

whether the Church be divinely commissioned or no. The teachings of the Church are *in possession*: and he is not bound to prove that she is infallible—but her enemies must *prove* that she is fallible. He is bound to believe all she teaches until it be *proved* that she teaches falsehood; and as this can never be proved, he is *always* bound to believe the Church.

Hence the mistake of those who would have Catholics waste their time with considering Protestant objections. It is all very well for an Ecclesiastic, whose duty it is to defend the Church, or for a layman whose intercourse with Protestants renders it necessary for him to be informed of their prejudices and strange notions—to listen to or reflect upon their arguments and misrepresentations; but for one who has nothing to do but live quietly along, and save his soul in the Catholic Faith, a knowledge of error is quite unnecessary. It is a distinguishing feature in the Catholic Church, that she teaches nothing *negatively*; she describes nothing in her catechism to be *disbelieved*—nothing to be *hated*. Protestantism, on the contrary, cannot be known unless in the light of that of which it is a negation—against which it is a protest. Our children can learn all the faith without so much as knowing that there is such a thing as Protestantism. Just as in teaching them the existence of God, we do not repeat to them the ravings of atheists, or in explaining the Trinity, we do not trouble them to remember the sophisms of Sabellius, or in a word, just as in teaching any truth, we do not care about telling what bad man has denied it, so in teaching the doctrines of the Church which Protestantism denies, we do not care to tell our children that there have been men who denied and protested against them. Hence, we think it bad policy and misunderstood Catholicism to promise Catholic readers for Protestant arguments in exchange for Protestant readers of Catholic arguments.

Protestants are *bound* to hear our arguments and examine, each for himself, all our claims; but we are not bound, at all, to hear them—nay, we are bound to avoid hearing them, unless to confute them—because we are bound not to lose our time in what is unprofitable—not to expose ourselves unnecessarily to dangers: "He that loveth danger shall perish in it."

CATHOLIC INTELLIGENCE.

CONVERSIONS.—On Sunday last, W. T. P. Wait, Esq., an Undergraduate of Oxford, residing at Newbury, renounced the errors of Protestantism, and was publicly received into the Catholic Church by the Very Rev. Canon Dumbine, at St. Joseph's Catholic Chapel, Newbury.—*Waterford Chronicle*.

On Sunday, the 6th ult., Bridget Bagge, and Marianne Magee, both inmates of our union workhouse, renounced the errors of Protestantism, to the great edification of those who had the happiness to be present at the imposing ceremony, and were received into the Roman Catholic Church by the Rev. D. McKeon, Chaplain.—*ib.*

Mr. John W. Waddie, of John Street, in this parish (St. Dunstan), one of the most intelligent and active of the lay teachers, has seceded from the Anglican for the higher privileges of the holy Catholic Church.—*Catholic Standard*.

We read in a Madrid paper of March 4th, a paragraph recording the conversion of three English ladies, Mrs. Isabella Sadler de Villar, and the Misses Marianne and Emily Sadler, natives of London, and educated in the Anglican sect. They were lately received into the Holy Catholic Church, in the sacristy of the Cathedral at Madrid, by the Rev. Don Claudio Lopez, Rector of the College of St. Philip Neri in Madrid.

IRISH INTELLIGENCE.

PROSELYTISM IN THE PARISH OF FERRITER NEAR DINGLE.

To the Editor of the Telegraph.

SIR,—Familiar as the public must have become, since the miserable years of famine, with the ideas of proselytism in the south and south-west, I am sure that Catholics of Ireland have very little conception of the details, or of the agencies of corruption, cruelty, and terror to which alone is to be ascribed whatever success has been achieved in the work of perversion and demoralisation. We know that large sums of money have been collected in England, and large contributions from all classes, including the very highest personages in the realm, from time to time transmitted to agents in this country, most of them ministers of the establishment, to be employed in purchasing at almost any price, the souls of our people; but of the actual working of this system of organised wickedness, none except the Priest who, under poverty and every discouragement, is engaged in actual conflict with the enemy, can form an adequate judgment. I ask attention to the following case, occurring in my own parish (the parish of Ferriter, in the county of Kerry), and which is but one of a group or class of cases, illustrative of the means used to retain and secure the converts in their new religion. I dwell upon this individual case, because, having been the subject of judicial inquiry, it can meet with no denial or evasion.

The case of Kennedy v. the Rev. Edward Cowen, minister of the Established Church, and principal agent of the new Christianity in that unhappy district, was tried at the last quarter sessions at Tralee, and was reported in the county newspapers. The plaintiff, Kennedy, about thirteen or fourteen years ago, being in great poverty, was induced by ample promises of relief and assistance, outwardly to abandon his religion, to attend church, and send his children to the Protestant school. Immediately on his apostasy he was put into possession of a comfortable house, and, owing to the support which he received, he remained for some years in a state of comparative prosperity; but conscience at length awoke within him—his children were growing up, and it occurred with him, as with many of those unhappy creatures, that the

blasphemies against his religion which he permitted without remorse to fall from his own tongue, shocked and terrified him when he heard them echoed back from the lips of his offspring. He returned to the Catholic Church, with his family, in the month of January, 1852, and by that act brought down at once all his trials and sufferings. He was immediately ordered to quit the house he had received, as part payment of the price of his apostasy. To this he was willing to accede, if paid a sum of £7, due to him by the late Mr. Sale, Mr. Cowen's predecessor; upon this it was resolved to deal with him by the law of the high hand. A party of men was sent to his house to dispossess him by force, but he anticipated their object and expelled them from his home. After a lapse of some time the parson learned that he had been confined to his sick bed for weeks, and consequently was unable to offer any resistance. At an early hour in the morning, in the severe month of last December, he marched a body of twenty men to his house. The poor wretch, suffering from asthma, and unable to remain in bed, was seated by the fireside, with his shoes off—the rest of the family being in bed. He was rudely seized, dragged out, flung down in the mud before his own cabin, while one of the assailants held him down, planting his knee upon his breast. His wife was also seized, dragged out in a state approaching to absolute nakedness, and secured in like manner. His four children (one of them an infant) and their aged grandmother shared the same fate. All were kept secure while Mr. Cowen's agents were at work flinging out the furniture, and demolishing his house, till nothing was left but four blackened walls. Then only did they loose their sick and feeble victims, to look for shelter where they might, on a bitter morning in December.

For this illegal violence the Assistant-Barrister of the county awarded the sum of £10 as damages to Kennedy, to be paid to him by the Rev. Mr. Cowen.

The tribute to justice and outraged humanity contained in the sentence of the assistant-barrister, was not obtained without an expenditure much greater than the amount of damages awarded, all of which has been borne by myself, who, to tell the truth, can ill afford it. The Rev. Mr. Cowen, sustained by the funds of the various proselytising societies, has given notice of an appeal, to be heard at the coming assizes of Tralee. It is also my intention to prosecute the parties guilty of the outrage. These purposes will require considerable outlay.

I submit this statement of facts to the public, in the hope that those who can afford it will contribute a small sum to vindicate justice and the rights of conscience.—Your obedient servant,

WILLIAM AHERN,
P. P. of Ferriter, Dingle.

DINGLE COLONY.

There are four electoral divisions in my parish, and the population in each, according to the census of '51, is as follows:—

In Kinnard electoral division the population amounts to 1,029, and there is not a single Souper among the whole. In Minard electoral division the population is near 1,000, and this electoral division was always free from Souperism. In the electoral division of Dingle the census returns give a very large population, 9,907. I admit that there is a large number of perverts in this division. No wonder, after the vast sums that have been expended in bribing the starving poor; but the number of perverts compared with the Catholic population is like a drop in the ocean. In the electoral division of Ventry the population is 1,577, and very few perverts because the electoral division of Dingle embraces the greater portion of the Ventry colony.

I deny that there is a single sincere convert to Protestantism among the whole of the Soupers. In my former letters to the *Tablet* I proved this to the satisfaction of any reasonable mind.

No doubt English gold and landlord intimidation have induced a great number of starving creatures to go to the Protestant place of worship, and send their children to the Bible schools; but I emphatically deny that any *bona fide* conversions have taken place, and I again repeat what I stated before, that if the unfortunate perverts received some means to emigrate, the whole fabric of perversion—the building up of which cost more than one hundred thousand pounds—would crumble to pieces, and along with it would disappear all the lying, cheating, and hypocrisy of the vile gang that has invested this locality for the last twenty years, and again would that morality and true Catholic piety be established, for which the people of this country were formerly so distinguished.—I remain, dear Sir, sincerely yours,

EUGENE O'SULLIVAN, P.P., Dingle.

ST. PATRICK'S DAY IN OLD IRELAND.

The overflowing churches during the late Novena in honor of the great Apostle of Ireland, the multitude of the Faithful who, on the Festival of the Saint, thronged to receive Holy Communion, so that scarce breathing-time was left between one Mass and another; and we may add, without impropriety, the vast numbers one met wearing with holy pride that hallowed ensign, the humble and beautiful trefoil, by which St. Patrick, in that remote age of the fifth century, symbolised to the Celtic heathen the holy mysteries of the Catholic Faith—all seemed to witness that instead of any decay or falling-off, Catholicity is rising in Ireland in renewed youth. Wordsworth, speaking of Italy, calls the regions of that country "twice-glorified fields." The phrase indicated merely the Paganism of the writer, who could see nothing glorious in Italy save her old heathen greatness, and the transient restoration of some of its features at the close of the middle ages. The triumph of the Catholic Church after the temporary pestiferousness of the Protestant "Reformation," or the French Revolution, has fulfilled, and is fulfilling, the promises made to her by her Divine Founder. The voice of the Roman Pontiff rules his Faithful children in Australia and China, in California and at the Cape, in spite of Voltaire's hundred volumes, and the world-wide revolution.

The law which governs the history of the Catholic Church, governs also particular portions of it. Scholars, philosophers, and statesmen are willing to give their tribute of admiration to particular periods in Catholic Kingdoms, and then, because perhaps centuries of oppression or political decay follow, they think all is over. With them St. Patrick was a great Saint, as the Church of Ireland was a great and shining light to all Europe. But Catholics know that St. Patrick is a great Saint, and that if Faith is present, it matters not in the sight of Almighty God whether a nation flourishes in arts and arms, or whether it is politically declining. The Anglican sectary or the infidel are

quite capable of recording with admiration the heroic character and actions of St. Patrick. To them, he is merely an extraordinary person, who did, at a particular period of history, display such astonishing holiness and greatness, that of a barbarous nation he made a people of Christians. But all the faithful Catholics, all the poor who on Thursday thronged the Dublin Churches from early morning, forgetting their own poverty and sorrow as they beheld the Most Holy honored with due magnificence on the Feast of St. Patrick, they know that he still lives, their intercessor in Heaven, the powerful and holy patron of the wronged, but ever Catholic Irish nation.

Under the invocation of St. Patrick they go forth, laying the foundations of empires upon soils *alto sole carentes*, and everywhere establishing, subject to the Holy See even as Ireland herself is, dioceses, provinces, and churches, which have grown into full proportions, not merely within the memory of man, but are included in the brief chronicle of the last dozen years. Everywhere the memory of St. Patrick is cherished, and his benign intercession is accordingly continually felt. That great and stupendous change by which, in our time, the Irish acquired the national virtue of temperance, as already none could deny they had that of purity; that still more wonderful gift of heroic patience, of which in the awful years from which they have recently emerged, they gave to the Church such an illustration—these are some of the fruits they owe, in this age, to the influence of that great Saint, to whom doubtless their devotion, in great part, earned them the preservation of Catholic Faith through long and dreary centuries of suffering. That one fact at once constituted the greatness of their history then, and presaged a fertile harvest of heroic Christian deeds throughout the earth when the time of recompense should arrive, and the Irish nation was to be called forth to achieve the office destined for it by Providence in the world's history of the centuries which are coming on.—*Tablet*.

There is no longer any doubt of a contest for the representation of Athlone so soon as Mr. Lawes's petition shall have been disposed of. The Solicitor-General is to be opposed by Mr. Thomas Norton, for some time a judge in one of the colonies. A meeting, consisting of 14 of the electors, was held this week, with a view of promoting his return, and next week the public are to be favored with a full and true account of Mr. Norton's political faith, and his claims for the suffrages of his fellow-townsmen.

Mr. Lucas writes in the *Tablet*: "My good friends in Meath will perhaps be glad to hear that this morning I received from the solicitors to the petition against me, formal notice that the petition is withdrawn. Of course, I never expected that so unfounded a petition would be prosecuted; but the withdrawal even of an unfounded petition is in all cases the withdrawal of an annoyance, though in this case it certainly is not the removal of a danger."

THE IRISH PARTY.—I can write very briefly this week about the position of the Irish party. I think its prospects as good as, or better than, they ever were. Everything depends upon securing a nucleus of men who will stand firm to their principles, and who will do Parliamentary work. Hitherto the obstacles in the way of this have been the nominal existence of a party really entertaining different views and objects, and, therefore, utterly unable to take effective counsel as to the details of a Parliamentary campaign. Up to the present time there is no question that this unhappy state of things has grievously impeded us; but, for the future, we shall have no difficulty of that kind; a free course is now open to those who really agree with one another to bring their opinions in a connected and concerted way before the House of Commons, and to use to the utmost the power and opportunities which the present state of affairs undoubtedly confers upon them. More it is unnecessary to say, because the case is not one for promises but for acts, and in this, as in every other like matter, the tree must be judged by its fruits.—*Cor. of Tablet*.

The remonstrance addressed by certain of the Catholic Clergy and other electors of the county Galway to their Parliamentary representatives, has been brought to light, together with the answers of Sir Thos. Burke and Capt. Bellew. The remonstrants set out by complaining of the absence of those hon. gentlemen at the two meetings held in Dublin previous to the re-assembling of the House of Commons after the Christmas recess, and they then dash at once into the substantive charge preferred by Mr. Anthony O'Flaherty, touching the certainty of seven-eighths of the Brigade taking their seats upon the Ministerial benches. "An hon. gentleman" observe the remonstrants, "whose stereotyped 'honesty' his recent conduct has so admirably contributed to confirm before the country, and who pretends to be as intimately informed upon as he patriotically patronises the futile, nay disastrous course of policy which, if any credence can be attached to his assertion, is for the future to guide the Irish Parliamentary party, has, in a lately published letter, expressed his belief that of the 60 representatives 'who compose the Irish party,' so repeatedly and so distinctly pledged to the policy of 'independence,' 54 sheltering their recreancy behind the plausible pretence of giving 'a fair trial' to the Government—terms specious indeed, but whose bitter and insulting mockery the sad experience of the past has indelibly graven on the afflicted heart of Ireland—are in reality prepared to traitorously violate that policy whereunto they are plighted. We therefore, gentlemen, are constrained, as well in justice to your own characters as to those electors by whose noble efforts you were elevated into your present proud position, to call upon you to disown every idea of participating in so scandalous an abandonment of public and solemn pledges, and to reassure your constituents and the country by a prompt, explicit, and indignant repudiation of so foul a calumny."

Sir Thomas Burke, in reply, states that, however anxiously he may be to promote the cause of "religious equality," he did not think it expedient or necessary to attend the meetings in Dublin, and he adds:—

"With regard to the present Government, although they may not go far enough in some respects to meet your views or mine, still, if they bring forward good measures for Ireland, I cannot withhold my support to them; and I do not see the wisdom of Irish Liberal members uniting to put a Tory Government into power, which must be the result if every measure brought forward by the present Government, be it advantageous to Ireland or not, is to be opposed by them."

Captain Bellew is also tolerably explicit; he says: "I beg, in answer to the questions contained in the document, to say that I am just as independent of this Government as I was of the last. As to my absence

from two meetings in Dublin—I did not attend them, as I do not approve of the policy which pledges all persons attending such meetings to every resolution proposed and carried thereat, and which policy I consider dangerous and unnecessary."

THE FLIGHT OF THE POPULATION.—The *Western Star* thus refers to the continued thinning of the population in that quarter of the Kingdom:—"The 'Exodus' still rolls onwards. To judge by the crowds daily assembled at our several railway stations from all quarters of the provinces, one would be inclined to doubt that much progress was making in spring work in the fields. It is true a considerable number of the emigrants are of the gentler sex, from the ages of 12, upwards, but there are likewise a large proportion of the masculine gender, including some active young fellows such as a recruiting sergeant would like to look upon—and all seem amply provided with the necessaries for a voyage across the Atlantic (where the principal portion are bound for) or to the 'gold diggings' at the antipodes. Should no stop be put to this unparalleled movement during the six months it will not be a very difficult matter to take a census of the population of Ireland in the coming year; we rather imagine it would take a larger amount of figures to give the depopulation which has taken place since 1848."

According to a Tipperary paper, the Exodus proceeds upon a large scale from the Ormonds and the northern parts of that fine country. Within the last few weeks numbers of respectable persons have emigrated from the locality of Nenagh for the gold regions and the United States.

The letter from Dungarvan, dated the 9th of March, thus refers to the progress of emigration from the county of Waterford:—"There are over 150 persons at present fully prepared to leave the locality of Ring, Old Parish, Villierstown, &c., for the 'land of freedom.' About 60 of them passed through this town this week for Waterford and thence for Liverpool, to take shipping for the great Republic. From last June up to this month over 400 able-bodied men and women left these localities, the principal part of whom received sums of money, varying from £5 to £20, from their friends in America, to enable them to leave this unfortunate country for a more prosperous place. I have heard farmers state they were very much in dread in a short time that they could not procure a sufficient number of agricultural laborers to till the land at 3s. per day, in consequence of the great tide of emigration from their neighborhood, which was rather on the increase, and that none remained at home but the aged and infirm, who are not capable of using agricultural implements to till the land."

The *Sligo Journal* states that "hundreds" are preparing to leave that county. Large sums of money have been sent home by emigrants, and two or three of almost every laboring family in and about Sligo have had their passage paid for by their friends.

BALLINASTOE.—To judge by the crowds daily assembled at our several railway stations from all quarters of the province, one would be inclined to doubt that much progress was making in spring work in the fields.—*Bullinastoe Star*.

GALWAY.—In consequence of the daily increasing emigration, it is feared that there will not remain a sufficient number of laborers for the cultivation of the land. However, the spring operations are rapidly and satisfactorily progressing. There is a greater breadth of potatoes sown now in the west of Ireland than at a corresponding period last year, and the great demand for sea-weed still increases.—*Galway Packet*.

WRECK OF THE QUEEN VICTORIA.—The operations at Howth, for the purpose of endeavoring to raise the wreck of the ill-fated Queen Victoria, have for the present ceased, and will not be resumed till there appears a prospect of continuously fine weather.

The Chancellorship of Christchurch Cathedral, just left vacant by the death of the Rev. Mr. Trench, has been conferred by Lord St. Germans on the Rev. Hamilton Verschoyle. The new dignitary is one of the most strenuous opponents of the national system to be found among the whole body of the Irish clergy, with the exception, on the other side, of Dr. Cullen himself.—*Times*.

We find the following paragraph in the *Limerick Chronicle* of the 9th March:—"Wanted the next of kin of Daniel O'Keefe, born near Limerick, in 1784—and of William McGuire, who died in 1822, in India."

ASSAULT UPON JUDGE PERRIN.—A prisoner named Dennis O'Connor, who was convicted at the Tralee assizes, on Saturday last, of robbery, having been sentenced to a years imprisonment with hard labor, as soon as his lordship had uttered the last word of the sentence, suddenly stood up upon the seat in the dock, and taking a large stone, at least two pounds in weight, from his pocket, hurled it with all his strength at the head of the learned judge, who escaped most miraculously. When the prisoner stood up and raised his arm, his lordship most providentially happened to be looking in the direction of the dock, and, observing his purpose, turned to one side and stooping down, so that the blow, which was undoubtedly well aimed for his head, merely struck him on the shoulder and neck; and has not caused the slightest injury or inconvenience to his lordship. The prisoner having been removed from the bar, Judge Perrin, addressing the governor of the gaol, said that it was highly improper that arrangements were not made to prevent such occurrences taking place. It was not the first time that similar assaults were made on the judges in discharge of their duty; and it should be known that the gaolers throughout the country were empowered to search the prisoners before they came into court, and not leave it in the power of any prisoner to act as the prisoner in the present case had done. One of the turnkeys who removed the prisoner here came into court and stated that he had just ascertained that the stone thrown at his lordship by the prisoner, who had been searched that morning before leaving the gaol, had been taken out of the wall of the cell under the dock. His lordship observed that if a search had been made when the prisoner was coming into the dock the outrage could not have occurred, and he hoped that for the future persons who had prisoners in their charge would be more careful. Mr. Hickson, Q. C., on behalf of the crown, asked permission of the court to send up bills to the grand jury, who were not yet discharged, against the prisoner. He (Mr. Hickson) understood that the prisoner was a returned convict, and a notorious bad character, and it was necessary to make an example to prevent a recurrence of such outrage. Judge Perrin said he did not feel then disposed to make an order on the subject. It is, however, understood that the crown counsel intend instituting a prosecution against the prisoner at the next assizes.—*Freeman*.