

IRISH INTELLIGENCE.

A convent of the Sisters of Mercy is about to be established at Kiltrush. The parish priest has contributed £500.

The annual station at Lough Derg under the sanction of His Holiness Pope Pious IX. and the Lord Bishop of Clogher, Rev. Dr. M'Nally, commenced on the 1st of June, and will end on 22d of August, under the spiritual direction of Rev. P. Moynagh, P.P., Donagh, and prior of Lough Derg.

THE ARCHBISHOP OF TUAM IN WESTPORT.—On Wednesday, May 7, this illustrious prelate, after holding a visitation of the clergy and confirming large numbers during the two preceding days in Castlebar, arrived in Westport, to crown with his paternal benediction the mission so successfully carried on under his Grace's auspices by Fathers Renoldi and Vilas. Shortly after his arrival he proceeded to the convent of the Sisters of Mercy for the purpose of consecrating the convent cemetery. All things having been arranged according to the prescriptions of the Roman pontifical, his Grace, clad in full pontificals, with crozier and mitre, preceded by the clergy, and ministers in surtutes and surplices, advanced to the cemetery which almost immediately adjoins the convent chapel. His Grace took occasion to address the assembled crowd relative to this solemn and imposing ceremony, and pointed out the lesson of instruction of which it was suggestive, and concluded with a fervent and earnest prayer that the bodies of the sainted virgins for whom this cemetery was designed may repose, preserved free from all hurt in this their final resting place on earth, until, clad with properties of glorification, they shall be summoned to meet their heavenly spouse on the great day of the general resurrection. On the following day was held the visitation. On Friday his Grace presided at the interesting ceremony of reception and profession at the Convent of Mercy. The ladies who had the happiness of being admitted to the white veil were, Miss Burke, daughter of Francis Burke, Esq., M.D., Westport, and Miss Reville, of Clifden; and those who made their solemn vows in profession were—Miss Davis niece of the Very Rev. Dean Burke, and Miss Hughes. On the same day his Grace administered the sacrament of confirmation in the parish church, at the hours of twelve and four o'clock, to upwards of a thousand persons. After closing the confirmation on both occasions, his Grace addressed in English and Irish the vast congregation with which the church was crowded on the nature of their religious duties, on the great grace which the mission now offered them—one of the most precious in the treasury of the divine mercies. And, applying himself in a special manner to those who had been enlisted under the banner of Christ, he pointed out the duties which, as faithful soldiers, they owed the great captain to whom they had on that day sworn fealty. He pointed out the difficulties, which particularly in their evil days, beset the paths of the poor, to whom our Redeemer was, in a special manner sent to preach—the chosen children of God—and therefore the special objects of pastoral zeal and solicitude, and having denounced in a jolly style of Christian eloquence, peculiarly his own, the nefarious efforts, which, through the length and breadth of this island, were made by the enemies of God and his Church to seduce the people from their faith, and cause them to barter for a mess of pottage their heavenly birthright. His grace congratulated them on the heroic firmness of their victorious faith, which thank God, in this locality, as well as in every part of this extensive diocese, had signally defeated the abortive schemes of those internal hunters of men who are driving a lucrative trade, not in blood, but in immortal souls purchased by the blood of God. In conclusion his grace distributed among those who were confirmed a large number of English and Irish catechisms, and of books of Catholic devotion, together with a great quantity of rosary beads, which his grace had previously blessed, as premiums of merit, and mementos of the obligations they had on that day contracted. It will be a source of gratification to his grace's many admirers to learn that he never appeared amongst us in such vigorous health and spirits.—*Freeman Correspondent.*

THE YOUNG MEN OF DUBLIN.—A movement of considerable promise has originated amongst the young Catholics of Dublin, through the exertions of the very Rev. Dr. Spratt, of the Carmelite Convent. On the model of those "Young Men's Societies" which have sprung up in Cork, Limerick, and other provincial towns, a large number of the young Catholics of this city have formed an Association for the purpose of "discontinuing vice and extending virtue, by means of mutual improvement, brotherly love, and devotion to the Holy Catholic and Apostolic Church." An efficient Library and Reading Room are to be established by the Association: lectures are to be provided as frequently as possible.—*Nation.*

NEWS FROM ACHILL.—To the editor of the *Nation*. Achill, June 12.—Sir—I have once more to claim a place in the columns of your widely circulated journal, in order to lay before your readers a fact which cannot fail to awaken a most sincere joy in the heart of every good Catholic. The zeal you have always manifested in every thing calculated to promote the glory of the Catholic Church, and the deep interest which you have always taken in exposing to public indignation the seducers of the little ones of Christ in Achill, is my only claim for the insertion of this letter in your next issue. Thanks to the Ever-Provident Father, the Church of Achill is, each day, receiving into his fold her long lost, but now penitent children. It is with joy the most sincere that I have to announce to the Catholic public the conversion of almost the entire Island of Innisbigill. This small island, quite contiguous to Achill, which contains about thirty families, has been for many years one of Naugle's best strongholds of proselytism. But thanks to the powerful intercession of the ever-blessed Mary, the night of spiritual darkness, which so long had shrouded the souls of these poor creatures, has at length come to a close. The waning of the month of May was for them the dawning of a better hope.—Early in June, I reconciled to the Catholic church twenty-seven of these poor families, containing in all about seventy souls. I fortified them with the Holy Sacraments, and offered for them present the most adorable sacrifice. Their contrition, their fervor, their joy, knew no bounds. Surely it was a consoling sight to see so many erring souls once more assisting, with the deepest devotion, at the most solemn rite of our holy religion. The good work has not only made wonderful progress, but no means has been omitted which could insure its permanence and further progress. Insolent bigotry takes its root in ignorance;

education must be ever favorable to Catholicity. Hence I have established, in the island of Achill, ten Catholic schools for the training of the youth in learning and piety; and they have already effected incalculable good. For the salaries of most of the teachers the priests alone are responsible. Without the generous aid of kind and charitable friends, I will not be able to keep them in operation. If for want of means I be obliged to discontinue these schools, the youth will again be exposed to the danger of seduction. The destitute state of many of the inhabitants of this island appeals in silent but eloquent language to the charity of their kind brethren in Christ for these few summer months. The blessing of a plentiful harvest will not only place our destitute poor above want, but also our youth beyond the wiles of the seducer. With feelings of the deepest gratitude, I now avail myself of the opportunity of thanking our anonymous friend who sent me one pound for the Achill mission, as also the poor Catholics of Hanly Poteries, for the £8 10s, the aggregate sum I received from them during the past year, through Messrs. Nolan and Grant, their collectors.—I remain, dear sir, your obedient servant, JAMES HENRY, R.C.C., Achill.

THE CHURCH ESTABLISHMENT.—The motion of Sergeant Shee, upon Monday last, however meant by the honorable and learned gentleman, is the first overt act in an agitation against the Church Establishment which has long been provoked, and perhaps too long delayed. The Catholics of Ireland have been looking on stupidly while every institution of their Church, from the highest to the lowest, has been in turn assailed—while Missionary Societies have been buying souls by the hundred—while English mobs have been tramping on the Chalice in the mud of Stockport—while Bishop, and College, and Convent, have in their turn been assailed—while the Catholic soldier has been refused the consolation of religion on his bloody death-bed, and the light of religion barred out from the convict's cell. This is what we have witnessed for four years, and contented ourselves with standing not very stoutly upon the defensive. Meantime, the Establishment, "the most truly absurd and indefensible of all institutions now existing in the civilized world," has enjoyed a glorious repose. While Catholics are grudging a few thousands to Maynooth, and the cost of a few Chaplains to attend the prisons and the battlefield, they are content to spare its massy revenues, and allow our Protestant brethren to spend upon proselytism the money they would otherwise appropriate in voluntary contributions to the support of their own clergy. For this is the true state of the case. The maintenance of the establishment means the maintenance of the whole Soup Propaganda. The greatest argument with the English in favor of the Establishment has latterly been the spread of Protestant proselytism; and so long as the Irish Protestants have their Clergy supported for them by the State, so long will they have funds to spare for new Achills and yet unravaged Dingles. The only way to meet this is to turn the aggressor's flank. We live in a country of which not alone the majority in numbers, but the weight in political power are Catholic, but no one can say that the Irish Catholics have ever exhibited the desire to assert for themselves any of the privileges of a dominant caste. They desire no alliance with the State. They ask no tithe or tax. They seek not to interfere with their neighbor's faith; they will brook no interference with their own. It is the fashion lately in English journals, and especially the *Times*, to argue that by the act of 1829 Catholics obtained only a qualified civil recognition, and are merely "camped within the Constitution." It is a rather perilous tone to take at this time of day, but perhaps the best way of trying whether it has really any meaning is, by proving what was, in our view, one of the plain corollaries of Emancipation, that this country will not consent to support a Protestant Establishment. The Establishment, between Sea Lands and Glebe Lands, monopolises Eight Hundred Thousand Irish Acres. Its annual revenue is more than £600,000. We doubt whether there are half as many genuine Protestants of the Established Church in the country. In the North, one knows the contrast that exists between the Kirk and the Church. In the South, the Protestant congregation is generally a jest. In the West, where it had hardly any footing before the famine, the converts are deserting it by the score. Here in Dublin, the old pulpits are long neglected. There is a something that verges very closely upon a new species of Dissent in the crowds that flock to private chapels, supported by voluntary subscription, leaving Patrick's and Christ's Church almost empty. It proves, at all events, that here, as well as elsewhere, the Establishment becomes more and more a sinecure every day. And this is the very time that the present Liberal Ministry selects for perpetuating in Dublin and four or five other of the strongest Catholic towns in the kingdom, the most odious and obnoxious impost of Minister's Money. Will those four or five towns now resist its re-imposition? For our part, we do not agree with the plan proposed by Mr. Sergeant Shee, at all. We believe the Catholics of this country desire no share of the spoil, and no new appropriation of the Church revenues; that they would gladly leave the present incumbents in possession of their globes, vicarages, and Churches, and the present Church Lands to their Bishops and Tenants, provided all religious taxes were repealed. What they seek is simple religious equality, and the support, by each sect, of its own Ministers; and this, we believe, would be fully attained by abolishing Ministers' Money and the Tithe Rent Charge; and that, perhaps, with a greater relief to the Protestants of the country than to the Catholics and Presbyterians.

JUDICIAL OPINIONS ON AN EX-LORD OF THE TREASURY.—The Court of Exchequer in Ireland has, within the last few days, given an indirect opinion on the discretion shown by the Coalition in its choice of Mr. John Sadleir for a Lord of the Treasury. In another of the interminable phases of the scandalous case of "Crotty and Dowling," the Lord Chief Baron (Pigot) stated "that the arrest of the defendant was contrary to all conscience, law, and equity, and it should be most strongly condemned." He was followed by Baron Pennefather, who also referred to Mr. John Sadleir in a still that must have been anything but gratifying to that gentleman, recording, with minute particularity, certain incidents in the case that Mr. Sadleir would willingly have consigned to oblivion. Baron Richards also chronicled "the misconduct of Mr. Sadleir," and how he "had grievously but properly suffered for it." It is on record that Mr. Sadleir was the first of "the Irish party" to hint publicly, in a speech at a Carlow dinner, upon the feasibility of a Coalition; and some Roman Catholic Prelate soon after cautioned his flock against Mr. Sadleir's projects. The certificate given

to him by the Barons of the Exchequer at Dublin will not, we presume, be put into envelopes, along with other testimonials in his favor, from the Duke of Newcastle and the Earl of Aberdeen.—*Press.*

The Earl of Castlestuart died on the 10th ult. at Stuart Hall, county Tyrone.

GREAT TAKE OF PORPOISES AT BRANDON.—On Wednesday evening last, a large drove of porpoises showed themselves a little inside of Brandon Point, at the southern side of Tralee Bay. They were seen sleeping on the water by the fishermen, who at once put out their canoes noiselessly, and, getting outside the porpoises, drove them on shore before them till they ran aground, and became an easy prey. Then the slaughter began, and the peasantry succeeded in capturing from 80 to 100 of these valuable fish. This will prove a most valuable capture for those engaged in it, as the oil can be easily saved; and the people were very busy on Thursday and Friday handling the carcasses on shore, and dissecting and saving them.—*Kerry Post.*

Hundreds of Salmon are caught every night this month in the Shannon, and at the Island point the catch is not 200 to 300 in a haul of their nets. Since last Sunday, 3,000 splendid fish were taken, and mostly all sent off by rail to other markets. The country rivers are literally alive with trout. In the south of Ireland there was never known such a fishing season as this.—*Limerick Herald.*

The appearance of the crops and the country generally has completely altered within the last few days. The eye rests on nothing but fertility and a prospect of a plentiful harvest. The wheat, oats, barley, and potato tillage in Connacht is far more advanced, and presents a much better aspect than we witnessed either about Louth or Dublin, where we have recently been.—*Roscommon Journal.*

There are 1,150 barrels of flax sown in the south of Ireland this year. The quantity last year was 900.

THE EXODUS.—Almost every train from Kells brings to Drogheda, a group of fine young men and women—boys and girls—from Meath, Cavan, and Longford, all coming to the Drogheda steamers, and waiting for conveyance to Liverpool, there to embark for the great and free western Republic.—*Dundalk Democrat.*

The number of emigrants that pass through this town daily from Mayo, is almost incredible. All the public vehicles plying to Athenry are crowded with men, women, and children, a great many of whom, as far as we can judge by their dress and appearance, seem to belong to the more comfortable class of the peasantry. Concurrently with this rage for emigration, we regret to be compelled to state that no inducement in the way of leases or allowance for improvements is being held out by our landlord body. On the contrary, an equal mania has set in for clearance, consolidation, and laying down lands into grass or mere pasturage.—*Tuam Herald.*

On Friday morning the passenger ship Koh-i-noor left Limerick docks with 142 first and second class steerage and six cabin passengers for New York. On Thursday the *Margarita* left with 164 passengers for Quebec. The number of emigrants that left this port up to the first of June last year exceeded 5,000.—*Limerick Reporter.*

On the 10th ult., 223 female paupers, who had been chargeable for two years and upwards on the South Dublin Union, were conveyed on cars from the workhouse, James' street, to the Custom-house quay, where they embarked on board the Columbus emigrant vessel, in which berths had been secured for their accommodation on the voyage to Quebec.—*Nation.*

Tramore was visited about a fortnight since by a fog, from the effects of which all damp linen exposed to it has become a brown color as if iron stained, which subsequent washing has failed to remove.

The cost of Crown prosecutions on the Munster circuit last year was only £7,830. In 1848 the amount was £22,377.

CURIOUS DISCOVERIES.—Mr. Henry R. Rice, of O'Donoghue, has forwarded us a specimen of tallow, which one of his laborers found under a surface of fifteen feet of bog, all in a preserved state. The quantity found (in a cloth) is about twenty pounds. "Another man," Mr. Rice adds, "in the same locality has found about two dozen of battle-axes, made of copper, and weighing about three and a half pounds each. These were also found in a bog."—*Tralee Chronicle.*

THE ESTABLISHED CHURCH IN IRELAND.

A FRAGMENT. BY THE LATE REV. SYDNEY SMITH, CANON OF ST. PAUL'S.

To the Editor of the *Tablet*.

The following witty but true remarks of the celebrated Sydney Smith may, perhaps, aid the cause so zealously espoused by your correspondent "Martialis?"—yours very sincerely,

J. DALTON.

Northampton. "The revenue of the Irish Catholic Church is made up of halfpence and potatoes. The people often worship in hovels or in the open air from the want of any place of worship. Their religion is the religion of three-fourths of the population. Not far off, in a well-windowed and well-roofed house; is a well-paid Protestant Clergyman, preaching to stools and hassocks, and crying in the wilderness; near him is the clerk; near him the Sexton; near him the Sexton's wife, furious against the 'errors of Popery,' and willing to lay down their lives for the great truths of the Reformation!

"There is a story in the Leinster family which passes under the title of—

"SHE IS NOT WELL."

"A Protestant Clergyman, whose church was in the neighborhood, was a guest at the house of that upright and excellent man, the Duke of Leinster.—He had been staying there three or four days; and on Saturday night, as they were all retiring to their rooms, the Duke said, 'We shall meet to-morrow at breakfast.' 'Not so,' said our Milesian Protestant, 'your hour, my lord, is a little too late for me; I am very particular in the discharge of my duty, and your breakfast will interfere with my church.' The duke was pleased with the very proper excuses of his guest, and they separated for the night; his grace, perhaps, deeming his palace more safe from all the evils of life for containing in its bosom such an exemplary son of the Church. The first person, however, whom the duke saw in the morning upon entering the breakfast-room, was our punctual Protestant deep-in-rolls and butter, his finger in an egg, and a large slice of the best Tipperary ham secured on his plate. 'Delighted to see you, my dear Vicar,' said the duke;

'but I must say as much surprised as delighted.'—'Oh, don't you know what has happened?' said the sacred breakfaster. 'She is not well.' 'Who is not well?' said the duke; 'you are not married. You have no sister living. I am quite uneasy: tell me who is not well?' 'Why, the fact is, my lord, that my congregation consists of the clerk, the sexton, and the sexton's wife. Now, the sexton's wife is in very delicate health; when she cannot attend, we cannot muster the number mentioned in the Rubric; and we have, therefore, no service on that day. The good woman had a cold and a sore throat this morning; as I had breakfasted but slightly, I thought I might as well hurry back to the regular family dejeuner.

"I don't know that the Clergyman acted improperly, but such a Church is hardly worth an insurrection and civil war every ten years. Now, though I have the sincerest admiration for the 'Protestant Faith,' I have no admiration for Protestant hassocks on which there are no knees; nor for seats on which there is no superincumbent Protestant pressure; nor for whole acres of tenantless Protestant pews, in which no human being of the five hundred sects of Christendom is ever seen. I have no passion for sacred emptiness, or pious vacuity. The emoluments of those livings, in which there are few or no Protestants, ought, after the death of the present incumbents, to be appropriated in part to the uses of the predominant religion; or else some arrangements should be made for superseding such utterly useless Ministers, securing to them the emoluments they possess.

"Can any honest man say, that in parishes containing 3,000 or 4,000 Catholics, and forty or fifty Protestants, there is the smallest chance of the majority being converted? Are not the Catholics (except in the north of Ireland) gaining everywhere on the Protestants? The tithes were originally possessed by the Catholic Church of Ireland. Not one shilling of them is now devoted to that purpose. An immense majority of the common people are Catholics; they see a church richly supported by the spoils of their own, in whose tenets not one-tenth part of the people believe! It is possible to suppose all this can endure? That a light, irritable people will not, under such circumstances, always remain at the very eve of rebellion?..... I maintain that it is shocking and wicked to leave six millions of Irish Catholics in a state of destitution. If I were a Protestant Bishop, living beautifully in a state of serene plenitude, I don't think I could endure the thought of so many honest, pious, and laborious Catholic Clergymen of another faith, placed in such poverty, as most of them must be. I could not get into my carriage with jelly-springs, or see my two courses every day, without remembering the haggard and bearded of some poor old Catholic Bishop, ten times as laborious, and with much more of theological learning than myself, often in distress for a few pounds, and burthened with duties utterly disproportioned to his age and strength. I think if the extreme comfort of my own condition did not extinguish all feeling for others, I should sharply commiserate such a Church, and attempt with ardor and perseverance to apply the proper remedy. Now let us bring names and well-known scenes before the English reader to give him a clearer notion of what passes in Catholic Ireland. The living of St. George's, Hanover-square, London, is a benefice of about £1,500 per annum. It is in the possession of a Rev. Doctor who is also worth, I believe, about £1,500 more. A more comfortable existence can hardly be conceived. The Doctor is a very worthy, amiable man; and I am very glad he is as rich as he is. But suppose he had no revenues but what he got from his own exertions; suppose that instead of tumbling through the skylight, as his income now does, it was procured by Catholic methods! Oh! what a sad lament would the Rev. Doctor then make.....

"I have always compared the Protestant Church in Ireland (and I believe my friend, Tom Moore, stole the simile from me,) to the institution of butcher's shops in all the villages of our Indian empire. 'We will have a butcher's shop in every village; and you, Hindus, shall pay for it.' We know that many of you do not eat any meat, and that the sight of a 'beefsteak' is particularly offensive to you; still, a stray European may pass through your village, and want a steak or a chop. The shop, therefore, shall be established, and you shall pay for it!

"This is the English legislation for poor Catholic Ireland! There is no abuse like it in all Europe, in all Asia, in all the discovered parts of Africa. It is an error that requires 20,000 armed men for its protection in time of peace; which costs more than a million a year; and which, however, must sooner or later, in spite of England's bigotry and hatred of Ireland, be utterly blown to the winds for ever.

"For advancing such opinions, I have no doubt I shall be assailed by Sacerdos, and Vindex, and Latimer, and Clericus, and be called Atheist, Deist, Papist, Democrat, Smuggler, Poacher, Unlarian, and Highwayman! Still, I don't care a straw for all this. Why? Because I am in the right.

"SYDNEY SMITH."

"Ireland," say the Rev. Patrick Power, (Translator of M. L'Abbe Orsini's work on devotion to the Mother of God), "has been pre-eminently distinguished for its devotion to the Blessed Virgin—that numerous churches have been raised under her invocation, the name Kilmurry, or *Cill-Muire*—Mary's Church—applied to many localities in almost every country in Ireland, is a strong proof. How many striking and affecting incidents connected with our holy wells! What cures effected by their healing waters! How many long and painful pilgrimages made to them! Yet, about these the Abbe Orsini is altogether silent. This is another proof if proof were wanted, of the utter disregard in which everything connected with this country is held, by foreign writers. What a beautiful theme for an Irishman, an Irish ecclesiastic learned and devoted to Mary, that of the old churches and holy wells of Ireland! The history of Mary's sanctuaries and altars! There is scarcely a country in Europe that could supply us with so many interesting details—so many sweet practices—so many beautiful and charming legends connected with the devotion to the Mother of God as Ireland. So deeply fixed in the Irish heart is love for Mary that the ordinary salutation given by all who speak the vernacular tongue is *Dea's Muire deit*. God and Mary save you or be with you. Now that our country is placed under the patronage of Mary, is it not time that something should be done to rescue from oblivion the sweet remembrances of her? There are many learned and pious ecclesiastics, members of the Celtic Society and of the Celtic Union. Would a work of that nature be too exclusive for either society to take up?"