

The Irish in England. — Torn from the associations of a strictly and pre-eminently Catholic country, (a loss which mere spiritual privileges cannot supply), and plunged into the midst of an atmosphere so charged with heresy and its attendant evils, as that of an English metropolis, or a provincial town, Irish who have ex- perimented themselves, in ignorance of consequences, and are now mingling with a heathen population, and "learning their works," cannot, in the nature of things, present a front against heretical attack, like that which they offer to it in their own favored land. Not that even in England we believe actual apostasy to be otherwise than the very rare exception. But undoubtedly, England exhibits the sight, almost unknown among the poor in Ireland, of a class of semi- Catholics, thoroughly protestantized in spirit, without being formal apostates, who bring the utmost discredit upon their country, and but too faithfully indicate the success of proselytism, either covert or avowed. It may well be imagined that the children of this class of Irish will inherit the faith, if at all, in a most diluted and corrupted form; and, unless the progress of the evil be stayed by timely remedies, we shall have to deplore the progressive degeneracy which finds its description in the words of the Roman poet—

"Atas parentum, pejor avis, tulit Nos nequiores, mox daturos Progeniem vitiosiore."

In the mean time, if any one desire to know the kind of teaching employed by the agents of Proselytizing Societies, we commend them to this Report. Two specimens may suffice. We all know that the Apocrypha, although excluded by the Established Church from the Canon of Inspired Scripture, is yet allowed to be read, in the public service, for the moral edification of the people, and that its value, to this extent, is even recognised in the XXXIX. Articles. — What, then, have the clergy who support this Society (including, we believe, some of the Protestant bishops) to say to the treatment of the Apocryphal books implied in the following anecdote? —

"Two lads, of respectable appearance, entered the Townsend Street class, which your Missionary was conducting, and entered into a discussion on the merits of the Apocryphal books. They were greatly struck with the argument that *Suicide was countenanced in the Book of Mac-cabees.*" — p. 28.

The other specimen which we shall exhibit, relates to a great article of the Catholic Faith, but one which many Protestants receive, at least with qualifications, and which all the more religious portion of their body are agreed in treating with reverence on account of the very sacred nature of the doctrine to which it relates. Now we ask but this question: — What sort of tone, or habit of mind, is that which is likely to be engendered by such teaching as is pre-supposed in the fact of mentioning with applause such a case as the following? —

"A boy, in answer to a Romanist, said: *You worship a Saviour made of flour and water; but we worship the Saviour who created the flour and water.*" — p. 69.

It will be some compensation to us for the pain of even transcribing this atrocious piece of blasphemy, if it should lead candid Protestants to denounce a system so fatal to religion and morality of every kind, or, at any rate, to give us credit for good intentions, where we warn our people to shun such teachers as they would shrink from reptiles, as insidious in their approaches as they are poisonous in their bite.

REV. DR. CAHILL.

ON THE MUTINY IN INDIA.—THE OLD TYRANNY OF ENGLAND UNDER HER CONQUERED SUBJECTS—PROSELYTISM, BRIBERY, AND INTOLERANCE.

In treating of the present mutiny amongst the native regiments of India it is useful to understand the character, the political and religious feelings of the classes which compose our Eastern army. The Hindoo race, under a different name, has been extensively spread from the Indus to the mouths of the Ganges, as far back as the time of Moses, that is, about fifteen hundred years before the Christian era. Like all nations of this early period, they were divided into petty principalities with distinct governments, each seeking superiority, and hence engaged in unceasing, merciless warfare. Their customs, habits, language, worship, &c., seem so closely allied to the Paganism of Egypt, that the most accurate theories of history ascribe the genealogy of this people to Egyptian descent.

About one thousand years before Christianity, the twelve tribes of Israel, through the wickedness of the people, and the profanity of their leaders, were divided into two kingdoms, ten tribes joining Jeroboam and two remaining to form the Kingdom of Judaea. These ten tribes, according to the most just calculation of their numbers, taken from the census of their fighting men, must have amounted to at least five million souls. When Salmanaazar, King of Assyria, attacked Israel for treachery and treason, he conquered the Kingdom of Israel; and according to the relentless policy of those times, he carried away the entire population of ten tribes—men, women, and children—dispersed them through the East, deported them beyond the Indus, where in some few centuries they became amalgamated and identified with the original, now the Hindoo population. They profess, to this day, the same species of idolatry as the ancient rebellious Israelites; they use the same oblation to the use of certain kinds of flesh meat; they have a similar division of tribes, or castes, and they feel the same abhorrence, in fact unconquerable religious tenets, of never (in any one social act) uniting with any other people in the world.

About the beginning of the ninth century of the Christian era, the Mahomedans having overrun Africa, and the western part of Asia, began to penetrate India, and make some settlements there; and in less than a century afterwards they established themselves in the heart of the country, and fixed their seat of empire in the city of Delhi.—The Mahomedans rapidly spread themselves through the entire territory of what is now called Hindoostan; they form about the one-third of the entire population, and Delhi is now the only remaining monument of their faded imperial power. This old capital brings to their minds the former glory of their race; it is the sacred spot where the last of their Kings has been permitted to reign; and it is the inspiring re- treat where, as it were, the fire of their ancient liberties still dimly burns, and from whence, by one national effort, they believe it may be kindled into a future inextinguisable flame. These remarks will explain why the mutineers fled to Delhi as a rallying point to combine their scattered forces, and to awaken the prompt, universal co-operation of the country. The city was well chosen for the purpose contemplated, the time of our war with China ap- ply-

seized on to carry out their plans—the simultaneous defection of forty thousand men proves that the mutineers had been well trained; and the confidence of so many as thirty-six regiments perfectly executed. They may not, if they will not succeed at the present crisis; but they will try revolution at another more favorable time; they will try it again and again; and it is certain that England will never relax her habitual tyranny over the natives she has conquered. It is equally certain that three hundred thousand men in arms, degraded, and unhappy, neither will nor can for ever submit to be thus governed by a handful of hated Englishmen of about forty and fifty thousand strong.

Having thus cursorily glanced at the two races that compose the population of our Indian empire, it may not be amiss also to state that an unquenchable animosity, hostility, hatred and fury, exists between these two peoples: the Hindoos still burning with revenge against the Mahomedans under the ancient conquest of their country, while the Mahomedans entertain a feeling of insulting superiority over the Hindoos, and when an occasion offers retaliate with savage ferocity. These are the two hostile classes, who are called Sepoys, who form the native regiments, and who numbered before the late mutiny the enormous force of two hundred and seventy thousand men of all arms—in fantry, cavalry, and artillery. These classes have the ancient religious peculiarities as the ancestry from whom they are descended: they have even added customs of comparatively modern invention of their own; and while the Mahomedan will not touch pork because he believes it to be "unclean," the Hindoo will not touch "beef" because he worships the cow.

And so invincible is their custom of not uniting with any other people, that if a European, or rather a Christian, eat or drink out of their vessels, or even touched their crockery ware, the vessel so used by a Christian would not only be removed from all future use, but it would be instantly broken, as unfit for the use of even their dogs or their cattle.

With this long preliminary, I now come to the conduct of the English military authorities in reference to these two peoples—I cannot say, indeed, "the English Government," but I can positively say the local English civil and military officers. The English Government always make a sham of truth and justice in their statutes, but the local authority of English rule the world over, except in England alone, administers the law according to his political prejudices, his sectarian animosities, or his personal caprice. Now let the reader peruse the following extract from the *Madras Examiner*: —

"A strange suspicion has infected the native army about attempts to cheat them out of their caste, by artifices connected with cartridges and mixtures in flour. These apprehensions will soon be dispersed. The native troops were had out this morning, their sentiments understood, and plain and direct assurances were given them which satisfied them."

"The outline of the sad events at Meerut and Delhi is this:—On Saturday, the 9th, eighty-five men of the 3rd Cavalry were ironed on parade, and sentenced to ten and five years imprisonment, and put into jail, for refusing to use the old cartridges, by tearing instead of biting them. On the evening of Sunday, the 10th, the remainder of the regiment broke out into open mutiny."

In the extract just quoted the colonels of the native regiments compelled the Sepoys to put the greased cartridges in their mouths; and in case of refusal, which they did, they imprison them in *trens* for five years!! If the grease is *hog's lard* it offends the Mahomedan; and if it is *tallow*, the fat of an ox, it insults the Hindoo. It is precisely to these Sepoys the same offence as if these colonels compelled the Catholic soldier to eat the same kind of grease on a Friday.

The second extract states that— "Lord Ellenborough when governor of India used cowhide leather for the peaks of the caps and for the cross belts of the Sepoys; and the result was, that two hundred thousand declared they would rather die than submit to this denial of their religious discipline."

Third extract:— "It is not an uncommon thing for young officers come from England to seize a native, and to force pork or beef into his mouth, amidst the laughter of the bystanders. But this piece of English wanton insult to even one individual offends tens of thousands, and the whole people would resent it if they had the power to take revenge."

Extract the fourth:— "If any of the military are guilty of an outrage (which often happens) on any of the natives, by ill-treating women, or by calling men by the name of 'pigs,' the law sometimes punishes the offender; but in most cases their complaints are not attended to, no more than if they were the herd cattle, the beasts of the field."

Extract the fifth points out the ferocious irony which the native cavalry uttered at Delhi, as one by one they murdered forty-eight Europeans in the Palace of the King. The reader will see what a melancholy result has followed the military whim of forcing the soldiers to put hog's lard in their mouths—

"Several Europeans (said to number 48) were taken to the palace, or, perhaps, went there for protection. These were taken care of by the King of Delhi; but the Sowars of the 3rd Cavalry, whose thirst for European blood had not been quenched, rested not till they were all given up to them, and murdered one by one in cool blood."

"The troops are said to have pointed to their legs before they murdered their victims, calling attention to the marks of the manacles, and asking whether they were not justified in what they had done. It is certain that the severe sentences on the mutineers of the 3rd Cavalry was the immediate cause of the Meerut massacre."

Lastly—Amongst the causes which have precipitated the mutiny, the principal one is to be found in the organized proselytism carried on under the patronage and the pecuniary support of Lord Canning, the Governor of India. In the year 1855 a band of English missionaries arrived in Calcutta, and spread themselves throughout all available points of the Bengal Presidency. As in Ireland, their practice has been every where to bribe or kidnap the Mahomedan and Hindoo children, to send them to the English schools, and then boast of the success of their missions. They even attempted to bribe the soldiers, and to induce, by the largest promises, some of the native officers to become proselytes. In a word, the very same infamy which has disgraced these characters in Kells, Dingle, Connemara, and the Coombe has marked their progress in Bengal; and this same insult which maddened the inhabitants of Francis street has roused the whole Indian army to take treble revenge for the treble insult of eating forbidden pork, kidnapping their children, and bribing their young men. The following extract will throw some light on this part of my subject:—

"It appears that an Englishman in the employment of a Missionary, was murdered by a young native chief. On this, Mr. Pritchard, demanded the murderer. Fortwith a villager was decapitated and his head offered to the British by way of atonement. Mr. Pritchard, however, again demanded the right man, but this the natives refused, at the same time offering to pay a fine. They were preparing to resist the re- tributive punishment which they expected; but we imagine the British will soon bring them to their senses."

In fact, the proselytising mania being now extinguished in the Catholic part of the Continent of Europe; being expelled in every part of Ireland where it had been attempted, these Missionaries have been despatched to India, to retrieve their lost character in Europe. They commenced their labors in Bengal, where the late lamented and venerated Dr. Carey had in his own life-time and in his own vicariate, succeeded in making under God forty thousand converts from amongst the native population. In the course of the last twenty years, there are upwards of

one hundred thousand converts in the three Provinces on the last day alone, two thousand nine hundred converts were made in Madras, and within the space of only two years, the Souper Missionaries, by their lies, slander, and conduct, have maddened the natives, drove thousands of heretofore loyal subjects into rebellion, mutiny, and treason; and, perhaps, in the end, the principal cause of having the Peninsula wrested amidst rivers of blood, and heaps of gold, from the dominion of England.

If our government will not promptly reduce the Protestant church within the limits of Christian toleration; if England will not immediately check the infidel crusade which this establishment has been carrying without success during the last forty years; if the Parliament will not take the prudential course of withdrawing for national purposes, those enormous sums which are employed for producing social animosity and revolutions, the throne of Great Britain will be imperilled by universal discontent at home and abroad. We may form some idea of the sectarian mischief in India by these apostles of discord, when it is recollected that the poor faithful Catholic soldiers of the Artillery, and of the Fusiliers, have been deprived of their pay for refusing to send their children to the schools of these Souper emissaries.— And it can never be forgotten that these Catholic veterans are now the very prop on which England depends for the maintenance of her empire in the East. Souperism has lowered the name of England in every Catholic country in the world.—Souperism is banishing hundreds of thousands of Irishmen from the land of their birth; Souperism is raising up an army of enemies against England in the states of America; and Souperism is now squandering millions of gold, shedding rivers of blood, in order to retrieve the catastrophe which a cruel intolerance and a malicious bigotry have produced in our Indian empire. D. W. O.

IRISH INTELLIGENCE.

His Grace the Archbishop of Tuam returned home on Friday. He was accompanied to Atheny by G. H. Moore, Esq. They were entertained at dinner by the Rev. P. Moore, R. C. A. We are gratified to learn that his Grace enjoys his usual excellent health.— *Tuam Herald.*

CONVERSIONS.—On Sunday, the 12th of July, at Belmullet, John Lenaghan, late of Ballina, was received into the Catholic Church by the Rev. Patrick Malone, P. P. Also on Sunday, the 19th, at the same place, Miss Maria Crampton, Miss Celia Crampton, Miss Jane Crampton, and Miss Matilda Crampton, of Belmullet, abjured the errors of Protestantism, and were received into the Catholic Church by the hands of the same Clergyman.

REPRESENTATION OF MAYO.—The Mayo papers, as well as the *Freeman*, *Mail* and other Dublin journals, announce, on authority, that it is the intention of Lord John Browne to offer himself to the electors.— His Lordship passed through this town a few days since on his way from London to canvass the county. He attended the Mayo Grand Jury on Wednesday, and we understand, his address will be issued immediately. It is also stated that Col. Higgins will positively contest the county with any candidate that may be put in nomination.— *Tuam Herald.*

It is rumoured that Tristram Kennedy, Esq., who lately represented Louth county so nobly and so well is to seek the representation of Mayo. All success to him, for Mayo could not make a better choice.— *Ibid.* Mr. Moore, Sir Thomas Redington, and Mr. A. O'Flaherty, are in the field for the representation of Galway town.

A meeting of the leading members of the Dublin election committee was held on Tuesday to consider the most effectual means of promoting the process of the petition against the return of the sitting members for the city of Dublin. As the meeting was strictly private, we refrain from entering into the details of the business transacted at it. The conclusive character of the case prepared to be proved in support of an energetic movement, in order to guarantee the petitioners and their solicitors against the expenses, was considered, and it was determined to hold a public meeting for the purpose of adopting the most effectual means of prosecuting and ensuring the success of the petition.— *Freeman.*

The demands on Lord Francis Conyngham for the late election for Clare exceeded £20,000.— *Limerick Chronicle.*

STATE OF TIPPERARY.—The present condition of the county Tipperary, whether as regards the peaceable state of the county, or the prosperity of the people, is most satisfactory. The murders that disgraced its annals are now happily of rare occurrence, and the only dim cloud in the distance arises from the circumstance of men being canvassed very eagerly to enlist themselves in the ranks of some of the un- named factions, such for instance as the "Three-year-olds" or "Five-year-olds," that, when they meet at fairs, fight for a name and not for any personal hostility. The harvest promises to be unusually productive and early, and fields of bere and barley are already cut. There is no sign of the potato blight, and on every side the eye rests on fields waving with golden plenty, and a peasantry comfortable in appearance, and respectable in dress and general bearing.— *Staunder.*

We understand that the barracks at Dunmore, Ballinrobe and other Government stations, are to be immediately occupied with troops.— *Tuam Herald.*

The *Limerick Reporter* records a remarkable event in Limerick, last week, as illustrative of the mutations of time, and of the irresistible growth of Catholicity. This event was the presence of two Catholic Judges, two Catholic High Sheriffs—brothers—a Catholic Mayor, &c., opening the commission for the county and city on Monday. Two Catholic members of parliament, Sergeant O'Brien and Mr. Deasy, were present also on the occasion. Remarkable as the matter is, and proof that evil legislation cannot fetter down a nation's faith, it is also gratifying to notice that the commission just opened in county and city has been one of congratulation not on the lightness of the calendar, but on the fact that the judge in the city had no criminal business whatever to adjudicate on; and as in the county the business has been exceedingly light, a pair of white gloves was presented to Chief Baron Pigot by Captain Gavin, City High Sheriff.

THE ORANGE RIOTS.—For a whole week, from Sunday the twelfth to Sunday the nineteenth, the Orangemen of Belfast have kept that town in a state bordering on civil war. Every evening during that time the Orange party came out into the streets in force, armed with guns and other weapons, shouting, firing shot, and in every possible way insulting and defying all who did not belong to their ruffian organization. This conduct, of course, brought out the opposing party; shots were interchanged, stones were flung in showers, houses were wrecked, and many persons were dangerously wounded. The police were present, but not in sufficient numbers to check the rioters, even were they properly directed; but it was only too plain to all parties that they were not sent to act impartially among the belligerents. The military were called out several times, and employed to clear the streets at the point of the bayonet. A large number of the rioters were hurt, and many of both parties were made prisoners. Let the Orangemen who originated these disgraceful scenes now ask themselves, what have they gained by their insults and attacks. They have been chased and ridden over by the troops, they have been collared and pulled into prison by the police, and fined by the magistrates; and though it may be a very agreeable occupation on the twelfth of July to curse the Pope heat a big drum, play the fife, and take a pot shot at a Catholic now and again,

yet we ask them whether after all, this is not paying very dearly for their noisy display. It was a very well-attended meeting of the North-wards were few in numbers and proportionally low in spirits, and while the deeds of Purlemen and Orangemen were sure to be winked at, if not openly applauded by the Government, but those times are gone by; the late events in Belfast show that impunity for Orange ruffianism is at an end, and prove what is still better, that the Catholics in that quarter are now numerous enough, and well able to defend themselves. They will not commence hostilities with any party; it is the duty of the Government to protect them, to see that they are not at any time, but particularly on the blood-marked festival days of Orangeism, left open to the sorties of armed lodges of Orangemen, with no other safeguard than the intervention of a few Orange magistrates, except in their own right arms.— *Nation.*

As a specimen of the fiendish spirit of the Orange-men at Belfast, we give the following instance occurring on many which we find in the *Ulsterman*:—"When the bell announced the hour for departure in the several mills in the vicinity of the riot ground the different workers rushed to the battle-grounds, eager for the fray. Here and there scattered in distances were groups of men, women, and children talking in an excited state, and evidently bent on mischief. Each house in Sandy-row seemed to have doubled and trebled its population—the male preponderating—and the whole line of street, from the railway crossing to the constabulary station, one pre-arranged organised band of ruffians, gathered together solely for the purpose of murder and destruction of Catholic property. The first essay to begin the riot was pelted with stones any individual they perceived going in the direction of the Catholic locality, and occasionally firing a shot now and again into the houses belonging to Mr. Watson, to the great danger of life and limb of the occupants: Emboldened by the want of opposition, the cowardly assassins, with the most diabolical coolness, perceiving two lads—one about fourteen and the other twelve years old—off in the fields, actually bulking marbles, and apparently belonging to the Catholic party, deliberately, and in the most blood-thirsty manner, aimed at, and shot down the two youths like dogs; mind you this was not done in the heat of a skirmish, in the excitement of an engagement between the factions, but the boys were deliberately aimed at when there was no collision, deliberately shot, and deliberately murdered should they die; and recollect they were not boys who fired the shots, but men grown to the years of discretion, and one of them grey with age and iniquity—the aiming was seen, the shots were seen, and the parties who thus deliberately attempted to murder the youths were seen, and, if possible, please God, will be identified. Such an open attempt at murder in daylight has seldom been witnessed; and the fact of it having been committed before hundreds of people, who have taken no steps, and will take no steps to arraign the cowardly miscreants, sufficiently stamps Orangeism as an abettor of murder; shows it to be an institution upheld, not to uphold the government, as it pretends to be, but solely for the destruction of Catholic and Catholic property; an institution illegal, yet openly tolerated in Belfast, owing to our Orange magistrates, our Orange corporation, and our Orange town police."

ORANGE RIOTS AT NEWRY.—Sunday week, the 12th of July, being a great Orange anniversary, an immense muster of Orangemen took place in the parish "church" of Newry, and a good deal of drunkenness and rioting took place during the evening of the sacred day of rest. On Monday, a public meeting was held in the great Orange Hall of the town from whence the "brethren" issued, filled with zeal and fury, and the town soon became seriously disturbed. That day thirty persons were apprehended, and lodged in prison. On Tuesday the disturbances continued, and twenty-four more persons were committed to prison. A man was stabbed with a pitchfork. The Catholics were everywhere insulted with blasphemous cries. At Crossgar an unarmed man was stabbed by an Orangeman. At Belfast the riots were also serious, on Sunday and Monday an incredible number of windows have been broken, and it required all the energy of the authorities to prevent worse acts of violence to person and property. During the week things got worse and on Friday, the 17th, it became necessary to call out the constabulary. Four companies of infantry and a troop of cavalry were also in requisition. Numerous volleys of ball cartridges and several charges of bayonets had to be delivered by the troops before the mob would disperse, but though a number of persons were wounded, no fatal consequences appear to have ensued. The soldiers were not permitted at first to act with vigour, and several of the constabulary have in consequence received severe injuries from the Orange mob. The *Northern Whig* attributes these deplorable occurrences to the conduct of Protestant magistrates in showing favour to Orange partizans, and their illegal societies. Mr. Justice Jackson, himself at one time a fiery Orangeman, has felt himself bound to read a sharp lecture on the subject to the gang of Downshire, in which county also serious and fatal riots have occurred.

The *Banner of Ulster*, a Presbyterian organ, published in Belfast, has the following sensible article on the Orangeism of the North of Ireland:—

"The reports which have reached us from various disturbed districts are substantially such as we gave in our last. We need not occupy our space in reprinting them. They consist generally of sermons, bibles, arches, and Orange lilies in the morning, with 'mountain dew' broken bread and a little bloodshed in the evening—not the very best way, one would think, of keeping the Sabbath, or advancing genuine Protestantism. When the history of the Orange Society shall have been fully given, and when the vile uses which certain demagogues have made of it shall have been fully revealed, posterity will stand amazed that the institution was permitted for a single day in a well regulated Christian community. It is high time that the attention of government was directed again to this matter, with a view of either suppressing the society altogether, or of so circumscribing and modifying its operations as to preserve the peace of the country, and remove a foul blot from our common Protestantism. One way, perhaps, of accomplishing this would be, that the Presbyterian Churches should take action on the subject, and by enlightening their people on the evil of illegal institutions, and the un-Protestant objects which they aim at, put it beyond the power of ignored ecclesiastics or politicians to deceive them. Why should not the ministers of the General Assembly give lectures and disseminate tracts on the subject, till there would not be a young man of our communion in connection with the system? All our people want is information. Once that is given—once they see King William's true character, as a liberal reformer of the first water—once they see the foul purposes which they are made to serve as underlings of the Prelacy which persecuted their Scottish forefathers—these things being shown us, we say, the institution, at least in Ulster, fails, and our people become too good Presbyterians to be tools of the Prelatic Establishment, and too good Protestants to be Orangemen.— We would desiderate, very sincerely a Committee of the Assembly to examine and report on the subject. The morals of many young men are undermined, the peace of the whole neighborhood disturbed, and the entire Protestantism of the country misrepresented.— We humbly submit that this makes out a case for ecclesiastical examination and discipline. Another way of reaching the evil might be the punishment by legal process of all who were found aiding and abetting illegal assemblies. The arrest of a few ringleaders, who are really guilty ones, would be a wholesome lesson to that class of clergymen and adde-headed gentry who cannot see the difference betwixt Spiritual Protestantism and wretched party work. We have had no Dolly's braconism since the Executive made a few of the brethren in the county Down to

feel the weight of its vengeance, and we see no way of reaching the many offenders against the peace and tranquillity of the country except by another such demonstration of authority. Why should the community be involved in such serious expense, and an ignorant populace set at each other in an annual mortal feud, because a few Squieris and Doctors of Divinity cannot be taught common sense? How is it possible that the public peace can be preserved, or any interest of the people advanced, if political persons are allowed to desecrate the Sabbath and inflame the multitudes by the unseemly harangues which have been listened to on the 12th instant? Justice demands that the Orange clergy of the North, who have lately decorated their churches with party banners, and ministered to the excitement of a poor deluded people, should not escape punishment."

THE LANDLORDS AND THE ORANGE PROCESSIONISTS.—Mr. Justice Moore read a sensible lecture to the county Antrim grand jury last Friday, on the subject of Orangeism. His lordship plainly intimated that the Orange processions, which have kept so many parts of Ulster in a state of angry excitement, and fast, are due to the neglect of these same grand jurors, magistrates, and landlords; for, if they exercised honourably and patriotically, each in his own district, the influence they possess, these processions (open sworn) to administer) would never take place with their sanguinary consequences. If Judge Moore knew as well as we do how Orange landlords and magistrates, and Orange state-paid Parsons, promote these disgraceful exhibitions with their countenance and favour, he would have probably thought sterner language necessary. Something stronger than judicial remonstrance is needed to put down this fanatic nuisance, which is the shame of Ulster.— *Ulsterman.*

The Orange system and spirit are sustained in Ulster mainly by the Protestant Clergy and some of the Protestant gentry, actuated either by an insane and stupid bigotry or by interested and sordid motives. The Parsons are the chief supporters of the system, whether acting underhand or above board, and as a body, they are morally accountable for its results.— Their object, of course, is the maintenance of that religious ascendancy which still practically exists in Ireland, though it is popularly supposed to have been ended by the Relief Act of 1829. Such disgraceful and homicidal outrages are a part of the price we pay for the Protestant Establishment, and, doubtless, the innocent blood shed on these occasions must still further endear the Law Church to the Irish people.— *Tablet.*

PENAL LAWS AGAINST RELIGION STILL IN IRELAND.—Notwithstanding the boasted Emancipation Act, which is the greatest sham that was ever palmed off on a gullible people, penal laws against Catholics and their clergy still exist in Ireland. For instance, it is a penal offence for a Catholic priest to marry a Protestant and a Catholic, but it is no penal offence for a Protestant minister to marry not only a Protestant and a Catholic, but even two Catholics.

Lord Duncannon is next week to present a petition from the poor oppressed Protestants of Dublin. They implore, it seems, for "their ministers, scripture-readers, and school children, the protection of British law." Those who have ever resided in Dublin need no comment upon this complaint. Indian idolatry is treated with deference, but the insults daily and hourly permitted to the religion of the Irish people in the metropolis of Ireland surpass all that can be conceived by those who have not witnessed them. They are exceeded only by the marvellous patience with which they are endured. Let us mention one instance out of many. Mr. Currie, jun., a Dublin bookseller, is agent for the National Board of Education. All school teachers, managers, and scholars who want books and other school materials have to frequent his shop. The National Board is professedly impartial in religious matters, and many of its schools are held in convents and taught by Religious. Under these circumstances Mr. Currie was allowed to placard the door of his shop for many months, three years ago, with a notice, in immense letters, of a book "clearly demonstrating the abominations of the Confessional, and that, generally speaking, Convents and Nunneries are mere nurseries of debauchery and crime." No insult of this sort could possibly be offered to the members of the Establishment, because there are none whom they regard with that reverence which Catholics feel for their Religion. Yet, if the Committee of Council on Education were to post before their doors, in conspicuous letters, a statement that Church of England Schools for girls are, generally speaking, mere nurseries of debauchery and crime, we question whether it would tend to the peaceful working of the system. We have not heard of the facts of which Lord Duncannon now complains, perhaps some of the ruffian agents in these insults have been well kicked. Why does not Lord Duncannon look at home? At this moment the streets of Belfast are night by night rendered unsafe by the violence of an Orange mob, by which blood has already been shed in several instances, and which reminds us of the outrages used to provoke the rebellion of 1798. The facts detailed in the *Life of Grattan* by his son leave no doubt that it was the deliberate object of those outrages to drive the Catholics into an outbreak, which ended as it was intended to end, disastrously for them; but which might very easily have been far more fatal to their oppressors. Almost every night for months before the rebellion, the sky round the Protestant town of Belfast was reddened by the flames of the burning houses of unarmed and unresisting Catholics. Even in the neighbourhood of the Catholic city of Waterford, things were little better. That the same spirit still exists, is shown by the clamour raised this week by the Protestant press of Dublin, because two or three of the most distinguished citizens who have already served the office of Chief Magistrate of Dublin, and whose character is as much beyond question as their wealth and social position, have been appointed to the Commission of the Peace. The objection is that they are "Papists." The fact is, that long ascendancy has taught the Protestants of Ireland to believe that they are oppressed whenever any degree of equality is conceded to Catholics. There is little chance that things will be otherwise as long as the Church Establishment is maintained as a brand of conquest upon the nation and a mark of superiority and pre-eminence to the conquerors. In truth men who see such an institution deliberately maintained for their dignity and profit, may almost be excused for forgetting that after all they are not the Irish nation.— *Weekly Register.*

THE POTATO CROP.—The following apparently careful review of the state and prospects of the potato crop in the counties of Cork and Kerry is taken from the *Examiner* of last night. It may also be noticed that during the present week new potatoes slightly affected by the old blight have made their way into the Dublin markets.—"The state of the potato crop at present gives rise to much speculation and discussion. From the best information we can collect, it appears to be certain that the crop has suffered much damage in particular districts of this county. This remark applies especially to the line of the coast, where the potato is rather extensively diseased; though we may observe that the quality of those brought to market in the early part of the season affords no criterion at all of the extent of the blight, in consequence of the desire of persons to get rid at once of the part of the crop which was infected. We have a letter from the neighborhood of Kinsale, written by a gentleman of much intelligence and observation, which gives rather a bad account. From inquiries, he says, as well as from his personal observation made in an extensive excursion from Bandon westward, he ascertained that the potato crop is extremely diseased all through the West Riding. Our correspondent is also of opinion that it will exhibit a great deficiency in the yield of food as compared with the crop of 1856. To the