rome, are bound to enforce it where possible.

Here is the first article of your Creed:—

"I most steadfastly admit and embrace apostolical and ecclesiastical *tradition* and *all other observances and constitutions* of the same Church."

It is hard on an Irishman to be obliged to yield allegiance to one alien temporal power, yet under the circumstances I do not object to doing so; but I decidedly object to yield allegiance to a second, using a religious flag with as much christianity behind it

as there is on the flag. No, my Lord, a man's spiritual welfare is too important a matter to have any doubt about, and I have transferred my allegiance from the Vicar to my only hope of salvation, our Lord Jesus Christ, to whom I look for mercy and forgiveness, without money and without price, fully trusting in His Divine promise—"He that cometh unto me I will in no wise cast out." "Come to me all ye who are heavy laden, and I will give you rest."

When I was a member of your congregation, my Lord, I would have felt insulted if told that such an unchristian coercion act as "Cœnæ Domini" was on the statute book of "The Holy Father." I would have immediately declared such a statement "a Protestant invention," or, perhaps, forgotten myself so far as to pronounce it "a Protestant lie;" but since I read amongst other Papal enactments such atrocious Papal legislation as "Unigenitas," "Pastor Bonus," the Lateran decrees against heretics, "Unam Sanctam," &c., I would say no such thing. You may possibly recollect, my Lord, that in my letter of June 10th, 1886, I asked why my countrymen are not allowed to know the truth concerning Rome, and stated, that if your Lordship in your official capacity could not give the necessary instruction, your humble servant would make an effort to do so, and expose the corruption in the hope of saving my countrymen from its enactments. Since then Irishmen have received some little light on the subject, and by God's assistance they shall have more. Why, my Lord, the "Mysteries of Paris," by Eugene Sue, or Reynolds' "Mysteries of the Court of London," are only nursery tales compared to the mysteries of the Vatican and "Holy Inquisition" which you so ably represent in Ireland, and that terrible history of the Papacy is told us not by Protestant historians but by Cardinals and Roman Catholics of unquestionable veracity.*

With regard to "Cœnæ Domini," it may be interesting to your Lordship to read the opinion of your once highly-esteemed friend, the Right Honourable Lord Robert Montague, late member for Westmeath, who in a lecture delivered by him in Glasgow, the subject being "THE PAPACY UNCHANGED," spoke as follows:—

* See Appendix No. 7.

"The Bulls 'In Cœnâ Domini,' or the annual cursings, were renewed by the Bull 'Apostolicæ Sedis,' of December 19, 1869, which was promulgated in the Vatican Council. Therefore all heretics, and all who deny the Pope's universal authority, and all who harbour the least doubt of any point which has been decreed by a Pope, are *ipso facto* excommunicated. This is the real difficulty which you have to contend with in your attempts to convert Romanists: they fear to incur the mortal sin of heresy and consequent excommunication, if they listen to you, or if they entertain the slightest question as to any one of the doctrines of popery or decrees of the Popes.

"As to the duty of persecuting, the bishops' oaths are the same as formerly; they still swear that they will use their best endeavours to persecute. Moreover Pope Pius IX. declared, in an Allocution before a Consistory of Cardinals in September, 1851, that 'the Roman Catholic religion must be exclusively dominant; and every other worship must be banished and interdicted.' The Encyclical of 1854 anathematised liberty of conscience as 'a pestilential error,' and 'a pest of all others to be most dreaded.' The Encyclical of 1864 repeats all this and a great deal more; so that Earl Russell declared it to be 'utterly incompatible with civil government and the rights of every people.'

"As to boycotting, I will quote, 'The Church and the Sovereign Pontiff,' a catechism by the Jesuit Maurel; because it has been endorsed by a brief of the present Pope, and by two archbishops and about twenty bishops of Ireland, and by the General of the Jesuits. There the people of Great Britain and Ireland are taught that 'it is forbidden to hold any communication, or to have any connection with an excommunicated person,' whether by speech, or by letter, or merely by personal salutation; and all intercourse in business, and even the amenities of society, are forbidden.

"As to the awful doctrine of homicide, Busembaum, in his 'Moral Theology' (Lacroix's edition, 1757) teaches that 'a man who has been excommunicated by the Pope may be killed anywhere; because the Pope has an indirect jurisdiction over the whole world, even in temporal things.' But I do not wonder at this awful doctrine, because Cardinal Bellarmine had thus expounded the doctrine of the Roman church: 'The Pope can, if expedient for the church, alter the positive precepts of the Apostles;' and so, for his advantage, he changed the sin of murder into a righteous and praiseworthy act.

"In conclusion, I will only remind you that the Papacy is using the Roman Catholic Church in Ireland, and the ignorance of the Irish peasants, as well as the learning and accomplishments of the Ritualists, and bishops, and statesmen in England, to spread and enforce those principles, and thus to form a basis of

operations against Europe, America, and our colonies. Great Britain is to be crushed under the Pope's feet, and is then to be used as a fulcrum against the liberties, and all that is pure in the religion of Christendom. Enormous issues are involved in the success of the conspirators. The overthrow of the Protestant crown and Protestant churches in Great Britain is the destruction of Protestantism throughout the world, and the establishment of the absolute and universal dominion of the Pope. The attainment of that end is in the very grasp of the Papacy. The agitations, which have been fomented in Ireland, have weakened England, at a time when all her energies are required to resist the warlike machinations and enormous intrigues of the Jesuits on the continent of Europe. Moreover, the public offices of this country, and the staffs of all the newspapers are full of Jesuit adherents; and I tell you that both parties in the state—Conservatives and Liberals—have, for many years, been so led as to bring Great Britain under the dominion of the Pope. Both leaders are hastening to that end; and it rests with the people alone to say whether the conspiracy shall succeed."

The views of Lord Robert Montagu on Papal policy, in the main harmonise with those of Macchiavelli, Papal Legate to Pope Urban VIII., who writes thus :—

"In this manner the Popes, sometimes for defence of religion, sometimes *out of their own private ambition*, called in new men, and by consequence new wars, into Italy. And no sooner had they advanced any of them but they repented of what they had done, and sought immediately to remove him. *Nor would they suffer any province which, by reason of their weakness, they were unable themselves to subdue, to be enjoyed quietly by anybody else.*"—(Works of Nicholas Machiavel, London, 1765, p. 5.)

It is easy to understand "the Irish difficulty" when we know the mysterious agency at work, and the reason for "MAKING IRELAND UNGOVERNABLE BY ENGLAND." The absentee landlord at the Vatican wants Ireland as a purely Papal estate to be worked under Papal laws, as it was before the Reformation when Anglo-Italian clerics filled the offices now occupied by the Lord Lieutenant, Chief Secretary, Judges, Magistrates, and other civil as well as ecclesiastical benefices, and it is for Roman Catholic laymen to say whether they will promote the objects of "Papal policy" which formerly would not allow "a mere Irishman" to hold any benefice in the church.

Now, my Lord, there is, I am glad to say, a pleasanter

alternative or side to the picture. It is not an agreeable task to be always pointing out errors and finding fault. I do not like the duty, but still it is only a friend who will in a friendly spirit tell us our faults and suggest a remedy; and there is a remedy, thank God, for our Irish difficulty, which I feel myself merely competent to sketch roughly as it appears to me, leaving to wiser and more able heads the consideration of details and working to a practical and useful conclusion.

Your Lordship will, no doubt, be much pleased to learn that among Irish Catholics of the protesting denomination there is a widespread and evidently very growing desire for closer union in Christian love and patriotism. There is at present in Dublin the nucleus of such a fraternization of Irish Catholics, and I have been privileged to be present at many Catholic meetings where ministers of the various Catholic denominations, excepting, of course, Roman Catholics, stood on the same platform in Union Buildings, Abbey-street, Dublin, and I assure your Lordship that a stranger not personally acquainted with the speakers would be quite unable to detect in the addresses of the various representatives what denomination each belonged to, because no matter how they differ, and no doubt strongly differed, on matters of church discipline, they are all one with Christ the centre, around Him they join hearts in giving glory to God as Christians preaching one God in three Divine persons, and the Apostolic doctrine, Christ crucified for man's redemption, our only hope of salvation :

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life."--JOHN iii. 14, 15.

"When ye have lifted up the Son of Man, then shall ye know that I am he."--JOHN viii. 28.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."--JOHN xii. 32, 33.

"That ye may know what is the exceeding greatness of his power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet."--EPH. i. 18, 22.

"And as it is appointed unto men once to die, so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."--
HEBREWS ix. 27, 28.*

I had also the pleasure and, thank God, the benefit of being present on last St. Patrick's day at a meeting of all sects of Irish Catholics, met in unity of spirit to join hearts in prayer for Ireland. His Grace Lord Plunket presided, and in his opening address dwelt so feelingly and impressively on the duty of Irish Catholics promoting Christian union and Christian patriotism, that I feel it a duty to invite the attention of your Lordship to the extract from that truly patriotic address of His Grace †—its tenderness contrasts so favourably with the bitter political sermons I have heard at mass. Since then a friend gave me a copy of a pastoral issued by His Grace Lord Plunket to his clergy, and I found in it a very clear and comprehensive comparison of the creed of St. Patrick with the Nicene, which, as you know, is the Catholic and orthodox creed of the Church of Christ. In it His Grace shows exactly the line of demarcation where Irish Catholics and Roman Catholics part company, and how easy again to unite. ‡

You will see, my Lord, that the idea of promoting friendly intercourse and reunion among Christians is not a new project with His Grace Lord Plunket, as his pastoral was published in 1887, three years back, from which it seems reasonable to infer that the kind and conciliatory tone of his address on last St. Patrick's day is the result of a thoughtful, earnest, and well-considered

* "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."--NUMBERS xxi. 6, 9.

† Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us."--PS. cxxiii. 2.

‡ Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else; a just God and a Saviour; there is none beside me."--ISAIAH xlv. 22, 21.

† See Appendix No. 1

‡ See Appendix No. 2

desire to promote the best interests of all Irishmen, Roman as well as Irish Catholic.

I know some of the difficulties which embarrass your Lordship, and I really feel for your painful position. You are bound by oath to serve *Vatican interests first*. You cannot serve Ireland at the expense of one farthing to the Italian corporation you serve. Were you to make one single step in that direction, the detectives of the Holy Inquisition would immediately telegraph to Rome, and you might awake some morning to find yourself tried, condemned, and deposed without a chance of replying in your own defence. Within a week a secret mandate from Rome might deprive you of your influential position. Every pulpit in the Vatican interest would echo and re-echo whatever charges might be trumped up against you, and the friends who now respect you most properly for your many estimable qualities would find themselves constrained, through terror of the Papacy, to pass you by in the street or avoid you as something to be abhorred. Such is the system of government existing in your church, my Lord. I do not ask you to take my word for it; I give you the sworn evidence of the late Archbishop MacHale, whose word when living was his bond.

A very fair idea of the manner the Court of Rome enforces its laws in Ireland, may be had from the evidence of the late Archbishop MacHale, who during his examination on oath before the Commissioners of Irish Education was questioned regarding the deposing of Dr. O'Finan, R.C. Bishop of Killala, who had infringed the 13th section of Bulla Cœnæ Domini by taking an action for libel in the Irish Courts against a brother Ecclesiastic. For doing so Dr. O'Finan was deposed by a peremptory mandate from Rome, an Apostolic Administrator being sent to occupy his See. The following is an extract from the report:—

Question—Is it the course of Rome, to send an absolute mandate, and dismiss an individual without having heard him in his defence?

Dr. McHale.—Rome appears to have done so in the present instance.

Q.—But then, would it not startle you a little if the Court of Rome condemned a person without an investigation into the truth or falsehood of the charges against him, and can that be the course of proceeding at Rome?

A.—VERY OFTEN (a great sensation in Court).

Q.—Why, Dr. McHale, is there a SECRET TRIBUNAL such as the INQUISITION in Rome that would condemn a man unheard in his defence?

A.—It has been done I conceive in the present instance.

Q.—So then the Court of Rome issues mandates without having heard the party in their defence—that doctrine surprises me not a little?

A.—The fact is so, however. (A murmur of disapproval pervaded the Court.)

That the Inquisition has its terrors for our Irish clergy still cannot be denied. Only a few weeks past we had evidence of it. We were told before the Father Mathew Centenary that the two Archbishops—His Grace Lord Plunket and His Grace Most Rev. Dr. Walsh—would stand on the one platform and join hearts and hands in giving honour to the memory of one of Ireland's most beloved and gifted children, the Apostle of Temperance. What happened? When the day arrived it was found that His Grace Dr. Walsh was absent; of course there was an excuse, but no one, I think, who has the privilege of Rev. Dr. Walsh's acquaintance will for one moment entertain the idea that if left to the guidance of his own Irish heart he would be absent, or refuse to stand shoulder to shoulder with His Grace Lord Plunket on that ever-to-be-remembered occasion. We must, therefore, look for the reason of Dr. Walsh's absence abroad, not in Maynooth or Ireland. No doubt Dr. Walsh would have been there, but what could he do when his Mephistopheles at the Vatican said, "No, that is a good act, you must not do it."

I have now, my Lord, dealt with one of the many mischievous doctrines of the Papacy, which compels the best-intentioned neighbours to look on one another with suspicion, as unworthy to kneel together in the presence of God as bankrupt sinners praying for mercy from an infinite, loving, merciful, and forgiving God—and I trust I have shown with sufficient clearness for any unprejudiced mind that Roman Catholics do not sin against God when they worship with their Protestant countrymen, while I have also shown the cruel Papal laws they really sin against or infringe by so doing; also the Papal policy which make such coercion measures necessary.

You may not at present, my Lord, feel inclined to attach much importance to my humble suggestion for an advance towards reunion with Irish Catholics. You may say the Papacy will last my time and I am very comfortable, and see no advantage in disturbing present arrangements; but believe me, my Lord, there

are signs throughout the world too significant to be slighted, and they tell us of great discontent among the Roman Catholic laity concerning Vatican rule, and it might be wiser for the Roman Catholic clergy to voluntarily assist the work of reform than delay until a better-educated public opinion forces the Vatican to bend and submit perhaps in tears and tribulation to those salutary changes so long and so persistently denied continental Christians as well as Ireland. And now, in concluding this letter, my Lord, I have only to add may the peace of God which passeth all understanding be with you and all my Roman Catholic countrymen, and may the spirit of the Holy Ghost guide you and them to a fuller and more perfect knowledge and appreciation of the Truth as it is in our Lord Jesus Christ, and this is the earnest and sincere prayer of

Your lost sheep,

WILLIAM PENTLAND.