## Irish Ecclesiastical Intelligence.

CHURCH EDUCATION SOCIETY IN IRELAND. On Monday evening, November 22, a respectable meeting was held in the Music-Hall, Albion-street, Leeds, to receive a deputation from the Church Education Society

receive a deputation from the Church Education Society in Ireland, a Society which was established about two years ago, and is under the direction of his Grace the Primate and the Bishops of the Irish Church. Amongst the gentlemen present were J. R. Atkinson, Esq., R. Bramley, Esq., Dr. Hopper, H. Skelton, jun., Esq., R. J. Teale, Esq., W. D. Skelton, Esq., the Rev. Dr. Holmes, the Rev. A. Martineau, Vicar of Whitkirk, the Rev. J. Bell, Vicar of Rothwell, the Rev. G. Rickards, Wortley, the Rev. W. H. Teale, the Rev. G. T. Warner, the Rev. T. Sturgeon, the Rev. T. Todd, the Rev. W. D. Morrice, the Rev. J. W. Whitside, Trinity Church, Ripon, the Rev. W. A. Butler, Professor of Moral Philosophy, in the Dublin University; and the Rev. T. Walker, of Dublin,

Dublin University; and the Rev. T. Walker, of Dublin, Secretary to the Society.

The Rev. Dr. Hook opened the proceedings by observing that many opportunities had occurred for stating to the persons assembled in that room the history of the Church of England and the history of the Church in Church of England, and the history of the Church in Scotland, and the history of the Church in the United States of America, but with the history of the Church of States of America, but with the history of the Church of Ireland they were, perhaps, less familiar. The reason, he said, is obvious. Since the union of the two kingdoms, the two Churches have been united. As the two kingdoms have become one kingdom under one Sovereign, so the two Churches have become one Church under the Archbishop of Canterbury, who may be regarded as the Patriarch of England and Ireland. And since the union, therefore, the history of the Church of Ireland has been identified with that of the Church of England. But though now united, the two Churches had, under God, a different origin, and are two distinct branches of the one holy Catholic Church. Who first introduced Christianity into Ireland is not known; nor does it much signify, for the founder, under God, of the existing Church, was the Great St. Patrick; from him, the Clergy of the Catholic Church established in Ireland derive their apostolical descent. By a regular series of consecrations and ordinations our Clergy, and they only, can trace their succession from him and through him from the Apostles. That this succession was kept up till the time of Elizabeth, our enemies themselves will allow. The question, therefore, is, whether that succession was at that time lost, and this we defy our adversaries to prove. For it is a well-known fact that of all the countries in Europe, there was not one in which the process of the Reformation was carried on so regularly, so canonically, so quietly as it was in Ireland. The popish schism did not commence in England until the 11th or 12th year of Elizabeth; till then, those who were attached to the Romish superstitions conformed to the Reformed Church; it was not till that time that the Bishop of Rome committed the sin of setting up altar against altar. But in Ireland the popish schism did not commence till the end of Queen Elizabeth's reign, and she reigned above 44 years; until that time altar had not been raised against altar by the wickedness of the Pope and his agents, contrary to the canons of the Church Thus, the existing Clergy of the Church of Ireland, whether we regard their order or their mission, and, consequently, the Church itself, are the only legitimate successors of those by whom that Church was founded The clergy of the popish sect, introduced at the close of Elizabeth's reign, we know whence they are. They are not the successors of St. Patrick, but of certain Spanish and Italian Jesuits who came to Ireland and there established their sect. But here, peradventure, the adversary may object, "Admitting that you have the succession, yours are certainly not the doctrines which were originally held by the Irish Church, and to propagate which it was established by St. Patrick." We may cerwhich it was established by St. Patrick." We may certainly admit that some changes, owing to circumstances, may have taken place in some of our forms and ceremonies, but as to our doctrines who are our opponents?— And, in opposition to the popish sect, we may easily prove that by St. Patrick were *not* held those doctrines by holding which that sect is distinguished from the Catholic Church of Ireland. It is well known that about the period of our Reformation, a Reformation was also proposed by Churches in communion with Rome. It was acknowledged on all hands that the most debasing superstitions and corruptions and the grossest immorality had crept into the Church, and to reform these the Council of Trent was held; but, instead of reforming, the Council actually confirmed the very worst abominations both in doctrine and practice. Among the canons of that Council there is one which, in plain defiance of scripture, anathematises all who declare that the clergy may contract marriages. Did St. Patrick hold this unscriptural and demoralising doctrine? If he did, he was little better demoralising doctrine? If he did, he was little better than a parricide and bastardised himself, for he was the son of a Deacon and the grandson of a Priest. (Applause.) Again, the popish sect in Ireland prohibits the perusal of the blessed Word of God, the Holy Scripture, a sure sign as well as cause of the demoralisation and doctrinal corruption of any sect or Church. It is by placing the Scriptures in the hands of the people; by referring the ures. (Applause.) It is thus that we are opposed to the two extremes, the ultra-Protestant extreme, which would give the Bible without the Church, and the popish extreme which would give the Church without the Bible. A Church must become corrupt when the Bible Bible. A Church must become corrupt when the Bible is not freely circulated in it. And did St. Patrick withhold the Scriptures from his people? No. It is stated by one of the most holy men of the Gallican Church, Fenelon, that such prohibition did not exist in any part of the Church before the 12th century. Did St. Patrick introduce the worship of images? Did he teach men, like the modern popish sect in Ireland, to fall down before stocks and stones? This could hardly be, for he flourished about the year 431, and the very first Council which gave sanction to that heresy was held in the year 787, when the Clergy of Ireland united with the Clergy of England in doing what they do now, in protesting against it.— Once more, the popish sect in Ireland insists on that doc which destroys the very nature of a sacrament, and has led to the most atrocious superstitions, the doctrine of transubstantiation. And did St. Patrick hold this doctrine No. For this doctrine of transubstantiation was not dreamed of till the 8th century; in the 9th and 10th centuries it was still disputable, and when, in the 13th century, the pope of Rome sought to have it recognised in the Italian Council, the doctrine was opposed by many divines, and protested against by the Clergy of Ireland and England. Yet further, the popish sect in Ireland withhold the cup from the laity in the Eucharist; thereby depriving them of the Holy Sacrament; for a Sacrament is no Sacrament if it be not administered as our Lord appointed. Did St. Patrick commit this sin? This was oubtedly not the case, for at the Council of Constance, in the 15th century, wherein the enactment was first made to withhold the cup from the laity, it was admitted to be a regulation not only contrary to Scripture, but also opposed to primitive tradition. Nor could St. Patrick have taught the Roman doctrine of Purgatory, for he had been dead a thousand years before that doctrine was acknowledged as an article of faith by any portion of the Church. Finally, the popish sect in Ireland asserts the supremacy of the Pope of Rome; but until the Synod of Kells, in 1152, the Archbishops of Ireland would never condescend to receive their bulls from Rome; and down popish sect in Ireland now do, for bulls of nomination. institution, or exemptions; that they never appealed to Rome for the decision of ecclesiastical causes. The own Church in that country. I may add that the popish sect in Ireland is marked by a spirit and temper as much opposed to that of true Christianity, real Catholicism, as are its doctrines. We, in England, are chiefly in dread of ultra-Protestantism. Many true Churchmen tremble to think of what will be the consequence, if, as is probable, ultra-Protestantism once more gains the ascendant. I know how they dwell with horror on the atrocities and persecutions of which the Puritans or ultra-Protestants were guilty under the usurpation of Cromwell, when the ed their king and slaughtered their sovereign And the spirit is unchanged, as exhibited in too many of the publications of the religious world; some ultra-

Protestants glory in the deeds of their ancestors; and many true Churchmen, I say, are looking forward to the

time when, under a similar persecution, they will have to take up their cross; and if, my brethren, we shall be called

(Applause.) But although I am not the vindicator of have been contributed in Ireland during the last year, in calculated to wring with anguish the heart of the patriot member that the Papists have been as cruel, if not more so; that if the persecution of Churchmen under Cromwell was severe, the fires of Smithfield are not to be for when they glared disgrace upon the bloody reign of Queen Mary; that Papists likewise murdered the Primate of our Church; and that if they did not destroy a King, they did, at least, attempt to do so, in the Gunpowder Plot.— And if you desire to see how the same atrocious spirit rests among the Irish Papists of the present day, I would advise you to read the articles written by a very high Churchman, Mr. Sewell, in the Quarterly Review, on the state of Ireland. As we are dreading the ultra-Protestant ascendancy here in England, so are our brethren in Ireland dreading the Popish ascendancy; and while we are defending ourselves against the ultra-Protestant extreme here, let us prove that we adhere to the middle position of our Church, by aiding our brethren in Ireland, in defending the popular extreme here. ing themselves against the Popish extreme. Ay, my friends, our middle position, in which it is my blessing to be placed, let us keep to that; let us remember that our Church opposes the ultra-Protestant extreme by her Prayer Book; the Popish extreme by her Articles; let us remember that by our ritual we are Catholics, by our Articles Protestants. I know how anxiously earnest-minded kind hearted rises are left for the protection of the protect minded, kind-hearted, pious men long for union, how their charitable hearts look back with fond delight to the union of the primitive Church; and to effect union, if they favour the ultra-Protestant extreme, they would sacrifice our Prayer Book; if they favour the Popish extreme they would sacrifice the Articles; but if we be true Churchmen we shall seek union, not by concession either on the one side or on the other, but by carefully maintaining that truth which it is our glorious privilege to possess; and, according to which, we hope that ultra-Protestants may be by degrees rendered more Catholic in principle and in temper, while Papists may be induced to reform. We are placed by Providence in the centre between the two extremes, and we shall violate the will of our God if we quit this our providential position. We may regret it, but we cannot alter the fact, that the Church is divided; we must do the best we can under the given circumstances. I would compare the Church to that glorious river the Rhine, which I this year revisited. I saw it first flowing in one mighty undivided stream. It was beautiful to look upon. It reflected the glories of the heaven

ful to look upon. It reflected the glories of the heaven above. As we descended, however, we found it divided into several channels. And I thought of the Church, which was at first, like the Rhine, one united stream, but is now divided into many channels. We may wish that it were not so divided. We may hope that the various channels will be reunited ere they join the ocean of eternity. But we shall not effect a union by mingling our own sweet waters with the muddy canals of human inventions of the relationship to earther the relationship in the way here. tion; or by going to another channel, wider it may be than our own, but polluted and defiled. Let us rather

rejoice in the purity and brightness of our own channel, and endeavour to make its waters still sweeter and purer, and brighter. They who so feel will gladly assist their brethren in Ireland, and avail themselves of that excellent Society, the Irish Church Education Society, as the means of expressing their sympathy. With the constitution and proceedings of that Society you will now be made acquainted by the Rev. Mr. Walker. THE REV. MR. WALKER began his observations by expressing his happiness in having the privilege to plead the cause of the Irish Church in the parish of Leeds, and at a meeting of Leeds Churchmen, presided over by Dr. Hook. He could not allow the opportunity to pass without observing how much Irish Churchmen were indebted to their English brethren for correct views of the true history and character of the Church of Christ in their native land; and declare that Church principles were beginning to be valued; and being valued, to be acted than Mr. W. then showed that as a means to bring upon. Mr. W. then showed, that, as a means to bring Christian education to bear upon the people, the Primate and Bishops of the Church had instituted the Church Education Society; and that they were constrained to call upon the pious and well-disposed members of Christ's Hely Church from their spices we contribute to upon the pious and well-disposed members of Christo-Holy Church from their private means to contribute to ts support and extended usefulness, under circumstances of a most trying and peculiar kind, which the resolution he had the honour to propose, thus stated—"The circumstances in which the great body of the members of the Church of Christ in Ireland are placed by the withholding of public aid from any system in which they can conscientiously concur, are such as to require the existence and extended usefulness of a society which shall provide them with pure religious instruction." A large national grant is made for educational purposes in Ireland; but aid from the fund is offered on such conditions that the National Clergy feel themselves bound to refuse it. Mr. W. proceeded to show how the Irish Board of Education had failed to accomplish the intentions of its originators. It was expressly formed for the purpose of giving "united" education. Now what is the result? A system of education infinitely split, divided, and parcelled out, is established in Ireland by the public funds. "The Presbyterians have obtained such relaxations or modifications of the soriptures in the hands of the people; by referring the people to the Scriptures to confirm the teaching of the Church that the Church is preserved in its purity; not the Scriptures without the Church or the Church without the Scriptures. (Applause) It is thus that we are through this nationally-endowed system. mentioned, observed Mr. W., to show that the Irish Board of Education has departed from the intention of its first patrons, who are bound to examine into the matter.—
Another fact was mentioned in proof of this betrayal of its trust by the Board—namely, that the extracts which were to be used in all the schools were now generally laid aside. A pious Liberal Member of the House of Commons, ardent for the extension of Divine truth, as far as it was possible, through the length and breadth of Ireland, it was possible, through the length and breadth of Ireland, but acting upon the expediency principle of the day, used this language, in advocating the appropriation of the revenues of the Church to the endowment of the Irish Na'ional System of Education—"That education was a religious object," implying, therefore, that the property of the Church might be fairly used for the purpose, added, "What is the complaint which has been so often alleged against the Church of Rome? That too just complaint is, that the Church of Rome withholds the Scriptures from the people. Now the proposed system of education teaches them to read the Bible, in itself no mean acquire-It gives them a portion of the Scriptures to read, and enforces the reading of that portion." On such grounds did many support the Irish national system, hoping that if the Romanists would not receive the entire hoping that if the Romanists would not receive the entire Word of God, at least they would have a portion of Divine truth presented to them in the Scripture extracts, for the Board would enforce the reading of these. The Board did do so for some time, but the Romish Priests, not liking this glimmer of light, slender as it was, we have the Board broadly stating, in reference to their remonstrance, (in the Report for the year 1839), "We by no means insist on having the Scripture extracts, published means insist on having the Scripture extracts, published by our authority, read in any of the National Schools." Thus grievously disappointed are all the fond wishes and expectations of the originators of this system. It does not give united education; it does not give the Romanists the benefit of even the small portion of truth contained in the extracts. It is time, then, to inquire, whether it should be regarded any longer as the national system and possess the national funds? Mr. W. then clearly proved the claim of the Church Education Society for Ireland to this It had the sanction of the Bishops and Clergy of to the year 1315, a popish author acknowledges that Irish Ecclesiastics took no oath to the Pope, and that they never applied to the see of Rome, as the Bishops of the all pure religious instruction in accordance with the all pure religious instruction in accordance with the teaching of Christ's Holy Catholic Church, established in these realms; it has this further guarantee of its charac-Rome for the decision of ecclesiastical causes. The ter, that its principles are analogous to those of the Nausurpation of the Pope is indeed in direct violation of a tional Society for England, and being recognised as such, and a canon of the universal Church, a canon of the third general Council, that of Ephesus in 431, decreeing that no Bishop should assume authority over another. You see, then, continued the Vicar, the founder of the Irish Church National Society, (held 5th of June, 1839, his Grace the did not introduce these doctrines by which the popish sect that the National Society do receive the unanimously, that the National Society do receive the Church Education Society for Ireland into union; and do at all times render it every assistance, usually afforded to Diocesan Societies and Schools in union, as far as is consistent with the charter, which restrains the application of the National Society's funds to England and Wales."—The two great Church Education Societies of England

first resolution, congratulated the Society and the meeting on their commencing their operations in Leeds under such favourable auspices—their able Vicar presiding; and proceeded to consider the interesting subject of Ireland, as she once was, the land of early literature and primitive Christianity—the "island of saints," as she was commonly designated, and as he proved by a variety of indisputable designated, and as he proved by a variety of independent facts and forcible quotations from early writers. To the very clear and satisfactory statement of the Vicar upon the faithful labours of St. Patrick, and his foundation of the Irish Church system, he would not venture to add a word, but with the chairman's permission, he would touch word, but with the chairman's permission, he would touch briefly upon another branch of the subject; namely, the evidence which could be adduced of the existence of Christianity in some parts of Ireland, long before St. Patrick had arrived in that country, and of its pure character centuries after. A great variety of accounts are given of the first preachers of Christianity in Ireland, and it is supposed to have been visited by the disciples of Christ (if not by an Apostle) within 100 years after his crucifixion. The tradition adopted by many is, that crucifixion. The tradition adopted by many is, that Ireland first received Christianity in remote ages, from the East, and that she was indebted for its introduction to St. Irenæus, Bishop of Lyons, the disciple of Polycarp, who was himself the immediate disciple of St. John.—However that may be, it is certain that Nendus, A.D. 100, tells us (h. i, c. 2, 3) of Churches among the Celtic nations; and Tertullian, one of the Latin Fathers who wrote about the year 200, asserts in his book, (adv. Judœos, c. 7), that "Britannorum inaccessa Romanis loca Christo vero subdita," "those parts of the British Isles" (plural) "which were unapproached by the Romans, were yet subject to Christ." Now it is well known that in the expression of British Isles, Ireland was included, for she was enumerated with Albion, as one of the British Isles, by Ptolemy, whose work was of the first century; and this geographical fact we find generally put forth and known at that time: "Britannicæ insulæ duæ sunt, quæ vocatur Albion et quæ Ibernia;" "the British Isles are two, that which is called Albion, and that named Hibernia." Hence the allusion to Ireland, in the use of the plural noun, by a succession of Christian writers is manifest. Thus Eusebius, the celebrated Christian ecclesiastical historian, who flourished about 326, A.D., asserts in direct terms "that some of the Apostles crossed the ocean to the Islands called British." Chrysostom, an eminent Greek Father (who died in the year 407), in three several passages in his works makes mention of Christianity in the British Isles. In one of these he writes of it as a thing generally received and discussed; and as if the ancient Irish, like the Beræans of old, not only "received the word with all readiness," but "searched the Scriptures daily," "whether these things were so."—Acts 17. "Although," he says, "thou shouldest go to the ocean and those British isles, thou shouldest hear all men every where discoursing matters out of the Scriptures." In another passage he alludes to them thus—"there also are Churches established and altars erected." That the Christian faith was taught in Ireland before 369, the Rev. speaker next showed by undeniable authority, quoting Jerome on the case of the celebrated Celestius (well known as the follower subsequently of the heretic Pelagius), who was by birth an Irishman, and whose three letters to his parents are extant, which demonstrate he had received an early Christian education in Ireland; their date is 369—previous to the falling of Celestius into his grievous errors, and 62 years before the arrival of St. Patrick in Ireland evidencing, therefore, a reception of Christianity in that country earlier than his time. Another fact might be mentioned. That when Palladius, his immediate predecessor, arrived in Ireland in 429, sent by Celestine, Bishop of Rome, the memorable words of Ruper's Chronicle are, that he was sent "ad Scotos in Christo credentes," &c. to the Scoti or Irish "believing in Christ." Some writer adds, "Sed non recte," "but not rightly!"—but the proof is plain, that in 429 he found persons in Ireland "believing in Christ." St. Patrick arrived 432 A.D., and of this Tutelar St. of Ireland, the Rev. Chairman has given a most interesting account; and it is a curious fact that, in a striking letter of his to the people of Ireland, called his Confession, he writes (as the translation runs), "I went everywhere on your account, even to the remotest places, where never before had any one come who could baptise, or ordain Clergy, or complete (consummurat, perhaps confirm) the people." An assertion, says Moore in his history, "plainly implying that in the more accessible parts of the country Christianity had before his time been parts of the country Christianity had before his time been preached and practised." The evidence, therefore, is strong, that Christianity had reached the shores of Ireland in the very earliest ages. But a more important point has been handled by Dr. Hook with great clearness, viz., the peculiar character of the religion of St. Patrick and those Christian doctrines which he preached and esta-blished. Bear in mind the marked contrast which has been drawn between the Christianity of Ireland in the fifth century, and the superstitious and unscriptural tenor of the Romish schism in our present day. No two things can be more opposed. The works of St. Patrick (which have been lately re-published) breathe from end to end a most holy Evangelical spirit evidence that in doctring and practice he was a faithful member of Christ's Holy Catholic Church, and uttered a Protest, as it were, by anticipation, against all the peculiar dogmas of modern popery. In the early Church of Ireland (as in the early Church of Rome itself) we have no mention of Transub-stantiation, of Purgatory, of the invocation of Saints and Angels, of the merits of works, still less of works of super-erogation, of adoration of the Virgin Mary, of the sacrifice of the mass. I could only wish, said Mr. W., that all the priests and members of the Romish Church in Ireland would embrace the faith of St. Patrick, and return to the destripts of the Primitive Link Church. The reversed doctrines of the Primitive Irish Church. The reverend speaker then proceeded to prove that the Church of Ire-land retained her purity of doctrine, her Apostolic form, land retained her purity of doctrine, her Apostolic form, and her total independence of Romish domination for many centuries, until in the 12th century popery was forced upon the Irish Church, at the point of Norman lances, in the reign of the 2d Henry. He particularly quoted Bede (who wrote about 731) in proof of the fact that in those days many Anglo Saxons, of the noble and middle classes, left their country and went to Ireland, to study the sacred writings, and that the Irish received them hospitably, supplying them with books and gratuitous hospitably, supplying them with books and gratuitous instruction. Thus, towards the close of the 7th century, Alfred, the Northumbrian King (not Alfred the Great) in his youth, voluntarily went into Ireland that he might pursue his studies; and there, from his ardent devotion to those books most revered by the Christians, gained the character of being most learned in the Scriptures. About the same period Willehod, of Northumbria (who after wards visited Friezland as a Christian Missionary, and ultimately founded the school at Wittenburg or Utrecht), proceeded into Ireland, as Alcuin, who wrote his life informs us; and "that he studied twelve years in Ireland, under masters of high reputation, being intended for a preacher of many people." Mr. W. then glanced at a list of those illustrious Irishmen, who gained such high renown for the Irish Church, throughout Christendom, in those ages, and who founded some of the most celebrated scheduler France Studentiant Christian December 1975. schools in Europe. Such eminent Christian Doctors were Albin, Clement, Claudius, Sedulius, Duncan, Erigena, and others, upon the writings of two of whom (viz., Claudius and Sedulius), the immortal Archbishop Usher mainly depends in his valuable work "on the religion anciently professed by the Irish and British," while these anciently professed by the Irish and British," while these commentaries upon the epistles of St. Paul are still extant. They both flourished about the year 800, and were bright lights in the *Independent* Irish Church two full centuries after the Bishop of Rome set up his anti-Christian claim of Universal Bishop; a claim which Ireland never would admit. But what a debt of gratitude does not England owe to Ireland for the zealous labour of Irish Missionaries in the 7th century. Was it not by Aidan, and Finan, and St. Colman, and Diumar, and other holy Missionary in the 7th century. Was it not by Aidan, and Finan and St. Colman, and Diumar, and other holy Missionary Bishops from Iona and Lindisfarne, Irishmen—wholly unconnected with Rome—repudiating her usages, and despising her assumption, that the Saxon heptarchy was converted to the faith after the failure of the mission of Augustine and his followers? and was it not St. Colman, the Bishop of Lindisfarne, who, as Bede and Collier informs us, in the year 664, at the synod of Streanshal or Whitby in Yorkshire, so vicensusly opposed the Saxon Monk. Wiles Yorkshire, so vigorously opposed the Saxon Monk, Wil-fred, when he laboured to drag the independent British and Ireland have thus become united in the work of reli-Churches under the domination of the Bishop of Rome gious education; and the sympathy and support of the Church in England is earnestly sought, for the weaker and rather than yield to the presumptuous claims of Rome, did not St. Colman resign his Bishopric and retire to his native land? Such was the Irish Church in olden branch in Ireland, under her present peculiar circumstances. Ireland has done nobly in the absence of public time; and what is the state of Ireland in the present day? Alas! that country is one of the most popish in Europe and the Pope deems it the brightest jewel in his crown the Diocesan Associations show that there are now in But that popery, forget not, was thrust upon her by Eng-lish tyranny. Now how degraded and fallen is her conunion with it 1,100 schools, containing upwards of 60,000 scholars, of whom 20,000 and upwards are the children of take up their cross; and if, my brethren, we shall be called upon thus to suffer for our crucified Master; in suffering endured for his sake, may we be prepared to glory.—

Romish parents: those returns likewise exhibit another cheering fact to the friends of religious education in Ireland is not a wealthy country, and yet 14,482/.

Romish parents: those returns likewise exhibit another dition! What moral wretchedness wherever we turn our eyes! A country signally blessed by God in her natural fertility, loveliness and capabilities, but presenting a scene

aid of the Society's objects. But thousands more are required to enable the society efficiently to conduct its operations. Mr. W. concluded with an earnest appeal to the meeting.

REV. J. W. WHITESIDE, of Ripon, in seconding the first resolution, congratulated the Society and the meeting on their commencing their operations in Leeds under such favoursable ausnings—their aple Vicar presidings; and provided authors of the Church, and thus to effect a sometime of the Patriot was a sometiment. a separation of Ireland from Great Britain; -a conspiracy employing as its agents perjury and murder. It cannot be denied. Do we not see the highest of all obligations (an oath) recklessly violated and abused :- the deepest of all crimes, murder, meditated with cool satisfaction—perpetrated in the light of day, without compunction or remorse, and even sanctioned by the great mass of the lower classes? What are we to say of the systematic attacks made upon the Church? the savage cry heard from a daring, profligate, and unprincipled press, "rase it, rase it, even to the ground," while the persons of her ministers are insulted (some murdered in sight of their own churches), and their legal provision openly pillaged. The effects of such a state of things are manifest; the rapid emigration of Protestants, universal alarm, general insecurity of life and property, popular contempt for the laws, and the ascendancy of a system of terror. Mr. Whiteside then gave a connected history of the different religious educational societies in Ireland for many years past. He showed it was a libel upon the great body of the Irish poor to say they were opposed to religious education—far from it. Two memorable proofs may suffice.—
The Kildare Place Society (to which the Government for many years gave large grants), in 1816 had only eight schools in union with it—its increase subsequently went on at the rate of 2, 3, and 400 schools per year; so that in 1824 it had 1490 schools, containing 100,000 scholars and in 1830, 1634 schools and 132,530 scholars. In 1831, when the grant was withdrawn on pretence of a failure, it had 1621 schools, containing 137,639 scholars! of which number a large proportion were Roman Catholics; and yet the only charge brought against it was that it had one vital defect, viz., the reading of the Scriptures; and that therefore it had failed; a marvellous use of the English language in the sight of the above numbers. Take another proof of the invariable success of scriptural education in Ireland when properly worked. In 1812, public commissioners reported to Government that the whole number of children attending in all schools of various descriptions in Ireland was 200,000, of which 20,000, a tenth part of the whole, were in attendance on schools in which the Scriptures were taught. In the year 1825-26, when the reports of the last commission were delivered, of the 568,000 children in attendance, there were about 300,000 attending schools where the whole word of God was the foundation of the system. So that in a period of twelve years an increase of 368,000 children took place, and out of the 368,000, no fewer than 300,000 of the whole of that increase were attending upon Scriptural schools. Then 'tis plain it is not the people but the Priests that oppose the Bible—and the Church of Rome ever opposes the Bible—because the Bible opposed it. The Church Education Society, then, must succeed, for it is based not only on Scriptural but Church principles, and in this infini erior to all others that have ever appeared in Ireland. Mr. W. then gave a most amusing account of an extra-ordinary rencontre he and two other Clergymen had at Birmingham with a large body of the priests of Rome, who, on the eve of opening their new Cathedral in that town, when supposed to be keeping their solemn vigils and fastings, in the midst of deepest potations and most uproarious merriment (in a public room) were delighting themselves to the gentle and soft music of "Old King Cole was a merry old soul, and a" &c. "He called for" &c. Alas! to such "King Cole-men" in Ireland, 'tis sad to say, the Government Board are wholly enslaved. To such are the poor children of Ireland given over and

THE REV. PROFESSOR BUTLER proposed the second resolution in an eloquent speech, and J. R. Atkinson, Esq. seconded it; and after a few further observations from his Reverence the Vicar, the Doxology was sung, and the meeting separated .- The Leeds Intelligencer.

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