

He says "I never will be satisfied so long as the meanest cottager in Ireland has a link of the British chain clanking to his rags." You will notice the stress he lays on "liberty." He substantiates the definition of language as given by some lexicographers, viz.: "The means by which we hide our thoughts." His liberty is the world's license—yes, rebellion, tyranny—yes, of all that which he accuses the British nation, with the additional accompaniment of Popery's terrible entailments. Talk about chains! Every Roman Catholic is manacled to superstitions chain, which is so long that when you search for the end it lands you in Rome. To the Pope's toe they are tethered, and around that centre they must move like "dumb, driven cattle," where they are compelled to feed on tyranny and oppression; on this chain hangs a label with the words, "So far shalt thou go, and no farther." Let any wander off into what is considered more luxuriant pasture, as in the case of Dr. McGlynn, and see how soon the herdsman attempts to recapture the breachy wanderer. On each and every one is the deep, iron, brand-mark of ownership. Talk about the rags of the Irish cottager! So throughout the world, and where will the rag-merchant find it hardest to live? In the countries where Popery has sway; not because there are no rags, but because if they are taken, there is nothing to supply their place. There is a term used in Scottish Law, "Ragmans-roll. A roll or record said to have been made by direction of one *Ragimund*, a legate from Rome, who, calling before him all the benefited clergymen in the kingdom, caused them on oath to give in the true value of their benefices, according to which they were afterwards taxed by the court of Rome." A writer says "*Ragman*, made from *rage-man*, stands in Piers Ploughman for the devil; probably, therefore, this tyrannical role was originally stigmatized as the *devil's role*." Those are not my words, but I am willing to assume the responsibility by saying that I think his satanic majesty is considerably interested in seeing that there is a continual augmentation to this Ragmans roll of both clergy or laity, under the supervision of legates from Rome, who look after the taxes of the faithful. Hear Henry Grattan again: "Whenever you do any act which is contrary to His (Gods) laws, as expressed in his work, which is the world, or in His book, the Bible, you exceed your right, whenever you rest any of your establishments on that excess, you rest it on a foundation which is weak and fallacious; whenever you attempt to establish your government, or your property, or your Church, on religious restrictions, you establish them on that false foundation, and you oppose the Almighty; and though you had a host of mitres on your side, you banish God from your ecclesiastical constitution, and freedom from your political." He, knowingly or unknowingly, makes the same mistake as many who sympathise with him, viz., taking it for granted that we will accept his meaning of the words freedom and religion. Not only Roman Catholics, but certain self-elected apostles of liberty sometimes speak in the same tone. In proportion to lack of knowledge—practical knowledge, relative to the true spirit and practical outcome of Popery do we find men, even learned men in many other things, great men, talk as though Roman Catholicism were some mere difference of opinion or some comparatively unimportant theological question. But we take the ground that it is not, after all, so much a "difference of religious opinions." Roman Catholicism is a great political Institution, rather than religious, not political in the common acceptance of the term, for it has no politics, only that all parties and all politics are to be made subservient to the Church. "Religion," say they, "is exclusively an affair between man and God." Yes, but if such had the thumb-screw upon his hand,