

**THE KING AND THE CHURCH
VINDICATED AND
DELIVERED; IN AN ADDRESS
TO THE HOUSE OF LORDS**

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The King and the Church Vindicated and Delivered; in an address to the House of lords by
Various

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VARIOUS

**THE KING AND THE CHURCH
VINDICATED AND
DELIVERED; IN AN ADDRESS
TO THE HOUSE OF LORDS**

THE KING AND THE CHURCH
VINDICATED AND DELIVERED;
OR,
THE PRIME MINISTER
CONVICTED
OF
COUNSELLING TO THE CROWN,
A VIOLATION OF THE CORONATION OATH:
IN
AN ADDRESS TO THE HOUSE OF LORDS,
AND IN A
PLAIN, SOLEMN, AND FAITHFUL APPEAL
TO HIS GRACE THE
LORD ARCHBISHOP OF CANTERBURY.

BY
A MINISTER OF THE CHURCH OF IRELAND.

"Be wise now, therefore, O ye Kings: be instructed ye Judges of the Earth."—
PSALM II. 10.

LONDON:
HATCHARD AND SON, PICCADILLY:
AND R. M. TINS, GRAFTON-STREET, DUBLIN.

M.DCCC.LXXIII.

370.

AN ADDRESS,

&c. &c.

MY LORDS,

HAD the exercise of ministerial power been confined to the subversion merely of the political Institutions of the Empire, however dark and disastrous the results had been, to all that men hold dear in civil and in social life, still it would seem right that the opposition—the exposure, or if it might so please Providence, the frustration of such measures, had been made by men placed in the sphere of public life and called to this legitimate discharge of public duty. Political delinquency, however criminal, had not seemed to call for the interference of the Ministers of religion; and although in common with all men of principle, they had deprecated the evil, it had not devolved on them to undertake the task of its exposure.

But now, my Lords, the Minister has overstepped the limits which have hitherto served as the ordinary boundary of political ambition—he has not only revolutionized the Government, but he has invaded the Established Church of our country—he has not

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only triumphed over all the principles of her Constitution, but he now comes forward to trample on the Ministers, the Dignitaries, and to confiscate the property of her religion. Whether he is to be permitted to do so, remains entirely with your Lordships—but if he could effect his purpose, my Lords, then we could only say, that principle and truth were vanished from Great Britain—she might retain the name, but she should have lost the character of a Christian nation. If religion is to be violated in the very last and purest sanctuary, to which she could have fled for refuge, then, whatever disasters can fall upon the land, we shall appear to have justly entailed them on our head—we shall be exhibited as ripe and ready for the judgments of our God; and the man who is the instrument of such a crime, shall appear to have been raised up by Providence, like him who was set on high in Egypt of old, for the ruin of his country, and to make her an example and a warning to the world.

It is not for me, my Lords, to enter into any review of the political conduct of the Prime Minister, nor to advert to any of the careless evils he has inflicted on his own unhappy country—I would confine myself to this one measure, with which he threatens the Established Church in Ireland, and address myself to the principle, the truth, the justice, and the religion of the Peers of the United Empire.

I shall not, my Lords, arraign the motives of the noble Premier, I shall but speak of the direct and necessary tendency and end of his government, or rather his misgovernment of Ireland; and I affirm that there is not an honest Protestant, nor an honest Roman Catholic in the country, who does not anticipate, that the result, if not the object of his administration, is to set up Popery here, on the ruins of the Established religion. What, my Lords, are the facts of the case?—Let us ask—In what may the support of a religion be said to consist? We may answer, in the protection of the *principles*, the *rights*, the *properties*, and the *lives* of those who profess it; then let us try the government of the noble Premier by this test, as to the Protestant religion in Ireland.

What protection, my Lords, has he given to its *principles*? It has ever been the boast of the Protestant Established Church that the very foundation of her existence—the basis and superstructure of her faith, has been the pure and sacred Word of Everlasting Life—this she has held up as the beacon and bulwark of salvation for the human soul. What then has he done, my Lords? The first use he has made of his power—the first effort he has put forth of his official authority, has been to strike a blow at the very root of the Christian religion—he has withdrawn from the instruction of Ireland the Word of the Eternal God—he has impanelled a jury to sit in judgment on the Bible—to give in a verdict against every passage in that Holy Book that could enlighten the superstition, that could reform the idolatry, that could instruct the ignorance of this miserable and benighted country—he has permitted them to expunge these passages from the Book of God, and then he has withdrawn the public money from Scriptural education, and given it to propagate their abominable perversion of the Bible, as the instrument of instruction for the rising generation of Ireland. This system he has endeavoured to maintain—he has ventured to stand up in the presence of your Lordships to vindicate and to defend it—and while his plea was, that it was for the purpose of promoting a united education, that plea was urged in the face of unanswerable fact; viz.—that the whole body of Protestants in Ireland, Bishops, Clergy, and Laity, rise as one man to oppose such an unprincipled system. If to sacrifice, to mutilate, and to supplant the Word of the Living God as a means of the education of the country, if this is to protect the principles of the Protestant religion, then has the Noble Premier protected those principles, my Lords. It is but a few days ago, that a Roman Catholic priest, in Carlow, in vindicating his government, is reported to have used this remarkable expression—“they have taken away £30,000 a year from the Kildare-place Society, and have given it to the Roman Catholic priests of Ireland!!”

I must pause here for a moment, and entreat your Lordships to

consider this view of the case. Often and often in the walls of that Senate house, your Lordships have called the God of Heaven to witness, that you believed the religion of Roman Catholics to be idolatrous and superstitious. Is it then, my Lords, a proper or a Christian use of the power with which that God entrusts a British Peer, and for which, alas! too soon a fearful account is to be rendered at His bar—to take the Holy Word on which he has sworn, that the religion of this unhappy people was idolatrous and superstitious, and to withdraw it from the education of their children—to employ a body of men to mutilate that Word, to suit their idolatry and superstition, and then to tax the country, to propagate this iniquitous perversion of principle, and of religion? Since it is not possible to suppose that there could be any such individual who would mock that Holy Word, and its Divine Author, by swearing what he knew not to be true—Is it not worse than mockery, my Lords, to sacrifice that Holy Word, to minister to the errors of that very religion which he knew, and swore to be false? And is it going beyond the strictest limits of acknowledged truth to state, that in sacrificing the Bible to popery, the Prime Minister, as far as in him lay, instead of protecting, has sacrificed the best, the dearest, most vital interests, and the fundamental principles of the Protestant Religion?

Let me now entreat your Lordships, to consider, how far he has administered the Laws, to protect the rights, the properties, and the lives of the Protestants of Ireland. Facts must determine.—It is, I believe, an admitted fact, that under the express instigation of Popish bishops, priests, and demagogues, a systematic war has been proclaimed against the property of the Clergy of the Established Church. What now, my Lords, has been done in the government of this Country? Is it, my Lords, a due administration of justice, and of law, to afford protection to crime, and to inflict punishment on virtue?—Who, my Lords, have been made the subjects of a most unprecedented rigorous prosecution? The men who stood forward at the peril of their lives, to vindicate, and to assert the authority of the laws. Who

have been held up as the objects of pity and protection?—The relatives of those who had unhappily fallen in their violation. The very men who were the legally appointed guardians of the peace of the country, when set upon, by armed mobs, in the execution of their duty—when their lives were in jeopardy—when the pitchfork and pike were at their throats, have been constrained to hesitate, whether they should exercise the first right of human nature—whether they should allow themselves to perish by the weapons of the assassins, or defend themselves, and risk the prosecution of the government. The greatest criminal in the country, the demagogue, who has been the primary agent in its agitation, has been made, at one moment, the subject of the mockery of a legal prosecution, at another, the object of indecent and dishonourable promotion?—What, my Lords, has been the actual result of this disastrous administration? Thousands, and tens of thousands of Protestants, the only friends of British law—the only firm supporters of British connection—the only bond of union, between the countries, have been forced to sell their farms, their leases, and their all, and seek, in exile, on a foreign shore, that security, for life and property, which they were denied in this—their Clergy have been, in many places, all reduced to poverty—many driven into banishment, and several given up to assassination—Rectors forced to fly, and indebted to alms for subsistence—Curates dismissed, for want of support—Churches shut up—the crimes of the night have outstripped the records of the day—Counties in a state more fearful than that of open insurrection—Witnesses appalled—Juries intimidated even to perjury, to acquit, in the very teeth of unimpeached and doubtless evidence—Prisons filled, and as rapidly emptied of their inmates, turned loose again unpunished on the land, to steep their hands once more in plunder, and in blood—till all the powers of the Executive, like those of a body diseased, and impotent from inertia, had sunk into paralysis—Law, but an empty name—Government, but a bye-word—the Authority that ought to have been the respected Guardian of the country, the scorn of the bad, the pity of the

good, and the alternate object of derision and execration to the nation. This melancholy detail, my Lords, your Lordships know to be a matter of history. It is recorded in the annals of your Right Honorable house, when the Noble Premier himself, has been compelled to detail to your Lordships, the miseries of Ireland, when having awakened to a sense of the danger of the country—having felt the conscious incapacity of a paralyzed executive authority, he has come to Parliament to seek a remedy for its weakness, in a most unheard-of stretch of legislative power; and having left this miserable country, to suffer and to sink, without the protection of the laws, to remedy the woes he has occasioned, he has made it appear to your Lordships wisdom, that it was necessary to place it without the pale of the constitution.

Here, my Lords, let me entreat your Lordships to consider whether it be consistent with the dignity of Justice, or with the principles of truth, when driven by necessity to impose some restraint on crime, that a man should purchase popularity from vice, at the price of the Institutions that are the only outward guardians of religion and of virtue. Is it just, my Lords, to propitiate the plunderer by the sacrifice of the property that is the object of his rapine—to throw a sop to silence the clamours of seditious superstition, by surrendering half the government, half the safeguards, half the episcopal property, and half the authority and position of the Established Religion in Ireland?

What, my Lords, has been the plan of the noble Premier?—He has come, at the same moment, with two Bills in his hand, into the Senate; by one he demands the authority of a Dictator over our liberties—by the other he claims the power of an Inquisitor over our religion; and what is the clear, ostensible, undeniable object in this—an object so recognised by Mr. O'Connell, that he considered the passing of the Church Bill might supersede the necessity of the Coercion Bill?—That object is, my Lords, so to gratify Roman Catholics by the invasion of the Protestant religion, as to heal the wound inflicted by the suppression of Popish sedition, plunder and assassination—that the popularity of the one measure