

land and Ireland; that those articles comprised, in the place of a decent communion table, a high altar of carved wood, raised on a dais, within the chancel, together with a wooden cross of the height of two feet, which was elevated upon and attached to the altar; two massive gilded candlesticks, one placed on either side of the cross, and holding candles, when now, of at least a yard in height, and eight inches in circumference, and which on many occasions were kept burning during the performance of Divine service and the celebration of the Holy Communion when they were not needed to afford light, inasmuch as there were twelve powerful gas burners in the chancel; that the altar, at different periods of the year, was covered and decorated by five differently coloured coverings, each of which was embroidered and adorned in a fanciful manner, and which were varied at different periods of the year; that the covering used on the altar at the time of the administration of the communion was of worked and embroidered white linen ornamented with and bordered at the ends with elaborately worked lace; that the other articles of linen used in that office were also ornamented with a border of lace; that divers of the parishioners objected to the introduction and use of those articles as being unauthorised, and were, in consequence of the retention and continued use of them, precluded by conscientious motives from attending Divine Service thereat. Dr Lushington, in delivering judgment, said, he had inspected all the articles complained of, in order that he might come to a satisfactory decision. In reference to the communion tables, he had no complaint to make against that in St. Paul's, as it was of wood and moveable, but that in St. Barnabas, was of stone and immovable, and therefore illegal. Reviewing the state of the law in reference to credence tables, he declared them to be in contravention of the law of the church. In reference to crosses he remarked that it was one of the great objects of the reformation to abolish them; it was his duty to uphold everything done at that period, and to withhold his sanction from the introduction into the church service of articles which had not avowedly been in use since that time, as crosses certainly had not been, with very rare exceptions. He had come to the conclusion that lighted candles upon the altar were warranted neither by practice nor by the law of the Church. The learned Judge, whose judgment occupies twelve columns of the *Morning Post*, concluded by granting, in its most material parts, the prayer of Mr. Westerton and Mr. Beal, who instituted the present proceedings against the Hon. and Rev. Mr. Liddell. The learned Judge ordered the things complained of to be taken down by this day fortnight, but would not make an order for costs on either side, chiefly because many years have been allowed to elapse before resort was had to a judicial tribunal. The Puseyites have appealed against the judgment to a higher tribunal.

Popery in Ireland.

In the south-west of Ireland, the particular locality of which we must, from motives of humanity, conceal, a farm-school has been opened by a few benevolent friends, anxious to promote the best interests, temporal and spiritual, of the poor degraded population. Accommodation has been provided for a few boys, who are gratuitously boarded and clothed, trained to industrial habits on the farm under an overseer, and taught the ordinary branches of education by a pious and intelligent female. The plan has been attended with the happiest results. The boys, on their first appearance, fresh from the bogs and mountains in the vicinity are the most pitiable objects imaginable. Stunted in growth, cadaverous in hue, with matted hair, with meaningless looks, and too often with cutaneous and other diseases, the effects of famine and neglect, they are more like the brood of savages than ordinary human beings. In the course of a few weeks' training at this charitable institution, the effects of regular and wholesome diet, combined with kindly treatment and moral discipline, are such, that few who saw them before would be able to recognise them. The wretched tatterdemalions, clothed and cared for, become healthy, happy, and intelligent. Their parents, on visiting them, are delighted to mark the blessed change that has been wrought on their off-spring. They are now able to read, write, and keep accounts, and prepared to take their place in society on a higher level than that of mere beasts of burden. What is more,—these children, who, when they entered the walls of the school, were as ignorant of God and of his Son Jesus Christ as the natives of the Fee-jee Islands, having never even heard these sacred names except in the language of blasphemy, have been taught to fear their Maker, to love the Saviour, and to keep his commandments. Those who lived by pilfering, steal no more; those to whom lying and deceit were as natural as to breathe, now learn to respect the truth. In short, instead of the crouching, stealthy look of the beast of prey, they begin to assume the upright manly aspect of freemen.

And who, it may be asked, can possibly find fault with such a good work as this? Why, one man alone in the whole parish, and that man the priest! This functionary, who happens to possess in his single person a power over his victims beyond the whole constabulary force of the district, and which sets at defiance the laws and liberties of Britain, chooses to denounce the whole establishment as heretical. Every annoyance which human malice can invent is directed against the teacher, who has, on more occasions than one, been fain to accept the offered protection of the police against the machinations of priestly vengeance. The priest sends his emissaries to take down the names of the boys in the midst of their joyous employments, and thunders forth from the altar his anathemas against all who send

their children to the obnoxious institution. The wretched parents quail under his frown. One woman, for example, I met some time ago on her return with a saddened heart from seeing her son so happily placed, so neatly clothed, so rapidly improving at the school. He questioned her where she had been, and on being informed, he burst out against her with the most awful imprecations. "Unless you promise to take your son from that school," he exclaimed, "I shall fix you this moment like a tree on the road!" The mother, actually believing he had the power of carrying his threat into effect, tremblingly complied; and the poor boy was dragged off, amidst tears and stragglings, to pine away, unpitied and uncared for, amidst Catholic dirt and rags. Under this terrific system of tyranny, which plants its hoof on the human mind, while it wields its lash over the body, the natives bear all the aspect of down-trodden slaves. They walk about like spectres, gaunt with famine, and yet with downcast and fearful countenances, hardly daring to look a stranger in the face, bereft of all manly courage, enterprise, or intelligence. Let it not be said that the case we have produced is only another illustration of proselytism, unless by proselytism is meant converting human beings from a state of barbarism into decent and useful members of society. Were any means employed by the priesthood of Rome to effect this improvement, it might then be alleged with some shadow of plausibility that the introduction of a Protestant agency for this purpose looked like an attempt to gain converts to the Protestant faith. But not one effort is made by the Romish priesthood to ameliorate the wretched condition of the people; it is no part of their policy to attempt it; and, like the dog in the manger, they will neither impart knowledge themselves, nor suffer others who are willing to impart it. In our large towns, it is true, where they cannot prevent Protestants from doing good in their own way, they find it expedient to get up industrial and other schools, as a pretext for withdrawing the children of their communion from the institutions which Christian charity has provided. But that it is a mere pretext, the simple fact we have now stated is sufficient to demonstrate. Here they must have schools of some kind or other because we have them; but there, where Popery reigns, and carries everything its own way, they will neither open industrial schools themselves, nor suffer us to open them. We need no learned exposures of the character of Popery,—no elaborate statistics to prove the mischief of its working. Popery exposes itself. Let such facts as we have now stated be blazoned over the whole land, and they will speak for themselves.—*Witness.*

SCHOOLMASTERS FOR THE CRIMEA.—Twelve Normal Schoolmasters are either on their way or will immediately proceed to the seat of war for the purpose of opening and conducting schools for the instruction of the army.