

1750
10
A FOURTH

LETTER

From the Reverend

MARMADUKE DALLAS, A. M.

To the Right Reverend

J E M M E T,

Lord BISHOP of *Cork* and *Ross*.

In Answer to his

Lordship's LETTER, dated *Nov. 20. 1749.*

*Rebus angustis Animosus atq;
Fortis Appare.*

HOR. OD.

*Falsus Honor juvat, & mendax Infamia terret
Quem? nisi Mendosum & Mendacem?*

HOR. EP.

D U B L I N :

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Houses of the Oireachtas



To the Right Revd. *J E M M E T*,
Lord BISHOP of *Cork* and *Ross*.

Cork, March 30th, 1749-50.

My LORD,

I Promised in my last, to produce a Certificate, that I left the Curacy of *Garrycloyne*, not for ill Behaviour, Crimes, or Irregularities; as pretended Defenders, but real Enemies of your Lordship, falsely and uncharitably publish, but for Non-Residence only. The Protestant Parishioners, and Gentlemen, (who I am sorry are so few) signed to the following Certificate.

‘ **W** E the protestant Parishioners of the united Parish of *Garrycloyne*, do hereby Certify, that while the Rev. Mr. *Marmaduke Dallas* attended the Cure of this Parish, he did his Duty, to our Contentment and Satisfaction, and behaved himself unblameably, and that we know no Reason

‘ son for his leaving said Cure, but because he did
 ‘ not Reside in the Parish. Given under our
 ‘ Hands, this 11th of *March* 1749-50.

A. Jefferies.

Row. Davies.

Tho. Brocklesby,

Ed. Butler,

Rich. Williamson,

Rich. Walsh.

Jeremiah Burchfield.

N. B. There are no more Heads of protestant Families in this Parish.

I can appeal to the Bishop of *Cloyne*, that this is Fact, and I am sure he was so far from hearing any Complaint of me, that he must remember, that the Parish applied to him in my Favour, to dispense with Residence : Which I doubt not, but he will attest, and impartially declare when he pleases in a proper Time and Manner.

I am sorry indeed, that he was displeas'd, that I should undertake to Reside in the Parish and afterwards fail in it. But this was rather my Misfortune, than my Fault. His Lordship had refused it to another, and generously gave it to me without asking, and if it had been possible for me to fix there, for that very Reason, should have resid'd even under very great Inconveniencies, but when I prepared for it, I found in my Circumstances insuperable Difficulties : The Expences of removing my Family, the giving up my School, and Prospect of having only Twenty Pounds to support me : The being subject to a Rent for House and Farm, discourag'd and alarm'd me, nor was it in my Power to demand more than that Sum. For, the then Rector the Reverend Mr. *T—lt—n*, told me upon getting his Nomination, that he could get a Gentleman on the Spot, for Twenty Pounds, and that if I demand'd more, or applied

to the Bishop for it, I should distress him greatly, upon which, I promised to be content with Twenty Pounds, and both he and I flattered our selves, that as the Parish should be well attended, Residence might not be insisted on.

This Circumstance I believe was quite unknown to his Lordship of *Cloyne*, so that when he called on me to reside, I was embarrassed, I could not remove and live on Twenty Pounds, and put it out of my Power by a hasty Promise to put Mr. *T—lt—n* to the Distress of paying Forty Pounds, the Neighbourhood and Parishioners knew this to be Truth, and if I mistake not, your Lordship had this Account of it from the deceased Reverend Mr. *T—lt—n*.

I am however greatly concerned, that this unfortunate Affair of Non-residence, should have given any Offence to his Lordship of *Cloyne*, and that I should have broke my promise to him of fixing in the Parish, but I hope his good Nature will think, that I have sufficiently attoned for thus leaving his Diocese, by my Sufferings since, and as he will do me and all Men Justice, leave it to himself to declare the Reason of my Removal.

I assure you, my Lord, that his Lordship of *Cloyne*, did not so suddenly lay Hands on me, as is misrepresented. For the Bishop of *Cloyne* demands from all whom he Ordains, proper Testimonials of their Life and Behaviour, for several Years, signed by Men of Integrity, Fortune and known Reputation in the Places, where they have lived, as well as from their Tutors and the University.—And accordingly I carried him one for no less than Sixteen or Seventeen Years, from the Clergymen and Gentlemen of the Country in which I lived, the Certificate was as follows.

‘ **W** E do hereby certify, that Mr. *Marmaduke Dallas*, has lived in this Neighbourhood,
A 3 ‘ for

‘ for the Space of Eleven Years and upwards,
 ‘ immediately preceding this Date, as private Tu-
 ‘ tor in the Families of *Charles Coote, Robert Oli-*
 ‘ *ver, and Francis Drew, Esqrs;*—and that he has
 ‘ behaved himself soberly and unblamably, and
 ‘ has a good Character in the Country. In Wit-
 ‘ nesses whereof, We have subscribed to this Certifi-
 ‘ cate, *Feb. 22d. 1736-7.*

<i>Francis Drew,</i>	<i>Jonathan Bruce,</i>
Since my Acquaintance	<i>Cha. Bunworth,</i>
with Mr. <i>Dallas</i> now a-	<i>Downes Conron,</i>
bout a Year, I have al-	<i>Lew. Bruce,</i>
ways heard the same	<i>Robert Oliver.</i>
Character of him.	

Robert Brereton,

We continue the above Certificate to this 31st.
 Day of *May 1738.*

<i>Jonathan Bruce,</i>
<i>Lew. Bruce,</i>
<i>Robert Brereton.</i>

As there was not then an Ordination, when I
 went to receive Deacon's Orders, I carried the same
 Certificate with this Addition.

‘ **W**E certify, that the said *Marmaduke Dallas*
 ‘ has preserved the same unblameable Cha-
 ‘ racter, since the above Date, to this Eighth of
 ‘ *September, 1741,* during which Time, he has
 ‘ been Master of the Schools of *Newmarket* and
 ‘ *Charleville.*

<i>Hayes St. Leger,</i>	<i>John Smith,</i>
<i>Robert Brereton,</i>	<i>Thomas Gibbings,</i>
<i>Charles Bunworth,</i>	<i>Sim. Davies,</i>
<i>Arthur Sayers</i>	<i>Fran. Drew.</i>
<i>Jer. King.</i>	

And when I went to be ordained a Priest, the
 following Addition was made to it. ‘ We

‘ We continue the Certificate and Character of Mr. *Dallas* on the other Side to this 16th of *February*, 1742.

Robert Brereton,
Jonathan Bruce,
Saul Bruce.

And thus I have produced Testimonials of my Character and Behaviour, for Twenty-five Years past, and the other Score of Years or thereabout, when inquired into, spent partly in Schools, and University, and partly among Relations, will appear like other young Men's of that Age, and not to deserve the scandalous Slanders of poor, anonymous and ungenerous Pamphleteers, who basely attack a Man they think over-powered by People of superior Interest and Fortune. And no doubt, the World will see how unfair and uncharitable it is, to impute a bad Life, ill Behaviour, and scurrilous Stories to a Man never so much as accused, or arraigned before a Magistrate, or in any Court of Justice or Law, for any Injustice or Crime, and if any Man was ever injured by him, his Place of Abode is well known, the Law is open to any just Complaint of Injury or Wrong done by him, and there they may have their Remedy.

Every Man of Sense and Candor, will judge what Men of this uncharitable and unchristian Temper, may say of Things done at greater Distance of Time and Place, when they have so grossly misrepresented Facts, Characters and Persons at our own Doors, and impose on us for Truths, dirty Falshoods, when Matters are well known to be quite otherwise at this very Day. And we can easily see the Intent of all this unhuman Treatment, and base usage of a Man in Trouble, to be plainly this, that because they have been employed to justify the most severe Proceedings, and

a rigorous Sentence, generally condemned by the World, and find, they cannot do it with any tolerable Grace, or Argument, because the common Reason of Mankind is against them, the only Way left them, is to blacken the Man, and misrepresent him as one not deserving to be treated with common Civility, Justice or Humanity.

In the Conclusion of the last Letter, I alledged in my Defence, that I apprehended, that I no way fell under the Penalty of an Inhibition, either by the Canons, or the Act of Parliament for Uniformity of Worship.

And here to prevent all Mistakes, I do not say, that a Bishop has not Power by Virtue of his episcopal Office to inhibit Clergymen irregular or exceptionable to Laity, or the Clergy, without being called to an Account for it, I only advance as a Plea in my particular Case, that as I was admitted to the Exercise of my Ministry before the present Bishop's Succession to this See, came into it according to the Canon recommended by my former Ordinary, and had done nothing to forfeit that Privilege I was possessed of, that Bishops have not been known to exercise any such Power whereby poor Clergymen may be distressed and rendered desperate, and, that it was particularly a great Hardship on me, who had a School in Town, and so could not go far out, without endangering the only Bit of Bread left me, so that to forbid me to officiate in *Cork*, was to forbid me the whole Church of *Ireland*, that the Canons countenance no such Severity, nor am I liable to it, by the Act of Uniformity.

This Act is too long to be inserted here, but is to be found in every large Book of common Prayer, and as is obvious to every Reader, was plainly calculated to prevent the then numerous Sectaries of all Sorts, from enjoying the Livings
and

and Benefices they had possessed before the Restoration, but cannot be rightly understood, ever intended by our Legislators to debar any Minister who has received episcopal Ordination, and conforms to the Uniformity of Worship required by the Law, and practised by the established Church, from all Exercise of his Ministry, but on the contrary, the whole Scope and Intent of the Act, nay its sole and ultimate Design is to encourage all who conform to it. Nor, to the best of my Knowledge and Reading and Information, can I find that any Bishop in *Great Britain*, or *Ireland*, has made this Use of it, to deprive its own Ministers of the Benefit of their Profession, and make them useless and desperate, and without Trial or Accusation, Silence and Distress them, or to deny them that Liberty and Indulgence which our Legislature grants to Dissenters of all Denominations, and at least connives at in its Enemies.

I proceed now, my Lord, to the Matter of Fact narrated in the Letter of *Nov. 20th, 1749*. But, because there is something disagreeable, and it may appear rude and blunt, to charge a Letter now acknowledged or adopted by your Lordship with Falshoods and Inconsistencies, in order to avoid the Indecency of such Correspondence by these Letters, shall at present, only humbly complain and remonstrate to your Lordship against some Omissions of material Facts, the passing by of which as they are intended to vindicate the Proceedings against me, and conceal the greatest Hardships I suffer'd while you was my Judge, so your Lordship's Silence on such Points as make so much for my Defence, and which quite alter the Case, tends to distress me much and to deny the Truth of my Narrative published in four or five Days after the Facts happened.

On

On the 31st Day of *March*, 1749. a Court Day in the consistorial Court of *Cork*, I have related that I was so far from having a fair and legal Trial, that on the contrary, my Civilians were not permitted to speak for me, were ordered to sit down and be silent, whenever they rose up to make the proper Motions for me their Client, and that particularly my Proctor, Mr. *Beamish* did so; he was threatened to be turned out of that Court, and was charged with telling Falshoods in the Face of the Court and Judge, for affirming a Truth, viz. 'That I was in the Country attending the Cure of *Garrycloyne* in the Festival of *Easter*, and was for saying so, menaced to be disabled from being a Proctor any longer in that Court.'—This was a Transaction very remarkable in this Cause, and much spoken of in *Cork* at that Time, and yet in your Lordship's Letter of *Nov. 20th*, there is not the least Mention made of this very considerable Fact. Have I not Reason then, to accuse the Gentlemen who have signed to the Transactions of said Day, *March 31st*, as in the Appendix to your Lordship's Letter, *Cork* printed, page 22, either of Forgetfulness, or very unfair Partiality, when they sign, as is there alleged, that the Pamphlet intituled, *a Letter from a Clergyman of the Diocese of Cork, to his Friend in Dublin, relating the Conduct of the Bishop of Cork, in the Degradation of Mr. Dallas*, is an exact and fair Narration of what passed at that Time.

Another remarkable Transaction which happened in the Visitation, and is intirely omitted by your Lordship in the aforesaid Letter, and of great Consequence in this Cause, which is, that when the Clergymen often mentioned, gave their Opinions of the Punishment proper for my Offence, and the Revd. Mr. Dean *Mead* seemed to speak doubtfully, he was called upon to speak plainly, and declare expressly, whether he thought Mr. *Dallas* deserved Degradation

tion for the Fact charged, or for refusing the Submission and Form of Confession, then required by the Bishop, it has been plainly and truly declared, both by the Dean who spoke it, and by the other Revd. Gentlemen engaged in the Conference with him, that he plainly and expressly spoke out: *No, I think he ought not to be degraded.*

I believe your Lordship must recollect that it really was so, and I am sure, we have often observed since, that there was not a Man there, who either contradicted the two Deans and the Archdeacon, or gave his Opinion in that Visitation, that either the Offence charged, or Refusal of the Form of Confession required, deserved Degradation.

I must therefore call on these Gentlemen who have signed to the Truth of the Narrative, in the Letter of *Nov. 20th*, and particularly to the Transactions in Visitation, to reflect whether they have not thro' Forgetfulness, Inadvertency, or some other Cause, subscribed to the Truth of a Narration so deficient in one of the most material Transactions of that Day, and of the highest Consequence and Importance in this Dispute, and I cannot but expect, that they will either in Regard to Truth and Justice, and their own Characters and Veracity retract, or upon more mature Deliberation and Recollection, qualify and explain their Subscriptions, and for the Satisfaction of the Publick, answer with Candor and Truth to the following Queries.

1. Whether one required to give their Evidence, or Testimony in a Matter which tends to the Ruin, or clearing the Innocence of their Neighbour, ought not to tell the Truth, and the whole Truth, fairly and impartially, and not by their Silence or Misrepresentations favour one Party, and hurt another.

2. Did any Clergyman in the Visitation of *April* last, declare it his Opinion, that Mr. *Dallas* deserved Degradation for what was charged against him, or for refusing the Submission required? 3. Whe-

3. Whether any Clergyman then and there contradicted the Opinion of the two Deans and Archdeacon declaring against the Degradation ?

4. Whether any Facts in the Narrative of a Letter, to a noble Lord published in *Dublin* and *Cork*, immediately after the Transactions, are false, or were questioned by the general Opinion of People present, and while these Facts were recent ?

5. Can the Narrative signed by 22, and that signed by 13, omitting the most material Points in favour of Mr. *Dallas*, and well remembered by all present be deemed and judged exact and fair by their signing it to be so ?

6. Ought a severe Sentence on a Clergyman for what they themselves have often done, be unfairly justified by such signing to favour one, and condemn the other Party ?

7. Whether a partial Attestation to only Part of a Narrative or Letter calculated to support such a Sentence, is not justifying that severe Treatment, and suppose it their own Case, would they not complain as much as Mr. *Dallas* has done ?

8. Whether many of the Certifiers have not often and in divers Companies declared, most of them their Dislike, and several of them their Abhorrence of the Treatment of Mr. *Dallas*, and that both of the Proceedings against him, as also of the forcing him to the Confession or Guilt offered to him in the Visitation ?

9. Whether the Submission given to the Lord Bishop of *Cork*, in his Court, and that presented by him in the Visitation, was not sufficient from a Clergyman, to a Bishop, for the Offence charged ?

10. Did Mr. *Dallas* behave disrespectfully, or with any contempt of the Bishop, or of any Clergyman who spoke to him in the Visitation ?

11. Was not the Solicitation and Temptation of Mr. *Dallas*, to make himself infamous, or to be ruined, as he was threatened in their Presence, very great ?

great? And did not his Situation call for the Compassion and Concern of every Clergyman of common Humanity and Tendernefs present?

12. Are Persons in their own Cause, and all their near Relations and Alliances to be deemed unexceptionable Witnesses and unbiaffed Certifiers in this Cause, without taking their Oaths?

13. Whether the Persons who signed the Sentence of Degradation with the Bishop of *Cork*, do not attest to their own Vindication, and to defend their Probity and Conduct?

14. Whether it must not be granted, that these Men attest the Conversation between the Bishop of *Cork*, and the Vicar General, to justify their own Deed, in joining with the Bishop to exclude Mr. *Dallas* from all possible legal Defence?

Lastly, If these Queries, and those proposed to them, who have signed in my second Letter to your Lordship are not answered, whether they must not be taken for granted, and that their Truth cannot be denied or evaded?

My Lord, Did I not fear to be too tedious, and hate to give too much Offence, and were it not too harsh to mention so many Things not true in a Letter acknowledged by your Lordship, I might point out numerous Passages therein, which appear to me very unfair, and intended merely to hurt me in this Cause, as well as inconsistent with the Facts and Transactions which then passed, not only to the best of my Recollection, but of most People present in Court and Visitation.

Your Lordship's affirming that you told the Clergy in Visitation, that a Bishop had a Power to dispense with the Canons of the Church, is what no Man I have since conversed with, can recollect to have been mentioned by you that Day, and we all think this so remarkable a Point, that it could not possibly have escaped our Observation and particular Notice.

Your

Your Lordship's telling us then, that a Man had been hanged for the Breach of a Canon, so that Degradation was but a mild Punishment, and which was assented to, by some very near you, is well remember'd by most who were at the Visitation, and yet is omitted in your exact, fair and attested Narrative.

Your Lordship's affirming in your Letter, that the Form of Submission offered by me in Visitation, might do for Adultery, but not for Disobedience to the Bishop's Rule, is a very strange Assertion. That this Form of mine, had no Acknowledgment in it of the episcopal Authority, or Concern for calling your Lordship's Jurisdiction over me in Question, must also amaze any one who reads it, and sees how ample the Declaration is there. To aggravate every Circumstance of Mr. *Dallas's* Charge, your Lordship asserts, that it was done on a *good Friday*, whereas it was on *Wednesday, April. 6th, 1748*. And any one who consults the Almanack of that Year, will find that *Good Friday* did not happen on *Wednesday*, in the Year 1748.

I cannot but observe likewise, that though your Lordship all along in the Letter solemnly protests, that you did not resent any personal Offence, against your particular Authority in this Matter, or ever inclined to punish me for any contempt to your Jurisdiction, yet at last, you openly declare, that the whole of my Crime and Cause of the Punishment, was to be imputed to this alone, as in the 24th page of your Letter, *Dublin* printed, your Lordship says expressly, That when a Clergyman in Visitation said, " He should be cautious, how by any Thing he said, he should seem to allow, that Degradation was the legal Punishment for his Crime, your Lordship says, that you replied, That no Clergyman could ever be affected by it, except he acted in every Circumstance as Mr. *Dallas* had, *i. e.* knowingly, wilfully, after due warning of the Crime

" and

“ and Danger, acting against the Bishop’s Injunction.”

So that all the Rules about officiating in your Lordship’s Diocese were only calculated against me, the Canon and all the Interests proposed by your Lordship in this Suit, were all a Sham and Pretence to ruin Mr. *Dallas*, and though as you say, they might be dispensed with by your Lordship in all others, they should fall on him.

I was introduced to your Lordship by a Letter from the Bishop of *Cloyne*, and knew that you had a Letter in my Favour, at the same Time from another Lord, I asked your Lordship’s Leave to preach then for Lord *Strangford*, in the Cathedral, and got it, I waited on your Lordship, and dined publickly and privately with you, and when I had the Honour to see you could observe no particular Dislike.

Upon the Message by Mr. *Broome*, I remonstrated and waited on your Lordship to know the Reason, and had your Lordship been so good as to let me know your Prejudice against me, it is highly probable I might have removed it, I continued silent in your Diocese for two Years, and thought your Lordship meant me no harm, till it broke out on my marrying a Couple in *St. Paul’s Church*, and this fatal Controversy soon after.

And pray, my Lord, without extenuating this Offence, say, it was the Breach of a Canon, and a Trespass against your Lordship’s Rule? Would nothing but the Ruin of me and Family satisfy you?

Was it not possible I might not recollect Canon 52, or think it obsolete, that Rules prescribed to your Clergy, were not directed to me, that I might marry a Couple after the manner I had seen others married, and think it no harm, because common, without great Sin, Guilt or Crime, did I not from the Beginning assure your Lordship, it was not done in Contempt, and that I would give your Lordship any

any Submission reasonable to prevent the Trouble of a Prosecution? How then was I an obstinate, incorrigible and egregious Offender, and an Insulter of all Authority, Laws and Order?

Suppose I had done it for a Fee, must not your Lordship's Heart smite you on this Score, to think you might have been the unhappy Cause of it, by not hearing my humble Remonstrance against an Inhibition, and deprecating that I might not be led into Temptation, thro' Poverty to do any Thing irregular.

Was this a just Cause, to pursue a Man to Ruin and Infamy, with much Trouble and Expence for these two Years, in Courts Spiritual and Temporal. To try first, to shew that he was but justly and properly dealt with, and that all the Prosecution he met with, was the Effect of his own Stubborness and Obstinacy. And when the contrary to this appeared to be Truth, why should the episcopal Authority, Canons and Law be stretched to a high Pitch, to undo me.—As if the Peace and Safety of the Church could not be procured, nor the Honour of Bishops be secured, except I was made an Example and Sacrifice.—If all this will not do, I must next be misrepresented by anonymous Pamphlets, as so bad a Man, that no Severity can be too great for me, as if I had no Right to be treated with common Civility, Humanity, or Justice. And without fair Hearing, Trial or Defence, be condemned again in the Opinion of the World.—Your Lordship must surely reflect some Time on all this, and wish you had not given such hard, unprecedented and undeserved Treatment to

MY LORD,

Your Lordship's most faithful,

Humble Servant,

MARMADUKE DALLAS.