

A  
S E R M O N,

PREACHED BEFORE

HIS

EXCELLENCY

THE

L O R D L I E U T E N A N T,

ON THURSDAY THE 29<sup>th</sup> NOVEMBER, 1798,

BEING THE DAY APPOINTED FOR A

G E N E R A L T H A N K S G I V I N G,

T O A L M I G H T Y G O D,

F O R T H E L A T E G L O R I O U S V I C T O R Y O B T A I N E D B Y

L O R D N E I L S O N, O V E R T H E F R E N C H F L E E T,

A N D F O R T H E O T H E R R E C E N T I N T E R P O S I T I O N S O F H I S

G O O D P R O V I D E N C E, T O W A R D S T H E E F F E C T U A L D E L I V E R A N C E

O F T H E S E K I N G D O M S F R O M F O R E I G N I N V A S I O N A N D

I N T E S T I N E C O M M O T I O N.

---

B Y T H E H O N. A N D R I G H T R E V. W I L L I A M K N O X,  
L O R D B I S H O P O F K I L L A L O E.

---

P U B L I S H E D B Y C O M M A N D O F H I S E X C E L L E N C Y T H E L O R D L I E U T E N A N T.

---

Dublin.

P R I N T E D F O R W M. W A T S O N A N D S O N, C A P E L S T R E E T.

1798.

Houses of the Oireachtas



TO HIS  
EXCELLENCY CHARLES MARQUIS  
CORNWALLIS,

This SERMON, published by  
His Excellency's Command,  
Is respectfully inscribed,  
By His Excellency's  
Most Devoted, and most  
Obedient Humble Servant,

W. KILLALOE.

Houses of the Oireachtas



*From the Author*

---

A

S E R M O N, &c.

---

2nd BOOK OF CHRONICLES, 7th CHAPTER,  
14th VERSE.

*“ If my people which are called by my name, shall  
“ humble themselves, and pray, and seek my face,  
“ and turn from their wicked ways ; then will I  
“ hear from Heaven and will forgive their sins,  
“ and will heal their land.”*

IN obedience to the commands of the supreme head of the church in these kingdoms, we are now assembled, for the purpose of offering up our thanks to that Being, who has recently renewed to the civilized and christian world, an earnest of his protection, and has singled us out to be the humble instruments of his divine will.



On this day and at the same instant, have all the inhabitants of a great and populous Empire, prostrated themselves before the throne of the Almighty—An occasion so singular and important deserved and demanded a proceeding so striking and sublime; for never surely were we on our Knees, to our heavenly protector, at a period when his unspeakable kindness called for gratitude more fervent and profound.

I know not with what feelings your bosoms have been this day possessed, but I confide that they have been occupied by sentiments, appropriated to the solemnity at which you have assisted—can I doubt it indeed, when I perceive around me so many who have tasted, some alas! who have drunk deep of that cup of affliction, with which it sometimes pleases the Almighty to try, and to correct his people—men who have been engaged in a struggle so difficult and so doubtful, as must have forced reflection on the most unthinking mind, and softened to gratitude and piety, the most callous and perverted heart.

No, not a man whom I now behold, I believe I may almost speak without an exception, but may boast that to his prudence, and to his liberality, to his patience, and to his activity, to his temper, and to his courage; is the christian



tian world in great measure, indebted for its preservation from utter ruin and extinction.

Great and momentous as have been the achievements of our fleets, glorious and critical as was the victory, which we this day chiefly celebrate, a victory which has flamed and rallied a trembling world, struck down as has been the pride and ambition of the enemy, by the vigorous arm of Britain—of Britain, that nation, which alone and unassisted, has flung herself into the Thermopylæ of Europe, and rescued her from the disgrace of French dominion and the thralldom of French alliance.

Let us speak the truth—the contest in which you have been engaged, and which never would have been brought to a successful issue, had not you summoned to your aid, every virtue as auxiliaries to your valour, equalled in its difficulty, and rivalled in its consequences, the most splendid exploits which crowd into the pages of our recent history—since of this there cannot be a doubt, that no wound so deadly to the British empire, and through it to civilized society could have been inflicted, as that which the virtuous and patriotic part of this community, has lately warded off—And if, let me add, in the prosecution of that struggle, passion may in some instances have mastered reason, if the convulsions of nature have



sometimes snapped the fetters of law, if the voice of religion has been drowned in the clamour of revenge,—If, I say such, charges are calumnies, they may be despised, if they are truths they will be soon forgotten, they are transitory spots absorbed in the blaze of your virtues.

In what I have just addressed to you, I cannot accuse myself of having sacrificed to panegyric the strictness of truth—It was my duty, (and happily my inclination coincided with it,) to remind you of your past actions, when they could serve as an example for your future conduct—In the progress of this discourse, I shall observe an equal freedom and sincerity in reminding you of your errors, as a warning of what you should avoid.

Let me now solicit your attention, while I lay before you my sentiments, respecting the real meaning and object of the ceremonies of this day.

If we imagine that the Supreme Being, to whom we have been offering up praise and prayer, requires them from us as a homage from his vassals, we form a very erroneous and a very degrading notion, of his attributes. He requires and does insist it is true, upon outward forms of respect from us his creatures,  
because



because such is the imperfection of our nature, so close the connexion, in this mixed state of Being between the corporal and spiritual part of our frame, that any attempt at abstract devotion, either swells the mind into enthusiasm and frenzy, or suffers it to collapse into apathy and indifference—The religion therefore which God in his mercy has revealed to us, accommodates itself to our imperfections, and enjoins not only practical, but even ceremonial duties; in order that the energy of the soul, may be kept awake by the vigilance of the senses—but it would argue an utter ignorance, to suppose that private reformation, and public example was not the end, prayer and humiliation but the means.

In the text it is to be observed, two things are required from us, first to humble ourselves before God—and next and as it were by consequence, to turn from our wicked ways; and in return we are promised—Oh! may we deserve that that promise be fulfilled—that our sins shall be forgiven, and our *land be healed*.

Let me then enquire, whether our part of the covenant has been faithfully performed—we have prayed, and we have knelt, and we have bowed at the name of our Saviour, but have we really and in the genuine spirit of the injunction, *humbled ourselves before God?*



Did the warrior lay aside his glory, did the statesman lay aside his ambition, did the merchant lay aside his cupidity when he knelt before the altar? Was all the pride of victory extinguished in the breast of him on whose brow sits the laurels of the East? Has he said with sincerity "not unto me Lord, not unto me, but to thy name give the praise?" Has he acknowledged to his own heart, that faint and fleeting was the tumultuous satisfaction which he derived from the shouts and acclamations of the field, but that it was the widow and the orphan rescued from destruction, whose bended knees, uplifted hands and streaming eyes have planted blessings in his heart, and scattered roses on his pillow? Have the counsellors of the crown, on whose wisdom this nation places its reliance, have they reflected how much of the success of their measures has arisen from combinations of circumstances, unforeseen and unexpected, and which in our blindness we call chance, "regarding not the work of the Lord, nor considering the operations of his hands?" Have they said, with our Saviour, "I thank thee O Father that thou hast concealed these things from the wise and prudent, and revealed them unto babes?" Did they determine to combat their prejudices, to extinguish their animosities, to forget their party feuds, to judge their



their Enemies and opponents with candour, to give the same credit to the motives of other men, which they require for their own, to submit cheerfully and freely to superior wisdom and virtue, tho' inhabiting a rival's breast, and, in a word, to labour not for their own fame, but for the benefit of their country?

In the course of the service of the church they have promised all this, and more, yet let me not be accused of too much mistrust, if I turn to you the other side of the picture and ask you whether your minds have not sometimes wandered from the contemplation of your infirmities, errors and misconduct, to the more pleasing images which your prospects of wealth, reputation and power have offered to your fancy.

I am perfectly aware, however, of the aversion with which those who are engaged in the active bustle and busy scenes of life, listen to him who bids them look beyond it, and how lavishly the terms cant and hypocrisy are bestowed upon those, who tell you that the liberal accomodating system of opinions which you embrace, which is so indulgent to your passions, so tender of your vices—so merciful to your crimes, is neither the morality, nor the religion which Christ has taught, the truth  
of



of which he has attested with his blood, and on the observance of which, depend your happiness or misery for ever—I know however that the discouragement which is thrown in the way of those who have the boldness truly and fairly, to expostulate with you on such subjects, is less intended to disconcert the preacher, or to silence the Pulpit, (both of which you can shun at pleasure) than to silence, disconcert and drive away *another* monitor, whose expostulations no ribaldry can discountenance, whose arguments no sophistry can subvert, whose reproaches no submission can deprecate, whose penalties no flight can evade, that *advocate* whose loud and energetic eloquence, penetrates your closest recesses—that familiar who pursues you to your closet, enters with you into your chamber, lies with you on the couch of rest, and governs even fancy in your dreams—that judge whose seat is in your soul, that preacher whose pulpit is in your heart—Have you then I repeat it, have you this day made a solemn vow, that you would break the fatal spell in which your vicious habits have encircled you; that you would beat down, and trample upon those giant passions which obstruct the way to virtue—that you would consult for the direction of your future conduct the long closed, long neglected, almost forgotten book of God—that book, such is the depravity and melancholy



melancholy folly of the times, there are few of the male part of this congregation, who would not be ashamed publicly to peruse that, book however whose authority, as christians you must acknowledge, and which has applied to such as you this terrifying denunciation, “ however shall be ashamed of  
 “ me and of my words, in this adulterous and  
 “ sinful generation, of him also shall the Son  
 “ of Man be ashamed, when he cometh in the  
 “ glory of his Father with his holy angels.”

How often I ask you, how often are we to expect that the tempest shall rage, and the billows rise in our behalf! Can we again hope, that the heart of the traitor shall be miraculously touched with mercy, and the torch which was to have kindled the mine on which you stood, drop from his repentant hand—no, imagine not that by blinding yourselves, you can impose on Heaven—the impiety of such attempts, are not more shocking than their weakness is deplorable—It is but too obvious, that you are sunk into an indifference, upon the only subject to which a virtuous, a wise, or even a prudent man ought ever to be alive—the means of securing to himself felicity eternal—without that object in view, let us be assured, that the most virtuous propensities will degenerate into imbecility, the wisest pro-  
 c  
 jects



jects be baffled, and the most prudent calculations lead to inextricable error.

I come now to the second division, and last condition of my text, the admonition to us to turn from our wicked ways.

It has fallen to the lot of the present inhabitants of the world, to be witnesses to an attempt, made with too fatal a success in a fair portion of the globe, to loosen all those ties which hold men together in society, but more particularly to destroy that principle, which is the essence of society itself—without which we may gather and be a herd, but cannot associate and form a community—I mean the inviolable nature of property—for from the moment man ceases to respect his neighbour's possessions, from that moment necessarily, he enters into a state of warfare open or concealed, and borrowing from the most savage beasts all his most furious passions adds them to his own—humanity, that quality, so peculiarly appropriated to our species, as to derive from it even its name, retires hooted from the scene, and justice, neglected, despised and trampled on, gathers up her tattered garments, and seeks a more hospitable clime—the horrors and enormities which follow, may then shake and terrify our souls, they cannot surprize our understandings—Man made in the image God,  
loses



loses his divine nature, and retains alone those satanic qualities, which our first parents purchased by the first theft.—The indispenfibly facred nature of property however, is a truth which in the prefent ftate of your population, and the neceffary varieties of circulation, and degrees of knowledge which that ftate produces, it is not to be expected, will equally affect the whole, or even a large portion of the people—yet unlefs they act under its ftrongeft convictions, what fecurity can we have, that the whole ftructure of fociety, may not the next hour be tumbled in the duft—the ftability then of a ftate muft depend upon the tenacity, with which that fundamental tenet adheres to the minds of its fubjects—a tenet it is true, which the reafoner will arrive at from reflection, or the prudent man will eftablifh from experience, but which is ever at variance with, whilft it is unable to ftand againft the enterprizing paffions of the people—It follows therefore, that fome higher authority than human laws, fome fancion more folemn, and imperious, than human reafon, is neceffary to rivet it on the minds of the people, to mould it into their earlieft habits.

That authority what is it? Religion; that religion which was revealed to the Jews, extended to the Gentiles, ratified and perfected by Chrift: that religion which not



only enjoins to its followers a strict observance of the rights of property, but even forbids them to covet the possessions of their neighbours, and which under the Christian dispensation, completes the sanction, and by insisting on the necessity of brotherly love, and the absence of all selfish desires, places this great principle of society in an impregnable fortress—He that admits the divine law therefore to be binding, will neither violate nor covet the property of another. Of this truth let us be well assured, that on the religion of the people rests the security of the state—that without it no mechanism of society however artful and ingenious, no mould of government however broad and strong, can long hold out against a maddened and corrupted people—Preserve it and society is safe, banish it and society ceases to exist. Apply what I have said to France, and if in the application it strikes you as it does me, that the traitors of this country were following the steps of France; our gratitude to God will be increased for the dangers we have escaped, our exertions in our country's cause will be undiminished. We will offer unto God thanksgiving, and we will pay our vows unto the Most Highest.

It was not there sufficient to delude the ignorant and thoughtless, with some precarious



rious, perhaps unattainable good; it was not sufficient to tempt the envious with the destruction of their superiors; it was not sufficient to inflame the vindictive with the gratification of their revenge; it was not sufficient to animate the proud, to inflate the vain, and to stimulate the selfish with that near approach of power, of honor, and of wealth, which the overthrow of order offered to their imaginations; still the humble self-denying doctrines and example of our Saviour which sink into the worst of hearts, and operate at length compunction and reformation, were obstacles which it became necessary to remove; his doctrines therefore were denied or ridiculed, his life disputed, his ministers reviled and persecuted, his sanctuary polluted, and his worship contemned.—What has been the consequence? I speak not of their pious, their bleeding monarch; I speak not of his consort murdered and defamed; I speak not of the innocent and helpless butchered in the face of day and even at the altars base. But see the liberty they have established, and compare it with ours which they wish us to renounce.

If in that free country, an individual happens unfortunately either from his own industry, or that of his ancestors to possess such a portion of wealth as to excite the avarice of his rapacious neighbour, a private denuncia-  
tion



tion hurries him to a pestilential jail; there without friends, for who dare claim acquaintance with the suspected, without trial if he is insignificant and forgot; without justice if he is eminent and recollected; he either perishes in silence by famine and disease, or a mock trial, a populace hired or intoxicated to insult him, and an ignominious execution await upon that opulence which constitutes his guilt. To be eminently learned, wise, virtuous and religious, are there as sure indications, as to be rich and industrious, and as certain omens of destruction, for how can pride, envy, folly, impiety and revenge bear to be tortured by the reproving presence of wisdom, virtue and religion.

The opulent, therefore, conceal their wealth, the virtuous weep and are silent, the religious man trembles whilst he prays, on all sides nothing but suspicion, falsehood and fear—every relation of life seems dissolved, the father dreads to communicate with his son, lest in his offspring he should meet an informer. The dearest friends conscious of mutual, and now perhaps dangerous secrets, fly to the sanguinary tribunal to anticipate treachery, and be the first to betray; no words so innocent, but a suspicious and bloody judge, and a crafty accuser, may make evidence of guilt, even silence is construed into criminality, and  
often



often the pretext of death. This is a weak picture of the liberty of France ; for the day would be spent, and language would be exhausted in describing the outrages which disgrace that name.

What then is that liberty which we have tried, which we enjoy, which we love, which we will defend, which is our consolation, our happiness, our pride, which is the gift of our progenitors, and which shall be the rich portion and inheritance of our posterity ; we have rank without oppression, religion without bigotry, loyalty without servitude, the industrious is protected, the licentious is oppressed, the peasant has his own, and neither the Prince nor the Peer can dispossess him, the mechanic labours and is rewarded, the scholar studies and is respected, the wise, the virtuous, and the pious, live the objects of emulation, not the victims of envy. Such is the contrast, and such the triumph of law over anarchy, and of religion over infidelity. Let then this maxim be deeply rooted in our breast, that without religion there cannot be virtue, and without virtue there cannot be public or private happiness, and let us not doubt that the men who excite our jealousy, our envy, and our pride against those whom the constitution and the necessity of order have appointed our superiors, who teach us to elude, or encourage us to trample on the law, only lead us to our ruin, and  
hope



hope on our fall to build their own advancement. Our real friend, depend upon it, is he who teaches us to temper the violence of our passions, to conquer our vicious habits, to cultivate our virtuous propensities, to be humble without servility, honest, sincere, and religious without moroseness, peaceable without timidity, passive in our obedience to the laws, and active in its support, but above all, never to forget the obligations we owe to him that died for us, and who requires no return at our hands, but to obey these divine precepts which are the best security for happiness in this life, and the sure promise of eternal felicity in the next.

View the progress to the present situation of France.—The internal enemies of her constitution well knew, that to weaken the ties of religion was the sure way to overturn that con-  
breaking at its base. But let us above all things  
stitution. They denied the existence of a God,  
they ridiculed his ministers, they painted vice in  
those bewitching colours that seduce the inno-  
cent and impose upon the weak,—they called  
upon the pride of man to exercise his reason,  
and the passions of men soon became the willing  
advocates of Infidelity: what was the conse-  
quence? on the ruins of religion modern gi-  
gantic reason arose, and under the banners of  
the



the Rights of Man, united the weak, the wicked, the vain, the visionary, the desperate in fortune, and the desperate in character, to overturn the laws of their country; fatally they succeeded, and every man deserving of a place in society suffered by its fall.

Such now might have been the situation of these kingdoms, had not the Almighty in his mercy protected us. Ere this you might have seen those abandoned men, who are justly now the outcasts of society, driving you with contemptuous brutality from the altars of your God. Ere this you might have had to lament an exiled nobility, a degraded priesthood, a bankrupt commerce, and a ruined yeomanry. Ere this you might have seen the licensed plunderer, sanctioned by a decree of the national convention, entering your dwellings, seizing upon the profits of your honest industry, and in the name of liberty driving you to the field of battle.

Let us not be deluded by the infidel in politics or in religion—let not the specious pretence of true and rational enquiry, of vindicating the dignity of man, and the liberty of the citizen, seduce us to embark in a cause, which whilst it professes to elevate, and refine our nature, degrades and corrupts it. Let not the reformers of the present day prevail on us to

D

exchange



exchange religion for infidelity, and liberty for licentiousness. Who and what were the people who benefited by the revolution of France? Was it the noble, was it the priesthood, was it the enlightened, was it the landlord, was it the merchant, was it the tradesman, was it the yeoman?—No. Perhaps it may be said it was the peasant. Let us consider what would be their situations, if for our sins this country was successfully invaded. I will suppose that for a short time they revelled in the plunder of their superiors, that they raised their arms against those that fed them, and that they reduced them to a situation lower than their own—short would be their gratification, the fountain from whence they drew their support dried up, to what are they to look.

But let them not suppose that an invading enemy with plunder as their object, with despair and beggary in their train would even allow them to enjoy that plunder.

Have they not in every country into which they have entered, commenced by protecting property, in order that they might themselves levy contributions on the rich; and have they not concluded if forced to retreat, by plundering every description of men, by committing atrocities till then unheard of among civilized nations, till they at length roused an  
indignant



indignant peasantry to revenge the wrongs they suffered.

To protect our country from foreign and hostile domination, to save our constitution from the more merciless invasion of a ferocious and bloody anarchy, to maintain our holy religion pure and uncontaminated—To rescue from certain slaughter every man that is eminent for rank, virtue, learning or talents—To secure our houses from being plundered, our lands from being laid waste, and our domestic comforts from being destroyed—To snatch the wife of our bosom and the daughter of our tender affection, from the sanguinary grasps of the midnight ravisher triumphing in his guilt and taunting us with our misery—These are the duties which the present times call upon us all to exercise—If at this awful crisis (for awful still it is) our courage or our prudence fail us, if we shrink from the danger from apprehension, indolence, avarice, or jealousy,—If we do not come forward with a zeal which disdains distrust or fear; in vain shall the manufacturer hope to gain the just profits of his industry—arbitrary power shall come with the scythes and seals of requisition, mow down our crops and appropriate our merchandize; when our sons are forced to jail and our daughters to pollution, when our necks are stretched



under the fatal steel, shall we sorely and too late lament our treacherous pusillanimity.

But happily for our country and ourselves, happily for the peace, the morality and religion of the civilized world, we possess a nobility, a gentry and a yeomanry on whose vigour and energy of mind, luxury has not yet laid her benumbing hand—The spirit which now animates Ireland, if accompanied by perseverance, is no doubt destined to save the moral world.

But let us consider what is the condition of our inferiors, whether we are intirely innocent of their depravity and whether if we follow our calamities to their source they may not lead us back upon ourselves.

In this country it happens that the modes of christianity and church discipline differ in the different ranks—The influence of a religious example, therefore, though certainly of great weight, is not of such decisive moment as in many other states—We contrived that the teachers of the popular faith should be sent from the meanest hovels of ignorance and sloth to receive their education in a foreign and frequently a hostile land, from which if they returned with a profuse store either of bigotry or atheism, whom are we to blame? To me I must confess that it is alone wonderful that  
among



among the clergy of the Roman Catholic persuasion we can distinguish so many virtuous and pious men; to the keeping however of such persons, so prepared and fitted for the office, did we consign the consciences of two thirds of our people—And what has been the fruit of such policy?—Well, an antidote might have been found in the education of the laity themselves; had that been attended to we might still have engaged one auxiliary, and that a powerful one, and when it became necessary have set up the Bible against the Priest—No, as if resolutely bent on our own destruction, with a blind and infamous infatuation did we wed the people to their ignorance, and thus leave them an easy prey to every designing demagogue, whether priest or layman—The wandering beggar, the fictitious pedlar, any wretch who possessed the rare faculty of reading, and whom sedition had trained to its purposes, became the moral and political instructor of the Irish people,—And what has followed? A conspiracy the most extraordinary for the numbers engaged and for the secrecy observed, that history has ever recorded, and which posterity will scarcely believe, grew up about us increasing in years and in maturity without impediment, I might almost say without detection.—Nay so little were we acquainted with our countrymen or their designs, that in spite of the public demonstrations which frequently



frequently burst forth, so still was the silence which followed each partial explosion, that some of the most thinking and learned men amongst us persisted, almost to the end, in disputing the possibility of a general eruption.

Let me not however be here supposed to speak of those who feigned to believe nothing, because they knew all, or who denied the conspiracy and predicted the rebellion, that they might have the praise of sagacity in foreseeing the one, whilst they averted the suspicion of being implicated in the other, of those temporising and trafficking politicians who, battenning in the security of a legal government, purchased from the conspirator and rebel the promise of a dishonourable life or a precarious property by betraying their brethren to the assassin's knife, those livid traitors who from the capital corresponded with the besiegers and endeavoured with the cant of humanity or the ridicule of our just fears to deceive and disarm its garrison, who told us that the post of safety was with the people, but who when the people rose found the post of safety in Great Britain,—Nor do I speak of those timid traitors who walked your streets dressed in the garb and colours of disloyalty, encouraging rebellion by talking of the tyranny of government, themselves the living objects of its lenity, I will not say of its weakness,



ness, recruiting the ranks of rebellion which they had not spirit to join, blowing the flames of sedition, that as the chaldron boiled—they, like the dross, might rise superior to the purer metal.

Nor yet of those faint hearted men, the murmurs of whose loyalty could not even burst the fetters of a whisper—who endeavoured even before their own domestics to hush to silence the indignant loyalist, lest it should be told that in their presence a traitor was called a traitor, a plunderer, a plunderer, a murderer, a murderer,—of these I do not, of such I disdain to speak, leave we them to the contempt of their country, the throbbings of their shame, the bitter invectives of their conscience.

In an ignorant security however we stood upon the sands which were sinking under our feet, nor did we thoroughly awake from our delusive dreams, till the waves of rebellion powered in upon us from every quarter. I know it is an opinion held by many persons of great consideration and authority, that learning is to the common people only a vehicle of error, and that every encouragement of it, is consequently a mistaken tho' well meant policy,—yet let me bring to your minds an example with which you are all acquainted, that of the  
Sister



Sister Kingdom; and comparing it with our own, observe the progress of French principles in each. At the commencement of the French revolution, the downfall of what was then thought an odious tyranny, and the promulgation of the most virtuous and attractive sentiments by the sanguinary hypocrites who overthrew it, were received in Great Britain with an almost general and enthusiastic approbation. Admiration was quickly followed by a desire of imitation, and the colossal statue of the British Constitution, which had been so many centuries ago hewn out of the rugged Saxon rock, which had withstood the attack of the rude and barbarous Norman, and resisted the unsteady stroke of the misguided Stewart, which had lain concealed during the tyrant commonwealth and seemed lost during the two succeeding reigns, but which was finally restored and perfected at the revolution, that boast of human reason, that ark of genuine liberty, that tabernacle of social happiness had tottered, and must have fallen, but for the timely interposition of a vigorous government, and a virtuous aristocracy. But what, alas! would have availed the vigour of government, or the virtues of its allies, had not the people themselves opened their eyes upon the precipice at their feet—that decent and pious people



ple listened to the arguments of reason, as they had before done to these of delusion—they read, they were convinced, and they escaped the snare of the betrayer. Not so our people, they received the taint, the infection spread, we could not apply a cure—the tumor rose, and we resorted at length to the only remedy that remained, the sword—and such must ever be the melancholy circle whilst we shut against ourselves the passage to their understandings, and the avenues to their hearts. I will no longer dwell upon these painful recollections, but draw from them the following conclusion, that all the evils which we have suffered we have drawn upon ourselves, by neglecting as we have done, the morals and religion of the people, and if we do not actively and immediately turn from that way, we but postpone the hour of destruction, and cannot hope that our prayers will be heard; let us be assured that the false security on which we tread, is a thin and treacherous crust which has cooled over a liquid fire that boils beneath. Let me then most earnestly entreat you, if you ever again expect to subdue the passions of your people, if you expect to check the progress of democracy amongst them, rescue their minds from the tyranny of traitors, by opening a free passage for yourselves. Give them that degree of learning which may enable them to understand



stand the arguments of loyalty, as well as the suggestions of treason. Encourage those institutions by which that learning is extended.—Look the people again in the face, when it is in your power, familiarize yourselves with them, the task is disgusting, but it will repay you; take them out of the hands of their perfidious leaders by receiving them into your own arms.—Recal to share with you in the work of mercy, those timid fugitives of your own rank, who fled when you fought.

But no—let them remain. It is on you alone that I rely—the brave man only can lift a vanquished foe. The legislature has already taken one step towards the improvement of those who are to give religious instruction to the Roman Catholic;—second its endeavours, recollect that the cause in which you are engaged is the cause of christianity itself, within the pale of which all sects are comprehended, had we done so we might have laughed to scorn the impotent efforts of our enemies, and sitting on the rock of truth, have eyed with pity and indifference the frightful billows foaming, and breaking at its base. But let us above all things study to adapt our lives to the precepts of the gospel, you will then without requiring to be reminded, humble yourselves with true humility before God, then will you  
acquire



acquire his grace to turn from your wicked ways, then will He hear you from Heaven, and then, and not till then can you expect that He will *heal your land*.

F I N I S.



Houses of the Oireachtas