

(Laughter.) There were three abbots of three Charter houses in London—namely, the Abbot of London proper, the Abbot of Asoolum, and the Abbot of Belaval. These three abbots refused to acknowledge Henry as the supreme spiritual head of the Church. He had them arrested and held for trial, and he had a jury of twelve citizens of London to sit upon them. Now, the first principle of English law, the grand palladium of English legislation and freedom, is the perfect liberty of the jury. The jury in any country must be perfectly free, not only from every form of coercion over them, but from even their own prejudice. They must be free from any prejudice of the case; they must be perfectly impartial and perfectly free to record the verdict at which their impartial judgment has arrived. Those twelve men refused to convict the three abbots of high treason, and they grounded their refusal upon this—“Never,” they said, “has it been uttered in England that it was high treason to deny the spiritual supremacy of the King. It is not law, and therefore we cannot find these men guilty of high treason.” What did Henry do? He sent word to the jury that if they did not find the three abbots guilty he would visit them with the same penalties which he had intended for the prisoners. He sent word to the jury that they should find them guilty. I brand Henry, therefore, with having torn in pieces the Constitution of England, Magna Charta, and of having trampled upon the first great element of law and jurisprudence, namely, the liberty of the jury.—(Applause.) Citizens of America, would any of you like to be tried for treason by a jury of twelve men to whom the President of the United States had said if they failed to find you guilty he would put them to death?—Where would there be liberty, where would there be law, if such a transaction were permitted? But this was done by Mr. Froude's great admirer of order and hero, Harry VIII. The second grand element of order is respect for conscience. The conscience of a man, and consequently of a nation, is supposed to be the great guide in all the relations that individuals or the people bear to God. The conscience is so free that Almighty God himself respects it; and it is a theological axiom that if a man does a wrong act, thinking that he is doing right, having in his conscience the idea that he is doing right, the wrong will not be attributed to him by Almighty God. (Applause.) Was this man Henry a respecter of conscience? Again, out of ten thousand instances of his contempt for liberty of conscience, let me select one. He ordered the people of England to change their religion. He ordered them to give up that grand system of dogmatic teaching which is in the Catholic Church, where every man knows what to believe, and what to do. And what religion did he offer them instead? He did not offer them Protestantism, for Henry VIII. never was a Protestant, and to the last day of his life, if he had only been able to lay his hands upon Martin Luther he would have made a toast of him. (Great laughter.) He heard Mass up to the day of his death, and after his death there was a solemn High Mass over the inflated corpse—a solemn High Mass that the Lord might have mercy on his soul. Ah, my friends, some other poor soul I suppose got the benefit of it. (Renewed laughter.) What religion did he offer the people of England. He simply came before them and said: “Let every man in the land agree with me; whatever I say, that is religion.” More than this, his parliament—a slavish parliament, every man afraid of his life—passed a law making it high treason, not only to disagree with the king in anything that he believed; but making it high treason for any man to dispute anything that the king should ever believe in a future time. (Laughter.) He was not only the enemy of conscience; he was the annihilator of conscience. He would allow no man to have a conscience. “I am your conscience,” he said to the nation; “I am your infallible guide in all things you are to believe and in all things you are to do; and if any man sets up his own conscience against me, he is guilty of high treason, and I will stain my hands in his heart's blood.” This is the lover of order whom Mr. Froude admires. (Laughter.) The third great element of order is that upon which all society is based; the great key-stone of society is the sanctity of the marriage tie. Whatever else you interfere with this must not be touched, for Christ our Lord Himself said: “Those whom God has joined together let no man put asunder.” (Applause.) A valid marriage can only be dissolved by the angel of death. No power in Heaven or on earth, much less hell, can dissolve the validity of a marriage. (Applause.) Henry VIII. had so little respect for the sanctity of the marriage tie, that he put away from him brutally a woman to whom he was lawfully married and took in her stead while she was yet living, a woman who was supposed to be his own daughter. He married six wives. Two of them he repudiated—divorced; two of them he beheaded; one of them died in childbirth, and the sixth and last wife, Catharine Parr, had her name down in Henry's book at the time of his death amongst the list of his victims; he had made the list out, and if the monster had lived a few days longer she would have been sacrificed. This is all a matter of history.

And now, I ask the American public is it fair for Mr. Froude, or any other living man, to come and present himself before an American audience—an audience of intelligent and cultivated people, a people that have read history as well as the English historian, and ask them to believe the absurd paradox that Henry VIII. was an admirer of order and a hater of disorder. But Mr. Froude says: “Now this is not fair. I said in my lecture that I would have nothing whatever to do with Henry's matrimonial transactions.” Ah! Mr. Froude, you were wise. (Laughter.) “But at least,” he says, “in his relations to Ireland I claim that he was a hater of disorder;” and the

proof he gives is the following: “First of all he says that one great curse of Ireland was the absentee landlords,” and he is right. (Applause.) “Now Henry VIII. put an end to that business in the simplest way imaginable; he simply took the estates from the absentees and gave them to the other people.” My friends, it sounds well, very plausible, this saying of the English historian. Let us analyze it a little. During the wars of the Roses between the houses of York and Lancaster, which preceded the Reformation in England, many English and Anglo-Norman families went over from Ireland to England and joined in the conflict. It was an English question and an English war, and the consequence was that numbers of the English settlers retired from Ireland and left their estates abandoned there entirely. Others again from disgust, or because they had large English properties, preferred to live in their own country and retired from Ireland to live in England. So that when Henry VIII. came to the throne of England, there remained within the boundaries of the Pale, one half of Louth, West Meath, Dublin, Wicklow and Wexford. Nothing more. Henry, according to Mr. Froude, performed a great act of justice. He took from these absentees their estates and gave them—to whom? To other Englishmen, his own favorites and friends. Now, the historic fact is this; that the Irish people, as soon as the English retired and abandoned their estates, the Irish people came in and repossessed themselves of their property. Mark, my friends, that even if the Irish people had no title to that property, the very fact of the English having abandoned it gave them a sufficient title, *bona relicta suis primis capientibus*—things that are abandoned belong to the man that gets first hold of them. But much more just was the title of the Irish people to that land, because it was their own, because they were unjustly dispossessed of it by the very men who abandoned it now, and therefore they came in with a twofold title, namely: the land is ours because there is nobody to claim it, and even if there were, the land is ours because it was always ours, and never lost our right to it. (Applause.)

When, therefore, Henry VIII., the lover of order, dispossessed the absentees of their estates, he sent over other Englishmen who would reside there and handed over these estates to them: remember the enforcement of their claims involved driving the Irish people a second time out of their property. There is the whole secret of Henry the Eighth's wonderful beneficence to Ireland in giving us resident landlords. Just look at it yourselves: if you owned property—there are, doubtless, a great many here owners of property—just picture to yourselves the United States Government, or the President of the United States turning you out of your property, taking your houses and lots of land from you and giving them to some friend of his own, and then saying to you, “Now, my friends, you must remember I am a lover of order, I have given you a resident landlord. (Greater laughter.)” Henry, as soon as he ascended the throne, sent over the Earl of Surrey to Ireland in the year 1520. Surrey was a brave soldier, a stern, energetic man, and Henry thought that by sending him over to Ireland and backing him with a mighty army, he would be able to reduce to order the disorderly elements of the Irish nation. That disorder reigned in Ireland I am the first to admit, but in tracing that to its cause I claim that the cause was not in any inherent love for disorder in the Irish character—they were always ready to fight I grant. (Laughter.) But, I hold and claim that the great cause of all the disorder and turmoil of Ireland was the strange and incongruous legislation of England for four hundred years previous; and, secondly, the presence of the Anglo-Norman lords in Ireland who were anxious to keep up the disorders in the country in order that they might have an excuse for not paying their duties to the feudal king.—Surrey came over and tried the strong hand for a time; but he found—brave as he was, and accomplished in generalship—that the Irish were a little too many for him, and he sent word to Henry: “These people,” he says, “can only be subdued by conquering them utterly.”—cutting off all of them by fire and sword. “Now,” he says, “this you will not be able to do because the country is too large, and because the country is so geographically fixed that it is impossible for an army to penetrate its fastnesses, and to subjugate the whole people.” Then he asserted that Henry VIII. took up the policy of conciliation. He could not help it. Mr. Froude makes it a great virtue in Henry that he tried in this to conciliate the Irish people. He took up that policy because he had to do it, because he could not help it. (Applause.) Now, my friends, there is one passage in the correspondence between Surrey and Henry VIII. that speaks volumes, and it is this: When the Earl of Surrey arrived in Ireland he found himself in the midst of war and confusion, but the people that were really the source of all that confusion he declares were not so much the Irish or their chiefs as the Anglo-Norman or English lords in Ireland. (Applause.) Here is the passage in question. There were two chieftains of the McCarthies, Cormac Oge McCarthy, and McCarthy Ruagh or Red McCarthy. Surrey writes of these two men to Henry VIII., he says: “I have seen two wise men, and more conformable to order than most Englishmen were.” Out of the lips of one of Ireland's bitterest enemies I take an answer to Mr. Froude's reported allegation that the Irish are so disorderly and such lovers of turmoil and confusion, that the only way to reduce us to order is to sweep us away altogether. The next feature in Surrey's policy when he found that he could not conquer with the sword, was to set chieftain against chieftain. And so he writes to Henry: “I am endeavoring,” he says, “to perpetuate the animosity between O'Donnell and O'Neill of Ulster”—here are his words—

“for it would be dangerous to have them both

agree and join together.” It would be dangerous to England. Well, Mr. Froude says that in the day when we Irishmen are united, we shall be invincible, and no power on earth shall keep us slaves. (Prolonged and vehement applause.) “It would be dangerous to have them agree and join together, and the longer they continue in war the better it shall be for your grace's poor subjects here.” Now mark the spirit of that letter. It marks the whole genius and spirit of England's treatment of Ireland. He does not speak of the Irish as the subjects of the king of England. He has not the slightest consideration for the unfortunate Irish whom they were pitting against each other. Let them bleed, he says, the longer they continue at war, and the greater number of them that are swept away, the better it will be for your grace's poor subjects here. Party legislation, party laws, intended only to protect the English settlers, and exterminate the Irishmen. This, Sir John Davis himself, the Attorney-General to James I. declared, lay at the bottom of the English legislation for Ireland for four hundred years, and was the cause of all the evils and miseries of Ireland. Surrey retired after two years, and then, according to Mr. Froude, Henry tried “home rule” in Ireland. Here, again, the learned historian tries to make a point for his hero. “Irishmen,” he says, “admire the memory of this man. He tried home rule with you, and he found that you were not able to govern yourselves, and then he was obliged to take the whip and drive you.” Let us see what kind of home rule Henry tried. One would imagine that home rule in Ireland meant that Irishmen should manage their own affairs, make their own laws. It either means this or it means nothing. It is a delusion, a mockery, and a snare unless it means that the Irish people have a right to assemble in their parliament and govern themselves, by legislating for themselves, and making their own laws. Did Henry the Eighth's “home rule” mean this? Not a bit of it. All he did was to make the Earl of Kildare Lord Lieutenant, or Lord Deputy of Ireland to please the Irishmen, that is to say, the Anglo-Norman Irishmen. In this consists the whole scheme of home rule attributed by Mr. Froude to Henry VIII. He did not call upon the Irish nation and say to them—return your members to parliament, and I will allow you to make your own laws. He did not call upon the Irish chieftains—the natural representatives of the nation, the men in whose veins flowed the blood of Ireland's chieftainship for thousands of years. He did not call upon the O'Briens, the O'Neills, the McCarthys, and the O'Conors, and say to them, come, assemble, and make laws for yourselves, and if they are just laws, I will set my seal upon them and allow you to govern Ireland through your own legislation. No; but he set a clique of Anglo-Norman lords, the most unrighteous, the most lawless, and the most restless pack ever heard of, or read of in all history, he set these men to take the government of the country for a time in their hands, and what was the consequence? No sooner did he leave them to govern than they began to make war on the Irish—to tear them to pieces. The first thing that Kildare does after his appointment in 1522, is to summon an army and lay waste the territories of the Irish chieftains around him to kill their people, to burn their villages. After a time they fell out among themselves. The great Anglo-Norman family of the Butlers became jealous of Kildare who was a Fitzgerald, and they began to accuse him of treason, and on two occasions it is really true that Kildare did carry on a treasonable correspondence in the year 1514 with Francis I. King of France, and Charles V. Emperor of Germany. He was called to England for the third time to answer for his own conduct in 1534, and there Henry put him in prison. While he was in the Tower in London, his son, Thomas Fitzgerald, who was called “Silken Thomas,” a brave young man revolted because his father was in prison, and they told him Henry intended to put him to death. Henry declared war against him, and he against the King of England, and the consequence of that war was that the whole province of Munster and a great part of Leinster was ravaged by the king's armies; the people destroyed, and the towns and villages burned, until at length there was not as much left as would feed man or beast. And so under the home rule of Henry the troubles with the Norman lords and the treason of Kildare ended in the ruin of nearly one-half of the Irish people. Perhaps you will ask me—did the Irish people take part in that war so as to justify Henry's share in the awful treatment they received. I answer, they took no part in it, it was an English business from beginning to end. O'Carroll, O'More, of Ossory, and O'Connor, these were the only chieftains that sided with the Geraldines at all, and drew the sword against England, and they were three chiefs of rather small importance, and by no means represented the Irish as it was called, of Munster or any other Irish province. And yet upon the Irish people fell the avenging hand of Henry the Eighth's armies. Mr. Froude goes on to say that “the Irish people somehow or other got to like Henry VIII.” Well, if they did, I don't admire their taste. (Great laughter.) He pleased them, says Mr. Froude, but without giving them a reason why. It was that Henry never showed any disposition to dispossess the Irish people of their lands and to exterminate them. Honest Henry! Now, I take him up on that point. Fortunately for the Irish historian, the State papers are open to us as well as to Mr. Froude. What do the State papers of the reign of Henry the Eighth tell us? They tell us that project after project was formed during the reign of this monarch to drive all the Irish nation into Connaught over the Shannon. That Henry wished to do away with the Irish and the people of England desired it, and one of these State papers ends in these words: “Consequently the promise brought to pass, there shall no Irish be on this side of the waters of Shannon, unpersecuted, unsubjected and unexiled; then shall the English Pale be well two hundred miles long and more.” More than this, we have the evidence of the State papers of the time, that Henry VIII. contemplated the utter extermination and sweeping destruction of the whole Irish race. We find even the Lord Deputy and Council in Dublin writing to his Majesty, and here are the very words: “They told me that his verdict is impracticable; they say the land is very large—by estimation as large as England, so that to inhabit the whole with new inhabitants, the numbers would be so great there is no prince in Christendom that conveniently might spare so many subjects to depart out of his regions, and to compass the whole extermination and total destruction of the Irishmen of the land. It would be a marvelous and surprising change, and more impossible considering the inhabitants are of great hardness. And more than this: the Irishmen can endure both hunger and cold and even a want of lodging, more than the inhabitants of any other land. For, if they by the precedent of a conquest have this land, we have not heard or read in any chronicle, after such a conquest, of seeking for the whole inhabitants of a land their utter extermination or banishment!” Great-God! Is this the man that Mr. Froude tells us was the friend of Ireland, and never showed any desire to take their land and dispossess and destroy them. This is the man—the model admirer of order and hater of disorder; surely he was about to create a magnificent order for his idea was, if a people are troublesome and you want to reduce them to quiet, the best way and you the simplest way is to kill them all. (Laughter.) Just like some of those people in England; those nurses we read of a few years ago that were farming out children. When the child was a little fractious they gave him a nice little dose of poison and they called

it quieting. (Laughter.) Do you know the reason why Henry VIII. pleased the Irish? for there is no doubt about it; they were more pleased with him than with any English monarch up to that time. The reason is a very simple one: he had his own designs, but while concealing them he was meditating, like an anticipated Oliver Cromwell, the utter ruin and destruction of all the Irish race, but he had the good sense to keep it to himself, and he only comes out in his State papers. But he treated the Irish with a certain amount of courtesy and politeness. Henry, with all his faults, was a learned man—an accomplished man, a man of very elegant manners; a man with a bland smile—who would give you a warm shake of the hand—it is true he might the next day have your head cut off, but still he had the manners of a gentleman, and it is a singular fact, my friends, that the two most gentlemanly kings of England were the greatest scoundrels that ever lived: Harry VIII. and George IV. (Applause.) Accordingly, he dealt with the Irish people with a certain amount of civility and courtesy; he did not come amongst them like all his predecessors, saying: “You are the king's enemies; you are to be all put to death; you are without the pale of the law; you are barbarians and savages; I will have nothing to say to you.” Not a bit of it. Henry came and said: “Let us see if we cannot arrange our difficulties, if we can't live in peace and quiet?” And the Irish were charmed with the man's manners. (Laughter.) Ah! my friends, it is true that there was a black heart under that smiling face, and it is also true for the very fact that Mr. Froude acknowledges that Henry VIII. had a certain amount of popularity amongst the Irish people proves that if the English only knew how to treat us with respect and with courtesy and with some show of kindness, they would have long since won the heart of Ireland instead of embittering it as much by the haughtiness and stupid pride of their manner as by the injustice and cruelty of their laws. (Applause.) And this is what I meant when on last Tuesday evening I asserted that English contempt for Ireland is the real evil that lies deeply at the root of all the bad spirit that exists between the two nations, for the simple reason that the Irish people are too intellectual, too strong, too energetic, too pure of race and blood, and too ancient and too proud to be despised. (Great enthusiasm.)

And now, my friends, Mr. Froude went on in his lectures to give a proof of the great love that the Irish people had for Henry VIII. He says that they were so fond of this king, they actually, at the king's request, threw the Pope overboard. Now, Mr. Froude, fond as we were of your glorious hero, Harry VIII., we were not so enamoured of him, we had not fallen so deeply in love with him as to give up the Pope for him. What are the facts of the case? Henry, about the year 1530, got into difficulties with the Pope which ended in his denying the authority and the supremacy of the head of the Catholic Church. He then picked out an apostate monk, a man without a shadow of either conscience, character or virtue, and he had him consecrated the first Protestant Archbishop of Dublin. This was an Englishman by the name of Brown, and he sent George Brown over to Dublin in 1534 with a commission to get the Irish nation to follow in the wake of England, and throw the Pope overboard and acknowledge Henry's supremacy. Brown arrived in Dublin and he called the bishops together—the bishops of the Catholic Church—and he said to them, you must change your allegiance, you must give up the Pope and take Henry, the King of England, in his stead. The Archbishop of Armagh in these days was an Englishman; his name was Cromer; the moment he heard these words he raised up at the Council board and said: “What blasphemy is this I hear. Ireland will never change her faith. Ireland never will renounce her Catholicity, and she would have to do it by renouncing the head of the Catholic Church.” (Applause.) All the bishops of Ireland followed the Primate, and George Brown wrote a most lugubrious letter home to his protector, Thomas Cromwell, telling him: “I can make nothing of these people and would return to England only I am afraid the King would have my head taken off.” (Laughter and applause.) Three years later however, Brown and the Lord Deputy summoned a parliament; and it was at this parliament of 1537 according to Mr. Froude, that Ireland threw the Pope overboard. Now, what are the facts? A parliament was assembled; from time immemorial in Ireland, whenever the parliament was assembled there were three delegates called proctors, from every Catholic diocese in Ireland, who sat in the House of Commons by virtue of their office—three priests—from every diocese in Ireland. When this parliament was called, the very first thing that they did was to banish the three proctors who came from every diocese in Ireland and to deprive them of their seats in the house. Without the slightest justice, without the slightest show or pretence of either law or justice, the proctors were excluded, and so the ecclesiastical element of Ireland, the Church element was precluded from that parliament of 1537. Then, partly by bribes and partly by threats, the vernal parliament of the Pale—the English Pale, the parliament of the region of the rotten little boroughs that surrounded Dublin in the five half counties; we have seen them willing to take the oath that Henry VIII. was the head of the Church; and this Mr. Froude calls the apostacy of the Irish nation. With this strange want of knowledge—for I can call it nothing else—of our religion, he attests that Ireland remained Catholic even though he asserts that she gave up the Pope. (Laughter.) “They took the oath,” he says, “Bishops and all took the oath of Henry the Eighth's supremacy, and they didn't become Protestants; they still remained Catholics, and the reason why they refused to take the same oath as Elizabeth, was that Elizabeth insisted upon the Protestant religion as well as the supremacy. Now I answer Mr. Froude at once to set him right on this point. The Catholic Church teaches, and has always taught, that no man is a Catholic who is not in the communion of obedience with the Pope of Rome. (Applause.) Henry VIII., who was a learned man, had too much logic, and too much theology, and too much sense to become what is called a Protestant. He never embraced the doctrines of Luther; and he held on to every iota of the Catholic doctrine to the very last day of his life, save and except that he refused to acknowledge the Pope; and on the day that Henry VIII. refused to acknowledge the Pope, Henry VIII. ceased to be a Catholic. (Applause.) To pretend, therefore, or to hint that the Irish people were so ignorant as to imagine that the King threw the Pope overboard and still remained a Catholic, is to offer to the genius and to the intelligence of Ireland gratuitous insult. (Applause.) It is true that some eight of the bishops apostatized—I can call it nothing else. They took the oath of supremacy to Henry VIII. Their names living in the execration of Irish history, were Eugene Maginias, Bishop of Down and Connor; Roland Burke, I am sorry to say, Bishop of Clonfert; Florence Glandue, Bishop of Clonmacnoise; Matthew Sanders, Bishop of Lameles; Hugh O'Sullivan, Bishop of Clonfort—five bishops apostatized. (Applause.) The rest of Ireland's episcopacy remained faithful. (Applause.) George Brown, the apostate Archbishop of Dublin, acknowledges in a letter written about this time, that “of all the priests in the diocese of Dublin, he can only persuade three to take the oath to Henry the Eighth.” (Renewed applause.) There was a priest down in Cork; he was an Irishman—a rector of Shandon—and his name was Dominiack Terry, and he was offered the bishopric of Cork if he took the oath and he took it. There was a man by the name of William Myrgh, another priest—he was offered the diocese of Kildare if he took the oath, and he took it; there was a man by the name of Alexander Devereaux, abbot of Dundry, a Cistercian monk he was offered the diocese of Ferns in the county Wex-

ford, and he took it. These are all the names that represent the national apostacy of Ireland. Eight men; out of 80 many hundred, eight were found wanting, and Mr. Froude turns round about, quietly and calmly, and tells us that the Irish bishops, priests, and people, were found wanting, and threw the Pope overboard. (Laughter and applause.) He makes another assertion, and I regret that he made it; regret it because there is much in the learned gentleman that I admire and esteem. He asserts that the bishops of Ireland in those days were immoral men; that they had families; that they were not at all like the venerable men who we see established in the episcopacy to-day. Now, I answer, there is not a shred of testimony to bear out Mr. Froude in this wild assertion. (Enthusiastic applause.) I have read the history of Ireland, national, civil and ecclesiastical as far as I could, and nowhere have I seen even an allegation, much less a proof, of immorality against the Irish clergy and their bishops at the time of the Reformation. (Immense applause.) But perhaps when Mr. Froude said this the bishops he meant the apostate bishops; if so, I am willing to grant him whatever he chooses in regard to them, and whatever charge he lays upon them, the heavier it is the more satisfied I am to see it coming. (Applause.)

The next passage in the relations of Henry the Eighth to Ireland goes to prove that Ireland did not throw the Pope overboard. My friends, in the year 1541 a Parliament assembled in Dublin and declared that Henry the Eighth was King of Ireland. They had four hundred years and more fighting for that title—at length it was conferred by the Irish Parliament upon the English monarch. Two years later, in gratitude to the Irish Parliament, Henry called all the Irish chieftains over to a grand assembly at Greenwich, and on the first of July, 1543, he gave the Irish chieftains their English titles, O'Neill of Ulster got the title of Earl of Ulster, the glorious O'Donnell the title of Tyrconnell; Ulick MacWilliam Burke was called the Earl of Clanricarde; Fitzpatrick was given the name of the Baron of Ossory, and they returned to Ireland with their new English titles. Henry, free, open-handed, generous—follow as he was—for he was really very generous—he gave them not only titles, but he gave them a vast amount of property, which happened to be stolen from the Catholic Church. He was an exceedingly generous man with other people's goods. He had a good deal of that spirit of which Artemus Ward made mention when he said he was quite content to see his wife's first cousin go to the war. (Laughter.) In order to promote the Reformation—not Protestantism, but his own Reformation in Ireland—Henry gave to these Irish earls with their English titles, all the abbey lands, all the convents, and all the churches that lay within their possessions. The consequence was, he enriched them, and to the eternal shame of the O'Neill, and the O'Donnell, MacWilliam Burke, and Fitzpatrick of Ossory, they had the cowardice and the weakness to accept the gifts at hand, and they came home with the spoils of the monastery and their English titles. Now mark! The Irish people were as true as flint on that day when the Irish chieftains were false to their country. (Applause.) Nowhere in the previous history of Ireland do we read of the clans rising against their chieftains; nowhere do we read of the O'Neill and the O'Donnell being despised by their own people but on this occasion when they came home, mark what follows. O'Brien, Earl of Thomond, when he arrived in Munster, found half of his dominions in revolt against him. The Burks of Connaught, as soon as they heard that MacWilliam, their natural leader—the earl who had accepted the abbey lands, the very first thing they did was to depose him and set up another man, not by the title of the Earl of Clanricarde, but by the title of MacWilliam Oughtor Du Burgh. When O'Neill came home to Ulster he was taken by his own son, clapped into jail, and died there. O'Donnell, Earl of Tyrconnell, came home and his own son and all his people rose up against him and drove him out from the midst of them.

Now I say, in the face of all this, Mr. Froude is not justified in stating that Ireland threw the Pope overboard, for remember, these chieftains did not renounce the Catholic religion—according to Mr. Froude they only renounced the Papal supremacy; they did not become Protestants, they only became schismatics and bad Catholics, and Ireland would not stand that. (Applause.)

Henry died in 1547, and I verily believe that, with all the badness of his heart, if he had lived for a few years longer his life would not have been so much a curse as a blessing to Ireland, for the simple reason that those who came after him were worse than himself. (Laughter.) He was succeeded by his child son Edward VI. Edward was under the care of the Duke of Somerset, Somerset was a thoroughgoing Protestant, and did not believe in the Papal supremacy, in the Mass, in the sacraments—in anything that formed the especial teaching of the Catholic Church. He was opposed to them all, and he sent over to Ireland his orders as soon as Henry was dead and when young Edward was proclaimed king to put the laws in force against the Catholics. The churches were pillaged, the bishops and priests driven out, and, as Mr. Froude puts it, the emblems of superstition were pulled down. The emblems of superstition, as Mr. Froude calls them, were the figure of Christ Jesus crucified, the statues of His Blessed Mother, and the statues and pictures of His saints. All these things were pulled down and destroyed; the Crucifix was trampled under foot, and the ancient statue of our Lady of Trim was publicly burned. The churches were rifled and sacked. Then, as Mr. Froude eloquently puts it, “Ireland was taught a lesson that she must yield to the new order of things or stand by the Pope.” (Applause.) “And Irish tradition,” he says, “and ideas became inseparably linked with religion.” Glory to you, Mr. Froude. (Laughter and applause.) He goes on to say, in eloquent language, “Ireland chose it irrevocably, and from that time the cause of the Catholic religion and Irish independence became inseparably one.” (Great cheering.) If the learned gentleman were present—(laughter)—I have no doubt he would rise up and bow his thanks to you for the hearty manner in which you have received his sentiments. (Renewed laughter and applause.) I am sure, as he is not here, he will not take it ill of me when I thank you in his name. (Uproarious laughter.)

Edward died after a short reign and then came Queen Mary, who is known in England by the title of “Bloody Mary.” She was a Catholic, and without doubt she persecuted her Protestant subjects. But Mr. Froude makes this remark of her in his lecture. He says, “There was no persecution of Protestants in Ireland, because there were no Protestants there to be persecuted.” He goes on to say, “those who were in the land fled when Mary came to the throne.” Now, my friends, I must take the learned historian to task in this. The insinuation is that the Irish Catholic people would have persecuted them. The impression that he tries to leave on the mind is that we, Catholics, are only too glad to imbrue our hands in the blood of our fellow-citizens on the question of religious differences and of doctrine. And he goes on to confirm this impression by saying, “the Protestants who were in Ireland fled.” As much as to say, whatever chance they had in England, they had no chance in Ireland.

Now, what are the historic facts? The facts are, that during the reign of Edward VI., and during the later years of his father's reign, certain apostates from the Catholic faith were sent over to Ireland as bishops—men, whom even English history convicts and condemns of every crime. As soon as Mary came to the throne these gentlemen did not