

...who held a military commission from the French, and who accompanied the French Fleet and army in their attempted invasion in 1797, and who, subsequently, committed suicide in prison, to escape the public disgrace of a traitor's death:—associated with him were Dr. Mc Navin, afterwards banished for Rebellion:—Linnell executed for the same, Dr. Byrne and Mr. Keogh. In the declarations put forward by this body, and of which Mr. Wolfe Tone was the author, they professed the purest loyalty to the King, and their great attachment to England and British connexion, while at the very same time, Wolfe Tone in his Journal, which was published by his family then residing in America, says of this Committee "that they were all sincere Republicans, that their objects were to subvert the tyranny of England, to establish the independence of Ireland, and form a free Republic." Of the Roman Catholics, whose attachment to England was professed in his public declaration, he says, (with a treating of design of uniting them and the Protestants in a treasonable co-operation) "the Protestants I despaired of, but I well know that, however it might be disguised or suppressed, there existed in the breast of every Irish Catholic an incurable hatred and abhorrence of the English name."

Dr. Mc Navin says of this Committee that they "were immoveable Republicans," and that when the delegates were asked their mind they all said, "they were for a Republican government, and separation from England."

This was the Committee, with whom these Popish Bishops were in direct communication, at the very time that they were deceiving Mr. Pitt's government, and the British public with declarations of loyalty to the King; and obedience to the government:—of course at the time their designs were unknown, and unhappy the Government, departing from the high ground of Christian principle, became an easy prey to a treachery, and in a fatal hour, the competing parties to the establishment of the College of Maynooth, vainly imagining that by this act, they had secured to England the affections of the Romish Hierarchy:—but mark here, the treachery of these Prelates—that very year, 1793, when they were using this tone of loyalty to the Minister,—that very year, these Prelates became members of that Roman Catholic Committee.

Three years after the establishment of Maynooth, we have the first fruits of this downward policy; viz., the Rebellion of 1798, concocted by this Committee.—Ireland was deluged with blood, not less than 10,000 having perished in the field—numbers paid the penalty due to their treason on the scaffold, while the whole Country was plunged into misery and bankruptcy:—but it may be said, nearly half a century has elapsed since then, and the College of Maynooth has sent forth a class of Priests, of a more loyal disposition towards this Country; than those who fomented that Rebellion?—this delusion we reply to by facts, and here we give no experience, but

of parties who had them, I political bias different conceptions, the island, (1833) "I entertain an original opinion, which increased the Roman Catholic; and if the liberal mind a hater of the same) in Ireland, hot from the north. In no

country in Europe, no, not even in Spain, is the spirit of Popery so intensely anti-Protestant as it is in Ireland." Again, the Hon. and Rev. B. Noel in his "notes of a short tour 1836" thus speaks "as I departed from the College, grateful for the polite attention of Dr. Montague, I could not but reflect with melancholy interest on the prodigious moral power lodged within the walls of that mean, roughcast, and whitewashed range of buildings, standing without one architectural recommendation on the dark and gloomy fiat. What a vomiting of fiery zeal for worthless ceremonies and fatal errors! Hence, how the priestly deluge, issuing like an infant sea, or rather, like a fiery flood, from its roaring crater, pours over the parishes of Ireland, to repress all spiritual improvement; by their anti-Protestant enmities, and their cumbrous rites!

"For those poor youths themselves, many of them with ingenious countenances, I felt a deeper pity still. There, before they knew it, to be drilled and practised for their hopeless warfare against the kingdom of Christ; there to imbibe endless prejudices fatal to themselves and; there to be sworn upon the altars of superstition, to an interminable hatred of what they call heresy, which is indeed pure and undefiled Religion; to have prejudice blackened into malice against those who love God; to all their worldly interests; thenceforth identified with priestcraft; to settle down, perhaps, after a tearful struggle between interests and conscience, into epicurean scepticism; perhaps in some instances, to teach the people to adore what they know to be a bit of bread; to curse them from the altar, for what they themselves believe to be right and a duty;—the perusal of the Word of God; and, lastly, to despise them for trembling at the imminent malediction!"

We retain, for the present, the further testimony as to the character of Maynooth, and proceed to give a few extracts from some of the standard works of Popery taught in Maynooth: College books, acknowledged before a Royal Commission as the standard text books:—Protestants, we beg your earnest attention to these extracts, and then ask you, are you determined, by your silence, to give your support to measures now in progress through the Commons House of Parliament, not only to continue the public grant to this hot-bed of superstition and disloyalty, but to increase that grant from £8000 to £28,000.

Dr. Mc Nally, Professor of Theology at Maynooth, named as one of the standard books "Secunda Secundae" of Thomas Aquinas, we may fairly quote from his book as the fountain of the doctrines taught to the Priests of Ireland at the public expense. Thomas Aquinas says, "Two things are to be considered respecting heretics, one, indeed, on their part the other on the part of the church: on their part, (heretics) truly it is a sin by which they have merited, not only to be separated from the Church, but also to be excluded by death from the world." "Hence if the falsifiers of money, or of the malefactors, are justly consigned to immediate death by secular princes, much more do heretics immediately after they are convicted of heresy, deserve not only to be excommunicated, but also justly to be killed. But on the part of the Church there is mercy, for the conversion of those in error; and, therefore, she does not immediately condemn, but after the first and second reproof, as the Apostle teaches. After this, however, if he is still found to be contumacious, the Church, despairing of his conviction, provides for the safety of others by separating him from the Church, by the sentence of excommunication; and, besides, she leaves him to the secular judgment to be exterminated

by death from the world"—the words are "et veterius relinquat cum judicio seculari a munda exterminandum per mortem."

Again in Quæst. xi. art. iv. of this same text book of Maynooth, we read, "Although heretics who return are always to be received to repentance, as often as they relapse, they are not always to be received and to be restored to the enjoyment of the good things of this life; i. e. their property confiscated by the Church is not to be restored:—Now it may be questioned, whether the Church of Rome adopts such opinions, and we assert distinctly that she does, for not only is this book a standard class book at Maynooth, but this Thomas Aquinas, probably on account of these very opinions, is in such high repute, that in the "Roman Breviary," of which every Priest must read a portion daily, we find at page 575 the "Seraphic Doctor" thus addressed: "O most excellent Doctor! light of the holy Church! Blessed Thomas, thou lover of the Divine Law, intercede for us with the Son of God."

Extracts upon extracts might be added from various class books at Maynooth, and other standard books in the Church of Rome, to exhibit the fearful doctrines held and taught by that apostate Church, but, one more will suffice at present, from the celebrated Cardinal Bellarmine, admitted by Dr. Murray, Popish Archbishop of Dublin, to be a standard class book at Maynooth; and in quoting a brief extract we ask—earnestly ask our Protestant brethren, will they any longer, in silence, permit such a grant to be made out of the Public Funds, no matter under what pretext, or by what Minister proposed—"Heretics, says the Cardinal, when strong are to be committed to God, when weak to the executioner!"

Protestants, is it any wonder, that a people guided by a Priesthood so educated should esteem murder a light thing—that the hands of Ireland's peasantry are continually imbrued in the blood of their fellow countrymen—your brother Protestants—in that unhappy land: at this very moment, when the power of this great engine of iniquity is about to be largely increased, your brethren in Ireland are the victims of the persecuting tyranny of Rome—in Achill, Dingle, and other quarters where the power of Gospel truth has been brought to bear successfully against the strongholds of superstition, the malice of this enemy of all truth, is actively at work. At Dingle especially, the Priests have urged on their misguided flocks to make use of every weapon of persecution against those who, having been persuaded to see the errors of Romanism, have joined the Protestant Church—when all other means failed to shake the converts in their faith, this apostate Church, fulfilling the marks of The Man of Sin, [Rev. xiii., 17,] has given her directions, and, which have been carried out to the most trifling article, that NONE SHOULD BUY FROM OR SELL TO A CONVERT ANY NECESSARY OF LIFE. The Rev. Mr. Brasbie, a converted Priest, had to be guarded to Church by an armed party of Mariners—Lord Ventry and the Rev. Mr. Gayer have been served with notices to prepare their coffins. We here insert the Rev. Mr. Gayer's reply to this notice:—

"Having received a notice yesterday, in which my life is threatened unless I leave Dingle, I take this way of informing the writer that it has come to land. I quite agree with him that: 'there are many who would deem it an honour and a glory to rid the earth of such monsters as myself and others are.' As in all ages there have been those who, through ignorance and blind zeal have thought, as did Saul of Tarsus, that by killing those who called on the name of the Lord Jesus, they were thereby doing God service; and the reason of which, the Saviour gives 'because they have not known the Father nor me.' I would now tell the writer a few