

**ON THE ROMAN CATHOLIC  
QUESTION. SUBSTANCE OF TWO  
SPEECHES DELIVERED IN THE  
HOUSE OF COMMONS, ON MAY  
10, 1825, AND MAY 9, 1828**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649536771

On the Roman Catholic Question. Substance of Two Speeches Delivered in the House of Commons, on May 10, 1825, and May 9, 1828 by Sir Robert Harry Inglis

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Cover @ 2017

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**SIR ROBERT HARRY INGLIS**

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✓ ON THE *S. 16. 1020*  
**ROMAN CATHOLIC QUESTION.**

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SUBSTANCE  
OF

**TWO SPEECHES**

DELIVERED IN  
**THE HOUSE OF COMMONS,**

ON  
*MAY 10, 1825, AND MAY 9, 1828.*

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BY  
**SIR ROBERT HARRY INGLIS, BART.**

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**LONDON:**  
PRINTED BY R. GILBERT,  
ST. JOHN'S SQUARE,  
SOLD BY  
J. HATCHARD & SON, PICCADILLY; AND  
J. PARKER, OXFORD.

1828.

*316.*



## PREFACE.

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THE substance of the first of the following Speeches was circulated privately, in more than one form, three years ago<sup>1</sup>, besides two impressions published, separately, without my knowledge, about the same time; and some of the positions which it contains having since attracted the notice of two Roman Catholic controversialists, I think myself justified in at length publishing it in the present shape. It has been enlarged from materials which were in my possession at the time of its delivery, but which could not be introduced into the debate, consistently with the character of an address to a popular assembly. It is scarcely necessary to add, that I refer principally to the details in the earlier pages, respecting books prohibited by present authority in the church of Rome.

<sup>1</sup> One of these impressions was owing to the partial kindness of the honourable Edward Monckton.

The substance of the second Speech I add; partly, because the report of it in the *New Times* of May 10, 1828, has been honoured with an answer by the Hon. Hugh Clifford. One only of three Letters which he proposed to address to me, has been published; and no more will now appear: but his courtesy has favoured me with his whole work so far as it has been printed.

I never saw the report in question, till after it had formed the subject of this controversy, and am not therefore responsible for it. I admit, indeed, that, as a sketch, it is singularly accurate in the larger part; but perceiving that it is deficient in some points, and has unintentionally mis-stated me in one or two others, I am naturally anxious to place my opinions fully and correctly in this form before the public, in immediate reference to the attention called to them by Mr. Clifford.

I feel it to be a great honour to have been so addressed by such a man. High-born all English history proves him: high-bred and high-minded it is superfluous, and would be presumptuous in me, to call him; but I may indulge myself in thus publicly thanking him for the example which he has set me



in the tone and manner of carrying on a controversy. His reference to the scene and circumstances of our first intercourse, seventeen years ago, is to me painfully interesting; and his allusion to his own personal and political situation is the more affecting, because most manly.

It is difficult for me to allude to his mention of myself individually; but I can assure him, that, among several painful circumstances which have attended my taking the line which, on this subject, I have conscientiously, consistently, and firmly, though not, I trust, intemperately adopted, since I could form any opinion on any question of policy, I reckon as the chief, that it has not only divided me, on this point, from the large majority of those with whom I have been brought up, and has thus placed me very unwillingly in opposition to the judgment of many of my superiors, but has made me feel that I was opposing not the judgment only, but the very interests also of some, himself foremost, whom, if I consulted my inclinations only, I should, from private regard and respect, most desire to conciliate and support.

Ardently do I wish that the Cliffords, instead of

the guides whom the Roman Catholics have unhappily selected, led them at this day. But the wish is now, alas! so far as Ireland is concerned, vain; and I can only utter it with deep regret and unavailing forebodings.

*June 4, 1828.*

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## SPEECH

ON THE

THIRD READING OF THE ROMAN CATHOLIC  
RELIEF BILL,

MAY 10, 1825.

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MR. SPEAKER,

A LARGE part of the debate which has taken place hitherto upon this great question has, on one side, proceeded on the assumption that there has been a considerable change in the principles and character of the Church of Rome; a change so considerable as to justify the removal of all those securities against that Church, or at least of almost all those securities, with which the wisdom of a former age had surrounded the Protestant constitution of this country. I contend, on the contrary, that the Church of Rome is not merely unchanged, but unchangeable.—I contend, that the evidence on which a change is, in the