

their images, and sacred pictures, and all the other outward appurtenances of a Catholic Convent.

“Such is the boastful testimony now borne by the Romanists themselves. This state of things could not last forever; these parties must have felt themselves living under constraint and pressure, and have longed for emancipation, and unfettered development. Accordingly, the suspension of Mr. Bennett paved the way for their deliverance from their remaining fetters of nominal Protestantism. And their introduction to the imaginary liberty of Poperly. Matters have now reached a crisis; and there has been a public avowal of feeling long cherished, and an acting out of principles long clandestinely held. MR. OAKLEY—a name well known in the religious world—who sustains the functions of a Popish Priest in Islington, a few days ago, was honored with a communication from the superioress of this little band, apprising him that, ‘with the sanction of friends and advisors in the Established Church, she and her household were desirous of submitting to the Church, under MR. OAKLEY’S guidance and instruction.

“This intimation it may be well supposed, was as oil to the bones of this apostate Parson, who rejoiced in such an accession to his deluded adherents. These ladies last Lord’s day week, (Oct. 5. 1850) came boldly forth, and professed their Romish faith in the midst of the evening services. The season of the act deserves notice; Rome is particularly studious of effect, and nothing which time, place, or circumstance can supply to further her objects is ever overlooked. What is called “the Vespers of our Blessed Lady of the Rosary,” having been sung by his Lordship the Vicar Apostolic of Hyderabad, the public procession took place, MR. OAKLEY receiving the whole of the party at the altar, in the midst of an ignorant, gaping multitude, who appear to have been much moved by this display of spurious conscientiousness. The scene seems to have been viewed as one of more than ordinary importance, and hence the priest determined to make the most of it, for, “the parts that are usually recited were chaunted on this occasion.” The *Miserere*, we are told, “was touchingly sung by the admirable choir of the Church,” and afterward the Superior, in a firm and audible voice, read the profession of faith, and the public absolution was presented; after which the *Te Deum* was chaunted. Now was the signal for MR. OAKLEY to appear,