

Enclosure 2, in No. 7.

THE ADDRESS of Bishop *Macdonnell* to the IRISH CATHOLICS of *Upper Canada*.

My dear Friends and Spiritual Children,

I THANK my God, and congratulate you and myself, that all the attempts and industry of the Radicals, disaffected, and the whole host of the enemies of the revered constitution of your country, and of your holy religion, to alienate your minds from the Government, and make you rebels, have been completely frustrated. How more prudent your conduct has been than that of your countrymen, who, in the years 1797 and 1798, allowed themselves to be deluded by cunning and designing men, who vainly thought to overturn the British Government in Ireland, and to climb up to power and distinction by the sacrifice of the blood and lives of their brave, but simple-hearted countrymen! No sooner did those wicked men find their chimerical plans impracticable, than they deserted the cause, and left their deluded followers to the mercy of a mercenary soldiery and a vindictive yeomanry.

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Your loyalty and general good conduct, my friends, have obtained for you the approbation and confidence of Government, notwithstanding the attempt that was made to create a general prejudice and raise an alarm in the province, on the arrival of the first batch of Irish Catholic emigrants in the settlement of Perth. They were reported as riotous, mutinous, and what not. An application was made for a military force to put them down, and this report was sent to the Home Government.

Being at the time on the Continent, the Colonial Minister, Earl Bathurst, wrote to me to hasten my return to Canada, as the Irish Catholic emigrants were getting quite unruly. On coming to London, and calling at the Colonial Office, I assured Lord Bathurst that if fair play were given to the Irish Catholics, and justice done to them, I would pledge my life their conduct would be as loyal and as orderly as that of any of His Majesty's subjects. Mr. Wilmot Horton, the under-secretary, who happened to be in the office at the time, requested that I would give him that assurance in writing, in order to take it to the council, which was just going to sit.

Yes, my friends, I pledged my life for your good conduct; and during the period of 15 years which have elapsed since that pledge was given, I have had no cause to regret the confidence I placed in your honour and your loyalty.

At the last general election, you rallied round the government, and contributed in a great degree to turn out the avowed enemies of the British constitution, the major part of whom have become since rebels, and are now proscribed traitors by the laws of their country.

It is alleged that the loyalty and attachment to the British constitution of some of your fellow-colonists are but conditional; that is to say, they are loyal and submissive to the government so long as the government will befriend them and support their institutions; and it cannot be disguised that the protracted struggle for the clergy reserves has damped the ardour of many a loyal subject in the province; be that as it may, I am sure that your loyalty is uncompromising, and based on the principles of honour and the sacred obligations inculcated by your holy religion.

I am aware that the enemies of Catholicity will urge in contradiction to this assertion the Irish rebellion of 1798, and the Canadian rebellions of last winter and this fall; but if we consider who were the promoters of the Irish rebellion, we will be convinced that it was rather a Protestant than a Catholic rebellion, because it was devised, planned and concocted by Protestants. Napper Tandy was a Protestant, Hamilton Rowan was a Protestant, the Sheares, the Harveys, the Grogans, the Orrs, the Tones and the Emmets, who formed the secret committees and framed the machinery of the rebellion, were Protestants, and Lord Edward Fitzgerald, who was selected as the main spring of action, was a Protestant.

Those designing men knew well the enterprising, brave, but credulous character of their countrymen; they buoyed them up with the hopes of a speedy relief from the galling yoke of tithes and taxes, and other obnoxious burthens, under which the Catholics of Ireland groaned at the time; while the floggings, pickettings, pitch caps, and other cruelties exercised on them by the Beresfords, the Browns, the Trenches, the Clares, the Carhamptons and others, who expected a general confiscation of catholic property, determined them at once to throw themselves into the arms of those who promised to deliver them from such inhuman treatment; and certainly had not the clemency of the just and humane Cornwallis interfered, such of the Irish Catholics as would not have been exterminated would undoubtedly have been stripped of all their property and reduced to beggary. How different has been the conduct of the leaders of the Irish rebellion of 1798, from that of the present champion of Irish liberty! Observe with what care, although backed with seven millions of the stoutest hearts the world ever produced, he has prevented an appeal to arms, because, in his eyes, the life of an Irishman is of incalculable value. Fortunate would it be, for his fame, in the estimation of future ages, had he exhibited the same friendly feelings towards the liberty and religion of catholic Spain.

In exculpation of the Canadian rebellion little can be said: the Canadians had no real grievances to complain of; they paid no tithes but to their own clergy; no taxes or any other burden but what was imposed upon them by laws of their own making; their religion was not only free and uncontrolled, but encouraged and protected by the government, when threatened to be shackled by their own catholic assembly; parishes were multiplied by the consent of government, and subscriptions were raised by Protestants, and even by the representatives of His Britannic Majesty, to build their churches; in a word, the French Canadians lived freer, more comfortably, and more independently, than any other class of subjects,

perhaps,