

with many confident assurances of the speedy conversion of Ireland.

The Irish Prelates on whose dioceses these vaunting Propagandists first entered, forbade their clergy to meet them in public discussion. They reminded them that the doctrines of the Church were not, for Catholics, fit subjects of debate; they cited the dictum of Saint Augustine to the Pelagians—*Causa finita est*; they showed there was no earthly tribunal to decide in such controversies, except that which the impugnors at the outset ignored; they therefore recommended that no notice be taken of the ostentatious challengers who paraded the country. This was the course recommended by the Archbishop of Armagh, by the Rt. Rev. Dr. Doyle, the Rt. Rev. Dr. Murphy, Bishop of Cork, and other Prelates. At Cork, the missionaries were encountered, not by the Clergy, but by O'Connell and Shiel, then in the heyday of their popularity and reputation. At Carlow, the Rev. Messrs. McSweeney, Maher and others, felt justified in openly confronting them; at Monaghan a few uneducated laymen—taken from the humblest of the peasantry—maintained the discussion, with amazing natural ability, for several days, and were finally awarded the victory by a bench of Protestant judges. In Cavan the missionaries boasted of their highest success, while in Ulster, generally, they looked for “a walk-over.”

The rage for proselytism had continued in Derry for