

Roman Catholics are reported to have abandoned their church, resolved to be present, that he might see with his own eyes, and hear with his own ears. At Oughterlad, the first station, 29 persons were confirmed, some of them considerably advanced in life. Only 10 of this number were originally Protestants; all the rest were converts from Romanism. "I went among a number of the people," he adds, "after the confirmation, to enquire into their motives for leaving them, as I was anxious to see if they could give satisfactory reasons for having left the Church of Rome, and wished, as far as I could, to lay out the motives which induced them to take this step. All that I spoke to, declared that it was the reading of the Scriptures that convinced them of the errors of Romanism; and they brought forward a number of texts to prove their statements." Another station was Glean, about three miles from Oughterlad, was next visited, and subsequently Castlekeke. In this last station, 26 persons were confirmed, of whom only three were the children of Protestant parents.

"The clergyman who labours among these people, is the Rev. Mr. O'Callaghan, who was for some years a student of Maynooth, and from the information I could obtain he has been very successful in inducing numbers of his former co-religionists to leave the Church of Rome. He preaches in Irish, and his congregation amounts to about 400 converts, and from the mode in which I heard him examine the children of the school, he appears to be well fitted for the work in which he is engaged. I learnt that the mission had already produced good effects on the people of the district, and that among the converts there had been no litigation, and none of them had been convicted of any crime at the petty sessions.

"The people of the surrounding country, I also learnt, were becoming ashamed of their superstitious and immoral practices. I visited a holy well about a mile from the missionary settlement, where cures were reported to have been performed, and around which there is a rude place of sepulture, but this spot, which still retained the remnants of its superstition in the form of ragged lumps upon the bushes to remind the patron saint of those that had placed them there, is now, I was informed, almost abandoned, either through the direct or indirect influence of the mission on the minds of the people.

"In the three places that I have noticed—Oughterlad, Glean, and Castlekeke, I was informed that there are about 200 converts within the last four years, and from the attendance I saw I think the number is not exaggerated. I used every means, by going among the people and inquiring at every source of information I could reach, in order to come at the truth, and I think the statement I have given is in strict accordance with fact."

The gentleman upon his tour through a wild and romantic district called Connemara proper, and similar facts are mentioned. There were good congregations, almost of whom had been originally Papists. The schools were also in a flourishing condition; and one is named in which were 155 children, whose parents had been Roman Catholics. They answered accurately several questions proposed to them from the Scriptures, and showed much desire to disprove the doctrines of the church of Rome. It is added,

"There appears to be a favourable impression towards the Protestants at the present time in all the places I visited. There was no disturbance or annoyance given by the people. The power of the priests is, from one cause or other, on the wane. In what I have written I have merely stated facts. I do not express any opinion as to the movement, but I have merely reported what I have seen and heard. It is reported by credible witnesses, that in the district through which I have travelled for the past week, nearly 5000 persons have left the Church of Rome. There were, certainly, large numbers of Romanists, or persons who had left that church, at all the stations I have visited, and with many of these I conversed who appeared to be sincere and intelligent, and who were quite able to assign reasons for leaving the church they had taken. As we are proceeding through the north of Galway, this day to Mayo, I shall be able in my next to give further details of the state of the country and the feelings of the people."

In a letter published in the *Morning Herald*, written by the Rev. W. Fitzpatrick, missionary of the Irish Society at Doon, we have pleasing confirmation of this intelligence. He mentions that there is a superstition among the people, that a person who is confirmed a second time is certain of becoming mad. Confirmation, it will be remembered, is a popish sacrament, and the repetition of it is counted a sacrilege, as great a sacrilege as the repetition of baptism. In the Episcopal Church, confirmation is repudiated as a sacrament—but is looked upon as a sort of supplement of baptism. The bishop lays his hands upon the party, repeats a form of words, and this is confirmation. There were 274 converts thus confirmed in one day at Doon, and there was a strong impression that when Dr. Daly, the excellent bishop of Cashel, would lay his hands upon them, they would all rush forth from him out of the church, raging lunatics. Four persons had such strong doubts on the subject of being confirmed a second time, that they would not submit to it, and they refused to be baptized, a fact which we think should lead to further inquiry on the part of the members of this Irish Mission, whether, even in accordance with their own views a new confirmation should be insisted upon. It is curious enough that the Tractarian party are quite furious in condemning this second confirmation. We, of course, condemn this confirmation as a rite which has not even a fragment of Scripture to support it; but we condemn it principally, in this case, as throwing a gratuitous obstacle in

the way of persons being reclaimed from the errors of Romanism—that the Tractarian party stigmatize it as a sacrilegious repetition of a rite which baptism should never be repeated. Mark the horror with which the *English Churchman* speaks of such things. "The conversions from Romanism to the Anglican church are so wretchedly considered—Catholic punners and practices are so generally so entirely sacred to the mal-Protestantism of certain classes, that sound Catholic ministers of our church are almost ashamed to talk of such conversions in the presence of any one who is acquainted with the details as they are, and as they should be." * * * A priest of the Catholic and Apostolic Church—at East we presume so—actually chuckles over the fact that there has been a waning reputation of a Church of Rome, and that the Church of Rome, and for the tract, better instructed neighbours believed could not be repeated without sacrilege, and he laughs at their superstition." No doubt, the editor of the *English Churchman* supposes that continuance in the papal church is an evil of lesser importance than a rejection of its confirmations, which is implied in a second imposition of episcopal hands.

"The report of the Irish Missionary Society furnishes so with some interesting facts as to the general moral improvement in this wild district of country—

"Doon is situated on the borders of the two counties of Tipperary and Limerick—unhappily notorious for bloodshed and demoralization. Doon was the concentration of the vilest and most lawless population of both counties. In the life of the late mayor of Doon, part of his house was converted into a regular barrack; for many months he was guarded by day and night by eight policemen, and could not walk from his own door without an armed protection. Not many years since the sale of a cow, seized for tithes, was effected by a very strong force of police and militia, supported by artillery, who were assisted by 50,000 men, every neighbouring county sending its contingent. Robbery, rearing of arms by night, duelling by midnight of large parties, faction fighting, murder; such were the pursuits of the people. I have met many persons well known to have been engaged in murder, not in one or even two cases, even in mid-day assassinations. Such persons have lived in the country, and do still live, without fear of consequences. Upon such a population the Irish Society commenced its operations, and in a short time the Bible, conveyed by that Society, has revolutionized the people. It has produced a blessed change. The evil spirit has been driven out. Now, Scripture-teachers declare the doctrine of God's Word from house to house, several hundreds of children are taught in our schools, and three missionaries in the district preach 'Christ crucified' from day to day. Crime has retired before the light of the Gospel, and most of murders has occurred during the last two years. Persecution has been violent. Last year a strong police force was necessary to conduct our converts to and from church on Sundays; but even this has ceased. The Irish Society supports us nobly. Our confirmation in Drumkeen church, conducted in peace, arraying a large number of living, intelligent, immortal trophies of the power of the Gospel over vice, prejudice, and religious bigotry, proves that the country is ours: Popery and its evil empire are expelled, if only we are faithful to our high mission, if the Irish Society be duly supported. If England will resist popish aggression from her protestant constitution, she must fight the battle for truth in Ireland."

It thus appears that popery has received a blow in her stronghold, at the very time when her boasts were loudest, that this great and powerful empire would soon be set at the feet of her in her triple crown. No wonder where had Romanism such influence in Ireland. She was more feared there than in Italy. Popery forced upon reluctant Ireland by the arms of England, has till now kept her ground; and by a law of religious restitution, Irish Popery has ever proved the curse of that country which first brought Ireland under the sway of an Italian priest. Ireland has always been the difficulty of Britain, and even when her sons struggled to our colonies, there were a number of desperate men, and now they are a re-action. A change is taking place among those who remain at home. And with regard to the vast flux of Irish emigrants, we are sincerely glad that they are seeking a home not in British colonies, but in the United States of America. Had they gone to the British colonies, our paternal and religious government would have paid for them all, at so much a head, for their instruction in those doctrines and practices, which are so much opposed to industrial energy and habits of order, as they are to man's higher and spiritual interests. In republican America, which is the land of their adoption, the people have better ideas of the value of money than to spend it, in paying one sect to preach against another sect. The Irish emigrants to the United States will probably live and die in the errors of that church in which they were baptized; but it is a matter of regret that the children of such emigrants cannot invariably become protestants. The free schools of America have surely some influence on these changes, for it is the uniform testimony of history, that ignorance is the soil on which popery thrives best. Let us acknowledge God in his providence as well as in his church.—*United Free Mag.*

CHURCH MEMBERS IN NEW YORK AND IN THE SANDWICH ISLANDS.—In the city of New York, with a population of 500,000, there are 50,000 members of evangelical churches; while in the Sandwich Islands, with a population of 84,000, there are 17,000; one in ten in New York, and one in five at the islands.