

members, and the almost insurmountable difficulties they had to struggle with, in the commencement of their charitable mission in this country, have expressed great astonishment at the very unexpected success they have had in the short space of two years; the result is such as to place the stability of the institution beyond any possibility of doubt. In 1841 there were only seven members, now they number nearly forty. At St. Mary's of the Lake they have opened two schools, one for the higher branches of education and the other as a free school for poor children; to the different trades they have taken apprentices, for whom they have an evening school for literary instruction. In the State of Indiana they have several free schools, and at Pokagon, Michigan, one for the benefit of the Pottawattamie Indians.

Last July, the community of St. Mary's of the Lake received an addition of three Priests, one Brother, and four Sisters, from the Parent House in Europe. The Priests devote their time not only to the immediate concerns of the institution, but also to those of several congregations.—The Sisters in their rules, are similar to the Sisters of Charity, and are making arrangements to open a school and an infirmary at St. Mary's of the Lake at a convenient distance from the residence of the Brothers.

The corner stone of the College which the Priests and Brothers are about to open at St. Mary's of the Lake, was laid last August, and the building will be ready for occupation in a few weeks; the structure is admirably calculated for its object, and it is expected that the interior arrangements will be such as to afford all the advantages usually possessed by institutions.

Since the Brothers established themselves in that part of the country, several families desirous of enjoying the convenience that it now possesses for complying with their duties as members of the Catholic Church and for having a religious education imparted to their children, have purchased farms and settled in the neighborhood of South Bend.

There are abundant resources for those who wish to settle there; farms of every description and size can be obtained on reasonable terms, and the late improvements on the St. Joseph river, together with the manufactures in course of erection cannot fail to give encouragement to mechanics and laborers.—South Bend is easy of access from the Lakes and surrounding cities, being about thirty miles from Lake Michigan, eighty from Chicago, Ill., and one hundred and seventy from Detroit Mich.

Notwithstanding the community's increase in numbers, owing to the very extended field of its labors, there is still room in the novitiate for young men desirous of entering a state life wherein they will be not only beneficially employed for themselves, but eminently so for society. Young men who wish to become Brothers, whatever occupation their tastes and inclinations lead them to, may expect to be suited, on account of the great diversity of employments the institution embraces. The superior, Rev. E. Sorin, is stationary at St. Mary's of the Lake, South Bend, and always gives such information concerning the institution as is required from him.

*From the New England Reporter.*  
**A CLERICAL LIBELLER.**

We take the following paragraph from a paper published in this city, entitled the "Sabbath School Messenger,"—and edited by the Rev. D. Wise:

"You see there is a crucifix with an image of the Saviour against the wall of this cathedral. That denotes its Roman Catholic character. The Roman Catholics are idolaters, because they worship images and paintings, and old dry bones and such things. Now you know that God tells us that we must not bow down to a graven image of any kind whatever. The Roman Catholics do bow down to such images, and thereby disobey God.—They are trying to make Protestant children attend their meetings in some places; but if any of my little friends ever live where they are, I hope they will not forget that they are IDOLATERS, and must therefore be avoided."

Now, we pronounce the above to be as base and diabolical a fabrication as ever emanated from the heart of this mendacious editor, and sanctified libeller of millions of human beings. We do not wish to use strong or discourteous language; but when we see a statement as false as the Prince of Lies could make it, set forth in a grave and impressive manner, and addressed to the youth of this city, we confess that we have considerable difficulty in restraining the expression of our feelings within decent limits.—What mischief such fends as Editor Wise make among Christians, and how unscrupulously and remorselessly they violate the laws of christian charity, and with what apparent sanctimoniousness they assert the most disgusting falsehoods!

The mean, pitiful *wiseacre* is evidently opposed to everything that is noble, liberal, or enlightened; and one of his distinguished characteristics, one of the marks by which he may be known, is, his utter disregard for truth.—We were aware that a great deal of misrepresentation exists as to Catholic doctrine; but we had no idea, that, at this enlightened day, so foul a libel, and so revolting a falsehood, would have found its way into a public paper from the pen of a reverend coxcomb, who, by this act, has forfeited his title to the character of a Christian. In view of this lamentable fact, we cannot be surprised that the American people should entertain the most absurd notions of, and the most hostile feelings to, the Roman Catholic religion. If this bad man cannot do anything better for the minds of the rising generation, than to spread before them positive lies, he should be censured by the public voice, and contumeliously dismissed from the office which he has sullied and disgraced, and the warning of the Roman poet be inscribed on his front—

"Fœnum habit in cornu."

which, being interpreted, signifies, that he is a pestilence, and should be avoided. Whilst he teaches those children who are under his unholy charge to be false, and to violate that eternal and immutable precept—Christian Charity,—the ministers of the Catholic Church instruct their youth in the saving truths of religion; and while

Editor Wise, with cool effrontery, declares that Roman Catholics are "idolaters," and that they worship "old dry bones," the Roman Catholic Catechism denies in the strongest, clearest and most explicit terms, that such is the fact. That the inherent baseness of this Rev. libeller may appear the more glaring, we give the question and answers relative to this charge of Idolatry, from the catechism which is published by the authority and under the sanction of the venerable and learned bishop of the diocese of Boston, the Right Rev. Dr. Fenwick:—

Q. What is forbidden by the first commandment?

A. To worship false gods or idols; or to give any thing else the honor which belongs to God.

Q. May we pray to relics or images?

A. No, by no means; for they have no life or sensu to hear or help us."

These questions and answers are a triumphant reply to the virulent attack and impious outpourings of a mean, unprincipled, and illiberal fanatic, who is the calamity of religion, and a disgrace to the country which has given him birth. We sincerely trust, that, for the peace of society, there are not many like him in Boston.

**MORE MARTYRS.**—The following melancholy intelligence, by the Steamer Caledonia, will sadden the hearts of all who desire the advancement of our religion in the East. It is indeed a glorious thing, that our Church has had many martyrs in every age, but we almost forget the triumph of those who suffer, in our anxiety for the conversion of the living. How wonderfully does God show forth in the history of his religion, the celestial nature of its institution, and the watchfulness with which heaven guards it from the assaults of Satan and the world! Every where spoken against yet every where prevailing, maligned and insulted like its author, when dragged through the streets of Jerusalem, yet ever prepared to send forth saints from her bosom to seal with their blood, the divine character of their faith. Her missionaries are no "hirelings;" when the wolf is near they do not desert the flock, but all unite to tread in the footsteps of Jesus Christ, testifying to his divinity as they die and rejoicing in their sufferings, because they make them like to Him who suffered for us all. The Church of God is fighting a glorious battle in our times. The persecution of the sword and the persecution of calumny are making mighty efforts for her overthrow; slander and infidelity have joined their forces to destroy her, but the moment of her suffering borders on the hour of her triumph, like the darkness of Calvary preceding the brightness of the resurrection. The following intelligence is an answer to ten thousand petty declaimers, who assail her with passionate invective, mistaking the animosity of the mind for a holy zeal, or probably little caring how Truth may suffer provided that bigotry may have its momentary gratification. To all such we say—look at our martyrs—they lived not father or mother, brother or sister, and not than Christ there fore as he has promised—they were

worthy of him and he has taken them to his rest crowned with everlasting glory.

*Martyrdom in Corea of the Vicar Apostolic, two French Missionaries, and two hundred and fifty Christians.*

We beg the particular attention of every class of Christians to the details of persecution given in the extract from a letter, which we subjoin, and which is contained in a letter received from Paris by the Rev. Dr. O'Connell, Hon. Secretary of the Society for the Propagation of the Faith.

"On the 26th of May last, the Rev. Mr. Libois, Procurator of the Foreign Missions at Macao, wrote to his Lordship, the Bishop of Drusiparis:—I received yesterday very sad intelligence, which I hasten to communicate to your lordship. Dr. Ozorio, the Administrator Apostolic of Pekin, announced to me that, according to the information which reached him in January, 1843, his lordship, Mr. Imbert and Messrs Chastan and Mauban were beheaded in the month of September, 1839; seventy Christians were also beheaded, and a hundred and eighty were strangled. There are no other details. Poor mission of Corea! It is a very terrible trial. May the holy will of God be done! In China all is tranquil in regard to religion."—*Cath. Telegraph*

**BOSTON (LINDSEY'S).**—On Sunday last, Oct. 15, four converts were presented into the bosom of the Catholic Church by the Rev. Mr. Middlebury, officiating missionary here in the room of the Rev. Mr. Scott, who has been labouring under a long and tedious illness these several months. After making their public profession of faith according to the Roman Catholic ritual, the reverend officiant exhorted them on the happiness they had that day enjoyed. The reverend gentleman since his arrival here has been engaged in delivering a course of controversial lectures, which are tending very much to dispel the cloud that has overspread this once happy and truly Catholic town. As a proof of his zealous exertions, he is daily visited on by numerous enquirers anxiously wishing to be led into the fold of the true Shepherd. Besides those received yesterday, there are several more under instruction, who in a short time, will also have the happiness to enjoy the communion of the faithful.

**CONVERSION.**—We learn from the secular papers that the Rev. Daniel Parkins, curate of Marden, Wiltz, an old Tractarian, has embraced the Catholic faith. —*Cath. Herald.*

**CONVERSIONS.—Derby.**—On Monday last a most interesting service took place in the Catholic Church of this town, forty-nine adult converts made a public profession of Catholic faith, according to the manner presented in the ritual. It may well be supposed, that such a ceremony would attract not a few of our separated brethren, and hence the church was soon filled. The *Litanies of the Blessed Virgin and Hymn to the Holy Spirit* was sung, and the Rev. Mr. Singdon delivered an address to the converts, upon gratulating them on the happiness they received that evening.

He remarked that the step they were taking brought them only to the porch of the temple of religion, pointed out the way which would conduct them to the altar, and enable them with profit to kneel continually at it. The Rev. J. Daniel read the creed and praye's prescribed, and the union of so many voices returning loudly and solemnly the answers, produced a most pleasing effect. A solemn *Te Deum* was then sung, and concluded this happy evening.—*Cath. Herald.*