

Simon Bourke,	4	0	0
Jean Bourgeois,	3	0	0
Pere Brine,	5	0	0
Rap: tel Comeau, Junr.	4	0	0
Simon Bourgeois,	2	0	0
Laurent Comeau,	3	0	0
Raphael Comeau, Sear.	3	0	0
Joseph Bourgeois,	5	0	0
Francis Bourke,	5	0	0
Jean Comeau,	3	0	0
Joseph Bourke,	2	10	0
Pascal Bourke, Junr.	3	0	0
James DesBarres,	3	0	0
Dominique Bourke,	2	0	0

BOOK REF.

Francis O'Regan, Esq.	5	0	0
Dennis O'Regan,	5	0	0
Peter O'Regan,	5	0	0
John O'Regan,	3	10	0
Charles O'Regan,	1	0	0
Lawrence O'Regan,	1	0	0
Laurent Melanson,	5	0	0
Hugh McCarron,	4	0	0
James McCarron,	4	10	0
John Sionot,	5	0	0
Michael Hennessey,	2	10	0
James Soy,	5	0	0
Walter Howard,	1	0	0
William Hogan,	2	10	0

IRISH FAMINE.

A private letter from Ireland contains the following paragraph: "Dr. Corrigan, who has paid great attention to the matter, was telling me to-day, there is no doubt of the failure of the potato crop—the complete failure, as I understood him. Then the incessant rain for the last ten days seems to have put all sort of corn in jeopardy. God help poor Ireland!" The failure of the potato crop, all but certain; the sources of private charity, from England at least, all dried up; security for industry in Ireland known to have no existence, legal or actual; a most horrible famine, the fourth of the series, impending and to fall upon us before the next ordinary meeting of Parliament; and the only remedy the Whigs can offer is—a Ministerial whitebait dinner at Blackwall.

To what a miserable condition is Ireland now brought. Food failing; the rulers of the land hard-hearted and all but indifferent; the country in military occupation; social confidence destroyed, if it ever existed; political confidence at an end; despair, a gloomy, settled despair, substituted for expectation; and an incapable junta of Ministers holding their swords at the throat of the nation, and bidding it starve, die, and rot, without remedy and without hope! Such is the condition to which matters have been brought by these recent proceedings. And if to this we add the increased demoralisation of the peasantry by everything that is happening around them and among them, we present a prospect that may well make the heart sad and faint with grief.—*Tablet.*

"A. M. D. G."—MISSIONS OF THE BROTHERS OF CHARITY—REV. DR. GENTILI AND REV. M. FURLONG IN DUBLIN.

Our fellow-Catholics are doubtless aware how equal are the blessings which have been bestowed on the Church through the Devotion to the Immaculate Heart of Mary. It is now several years since this devotion was established in Dublin, first in that of St Audeon's, and next in that of St Mary's and St Peter's, Rathmines. Many have been the conversions effected by its means, countless the blessings received through the intercession of the Immaculate Queen of Heaven. And lately, at a time when we least expected it, this good Mother has obtained for us a favour surpassing all that we have hitherto received from her. Last May, the Rev. Pastor of St. Audeon's engaged the Rev. Dr. Gentili, and the Rev. M. Furlong to conduct the Devotions of the Month of Mary; and on the arrival of the Missioners, it was agreed to add to those Devotions, the regular course of a mission; abundant was the spiritual harvest reaped during that month. Ten days had scarcely elapsed when these zealous missioners were invited to preach a second mission in the Church of Rathmines. It commenced on Sunday the 18th June, and continued for five successive weeks. Five discourses were delivered daily; one exclusively for children, in which the catechism was taught on the Roman system. The Confessionals were crowded with out intermission, nor can we forget the edifying spectacle presented by numbers of persons who

remained outside the church all night in order to obtain early admission to the Tribunal of Penance. During the two missions ninety-six testaments have been converted to Catholicity; numberless persons, who had absented themselves from the Sacrament for years, returned to their duties; and many adults received for the first time the Bread of Life. Confirmation was administered to 1,290, and about 40,000 Communions were made. From these few details the Faithful may understand that their prayers, offered for the conversion of sinners, through the intercession of the Blessed Virgin, have not been offered in vain. For our part, we are all here deeply impressed with the conviction that, these missions have been introduced into Dublin by our Blessed Lady, both because they commenced in the month specially dedicated to her honour, and because the two first missions have been preached in the two parishes where Devotion to the Immaculate Heart of Mary was first established in Ireland. During the missions several beautiful and interesting Devotions were performed, many of which had not hitherto been practised in this country. The first was that of the *Quarant' Ore*, or Exposition of the Holy Sacrament during forty hours; the church was brilliantly illuminated the whole time with hundreds of wax-lights, the offerings of the Faithful. Towards the close of each mission a Solemn Office and High Mass were celebrated for the departed members of the congregation, and on the following day a most moving ceremony took place, the renewal of the Baptismal Vows. We cannot attempt to describe this impressive scene; to be properly appreciated it must be witnessed. On this occasion, as well as during every service, the church was crowded to excess. Several times, when it was found impossible to accommodate the numbers who flocked to the evening discourses, the two missioners preached at the same time, one in the church, the other in the grounds adjoining. On these occasions the audience in the open air amounted frequently to more than five thousand persons, who all knelt at the conclusion to receive the blessing of the preacher. Solemn Benediction of the Holy Sacrament was given every evening and High Mass was celebrated on the Sunday. The mission in Rathmines closed with a *Triduo* in honour of the Blessed Virgin Mary, the statue being tastefully adorned and her altar richly decorated and lighted. But by far the most interesting ceremonies of the mission, and those which produced the greatest impression, were the processions of the Blessed Sacrament. Four of these took place during the missions, three of them in the avenue and grounds belonging to the church of Rathmines, through which the Adorable Sacrament was carried with great pomp; the preparations were on a scale of superior magnificence. A processional cross of purple and gold, nine feet high, encircled with gilt rays, opened the procession, and was followed by the different confraternities in their respective habits, carrying lights; little boys in black, with crimson caps and sashes, and young ladies attired in white with flowing veils and bearing long white lilies, added much to the interest of the scene. Sixteen rich and tasteful banners ornamented in gold, with different devices, had a striking effect; twelve Priests were in attendance, many in copes, others in dalmatics. An instrumental band accompanied the voices of the children. The canopy was supported by six massive poles, which were carried by gentlemen of the society of St. Vincent de Paul; six members carried large torches at each side of the canopy, and the others followed carrying lights, all wearing a uniform of long black cloaks and rabats. These processions were conducted with the greatest order, and the heartfelt faith and reverence imprinted on the countenances of the kneeling thousands was to us a source of edification and joy, such as we have never before experienced. It was, indeed, a glorious and cheering spectacle to see our sublime religion appearing in all her native splendour in this country, where, for so many centuries, she has been trampled, despised, and persecuted.

We have the extreme consolation of being able to state, in conclusion, that these holy and zealous missionaries, to whom we owe so deep a debt of gratitude, are not destined, for some time at least, to leave our shores. They have received invitations to preach Missions in different parishes in Dublin, which will detain them amongst us until the close of the year; they have also received applications from various parts of Ireland.

COMPLIMENTARY ADDRESS TO THE RIGHT REV. DR. HUGHES.

The Committee nominated at the meeting of the 22nd., to present a complimentary Address, then agreed upon, to the Right Rev. the Bishop of New York, waited upon his Lordship accordingly on the morning of the 24th. with the same, and were most cordially and courteously received by him, at the residence of the Rt. Rev. Dr. Walsh. His Lordship having hearkened to the Address, which was read by the Chairman, replied extemporaneously, touching, in terms frank and explicit, the various topics of the Address; and signifying that he would take an early opportunity of committing to writing the subject matter of his Reply, which we have this day the gratification of laying, together with the Address, before our readers:

To the Right Rev'd. Dr. Hughes, Bishop of New York, &c., &c.

My Lord,—

We, the undersigned, a Committee nominated at a meeting holden at the Parochial School Room, on Monday evening, the 21st. instant, to offer to your Lordship cordial felicitations, and a hearty welcome to our shores, beg to approach your Lordship in the discharge of that duty.

In your Lordship the Catholics and Irishmen of Halifax recognize, not merely a distinguished Prelate and champion of Catholicity—a soldier of the Church thoroughly furnished to vindicate with the weapons of sound reasoning, our Holy Faith against the shafts of error—but also the consistent defender of a sound system of Popular Education in the land of your adoption, and—what equally commends your Lordship to the lasting esteem and regard of the Catholics and Irishmen of Halifax—a Patriot, deeply affected by the crying wrongs and miseries of suffering Ireland, in whose behalf your Lordship is represented as having lately lent the powerful aid of thrilling eloquence, and other substantial evidences of sympathetic regard.

Your Lordship will, then, be pleased to accept in the name of the Catholics and Irishmen of this city, our reiterated congratulations and heartfelt welcome, on this your first visit to our shores; to which we add our sincere prayer that Divine Providence may bless your Lordship with many days of continued usefulness in the Church, and in the world at large, and bestow upon you, abundantly, every temporal blessing, and a rich eternal reward.

REPLY.

GENTLEMEN,—

Allow me to express to you my deep sense of the honour which the Catholics and Irishmen of Halifax have conferred on me, by the cordial welcome and kind sentiments in my regard embodied in their address, as well as by the courteous manner in which it has been presented.

In my feeble efforts to promote the interests of religion and of education, I am conscious only of sincere convictions and upright intentions. But I should be vain, indeed, if I considered myself entitled to the merit which you partially have ascribed to me. As regards my feelings towards the land of my nativity, I trust they are not unworthy of the sacred character with which I have been invested by the Church of God. The heavy blows that have lately fallen on Ireland, alternating from Famine to Pestilence, and from Pestilence to Civil War, have fixed upon her condition the pitying gaze of every civilized people on the globe. Her children who would secure for themselves a home and a country, have been obliged to seek them under strange skies and in foreign lands. How can they be imputable to her condition, when, after having been wasted by famine and disease, they behold the mighty hand that could and should have protected her more efficiently against both last year, which should have soothed and sustained her after her affliction,—armed and uplifted to strike down the remnant of her liberties, and, if need be, of her people. Humanity becomes impatient and indignant at witnessing such a spectacle.

It is with difficulty that such feelings can be even partially suppressed among the generous people of the United States, and it would be almost unnatural, if, in such circumstances, I could remain silent and unmoved.

It is made a subject of reproach to the Catholic religion, that its doctrine of submission to constituted authority, for the sake of law and order, secures impunity and affords encouragement for a tyrannical use of that authority; whilst on the other it is calculated to depress the people from the rank of citizens into that of slaves.

If illustrations were to be taken from the his-

tory of Ireland for nearly two hundred years past, much apparent evidence might be deduced to prove this false and unwarranted reproach. The Church, indeed, is an efficient preacher of order and peace; but she has no doctrine of blind passive obedience—she inculcates no dogma or precept binding the conscience of a nation to submit with eternal patience to wrongs which, without resistance at some period, are likely to have an endless duration.

In her code, the duties of rulers are as strictly defined, as those of subjects. The obligations of both are founded on a common basis, the public weal. When a government rules by just and wise legislation, and by a strict, impartial, and humane administration of the laws, it has a right, on the grounds of public interest, as well as by the laws of conscience, to claim fidelity and obedience. When a people are thus governed, allegiance will be the just, but at the same time voluntary, tribute of the nation's heart. It will not be the hypocrisy of allegiance and submission, such as a prisoner renders to his jailor, and such as Ireland has felt, and now feels, towards her foreign rulers.

Her rulers themselves of all parties admit that Ireland has been most sadly misgoverned, since she came under Imperial legislation. How then can they expect from the Irish people cordial fidelity and true allegiance? If they sow misery, or neglect to remove it, they must be prepared to reap disaffection—that treason of heart in which the will waits only for the power to overthrow them. Men do not gather figs from thorns—Irish discontent may be trampled down for the present, but it will be sure to grow again. No doubt the government must enforce order, and vindicate the laws, so long as they are able. Recent events, however, prove that the strongest governments are sometimes overtaken by moments when the ability to do so changes sides and passes from them. But how much wiser, and how much safer would it be, to alter the laws when necessary, and to make them so just, and so equal, that insurrection would have nothing, at least in the statute book, to feed upon, instead of goading the people to madness now by their inequality and injustice, and anon by their total suspension.

I have made these remarks, gentlemen, as explanatory of my own conduct, on a recent occasion, to which you have alluded. They are the convictions impressed on my mind by the theory of British, and the practice of American freedom. I believe that no other nation on the globe would have submitted so long and so patiently to their calamitous condition as the Irish have done. I believe the Irish would not so have submitted had it not been for the influence of their religion and their clergy. But I have no idea that from all this, the inference is to be drawn, that the Catholic religion is an influence which tyranny may wield to promote its own selfish ends, by paralyzing the moral, or in extreme cases, the physical energies of a trodden-down people, struggling to participate in all the benefits of the constitution under which they live. It was not thus that the great Charter of English freedom was won by Catholic Bishops and Barons at Runnymede, and bequeathed to an ungrateful posterity.

Having said thus much I am free to add, what is well known in the U. States, that I have deplored the course of those who have recently been regarded as guides and leaders of the Irish people. It was easy to foresee that their policy must eventuate, as it is now likely to do, or else in a useless effusion of blood. If the English Legislature cannot govern Ireland except in the direction of prospective ruin to both countries; and, on the other hand, will not allow the Irish to govern themselves, under the Crown, I see no remedy for them but to wait till they grow stronger or wiser, or both together. But Britain herself would despise them if they continued voluntary slaves, and consented to their degraded condition.

At all events it is quite certain that as the English people, including the government, have sympathized with Sicily in her recent struggle, so the American people, with rare exceptions, would sympathize with Ireland, by whatever misrule on one side, or ill advised resistance on the other, a violent collision between her and Great Britain might have been brought on. It would be strange, as I have already remarked, if a native of Ireland, living in the midst of such a people, sharing equally with themselves all the privileges of their free government as if I had been born on their soil, should form an exception and feel nought but indifference as to the result of such a contest.

Thanking you, gentlemen, for the unexpected compliment which you have paid me; wishing you and those whom you represent every temporal and spiritual blessing, allow me to assure you that I shall ever preserve most pleasing recollections of your fair and hospitable city, and of its inhabitants of all classes with whom it has been my good fortune to have become acquainted.

I have the honor to be, Gentlemen, With sincere respect,
Your obedient servant,
JOHN HUGHES,
Bishop of New York.