

THE MARQUIS OF ANGLESEY ON IRISH POLITICS.

The following remarkable letter from Lord Anglesey is from a new publication, the *Memoirs of Lord Concurry* :—

" LORD ANGLESEY TO LORD CONCURRY.

ROMA, Jan. 28, 1835.

" My dear Concurry— I have received your letter of the 14th. I write upon large paper, for I feel as if I had a good deal to say to you, but there is, in truth, too much to say and I do not know how to begin, and to go on. I do not quite see into the state of affairs, but it appears to me that, take what view you will of them, they are frightful. Can the Peel and Wellington Government stand? I am sure it ought not; and if there be common honesty and fair dealing in it, it will not. But can any one count upon honesty and fair dealing in these days? I think not. I strongly suspect what are called the modern Whigs. I have no faith in them. I believe that in general they are frightened, and only show Liberalism as long as the tide runs that way, and as it turns (if turn it do) they will float back with it. Neither have I any faith in the ultra Tories. I suspect that a great part of them, with a view to office, or, at all events, to retaining in office men whom upon the whole they like better, and believe themselves to be safer in the hands of, than the honest Liberals; that with a view of preserving in power, I say, the present leaders, they will sacrifice all their principles and eat all their words, and vote through thick and thin for Reform—aye, even for church reform. Here, then, if I be right, will be a tolerable equipage of baseness, and thus Peel and Wellington will continue to hold the reins, and, with a bad grace, give all the reforms that were in contemplation with the last Government, and which, if my voice had been attended to, would, as far as the Irish church is concerned, have been set smooth three years ago. But instead of attending to me they took the advice of Stanley, and brought forth that veritable bill of his for the recovery of tithes, which I at once pronounced would be a total, and also a very expensive, failure, and would cause much clerical blood to flow—and so it happened, and the Protestant clergy have been bleeding and starving ever since. But why do I allow myself to write on such subjects? I am sure I have no inducement to take any part whatever in public affairs. You with your usual kindness and partiality, express a wish that I should, in the event of a change, again return to Ireland, or else go to the Horse Guards. But of what use could I be in either situation? It has been my fate to be unkindly and ungenerously treated both by friends and foes, and I do not see why I should again allow myself to be made unhappy by either.

The truth is, I have not the capacity for acting with men who have recourse to trick and duplicity. I have independent thoughts; and if I go, I must go my own way. I could not consent to allow Ireland to be governed in Downing-street, and therefore I did not suit my employer and employers generally. Mine has been a curious fate. I have been recalled from Ireland for vehemently pressing measures which were obstinately resisted whilst I was in power, but which were adopted as soon as my back was turned. I forced Catholic Emancipation upon Wellington and Peel: and I was recalled; and recalled, too, with marked insult; but they immediately carried the measure. Under another Government I again tried my hand. I urged the necessity of taking the whole of the ecclesiastical fund into the hands of the state. By it the country would have been enriched; the clergy would have been amply paid; there would have been no collision between tythe-payer and tythe-receiver. All would have received their just dues—the Catholic clergy might have been paid, and there would have been a surplus for the benefit of the state. But even that would not have been alienated from the church. The surplus would simply have been held in trust for it; and if hereafter the Protestant faith had spread, and more help for its souls had been required, there would have been the fund whence to draw the required aid. Well, my colleagues did not dare venture upon the measure, and so I was recalled, because Stanley was opposed to it. Yet they still attempted by driblets to do something! This something pleased nobody, and was rejected by the Lords. Then came another set of men. These, during the recess, did rake up their minds to something very extensive; but in that time they are ousted; and now Peel and Wellington, if I am not greatly mistaken, will bring forward as sweeping a scheme as that proposed by me (with the able assistance of

my worthy assistants, who in fact had the whole merit of it, and particularly Blake), with this only difference, that whereas I would, for a time at least, have given all the surplus from the bishops' lands, &c., for the benefit of the state, Wellington and Peel will insist upon its being used for ecclesiastical purposes. As for the army, what could I do with it? I should find myself at the head of a complete party (I fear) ultra Tory force. I should find difficulty in every direction, the King playing the whole game of Toryism, and a set of people at the Horse Guards just such as I found all the working men at the Castle of Dublin. If I could do good in either situation, I should not mind the burden of it, and might reconcile myself to the relinquishment of all my home and family enjoyments, but when I know that I can do no good, it would be madness to attempt anything. Nor do I believe that any party would have me. They have had ample proof that I will not submit to be a mere cypher, and therefore I am not their man. What a shameful long letter! Adieu. Most sincerely yours,

ANGLESEY.

THE SAFER SIDE.

What doth it profit a man, if he gain the whole world, and lose his own soul?

MATT. XVI. 26.

Whenever any question arises among men respecting the recovery or preservation of health, the obtaining of some preferment, or the securing of some valuable profit; every means which is thought most conducive to the attainment of those ends, or, in other words, the safer side is unhesitatingly adopted, and invariably pursued. No lawyer is so careless as to set aside convincing and conclusive arguments, in order to make use of weak reasoning in support of his cause; no physician would prefer giving to his patients doubtful rather than certain remedies; no traveller would be so imprudent as to select a perilous, in preference to a beaten road, in order to reach the end of his journey; in a word, no man can be so unreasonable, as deliberately to exchange a sure and pleasing for a perplexing and critical situation. Natural reason itself suggests to every one the selection of the safer side, and if any were seen to follow a different course, particularly with regard to momentous points, they would be justly looked upon as having lost their senses.

If such is the case in the transient things of this world, in the pursuit of preferments, honours and wealth: how much more ought it to be so in an affair of infinitely greater importance, the affair of religion, with which our eternal destiny is so intimately connected.

Since "without faith it is impossible to please God" (Heb. xi. 6), and since, on the other hand, there is but "one Lord and one baptism" (Eph. iv. 5), it should be the greatest care of every man, to obtain and secure to himself the possession of that precious gift which Christ has left us to be the sure anchor of our hopes for eternity.

We do not intend to write a controversy, nor to present our reader with the manifold evidence which show the Catholic faith to be the only true and necessary one: this would require a whole volume, instead of a single essay and the task has been ably performed in a multitude of excellent works already written on this subject. Our present object is merely to show from some very plain facts and reflections, that to live and to die a Catholic is an infinitely safer, or rather the only safe side, both for the enjoyment of true interior peace in this life, and for the attainment of eternal salvation in the next.

Without, then, any elaborate discussion to establish the claims of the Roman Church, and to defeat those of Protestant communities, all must confess that every probability, at the very first glance, is in favour of the former. Since, by admitting the Nicene Creed, all make a profession to believe in *One, Holy, Catholic, and Apostolic Church*, it requires but little sagacity to recognize the true Church of Christ in that society which possesses all these characteristics, and to discover, in those communities where the same qualifications are not to be found, nothing more than withered branches, incapable of communicating to their respective members a life which they have not themselves.

This being presupposed, does not a mere glance at the various Protestant communities, show them to be devoid not only of one or two, but even of all the characters of divine truth just mentioned?—1<sup>o</sup>. *Of unity* both in faith and government as is manifest from the multitude of parties to which they are divided and subdivided, even within the precincts of each society. This is unavoidable,

centre of unity, they unanimously admit as the ground-work of their existence the right of private interpretation, which is the very best principle that can be found in innumerable and endless divisions. 2<sup>o</sup>. They are equally devoid of holiness, that is to say, of true, Christian and supernatural sanctity. We see indeed, and gladly acknowledge, in many of our dissenting brethren, social and moral virtues, and such qualities as may be found in every age and country, in false religious themselves, in the Gentiles of old, such as Aristides, Epaminondas, Antoninus Pius, and others; but when, where and how, they apply to the practice of mortification, humility, self-denial, disengagement from earthly things, and other like virtues, constantly recommended by Christ and his Apostles, we are totally unable to discover. 3<sup>o</sup>. They are not less deficient in *Catholicity*, or universal diffusion; in fact, Protestants, as a religious community, are generally confined, to North America and to the northern portion of Europe. and, notwithstanding the exertions and vast expenses of their Bible societies, hardly possess any respectable establishment in other parts of the world; complete failure being the usual appendage of all their efforts for that purpose. 4<sup>o</sup>. Still more striking is their want of *Apostolicity*, or Apostolic origin. Christianity was founded upwards of eighteen hundred years ago; the Protestant communities can scarcely boast more than three hundred years of existence: unable as they are to change the ages past and give to the authors of their reformation predecessors who never existed; separated from the Apostles by a lapse of fifteen centuries; and finding it absolutely impossible to show a *visible and continual succession* of ministry and doctrine, how can they lay the least claim to that sacred origin?

But if we turn our eyes towards the Roman Church, shall we not easily perceive in her, 1<sup>o</sup>. a *perfect unity* of faith and government, everywhere the same articles of belief admitted and the same visible head acknowledged by her children; every where the same sacred hierarchy exercising the same ecclesiastical functions; every where the same sacrifice, the same sacraments, and the same practices of religion? 2<sup>o</sup>. *her Catholicity*, or diffusion throughout all parts of the known world; since she has in most of them flourishing missions and congregations, besides many extensive countries and states exclusively Catholic; and reckons a far greater number of followers than, not only each of the Protestant societies, but even than all of them put together. (See Protestant geographers themselves, Humboldt, Worcester, etc.) 3<sup>o</sup>. *her sanctity*, which shines forth in that multitude and uninterrupted succession of eminent saints, whose lives adorn almost all the pages of ecclesiastical history, and several of whom, like St. Francis Xavier, St. Vincent of Paul, etc., have elicited the praise and admiration of our very adversaries; in that variety of pious, fervent and charitable institutions, destined to set before all the world the examples of their purest virtues, to appease the anger of God provoked by our sins, and to relieve the different wants of humanity; in that ardent and heavenly zeal of numberless missionaries, who, far from being actuated by interested motives, the necessity of supporting wives and children, or the desire of obtaining a large salary, give up on the contrary all human views and natural affections, all prospects of honor, all the comforts of life, and go forward with unabated constancy where there is, the most to suffer for the glory of God and the salvation of souls. 4<sup>o</sup>. *her Apostolicity*, both in doctrine, easily known from the constant opposition which the Roman Church presented at every period of her existence, to novelties in doctrine; and in ministry, evidently marked by that unbroken chain of doctors and pastors established from the beginning to teach and to govern the Church, and particularly by that wonderful series of supreme pastors in the See of Rome, from St. Peter, who was the first of them (John xxi. 17), and the invincible rock upon which the Christian society was founded to last for ever (Math. xvi. 18), down to the present Pope Pius IX.

Are not all these plain and notorious facts, which every one may easily ascertain? and, to say the least, do they not offer, without the interference of further argument, the strongest probability in favour of the Roman Church? Is not that Church, therefore, to be held by every prudent and reflecting man as the only spouse of Christ, the only true mother of the children of God, and the only society, prefigured by the ark of Noah, to which all should fly that do not wish to perish in that deluge of errors, perplexing doubts and contradictions which are found every

ASSOCIATION

For the Propagation of the Faith.

Established in Halifax 23d January, 1842.

This pious and truly charitable Institution of the Propagation of the Faith was founded at Lyons, in the year 1822. It is now established throughout France, Belgium, Germany, Italy, Switzerland, Portugal, Ireland, England &c. Its object is to assist, by Prayers and Alms, the Catholic Missionaries who are engaged in preaching the Gospel in distant and especially idolatrous Nations.

To become a MEMBER of this Institution, two conditions only are requisite, viz:—

- 1st.—To subscribe the small sum of one Half-penny per week.
- 2nd.—To recite every day a *Pater* and *Ave* for the Propagation of the Faith—or it is sufficient to offer, with this intention, the *Pater* and *Eve* of our daily Morning or Evening Prayers, adding each time, "*St. Francis Xavier, pray for us.*"

The following Indulgences are granted to the Members of the Association throughout the world, who are in communication with the parent institution in France, viz:—

- 1st.—A Plenary Indulgence on the 3d May, the Feast of the Finding of the Holy Cross, on the 3d Dec., the Feast of St. Francis Xavier, the Patron of the Institution; and once a month, on any day, at the choice of each Subscriber, provided he say, every day within the month, the appointed prayer.

To gain the Indulgence he must be sorry for his sins, go to confession, receive the Holy Communion, and visit devoutly the Parish Church or Chapel, and there offer up his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity subscribers are dispensed from the visit to the Parish Church, provided they fulfil to the best of their power, and with the advice of their Confessor, the other necessary conditions.

- 2nd.—An Indulgence of an hundred days, each time that the prescribed prayer will, with at least a contrite heart, be repeated, or a donation made to the Missions, or any other pious or charitable works performed.

All these Indulgences, whether plenary or partial, are applicable to the souls in purgatory.

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Meetings of the Halifax Association are held in the Cathedral Vestry four times a year, under the presidency of the Bishop.

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Young Ladies' Academy.

Under the direction of the Ladies of the *Sacre Cœur*.

Brookside, Halifax, Nova Scotia.

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The formation of the hearts of the Young Ladies to virtue, and the culture of their minds by the study of those subjects which are intended to constitute a superior education, being the great object which the Ladies of the *Sacre Cœur* have in view, no pains will be spared to attain the desired end.

The system pursued is strictly parental, and the mild influence of virtue is the guiding principle which enforces their regulations.—The terms, which are moderate, may be known on application to Madame PEAROCK, Superioress, either personally or by letter.

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