

deduced from infallible decrees written by the hand of God, and witnessed by the whole Court before His Imperial Throne.

With the eye fixed on this early divine disquisition tracing it from Mount Olivet through the apostolic age: examining the zeal of the first teachers; the works executed in the first centuries; calculating the nations converted: and reading on the page of history mankind regenerated; the earth purified, and man raised through these ages into brilliant virtue, along the elevated points of society, like galaxies of stars in the firmament of the skies, it is inconceivable how any man on a mature consideration of these premises could for a moment be made to believe that the monstrous systems called religion in these our days could be said to be derived from the perfect holy pattern set in the apostolic times. Without wishing to compare societies of men, which is a task always painful, and perhaps unjustifiable, we have only to observe law and practice to be thoroughly convinced that there is no crime so black in the human heart, no blasphemy so deep in the human mind, as even to believe that laws which disgrace the most relentless period of human cruelty, and which redden the worst records of human persecution, could be said to be ordained by heaven, and to be the accredited holy will of God.

These remarks have been called forth from seeing during some time past, and above all during the present year, the peculiar disastrous career of what is called the Church Established in this country and elsewhere. Their long immunity from public exposure, their immense revenues, their unparalleled wealth, the flattery of the State, the patronage, the pomp, the pride, the bloated luxury which go to make up the essence of this huge fabric: all this human accumulation of bad human laws, and worse human passion has been allowed without interruption during the last three centuries, so to surround this human institution, that like an alpine barrier it prevents the drowsy inmates from looking abroad through the nations, seeing the temper of the public mind, and knowing the incongruity of their own position. They have been so long undisturbed in the quiet possession of the public plunder: and they have been permitted to invent so many new forms of belief, that they have insensibly forgotten their first origin, and have almost lost all identity of belief with their first innovators. This voluptuous ease, and this versatile religion have made them indifferent to human censure, or to the reproaches of conscience: and hence we find the supporters of this Establishment performing tricks of late on the Bible which made Europe laugh, which give courage to America, which have set Asia mad, and which will very soon make old England weep. When one examines the pretensions, the government, the creeds and the practices of this varied Church, it is hard to say whether the Establishment is a greater knave, or the British legislation a greater fool. Between the Church and the State the whole case of knavery and folly lies, and history will assuredly decide this case before the present century shall have expired. With all their stratagems they are, nevertheless, very imprudent.

Firstly—The Established Church in these countries possesses a larger revenue than all the Churches of all religions in every country in Europe taken in the aggregate. What a wealthy Hierarchy and Clergy has this old England, when a larger annual sum is paid to them for their spiritual services than all Europe pay to the clergy of all religions in this whole quarter of the globe. And what must the inquirer feel when he learns that this enormous annual sum given by England, this same England presents in the end of each year a larger amount of annual vice; a larger variety of annual creeds; a larger aggregate of annual Christian ignorance than all the peoples of all Europe taken together. It would appear as if "Dives" was appointed Archbishop of Canterbury: that all his clergy lived like himself, clothed in purple and fine linen, and faring sumptuously every day: and that the people, following the example of this Scriptural character, are the true disciples of their bloated master in England. I shall not pursue the text farther; and shall not ask Abraham what will become of them in the world to come. If these law-Bishops had sense equal to their wealth, they would spend their revenues in teaching the old creed for which they are paid: nor would they be framing every day new creeds, for which this money was not given: nor would they encourage Methodists, Darbyites, Independents, Dissenters of all kinds to stand in their ranks: to claim the same position with themselves; to make speeches by their sides at Exeter Hall; and to preach Souper sermons on the highways in company with their own Bible emissaries. The result of this admixture of different preaches has been a union of the different creeds: and hence, as a matter of course, the Methodist, the Dissenter, the Bibleman of all shades and colors appear to the English people as all equal; and thus the old Church is deserted, as being too cold, and too aristocratic, and too prosy, and expensive. Thus all England has deserted the old red standard of Luther; and they all now assemble round the barrel, the stump, or the table of the itinerant saint, where they can sing, or carouse, or smoke, or pray, as the passing feeling of frolic or devotion seizes them. Decidedly these law-Bishops, are with all their wealth, very silly in sanctuary.

Secondly—Since the beginning of the world, I am confident it will be readily admitted, that no man has ever claimed peculiar sanctity before Heaven, or has demanded from his fellow men pre-eminent homage in the name of God, while at the same time his hands are red with human blood, his coffers are filled with plunder, and his character black with varied crimes. What, therefore, must have been the extreme incongruous folly of the modern Church Establishment to send their preachers, to our doors, calling on

us to worship God with them, to join them in prayer, while they have taken from the widow and the orphan their consecrated patrimony, while history records the persecution of our fathers, and points to the red graves of our martyred clergy. How foolish are these men to ask the Irish Catholic to kneel with them in prayer when the very church where these men preach bears testimony of their plunder and sacrilege: where there communion table stands in the place of the old Altar and where the holy-water trough and the old cross address us in mute but thrilling language, that the old consecrated church, which was once the house of God, is now changed into a den of thieves. How foolish in these men to stir up the old forgotten record and remembrance of the block, the rope, and the sword: and by their insults on the highways, and by their blasphemies in the cabins of the poor, awaken a universal and popular vengeance, which have almost driven the country into outrage and rebellion.

When will the British Legislature recover from the infatuation of her support of this anti-social, anti-Christian Church Establishment? She gives the annual sum of eight millions, and a half pounds sterling for education, virtue, Protestantism: and receives at the end of each year an incongruous equivalent of ignorance, vice, and imbecility!—she pays this enormous annual revenue to teach loyalty, order and national union: and she is paid back in India, through the conduct of ordained Biblemen, of military soupers, and Legislative hog's lard, an appropriate amount of mutiny, rebellion, and indiscriminate massacre. She pays millions, tens of millions, hundreds of millions, and thousands of millions pounds sterling to a Church Establishment to teach obedience to the laws: and she receives in return public discontent, universal hatred, depopulation of the country at home, mutiny abroad, the contempt of foreign nations, the waste of her exchequer, loss of armies, the degradation of her name, and perhaps the forfeiture of her empire. Her Church Establishment will yet ruin the body and the soul of England, and will fulfil the curse inflicted sooner or later on every nation which opposes the liberty of man, and frustrates the will of God.

In reading over a long file of the Indian journals, it is refreshing to learn that no priest, or nun, or Catholic, has been injured by the ferocious mutineers: and this remarkable fact will stand a permanent evidence to prove that while the Catholics are the most loyal subjects, the bravest soldiers; they exhibit, at the same time, a spirit of toleration, of affection to others, which in the present crisis has even won the assassin Sepoy, and disarmed the crimsoned edge of his murderous and insatiable sword.

August 24, 1857. D. W. C.

IRISH INTELLIGENCE.

At the visitation of the Rt. Rev. Dr. Moriarty in Tralee last week, 418 persons were confirmed in the Catholic Church, viz., 235 females and 183 males.—His Lordship delivered an eloquent and appropriate address to the children.

CONVERSIONS.—On Monday the 17th instant, the Rev. James Mooney, P.P., of Denn, received into the Catholic Church, at Crosskeys, in the county of Cavan, Mrs. Hinds, of Ballyjamesduff, and her daughter, aged about thirteen years, both of whom had been, steadfast and consistent Protestants.—*Meath People.*

IRISH MANUFACTURE AT THE LATE WATERFORD SHOW.—The specimens of Irish manufactured implements exhibited were not inferior to anything shown from the 'sister' countries. Indeed, we are assured by right good judges, that the home-manufactured implements not only suit the country best, but being devoid of all unnecessary trappings, they are likewise the most useful articles. The simpler the construction of the implement or machine the easier it is worked, and the surer it is of being brought into general use. Fanciful and complicated machines may please the taste of an old gentleman, here and there, but farmers and working men, who live by their labor, cannot afford to make use of, or purchase play-toys! Hence it is that we would recommend all implement makers to be as practical as possible in all their ideas. We are gratified to say that we have seen many English and Scotch implements, which at first sight seemed quite useless, from the number of their wheels and other superfluities, simplified and therefore cheapened by the Irish manufacturer.—*Waterford News.*

INSTANCE OF IRISH GRATITUDE.—About three years ago, a poor boy named Shortall, was employed as a servant at Mr. Hart's, at Clara, and finding that his prospects had little chance of being improved in Ireland, determined on emigrating to Australia. The thought was an easy one, but the act was more difficult to realize, as poor Shortall soon found out; for without money in his pockets, or a pair of wings on his shoulders, the task was impossible to be accomplished. But the old adage, that fortune favors the brave, was realized in this case, and after innumerable obstacles, he succeeded in obtaining Government passages to Australia. So far all was right, but yet there were other difficulties to be accomplished; for his skirt was attached something in the way of a little loving wife and a fine boy, the pride of the mother and of himself. If he left the mother and boy behind him, how were they to be supported during his long journey, was to him a serious question. After revolving the pros and cons in his mind, he determined to take his wife with him and leave the child behind, under the care of some kind neighbor. A woman equally as poor as themselves, undertook the charge of the little child: while his neighbors, animated by such an example, immediately commenced a subscription, and handed the sum of £2 to him, as the result of their excellent feelings, to assist him in emigrating. With this sum Shortall and his fair dame started on their adventurous journey, loaded with the good wishes and blessings of their kind neighbors. Nothing was heard of them for some time, until one fine morning a suspicious document was placed in the hands of the woman who had Shortall's boy in care, and lo! and behold an order for £5 fell from it the instant it was opened. Since that period the woman has continued to hear from Shortall, and has regularly received various sums of money, amounting in the whole to £37.—But a few weeks ago, he enclosed a sufficient amount of money to enable his child and his brother to pay their passages out and join him; and the other day he announced his firm determination of paying the passages to Australia of all those friends who subscribed small sums to enable him to reach the happy country, where wealth is pouring her favors upon him.—*Kilkenny Journal.*

ADMINISTRATION OF JUSTICE.—The re-arrest of Spollen, with a view of putting him upon his trial on the minor charge of robbery, is regarded by more than one Irish journal as a weak effort to appease the public mind, roused and dissatisfied as it is at all the fruitless proceedings of the officials who had the conduct of the Broadstone prosecution.

Words of the Protestant Literature in Ireland.—By the following, from the Dublin Nation, we learn that the same imported filthy literature which is destructive to the youth of America of both sexes, is working ruin in Ireland.—"We learn with shame that the circulation of a certain class of English literature is increasing in Ireland! We mean the school of which Mr. G. W. M. Reynolds is the acknowledged head—and whose works have been not only described, by an excellent authority, as 'the course of education of a public prostitute.' Thousands and thousands of penny and halfpenny sheets glozing over all the actual and imaginary infamies of London life, now regularly find their way to an Irish circulation; and tend to gradually brutalize our youth. It is time to call the attention of all concerned (and who is not?) to this detestable evil.—We believe we have to deal with a serious and growing danger, of the most stealthy and deadly character; the brightest honor of this country—its singular moral purity; we believe that if the circulation of publications of this class to which we allude continues to increase for ten years more at its recent and present rate of progress, we may have in Ireland, for the first time since Saint Patrick, a rising generation only fit for the streets. May God avert this! Humanly speaking, it is but too probable. Such causes always breed such effects.—"It is curious—and, indeed, awful to watch some of the shops where this abominable 'garbage' is sold on a Saturday evening. They are thronged with young men and women—there are at least a dozen such houses in the city; and each house supplies its hundreds with intellectual poison of the grossest kind. It is hard to draw lines of moral distinction in a literature expressly devoted to the cultivation of the Seven Deadly Sins; but we believe the English branch of this literature is really worse than the French. We believe Mr. G. W. M. Reynolds is likely to demoralize more hearts and to damn more souls than Mr. Eugene Sue. About the French school there is either an audacious frankness, which sets even a very low moral nature on its mettle, or there is a semblance, at least, of high sentiment, straining, vice by its incongruity of contrast. Rousseau began his 'Emile' by a warning to any woman who read it that she should no longer count on her chastity—and George Sand tries to reconcile Christian piety with heathen freedom.—But the English literary filth is all naked and unmitigated. It appeals to the very bruteries of human nature. It is fit, and only fit, for a gang of Satyrs to gloat over. There is no heathen literature in the world of so low a morale. And this literature, its 'Mysteries,' and its 'Memoirs,' finds its way, stealthily, into the hands and the hearts of thousands of our young people every week we live."

THE 'TABLET' IN INDIA.—There are many topics upon which men's feelings and opinions will differ widely, according as they are Catholic or Protestant, English or Irish, European or Americans. We ourselves happen to be Catholic, English, and European; but, though we trust we have the feelings proper to us in each capacity, we cannot believe that they can differ widely from what we should feel if we abstracted everything but Christianity and manhood. There are at this moment in Hindostan a few thousand soldiers, English and Irish, Catholic and Protestant (they are said to be about equally divided), who are engaged in a desperate struggle with heathens and barbarians, traitors and perjurers, monsters who, by their fiendish and atrocious deeds, have put themselves outside the pale of humanity. It is probable that in world history the death of these few thousand English or Irish soldiers under tortures however ingenious, together with the violation, mutilation, and massacre of the women and children whom they are now defending, would be an event of no very great importance as far as its consequences are concerned. On the ultimate issue of the contest, considering the forces now on their way to India, and the amount to which they may be increased, if necessary, it is probable that the massacre of every European now in Hindostan would produce no effect. But whatever consequences, however mighty or however insignificant, were involved, we trust that we should feel as strongly and express ourselves as openly. When we grow indifferent to the fate of our countrymen and countrywomen in the far East now at grips with death, we will be ready, as a Catholic, to start a journal in defence of the Protestant religion, and to sit in Parliament as the Whig member of an Irish county.

DEATH OF A GALLANT IRISHMAN IN INDIA.—Among the many events which have occurred in India, there are few indeed, beyond the wholesale slaughter of women and children which attract our attention more than the fall of some of our gallant officers—men true to the last, and ever distinguished for bravery and loyalty. Among the number of devoted and brave officers who fell at Delhi was Lieut. Mervyn Humphrys, the youngest son of William Humphrys, Esq., D. L., of Ballyhaish House, county Cavan.—When his own regiment, the 20th Native Infantry, mutinied, his horse was shot while riding near the parade, and by some marvellous circumstances, he effected his escape on foot to the British lines, amid a shower of balls from his own regiment. Having joined the 60th Rifles in safety, he marched with this splendid corps upon Delhi. During the march he was rendered helpless by a sunstroke, but moving along with this division and duly attended by the regimental surgeon, he recovered, and was able to join the army at Delhi, anxious to avenge the wrongs inflicted on his slaughtered countrymen. In one of the sorties made by the insurgents this gallant young Irishman took a distinguished part, and he fell while gallantly leading the men under his command into action against the mutineers. This young and gallant officer was much beloved and respected by those who knew him in his native country.

A Lieut. Sadler, of the Tipperary Militia, was brought before the sitting magistrate at College-street office, on Friday morning, in custody of a police constable, who had arrested him on a warrant granted the previous day on the information of Pierce Somerset Butler, Esq., which stated that Lieutenant Sadler and Ensign Minchin, of the 6th Royal Lancashire Regiment, had a serious altercation at the residence of the former, at Mountpleasant-square, on Wednesday night, when very intemperate language was used by Lieut. Sadler towards Mr. Minchin.—The information went on to state that a breach of the peace was likely to occur, as the following note had been received by Mr. Minchin from Lieut. Sadler:—"Dear Minchin—As satisfaction is required, you have it to get; so name your way, and I am your man. Yours, &c.—Thomas Vernon Sadler." The foregoing facts having been proved in evidence, the magistrate directed the prisoner to find bail, himself in £500 and two securities of £250 each, to keep the peace. The securities were obtained and the bail bonds completed, when Lieut. Sadler was released from custody.

THE PATRON OF MURRISK, which has from time immemorial been held on the Monday after the 23rd Aug. in each year, came off on Monday last at the foot of Crough Patrick, near the hospitable residence of the late good, kind, and generous John C. Garvey, Esq., and now the residence of his amiable and accomplished widow. The attendance, as usual, was most numerous, and everything passed off quietly. All the tents were taken down at seven o'clock. The young heir of Murrisk, Francis C. Garvey, Esq., visited the Patron Park about two o'clock, p. m., and on his entering it was loudly cheered by his numerous tenants and those who assembled there. His appearance caused many to mourn the loss of him who, for a series of years, contributed much to the amusements carried on there, but who, alas! is now no more.—His heir, though a child in years, promises fairly to follow in the footsteps of his good and generous parent. He almost daily makes it his study to go among his tenants and see that nothing is wanting to them; and, in common with them all, we add, may he long live to enjoy the ancient property of Murrisk and to follow the path laid out for him by one of the best of men.—*Mayo Telegraph.*

THE MEETING OF THE BRITISH ASSOCIATION.—The meeting of the British Association at Dublin this year is admitted to have been quite a success, and the result is attributed to no small measure to the warm encouragement and support of the Lord Lieutenant of Ireland. On the 1st there was a monster meeting at Dublin Castle, the partakers of Lord Charles's hospitality counting by hundreds, including, of course, all the intellectual lions, resident and strangers, in the Irish metropolis.

A grand cricket match of Irish against English gentlemen has just taken place in Dublin. From the match the Irish players held the superiority. The match concluded on Monday, leaving them victors.

EMIGRATION FROM THE WORKHOUSES.—At the meeting of the Cork Board of Guardians on Wednesday, the business of selecting a number of the female inmates to send off to the settlement of the German Legion at the Cape of Good Hope, was brought forward. We are glad to say that the girls, acting in accordance with the directions of the chaplain, the Rev. Mr. O'Connell, refused to emigrate, in consequence of the want of spiritual provision at the Cape. The Cork Examiner has the following remarks on this subject:—"We have only sufficient space at our command to express our entire approval of the result of Wednesday's meeting of guardians, and of the determination of the young women not to emigrate to the Cape under existing circumstances. Every guardian, no matter how strong his Protestant opinions, asserted the right these women had to protection for their religious faith. Assuming that they emigrate to-morrow, and that, on their arrival at the Cape, they are married to Catholic Germans are they certain of being allowed the free exercise of their religion? We say, decidedly not—and our authority for this statement is the Catholic Bishop of the Cape of Good Hope, the Right Rev. Dr. Moran, the very Prelate who, according to some guardians who took part in the discussion of this matter on Wednesday, was certain to procure priests for them, and do many other things besides. Now, Bishop Moran has recently addressed a memorial to the Governor of the Cape, demanding protection for the religious faith of the Catholic Germans themselves. He states, in this memorial, that at one station there are seventy Catholic legionaries out of the one hundred presiding there; and that the Catholics forfeit a day's pay, if they; the Catholics, and their wives, abstain from attending Protestant worship.—This fact is stated by the Catholic Bishop; and we in this country must receive such a statement as conclusive upon the matter. Then again, in the official reply to a letter addressed by Mr. Nicholas Mahony to the Emigration Commissioners, demanding information on this very head, the following paragraph appears:—"To your second question the commissioners cannot reply with certainty. But they apprehend that there is probably no Roman Catholic clergyman in the neighborhood of the German settlement." Take then, the two-fold fact—that there is no Catholic priest in the neighborhood of the German settlement, and the Catholic soldiers and their wives are compelled, under penalty of forfeiting a day's pay, to attend Protestant worship—and it is clear that the idea of protection for the religious faith of Catholic emigrants to that part of the world, is simply absurd."

For this year, the direct emigration from Belfast to any part of the Continent of America has entirely ceased. It has decreased from year to year, until at length, it became almost a nullity, as compared with the local emigration statistics of former years. It is not, however, to be understood from this, that the actual emigration from the northern portion of Ireland fell off in the same proportion. The direct ports of departure for emigrants at present are Liverpool and Greenock; and to these ports our northern emigrants proceed (passage free) by steamer, to join their respective ships, which, whether fast or slow sailers, are all, of course, 'clippers'—*Banner of Ulster.*

THE CATTLE MURRAIN.—Information has come from so many quarters that it is quite impossible to entertain serious doubts of its general correctness, although it may be hoped that the extent of the calamity is somewhat exaggerated. According to private letters the long-dreaded cattle murrain has broken out in a virulent form in parts of the counties of Louth and Meath, and in a district about 15 or 16 miles from Dublin on the north-east side. One party is said to have lost in an incredibly short time 40 out of 100 head of black cattle, while a struggling farmer, the owner of 10 cows, has had nearly his whole stock swept off by the disorder. A gentleman just returned from the King's County states that the distemper was raging in that quarter, and that in every instance which had come under his observation the attack had ended fatally. Except in the places specified there are no accounts of any appearance of the disease, and there is nothing to lead to the belief that it has become an epidemic.

The petition to parliament from certain freeholders and inhabitants of Ulster, denouncing the reappointment of Mr. F. C. Beers, alias Leslie, to the Commission of the Peace for the county of Down, after his dismissal, subsequent to the outrage at Dolly's Brae, prying for an investigation into the cause of this restoration, and soliciting the removal of all persons from the roll of Justices of the Peace who appear to be connected with obnoxious societies has been numerously signed; but is not to be presented till next session.—*Northern Whig.*

ATROCITIES OF THE ORANGEMEN—SLAUGHTER OF WOMEN AND CHILDREN.—The Nation gives the following as a few samples of the acts of the Orangemen in Ireland so late as 50 or 60 years ago:—"A regiment of cavalry, called the Ancient Britons, commanded by Sir Watkin William Wynne, were at all times prominently conspicuous for the rigorous execution of any orders for devastation, destruction, or extermination. They were remarked for it by the rebels, and in course of the rebellion they were cut to pieces almost to a man. A very savage abuse of the latitude of power granted to the military by the commander in chief's order, to act without waiting for directions from the civil magistrates, appears in the following instance. Information had been lodged that a house near Newry contained concealed arms; a party of the Ancient Britons repaired to the house, but not finding the object of their search, they set it on fire; the peasantry of the neighbourhood came running from all sides to extinguish the flames, believing the fire to have been accidental; it was the first military conflagration in that part of the country. As they came up they were attacked in all directions, and cut down by the fencibles; thirty were killed, among whom were a woman and two children. An old man, seventy years of age, seeing the dreadful slaughter of his neighbours and friends, fled for safety to some adjacent rocks; he was pursued, and though on his knees imploring mercy, his head was cut off at a blow.