REMARKS

OCCASIONED BY

SOME PASSAGES

IN

Doctor MILNER's Tour

IN

IRELAND.

Quis novus hic nostris successit Sedibus Hospes ?
Quem sese ore ferens !——VIRGIL.

In soothing them, we nourish 'gainſt the State
——— Rebellion, Insolence, Sedition.
SHAKESPEAR.

DUBLIN:

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1808.

Houses of the Oireachtas

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REMARKS, &c.

AMONGST the innumerable Publications from the indefatigable pens of the Roman Catholics and their Friends, which have lately ſwarmed from the Preſs, both in England and Ireland, there is not one ſo calculated to injure their own cauſe, and to ſerve (if any thing can open ſome men's eyes to their danger) the intereſts of the Proteſtant Eſtabliſhment in Ireland, as a work juſt publiſhed and entitled, "An Enquiry into certain Vulgar Opinions "concerning the Catholic Inhabitants, and the "Antiquities of Ireland, in a ſeries of Letters "from thence, to a Proteſtant Gentleman in "England."—Such is the title which the Rev. J. Milner, D. D. F. A. S. &c. has prefixed to his book. Had he given it its appropriate appellation, he would have called it, "A Paſtoral Letter to the "Roman Catholics of Ireland:"—For notwithſtanding the inſolence to Lord Redeſdale, and the groſs invectives againſt Sir Richard Muſgrave and Doctor Duigenan, which diſgrace ſo many

pages of his publication, notwithſtanding the encomiums laviſhed upon Sir John Carr's ſilly Iriſh tour, notwithſtanding the parade of Monkiſh learning, and the mixture of violence and ill-manners which he has exhibited in his attempt to invalidate the truth of the learned and amiable Doctor Ledwich's Diſſertation upon the Antiquities of Ireland, yet it muſt be obvious to every reader of common diſcernment, that the great object of Dr. Milner, in publiſhing his Iriſh-Prieſt-like book, was, for the purpoſe of perſuading all the bigots of the Roman Catholic perſuaſion, laymen as well as eccleſiaſtics, to perſevere in their adherence to, and dependance upon the Court of Rome, and to reſiſt by every means in their power any change or modification of their preſent Church Government, that may now or hereafter be propoſed and effected for the ſafety of the State, and for their own emancipation from ſo diſgraceful a bondage.

I imagine, I ſhall be able fully to corroborate this ſtatement in the courſe of my Remarks; but firſt I ſhall ſuffer Doctor Milner to tell his own ſtory, in his own words:

It would appear by his account, that a *ſoliloquy* was the occaſion of his journey to Ireland, " Is it poſſible, ſaid I to myſelf (writes Dr. M.) as I read over the Parliamentary Debates on a late Queſtion, that the charges againſt the Catholics of Ireland, ſo confidently brought by one party, and ſo faintly denied, if not almoſt conceded by the other, (mark this

this inſtance of gratitude my Lords Grenville, Ormond, &c. &c. &c.) can be true!—are then my brethren in the Siſter Iſland ſo deſtitute of education, morality, religion and civilization; and are their clergy ſo ſcandalouſly illiterate, ſuperſtitious and diſloyal as they are repreſented to be?—It is no ſuch long journey, continued I, from this my reſidence, to the ſhore of the Iriſh Channel, and from thence to the Capital of Ireland, is but the voyage of a few hours—what hinders me then from forming my own opinion upon theſe matters, by obſerving and converſing with the Iriſh Catholics in their own Country?"—Doctor Milner admits however, that before he held this ſoliloquy, he had a wiſh "of viewing one of the political Phænomena of the preſent times: A people without any Revolution, or viſible cauſe, riſing up as it were all at once, from apparent inſignificancy and abſolute contempt, to the firſt rank of importance and reſpectability in the ſcale of nations," and he adds, "that theſe Helots, theſe Gibeonites, theſe hewers of wood and drawers of water in the Lands of their Nativity, have ſuddenly acquired ſo much Importance as to juſtify the firſt ſtatesmen of the age in unanimouſly and emphatically aſſuring us, that the fortunes of the Britiſh Empire depend upon theirs"—Doctor Milner however declares "*That as he is no Politician*, he takes up this *alarming* aſſertion on the credit of thoſe great men, who are well known to have often repeated it." There is an old but a very true obſervation made by a very able man, and which I may here apply—"that

nothing has contributed more to *make* the *Roman Catholic party* conſiderable, than their being *thought* ſo ; it has been our courting them, and treating with them, which has made them ſtand upon their *own terms*, inſtead of coming over to *ours*."—But Doctor Milner at the ſame time, " tho' he is no politician," informs his brethren that " thus much " he can pronounce from his own obſervations, " that the fate of us Engliſh Catholics depends " upon that of our brethren in Ireland ; if their " claims are overlooked, ours will never be " thought of," which important obſervation I recommend to the very ſerious conſideration of thoſe in England, *who are politicians*.

" In England," ſays the author of the admirable Pamphlet " thoughts on the Catholic Queſtion," " the Roman Catholics are comparatively few ; but they are zealous, and have of late years, become more actively zealous—encouraged by the temper of the times, as well as by the ſucceſs of the Roman Catholics of Ireland, with whom they have now an intercourſe, which they formerly cautiouſly avoided ; their activity has been ſufficiently open and unguarded to excite apprehenſion and alarm, and to produce in ſome parts not a little diſquiet and uneaſineſs—*ſtill* they are but few."—To return to Dr. Milner : " ſuch were his muſings," upon the condition of thoſe Gibeonites, thoſe hewers of wood and drawers of water, and the connexion of their fate with that of the Engliſh R. Catholics, when no doubt very *apropos*, " he received

received a letter from a reſpected and moſt valuable friend of his near Dublin," which determined him to ſet off for that city, where he landed the 27th of June laſt, and from which he dates his firſt letter to his Engliſh Proteſtant friend, whom he informs us, is an Officer in the army.

Doctor Milner having diſcloſed to the public two of the cauſes of his journey to Ireland, viz. his Soliloquy and his wiſh to ſee one of the Phænomena of our Times, I beg leave to aſk the queſtion (not that I expect to receive a true anſwer to it) whether he had not other more powerful and *zealous* motives for his voyage acroſs the Iriſh channel? as it is very generally reported and believed that he came upon a miſſion to "Catholic Ireland" for the purpoſe of encouraging the refractory, and confirming the wavering, among the Roman Catholics, in their oppoſition to, and rejection of, a plan which he ſuſpected to have been in contemplation, to ſeparate their Church from the Court of Rome: And I beg leave to aſk Doctor Milner, whether he had not received intelligence in England, that there was a party in Ireland advocates for this Emancipation, and whether he was not greatly alarmed upon his arrival here, at finding that this party compriſed ſome R. Catholics eminent for their rank and property, good ſenſe and loyalty, and fully aware of the danger which menaces their native country from this connexion? I need not aſk Dr. M. whether he did not indefatigably labour to prevent this great Emancipation,

becauſe

becauſe his book gives us the moſt imprudent proofs that he did, but I will aſk him, whether he did not think that the beſt means he could adopt to counteract this riſing ſpirit of freedom in the Roman Catholic Nobility and Gentry of Ireland, were, in the firſt inſtance, to work upon the fears of their Clergy, and for this worthy purpoſe to viſit every town and village in Ireland, in which there was a Convent, a Roman Catholic College, or a ſeminary of Prieſts, with the deſign of perſuading the whole body of the Iriſh Roman Catholic Prieſthood, through all its gradations of rank, that their Church was in danger, and to urge them by every motive, human and divine, never to give up the connexion with and dependance upon the Court of Rome, and to make uſe of all their engines of *terror* and perſuaſion in this *good cauſe*, upon the Laity of their Communion: And I muſt aſk Dr. M. was he perfectly ſatisfied with the ſucceſs of his pious endeavours? I am led to conjecture from ſome paſſages in his book, that he was not, and that therefore he thought a Series of Paſtoral Letters were neceſſary to *terrify* and confirm the wavering.

" I never (ſaid the celebrated Theobald Wolfe Tone) ſpeaking of ſome of his fellow labourers of Doctor Milner's perſuaſion, " I never met one of the gentlemen, who had not ſomething ſlovenly in his abilities." I am apt to ſuſpect, that in more places than one in his book, the Doctor (to uſe a very vulgar metaphor) " has let the Cat out of the bag."—" The very morning after my arrival

in

in Dublin (writes Dr. M. in his ſecond letter, dated from Maynooth College) particular buſineſs conducted me to this place," what the nature of this particular buſineſs may have been, the Dr. has not thought proper to diſcloſe, the precipitancy of this viſit has confirmed many in their belief of the report, that Doctor Milner came over on a particular Miſſion; nay, it has been further reported, that among the Books and Papers in his Trunk, the Doctor brought over an old Copy of "Ward's Errata of the Proteſtant Bible,"* and a Copy of the ſame Mr. Ward's "important publication," entitled "the Controverſy of Ordination," of both which works, Dr. Milner is reported to have procured a new edition to be Printed by ſubſcription: (to which moſt of the Students of Maynooth College

* We congratulate our countrymen (ſays the Iriſh Catholic Magazine) on having ſuch an able defender as Doctor Milner in the midſt of a nation which hates our name and reviles our character," and again in the ſame page, "we cannot finiſh this paragraph without recommending to the Catholic Clergy and People, two important publications on controverſy, which thro' the zealous boldneſs of an independent Catholic Bookſeller, have lately been edited, after lying for about a Century in the libraries of a few Divines, for want of a man of ſpirit to give them publicity—we allude to Ward's Errata of the Proteſtant Bible, and to the Controverſy of Ordination by the ſame Author. In the former, the errors which the firſt reformers, *ſo called*, were obliged for the propagation of their opinions to infuſe into the tranſlation of the ſcriptures, are diſplayed in the cleareſt manner to our view, and in the other, the invalidity of the Proteſtant Ordination, is fully demonſtrated."—P. 70, Iriſh Catholic Magazine for February, 1808.

lege are ſubſcribers,* beſides numbers of the R. Catholic Clergy) And it is alſo reported, that Doctor Milner himſelf wrote the Preface to Ward's Errata, than which (be the writer whom he may) a more audacious attack againſt the Eſtabliſhed Religion, has not yet been publiſhed in this age of libels.—But the Doctor's literary labours, as we have heard, did not ſtop here, *it is rumoured*, that before he left Ireland, he ſet on foot a Periodical publication, called the Iriſh Catholic Magazine,† of which, four Numbers have already appeared, and of which I do

* The name of a London Bookſeller is down for 1000 Copies—the labours of the ſociety *de propaganda fide* are not it ſeems confined to "Catholic Ireland."

† Almoſt every topic that Doctor Milner has diſcuſſed in his "Enquiry," was treated of in theſe Magazines for Nov. Dec. Jan. and Feb. laſt; and ſome hiſtorical falſehoods, for example: "that one of Queen Elizabeth ordering 51 Prieſts to be thrown into the ſea and drowned," (ſee his note to p. 33) was given in one of thoſe magazines before his book appeared, almoſt in Dr. Milner's own words! In Dr. Milner's Note to page 33 of his tour, he writes, "that he has collected the names of Forty Two Prieſts of the Dominican order, beſides *Four Biſhops* and Two Nuns who loſt their lives on this account, (for their religion) between 1608 and 1657—In page 72 to page 77 incluſive, of the Iriſh Catholic Magazine for February 1808, is a liſt "of unfortunate perſons, Prieſts, Laymen and Women, who ſuffered various deaths for their Religion!"—In Queen Elizabeth's reign many Prieſts were put to death, not for their Religion but for their Treaſon.—I am one of thoſe who ſuſpect that Doctor Milner's *literary labours* are more extenſive than the public has given him credit for. Let any man read the pamphlet publiſhed in Dublin by "a Chriſtian Philoſopher," againſt the Hibernian Society in London, for diſtributing Bibles in Ireland, and compare its opinions and ſtile with the opinions and the ſtile of Letter XVIII. in Dr. Milner's Book, and the coincidence muſt be ſo ſtriking, that perhaps with me he will think that Dr. Milner is the ſaid *Chriſtian Philoſopher!*"

I do not heſitate to affirm, (be the Editor and its contributors whom they may) that it is one of the moſt audacious and miſchievous publications that ever was ſuffered to be printed and ſold with impunity in this country. Such, according to report, were ſome of the multifarious labours of Doctor Milner, during his reſidence in Ireland.

Doctor Milner having tranſacted his particular buſineſs at Maynooth College, proceeds to give his Proteſtant friend, the Captain, (to whom all his letters, excepting the two laſt, are addreſſed) an account of that ſplendid eſtabliſhment—the proud rival of Trinity College, Dublin! And as ſo little ſeems to be known of this R. Catholic ſeminary, I ſhall quote Dr. Milner's deſcription of it :— "The New building conſiſts of Lodging Rooms, Schools, *a Church*, a Library, a Hall and other offices, erected in a ſtyle, worthy the munificence of his Majeſty, and the liberality of Parliament, and ſuitable to the accommodation of Two Hundred eccleſiaſtical Students, beſides a *Provoſt*, (Preſident he is ſtyled in the Act of Parliament) a Burſar, Profeſſors and Servants; an extenſion of one of the Wings, for the Lodging of Two Hundred additional Students,* (for whoſe ſupport, during the enſuing Twelve Months, the Parliament has

 voted

* Dr. Milner's Note, "when the length of the preparation for taking Catholic Orders, and the uncertainty of the Student's perſeverance are conſidered, it is plain, that even the enlarged eſtabliſhment will not furniſh half Prieſts enough to ſupply the vacancies annually occurring by deaths amongſt 2500 officiating Clergy."——Indeed! there is no ſuch annual mortality amongſt the Clergy of the Eſtabliſhed Church!

voted £.5000 in addition to the £.8000 granted heretofore) is far advanced ; methinks Sir, I hear you exclaim with a piſh! " what a needleſs waſte of money, for the ſupport of an illiterate, uncivilized ſet of proſelyting bigots as the Roman Catholic Clergy of Ireland are univerſally known to be!"

I ſhall not follow Doctor Milner in his diſquiſitions upon the learning of the Iriſh Prieſts in the Time of St. Patrick, nor ſhall I cavil with, tho' I cannot help ſmiling at his encomiums upon the erudition of St. Killian, St. Tirmin, St. Fiacre St. Gallus, &c. &c. &c. all of whom by quotations upon quotations from Monkiſh writers, he has proved to have been true born Iriſhmen! nor ſhall I ſtop to enquire whether the praiſes which he has beſtowed upon " the ſuperior literature" of " Daniel Roth," " Peter Talbot, Dan.O'Daly, John Burke," " James Butler *Archbiſhop of Cashel*, the *Victorious* opponent of Doctor Woodward, Biſhop of Cloyne," Meſſrs. M'Geoghegan, Lynch, O'Heyne, and Arthur O'Leary," the Triumphant, and at the ſame time amiable victor of John Weſley, and of the other Enemies of Religious toleration."—I ſhall not ſtop I ſay to enquire how far his praiſes of thoſe worthies are well merited or not! I felt the ſame impatience, when I found Dr. Milner at Maynooth, that I dare ſay moſt of his readers felt, to know what was the courſe of ſtudy preſcribed by the Heads of this Roman Catholic ſeminary to their ſtudents in Divinity—the future *Titular Roman Catholic

* In French, *ſoi diſant*.

Catholic Biſhops and Prieſts of Ireland.—I muſt confeſs that Doctor Milner's account of this Courſe is by no means ſatisfactory to me, but as it may be ſo to ſome of my readers, I ſhall quote it at length: "An enlightened and liberal Reviewer* has expreſsed a wiſh to know what is the Courſe at Maynooth? I anſwer, that if this is not known, it is not the fault of the ſuperiors of the College; their well frequented †Library, and their claſs books are open to their Examination, not only of the Lord Chancellor and the other Judges of Ireland, who are bound at ſtated times to viſit the Eſtabliſhment, but alſo of every *civil* enquirer.—I will endeavour to give you a *general* Idea of this courſe.—An Indefinite time then, perhaps two or three years, is employed in the ſtudy of the Engliſh, Iriſh, Latin, and French Grammar, ‡ after this a diſtinct year is appointed for the ſtudy of Poetry, and another year for that of Rhetoric.—at the end of each year Public examinations are held, at which the Literati of the Neighbourhood of what ever Communion they may be, are Invited to aſſiſt, (Do you ſtate this as a fact that came within your own knowledge, Doctor Milner, or were you only told that it was ſo?) and alſo to bear a part in them.—

This

* The Edinburgh Reviewer, in his Review of Sir John Carr's Stranger in Ireland.

† Well frequented—by whom?

‡ Doctor Milner's Note:—"Regularly ſpeaking, the Students are expected to have acquired the greater part of theſe branches of knowledge, previouſly to their admiſſion at Maynooth."—Quere, when, and where? And if they have previouſly acquired them, how is this "indefinite time," then employed?

This forms what is called the courſe of the Humanity ſtudies, after which begin thoſe of an higher order,—one whole year is devoted to Logic and Metaphyſics upon Locke's ſyſtem, and another to Mathematics, Phyſics, and Aſtronomy, in which Newton is the Chief guide,—the whole of this Philoſophical Courſe, the ſtudent muſt publicly defend (before the Literati of the Neighbourhood of Maynooth) not by anſwering a few queſtions well known beforehand, but by ſolving the objection of each Individual Preſent among the company, indiſcriminately Invited to theſe *Defenſions*. (Quere what are Defenſions ?) To the ſtudy of Philoſophy ſucceeds that of Divinity, including Canon Law, (the Canons of the Church of Rome, I preſume) and eccleſiaſtical hiſtory (whoſe ?) which takes up four whole years !!! under three diſtinct Profeſſors, at leaſt there is this Number of them at Maynooth, a Profeſſor of ſpeculative Theology, a ſecond of Morality, and a third of the Holy Scriptures,"—There is I believe another, which as Doctor Milner has omitted in his liſt, I am with the help of the Dublin Almanack enabled to ſupply, "a Lecturer in Dogmatic Divinity," but what branch of Divinity this may be, I am at a loſs to conjecture.—"The Divines (ſays Doctor Milner) no leſs than the Philoſophers (what profeſſions are they intended for Doctor ?) are required to defend their ſeveral treatiſes; and I may add, that they are no leſs willing than the laſt mentioned to exhibit their *Dictates* and other Claſs Books to any *civil* ſtranger who chooſes

chooſes to Inſpect them—If all that I have ſtated be matter of fact, and take notice Sir, *I challenge enquiry into the truth of it*, where is the Man who will *dare* to repreſent the *Iriſh Clergy* with being uneducated and illiterate."—Now Mr. "Enlightened and Liberal Edinburgh Reviewer," does Dr. Milner's account of the courſe of ſtudy at Maynooth College ſatisfy your curioſity? I confeſs it has not mine, and I doubt whether the *general* Idea which the Doctor has given you of it has added one iota to your Information upon this ſubject—and let me aſk you, did you ever before receive ſuch a Jeſuitical Anſwer to any direct queſtion which you have ever put in your Review? all that you, or I, or any body elſe can collect from this *general* account given by Dr. Milner of the Course at Maynooth is, that a youth with a previous grammatical knowledge of the Engliſh, Iriſh, Latin and French tongues, muſt conſume Ten or Eleven years in going thro' the courſe at Maynooth, four years of which muſt be excluſively devoted to Divinity. But why did not the Doctor deſcend to particulars, and give the public *a liſt of the books* read by the "Divines as well as by the Philoſophers," at this ſeminary? But forſooth, he refers his readers for a liſt of their "claſs books," to the Lord Chancellor and the Judges of Ireland, and to "the ſhelves of their well frequented Library!"—Now, I doubt whether it be in the power of the Lord Chancellor, or any of the Judges, to give a liſt of the books read at Maynooth—were they ever furniſhed with ſuch a

liſt

liſt, Doctor Milner ? And as to any Strangers getting a liſt, I doubt whether the moſt *civil enquirer* (unleſs he had particular buſineſs at Maynooth, or a letter of introduction to one of the Divines, or Philoſophers, or Literati of the neighbourhood) would have any chance of obtaining it.——The courſe of Study at Oxford, Cambridge and Trinity Colleges, and the books read by the different claſſes in thoſe nurſeries of learning and true religion, are as much a matter of public notoriety, as the exiſtence of theſe colleges.—It is now I believe about Thirteen Years ſince the Roman Catholic College of Maynooth was founded, and at this time of day, every body enquires " what is the courſe of ſtudy at Maynooth ?" And nobody can get a ſatisfactory anſwer.

The only account of the Divinity courſe, that at all deſcends to particulars, which I have ever been able to obtain, I have extracted from the Newſpaper called " The Evening Herald," which like every other Print in Dublin, (two only excepted) is devoted to the intereſts of the Roman Catholics—it appeared in that paper of the 11th of December, 1807, and I give it *verbatim :*

To

To the Editor of the Evening Herald,

SIR,

" In reading over your Herald of the 23d ult. I find a gentleman of curioſity requeſting to know thro' the medium of your paper, the courſe of ſtudy enjoined to ſtudents at the College of Maynooth ; if you'll inſert the following, it will be ſufficient to gratify the gentleman's requeſt, viz :— In Dogmatical Theology—the Divinity of the Chriſtian Religion—the Unity and Trinity of God, the Incarnation—the Sacraments in General—in particular, of Baptiſm, of Confeſſion, Euchariſt, Penance, Extreme Unction, Holy Orders, Matrimony, the Church, the Treatiſe of Grace, and the Expoſition of the Scriptures.

In Moral Theology, the following treatiſes compoſe the matter of ſtudy, viz. Juſtice and *reſtitution*—laws—contracts—human acts—conſcience—ſins—virtue of religion—theological virtues—decalogue—moral virtues, and the virtues oppoſed to them——the obligation annexed to each particular profeſſion, conſcience, &c.

ACADEMICUS.

" N. B. The ſacraments in general is a treatiſe from the ſacraments conſidered individually, in as much as that in the firſt is only conſidered what is common to all."

Whether

Whether "the gentleman of curioſity" was ſatisfied with this anſwer I pretend not to know—it certainly deſcends more to *particulars* than Doctor M. has condeſcended to do in "*the general idea*" he has given of the courſe of ſtudy at Maynooth.—But a full and true liſt of the books read by "the divines as well as the philoſophers" would ſatisfy public curioſity at once. And, ſurely, when the Nation grants annually ſo large a ſum of money for the maintenance of this Nurſery of the Roman Catholic Religion, it cannot be matter of wonder that ſome gentlemen of curioſity at leaſt are to be found, who are anxious to know what books are put into the hands of thoſe young men, from among whom the future Titular Roman Catholic Biſhops and Prieſts of Ireland are to be ſelected.

"It has been aſked," ſays Dr. M. "both in and out of Parliament, what need is there of a Lay Catholic College in addition to the Eccleſiaſtical one? and why at leaſt thoſe young men who are deſtined for the various walks of life, are not ſent to the public univerſities?" Doctor M. to uſe one of his own elegant phraſes, at firſt ſeems "to blink this queſtion!" when he ſays, "that the ſchool in queſtion being ſupported by the parents of the young men ſent there, they are not obliged to give an account to any one of the motives of their choice," but at laſt he takes courage, and ſpeaks out the truth: "you deſire them to be ſent to the Univerſities, in hopes that by aſſociating with other youths

youths, whom you call more liberal, we more lax, they may *looſe* their religion, we wiſh to keep them at a diſtance from ſuch ſociety for fear of the ſame conſequence," and he afterwards gives it as his decided opinion, "that a Univerſity education is by no means fit for a ſtrict Catholic."—It appears therefore, that whilſt from time to time, the Proteſtants in their liberality are giving up ſomething of moment or of ceremony, in hopes of doing away all religious diſtinctions in Ireland, the R. Catholics are reſolved to perpetuate them. We are required day after day to grow leſs and leſs Proteſtants, in hopes to gratify them, whilſt good care is to be taken that they ſhall become more and more Roman Catholics to annoy us. As to Doctor Milner's ſtatement in page 26 of his book, of the laxity of moral diſcipline at our Univerſities,* if he meant to apply it to the College of Dublin, the charge is as indecent as it is deſtitute of foundation. It is true, its ſtudents are not made gloomy monks—but at no period has their conduct and morality been more carefully watched and controuled, than they are at preſent by the gentleman, who with ſo much honour to himſelf and advantage to that learned ſeminary, now preſides at its head.

* Which is another of his cogent reaſons for not chuſing that R. Catholics ſhould be ſent to them ; he ſtates alſo that R. Catholic ſtudents in Trinity College were obliged to attend the College Chapel—when I was at College, which was long before Maynooth College was eſtabliſhed or thought of, there were many R. Catholics in Trinity College, but they were never required I believe to attend the Chapel.

Doctor Milner proceeds, in his third letter, "to anſwer the charge made againſt the Roman Catholic Clergy of proſelyting," in doing which (he ſays) "I will not blink the queſtion; but having firſt fairly explained it, I am content to take my ſhare in the odium and contempt attached to the imputation.—If then the Catholic Clergy were not deeply perſuaded that the change of religion and breach with the ancient church effected by Henry the VIII. and Elizabeth † were undertaken on unjuſtifiable grounds, and that their church ſtill continues to be the true church of Chriſt, they would certainly not only be the moſt wretched, but the moſt fooliſh of men to *ſuffer what they do ſuffer* for adhering to it and ſerving it."—What are the ſufferings of the Roman Catholic Clergy at this day in England or in Ireland ?——Pray, Doctor Milner, is any one of your cloth moleſted in any one reſpect ? Have not you, Doctor Milner, been ſuffered to write and publiſh with impunity whatever you have pleaſed againſt the Eſtabliſhed Religion of your country, its founders and ſupporters,* and was it not in conſequence of an artful and daring book¶ of this deſcription which you have publiſhed, that you were ſelected, and recommended to the Pope, and by his Holineſs appointed one of the four

† Whom in another place he calls "that vain and ſacrilegious female."—David Hume was much miſtaken, when in his character of that great princeſs, he ſaid, "her fame has ſurmounted the prejudices both of faction and *bigotry*."

* See the Letters to a Prebendary by Dr. Milner.

¶ Letters to a Prebendary.

four Vicars apoſtolic of England ? Do you Sir, or any of your order either in England or Ireland, conſider it a part of your ſufferings, that the cathedrals, and churches, and tithes are yet in the poſſeſſion of the eſtabliſhed clergy ? Lay your finger, Doctor Milner, on the Map of Europe, and point out the country within its circumference, in which any man who had written and publiſhed half what you have done againſt the eſtabliſhed religion of the ſtate, would be ſuffered to remain in it one hour.†

" Now (continues Dr. Milner) admitting them to be thus perſuaded, would they not be deſtitute of the characteriſtic virtue of chriſtianity, were they to refuſe communicating the advantages they poſſeſs, to thoſe whom they find ſincerely engaged in the ſearch of it—for they do not diſturb the public peace by field preaching‡, nor that of private families, by introducing themſelves into them uninvited."—After this attack upon the poor Methodiſts, (againſt whom by the bye, the Roman Catholics

† *Zurich*, 7th January, 1808.—" The Leſſer Council of the Griſons, on the recommendation of the Landamman, has notified to the religious ſect called the *Redemptioniſt's*, an order to quit the country, and on the 19th of November laſt they obeyed without reſiſtance or diſturbance ; they took the road to the Valais.—As to the cauſe of the exile of the Biſhops of *Coire* and *Brixen*, it is now known that they had conſulted the Court of Rome on the queſtion, whether they ought to obey the civil authorities in what regards their Miniſtry, and having received for anſwer, that it was better to obey God than Man, *they diſobeyed the Government*, which in conſequence puniſhed them with Baniſhment."—See this article in all the late Newſpapers in England.

‡ Miſchievous pamphlets, &c. do more harm than all the field-preachers in the empire.

Catholics ſeem of late to have taken a moſt unaccountable averſion, particularly if it be true what Dr. Milner elſewhere ſtates, "that they make converts from the eſtabliſhed church, but none from Catholiciſm,") and after admitting the proſelyting ſpirit of his ſect, but aſſuring his readers, "that they never take any improper means for gaining proſelytes," Doctor Milner goes on to ſtate, as a *ſet off* to this proſelyting ſpirit, which he has not had the hardihood to deny, "that he has abundant means of learning that the Proteſtants of Ireland, in almoſt every part of it, are poſſeſſed with the moſt ardent zeal for proſelyting the Catholics, and this, not by means of cool conviction and edifying example (mark the ſlur) but by downright bribes and terror!!!"—"Here," he ſays, "a Proteſtant lady clothes, feeds, and provides for Catholic children excluſively*, whoſe parents will ſell them to her at this price—there a Proteſtant landlord turns all his Catholic tenants out of their farms, or exacts an oath as the condition of holding them, that they will ſend their children to a Proteſtant ſchool which he has ſet up for the purpoſe of proſelyting."—I ſhould be ſorry to uſe an harſher expreſſion, and therefore I will only ſay, that this laſt aſſertion is one of the moſt unfounded that I have ever ſeen in print: And I call upon

* The lady could probably get no other but Proteſtant children to attend her ſchool—has Doctor Milner *never heard* that in many parts of Ireland the Roman Catholic Prieſts forbid the parents of the Roman Catholic children ſending them to the pariſh ſchools, aſſigning for their conduct the very reaſon which Dr. M gives in page 25 of his book, "to ſpeak the plain truth then, we wiſh our youth in general to be educated apart!"

upon Dr. Milner, to mention if he can, the part of Ireland, in which any proceeding that could give a colour to the ſtatement which he has made, has occurred, and the name of the perſon who has acted in the manner he has repreſented, and after the way in which he has introduced the names of Lord Redeſdale, &c. &c. &c. in his book, I will not allow him to pretend, that any motives of delicacy or reſpect for the common forms of good-breeding, can poſſibly prevent him from mentioning names. But he has betrayed as much ignorance as malice, in making ſuch a ſtatement, becauſe it is impoſſible that the occurrence could have happened—the tenants of the landlords of Ireland having almoſt invariably Leaſes for years or lives of their lands: And as to the ſpirit of proſelytiſm which he attributes to the Proteſtants of Ireland in almoſt every part of it, I believe every Man who knows any thing of the preſent ſtate of this Country will be ready to confeſs, that this is the only ſort of ſpirit, in which the Iriſh Proteſtant Gentlemen of the Preſent Day are at all Deficient; and I am ſorry in truth to be obliged to add, that there ſeems to be a very great Indifference on the part of too many of them to the Fate of the Proteſtant Eſtabliſhment, (and to their own, which is involved in it) and a very general propenſity to court the favour of the R. Catholics and to encreaſe their preponderance for Electioneering purpoſes.—

" But why (adds Doctor Milner) ſhould I dwell upon private Inſtances of the ſyſtem of Proteſtant Proſelyting, when it has been publicly profeſſed

and

and acted upon by the Government of the Country, ever ſince it gave up that of putting its ſubjects to Death for adhering to their Religion— In fact Sir, unexampled as ſuch proceedings are in former times, aſtoniſhing as it will appear in ages to come, no leſs than * twenty five thouſand pounds continue annually to be levied, in a great meaſure upon the Catholics themſelves, independant of the Rents of immenſe Landed Eſtates, for purchaſing the children of Indigent Catholics, in as much as no Proteſtant child can be admitted into a charter School, and Educating them in the Proteſtant Eſtabliſhment—In ſtill greater violation of the Laws of Nature, theſe purchaſed victims are uniformly tranſported in † covered waggons to the greateſt poſſible diſtance from the Reſidence of the Parents ; the children of the Northern Provinces being conveyed to the charter Schools of the South in order that the Parent may not have the conſolation of embracing the child, leſt he or ſhe ſhould make a Papiſt of it, and that the child ſhould never enjoy the advantages of a Parents Love and ſupport for fear it ſhould thereby loſe religious Impreſſions, which at ſo great an expence have been wrought upon it"—Now I do not heſitate to ſay that this ſtatement by Dr. M. is groſsly exaggerated and in many parts utterly unfounded in fact—In the firſt place not one of thoſe children admitted into the charter ſchools are, or were ever purchaſed ; they are orphans, or children abandoned by their parents, and put by charitable perſons into

* Which ſum he afterwards in page 232 ſwells to 60,000 ! ! !

† Of which there happen to be none in Ireland !

into theſe ſchools; or they are *voluntarily entered* by their indigent fathers or mothers, into theſe public ſeminaries for the education of deſtitute children; and in the latter caſe, no child is ever now admitted into a charter ſchool, without an atteſtation from under the hand of the parents, or ſome near relation, or if that cannot be had, the beſt evidence that the nature of the caſe will admit, that the child is entered voluntarily, and that no means of compulſion have been reſorted to. When once admitted, the children are very ſeldom, I allow, ever returned to their parents or relations; and with reſpect to the children of the North being removed to the ſchools in the South, and *vice verſa*, this in many caſes has certainly been done—the Governors finding that the relations and connexions of the children who were allowed acceſs to them, when they were left in their neighbourhood, were induced to abuſe this liberty by inticing the children to run away from the ſchool, were in conſequence obliged to adopt the precautionary meaſure of removing them to a diſtance.—The charter ſchools are moreover not confined to Papiſts, as Dr. M. has ſtated, Proteſtant children being admitted into them—certainly the Popiſh children are preferred—and with reſpect to Doctor Milner's ſtatement of the expence of this eſtabliſhment, the average expenditure of the Incorporated Society, for promoting Engliſh Proteſtant ſchools, was (if I am rightly informed) on an average of the laſt ten years, about twenty-ſeven thouſand pounds per annum, of which ſum, nearly ten thouſand

per

per annum is their permanent fund, arising from lands and money in the funds—the bequests of some of our pious ancestors, who certainly were so far actuated with the spirit of proselytism, that being themselves firmly attached to the Protestant faith, they left these bequests to the charter schools, to enable the Governors of these nurseries of the Reformation in Ireland, "to take up (as the words of their charter have expressed it) the children of *Papists*, and **other poor natives of Ireland*, that they might be instructed in the English tongue, and the principles of true religion and loyalty."—The remaining sum for their annual support is granted every session upon an estimate presented to Parliament, of which sum, Ireland only pays her proportion of two fifteenths according to the terms of the Union; and of which, as the Protestants are as yet possessed of the largest share of property, they must pay the greatest proportion. So much for Doctor Milner's accuracy in his statements upon this subject.

There are 33 schools and four great nurseries belonging to the establishment, and I am informed there are at present 2100 children in those schools and nurseries, whose education and maintenance, including also the expence of the whole establishment, is on an average less than 14l. per head per annum. These children are received into the nurseries from the age of four to six, and into the schools

* So that the charter, tho' passed in the year 1733 did not confine the establishment to Protestant children only.

ſchools from ſix to ten : at 14 years of age they are apprenticed to Proteſtant maſters and miſtreſſes, the boys with a fee of five guineas, and the girls with a fee of ſeven. In conſequence of their being put out at ſo early an age, many of them relapſe into Popery—the ſervants of the families into which they are apprenticed being almoſt generally (excepting in the North of Ireland) Roman Catholics, it is not to be wondered at, that the proſelyting ſpirit with which even Dr. M. confeſſes that he is actuated, ſhould induce their fellow ſervants and aſſociates to endeavour to convert the poor little heretics, in which attempt they but too often ſucceed.—And here let me utter a great and lamentable truth, one that ought to be very unpalatable and alarming to all, excepting to thoſe of Doctor M.'s perſuaſion—the Reformed Religion is declining faſt in three Provinces in Ireland—the indefatigable zeal and proſelyting ſpirit of the R. C. Clergy, certainly not counteracted by an equal activity on the part of the Proteſtants, the union of benefices, the non-reſidence of the Proteſtant Clergy, the dilapidation of churches, the want of pariſh ſchools and ſchool-houſes, the emigration of Proteſtants on account of the want of perſonal ſecurity, and the law † which permitted Proteſtants and Roman Catholics to intermarry†, are ſome of the many cauſes of the declenſion of the numbers of the Eſtabliſhed Religion. As to the laſt cauſe aſſigned, I beg leave to ſtate, what I have heard upon the beſt authority, that the Prieſts en-

† Let it be obſerved that I am not condemning the law, but ſpeaking of its conſequences.

courage the women of the R. Catholic perſuaſion to intermarry with Proteſtants, and thoſe latter being in too many caſes very luke-warm in religious matters, the offspring of the marriage is left to the care of the mother, and in conſequence the children are inſtructed and brought up in the Roman Catholic faith.

" In common decency, Sir, (ſays Doctor Milner to his Proteſtant friend) do not reproach us in future with bigotry and proſelytiſm until thoſe charter ſchools are aboliſhed"—Doctor Milner at the commencement of his book very modeſtly aſſures his readers, " that he is no politician :" I beg his pardon—but I conſider him a very profound one.—†If theſe charter ſchools are ſuch uſeleſs and inefficient ſeminaries of education for Proteſtant children as they have lately by ſome perſons been repreſented to be, why ſuch a clamour and ſuch burning anxiety on the part of Doctor Milner, and all his friends, for their abolition—*fas et ab hoſte doceri* is a very trite but very excellent maxim. You may depend upon it, (ſays ſome old writer whoſe advice I remember, but whoſe name I forget) you may depend upon it, that where a thing exclaimed againſt is bad, yet if thoſe who exclaim againſt it are worſe, worſe in their principles, and worſe in *their practices, there is roguery at the bottom.* God knows! two thouſand children annually educated in

† Julian the Apoſtate took the Chriſtians' ſchools from them before he ſhut up their temples—and Louis XIV. did the ſame by the Proteſtants in France.

in theſe ſchools Proteſtants, many of whom afterwards relapſe into Popery, are no ſuch formidable counterpoiſe to the encreaſing number of the Roman Catholics of Ireland. Perhaps the Doctor and and his friends may wiſh the funds as well as the poor children to be converted. The truth is, that the charter ſchools, confined as they are at preſent, and requiring much regulation and improvement, are nevertheleſs one of the remaining ſupports of the Reformed religion in Ireland; its enemies know this full well, and hence all this anxiety for their ſuppreſſion. But let thoſe, who, tho' of a contrary religious perſuaſion, have politically connected themſelves with the Roman Catholics, reflect, that they have already gone great lengths in their ſupport, and ought by this time to have diſcovered the gratitude with which their labours have been repaid. Let them at length pauſe, and beware, leſt, like Sampſon, to be revenged of their enemies, they pull down the ſacred and venerable fabric upon their own heads.

" No inſtitution (obſerves a moſt enlightened and reſpectable member of the Incorporated Society) of the kind, was ever eſtabliſhed in the Britiſh dominions, that in theory ſeemed better calculated, or more amply endowed with the means of producing the moſt important advantages to ſociety; the cauſes therefore of its having in any degree failed in attaining theſe ſalutary ends, are worthy of the moſt ſerious enquiry, and the deepeſt attention; for by that courſe alone can an adequate remedy

medy be ſuggeſted†." And as the ſtate of the charter ſchools is ſaid to have long engaged the attention of a gentleman now in a very high official ſituation in Ireland, it is to be expected, that theſe inſtitutions will undergo ſuch improvements, as their importance in a political as well as in a religious point of view ſo juſtly entitles them to.

Having made this digreſſion in defence of the charter ſchools ſo vilified and miſrepreſented by Doctor M. and which have been of late alſo very repeatedly attacked in newſpaper and other publications in the intereſt of the Roman Catholics in both countries, I ſhall proceed to collect from Dr. Milner's book ſome evidence of the truth of the report which prevails, that this *Vicar Apoſtolic* came over to Ireland upon a *particular miſſion*, the great object of which was to perſuade the R. Catholic clergy of Ireland to reſiſt by every means in their power any modification or new arrangement of their preſent church government. Doctor Milner delivers his opinion of ſuch an arrangement in the following terms to his Proteſtant friend: "You and your friends in England ſuppoſe that nothing more is neceſſary to buy over the *Catholic biſhops and clergy* of Ireland than for parliament to vote a certain ſum of money for this purpoſe. But I have reaſon to believe that they never will conſent to be bought to make a ſeparate intereſt from that of their poor flocks,

† "Obſervations upon the Charter Schools," printed in 1805, in which there are ſome admirable ſuggeſtions for their better management.

flocks, and that they would rather ſtarve with, than league againſt them; indeed, were they to act this latter part, they would loſe the confidence of the people, in which caſe they would be rendered incapable of performing the taſk that would be exacted from them." Now not to animadvert upon the very invidious and artful manner in which a caſe is here put, and the very *paſtoral advice* given upon it, what reaſon can any reflecting Roman Catholic have (I addreſs not bigots, lay or clerical) to ſuppoſe, that it could be the wiſh or the intereſt of the Government to purchaſe their clergy to make a ſeparate intereſt from their flocks, and to league againſt them—what! the government wiſh to deſtroy that influence, by means of which influence they hope the majority of the lower orders of people in Ireland may be made amenable to the laws, and loyal to the ſtate! What intention or pretence could the Iriſh government have in calling upon Parliament for ſo large a ſum of money, as an adequate proviſion for the R. Catholic Prieſthood would require, but that they did it in the moſt ſanguine hope, that a proper diſtribution of it would ſecure the attachment of the R. Catholic Clergy, and *conſequently the attachment of the great maſs of the population of Ireland**—the government would be worſe than drivellers, to ſquander

* Has the *regium donum* deſtroyed the influence of the Preſbyterian Clergy of Ireland, or leſſened the numbers of their flocks? It has not—but has increaſed both their reſpectability and comforts.

ſquander the public money, to deſtroy that influence which is the very lever, by which alone they could work the great machine. But, inſiſts Dr. M. if we received a proviſion from the ſtate, "it would render us incapable of performing the taſk that would be exacted from us." Is Dr. Milner aware, what a repreſentation he has here made of the feelings and principles of the great body of the Iriſh R. Catholics, for has he not in this ſentence intimated that ſuch is their hatred of the government, that if their Clergy were known to ſupport it, they would inſtantly loſe all their influence over them. Here is Dr. M. after all his eulogiums upon the loyalty of the Iriſh R. Catholics, affirming what ſome of their greateſt enemies have maintained: that they never will be good ſubjects to a Proteſtant ſtate.—I ſhould be ſorry to have libelled the R. Catholics as Dr. M. has done, and I doubt the whole truth of his repreſentation; I agree in opinion with the author of that moſt admirable pamphlet "thoughts on the Catholic Queſtion," (attributed to Lord Redeſdale, and which Dr. M. has endeavoured to miſrepreſent, becauſe he found it an hopeleſs attempt to contradict its ſtatements, or to refute its concluſions.)

"That a vaſt majority of the R. Catholics of Ireland have no ſuch diſpoſition, they would be quiet, if their Prieſts and agitators would let them be quiet, and the majority of their Prieſts would probably be quiet, if the *ambition of their ſuperiors* did not goad them to action; it is the R. Catholic Hierarchy

erarchy preſerved in Ireland with all its powers, all its influence, and all its pretenſions, in direct diſobedience to the law, which is the bane of that country, and the principal diſturber of its peace :— The ambition of men who enjoy among thoſe of their own perſuaſion, high titles, high honours, great diſtinctions, great influence, and almoſt abſolute power, will never be ſatisfied, till it ſhall have gained all it has in view, all that is now poſſeſſed by the dignitaries of the Proteſtant Church ; with all the extravagant powers, all the extravagant influence, all the means of eccleſiaſtical tyranny, which whenever the R. Catholic Clergy, ſince the reformation have gained the aſcendancy, they have not failed to aſſume and exerciſe with a deſpotiſm, of which there is no inſtance in any other country in Europe—the greater part of the R. Catholics of Ireland, dread the return of this deſpotiſm, but they dare not open their lips againſt it, except in low and ſecret murmurs, whilſt they are compelled to applaud the exertions for its eſtabliſhment in language, which the poor heart would fain deny but dare not ! * A few, with honeſt firmneſs avow their diſlike to any encreaſe of the powers and influence of their prieſts, and theſe are principally independent country gentlemen, who feel

* In the Iriſh Catholic Magazine for February, p. 61, there is an account given of " the Anti Popery Club," in which Lords Fingall and Gormanſtown, Doctor Troy, and others, are ſtigmatiſed for being favourable to a new modification of their Church hierarchy. This curious eſſay, entitled " the Anti Popery Club at Fitzpatrick's," is very much *a la Milner*, and worthy the ſerious attention of thoſe who watch the ſtate of the public mind in Ireland.

feel that they have all that is neceſſary for the quiet enjoyment of their religious opinions, &c. &c."

And again in another place, " the rebellious agitators of Ireland could do nothing without the aid of that Hierarchy, that ambitious inſtrument of ſedition, by which the embers of diſcontent among the Catholic laity are never ſuffered to die away, but are kept continually ſmothering, fed from time to time with freſh fuel, and when occaſion offers, fanned into a flame by every art which can be uſed to work on the human mind."*

Nothing can be more imprudent, offenſive and inflammatory than the line of argument (if it deſerve the name) which Dr. Milner has adopted againſt this admirable pamphlet, for whilſt he has devoted ſo many pages of his book in attempting to invalidate the ſtatements it contains, he has the folly of proving by his work the truth of every one of them : " Heretofore (ſays Dr. M.) when the Iriſh were excluded from the benefit of the laws, and when it was deemed no crime to kill a mere Iriſhman, they were ſuppoſed by the vulgar to be *ouran-outangs*, or brutes of ſome ſpecies or other

* Thoughts on the Catholic Queſtion, p. 36—a pamphlet which cannot fail of making the moſt ſerious impreſſions upon a reflecting mind—and it is much to be lamented that only a few copies of it have been ſent to Ireland. Every pamphlet that can miſlead the public mind is inſtantly imported and moſt induſtriouſly circulated, whilſt the tracts which are written in defence of the Eſtabliſhments, and which would open people's eyes to their danger, are not imported or read. Does this ariſe from apathy on the part of the Proteſtants of Ireland, or from deſpair—" Quos deus vult perdere, prius dementat."

other, and accordingly ſcores of affidavits were made by ſerious religious Engliſhmen from the teſtimony of their own eye-ſight, that the Iriſh people were found to have tails growing from behind their bodies a quarter of a yard long ! ! !"—Again, " that laſt and *never to be forgotten act of public perfidy, the infraction of the treaty of Limerick."—See alſo his comments upon the old Penal Laws, long ſince repealed (p. 229) ; his account that *near fifty* Chapels were wantonly demoliſhed by the military in 1798,‡ his *ſtory* of 51 Monks and Clergy put on board of a ſhip and drowned, by order of Queen Elizabeth, " that hypocritical and remorſeleſs princeſs," as he here calls that great Queen ; for which aſſertion he does not (becauſe he could not) give the ſmalleſt authority.—Thoſe, and many ſimilar paſſages, too tedious, miſchievous and inflammatory for me to quote, prove the truth of the obſervations of the author of " Thoughts on the Catholic Queſtion," that to keep alive the embers of diſcontent and ſedition, the people are told that the Engliſh nation has ever been their oppreſſors, and the enemies of their prieſthood and of their religion."‖

" It is the Roman Catholic hierarchy (ſays the ſame †author) with all its influence, *all its pretenſions*,

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* God help thoſe who thro' their own faults, or the folly of others, ever fall into the power of thoſe who have *ſuch good memories* for former injuries.

‡ Doctor Milner inſiſts that the Catholic Militia put down the rebellion !—then they muſt have burned their own chapels !—A pretended liſt of 69 chapels burnt in Ireland in 1798 is given in the Iriſh Catholic Magazine for January, p. 24.

† Of " Thoughts on the Catholic Queſtion.

‖ For recent proofs of the truth of this ſtatement, ſee the five numbers of the Iriſh (Catholic) Magazine, and the Letters of De Clare O'Donoughue, juſt publiſhed.

which is the bane of that country."—Now hear Dr. Milner: "Which clergy (the Catholic or Proteſtant) is the more antient? do they withhold any honour, *poſſeſſion or revenue* which the law has *attributed* to the latter?"—How could they?——— "Do they require or even receive tythes from their own people?"—How could they?———"Do even our *Catholic Biſhops* object to *pay their own tythes* to the perſon whom the law has appointed to receive them?"—How could they? Do you make a merit, Doctor M. of neceſſity?—But "I am aware (ſays Dr. M.) that the very mention of *Catholic metropolitans and biſhops* in Ireland is enough to make ſome Proteſtants loſe their temper, and others their reaſon, &c."—And again, Dr. M. inſiſts, "that Doctor Coppinger is a true biſhop, *both in law* and in fact, and that he has been conſecrated to exerciſe epiſcopal functions for the Catholics of Cloyne" (and he adds) "I ſhould be glad to know upon what principle of common ſenſe it can be denied, that he is the Catholic Biſhop of Cloyne." Now in anſwer to this *pretenſion*, I affirm, that Doctor Coppinger, if he aſſumes the title of "Catholic Biſhop of Cloyne," has no more right in law to call himſelf by that name, than he has to call himſelf the Lord Chancellor of Ireland. There is but one Biſhop of Cloyne, and his name is Dr. Bennet.—The law of Ireland knows of no biſhops or metropolitans excepting thoſe of the Eſtabliſhed church.—Would Dr. Coppinger deſcribe himſelf as "the Roman Catholic Biſhop of Cloyne" in any law pleadings? If he did ſo, would thoſe be received in any court of law

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or equity in Ireland? The aſſumption of ſuch a title would be contrary to law, and the pretenſion to it is contrary to prudence and to good ſenſe.—To put this matter beyond a doubt, let thoſe who can have any doubts upon the ſubject, look at the Act of Parliament under which the Roman Catholic college of Maynooth was eſtabliſhed, 35 Geo. 3. chap. 21. where they will find that "Doctor in Divinity" is the only title that *according to law* Doctor Coppinger, or any of his brethren, has any right to aſſume—they will find in the firſt ſection of that act, among the names of the original truſtees the following, "the Rev. John Troy of the city of Dublin *Doctor in Divinity*,"—"the Rev. Francis Moylan of Cork, *Dr. in Divinity*," the Rev. Thomas Huſſey of the city of Dublin *Dr. in Divinity*,"—This was the firſt Act of Parliament, which ever gave any title to a Roman Catholic Clergyman, which title was that of Doctor in Divinity, and any other title of Biſhop, Dean, *Right* Reverend, *Moſt* Reverend, &c. which they may take, is, *under the Exiſting Laws*, an aſſumption, for which they have no legal anthority, and "a pretenſion," and "a rivalſhip" of the Eſtabliſhed Clergy of the realm.

The next "pretenſion" which Doctor Milner makes is, "that it was the Great St. Patrick who eſtabliſhed this epiſcopal form of Government (the Roman Catholic Hierarchy) throughout his ſpiritual conqueſt of Ireland 1400 years ago, and about eleven hundred years before Proteſtancy exiſted, and that it is the glory of the Iriſh Catholics that it has continued without the interruption of a ſingle day

Day the ſame and unaltered, from that remote period to the preſent time."

Now putting out of the queſtion, the probability that no ſuch Perſon as St. Patrick † ever exiſted, the ſtatement is in every other reſpect hiſtorically falſe—St- Patrick is ſuppoſed to have converted the Iriſh to Chriſtianity in the fifth century—Now we learn from the moſt authentic Hiſtory, that it was not until about the middle of the twelfth century, that "the ſupremacy of the Church of Rome was acknowledged in Ireland.——"

"Rome had long contended (ſays the Hiſtorian) for extenſive Powers, in England—Ireland had but lately been diſpoſed to acknowledge its ſupremacy—all eccleſiaſtical authority had till about four years before the acceſſion of Henry the Second been exerciſed by her own Prelates, nor had the ceremonies and diſcipline of her Church, points of the greateſt moment in this age been conformable to thoſe of Rome—The Pontificate however, by the Intereſted zeal of its numerous and active emiſſaries had *at length* contrived to extend its Influence to this remote Iſland, had alarmed the Iriſh Clergy with fears of the irregularity of their eccleſiaſtical conſtitution, and perſuaded them to ſubmit to a Reform modelled and Dictated by Rome—Cardinal Paperon was in the year Eleven hundred and fifty two, admitted into Ireland with a Legantine Commiſſion, Three thouſand eccleſiaſtics were aſſembled by his directi-

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† See Doctor Ledwich's admirable diſſertation upon the Introduction of Chriſtianity into Ireland, p. 54.

on in the town of Drogheda, four Palls were ſolemnly received from the Pope by the Prelates of Armagh, Dublin, Caſhel, and Tuam, *The celebration of Eaſter was adjudged according to the Romiſh Deciſions, and for the further Reformation of the Church, the Celibacy of the Clergy was enforced,* and their Privileges and properties ſecured by various canons.—— *Thus was the correſpondence opened with the Church of Ireland,* and the pre-eminence of Rome formally acknowledged"—*" It remained, adds the hiſtorian, for the Pope to improve *theſe favourable beginnings* to embrace the occaſion of extending his *New* Dominion in Ireland," & Pope Adrian accordingly iſſued his famous † *Bull,* in which he deſires Henry "to enter the Iſland of Ireland for the purpoſe of *extending the Borders of the Church,* & teaching the truth of the Chriſtian Faith to the ignorant and rude" &c. And let it be obſerved that in this *Bull* no mention‡ is made of "the great St. Patrick" or of any former connection between the Iriſh Church and the Court of Rome.—

It is therefore an Hiſtorical truth (which can be denied only by Zealots for party purpoſes) that Popery

* Leland's Hiſtory of Ireland—book 1. ch. 1. Ann. quatuor. Magiſtrorum. MSS.

† See this Bull at full length in Leland, book 1. ch. 1.

‡ It is an undoubted fact (ſays Dr. Ledwich) that St. Patrick is not mentioned by any author, or in any work of veracity in the 5th, 6th, 7th, or 8th century. He was not heard of when Bede died in 735.

Popery was not introduced into Ireland until the middle of the twelfth century—Previous to the year 1152, the Iriſh Prelates exerciſed an Independant eccleſiaſtical Juriſdiction—The Iriſh Clergy were not bound to celibacy, but were permitted to marry—The diſcipline and ceremonies of the Iriſh church were different from thoſe of Rome—and the people of Ireland were then *good Catholics*, and not *Papiſts*.†

And now with reſpect to Dr. Milner's other aſſertion, "that this apoſtolical form of (Church) Government has continued without the Interruption of a day, the ſame and unaltered from that remote period down to the preſent time"—We have the very beſt Hiſtorical authority to prove that this aſſertion is alſo unfounded—For Sir J. Davis in his Hiſtorical Relations informs us "that in the 33d. year of Henry the Eighth," all the Lords and Chieftains of the *Iriſhry*, and of the *degenerate Engliſh* made their ſeveral ſubmiſſions by Indenture to the Deputy, Sir Anthony St. Leger, in which Indentures of ſubmiſſion *All the Iriſh Lords* do acknowledge King Henry the Eighth to be their Sovereign Lord the King, and deſire to be accepted of him as ſubjects—They confeſs the Kings SUPREMACY *in all Cauſes*, *do utterly* renounce *the Pope's Juriſdiction*, which I conceive to be worth the Noting, becauſe *when the Iriſh had*

† Thoſe (ſays the great Lord Somers) who adhere ſimply to the Church of Rome, are good Catholics—thoſe who adhere to the Court of Rome are *Papiſts*. Now if Dr. M. and his friends are aſhamed of the name, why don't they cut the connexion? and become *really* what they call themſelves—*Catholics*.——

*had once resolved to obey the King, they made no scruple to renounce the Pope.**

Doctor Milner it seems is very angry that the Roman Catholic Church Government in Ireland has been described as "a Corporation with all the forms and gradations of a distinct and firm Government"—and yet in his zeal to prove the antiquity of this very Church Government, he has asserted "that it is the glory of the Irish Catholics, that it has continued since the Days of St. Patrick without the Interruption of a Day the same"—and "that the Succession of its pastors has never been lost"—Thereby describing it himself in the true legal acceptation of the word, a Corporation—one of the first *Incidents* of which (as the Lawyers term it) *is to have perpetual Succession*—And if Doctor Milner's account of this Church Government were true, it would be one of the oldest Corporations now in the world!

But to turn from the contemplation of the state of this Roman Catholic church government in antient times, and to consider its existing condition in the eventful period in which we live.—— There are at present four *titular* Roman Catholic metropolitans in each province, and a *titular* Roman Catholic bishop in every diocese in Ireland, appointed by the Pope; each having his vicar general, register, subordinate clergy, &c. a compact and distinct church government, disclaiming all

* P. 51, folio edit. Dublin, 1704, of Sir John Davis's Historical Relations.

all obedience in eccleſiaſtical affairs to their lawful ſovereign, appealing to a foreign juriſdiction, and obeying the mandates of a *foreign* power—Created by this hierarchy, and under abſolute ſubjection to its commands, are two thouſand five hundred * *officiating prieſts*, beſides the eccleſiaſtics in the convents, and in the ſeminaries at Maynooth, Carlow, and other places. A body of clergy attached to the Government under which they live, by no bond of intereſt or dependance, choſen from the lower orders of the people, brought up in ſecluſion from ſociety, and educated in a courſe of ſtudy, over which the veil of myſterious ſecrecy is drawn; this body of men, armed with a power greater than *the power of the State and contrary to* †*it*, guide, govern and direct the conſciences and the conduct of the great majority of the people of Ireland, and are depending upon this vaſt population for their daily bread.

The day cannot be far diſtant, when Pius the Seventh will terminate his mortal courſe of ſorrow and humiliation, and his broken and contrite ſpirit will eſcape to happineſs and to heaven—whenever this event takes place, the obedient conclave will place Cardinal Feſche, the uncle of Buonaparte, in the chair of St. Peter—a Pope the Uncle of Buonaparte, is then to ſupply the vacancies as they happen to occur in the R. Catholic Hierarchy in Ireland, and among the Vicars Apoſtolic in England!

* This is their number now, according to Dr. Milner—in 1793 Lord Clare ſtated their number at 2300.

† The power of Excommunication.

land! And the whole of this Hierarchy is to be then permitted to appeal in every affair relating to its government, to the Uncle of Buonaparte, and to be governed implicitly by his mandates and decisions! Can any man suppose that the profound and crafty genius of the Usurper of the throne of the Bourbons will neglect such an opportunity of availing himself of such a formidable weapon, and of turning it against this great empire, whose freedom he dreads, and whose peace and happiness he would destroy.

Can any man doubt, that whenever the situation of a Vicar Apostolic, a titular R. Catholic Bishop, or of any of the higher orders of their church shall become vacant, that the Pope, Cardinal Fesche, will not take good care that no priest shall succeed to any of those situations, who is not devoted to the interests of Buonaparte, and probably recommended on that account by some of *his fugitive relations in the French army*—can any of the loyal among the R. Catholic priesthood doubt, that preferment will be obtained thro' this channel, and upon the stipulated condition of serving and promoting the designs of the Usurper?

Should the State therefore in its wisdom, and for its protection and security, think it necessary, by an Act of Parliament, to new-model the Roman Catholic Church Government in these kingdoms, and to prevent the obvious and fatal consequences that must follow from its continuance in its present form, what are the sentiments which this Vicar Apostolic has delivered respecting

ſuch a change ?—" I ſhall conclude," ſays he, with obſerving, that if the noble and learned Lord alluded to*, ſhould ever ſucceed in his favourite object of getting a law paſſed for deſtroying the *Catholic Prelacy* in Ireland, he will not ſtand in need of a ſingle file of ſoldiers to enforce it—all that will be neceſſary for him to provide will be a ſufficient ſtore of Halters, *or Guillotines*, as it is certain, that *all the Catholic Biſhops* are prepared to ſhed their blood (but not until they have impoſed their hands upon ſucceſſors, who may perpetuate the Hierarchy) rather than renounce their order and juriſdiction! I will add, that the Catholic Clergy and Laity *in general* † are equally well diſpoſed to ſurrender their lives in the ſame cauſe."—A more dangerous paragraph has never yet appeared from any audacious pen—Doctor Milner here, by inſinuation, excites the R. Catholic Clergy of Ireland, ſhould a law be paſſed thro' Parliament, affecting their preſent Church Government, to loſe their lives, rather than to obey it, and to do every thing in their power to prevent its operation, and to defeat its ſucceſs.————————————————————

——————Our provident anceſtors, if they found a ſeminary prieſt or a Jeſuit, doing miſchief in the ſtate, by miſleading the minds of the people, they put him into a priſon, or they baniſhed him from the realm, and I am perſuaded, that had they not taken

* Lord Redeſdale.

† I am ſatisfied, from this expreſſion, that there are ſome, if not very many of them, favourable to " a change" of their preſent Church Government.

taken ſuch wiſe precautions, England would not have been the free or Proteſtant country ſhe is at this moment ; but in theſe days of indifference to religion and lenity in politics, a Vicar Apoſtolic ſeems to be conſidered a ſort of privileged perſonage—he may in print attack the eſtabliſhed religion and its moſt dignified ſupporters with very great applauſe ; he may inflame and miſlead the minds of the people without moleſtation, and he may with impunity uſe language to encourage the whole body of his brethren to reſiſt the authority of Parliament, ſhould that aſſembly paſs a law for the alteration of his Church Government—it does not require much ſagacity to foreſee what this lenity muſt in the end produce.—Amidſt the dangers which ſurround us, there is none perhaps more imminent than that which ariſes from the preſent audacity and impunity of the Preſs in Ireland, now almoſt excluſively in the hands of the *Directory*, or of the enemies to the preſent eſtabliſhments in Church and State—to ſuch a paſs are things now come, that all the enemies of our preſent eſtabliſhment may with ſafety and with applauſe put their names to their writings, whilſt thoſe who would wiſh to defend the State and the Church, when they are attacked, dare not in common prudence avow their publications, leſt they ſhould be branded as fomenters of religious animoſities, and condemned and diſcountenanced even by thoſe whoſe beſt intereſts they would ſupport—no wonder then that thoſe who attack are ſo many and ſo bold, and thoſe who defend ſo few and diſheartened ; no wonder then that all the

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needy talents of the country are embodied againſt the Government, and this muſt continue to be the caſe, until theſe needy talents diſcover that they will conſult both their *intereſt and their ſafety* in taking the other ſide of the queſtion.—I am ſorry to be obliged to obſerve, that ſince the Union, it does not ſeem to have been ſufficiently conſidered, what a formidable weapon the preſs has become againſt the Government, in the hands of its enemies—when I ſay Government, I do not mean this or that adminiſtration, but I mean the Engliſh Government in Ireland; for it cannot have eſcaped the notice of the moſt careleſs reader or obſerver, that the tone and temper of almoſt all our newſpapers, pamphlets, magazines, and *even novels*, are decidedly *anti-Engliſh*.

As long as we can maintain an army of fifty-thouſand regulars,† and a gallant body of loyal yeomen ready for the field, ſome may feel no apprehenſions for our preſent ſafety, but let us look forward beyond our own times, and let us conſider what muſt hereafter be the effects of this *anti-Engliſh ſpirit*, ſo ſedulouſly inculcated, upon the minds of the riſing generation; diſlike and contempt between the parties in political as well as in matrimonial connexions, generally ends in a *diſſolution of the Union*—this *anti-Engliſh ſpirit* was carefully cheriſhed and foſtered by the *Separatiſts* in America, and had grown to maturity and ſtrength before the Stamp

† The number on the eſtabliſhment, according to Dr. Milner p. 207—where ſee his propoſal for a new modelled army to ſupply the place of the preſent.

Stamp Act was in contemplation. The public mind in America was poiſoned by libels againſt the parent ſtate, and the rebellion of the coloniſts, and their ſeparation from Great Britain were effected as much by the pens of Dickenſon and Ottis, of Paine and of Franklin,† as by the ſword of General Waſhington; nor ought it ſo ſoon to be forgotten, that the newſpaper publications of an obſcure and unnoticed Iriſh barriſter, Theobald Wolfe Tone, produced the Society of the United Iriſhmen, which aided by the "diſcreet zeal"* of ſome perſons of Dr. Milner's religion and profeſſion, produced the horrid rebellion of SEVENTEEN HUNDRED AND NINETY-EIGHT!

"Let us (ſaid Lord Clare, when in the Privy-Council he was recommending a proſecution againſt a ſeditious printer) let us only try the experiment, which is the heavieſt, the purſe of the Government, or the purſe of the Rebels?

"—What, then do you adviſe the Government to invade THE LIBERTY OF THE PRESS IN IRELAND?

The *Liberty* of the Preſs in Ireland!

"—what is that liberty which they thus cry out for? Why, they would have a liberty to

† "The ſynod of New York and Philadelphia alſo ſent forth a Paſtoral Letter—writers and Printers followed in the rear of the *preachers*, and next to them had the greateſt hand in animating their countrymen."—RAMSAY'S AMERICA, p. 177.

* Vide the Report of the Secret Committee

to act thoſe things againſt *the ſtate*, which ſome have taken *a liberty* to write and ſpeak. They would have a *liberty* to ſet their inſulting feet upon the necks of their fellow ſubjects, and thoſe for the moſt part, better men than themſelves. They would have a *liberty* to fight and plunder other men out of their eſtates, and themſelves into them—ſo that in ſhort the *liberty* that theſe men are ſo *zealous* for, is a *liberty* to invade and ſeize other men's properties; a company of male-contents, who have no other conſiderable *property* in the world, but never to be ſatisfied."

30*th March*, 1808.

FINIS.

Houses of the Oireachtas

A Note Omitted in page 34, by miſtake of the Printer:

" Dr. Milner has ſelected from *one* of the Catechiſms uſed in the Charter Schools, ſome objectionable paſſages, and is very violent in his animadverſions upon the whole—this Catechiſm was drawn up, as I have heard, by Biſhop Chenevix, half a century ago; in it, the principal errors of the Church of Rome are pointed out—it is a Catechiſm of Controverſy, and Dr. Man's would be fitter and more intelligible to the Children.

Houses of the Redeachtas

Houses of the Oireachtas