

The members of the monastic orders were also distinguished by martyrdom. The Carthusians of Richmond left their monastery in a body, and went to Flanders. All the nuns of the Convent of Sion went, with the cross before them, and settled in Lisbon. Dr. Bridgewater, in a table attached to his work, gives the names of 1,200, who suffered before 1588—that is, before the great fury of the persecution. In this list are three archbishops, 18 consecrated or elected bishops, one abbot, four convents of religious, 530 priests, one Queen!!—besides 18 earls, 10 lords, 26 knights, 326 private gentlemen, and about 60 ladies.

These were some of the martyrs of England, and are, indeed, an inadequate sketch of the atrocities committed there. But in Ireland, as usual, no mercy was shown to faithful priests or laymen. We shall not fatigue our readers to-day with that revolting list. We shall return to that subject, reminding our readers, Protestant and Catholic, that the authors of these were not merely the followers of a creed, who, in the name of a faith, violated its precepts. They were the founders and apostles of Protestantism, who made its Liturgy, whose Prayer-book still is acknowledged as its faith, and from whom the present race of Protestant bishops and parsons derive their mission!

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—The treasurers of the Catholic University of Ireland acknowledge having received from Gerrard Gould, Esq., of London, the sum of fifty pounds in aid of the fund for establishing a Catholic University in Ireland. They also acknowledge one pound, the subscription of a Friend to the Catholic University, from Maghera, per the Right Rev. Dr. Kelly, Bishop of Derry.

CONSECRATION OF THE BISHOP OF ACHONRY.—The consecration of the Right Rev. Dr. Durcan, as Bishop of Achonry, took place on Tuesday last in the parish church of Colloony—a magnificent Gothic structure, bearing of itself unmistakable testimony to the zeal of the new Bishop, who had long officiated as its Parish Priest. The consecrating Bishop was the Archbishop of Tuam and Metropolitan of Connaught; the assisting Bishops were the Lord Bishop of Elphin and the Lord Bishop of Killala. The Lord Bishop of Clonfert attended in soutan and rochet. The chaplains to his Grace were—The Rev. Patrick Corcoran, Tuam; and the Revs. Messrs. Phillips, R. C. A., and Quin, C. C., Sligo. There was an excellent choir in attendance. There was besides a large body of clergy, secular and regular, present. The Fathers of the Dominican Convent, Sligo, were also in attendance.

His Grace the Archbishop of Tuam has appointed the Rev. Richard Hosty, from Connemara, to be one of the curates of Castlebar.—*Freeman's Journal*.

DEATH OF THE VERY REV. THOMAS BARRY, V. G.—This respected divine died on Friday, after a tedious and painful illness, in Cork, in the 66th year of his age, to the regret of his many friends. Dr. Barry was nearly 43 years on the mission, and died pastor of the South Parish, in which he began his career as a curate. For several years he was Parish Priest of Bantry, and vicar foreign of this diocese. On the demise of the late Bishop, the Rt. Rev. Dr. Murphy, he was named vicar capitular, while the see was vacant, and on the elevation of the present Bishop, Dr. Barry was appointed by him to the South Parish, obtaining at the same time the office of Vicar-General. Dr. Barry was a simple, unobtrusive, kind-hearted man, a true friend, and a zealous clergyman. This much can be said of him without idle panegyric, and more we need not say.—*Southern Reporter*.

CONVERSIONS.—On Friday last a woman named Margaret King, an inmate of the workhouse, appeared before the board of guardians, and expressed her desire to abjure Protestantism, and join the Catholic Church.—*Galway Packet*.

On last Monday a man named John Sloane, for nearly forty years a respectable inhabitant of the town, was received into the Catholic Church, in Tipperary, by the Rev. John Cooney, R.C.C.

In addition to Mr. Sealy, jeweller, whose conversion was announced last week, I have to add that of a young lady staying in this neighborhood—Miss Creighton. Other Protestants are under instruction, and will shortly be received.—*Tuam Herald correspondent*.

William Thompson, mate of the sloop Friendship, which put ashore at Killala, by the late storm, was publicly received into the Catholic Church, on Tuesday last, at the parish chapel in the above town, by the Rev. P. Malone, P.P. His conversion, which was hastened by the perils he encountered at sea was the result of long inquiry and years' observation.—He was a member of the Scottish Free Church.—*Typavally Herald*.

CATHOLIC ITALIANS IN BOSTON.—There is nothing more contagious than good example. A few weeks since we chronicled the dedication of a church for the Italian residents of Philadelphia. Now we have the pleasure of saying that a mission has been commenced among the Italians in Boston. For the last three weeks, the Rev. Mr. Finotti, of the Cathedral, has collected a congregation of about two hundred persons on Sunday evenings at the chapel of the Holy Cross, and has commenced a series of Italian sermons, calculated to rekindle the holy flame of faith in hearts estranged by circumstances for a time from the Church. In connexion with this movement, and under the direction of the same laborious ecclesiastic, a school is to be established for the instruction of the children in the rudiments of the faith, preparatory to their confirmation and first communion, and for their mental improvement.

The season of the Jubilee is a very appropriate time for the commencement of such a work as this. At the time when the prayers of the faithful are raised with such fervor for the Holy Father who sits in Peter's chair, surely our hearts must beat in sympathy with any movement for the amelioration of the condition of those countrymen of the illustrious Pontiff, whom misfortune may have driven to our shores.—*Boston Pilot*.

ORDINATION.—On Wednesday, of Ember week, the order of subdeaconship was conferred upon Edward De La Huntz, by the Right Rev. Bishop Fitzpatrick. On Friday, the order of Deaconship. And on Saturday, the Rev. gentleman was ordained Priest.—*Boston Pilot*.

Died, on Saturday, December 11th, at the residence of his uncle in Baltimore, the Rev. Eugene O'Reilly, late Pastor of Yorkville, New York, in the 30th year of his age.

ROME.—The new college for Anglican converts at Rome opened on the 21st of last month. The students at this moment are seven, viz., the Rev. Messrs. H. J. Coleridge, W. Bodley, F. Balancy, W. Shortland, H. Scratton, Giles, and Glaw. Some others are also expected shortly in Rome to join the college, and others are about to follow in due course of time.

CONVERSION OF A LUTHERAN AT VALENTIA.—A letter from Valentia, in Spain, dated Nov. 20th, and quoted by the *Univers* says:—"Last week there took place in our city the conversion to the Catholic religion of a young German, M. Julius Lubbers, born and brought up in Lutheranism."

IRISH INTELLIGENCE.

LETTER OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

We translate from the *Univers* of the 29th ult. the following letter from his Grace the Archbishop of Dublin, addressed to the Very Rev. Dr. Miley, Superior of the Irish College, Paris. The letter from which we translate is a French version of the original:—

"Dublin, Feast of St. Eugene, Nov. 1852.

"My dear Superior—I have to acknowledge the receipt of 119 francs, which you have transmitted to me on the part of the Society of St. Briene, and beg of you to return thanks, on my behalf, to our charitable benefactors, informing them that their contribution has been applied to the use of the schools for the poor, established for securing our children against the artful machinations of Protestant proselytism. It is unnecessary to tell the associates of St. Briene, for they are aware of it already, that gigantic and unprecedented efforts are being made from all sides in Ireland, to overturn Catholic faith, and that the most impious means are employed to attain this iniquitous end. The doctrines and practices of our holy religion are misrepresented and turned into ridicule. Instead of teaching their flocks the charitable doctrines of the Gospel, the Protestant ministers do not cease to pour forth from their pulpits a torrent of invectives and insults against their Catholic fellow-countrymen, and even against the Catholics of the whole world. The only religious sentiment which they labor to inculcate is one of the deepest rancor against Catholicism. Their journals frequently publish the text of their harangues, and I have more than once observed that they discuss before their assembled adherents such questions as the following:—

"Do not the Romanists teach that it is permitted to steal?" "Do not the Romanists teach that it is permitted to commit murder?" "Is not Dr. Newman an idolater?"

"How can we too severely reprehend the fanaticism and bigotry of men who do not fear to profane their temples with such calumnies as these? There are, I believe, many honorable minded Protestants who are deeply disgusted with the pharisaical conduct of such ministers; the object towards which such a system tends being to destroy charity, and to provoke dissensions in the country. I should, however, add that the Catholics endure with the most edifying and extraordinary patience, all these insults offered to them from all sides, and which are even heaped in the streets, thus demonstrating that they are actuated by the spirit of our meek and humble Redeemer—the only vengeance which they seek to take against their calumniators being that of fervent prayer for their conversion to the true faith. May God in his mercy hear their prayers, and open the eyes and soften the hearts of all those who are thus occupied in the propagation of infidelity.

"I have no time to tell you in detail of the innumerable schools of proselytism established throughout Ireland—schools, alas! which are but too well suited to destroy the sentiments of religion in the breasts of youth, and to make hypocrites and infidels. But whatever may result from them, Protestantism will not derive much advantage in the matter. That system is now antiquated, and too much injured. It is now no more than a dead body, and cannot attract the eyes of any one. Some poor creatures perishing of hunger and cold may, perhaps, approach it, but their sole object is to seek a shelter and comfort in the seductive offerings of apostasy. This, in truth, is a shameful mode of converting people, altogether unknown to the true disciples of Jesus Christ, who alone preach as having authority, and propagate their doctrines in spirit and in truth, as Catholic missionaries have in all times done. When a system has need of being sustained and propagated by money, by calumny, and by falsehood, it bears upon its front the mask of Mammon, and proves that it derives its origin from the father of error, who attempted, as his imitators do at present, to seduce our Lord, by displaying before his eyes all the riches of the world. I trust that God will not permit our poor people to fall victims to these abominable efforts. I beg the most estimable and charitable members of the Society of Patrick, of St. Briene, to pray for them, that God may save them from the hands of their enemies, who are also the most cruel enemies of the Church of God.

"Be pleased, my dear Superior, to convey to the associates of St. Briene these few thoughts with the sentiments of my most profound esteem.

"I am, with the warmest attachment, yours most sincerely,

"J. PAUL, Archbishop of Dublin, Primate of Ireland."

THE NEW ROSS ELECTION PETITION—PUBLIC MEETING IN DUNDALK.

On Thursday, the 2nd inst., pursuant to notice, a respectable meeting was held in Boyles' Hotel, in this town, for the purpose of organising the collection of contributions to sustain Mr. C. G. Duffy against the efforts made by some of the enemies of Ireland to oust him from the representation of New Ross.

Shortly after eight o'clock, Mr. James Hart was called to the chair.

The Chairman thanked the meeting for the honor they had done him. It was not necessary for him to occupy their time in stating what the object of their assembling was. They had come there to aid in sustaining Mr. Charles Gavan Duffy by their sympathy and purses, and he trusted they would do so.

Mr. Thomas Hart was requested to act as secretary. Mr. Comerford read an extract from an article which appeared in a late number of the *London Times* in which gross and foul names were applied to the Irish parliamentary party, and in which that lying print said that the English people were tired of the characters Ireland was returning to the legislature.—Amongst the first of that party, said Mr. Comerford, who were petitioned against was Mr. Duffy, the member for New Ross, and it was the duty of the people to supply him with funds, in order that he might be able to fight the enemy successfully (cheers).

Mr. McKay said he had come to that meeting with the full determination to support Mr. Duffy—(cheers)—because in supporting him against his corrupt and unprincipled assailants, they would be supporting the great and glorious cause for which Ireland had long struggled; for which she is now struggling; and for which she would continue to struggle until she achieved the rights, the privileges, the nationality which had been filched from her (cheers). When Mr. Duffy was assailed Ireland was assailed also, and in defending him they would be upholding the cause of which he was one of the most distinguished supporters (cheers.) He trusted therefore, that Dundalk would do its duty (cheers).

The following resolutions were then moved:—"That we feel it to be the duty of the Irish people to support Mr. Charles Gavan Duffy against the attempt being made to oust him from the representation of New Ross, the constituency of which have made such sacrifices to elect him."

"Resolved—That we forthwith commence the collection of a fund to enable Mr. Duffy to defend his seat, and that collectors be appointed in the several districts of Dundalk for that purpose."

The motions were carried unanimously. The town was then divided into four districts, and collectors appointed for each.

A subscription list was opened, and nearly ten pounds were subscribed in a few minutes.

Thanks were then voted to the chairman, after which the meeting separated.—*Dundalk Democrat*.

IS CONNAUGHT BECOMING APOSTATE?

An article appeared in the *Nation* of the 27th Nov., entitled "Proselytism—the Church by Soup Established." Giving the writer credit for a sincere desire to aid in arresting the progressive spread of a system which he so powerfully and truthfully depicts and denounces, we think a few observations will suffice to undeceive him as to the extent of the success conceded by him to the labors of the emissaries of proselytism. We are equally anxious with the writer of the article to which we allude, not to underrate or understate the extent of the evil. We are thankful for the scathing rebuke he administered to the abettors of this odious system, and for the plau of remedy to which he has kindly called attention. But between understating a case and distortion or exaggeration, there is a vast amount of difference. Living as we do, on the spot, and being more intimately acquainted with the working of the system and its practical results, than any mere traveller, whether "Protestant" or "Catholic" can be, we feel it our duty, on the part of the people of this Province, to deny the sweeping conclusions deducible from the following paragraph:—"Witness more trustworthy than Sir Francis Head—Catholic Irishmen—who are grieved to behold the spread and success of apostasy, tell us that the West of Ireland is deserting the ancient fold." Now, knowing as we do, the sacrifices made by the Catholics of this locality in order to retain possession of the old faith—nay, that many of them have quietly submitted to death and the horrors of the workhouse sooner than abandon the Catholic Church, we do not deem it just to them, to permit the preceding assertion to go forth as a faithful picture of the "Apostasy" alleged to be going on in the "West of Ireland." On the contrary, we pronounce this charge to be a deliberate calumny. We challenge those "travellers" to the proof of their assertions. Let them name the place and the persons who have "apostatized." Nay more, we think the Editor of the *Nation* should receive with more fitting caution, the reports of travellers, no matter whether "Protestant" or "Catholic," whose information, during a few days' hurried ramble in Connemara, may be derived from ignorant, and possibly from prejudiced sources. It is a calumny to brand the inhabitants of the "West of Ireland" with the indiscriminate charge of a tendency to wholesale "apostasy" on account of the exceptional and fractional attendance, of a temporary nature, on "meal" stores and "strabouth" schools, which "travellers," no matter whether "Protestant" or "Catholic" may alight upon in a few isolated and mountainous parishes of Galway and Mayo.

The diocese of Tuam is divided into fifty-four parishes, extending over an area of nearly a million of square acres. Yet, we are quite certain we are over the mark when we state that proselytism is not even attempted in more than half-score of these parishes, and out of this half-score, the system has not taken anything in the shape of a "local habitation," in more than a half-dozen parishes. And even in these parishes, most infected by the emissaries of Exeter Hall, the few children who frequent these "meal" schools are already abandoning them; and the clergy have sanguine and well-grounded hopes that, in the return of anything in the shape of dawning prosperity, all traces of this imported spawn will disappear.

In thus stating the case as it really is, we are far from seeking to palliate the evil, even exceptional, where it unfortunately exists. On the contrary, we state it with heartfelt regret, and with a mournful feeling for the fate of its furnishing victims. To rescue these few, we would likewise invoke the practical sympathies of every Catholic in the civilised world.—But to charge the West of Ireland with a tendency to "apostasy," because some few starving children have for a time attended "strabouth" stores, is, as we

stated before, a deliberate and unblushing calumny; and which, on the part of the people, we indignantly repudiate. Let the writer in the *Nation* visit the Catholic chapels on Sundays, and he will find them well attended, whilst the strabouth conventicles are empty. We might as fairly allege that the city of Dublin is on the verge of apostasy. It is an undoubted fact that Exeter Hall is plying its unhallowed trade amongst the children of Catholic poor of that noble Catholic city, with an intensity of zeal and a command of pecuniary resources exceeding the efforts made in Connaught; and will the *Nation* have the hardihood to tell the Catholics of Dublin that they are verging on a wholesale apostasy?

We have read with attention the plan for mitigating the evil contained in the letter which elicited the observation in the *Nation*. Every honest man on earth, no matter of what complexion of creed or politics, who loves justice, and who hates tyrannical oppression of conscience, will heartily join in condemning the hellish traffic which has marked the footsteps of slaughter in the famine fields of Ireland. We concur thoroughly with the *Nation* in asserting that "emigration," even if desirable or practicable, would be an inadequate remedy. As far as the West of Ireland is concerned, it is the conviction of those best acquainted with the people, that in a few years the system will die out of itself. If the observations we have remarked upon had appeared in any of the Orange journals, we should have taken no notice of it; but appearing in the editorial columns of a paper so thoroughly national, and so anxious for the welfare of the Irish people as the *Nation*, we have felt it our duty to draw attention to the paragraph we quoted, with a view of correcting the inference deducible from it, as being, though unintentionally, both untrue and exaggerated, and capable of leading to false impressions as regards the extent of "Proselytism in the West of Ireland."—*Tuam Herald*.

THE SOUP HIERARCHY.

A Dublin journal, deeply embarked in the soup trade, the *Warder*, gloats with devout exultation over our admission that the proselytisers are doing a good business. And finally enough quotes us a witness of the "progress of the truth." The old adage was that truth dwelt at the bottom of a well. But the *Warder* proclaims that the divinity has taken up her abode in the bottom of the soup cauldron, which is kept perpetually simmering and bubbling at the office of the Priests' Protection Society. A change of quarters which does not argue very practical or refined predilections on the part of the said truth. We must say it is a backward progress; and not at all a rise in the world. Treading fast on the heels of famine and pestilence, the emissaries of the vagabond conspiracy, which is at work to rob the impoverished people of this country of their birthright for a mess of pottage, ply, with extraordinary energy, the trade of corruption. And fast as a soup kitchen opened, the sanctimonious reprobates who earn their wages in this abominable traffic, turn the miseries of the indigent to their personal account.

We have seen some singular specimens of the Apostleship of this roguish and sordid organisation.—From "Dr." Achilli, tattooed with sin, to the inspired barber who evangelised in Kells, they are a leprous and hateful crew. We are told, indeed, that some of their prime Evangelists have reached the honors of legal confessorship, and have actually graduated in the English schools under the "suspicion" of robbery and burglary. Others, it is said, have peculiar experience in the culinary art, and from being the proprietors of cel-pie shops in the back slums of London, have been "called" to Ireland to dispense "the truth," and compound evangelical soup. The ingredients of both preparations must be savory—exceedingly.

Was ever Gospel by such knaves proclaimed—was ever "truth" by such prophets taught?

Your tip-top souper is a sight to see. To have the true vocation he should be a suspended Italian priest. With a conscience gangrened against all remorse, a taste for matrimony and the flesh-pots of Egypt—let the apostate brother of the Order of Melchisedec provide himself with a dense "choker" of whitest dye serene, and the blackest suit of sables, let him acquire a nasal twang, and learn by rote all the obscene blasphemies ever vomited against "Popery;" and his fortune is made. Conventicles cheer him, fair devotees piously ogle him, fanatics subsidise him, and the fat of the land and predestination fall on him in Pentecostal showers.

Your smaller souper is a knave of a different kind. He is generally the dissolute, oncast son of Catholic parents, or an imported gin-bibber from England.—Without knowledge, character, or conviction, he hawks his tracts as placard bearers carry "startling announcements," or "For the gold diggins, ho!"—This itinerant Gospeller supports himself by a commission on the tracts he distributes, develops a wolfish appetite for beef-steaks upon Fridays; and recoils conscientiously from the Pope's nose of the very fattest turkey.

Your lady souper is—the bible in petticoats, whether it be the milinary or the "virgo formosa" which makes this gentle propagandist so insinuating and persuasive, we cannot say. But a Sister of the Order of St. Strabouth, with the Thirty-nine Articles on the tip of her suasive and agile tongue, and tickets-for-soup in her natty reticule, is nearly irresistible. The godly spinster is generally supposed to be flush of "tin," and usually falls into the net of a Rev. "brother," of quaint essential orthodoxy, prone to "annexation" and philopro-genitiveness.

We believe we have gone through the whole hierarchy of apostasy.

But if any man wishes to know what a soup organ is, we refer him to the columns of our cotemporary the *Warder*, in which great talents are degraded in defence of an impious and damnable system, which makes merchandise of the faith and souls of a simple and afflicted people.—*Dublin Nation*.

PROSELYTISM "OUTSIDE THE GATE."—The following statement appears in the *Limerick Reporter*:—"A magistrate of Limerick has received a letter within the last few days from a gentleman in Tralee, stating that the efforts of the Soupers in the notorious region of Dingle have gone so far that they now offer a price for such destitute orphans as may be conveyed to them, whom they rear as pervers in the receptacles set apart for that purpose in Kerry. It appears that the destitute child of a poor man who lately died in Limerick, has been discovered under these circumstances:—That this child had a sister who was accustomed to accompany her begging—that the sister went alone for some weeks, which excited suspicion. The Reverend Mr.