

Having crucified it, they buried it, and esteemed it dead, but after a long sleep, it has risen, like its divine author, from the tomb: and God grant that the sower may again cast the good seed around! May he open rivers in the high hills, and fountains in the midst of the plains: may he turn the desert into pools of water, and the impassable land into streams! and may he plant in the wilderness the cedar and thorn, and the myrtle, and the olive-tree! (Isaiah xli and liv.) May they again grow and flourish, and cast their shadow over the length and breadth of the land; and may the desolate cities be again inhabited!

The consequence of this total alienation from the ancient creed, was a new order of things that left nothing wherewith the imagination might assist the reason; no associations, no reminiscences; the poetry of religion driven from her precincts, the mysteries of faith departing from her, no warmth of affection in her heart, and consequently no glowing devotion in her prayers. It tore itself asunder from all former feelings and prepossessions; rendered the beautiful history of the English Church no better than a tale of fancy, and pronounced a verdict of condemnation against the greatest men that the nation ever produced, as well as against those to whom it was most deeply indebted. Not content with this state of internal desolation, it cut itself off from all sympathy with the rest of Christendom, and such was the fatuity by which the religious counsels of the country were thenceforth governed, that she appeared to be handed over to a judicious blindness in just punishment for her sins, a blindness which she has too faithfully transmitted from generation to generation: for her subsequent story has never presented one interesting feature; exercising no influence beyond her own isolated territories; undertaking no enterprise, either in the cause of civilization or Christianity; adding nothing to the store of religious knowledge, or of ecclesiastical history, but on the contrary, manifestly retrograding in his course. As a member of the Christian community, she was a withered and lifeless branch, stirred only from time to time by the strife of her own internal dissensions. Usually sunk in apathy and indifference, she has been only roused to a knowledge of her own existence by the spirit of angry contention within her own bosom; and even here she has been ever governed by external circumstances which belonged to the wretched concerns and interests of this world, and not of the next. In her infancy she cared little for doctrine or principle, provided she went wide enough from Rome, and established sufficient safeguards for the protection of the plunder which the abettors of the change were then enjoying; and with this object in view, hostility to Rome was her best and surest resource. When the remembrance of Rome had been well nigh obliterated by a century of active persecution, the fears of a reaction in favor of the ancient creed became a less powerful agent than the apprehension of an advance in the cause of innovation; for Puritanism was beginning

its work, driving on its approaches both against Church and State, undermining all authority, both civil and religious, and threatening universal anarchy and confusion. A return to better principles was the obvious policy of all who felt an interest in averting the impending evil, or who venerated any of the established institutions of the country. It was not therefore, surprising that an attempt should be made to infuse a new spirit into the Church, if it were only as an object of human policy; and to strengthen itself by drawing closer its alliance with the state, was its first and most natural impulse. The theory of the divine right of kings, and of obedience to their authority, was exalted into an article of Christian faith and employed as the engine most suitable to the purpose. For, with all its licentiousness of principle, breaking through all the trammels which had hitherto restrained the capricious exercise of the human mind, overleaping all the landmarks which their fathers had set, wandering into the wild regions of fancy, and emancipating itself from the thralldom of spiritual authority, the new religion was not only as positive in its dogmas, and as determined to enforce them as the religion it had supplanted, but actually introduced one doctrine (which it discarded many which had long been held by all),—which no sect or denomination of Christians had ever yet defined as an article of faith,—a blind and passive obedience to the temporal sovereign. The identity of Church and state was a principle most serviceable to both, and each was but too anxious to enhance the power and privileges of the other. The natural tendency of this condition of things was an approach to the more substantial, better defined better understood, and more comprehensive doctrines which had been overthrown or remodelled, under circumstances which drove the new teaching to seek excuses for its transgressions in the necessities of the times, in which a spirit of protestation against Rome was the leading principle, and which almost alone governed it in its decisions during the period of transition and separation. The attempt, however, was a signal failure, and the external energies of a new and fanatical sect carried the day over a frail and tottering system, which evinced symptoms of decay in its infancy, and which soon lost its force when it abandoned the only principles by which it could possibly retain it. From the restoration to the final extinction of exclusion and persecution on account of religious opinions, the Anglican Church lay like a dismantled log upon the waters, disfiguring the fair ocean by its unsightly bulk, a serious injury to other craft, and wholly incapable of righting itself. During this melancholy period of death-like inertness she seems to have reduced Christianity, as far as possible, to the standard of heathenism. There was neither reliance on, nor respect for her authority; her doctrines were a paradox, and, for aught that any one believed of them, they might as well have been the mythology of the Greeks; her revenues were a mere maintenance for the priesthood, her festivals only an occasion for

feasting and display; while she was wholly bereft of any real influence over the faith and morals of the people, and performed a very secondary part amongst the social or political relations of the kingdom. But this moral sleep was not to endure for ever, and during these latter days, a long period of peace, ever favorable for calm religious inquiry, a more intimate and friendly intercourse with other countries, and a general stir in the Christian world, have conspired to turn her attention upon herself again, upon her own inanimate condition, and induce her to endeavor to inspire fresh vigor into her system, and raise herself to a more elevated sphere in the religious commonwealth. Yet, after every attempt, how little has been achieved! and whatever commendations may be due to the actors in this work of regeneration, we must still predict its utter failure, because of the natural and radical defects of the principles upon which they work; and when the heat of this singular controversy is over within the bosom of a Church which has adopted unity of belief as an essential token of truth, and which has fenced its creed with all the powers at its command—the powers of the earth, pains, penalties, and disabilities; a controversy carried by the most learned and most dignified of her sons, and one which has well nigh engaged the whole kingdom within the lists, and embroiled even the least contentious in the dispute, who can say that the cause of truth will have advanced even by a single step? Thus hath the modern Church of these realms, been ever travelling on the confines of two worlds, the one of folly, the other of wisdom; too often does she cross the borders to the former, never does she enter the latter. Her language, too partakes of the character of her conduct; it is one which none can understand, farther than as it betrays the troubled and feverish condition in which she finds herself.

[To be Continued]

ENGLAND vs IRELAND.

We beg to present the Irish public with the following facts, pregnant as they are, with matter suggestive of the most serious reflection. To the patriot Irish they can only serve as an additional inducement to pursue, with unremitting energy, their present holy struggle for country, home and nationality; while even in the lukewarm or indifferent, they may be the means of exciting a species of *esprit du corps*, which will speedily herald forth those higher and ennobling aspirations which Ireland at present so much requires in all her sons. The following is from a correspondent in Liverpool:—

"For the sake of humanity I humbly beg you will give insertion to the following:—On the 25th of August, the warehouseman of that respectable and long-established firm of A. F. & R. Maxwell & Co., came to the door, and told the men waiting for employment, that he was going to send some malt to Mr. Kern's brewery, Soho-street, but that from that establishment he had got orders that, if he employed any Irishmen, they should be sent

back!—Is this not grievous?—is it not cruel?—is it not one of the greatest arguments in favour of a Repeal of the Union? Is the poor, hard-working, toil-worn Irishman, to be made the foot ball of every narrow minded English bigot or mountebank? As I have the warehouseman's word for this declaration of the brewer, the public must take it for granted until he refutes it; which I hope he will for the sake of his own honour and for that of the trade and commerce of Liverpool."

The next, which is from the *Stamford Mercury*, is enough to make the blood boil in the veins of every Irishman who peruses it:—

"Last week, at Lancham, near Tuxford, Charles Parr, Thomas Lane, and a few others of the illuminati of the village actually tied up to the jack a poor Irishman who had come over for harvest work, and were turning him round before the fire, when the landlord, more humane, arrived in time to stop the sport."

And it is to monsters such as these chuckle-headed chaw-bacons—these moral and enlightened inhabitants of moral and enlightened England, that the patient and sober people of Ireland must, according to those potent, grave, and reverend signors—the Whigs—truckle and cringe, in the fond hope of inducing them not to kick them when they're down! Only to think of a gang of brutal English miscreants actually spitting a poor Irishman, merely because he went amongst them seeking for employment! It is somewhat remarkable that not one of the English papers deems this atrocious outrage worthy of more than a mere passing paragraph: and that the *Times*, which may be regarded as the mouth-piece of the country in which it is published, copies it from the *Mercury* without the slightest comment! Worthy journals of a worthy land!—*Belfast Vindicator*.

PASSIONISTS.—This name has been given to an Order founded some fifty years ago by the Venerable Paul of the Cross. It is devoted especially to the honor of the Passion of our Lord, and a white heart, with the words: *Jesu Christi Passio*, is worn on the habit, which is of black cloth. The venerable founder made the conversion of England the special object of his prayers for 30 years, and left it as a rule of the Institute to pray for it. Last year the Order has been introduced into England, and nine members are now living at Aston Hall, in Staffordshire. They practice great austerities, and sing the Divine praises day and night. More than seventy converts were made by the recent missionary labours of their Superior at Stone. They wear even in England the habit of their Order.—*Cath. Herald*.

THE UNITED STATES ALMANAC for 1844, contains a great amount of information, scientific, commercial and local. It furnishes accurate statistics of the United States, and is otherwise highly interesting, especially to such as are not entire strangers to astronomical calculations. It is published by E. H. Butler, South Fourth Street.—*ib*.