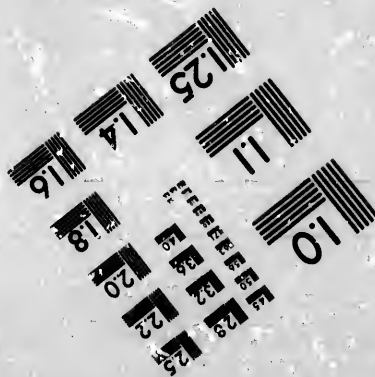
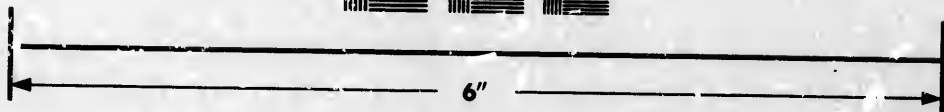
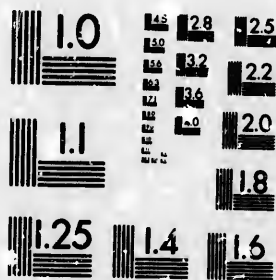


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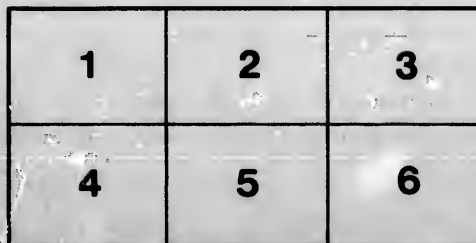
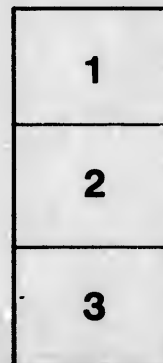
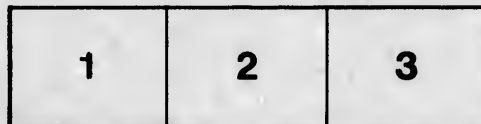
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*PARNELL AND THE PROPHETIC DESTINY
OF IRELAND.*

A SERMON,

DELIVERED BY THE

REV. JOSEPH WILD, D.D.,

*On Sunday Evening, October 23rd, 1881, in the Bond Street
Congregational Church, Toronto.*

Bond Street Church was densely crowded last Sunday evening to hear the Rev. Joseph Wild, D.D., preach on "Parnell and the Prophetic Destiny of Ireland." The learned Doctor was never more forcible, convincing or eloquent than on that occasion, and the enthusiasm of the audience manifested itself in frequent irrepressible outbursts of enthusiastic applause. The following is a *verbatim* report of this famous discourse :

TEXT—Deuteronomy xxxii. 8 : "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

The Bible assigns to man a noble origin and glorious future. From it we learn that man is more than a mere creature of growth, or a link forged by the evolutionary forces of nature. He is, indeed, finely adjusted to nature, and we can admit that nature is strong, subtle, rich and complicated in her productions, but yet not competent by any hidden or revealed power to produce man. She can continue within limited lines and co-operation to propagate humanity. Our own intuitions and consciousness affirm that we are something more than improved monkeys, or the *ne plus ultra* of a nomadic development. The Darwinian theory may be true in the realm of worms or domain of insects, but the effect in man's case is

too sublime for such a cause. Moses, in the chapter of the text, says : "Ascribe ye greatness unto our God. He is the rock ; His work is perfect." And when chiding the people for their idolatry, he says : "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." This was a terrible charge brought by Moses against this people, and might it not in all fairness be brought against us as a people ? Men agitate and legislate as if there were no God ; they heed not Heaven's purpose, and yet swinging wide of providential intent, they stand amazed at the failure and impotence of their own work. Men of education and scientific attainments are greedily bending all their energies to prove that nature is self-acting and independent of a God. They would have us believe that God is a myth and providence a mistake. The potency and promise of nature is a scientific sufficiency to account for all of the past, present or the future. As Moses said of the Hebrews, so may it be said of many in our day : "They have corrupted themselves ; their spot is not the spot of His children ; they are a perverse and crooked generation. Do you thus requite the Lord, oh, foolish people and unwise ? Is not He thy father that hath bought thee ? Hath He not made thee, and established thee ?"

The truth set forth in our text is a wonderful one—a truth which, like many other old truths, can be better understood to-day than yesterday. We have here a geographical fact stated as to the central idea of God's purpose in dividing the earth to the nations of the world. The truth here set forth at once solves the mysteries of England's growth, Ireland's discontent, and the special unrest of all the world. It is accounted good and wise in men when they study to find out the meaning of nature, to learn her secrets, forces and intent, so that they may experiment wisely and work profitably. It is no use a man setting his face against nature ; wisdom is to conform. The farmer cannot sow and plant at any time of the year ; he cannot gather a harvest when and of whatever he chooses. The mason cannot build a house anywhere and any shape. The fact is, in every department of labor, nature's laws and intent must be respected ; if not, trouble and failure are the result. This is logic, this is science, this is theology, this is common sense. If success and reward attend on human toil, when we conform to the intent of nature, and distress and failure when we depart from that intent, may we not then reasonably ask if the law of harmonious co-operation holds good between man and providence. By the intent of nature I mean the qualities of her laws. It is not intended that we should walk on our heads, but it is nature's intention that we should walk on our two feet,

that the horse walk on four, that birds should fly and fish swim. To reach the intention of nature would be to invite failure and discomfiture. Nature's laws are the expression of the Creator's mind, and nature's intent is nothing more nor less than God's intent. Now, I should hold that just as God has expressed His will in nature, so He has expressed His will in the Bible. The intent of this Bible-will may be seen in His providence. Like as God has His own way in nature, so will He have in providence; and as man must conform to God in nature to insure success, so must he also do in Providence. The all-important question then, is, what is the mind of God touching the settlement of the earth? Has He marked out a line of settlement? I answer, He has. Can we know what that line is? I answer, we can. Can it be known in sufficient clearness to affect and guide us in our legislation? It can. Does this line point out the cause and remedy of Ireland's discontent? It does.

Now, any man undertaking to plead the Irish cause should first learn to know the mind of God in reference to that country, for even Ireland is not left out of the Divine calculation of my text. It is not said that "when the Most High divided to the nations their inheritance," He left out Ireland; but it is said that "when he separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Who are the Irish? Perhaps they are in the way of these children of Israel. If so, they will have to move. May be the whole secret of the unrest of that country lies in the fact that it is assigned to Israel, and that a portion of the inhabitants not being Israelites, are consequently in the wrong place. It won't do, my friends, for the Hon. Mr. Parnell, the Home Rulers, the British Government, the Catholics or Protestants to leave out this Divine quantity, or set at naught the Divine intention in this matter. Find out first what is the Divine will touching Ireland, then agitate and fight it out on that line. Then will be granted success, quiet and plenty; otherwise confusion, strife and bloodshed. I state a fact when I say that Ireland was first settled by the Phœnicians, called in history sometimes Philistines and Canaanites. And about the seventh century, B.C., another people settled in that island called Tuath de Danan; that is, men of the tribe of Dan. They finally settled in the North of Ireland, while the Philistines settled in the South. Tradition, history, prophecy and Providence all agree on this point of Ireland's double settlement. In this double settlement is to be found the real source of Ireland's internal trouble. These two people were always different in religion, enterprise, and their general make-up. The poor Philistines were always

given to idolatrous practices. And when the Romish Church departed from the simple faith and became idolatrous, she easily captured that part of Ireland, and from that day to this she has sucked the life-blood out of that people.

Year in and year out Ireland has faithfully contributed her Peter's pence to Rome. This token of servitude she has not failed to send forward in times of peace or strife, of famine or plenty. When the Tartars conquered China they forced the Chinese to wear a cue, as a sign of their subjection. So Irishmen, by the annual collection of Peter's pence, acknowledge that Ireland was, once on a time, sold by an English King to Pope Urban, at the rate of a penny a house. May we not ask in all seriousness who this Peter is that needs so much pence-money, and what has he ever done for Ireland that Ireland should do so much for him? Ah! my friends, this Peter at present is Pope Leo XIII. He lives in a foreign country, even in the ancient city of Rome, in the gorgeous and magnificent palace, the Vatican, a palace whose furnishings are not surpassed by any in the world. The Lord Lieutenant's mansion in Dublin is nowhere in comparison. In St. Peter's, at Rome, there is enough latent and worse than useless capital, in precious stones, gold and silver, to purchase the whole of Ireland! Think of it; golden images with diamond eyes, figures of saints in gold and silver, and shrines, and altars of untold wealth. This is the temple of God, and His Infallible Holiness sits to preside and rule as the representative of the meek and holy Jesus, who had not where to lay His head. A hue and cry is heard that Ireland is again suffering. God help the poor. Are they poor who content themselves with such slavery, and refuse the liberty that would give them plenty and contentment? They are not poor in priestly care, because for each soul there is a four-headed priesthood, namely, the Pope, the cardinal, bishop and common priest, and each faithful subject contributes to the maintenance of the four. Poor, and reveling in such priestly abundance! as well might a man cry poverty who employs four servants to cook his dinner. The Church is like a giddy, vaunting maiden, apparelled in purple and fine linen, and bedecked with jewels rare and many. The people are the father, whose weary toils are made to contribute to the pomp and vanity of this pretended maiden saint.

It is easy for the Irish leaders to see stowed away wealth in other churches, and ask that it be divided, and to see why the Queen of England should be liberal. Hear them crying out last year in the presence of

famine, why don't the English Government divide some of the Irish-English Clergy Reserve fund? In the disestablishment of the English Church in Ireland, it was necessary for the Government to set apart a sum of money to purchase this right and provide for the disestablishment. In the course of events *a la Alabama*, the fund set apart turned out to be more than was really needed. But as all the ministers then disestablished have not died, matters cannot be closed up. But there is to all appearances money lying idle. Invest it in public works, says one; another says, distribute it among the poor. Now, why this anxiety to have some of this Episcopalian fund? Why not ask St. Peter's to divide some of its latent and idolatrous wealth? Queen Victoria contributes a few thousands to the Irish relief fund. Then the Communists and Catholic soreheads cry shame on her for only giving so small a sum. Who is this queen? A Protestant mother. Gentlemen, reserve your breath till you find out how much the lion-hearted Leo, the Pope, will give. Remember that Pope Pius died worth more in personal property than the Queen of Great Britain and Ireland and Empress of India possesses. Let this Catholic hypocrisy be unveiled. Let the people who are so priest-ridden know it. Let us at this timely juncture of the Irish drama introduce a new act that shall expose this hierarchical deception. Ireland is suffering. She has suffered before, and will again unless the people in the South and West change their religion, or make a radical change in the one they have. It is a pity, it is a burning shame, that Ireland should be crushed to the earth in poverty, as she has been, and is, by Rome and England. I am well aware that it is impossible for England to be as liberal with Ireland as she desires, for while two-thirds of the people are slaves to Rome, it would be impolitic to trust them with more liberty. Irishmen, free yourselves from Italy, if you want national liberty. Then the one-third or Protestant portion do not want self-government imposed upon them. The men of Ulster prefer to be under England's rule, with all their political disabilities, than to be under Rome, which of course they would be if Ireland became independent. A compact two-thirds Catholic majority would leave little chance for the political freedom of the one-third, especially so in a religious sense. Besides, there are many good Catholics who prefer their present relation to England rather than independence and the consequent rule of Rome.

Another queer and very interesting feature of this Irish question is that the Pope and the Roman hierarchy in Ireland are not in favor of separation from England. To this statement a few parish priests are an exception. Any movement looking to armed resistance and separation

has been frowned on by the bishops ; the Fenian movement, for instance. So far was the wrath of the hierarchy manifested, that the Fenians were threatened with excommunication from the Church, and in some cases denied the rite of Church burial. But why do the Roman hierarchy take openly this position ? I answer, for several reasons. First, because the leaders have been above the Church. They have been men who would not be subject to the Church in political matters. And surely Rome cannot tolerate such leaders. She wants unqualified submission. In the second place, Rome receives large grants of moneys from England. Her priests in Maynooth College have been, and are now, being educated with English money.

But, beyond and above all, the main point is that Rome is afraid that if Ireland becomes independent, she will not be able to control the people. Once they tasted of freedom politically, it would not be long before they would have freedom religiously. Then the Church, having lost control, would not be able to fleece the people of their money as they now do. This I believe, that the bulk of the Irish Catholic people, both in Ireland and the United States, are going to break with Rome before long. They are getting too intelligent, too liberal, too noble-hearted to be much longer counted children in matters of religion. The people are going to do away with the middlemen, the numerous go-betweens, and approach God in Christ for themselves. They are beginning to learn that prayers can go direct to Heaven from Ireland, instead of having to go by the way of Rome. The doing away with these middlemen will be a great saving in money, time and labor. Oh, I wish these people could learn and believe that Christ is no respecter of persons, and that the poorest Irish peasant may approach Him directly. God help them.

There is trouble in Ireland, and different reasons are assigned for the same. Thinking men are varied in their theory of the cause, as well as the remedy. But what is the cause of Ireland's unrest ? Many of the Irish blame the English Government and English landlords ; this, however, is not a total answer, nor by far the chief answer that can be given. One might reasonably ask how it comes to pass that these disturbances and repeated famines occur in the West and South of Ireland, where nature is generous, the soil rich. How is it that in the colder, more rocky and less fertile North, famines do not occur. In nature the advantages are with the South. Ask me what was the difference and the cause between the fields and homes of Goshen and those of Egypt Proper. There is light in Goshen and plenty

in the field, but remember the Goshenites are Hebrews, they are God's chosen freemen. In the Egyptian homes there is darkness, and blight on the fields. The difference in the lands is the expressed difference of the people and their religion. The Egyptians were idolatrous and priest-ridden. What is the difference between Ulster and Munster? The people of Ulster are Protestant freemen, and they of Munster are priest-ridden Catholics. The people of Ulster are Israelites, they of Munster are Gentiles. Expressed in dollars and cents—at the time of the Chicago fire the capital cities of Dublin and Belfast sent their contributions to this country. Gentile Dublin sent \$2,000, and Israel Belfast \$36,000. It is an easy thing to blame landlords and the English Government. And some of these Italian yoke-fellows never seem weary of cursing England. God have mercy upon them, for they are ungrateful beggars, to say the least.

But what is the remedy? Some say an entire change of the land tenure system. Others advocate armed resistance and revolution. But prophecy, Providence and common sense say graftation into the stock of Israel. The people must change their religion or reform the one they have, so that it shall be in harmony with liberty, progress, and the age. Freedom from Rome is essential. Armed resistance will be in vain; this the leaders ought to know. England would to-morrow be willing to enlarge the privileges of the Irish and give them a local Government, as Mr. Gladstone in a late speech has intimated, if the people and leaders were prepared for such a trust. Ireland can never be wholly cut off from England. It is to be a province in Israel to the end of time.

So Parnell, Dillon & Co. are arrested; a thing that should have been done some time ago, when it could have been done with better effect and more grace. The noble Gladstone for some time past has been sick politically, and now that he becomes strong politically, he is sick bodily. He gave the Irish leaders too much rope then and too little now. They have imposed upon his generosity and forbearance. Parnell & Co. durst not play such pranks in the presence of the late Earl Beaconsfield. These Irish leaders know right well when to make a raid on the pockets of their dupes, and wages of the poor servant girls.

The opportunity was too grand to be lost. D'Israeli out of power, a famine in the land, Fenianism nearly dead—something had to be done to replenish the exhausted exchequer of these parasitical reformers. They love to live on the fat of the land, and dwell in palace hotels in France and the

United States. Nay, I trow not but that they are glad to go into the gaol for a short time for the honor it confers, the sympathy it excites, and money it commands. For a people who are accustomed to plead for Peter's pence for the poor exile in the gorgeous palace of St. Peter, will neither lack eloquence nor boldness to plead the cause of their leaders in Kilmainham gaol.

When Parnell and Dillon first visited the States they did so on the wave of famine sympathy. They converted the sorrow and enthusiasm arising out of the famine to the vile purpose of a political organization, whose chief aim was their own luxury, but whose effect was to unsettle their own country. Committees formed for famine purposes were afterwards in many cases converted into Land League Societies. Parnell and Dillon knew very well that they could not tap the American till with a political key alone; hence they invented the famine key. So, more than a year ago, from my pulpit in Brooklyn, N.Y., I said on this point to my people:

"You will understand that in this agitation the famine is a secondary consideration. Mr. Parnell and Dillon did not really come to this country to raise money for the famished ones. At the Madison Square meeting in New York, Mr. Parnell acknowledges this point. He said: 'Our object in visiting this country as originally formed has been considerably modified by the pressure of circumstances. Originally we proposed only to address you on behalf of our political organization.' Now, what does this political organization propose? Ah, that is a secret, which the honorable gentleman has invariably refused to answer when asked. My own idea is that it is a sister to the Fenian one. Fenianism is nearly dead; it has bled the people all it could; hence it was necessary to organize a new. It was soon learned by this Irish delegation that that object alone would not tap the American till. The people of this country are ready with charity for the needy, but not to buy arms for the purpose of fighting England. Jesuitism had foreseen this difficulty, and so they have unequally yoked together the Protestant Parnell and the Catholic Dillon. What a team! This team; however, can draw on the public doubly. Had the delegation been a Catholic one, it would have been a failure. Beat the Jesuits if you can. Imagine Protestants contributing to establish Catholicism and overthrow their own faith! English-Americans aiding armed revolution against the land of their birth! Believers in the Monroe doctrine stretching their arms across the sea to mix in the quarrels of a friendly nation!

Wonderful ; these are lively times ! Chickens come home to roost sometimes. The Hon. Charles Parnell, a noble-souled man, will know more five years from now."

Do you ask what business of mine it is. I answer, it is much mine every way. In the first place, the scheme or policy proposed by these agitators is contrary to providential intent with respect to Ireland. Ireland is to remain a part of Israel—England, and is yet to be Protestantized. Again, their policy is one of disloyalty to my Queen and country, and at present, I am too loyal to stand by and see my country weakened and Queen dishonored. But more, the Catholic priests in that country and this take part *pro* or *con*, and why not I ? If the Land League of Montreal can meet and pass resolutions on this subject, why cannot I have my say ? The fact is, it is a question interesting all.

This has been too long a one-sided question. Foreigners, and many of the youth in our midst, will begin to think nothing can be said on the other side. It is high time for some one to speak out. If the Rev. Harold Rylett, a Presbyterian minister, and the Rev. Mr. Cantwell, a Catholic priest, can preach and talk disloyalty in Dublin, I can preach and talk on fidelity and loyalty to the British Queen and the British Empire. If the Land Leaguers can meet in Toronto and pass resolutions of distrust and disapproval of the English Government, I can voice my confidence and faith in England's Queen, Premier, and Government.

I received two letters the past week—one from a member of this church, the other was anonymous—charging me not to preach on this subject. I now answer, I have done what they forbade me, and they can do what they like. One thing is very certain, no man shall gag me in Bond Street pulpit; you may put me out, but while I am in I shall be free. Last Tuesday, at the great mass meeting in Dublin, the secretary said "that though the Government had arrested the leaders, the priests were left to guide the people." I am a priest as much as they, and I will help to guide the people too. Priests cannot be loyal in times of danger like these, for they swear to obey the Pope first. The very man to whom they pledge supreme loyalty claims temporal authority as well as spiritual. To put the priests right on this point, it is necessary for His Holiness to renounce by intention, device and claim, his temporal sovereignty. Till then no priest can be free. No man can serve supremely two masters, even if they be priests.

Leagues are multiplying; there are 800 in Ireland, and scores on this continent. Look at the reception O'Connor is receiving in the States. And is no one to open their mouth in defence of Queen and country. By the press and inflammatory orations, the Land Leaguers are leading the public astray. This you will frequently find in papers. A better daily paper than the *Brooklyn Eagle* is not easily found, yet hear it on this question:

"Whether the Land Bill is a good or a bad measure is not the question now. The question is, whether Irishmen are to be deprived of their liberty for discussion of it; thrown into gaol for doubting its virtues; made the prey of constabulary and dragoons for proposing, by peaceable methods, to convince the British Government that a different measure is required to meet the case of their country."

In this quotation the writer begs the whole question. Parnell & Co. have not been thrown into the gaol and deprived of liberty for doubting the virtues of the Land Bill, or discussing, but for inciting the people to resist it. To advise the people to pay no rent, to disregard their honest debts, was not proposing by peaceful means to change the law. Are the sayings of Rev. Mr. Cantwell, at the Dublin mass meeting, peaceful utterances? After advising them to resist the law, he said: "That if it really came to a life and death struggle, as from present appearances likely, Tipperary, which he represented, would be the first to take the field."

I believe there are many grievances in Ireland which ought to be redressed; but this I as surely believe, that the thing most needed is a new religion, or a mighty change in the one they now have. Catholicism is a failure. The hundreds of years of wrong endured and poverty inherited, do most solemnly proclaim this statement a truth. Such vassalage and poverty could not exist in the presence of a pure religion. The very history of this Church in Ireland or anywhere else, in this age or any age, is the wealth of the few at the expense of the many. If Protestantism failed in like manner, I would change it; just as, after months and years of sickness, my own and regular physician failed to cure me, I would change to another. The masses in Ireland are religiously paralysed, and it is almost, if not altogether, impossible for them to be successful aggressors. They want a new religion to give them vigor, competence, unity and victory. A religion that will tolerate such gross injustice, or that cannot remove it after hundreds of years of trial, should stand out of the way and give place to another. I do affirm, on the testimony of history and facts of the

present day, that the present condition of Ireland is normal to her chief religion—that is, the poverty and vassalage of the masses agrees to and with Catholicism. No other state of things ever existed for the last eleven hundred years wherever this Church had absolute control. Spain is an example to-day, and Italy has been a terrible witness of the same truth. Italy, the centre and home of this Church for hundreds of years, what, I ask, has been her condition? According to the census of 1864, out of a total population of 21,703,710 there were 16,999,701 who could neither read nor write. Spain was equally bad.

A man who wants to do a good thing for Ireland must set to work to change her chief religion. “Seek ye first the kingdom of heaven, *and all other things shall be added.*” If the Hon. Charles Parnell would become a convert to Israel’s identification, he might do Ireland more good, and the world too. This theory speaks freedom, liberty, progress and sovereignty of conscience, that would soon give to Ireland her needed reforms. We should remember that events are like icebergs, more out of sight than in. I have seen in the North Sea large icebergs going against wind and wave. How were they propelled, you ask? They were deeply sunk, and thus they were borne along by an under current. So events are sunk in Providence. The winds above and opposing waves cannot stay their march. With all the winds of oratory and waves of passion Ireland is moving on against them to her God-appointed goal, and the prophets have revealed to us the course of some of these hidden providential currents.

I have spoken freely again on this irritating subject. I count myself a friend of all; would not hurt a hair of the head of Protestant or Catholic. Let us fight these questions with free tongues, clear heads and loving hearts, and all will come right in God’s own time. By my freedom I probably shall have offended some. Some will say: “Well, I will never enter that church again.” All right, go in peace; you will hardly be missed out of a crowd like this. If you go to some weak church, your presence and number both will tell more than here. God bless old Ireland! God help the English Government; and God bless us all. Amen.

