

TH 19/10/6

Catholic Question.

These papers appear to be
by T. Manning

first Revolt of Europe.

What is it is feared
made suppress this

When men deflected to protestan^{tes}
show ^{rebellious spirit} kings & popes naturally tried to co-
erce them. That there was rebell
ous spirit is evident from history
What did our kings from Henry 2^d down
wards mean by Lollards? Was their
civil opinion they feared they feared
that was of sedition to the crown. The
crown feared the want of obedience to
the Church. Church & King played w^t
each other hearts expressed them
by force, by imprisonment & burning
What made the French Government
so invulnerable to the Lollards & after
ward, to the Hugonots. The fact
of civil liberty among those people
this is not injeriment. Look to the
history of France with that view, & see

simplicity & depth will be thrown on
the nature of what are called religious
persecutions. If it is not but of power &
ambition to the neglect of power, what is it?
Does it arise from want of depth of reli-
gious real faith or from where many
plain & cold. If so it would be found in
proportion to that sense. But the man
most deeply imbued with the religious feeling
most abjectly subservient to the church,
and found not have this spirit of promotion.
One example will serve as well as 1000.
Could any body be more absorbed in religion
than Luther. Could any body be
more subservient to the church in heart. But in
mind, to the pope & decrees of the Church
well. he was absolutely opposed to all
other means of conversion (whether stated) & therefore
than those of persuasion.

Anabaptists & Do B. Elia James
and spiritual carriers. How could
it be their religious doctrines?

Afterward in some manner persecuted
as Papists but convert in some passages

agon parts of Italy being heretofore was
own. The revolution of 1848 was a
national & religious had brought over
a large body of Catholics and deposed and
one to find a religion & that severely
governing body knows that that is the fully
in France (for example) now can any
body presume to himself a series of events
that should induce the Catholics of France
of the present generation to wish for
such a severe agent such a severe
agent as that. Imagine a new
kind of power that should threaten
to invade property & a new question
is changed. I say the present generation
because men's providence is too short
sighted to see the great see far into
the future. In theory a man may man
tain that the rapidly changing of the
English Church will degenerate
within in the course of 50 years
what there will no longer be
a general feeling in the nation that
an effort is being made to
secularize.

* property was said to be invented by protestants

But the protestants to say never
has always been far from the
chief of the papers. It was impossible
to know the man. You was but a sect. In
England for example at first the body of the
people seemed still attached to the
Church confessed it changed it as a
reason for certain of her greatness
was it possible for government
to break the body of the nation for half
in doctrine that had been they celebrated
sanctified every way & held by the
ancestors of the people by their living
relations held by the best & most good
men. Could they order the bones of
their ancestors the great dead & buried
wrote the connected memory
of every thing dear & sacred
in their hearts, as many dry up the
bones of the insular foremen Bucer
& Fairfax at Cambridge? Many
remembers men a death blow to such
saying in England. The number of
prohibitions, the a memory, was

at (2) TH 1911016

already so great that the sight of
Christophers beam as disjunctly
to the Catholics as it was contradictory
to their protestant Brethren. See
the history of her reign. Elizabeth
was not disjunct & persecuting for
simple heresy supposing she had, it
would not have been safe for her
to attempt to burn the irreclaimable
reprobate. James the 1st was decidedly
averse (in his politics) from interfering
with men's spirit, but heresy. Yet he
well knew the mechanism of the
protest, as 'Eli. say' himself
some of his actions that may in a
slight manner seem at variance with
this idea of moderation may be well &
truly explained by his maxim no bishop
no king. If there had been saints

upon earth, he wd ~~not~~ willingly
have put them to death rather than
endanger the an iota of Kingly power
so wd 99 men in Christendom
of a hundred. The willing ness of
a man of his sense & acuteness & some
no ways popishly inclined, to follow
so receive the Catholics into favor, if
they wd but promise him temporal
alligiance is a proof how sure he
was that the Catholic religion here
is not incompatible with a Protestant
government. The willingness of
the Catholics in general to accept
his offer & bind themselves to our
alligiance (till they were ~~even~~
entrangled & thwarted by the mach-
inations of the Court of Rome,
seems to me a proof that shows
that his ideas on that subject were
not visionary.

but do you suffer any thing?
 If you let Catholics be interpe-
 red in an equality of civil rights
 with protestants what religious
 principle do you exclude?
 many! religious dancers do
 not hurt the feelings of the respec-
 table many. 2 things to keep
 out. what injury and ~~undue~~ social
 what is painful & abhorrent to
 the feelings. This for that very
 reason I do not exclude Catholics
 Applestalls. Jew-xms Sabbath-
 Saints

Rushworth (Scuffle & mourning with
crisps, very.)

The relation of England to those affairs
of Foreign States, had caused a general
liberty of discourse concerning matters
of state; which H. James could not
bear, but by proclamation com-
manded us not to intermeddle by pen
or speech. &c. p. 21.

See next page

The Emperor put forth an emsoun
said that the Marquis published those
things maliciously; for as much
as in Bohemia was the original
edition & that some few persons
authors of the troubles, not in he-
troed to their religion, but for their
Rebellion have been punished by
the hands of justice. &c. p. 35.

* M. of Jagerndorf, who staved in the
County of Glatsburgh, & raised forces by
commission from the Elector Palatine,
published letters w^t the Executions
in Bohemia as cruel & Barbarous
The Emperor &c

These proclamations not having all
the desired effect the Council
wrote to the Judges, demanding
in the Kings name exemplary
justice & the severest punishment
p. 55

"*Ecce Haereticus Comburendus*" repeated
in Charles 2 time
Code of ^{Sir J. C.} Hopperley's speech 1810 (May 18)

My D^r

for your inspection

TH 9/11/616

I enclose the 9th Draught of one of a set
of Letters on the Catholic Emancipation. If they ~~are~~ ^{are} ~~of~~ ^{of} ~~any~~ ^{any} ~~value~~ ^{value}
from this specimen you shall deem them chiefly to be
so far meet for your Paper as to induce you to
afford me an adequate remuneration ^{for my} ~~trouble~~ ^{trouble}
I will complete & publish them without delay. I think
you may perhaps prefer them ^{as} ~~in~~ ⁱⁿ ~~a separate~~ ^{a separate}
form or incorporate ~~them~~ ^{them} ~~into~~ ^{into} ~~the~~ ^{the} ~~mass~~ ^{mass} ~~of~~ ^{of} ~~papers~~ ^{papers}
I shall have before me. I know of no ~~other~~ ^{other} ~~papers~~ ^{papers}
except yours which I would publish any thing in. If you
find them useful for your service, you will ~~have~~ ^{have} ~~the~~ ^{the} ~~good~~ ^{good}
will ~~be~~ ^{be} ~~grateful~~ ^{grateful} ~~to~~ ^{to} ~~me~~ ^{me} ~~for~~ ^{for} ~~the~~ ^{the} ~~contribution~~ ^{contribution}
I have the honor to be, Sir, your obedient servant
at Charles Lamb's Calverbrook
Newington

or

I have given you
of your satisfaction
I have the honor to be,
Your obedient servant

Attack others by forms. yet set up Paley. ^{ought} teach nothing
at the University. 39 articles. Should either teach or alter

Suppose agree in all things except? Bp. might
to keep them out if important & danger.

Impute to Episcopacy. takes a united & whole cloth
desire against them? are there not now in the land those who
differ on all points ought they to be excluded

There is a party I grant of blue high Church
men who ^{are} but they are the slaves they unite
th with the transcendental Doctors, the true meaning
of no popery is against them people!

From white danger; papists shut out protestants. so vice
versa. what then.

Great fault is they come off Persecution later than others
I hear something wrong. always for something practical, I.

ms
1000

- 1) Conventions and reverence to opinions w^h in our mind we think right
- 2) If in anypt we differ we do it wth a conviction
- 3) We only careen like other dissenters, that right of choosing for ourselves is in the bosom of the Reformation & the basis of all Protestantism
- 4) Is it fitting that you in the very Centre of Eden should be left from when alienate shipwrecks & all this injustice, poverty, & be damned to endure agt millions & generations.

We form an integral portion of the B Empire, some third of the whole of the state.

Is it right that 2/3 of the popⁿ of any Country should in comparative degradation for the gratification of the other two. For Centuries of our principles & ourselves are the best interdictors - of our conduct the Public at large (not our Enemies)

Portugal is poor. France & America.

Accusing divided allegiance of equivocating in oaths. of preserving unchanged the the spirit of persecution is twisted all nations (till now.) We have disclaimed them & do disclaim each all of their allegations

2
Disclaimed them in 1757. again in 1792.
The 6 leading universities of the Catholic world
in 1788 Disclaimed them. The chief of our Church
Pope pious 6 in 1751 Disclaimed them. Our B. & Arch
bishops, on their solemn oaths, before the Imperial
Parliament have emphatically & recently disclaimed
them & we cannot disown our property or exercise
any public trust without in each instance
disclaiming them ~~after~~

We have been accused of a divided Allegiance
why is not the same ~~accused~~ pleaded ag^t the Catholics of
Prussia & Hanover? ... The Catholics of Ire land
stood firm to the Protestant house of Brunswick in
1745 ag^t the Catholic pretender & the Roman Pontiff
~~our oaths are~~

The spirit of persecution is not the spirit of the
doctrine but the perversion of the S. & A. D. of Christ
Rn. In bad times it has unfortunately favoured, more or
less every ~~for~~ church denomination.

Not to any form of religion that blame is to be
attached but to ~~kind of~~ power
Would Canada submit? in Hanover? & is Ireland
to be more governed than a foreign Kingdom or a
distant settlement? Would it not have been

better for her to be a colony, than any he is
a vital portion of this ^{same} per empire?
we claim Eligibility.

By act of 1751 the denier if any exists
by that regard the ~~st~~ natural Elements
of a 1st political influence - means of
acquiring wealth - Education to employ the
elective franchise to render both available
Why, the protestant be alarmed at the
admission of the Cat. into the Constitution? Does
he apprehend in his own religion any principle
of weakness will yield to a fair & equal strength?
Does Eng. dread one $\frac{1}{3}$ of her empire
stands against the other two

Is she disposed to risk her (prosperity) for a
theological difference?

People of England - place yourself in our
position, discuss with us, look around to
the rest of Europe & judge for us. Is not every
other country but this, Cat. as well as prot. throw-
ing aside its sectarian animosities, & by
removal of strange & narrow classes combining at
the day of trial, & found by must come all
their subjects into one free people? Shall Eng.
the eldest born of European Liberty, the cradle of
European Civilization, cede the station which she
held for so many centuries before

Hypocrysis. Hypocrite. Simulatio fucata, pretextus. Disimulatione.

h
mankind, to nations, whom, till this hour,
He deemed, & justly deemed, his inferiors?
We are in that critical moment, when the
danger of innovation has passed away, & the
advantage of change is not yet too late. Let
Ireland be in deed, as in word, the sister, not the
handmaid of England: so shall we be united by
a better bond than that of fear, by common
liberties, mutual happiness, & the throne of
these feelings be fixed on the only lasting
security for any throne, the spontaneous
attachment & well-deserved loyalty of
a combined & prosperous people.

{Address of the Act of Ireland to the People of Eng^d}

Don't
only think
to be sure
sure!

Why was John Huss burned?
Huss became a heretic because
he wanted to diminish the Ecclesiastical power.

L'enfant's History of Council of Constance.
The 4 points demanded to be conceded by the Bohemians
1. Eucharist in both kinds
2. Offenders punished by the law of God
3. Word preached ably
4. Clergy no Temporal Jurisdiction

That these things were the blood of war as
them!

Say what you will this is all they demand themselves

A general council (of Basel) judged that these articles
might be accepted without detriment to the Catholic Church
the war was made for despotism & Church's Despotic
authority

Things always made Religion subservient to their interest
The people of Eng. at first (generally) were only
Wichitists in that part of their that went to court
the clergy. Doctrines were altered. St. Henry & the
all the doctrines & the most many other some

Procurator Ed 1.

is for want of knowing

history. The Bull in Cava Domini was resented with indignation & presented by all the Catholic sovereigns. The Bull Unitas gentium, ~~was concerned~~ ^{troubled} France alone. What did Philip the Bold do with the Bull called Unam Sanctam in 1302

+ solemnly burnt it. It crushed the King's supremacy in temporal affairs. The Bulls in Cava Domini finished in 1627. The Popes found the King absolutely set against it.

+ all Paris to the sound of trumpet.

The League of Catholic provinces in
Queen Elizabeth's time of the ~~Prots~~
Reform was political ~~but~~ ^{not} religious.
Zeal was employed. There just
like the holy Alliance. The wish to
murder Dr. Elia proved not by peculiar
to Catholicism. Vide Knox's triumph
over murders, or as a curious ju-
dict. Such French as held a religi-
ous honorable met with some of the
same turn in England & abroad (by religious
notions) others not to mention that it was
not altogether allowed in England. Did
Elizabeth wish with Paulist to murder
Mary? vide. Vide Biographie Vindicte
and Davison.

May pay too dear even for keeping
out property. for example support
to keep out the whole Country manuscript
of Pope Calixtus as their sense was
allowed Catholicism may be seen, both
temporarily & spitefully it would be
better to the Catholics as in parts
of France. Arch Bishop Viller
might be of a different opinion.

The clergy of the Church of England
have not waited for a great deal of
the opposition to the revolution of 1808
They ^{had} preached absolute obedience in
the most distinct manner (like all churches)
that they were worthy even the party
who desire the independence of the Crown
we have been vexed at an
the collection and have feared of many a
plea or an. What was the result
of things. The King was determined to
commit us all. many collections the same
Indefensible dream right before he
pleased without to have crushed him
All the strength of the week to be
embodied with this doctrine why then were
they by the clergy? Is it strange that
the people both of the clergy & laity
may, they don't see that disobedience right in
opinion is a thousand times more
dangerous to society than the very
least of so called common conformity
that theory. The holy alliance
the Empire of Kings in our minds
to be.

1 Doubtless the abstract principles of men but their actions.

2 Should not say C. dangerous but I'm dangerous

3 A square set of L on the State of Tot.

Ornamental of no importance!

Accept to pictures books as
Offer to Tot Canada on her legs &c.

Little society as
Catholics not to be blamed.

Rome interferes Bishops as important

Prison of St. Liv. find (1810) his week points.

Saving

Proper that the Unionist should oppose
So they oppose the Protestant as an occasion of St. Elis.

Who can defend the acts for uniformity as
The liberation act shows they are not defensible
Other plot substantially true.

(4 mark) 31 of George grants them schools as
that the whole. How can they corrupt more
by further remission of penalties?

See 27 On Elis against Priests

If parliament to be capricious it keep back a
saying they have it in their power to show exposure
because we undervalue it?

We tell on black. gusto.

Catholics had no refuge (in Charles' time) from zeal of Prot. & people but the King (whose humor was despotie) Hence they exposed despotie measures more than their religion necessarily leads them to.

King Charles the more huck of a reasoning man. always mistakes words for things & verbal reasoning for real reasoning & an agreement with certain verbal propositions for correct propriety. Why the Devil did he issue that proclamation in 1661 for strictness in divine service? Agreeable to the laws true, but what then? the leading people & rather still tolerate than liked the innovations care money of the church & the enforcing them against puritans was displeasing to those he ought to have conciliated.

The Kings Arguments, could make
no unpromising reply answering
to the case supported by the parliament
The Government was not according
them in a natural state. There was
real fear of arbitrary designs
otherwise, certainly the parliament
had no business to meddle with the
militia. They & The King banded
about the words fundamental
Laws, one ^{thinking} meaning regular statutes
Laws, & the other the natural namely
Laws of self-preservation good of the
well liberty etc.

The whole question was "is the King
sincere? what said Experience?"

Treaty of Scotch Commissioners with
the King Charles 1627. See Clarendon

V. 2. p 103. No Inquisition center
worse !!

"Effectual crosses may be taken
by act of P. & all other ways need-
ful Expedient for the suppressing
the opinions and practices of
Anti-Trinⁿ Arrians, Socinians
Anti-Scripturists, Arianbaptists,
Antinomians, Arminians, Tenny-
lists, Brownists, Separatists, In-
dependentists, Libertines, & others &
generally for the suppressing
of all Blasphemy Heresy
Schism & all such scandalous
Doctrines & practices as are con-
trary to the light of Nature & to
the principles of X^y, whether
concerning faith, worship or
conversation or the power of God
by Repⁿ, or w^h may be destructive
to order & Government, or to the
peace of the Church & Kingdom
!!!

Declaration^u of the Independants
rather excellent unexpounded unsu-
pershed in 1648 & before from the
Army. — The house of Commons
address to Charles 2^d in 1663 is as
intolerant as any thing in property &
worth quoting. V. Rapin v. 13. p. 315

The speaker 1664 says
and if the old rule be true Qui Ecce-
se contradicit non est pacificus
we have great reasons to prevent y^e
growth (Sectarists) & to punish y^e prac-
tice. To this purpose we have prepared
a bill ag^t y^e frequenting conventicles, the
seed-plots & nurseries of their opinions and
practice of religious worship. &c."

That Latin maxim says a deal.

C.R. No 2

* Revenge is justified by the House of Commons
in its Resolves on the 2^d Nov 1680.
— "They will revenge it" (if the M^{rs} come to any
violent death) to exert most of their power on the Pa-
trists."

The Judge must become of the University of
Cambridge July 21, 1683. Decrees judges & de-
clares all & every one of 27 propositions to be
false & scditions & impious the 4th of which
is "There lies no obligation upon us to
obey obedience when the Prince commands
any thing ag^t the Laws of our country;"

James 2^d could not pretend to introduce properly
^{any law} ~~that he had set himself~~ above the Law. So not let
them, the King so set himself, & he is the danger
now especially.

* Some
The bishops (at the revolution) objected to an
address or something of that kind because the
unchristianlike word Revenge.

Had heard no more of him to have arrived in
the east & published affairs of great trouble the the by the
Catholic (Sister & Son)

These people are as professedly ^{subjected to the same} subjects of the Pope as the
Spaniards, & manifestly ^{independent} influence to give themselves out to be
loyal to the King of England & the Protestant Church, & yet they are as ready to
interfere in his private affairs as they are to interfere in the public affairs of the
Protestant Church. ^{TH 1911016}

or disorganised

For utter ignorance of history ^{such as} of the history of Scotland of Beavon of Poupna may
be blind or honest protestants as to
conceal from him that arguments
in favor of this negative assertion
however ingenious & sin-

cere are perfectly refutatory, being in
the face of facts. An ignorant person might ^{bona}
fide believe & argue that no true Catholic prince
could ever lead Catholic soldiers to attack Rome & be-
seige the Pope. That no true Protestant King of Eng-
land ever intrusted Irish Catholics with commands in the
army & navy, but the ^{convenient} convenience of owing supremacy
to a foreign prince is positively palpable. Who history
teaches us may force us to modify our opinions as to
the degree of it, they can never demonstrate the idea to be absurd.

