

The Rev. Dr. Lefevre, of Detroit, visited this part of his extensive diocese, on the 20th ult., and administered the Sacrament of Confirmation to about thirty in St. Joseph's church in this village. The following day he went to the Indian Mission at Pokagon, under the care of the Rev. Father Barrow, one of the Priests of the Holy Cross, from Notre Dame du Lac, and two of the Sisters of Our Lady of seven Dolours from Bertrand, where he confirmed eighty. The Indians expressed the greatest joy, at the visit of the good Bishop, and went in procession, dressed in their best attire to meet him. This remnant, of the once powerful tribe of the Potawatimes purchased the land they occupy from the general government, so that they might have homes of their own, and not be compelled to move west of the Mississippi to which they have the utmost aversion, so great even is their dislike to being removed, that nothing but force can ever compel them to go. Their Chief, (Pokagon) when he bought the land, had it entered in his individual name, although paid for by money that belonged equally to all. This, however, made no difference, as long as the old man lived; nor would it after his death, but, for the evil disposition of a few bigoted Baptists, who used every exertion to turn the minds of the Indians against the Catholic priests. This was the ground they had to work upon:—When Pokagon was on his sick bed, and not expected to recover, he sent for the Catholic priest, Rev. Mr. Bernier, and told him that he did not think it safe to leave the land with his (Pokagon's) son, as unfortunately he was given to drink, and would probably spend what belonged equally to all. According to this resolution, he deeded all the land to Mr. Bernier, except 40 acres, of which he gave a separate deed for the use of the church. The deed to Mr. Bernier was a fee simple deed, and no doubt it was in his power to abuse the trust reposed in him by Pokagon, but such an idea never entered his mind. Nor as soon as he heard that such a thought had entered the head of a single person, he went and made a deed of the land to the Bishop of Vincennes, in trust for the Indians of Pokagon village, to be held in common by them for ever.—One would think that the executing and recording of this deed would silence all misrepresentation and calumny on the subject, and entirely satisfy all true friends of the Indians that on this subject their rights were fully recorded. But it was far otherwise. The charge of fraud, deceit and robbery, was privately and publicly through the newspapers urged against the priests, the deed was copiously extracted from and spread before the public, while no injunction could cause them to take the least notice of the deed of trust. Unscrupulous calumniators were greedy found ripe at home, and slanderers eagerly spread their falsehoods through the country. Even "Kirwan" has his own version of the falsehood, stewed up in his slippery style, without name, time, or place, where he represented the priest rushing into the dying Chief's room, exclaiming "give me land!" "give me land!" So deeply did they feel for the Indians, that they induced the sons of Pokagon, to throw the matter into a court of chancery, telling them that the land belonged to them as it was entered, by their father, and that they could do what they liked with it, if these deeds were broken. Accordingly they brought the matter into chancery, no person opposed them, they introduced what testimony they pleased; the deed made by Pokagon was declared null. This decision had the most disastrous effect on the entire village. All improvements were put a stop to. Pokagon's family said that the land belonged to itself only. The Indians were compelled to fall back on their old mode of living, viz: by fishing and hunting. Idleness brought forth bickerings, animosities and discontent. Such has been their condition for the last two years, and anxiously did they await the arrival of the Bishop, confidently hoping that he would remove their distresses, and restore them to their rights. Accordingly, no sooner had they conducted him to the church and offered prayers to God in their tongue for his safe arrival among them, than they laid their complaints before him. In reply he told them that their lands would not be taken from them, as their case would be laid before the government, that they should go on in clearing and improving their lands like their white brethren, and if there were any widows among them, to break and sow for them, so that they might have food

enough for their families. Next day he celebrated a pontifical mass, and departed in the afternoon, leaving peace, joy and hope, where he found fear, trouble and discontent: Since the departure of the Bishop they have been constantly engaged in clearing and preparing their lands for a sowing crop of wheat this fall, and were he now to revisit them he would scarcely believe that so much land could be cleared, ploughed and ready for a winter crop of wheat in so short a time, by those, who, for the past three years, did nothing: I visited the mission about five days ago, and was surprised at the diligence with which they labored; and the cleanliness of the women and the neatness of their household arrangements. This fully satisfied me that the labors of the good sisters are producing their happy effects among them. A few days before my visit, the Rev. Father told me that an Indian of very respectable acquirements, had come over 100 miles to join the church and receive conditional Baptism. He has hitherto acted as interpreter to the Baptist missionary at Gull Prairie. About ten months ago, he came to see Father Barrow, and told him that he had strong reasons for thinking that the Baptists were not right, but that he could not clearly see what religion he should take in its place, that if it were not for some of the doctrines of the Catholic church, he would at once become a Catholic. After being correctly informed on all the subjects to which he had any objection and getting a few books, he left for home telling the Rev. Father that he would return in four or five weeks, but instead of that time, he spent ten months in studying and examining the subject, and returned to join the church on last Sunday. Yours, &c., M. R. K.

IGNORANCE AND CRIME—The following from the *London Examiner*, gives a sad picture of the ignorance and crime, so prevalent among the masses in England. We think it would be well for that country to keep some of its missionaries at home. They could certainly find enough to do there:

"The chaplain of the Berks Gaol reports that of 631 prisoners, 236 were ignorant of the alphabet, 204 unacquainted with the first principles of the Christian faith, and ignorant even of the Saviour's name. He observes, children, or men still childish, had learned to read or write, but had not learned to think about or understand anything which they had been taught, the ears had heard; the tongue had learned utterance, but the mind had received no idea, no impression. The Abingdon chaplain reports that out of 196 prisoners, 17 were in ignorance, and unable to repeat the Lord's Prayer; 52 could not read, and 63 knew neither the Creed nor the Commandments. The report of the Brecon chaplain is, that nine out of ten that have come under his observation were totally ignorant of the merest rudiments of Christianity; six out of ten did not know whose son Jesus Christ is, nor wherefore he came into the world; five out of ten did not know the Queen's name. In Cornwall, it appears that out of 688 prisoners 304 could neither read nor write, 139 could not repeat the Lord's Prayer, and were ignorant of the Saviour's name. In Dorset, out of 674 prisoners, 409 did not understand the meaning of the Lord's Prayer, and 119 were entirely ignorant, one or two of the very name, and all of the work and mission of the Redeemer. And this is the general tenour of the reports; indeed, we have not met with a single exception where the statistics of education and crime are embraced, but some of the returns are defective in this important branch of inquiry."

CATHOLICITY IN IRELAND—We have given from time to time various statements, chiefly from a Protestant source, in proof of the gradual but rapid increase of Catholicity in Ireland, in spite of the combined opposition of a State Establishment, and various other sects. In the article below from the *London Tablet* we have additional testimony on the subject from a Presbyterian clergyman, showing that Catholicity in Ireland is actually "encroaching" upon his own sect:

"Brompton sends us the following extract from a discourse of a Presbyterian Divine, uttered at a general meeting of the Synod held at Belfast two or three weeks ago. Our correspondent thinks it a striking proof of dissenting bigotry. It is so, but it is more valuable as a confession of increasing importance:—
"Dr. Campbell said, it gave him great pleasure to observe the regular progress in the public

mind generally, and of this assembly particularly, towards what he had long endeavoured to impress on the body as its chief business, viz: the evangelization of the country. There was another reason which they had to learn on this subject, which was, that the whole of Ireland was not to be regarded as comprised within the bounds of Connaught. He thought that they were only doing a fraction for Ireland by confining their aid to Irish speaking schools, and not sufficiently grappling with the English speaking population. *Roman Catholic error was rather encroaching upon our Church, than receding from it. Even in Ulster and Belfast the relative influence of Popery now is, infinitely greater, than it was, when he first came to the north of Ireland.* If this goes on much farther, what is to become of our Church? There was an influence, of a most dangerous character, on their congregations and people.—I have seen, not the same views as regards the Sabbath observance or the name of God, Presbyterian children are in perpetual communication with those of Romanists; and intermarriages and other deteriorating influences are going on, and ought not to be suffered to extend much farther."

THE MASONRY COLLEGE AT ALL HALLOWE.—On Thursday, the 14th inst., the Feast of Exaltation of the Holy Cross, the Ceremony of blessing and laying the first stone of the Collegiate Church for this excellent establishment took place, in the presence of Superiors and Students. The solemn blessing prescribed by the Ritual was performed by the Right Rev. Dr. Whelan, V. A., of Berrys, and the first stone was laid by Richard Kelly, Esq., of Sackville street. The church will be in the decorated style of Gothic or mediæval architecture, and has been designed by J. J. McCarthy, Esq., of Great Brunswick street, in this city, one of our young Irish architects, whose genius gives promise that he will soon rival, if not excel, the most famed of his competitors. It is intended at present to build only the choir and a small ante-chapel; but the entire design, which we hope to see one day completed, embraces an extensive ante-chapel, with lateral aisles screened off from the nave by parclose, and forming chantry chapels.

PROTESTANT MOVEMENTS—It is a little remarkable that while the low-churchmen on this side of the Atlantic have found it necessary to form a "Society" to protect themselves from the spreading influence of Tractarianism, high churchmen on the other side of the Atlantic, have found it necessary to form a "Society" to protect themselves against the tyranny of the state. In regard to the former movement we have nothing to say. In regard to the latter, we need not observe, after the remark we made last week in our leading editorial, that there is, no doubt, much necessity for some such united action on the part of those whose notions of the Church are not low and grovelling beyond expression. The movement has our sympathies and good wishes. Should it prove successful, Anglicanism will be in a much more hopeful condition than it ever yet has been since "Old Harry" first seized the ecclesiastical reins.—*Phil. Cath. Herald.*

CHURCH DECORATION—We find, says the *Calendar*, in the *Illustrated London News* of July 29th, the report of a speech delivered before the 'Archæological Society of Lincoln by the Bishop of Norwich, Dr. Stanley, who is well known as one of the leaders of the Evangelical party. "Archæology," says that Bishop, "teaches us to admire the greatness of those who designed such noble structures as the adjoining Cathedral, (that of Lincoln,) an edifice which modern architects cannot equal; and thus the science leads us to renovate the skill of our pious ancestors. Some jealous persons have said that Archæologists wish to bring back to our age the barbarisms of the middle ages. I say we repudiate so false an accusation. What we do desire is to be able to equal our ancestors in erecting temples to Him to whom we cannot do too much homage. For my part, I am so much a Tractarian, that I would bring in the aid of sculpture and paintings in adorning our Churches."

A School for the education of the deaf and dumb, is about being opened in Montreal, under the auspices of the Catholic Priests.

MORALS OF GREAT CITIES:

It is a source of pain to every citizen of correct principles, to behold the increasing laxity of morals in our great cities. This is especially the case with New York. This great seaport has become the Paris of America. In its mixed population; its careless social habits, the vices that ferment in the streets, and the crime that haunts the dark and loathsome parlours of the Five Points, it has no parallel on this continent, and we pray heaven it may never have. Much of this depravity is the necessary result of its situation. As the first seaport in magnitude in the Western hemisphere, it is naturally the great sink for the surplus vice of Europe. The impoverished debauchee, who can no longer afford the expense of living in Paris, comes to New York to cheapen virtue and destroy our young men by his example. The skillful forger, the expert pickpocket, the brutal burglar—in short, criminals of every kind resort to New York from the overstocked wickedness of Europe. This constant stream of vice is kept up, month after month and year after year, not only visiting New York itself, but spreading far and wide over the country, like the current of the Mississippi, that discolors the ocean for miles beyond its mouth. Apart, however, from the tendency of the vices to concentrate in great cities, the inducements to depravity are there unusually great. Every large town has one or more theatres, the best of which throw temptations in the path of the young, while the worst render to the basest tastes. Gambling halls, in spite of legal enactments, infest the streets, and lure hundreds of youths to ruin. We know that there are pretended moralists, who contend that the best way to educate a boy, is to accustom him to these temptations; but not so thought one wiser than any mere mortal being, when he taught his disciples to pray—"lead us not into temptation." The very fact that in cities where these snares abound there are more of the vicious and criminal; than in the rural districts, should go far towards convincing such persons of their mistake. In London, one out of thirty-five inhabitants is annually arrested for some misdemeanor or felony, and in New York the proportion is nearly as great. Where is the rural district that presents such an alarming spectacle?

There is but one remedy for this; it is in a proper home education. Let our children be early instructed in the way they should walk, and let the example of the parent sustain his teachings! It is in this manner and in this way, that the increase of vice can be checked. It is too late we fear to reform the adult; we shall get along faster if we begin with the children. Water the plant at the root.

A JOKE.—A joke may change the most resolute will of the most ferocious tyrant. All know how despotic and ferocious was Henry VIII, of England. He, having some motives for discontent with Francis I, of France, sent to him, as ambassador, an English bishop, whom he wished to charge with a message full of gall, pride and menace. The prelate, perceiving all the peril of his mission, sought to excuse himself. Fear nothing said Henry to him, since, if the King of France should take your life, I will cut off the heads of as many Frenchmen as I can lay my hands on. True, replied the Bishop, but among all those heads there would not be one that would fit my bust as well as the one which is there now! This jest made Henry laugh, and ended in causing him to change his resolution. Without his perhaps England and France would have written the history of another war.

Births

- October 20—Mrs. Calanan of a daughter.
- " 21—Mrs. Griffin, of a son,
- " 21—Mrs. Walsh, of a son.
- " 23—Mrs. Meagher, of a son.
- " 24—Mrs. Mugdeed, of a daughter.
- " 24—Mrs. Hogan, of a daughter.

Died.

- October 19—William son of James and Margaret O'Donnell.
- 20—Lydia, wife of James Burley, native of Halifax, N. S. aged 27 years.
- 21—Ann, wife of Richard Phelan, native of Tipperary, aged 31 years.
- 22—Emma Ann, infant daughter of Capt. John Rugh, aged 12 days.
- 23—Mary Ann, daughter of John and Bridget Frahill, aged 11 years.
- 25—John, son of Wm. and Bridget Connerly, aged 10 months.
- 26—Francis, son of William and Bridget Buckley, aged 2 years and 7 months.
- 26—Bridget, wife of Capt. James Laybold, native of Halifax, N. S., aged 23 years.
- 26—Mary Ann, infant daughter of James and the late Lydia Burley, aged 10 days.
- 27—Mrs. Margaret Daly, wife of Capt. Ena Daly, aged 31 years.