## OBSERVATIONS

ON LORD ALVANLEY'S PAMPHLET ON THE STATE OF IBELAND, AND PROPOSED MEASURES FOR RESTORING TRANQUILLITY TO THAT COUNTRY.

I feel persuaded that many of my Roman Catholic fellow-subjects, wearied with the ever-recurring agitations with which we have hitherto been afflicted, are anxious for a state of repose wherein alone the resources of our country can be developed, and her prosperity and peace promoted. They have hailed, no doubt, as I have, the accession of men to place and power, who are likely to exercise the authority with which they are entrusted, with justice and decision, to repress lawless violence, to discountenance turbulent agitation, and thus make way for the introduction of such salutary make way tend to advance on

nor is it necessary for my purpose, to enlarge upon this; and, following his lordship's example, I shall not more particularly allude to it, "being cautious of giving offence." There is no doubt but that the peace and tranquillity of the country are, in a great measure, in the hands of the Roman Catholic priests; but Lord Alvanley is far from assigning the true sees on the country are.

assigning the true reason why their power has been enlisted, rather on the side of discord than of harmony.

The irresponsible power of the priest cannot be too strongly deprecated. I agree with Lord Alvanley in thinking that "it paralyses the action of the laws which were included." were intended for the benefit of all, and is incompatible with the well-being of the country to which he belongs." It is placed beyond the reach of civil law, and beyond the control of civil authority. What law, or what authority, can reach or control the secret tribunal of the confessional? All the control that the state can legitimately and safely employ, will be to prevent its exercise under such circum stances, as will lead to its being seriously detrimental to her interests. More than this the state cannot, more than this the state cannot, more than this she could not, attempt. For the outward conduct of the priest, so far as that bears upon the peace or laws of the land, he is as responsible as any other subject, and as amenable to justice; as to his religious principles, God forbit the. God forbid that ever, in our country, any measure should be introduced, any restrictions imposed, which might, in the least degree, tyrannically restrain the free exercise of thought.

Lord Alvanley states, page five of his pamphlet, that he

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"cannot believe that the scenes which have lately taken place in Ireland have been sanctioned by the higher classes of the Irish clergy, or (if they had authority) that they would have abelieved to the property to prevent the of the Irish clergy, or (if they had authority) that they would have abstained from interfering to prevent the great scandal that has been occasioned by them to the Roman Catholic ministry." He is much mistaken if he thinks that the Romish priest is not in complete subjection to his bishop, who has the strongest coactive authority to enforce obedience, not only in the exercise of his spiritual functions, but in his daily conversation. His authority, instead of being too little, is only too great, and such as is inconsistent with the enjoyment of the liberties of a British subject. No state relation into which we could be brought with the court of Rome could give greater force to this authority than is already given; and, instead of such a relation making the exercise of it safer for our liberties or our peace, it will only tend the more to endanger both. The most stringent laws of the papacy, for the guidance and the government of the priesthood, for the guidance and the government of the priesthood, are in full force at this present moment in Ireland; and if they have not been put in execution to regulate the acts of the priesthood, it must have been more from want eir means it was prosecuted and sustained—(Vide Dr. oyle's Letters). In every society that has been formed for keeping up incessant agitation—whether under the name of Precursors, or Repealers, or others—we find nder them, many of the priests active agents in procuring funds for their objects, and encouraging through the Country that political agitation which has been so great a

The rise and progress of our civil liberties are so inti-mately interwoven with the ecclesiastical affairs of the ntry, that it is more desirable that our legislators, and such as are in places of trust and authority, should devote more of their attention and study to the history of the Church. I am aware of the ignorance that exists in the minds of many on this subject, and which I think Lord Alvaniey's pamphlet is calculated to confirm; I shall therefore follow his lordship in his sketch of ecclesiastical matters. It is too generally believed, that from the introduction of Christianity up to the time of the Reformation, the religion of Ireland was that of Rome; that ecclesiastical property of every kind belonged to the clergy of Rome; and that at that time it was violently wrested from them and transferred to the clergy of another Church. There cannot be greater errors than these. They might be harmless, were they not made the foundation of supposed grievances, and employed as a topic of inflammatory addresses, stimulating the propulse to a source of inequire the propulse of a source of inequire.

stimulating the populace to a sense of imaginary wrongs.

When the Roman Catholic missionaries first visited reland, they found that the Christian religion in its purity had been professed and practised for centuries. Trish Christians were under no obligation, they owed no allegiance, to Rome; they extended the right hand of fellowship to the missionaries, but they neither recognised nor submitted to the authority or jurisdiction of the Bishop of Rome, † We find them in the seventh century withstanding, in conjunction with the British bishops, the emissaries from Rome, and defending the tenets and rites they had always professed. † The grounds of this opposite they had always professed. † The grounds of this opposition and the tenets they defended, both prove their religion to have been brought to them not by means of the Western, but by the Eastern Church. Up to the brotch twelfth century they elected and consecrated their own bishops, and these exercised their jurisdiction in their ective dioceses without any reference whatever being had to Rome. The same century that introduced into Ireland the royal authority of England, established the Jurisdiction of the Pope. Before this tithes were paid to the alexant and the royal authority of England. to the clergy, and ecclesiastics were richly endowed with lands. The Church of Rome soon seized upon these Possessions, and during nearly three centuries of Popish usion, her efforts were directed to transfer Church property from the hands of the secular into those of the fular clergy, until the former was reduced to the lowest important one, inasmuch as it affords an instructive commentary upon the general policy of the Church of Rome, and manifests the natural tendency of her principles, which the monasteries which the monasteries which sprang from the west, and those which sprang from the east, were strikingly different; the members of latter were eminently superior to those of the former. der the influence of Rome, the land, which was pre-ously the seat of the learned, whereunto men resorted m many other kingdoms of Europe, and from whence ued men to instruct and enlighten others, became a ren waste, swarming with idle monks and friars, whilst it groaned to be rescued from such an unworthy and oppressive burden.

Vide Commission to Palladius. † Vide Baronius, Anno 566.
Bede's Eccl. Hist. b. 3d, c. 25.
Letter of Anselm, Archbishop of Canterbury, in Usher's Segl.,
96. See also Letters of Columbanus (O'Connor).
Dr. Lynch's Letter to Gerald Barry, page 186. Jocelyn's Life of
Patrick.

By ancient title, by civil and canonical law, the Church of Ireland had a right to assert her independence, and to regain her possessions, of which she had been deprived; nay, further, she had a right, and was bound by her alle

for the introduction of such salutary measures as will tend to advance our commerce and our agriculture. No one will be more grieved than I shall if these expectations are disappointed. There is no concession, short of compromise of principle, that I am not ready to make, even to the prejudices of my Roman Catholic fellow-sabjects, if thereby harmony and peace could be established amongst us. I am decidedly opposed to the measures proposed by Lord Alvanley for restoring tranquillity to Irdand, not because I am averse to the principle of concession, but because I am averse to the beta to the deciriple of the true to the deciriple of th Ireland, both de jure and de facto, and that the Roman Catholics are justly considered in the same light as other Dissenters, with this exception, that with the former our differences are on the most essential points of doctrine, whilst with many of the latter we are united on the great principles of truth, and only differ as to forms, and Church

It would have been too much to expect that the Church of Rome should calmly contemplate her jurisdiction and authority disregarded and rejected, so we find her putting in practice her usual plans for bringing back "the refractory Irish." † The following facts I take from the History of the Church of Ireland, by the Bishop of Down and

of the Church of Ireland, by the Bishop of Down and Connor, chap. v. sec. ii. page 285.

In 1567 the titular archbishop of Cashel wounded the true archbishop with a dagger, because he refused to surrender his province to him, and fled to Spain. In 1568 the titular bishops of Cashel and Emly were sent by the rebels as delegates to the Pope and King of Spain, to implore aid against Elizabeth in favour of their religion. In 1590 the titular primate of Armagh joined with a proclaimed traitor in acts of rebellion. In 1599 the titular archbishop of Dublin came to another traitor and rebel, brought Papal indulgences for all that would take arms against the English—a phænix plume to O'Neal, and twenty-two thousand pieces of gold for distribution from the King of Spain. In the mean time Pope Pius V. fulminated the bull of excommunication against the Queen, and, as is remarked by a Roman Catholic historian, "deservedly deprived her of her kingdom." It consequently followed that the authority of the Queen, and the jurisdiction and the religion of the Church, were both attacked, and the overthrow of both pursued with the attacked, and the rengton of the Canter, were both attacked, and the overthrow of both pursued with the most bigotted avidity. It is not to be wondered at that such conduct in this and the following reigns called forth from the British Government many penal enactments, which have now been happily repealed, and which I sincerely trust may for ever remain blotted out from the

That the Roman Catholic relief bill has disappointed the expectations of many of its promoters, and fully realised expectations of many of its promoters, and fully realised the fears and predictions of its opponents, is now a matter of experience; in the eyes of Lord Alvanley, the two great grievances which press heavily upon Roman Catholics, and which have (as I read in p. 14 of his pamphlet) prevented that measure from producing the intended and desired effect, are the imposition and practice of the ecclesiastical courts, and the obligations on Roman Catholics to pay tithes and church-rates to the Protestant Church. The grievance griging from the ecclesiastical courts. Lord The grievance arising from the ecclesiastical courts, Lord Alvanley himself admits, in page 16, has been removed, so that I am relieved from the necessity of dwelling upon it. The grievance of tithe, and Lord Alvanley's remedy, demonstrated the control of the c

the successors of the Independents, who intruded them-selves into the livings of the Church of England, during the period of the commonwealth, claim them now as theirs, as that the Romish Church, because she had violently seized on the property of the Irish Church for three centuries, should now lay claim to it, when the latter has been enabled by the state to vindicate her rights. "Nullum tempus contra ecclesiam," is a maxim of the law founded in wisdom, and a century's possession does not, any more than a year's, make invalid an ancient law or title.

As a mere pecuniary burden, especially as the law at present exists, tithe cannot press at all upon the Roman Catholic farmers; it is really, as it always has been, a portion of that which otherwise would be available to the landlord. The landlords are the bona fide tithe-payers, landlord. The landlords are the bona fide tithe-payers, and if tithe were done away in reality, as well as in name, they would alone be the gainers. The total amount of tithe payable to the clergy of the Irish Church amounts, in round numbers, to about 300,000l.; of this the landlords, in fee, that are Roman Catholics, pay only about 14,000l., so little grounds have they for asserting that the Established Church is supported in whole, or even chiefly, by the Roman Catholics. Indeed, under the existing state of the law, the tithe is already scarcely noticed by the majority of tenants. In a short time, if left to themselves, the name of it will be almost forgotten, and unless some strange revolution takes place there cannot be any successful agitation in regard of it. Some such measure as that which Lord Alvanley recommends is the most likely means of producing such an unfortunate result.

"The first step that must be taken," says Lord Alvanley, in page 25, to "obviate the evils arising from the exercise of the temporal and spiritual power of the priests," and to "lead to a peaceful and honourable arrangement of the differences which have so long agitated and divided the two countries," is "a measure for the payment of the Irish Roman Catholic priests." By this measure his lordnoved, in consequence of the Roman Catholics being relieved from the burden of paying their own priests, and these also will be deprived of that power which, as "creditors over debtors, they wield with such pernicious effect." I am convinced that the proposed measure will

effect none of the purposes Lord Alvanley has in view. The payment of tithe is, according to Roman Catholic principles, a religious duty enjoined upon Roman Catholics by the Council of Trent, and by the popular catechisms in which the people are instructed, with this addition, that the payment be made to the "lawful passors."—
[Vide Christian Doctrine.] The grievance of tithe is not e pecuniary amount, nor that in addition they have to pay their own pastors; but the fact, that they are obliged pay tithes at all to the ministers of an heretical sect. Whatever equivalent may be given to the Romish priest-hood, still, so long as the tithe itself is withheld from them, the Church of Rome will be dissatisfied with its

Lord Alvanley can be little aware of the state of Ireland when he speaks of a "debtor and creditor" account be-tween the priest and his flock. There may be, and I doubt not there are, occasionally, amiable men in the priesthood, lenient and considerate towards the poorer members of their flock, whose destitution may touch their feelings; but, in general, whatever else may remain unpaid, the annual dues and the occasional fees must be paid on the spot. A creditor who has the power of casthim to his debtor into prison, may use it as a means to force him to his terms; but a Roman Catholic priest has not this power, nor does he require to use the authority which the relation as creditor might give him over his flock. His is a spiritual power, which requires no legal enforcement.

Vide History of the Church of Ireland, by the Bishop of Down

vision can be made for dispensaions, and indulgences, and reserved cases. Cannot these be indefinitely multiplied, and with them corresponding pecuniary burdens? In Roman Catholic countries, where the Romish Church s established, this is the case, and the exactions conse-

quent thereon enormous and oppiessive.

Monasticism is the perfection of the system of Romanism.

It is the heart towards which the whole circulation tends, and from which it flows again to give life and energy to its extremities. The monastic orders have been justly called the "standing army of the Pope;" they are regarded with peculiar favour by him, and have received from him peculiar encouragement. Ready access to the highest offices in the church is given to such of the monks that the property of the popular of the popular that are the popular than as distinguish themselves by taleat and zeal. The Pope gladly establishes monasteries, and increases them wherever and whenever he has power so to do. Since the year 1814, under his patronage, they have rapidly increased in Ireland. The monks have been always regarded by the Roman Catholic population with the most superstitious reverence, and the administration of the offices of the church in their hands esteemed pecunarly sacred and beneficial. Already a considerable traffic is carried on by the brethren, in holy candles, and beads, and relics, and gospels, and the only restraint to a greater extent of this traffic arises from the jealouses and fears of the secular priests, lest their own emoluments might thereby be in anywise diminished. Remove his check by paying the secular priest; the brothers will acrease their traffic, and the choristers will extend the sphre of their services, and the burden of dues and fees will be ten, nay a hun-dred-fold increased. This must necesarily follow from

Lord Alvanley's "first step."

Perhaps the monks are to be paid oo. Then search out the fairest, most fertile, most extesive tracts of land in this country, banish the owners, cofiscate their property, and lay the title-deeds as an officing upon the motor of the country of Rome. nastic altars, and perhaps for a time th Church of Rome may say, "enough." This may apper extravagant; it is nothing more than what we mist justly expect. Walter Ennis, the organ for the time othe Romish hierarchy in Ireland, thus speaks in his "Srvey of the Arti-cles of the Late Rejected Peace of 164" page 91:—"In our declaration, printed in 1641, we celared it to be a means to reduce Ireland to peace and aietness, that the bishoprics, deaneries, and other spiritua promotions of the kingdom, and all friaries and nunneries, hould be restored to the Roman Catholic owners, and thathe impropriation of tithes may be restored, and the sites ambits, and precinets of religious houses of monks my be restored to them; but as to the residue of their temoral possessions, it is not desired to be taken from the prsent proprietors, but to be left with them, until God shalincline their own hearts." The same spirit and the same principles that dictated the above, I believe, animate & the present time the majority of the Roman Catholic hiearchy in Ireland. It may be said restrictions might be paced upon the increase and functions of the monks, or tle establishment of monasteries might be altogether prohibited. Attempt either of these, and then farewell to the dream of tranquil-

lising Ireland by paying the secular piests.

I have taken my stand upon low grounds and have not alluded to the great principle involved in his question.

I have only dealt with its justice and practicability, and I am confident that many even of the reflecting members of the Roman Catholic persuasion will acknowedge that the measures proposed by Lord Alvanley, whils they remove no grievance, would entail others which rould be first and most severely felt by themselves.

If the obligation to pay tithes to the Iris Church be the great grievance under which the Roman atholics are weighed down (which I deny), and if this be the only obstacle which stands in the way of restorin; peace and tranquillity to Ireland, as Lord Alvanley iners, 4 much cheaper and more effectual means of accomplishing its removal can be devised than the payment of theriests, recommended by his lordship. There are in Irand, I believe, about 4,000 priests, who, on a moderate ilculation, for confessions, marriages, burials, extreme urtion, masses, month's minds, churchings of women, pests' coin, &c., receive about 600,000/., thus affording to ech a salary of about 150% per annum. In this sum salari of bishops are not included. Take it, however, at 60,000%, and large as it is, who is there that would not b willing to sacrifice it, provided there were no surrender f principle involved therein, if by doing so peace and harrony would be secured to Ireland? A much less sum, hwever, will

tithes; and according as the land is purchasedet the proceeds be applied to the use of the clergy, in eu of their tithes; the expense will then come gradually off the state, without suddenly depreciating the value of roney or increasing that of land; tithes will be extinguised in a few rears in name and reality, and the presume grievance arising from obligation to pay them, will be completely and for ever removed. The reason for vesting he money in land must be obvious: it will give the propert a character of security and permanence which it otherwise could not have, and will cause the income of the clerg; to fluctuate according to the changes of the times.

When we are required to adopt any essenial measures upon the grounds that a great change has passed over the Church of Rome, that her anti-social dogmis are become obsolete, and that every thing that Protestarts have hitherto feared has been "remodelled," we require something more to give us certainty of this, than the hear-says and conversations of well-meaning country governmen, or even conversations of well-meaning country gentlemen, or even the pamphlets of noble lords. The same authority that enacted must repeal those anti-social dogmas, before we can be convinced that they are obsolete; but we have no room for doubt on the subject; on the contrary we have the clearest proof that they are in ful force at this present time within the Church of Rome, and within the bounds of this realm too. In the encyclical etter sent by the present pope to the Romish bishops of Ireland in 1832, he

thus writes to them :-"You will discharge this duty, (viz, defending the common cause, &c.) faithfully, as your ministry demands; you will attend to yourselves and to your doctrine, calling frequently to mind that the universal church is not shaken by any novelty whatsoever, and that according to the admonition of St. Agatha Pope, nothing of what has been regularly defined ought to be retrenched, or changed, or increased, but that all should be preserved incorrupt,

both in measure and expression.' No doubt, in pursuance of this, and in order to improve nd enlarge their canon law, the Ronan Catholic bishops of the present time have published a compendium of pa-pal laws, containing the bulls and ceretals of Benedict XIV., and also his definitions on loctrinal, moral and canonical subjects. His bulls are acknowledged by them canonical subjects. His bulls are achieved by them as forming a part of the canon law and his definitions of supreme authority in the church. It is a maxim of the Church of Rome, that decretals are binding in the countries in which they have been published or adopted as the canon law of the country. Again, the general adoption of a bull in practice without a formal promulgation, would can be accounted by the force of a law can the aggind that custom be give it the force of a law, on the ground that custom became law. Whatever force, then, their adoption and publication could give them has been given to the papal laws contained in this compendium by the present Romish bishops. They have been published, adopted, and enjoined upon their priests as the laws by which they are to nstruct and govern the people. In them we find laws for the excommunication and extermination of heretics, the confiscation of their property both lay and ecclesiastical, and all the worst of those intolerant and persecuting dogmas which characterised those times when the Church of Rome was in the zenith of her power and ascendancy.— That she has changed in her pretensions, or has partaken of the supposed enlightenment of the present day, is a dangerous delusion, against which we cannot be too much on our guard. We must bear in mind that these precautions the supposed of the supposed tions which abound in our laws against the usurpations of the Pope, did not originate in the era of the Reformation; from the earliest periods in our history we find the state watching with the most jealous eye, and guarding by her laws against the unlawful encroachments of the church

The good to be derived from any intimate relation with the court of Rome is very problematical, the evils necessarily resulting are absolutely certain. In establishing this friendly relation, whilst the principle is admitted that the Pope "hath jurisdiction in this realm," we at the same time open a door for endless strife and agitation unless we are prepared to surrender the kingdom, to be exclusively possessed by Roman Catholics.

The cases of those states which Lord Alvanley holds

out to us as examples, and wherein he says the payment of the priests, and the political relation maintained with Rome, has succeeded so well, are not analogous to ours; and it has yet to be proved that success has attended those measures. In Prussia and Russia the rulers are despotic and autocratical, and there is also a surveillance and espionage kept up through the secret police which our executive has no provision for, and which our constitution does not admit of. Through these secret agents they can detect the first and most secret movements of sedition; and by their despotic power can use the most summary and effective means immediately to repress it.

I neither covet the one nor the other and the cover and the I neither covet the one nor the other; and through all the changes that England has undergone, I rejoice that our institutions are free from the foul excrescence of the masked betrayers of social intercourse. Long may England remain free from such a polluting force, and as long may she remain free from such measures as shown mand it to control or check their evil tendencies. The payment of the priests did not prevent them from being active agents in causing the severance of Belgium from Holland. Will it prevent their agitating the repeal of the union between Great Britain and Ireland? or propagating a spirit of disaffection in both? Neither the payment of the priesthood, nor the relation with Rome, prevented the apostolic vicar from endeavouring to convulse the Rhenish provinces to their centre, so that at other times, and under a less vigorous government, revolution must have been the consequence. These provinces are bound to Prussia by a very slender tie, and that which renders this tie still weaker—exposing it to a sudden dissolution—is the very position which the Church of Rome and the operation of her principles as exhibited amongst our poole, are the root and cause of many of those ewise which afflict our unhappy country; and it is because I am convinced that the adoption of Lord Alvanley's proposition could not only add to our miseries in Ireland, but extend them to England herself, that I have set forth my warning voice in these "Observations." may she remain free from such measures as should de-mand it to control or check their evil tendencies. The

should be sent to superintend the spiritual affairs of every diocese here. The Church of Rome in these realms would then be placed under their protection as agents of the court of Rome. The first demand would be the of the court of Rome. The first demand would be the full, free, and open exercise of their religion. What may be comprehended in this may be collected from the following extract of a letter, dated September 27th, 1841, written by Dr. Miley, a leading priest of Dublin, to Dr. Pusey, of Oxford, as it appeared in the newspapers of the day:—"The Church which in pagan times concealed the mysteries in crypts and catacombs, now parades the the mysteries in crypts and catacombs, now parades the sacrament in solemn pomp thoughout the streets and squares of the cities. Wherever the spirit of [Roman] Catholicity is free, instead of immuring the celestial form of religion, it delights to behold her expatiating abroad, diffusing a sanctifying influence, setting the seal of a superintending Providence upon every enterprise and superintending Providence upon every enterprise and every occupation, and planting, even along the dusty thoroughfares of the passions, symbols so sacred as to startle the most dissolute into the recognition of hopes and terrors of futurity." The real meaning conveyed in this passage is, that when the Church shall be free we shall have processions of the host in the streets and squares of cities, especially with Popish lord mayors and expressions are shell have quoifiyes at the cross-roads. rporations; we shall have crucifixes at the cross-roads, and images of saints in the thoroughfares, offensive to the eyes and principles of Protestants, and degrading to our fellow-subjects. Is it to be expected that Protestants will tamely submit to such practices? Will Roman Catholics,

"These apostolical vicars," armed with full powers to restrain and punish the bold and bad-intentioned amongst the clergy, must, of course, have some judicial authority for trying and deciding upon cases brought before them at they have not been put in execution to regulate the acts of the priesthood, it must have been more from want of inclination than want of power and authority. That the bishops have not been the passive spectators of the priesthood, is too evident to require any lengthened investigation.

The grievance of tithe, and Lord Alvanley's remedy, desary to be paid to the confined to spiritual, it is obvious that the same silent described in the priests and the priests and the priests of the priesthood, is too evident to require any lengthened investigation.

The grievance of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, and a more lengthened investigation.

The grievance of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, is about the projects, and their man at the priests, and between the priests and the projects. The grievance of tithe amount of tithe, is about the projects, and their man at the priests, and between the priests and the projects. The grievance of tithe amount of tithe, and Lord Alvanley's remedy, desary to be removed. I have said that the amant of tithe, is about the projects. They are the firth projects and they make a min the priests and the projects and the projects and they are the projects and the projects and they man they and his "apostolical vicars"; and by degrees the Roman Catholics will be led to feel that their allegiance is more doing, as if I had never yet acted, written, spoken, or done Catholics will be led to feel that their allegiance is more due to a foreign power than to that whose natural subjects they are. The alchemy of Rome can at all times transmute temporal things into spiritual, and vice versa, and it will be impossible to place limits between the civil transmute temporal things into spiritual, and vice versa, and it will be impossible to place limits between the civil and ecclesiastical, between spiritual and temporal jurisdiction. In attempting to do so we shall find, when perhaps too late, that we have renewed, with a folly reckless of past experience, the contests which for centuries wasted the lives of our ancestors, and flung away with criminal tories which they achieved over the pretensions of the court of Rome. The present agitations are but as a gentle breeze ruffling the surface of society, in comparison with the hurricane which Lord Alvanley's measures are

Whilst it is my desire to live on all friendly terms with my Boman Catholic fellow-subjects, and not to be want-ing in acts of kindness or of courtesy to them as indi-viduals, I trust that it may ever be the determination of Protestant Englishmen to make no compromise with the anti-scriptural doctrines or anti-social principles of the

I advert not to the reform of Maynooth proposed by Lord Alvanley, but I cannot pass over his high commendation of the order of Jesuits in connexion with that establishment. I agree with his lordship that the Jesuits "sent out by the Propaganda as missionaries are emi-nently calculated to succeed in the objects for which they are designed." They are well-disciplined and tried, and their qualifications and fitness accurately ascertained be-fore they are allowed to proceed to their respective posts. What "the objects are for which they are designed" is evident, from the original constitution of the order, as well as from the history of their past transactions. One of their vows is to go whithersoever the Pope should send them as missionaries for the conversion of infidels and heretics, or for the service of the church in any other way, and to devote all their powers and means to the accomplishment of the work. Shortly after the establish ment of this order, the means they would use to effect their purposes were sketched by the hand of a spirit almost prophetic. Dr. Brown, archbishop of Dublin, in a sermon which has often been quoted, gives this description of them:—"These sects will turn themselves into various forms—with the heathens a heathen, with the atheists an atheist, with the Jews a Jew, with the refor mers a reformer, purposely to know your inclinations, &c." True to their vows, yet different in the means they should employ, they have pursued with indefatigable zeal, from the earliest period of their history, up to the present time, the exaltation of the Church of Rome, and the overthrow of what is calculated to impede the accomplishment of their object. I am not surprised-if they have been admitted into familiar intercourse with Lord Alvanley, as he would lead us to understand, and which I lament to find—that they have adapted themselves to his lordship's tastes, and have won upon his favour, which is no inconsiderable proof that they "are eminently calculated to succeed in the objects for which they are designed." I would here take the liberty of recommending to his lord-ship the perusal of a book, published this year by Count Krasinski, on the Reformation in Poland, where the description of the part taken by the Jesuits at that period pears forcibly on our present subject. I too have not been unobservant, nor have I been without means of forming an opinion with respect to the present transactions of the Jesuits; nor is it on light grounds that I have come to a conclusion respecting them, different from that of and court of Rome; if such were necessary when the faith of the Church of Rome was universally professed in these countries, how much more are we, as a Protestant on the Continent, during the last year, in Italy and Ger-

Supposing that the priests receive a stipend in lieu of their customary dues, will the people be in the least relieved? I am firmly convinced they will not. No pro-Our own laws should be obeyed and acknowledged as supreme, and, if faithfully and firmly administered, they are sufficient to repress any disorderly conduct on the part of the priests of the Church of Rome. Deeply, I am convinced, would it grieve the heart of every true British Protestant, if ever they should witness the day when it became necessary to call in the aid of the Pope of Rome to assist our gracious Queen in the government of her subjects. If such a time should ever arrive, "the sun of England will indeed be set."

proceenings of the Churchering in family, social, and state concerns, to their great disturbance, and manifesting the same principles in the present day, as history attributes to them in former periods. I do not know how much this may weigh against the "experience" of Lord Alvanley, but of this I am persuaded, that I could not too strongly deprecate or resist the authoritative appointment of such men as teachers in this country, who, I believe, are the avowed enemies of our institutions, both in church and state. proceedings of the Jesuits settled amongst them; they described them as interfering in family, social, and state

The difficulties peculiar to Ireland, which stand in the way of a due observance of the laws, will be materially diminished by a firm adherence to principle. It is only diminished by a firm adherence to principle. It is only when men's minds are tossed about, at one time highly elated, at another deeply depressed, by falsely excited hopes and fears, that agitation is likely to succeed, or to become turbulent and alarming. Let the laws be faithfully and impartially administered, let crime be diligently sought out and punished—let men be selected to fill the different situations under government patronage for their moral and intellectual fitness—let the appointments in the Established Church be conferred on men whose lives are devoted to their sacred calling—let protection be afforded devoted to their sacred calling—let protection be afforded to life and property as far as in the government lies; and, whilst toleration, full and free, is extended to every religious sect, let encouragement and protection be given to the truth, and I have no doubt but that Ireland will soon

other parts of the empire.

I have put myself to some inconvenience—I am persuaded that I expose myself to much of obloquy, by writing these observations; yet I shall not regret the one, and I shall willingly endure the other, if they have the effect of correcting those errors, and removing those false impressions, which prevail with respect to the past and present state of Ireland.

Whatever others may think or say, I shall still have the approval of my own conscience, testifying that I have

warning voice in these "Observations."

The eye of the critic will, no doubt, detect many faults, but I write not for him. I address myself to the common sense of my countrymen, trusting that what I have said may lead them seriously to examine their principles as Protestants; I cannot believe that any government which may be placed over the destinies of this country could propose for adoption such a panacea for the state of Ireland as that which is suggested by Lord Alvanley; but if, at a future period, and in an evil hour, such blindness should pervade the minds of those who might be rulers, as to induce them to try such an experiment, I trust that the Protestants of Great Britain would then, as they would now, raise their indignant voice expires the gross inconnow, raise their indignant voice against the gross inconsistency of the state paying for the promulgation of docsistency of the state paying for the promulgation of doctrines, against which she solemnly protests, and supporting a priesthood to teach those errors which Lord Alvanley, together with the Protestant members of both houses of parliament, have sworn they believe to be "superstitions and idolatrous." Let it not be said that this principle has already been adopted by the grant to Maynouth sunhappily, from this short-sighted policy, the nation is now suffering—let us not add to our misfortances by a further deviation from sound principle, or by sacrificing the cause of scriptural truth at the shring of an infidel liberal. cause of scriptural truth at the shrine of an infidel liberalism, so prominent in "the age in which we live." Tollymore Park, County Down,

Nov. 20, 1841.

THE DEATH OF LUTHER.

(From Dean Waddington's History of the Reformation on the Continent.)

two Articles of the Theologists of Louvain." And, if he did not then confute them by any arguments, but was contented to oppose to them seventy-five counter-propositions, he expressed, in conclusion, his intention of proceeding with the controversy—"This may suffice for the present: shortly, by God's help, I will say somewhat more." But God did not sanction that design.

During the year preceding, a report, countenanced by his many infirmities, prevailed among the [Roman] Catholics, that he was actually dead. Nay, a very particular account of the manner of his death was published at Rome, in the Italian language, and propagated on no less authority than that of the King of France. In this curious document it was carefully related, with what penitent piety he had received, in his last moments, the sacraments of the church; how he rendered up his soul into her merciful bosom; now he rendered up his soul into her merciful bosom; how, when his hour was past, tempests arose and raged with long continued fury round the place of his sepulture: how, when his grave was opened, it was found destitute of his ashes—insomuch that the people, appalled by all these prodigies, abandoned their impiety, and returned with contrite hearts to the one indubitable faith. It was not long before Luther received a copy of this publica-tion; and then immediately, with all the fire of his earlier years, he translated it into German, and sent it forth, with few short notes, for the information of his compat Yet these had scarcely ceased to deride the fables, when the event on which they were built did really come to pass.

The latest acts and words of those, whose singular qualities have raised them above the level of humanity, are commonly watched by their fellow-mortals, with a deep and thoughtful interest; and so it proved, that many micarefully compiled by his contemporaries. And since his is a name which belongs to every age, a heritage which history has transmitted to us and to our posterity, it will not be superfluous even now to retail some of the circumnder which he departed from a world of and strife, to that eternal repose in Christ for which he

The last office which he performed on earth was one of friendly mediation. The counts of Mansfeld, having some difference about boundaries and inheritance, invited him to Eisleben, in the January of 1546, to decide it by his arbitration. Luther was not wont to interfere in such matters; but, as the place was the spot of his nativity, and as its interests as well as the honour of its lords seemed to be involved in the question, he consented. He was accompanied, on his journey from Wittemberg, by two of sons and his faithful friend, Justus Jonas; and he needed such attendance, for he was feeble and suffering, He engaged, however, in the business on which he came, and in occasional conversation with important persons, and his health and appetite somewhat improved. "Here, in my native country (he used to observe) they know what This continued for some short food is good for me." would say,—" Pray to God that the cause of his church may prosper, for the council of Trent is vehemently en-

raged against it."
On Wednesday, the 17th of February, he was persuaded to abstain from business. He walked about the room in his undress, and looked, at times, out of the window, and prayed earnestly. Some forebodings crossed his mind but did not depress his spirits. He was even pleasant and Lord Alvanley. Several modern facts are before me, but | cheerful while he said to Jonas, "I was born and baptized