

IRELAND.

THE REV. MR. DALLAS ON THE IRISH CHURCH MISSIONS.

The Society for Irish Church Missions was originally formed in England, in a spirit of brotherly love towards Irish Christians; and it was at first intended that the means of supporting it should be collected in England. In their first year they received £4200 from England. In the second year, which was 1850, they received £6,500, and in 1851 they received £12,000 (applause.) Their progress was most encouraging; and in the course of 1851, it being found that numerous Irishmen were contributors to the funds of the society, it was thought not right to hold the society forward as English in regard of funds. And when 1851 passed, and it was found that some persons, particularly the ladies of Dublin, contributed considerable sums towards the support of agents and readers, it was thought right to make an honest and open appeal to Ireland. (Applause.) With that view their meeting was now held; but let it not be supposed that they had the slightest notion of interfering with the contributions given to other societies. With regard to their principles he need hardly say that they were a Church Society; that they desired to extend over the length and breadth of the land the principles of the United Church of England and Ireland. They did not do so in any spirit of exclusive feeling, but because they were honest and conscientious churchmen. With regard to the peculiar principles of the society, they were these: They looked on the Roman Catholics according to the statement of the Church of England, as in a condition of danger to their souls in consequence of the dogmas of their church. They did not declare that every Romanist must perish. For many years before he knew the preciousness of the name of Jesus he lived continually amongst Roman Catholics upon terms of earnest affection; since that time he had very much to do with them, and he declared to them that he was acquainted with several individuals in the Roman Catholic communion whom, contrary to its notions and dogmas, he did believe to hold the truth as it was in Jesus. (Hear, hear.) But he did say that the Roman Catholic doctrines and dogmas, and the Roman Catholic Church did not save; that, therefore, persons in the Roman Catholic communion must be spoken of as perishing for lack of knowledge, and that they should call on them in all tenderness and compassion to come out from Rome. The third point upon which he would speak was as to how there was such a society at all; and in reference to this, he felt painfully embarrassed in being obliged to talk about himself. About 10 years ago, after he had become well acquainted with Ireland, he conceived an extraordinary impression that persons with whom he incidentally conversed about religion, seemed to listen with greater readiness than he before observed. It struck him as extraordinary, and he determined to look further into it. Accordingly he spent two whole years in testing its reality before he spoke of it, as he knew it would be considered Quixotic. At that particular time a movement was made in Germany by Ronge, who afterwards went astray, and in reference to it there was written a little work called "A Voice from Heaven to Ireland"—and the difficulty was to get it into the hands of the Roman Catholics. A very dear friend then offered him large means by which any great event might be achieved, and other persons also came forward to assist. Large expenses were then entered into, and extensive machinery was arranged—the names of 25,000 Roman Catholics of the middle classes were procured—and upon one single day—the 16th of January, 1846—there fell down at the doors of 25,000 Roman Catholics—without any Protestant receiving it—copies of this "Voice from Heaven to Ireland." Confidential agents went through all Ireland; and he was happy in the presence of that great assembly—now that they were above secrecy, (hear, hear)—to bear testimony to those agents whom for years they had trusted and found to be men of God, and worthy to be confided in, (hear, hear.) They went forth to ascertain the mind of the Roman Catholics, and proceeded from place to place with the ostensible object of making inquiries concerning the then approaching famine, and the state of the potatoes, but at the same time with the object of inquiring into the spiritual condition of the people—whether they were ready to receive instructions, or still adhered to the priests. They were men of tact, some of them were Irish-speaking men; and their reports from every one of the thirty-two counties concurred in a miraculous manner, while there was no possibility of any collusion, in stating that there was manifested a feeling over Ireland that the people wanted knowledge, and to be free from the bond of Romanism. It was then necessary to go further and test the matter, so that it might be brought before the public mind; and the benevolent to whom he spoke, sustained him with funds to arrange a mission. Other funds were contributed by two kind friends, but the great mass was supplied from his purse. It was stated and clearly understood that they should find men bold enough to go into the lion's den, and to state to the people that they would perish if they did not come out of Romanism. They accordingly determined to go into the darker portions of Connaught, and there to establish a mission, and he need not tell them what had been the result. He would leave that to his friend the Rev. Mr. O'Callaghan to state. Under those circumstances, the minds of Irishmen being thus prepared over the length and breadth of the land—for it was not a partial movement, but one extending over the entire surface of the country—the next point was to endeavour to establish an Irish machinery. He desired them to speak with the most earnest affection, and, if he might say so Irish a thing, to speak as Irishmen (laughter.) In reference to the Irish Society of London, with which he had formerly been connected, feeling what good it had effected, and how grateful Irishmen should be to it, he thought there was a machinery already made to carry out that great work. Mr. Durant and himself, being members of the Irish Society of London, endeavoured to induce them to take up the matter; but as a feeling was entertained, of which at one time he had himself partaken, that the Roman Catholics were not to be approached openly, that society felt very much the fear of endangering so excellent an institution, and the consequence was that they did what, with others, he then regretted, but agreed with them in thinking they were right in doing (applause.) He loved the Irish Society, whose great work had produced great results. They did not feel warranted in adopting the suggestion, and he now felt that they were right and he was wrong (hear, hear.) There were two points on which he held opinions, which he could now inform them of—that was, that they must give up the habit of relying upon their own language—that the charm of it was great—but still that all Ireland, so to speak, was ready to be converted. He could not consent to stand upon the Irish language alone. Now, however, he thought they were right in withstand-

ing him. The next was, that his dear friends, the members of the committee of the London Irish Society did not agree with him as to the principles on which they were to go. They said a great blessing had gone upon the simple reading of the Scriptures; and they said, "Let what is well enough alone." However, Mr. Bickersteth came into the committee of the Irish Society, and proposed a special fund for the spiritual interests of Ireland. Well, at the end of two years, when the pressure was past, there was the effect going forward, and the question was, should they give up this work or not? And when they spoke to the committee, it was determined that the time was come, and that they should have a society and machinery upon the special principle of going to Roman Catholics everywhere, saying to them, "Come out of her, my people, and be not partakers of her sins" (cheers). He should like now to see every man who thought they had done right holding up his hands; but he left that to the decision of their own minds, God directing them. Let God direct everything He saw good for the great end in view, and if it were His will that the Society should be at an end, let His will be done; but if He should cause it to work for good, then it would be in the remembrance of those present, and their children, that they were at the first meeting of the Irish Church Missions in Dublin (applause.) He was not making a speech, but merely giving an account of what had been done. There still remained but one thing more for him to allude to, and that was the testimony they had of the success which, by the blessing of God, had attended their labours. He was not going into details, but he wished to draw their attention to the testimony given to their work by the enemy. In the three years during which those operations had been going on, there had been growing up a controversial spirit, proving at every step the truth of that which he had stated at the beginning—namely, that the people were ready to inquire. That spirit of inquiry had led the people to the priests, and the priests had nothing to say. The result had been not only those conversions which he had alluded to, but a general movement upon the minds of the people, not to be measured by numbers. He might go into details, but that would not be the proper way to estimate the classes which had been affected (hear, hear). The influence to be produced in Ireland must be on the habits of thought of the people. The direction which was given to the missions in connection with that society had certainly for its object the gathering in of such as should be added to the church; but while that was the effect produced, the distinct object in view was to influence the minds of all classes of the people (hear, hear). They did not measure their success by the number of converts so much as by the habits of thought which were being induced among the people. He would not tell them to go to Connemara, or to the north, or the south, or the east, or the west—let them only look in Dublin (hear, hear). He did not want them to inquire as to the number of converts or communicants in the city, but to look at the inquiring classes that met in St. Michael's Schoolhouse, or to go and see what was going on at Mount Brown. Listen even to the little children in the streets—hear what everybody was talking about. The whole city of Dublin, more or less, had a controversial or inquiring tone in it (applause). Why had the Catholic Defence Association been formed, and Mr. Keogh and Mr. Scully snared into it? What the promoters of that body were concerned about was not politics, but proselytism. Mr. Wilberforce, its secretary, whom it gave him pain even to name, had said that the proselytism was all bribery, and that numbers of those who gave their souls to the bribery of proselytism had carried their faith with them. He (Mr. Dallas) held in his hand the *Tablet* of the 10th of April, from which he would read an extract, which was a most extraordinary confession of weakness on the part of those who were the opponents of that society. The newspaper of that date contained a letter from a priest in America (the Rev. Robert Mullen) to the priests in Ireland, the object of which seemed to be to enforce on the attention of the Defence Association the tenant-right question and other matters connected with land. In doing this, he said in substance—"If you don't take care to keep the Roman Catholics of Ireland at home, when they come out here every one of them will turn Protestant" (applause). The reverend gentleman then read the following extract from the letter:—

"This calculation is vastly under the reality, yet it is a startling revelation, that 2,000,000 (principally of Irish Catholics) have been lost to the church in less than a quarter of a century! And in order that you may understand my calculation to be far under the reality, I will give you a very high authority—a man whose piety, zeal, and transcendent talents have earned for him an imperishable fame. Dr. England was consulted by the Central Council for the Propagation of the Faith, on the 19th of August, 1839, in reference to the progress of Catholicity in the States. An authentic copy of his letter written September 26th of the same year, is now before me, from which I take the following extracts:—'On the population acquired by immigration and by cession (of territory) we may estimate at least one-half to have been Catholics; and supposing the children to have adhered to the religion of their parents, if there were no loss, we should have at least 4,000,000, of Catholics from these sources, without regarding the portion which was Catholic fifty years ago, and its natural increase, and the many converts and their descendants. * * * If, I say, upon the foregoing data, that we ought, if there were no loss, to have 5,000,000 of Catholics, and that we have (in 1836) less than 1,250,000, there must have been a loss of 3,750,000, at least; and the persons so lost are found amongst the various sects to the amount of thrice the number of the Catholic population of the whole country.' Speaking of his own diocese (Charleston) he says:—'From 30,000 to 5,000 of the then population, who were not Catholics, were the descendants of Catholic progenitors, who, with their descendants, were lost to the church. I have no doubt (wrote the holy Bishop) upon my mind that millions have been lost to the Catholic Church in the United States; nor do I believe that the fact has been sufficiently brought into notice.' Dr. Hughes (the great Dr. Hughes as he is justly called here) invited the writer of this letter to share his hospitality, on which occasion I asked him if the Catholic church really gained by emigration. He said, 'that the people at home did not fully understand the position of many of the emigrants, thousands being lost in the large cities, whilst in the country the faith died out in multitudes.' At Charleston I met Dr. Reynolds, the worthy successor to Dr. England. When we were leaving Charleston, and kneeling to receive the good bishop's benediction, he held our hands, saying, Gentlemen, I wish you every success; you are engaged in a great work of charity, and you will serve religion even still more by proceeding, on your return to Ireland, from parish to parish, telling the people not

to lose their immortal souls by coming here." The object of the writer of the letter seemed to be to urge Mr. Lucas to do all he could to keep the people at home, but he did not know what was going on in Ireland (applause.) But numbers of persons who had not strength of mind to bear the persecution which attended upon changing religion here, left this country apparently Romanist, taking their scapulars and other matters with them, and as soon as they got away they threw them overboard (applause.)

The Rev. Dr. Hanna, senior minister of the Rosemary-street Presbyterian Church, Belfast, and one of the joint Professors of Divinity in the General Assembly's College, has just died. He was the oldest minister of the Presbyterian Church in Ireland, being at the time of his decease upwards of 80 years of age.

MARIOLATROUS MAY PASTORAL.—Dr. Cullen has issued a Pastoral, headed "Paul by the grace of God, and favour of the Apostle See, Archbishop, &c., Primate of Ireland, to the Catholic Clergy of Armagh," and signed "Paul Cullen, Archbishop, &c.," in which he exhorts the Faithful of his "Archdiocese," who have the happiness to hail the Virgin Mary "as the special patroness of the Country, under one of the most glorious of her titles, that of her Immaculate Conception," not to be "slow in gathering around her shrine, and presenting on her altar their homages and oblations." After a diffuse of florid eulogy of the Virgin, and an elaborate vindication of the worship paid her, Dr. Cullen passes on to other topics, warning his flock against secret societies, directing them as to their conduct during the ensuing election, and denouncing the efforts made to deliver them from the errors of Popery. On this topic Dr. Cullen observes:—"Wolves in sheep's clothing are prowling about seeking to devour the lambs of the fold. Tracts and pamphlets, replete with insidious attacks upon our holy religion are industriously circulated, and put into the hands of the unwary. Calumny, falsehood, misrepresentation are the weapons employed against us by our enemies, of whom, in the words of Scripture, it may be said that 'the poison of asps is under their tongue, and with their lips they acted insidiously.'" After a lamentable picture of the "persecutions" endured by "the Catholic Church" in this realm, the Pastoral thus concludes:—"Let us invoke the Help of Christians, the Comfortress of the weak and Afflicted, the Queen of Angels and the mother of our God, and she will dispel the surrounding darkness, calm the tempestuous winds and waves by which they are tossed, and securely guide us to the port of eternal salvation, where all our troubles and afflictions will have an end, and we shall see God himself face to face for endless ages."

ENGLAND.

PARLIAMENTARY.

THE REV. MR. BENNETT.—MR. DISRAELI stated the result of the inquiries made by the Government into the case of the Rev. Mr. Bennett, with a view of ascertaining whether any legal remedy existed for the grievances complained of, and which were set forth by Mr. Horsman moving for a commission of inquiry into the law officers of the Crown has given it as his opinion that, under the Church Discipline Act, a sufficient remedy exists. Under that Act it is competent for any of the parishioners of Frome to appeal to the Bishop of the diocese in which the alleged offences are said to have been committed, or to the Bishop under whom the clergyman complained of holds preferment, and may call upon either prelate to appoint a commission of inquiry, and, in the event of a *prima facie* case appearing, a judicial investigation may be called for by either of these Bishops, or even by the parishioners of Frome. Should the offence be proved, deprivation of ecclesiastical functions and status may follow. It does not appear that the parishioners of Frome have taken the course of appealing to the Bishop of London, or the Bishop of Wells; and Mr. Disraeli thought the House would agree with the Government in thinking that it is of the utmost importance that the complainants should exhaust the existing remedy before the special interference of the Legislature should be asked for. Mr. Horsman adverted to what he considered the insufficient character of the remedy remarking that the statement which he made had reference mainly to what occurred on the continent. Under the circumstances, Mr. Horsman gave notice of his intention to move, on Tuesday, for a select committee to inquire into the facts he had alleged. Mr. Disraeli, in answer to Mr. Gladstone, stated that the Bishop of Bath and Wells had acted in accordance with the law in all the steps connected with the induction of Mr. Bennett.

THE JEWISH QUESTION.—To admit the Jew into the Legislature of this Christian country is, simply, to renounce Christ, to renounce our allegiance to Him, to renounce every blessing which we desire from Him. This is what no conscientious Jew ever would require or expect us to do. However much he may believe us in error, he is bound to admit that we cannot, consistently with our religious belief, admit him to legislate for a country whose institutions proceed upon the assumption that Christ is God. The Socinian and the infidel, it is true, does not feel this objection; but the conscientious Jew must feel it, even though it tells against him. And accordingly we find that it is not the conscientious Jew who seeks admission to Parliament, but the "liberal" Jews—that is, the Jews on whom their Judaism sits loosely. In this country that type of the Jewish mind is little known, because it has hitherto had no opportunity of displaying itself. But it has come upon the public stage on the Continent, especially during the revolutionary phases through which the principal nations of the Continent have lately passed. Then and there was the "liberal" Jew seen in his true colours—the associate of the Red Republican, the Socialist, the Communist, the representative of the most extreme form of the principle which denies all truth, and all the foundations of social morality. For such exhibitions this country is, happily, not yet ripe; and we feel confident, therefore, that whatever the blindness of faction may support him in doing, the day is as yet far distant when we shall see the Jew in the British Legislature and Government. It is not because he belongs to the Hebrew race that he is excluded, but because, holding the Jewish creed, he is, in a Christian country, the symbol of public irreligion, of apostasy, and revolution.—*Morning Herald.*

DOMESTIC.

COMBINATION OF MECHANICS' AND LITERARY INSTITUTIONS.—The committee charged by the Society of Arts with attempting the accomplishment of this object have received from a large proportion of the institutions, both provincial and metropolitan, information of the most encouraging nature, in the form of replies to queries issued by the Committee. In order to define the basis of future operations, a conference is

to be held at the Society's house in the Adelphi, on Tuesday, (the 18th May) between the representatives of the institutions and the Council of the Society. The Marquis of Lansdowne has consented to preside; and a large number of delegates have been formally appointed to attend as representatives of the institutions. It is intended that the conference shall be followed by a dinner at the Freemasons' Tavern, at which the Earl of Carlisle will take the chair.

TELEGRAPHIC SHIPPING INTELLIGENCE.—The arrival of vessels at Liverpool from America, and in the port of London from all parts of the world, is now communicated to all the principal ports and places on the continent of Europe, by means of the submarine telegraph, within two hours of their appearance in port.

THE KING OF HANOVER.—The malady which the young King is unhappily afflicted with is productive of far less personal inconvenience than might be imagined. His Majesty is enabled to transact business and go through all the ordinary routine of his official duties, with a degree of ease and facility which is as remarkable as it is gratifying.

IRELAND.

DOMESTIC.

IRISH EMIGRATION TO AUSTRALIA.—It appears, from the *Cork Reporter*, that the visit of Mrs Chisholm has caused a remarkable sensation in that city, where the principal inhabitants, including the Roman Catholic Bishop, Dr. Delany, and the Protestant Archdeacon, the Rev. Dr. Kyle, have united in testifying their respect for that philanthropic lady. On Friday and Saturday she had visited the workhouse, the gaols, and various industrial establishments for children of both sexes. Since her visit much anxiety has been manifested in regard to emigration to Australia. On Friday, Mrs. Chisholm received letters from her husband, Captain Chisholm, dated Melbourne, January 12, announcing that gold to a considerable amount had been sent home by persons who had emigrated, to assist their friends to go out to them. One letter, addressed to the Earl of Shaftesbury, brought a remittance of £419 for the same purpose. It is stated, that amongst the Irish remittances is one of £130, from a settler in Australia to his friends in the county of Tyrone. The *Cork Reporter* remarks—"This is only the commencement of the great results which, we feel assured, Mrs. Chisholm's system is destined to accomplish."

A discovery has been recently made of the most extensive and valuable salt mine in the North of Ireland. The rocks of salt appear to be of the most massive and inexhaustible description, and blast up in blocks of two and three tons. The mine is within one mile of Carrickfergus port, and also of the Belfast railway, and within eight miles of the town of Belfast.

A considerable sample of Irish beet-root sugar has arrived in the Dublin Market for sale, and is said to be of an excellent quality.

The gross amount of funds already contributed to the Irish National Exhibition at Cork is £15,000. The Earl of Derby has sent £10, and a letter of encouragement. The Irish pianoforte makers promise a show of instruments, challenging the world in tone or make.

The *Cork Constitution* states that the Celtic exodus still goes on at flood height, six vessels sailing in a single week:—"The *Jessy* left Limerick on Tuesday, with 345 passengers; the *Anna Maria* left Limerick the same day with 92; the *Jeanie Johnson* left Tralee with 188 passengers for Quebec; and on the same day the *Brunswick* set sail with 324 for New York; on Friday, the *Emerald*, of Wexford, carried over 200 to New York, and 110 more set sail for the same place in the *Reliance*, from Galway; over 1100 emigrants left Waterford in a single week; in the ships *Mars*, *Orinoco*, and others; and six other vessels are taking passengers to sail direct from that port to their Western destinations—Newfoundland, Quebec, and New York. During the last year the average number of emigrants per week was 702. Since the commencement of the present year the number has been steadily increasing, the weekly average for January being 363; for February, 512; for March, 687; and for April, 647. This would lead to the inevitable conclusion that the numbers this year will fully equal those of last."

SCOTLAND.

DOMESTIC.

The late Lord Panmure has left the following sums for charitable purposes:—Dundee Lunatic Asylum, £300; Dundee Orphan Institution, £100; Montrose Royal Lunatic Asylum and Infirmary, £500; Montrose Natural History and Antiquarian Society, £500; Brechin Mechanics' Institution, £1000; Arbroath Destitute Sick Society, £100; Forfar Mechanics' Institution, £100.

Foreign Countries.

FRANCE.—Generals Lamoriciere, Bedeau, and Leflo, have refused to take the oath of allegiance to the President of France—thus following the example of Gen. Changarnier. The number of political convicts, whose sentences have been confirmed by the three extraordinary commissioners in Paris, is stated to be 9144. *La Gazette du Midi* and *La Gazette du Bas Languedoc* have each been officially warned. Some changes in the Ministry are talked of. The Prefect of the Seine gave a splendid dinner on Friday last to the chief officers of the army of Paris. The toasts were responded to by M. Persigny and Gen. de St. Arnaud, and were of the most animated character. The health of Prince Louis Napoleon was proposed and was drunk with such rapturous marks of approbation that no adequate description could be given of its reception. The Four-and-a-Half per Cents closed on Saturday at 100f. 10c.; and the Three per Cents at 70f. 60c.

The Count de Chambord has written a letter to his friends, giving it as his opinion that it is the first duty of Royalists to do no act and to enter into no engagement in relation to the present Government, in opposition to their political faith, and that whatever advantage may be obtained by filling positions and offices which place them in relation and habitual contact with the people, they must not hesitate to refuse all such in case engagements or promises be required from them contrary to their principles. The *Constitutionnel* expresses its satisfaction at so overt an act of hostility. It is supposed that the Imperialists will take advantage of it to urge forward the Empire. The letter was much talked of at Bourse, where it produced a gloomy bride. A letter from Alais, in the *Socialist* of the 9th inst., announces that the two new Socialist manifestations have taken place in that arrondissement. The chiefs in the one case were arrested, and a judicial inquiry was being made into the other.