

freshness of novelty. It is the special mission of the Established Clergy, by word and writing, to guard against this tendency of the public mind. In this mainly consists its teaching. Unitarians, Sabellians, Utilitarians, Methodists, Calvinists, Swedenborgians, Irvingites, Freethinkers, all of these it can tolerate in its very bosom; no form of opinion comes amiss; but Rome it cannot abide. Heresy, and schism, and infidelity, and fanaticism may challenge it in vain; but fling upon the gale the faintest whisper of Catholicism, and it recognises, by instinct, the presence of its connatural foe. Forthwith, as during the last year, the atmosphere is tremulous with agitation, and discharges its vibrations far and wide. A movement is in birth, which has no natural crisis or resolution. Spontaneously the bells of the steeples begin to sound. Not by an act of volition, but by a sort of mechanical impulse, Bishop and Dean, Archdeacon and Canon, Rector and Curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intensity, and thickening emotion, and deepening volume, the old ding-dong, which has scared town and country this weary time; tolling and chiming away, jingling and clanging, and ringing the changes on their poor half-dozen notes, all about "the Popish aggression," "insolent and insidious," "insidious and insolent," "insolent and atrocious," "atrocious and insolent," "atrocious, insolent, and ungrateful," "ungrateful, insolent, and atrocious," "foul and offensive," "pestilent and horrid," "subtle and unholy," "audacious and revolting," "contemptible and shameless," "malignant," "frightful," "mad," "meretricious," bobs (I think the ringers call them,) bobs royal triple-bobs-majors; and gransires, to the extent of their compass, and the full ring of their metal, in honor of the memory of Queen Bess, and to the confusion of the Pope and the Princes of the Church (loud and continued cheering.) So it is now, so it was twenty years ago, so it has been in all years as they came, even the least controversial. Well would it be if Englishmen, instead of taking their knowledge of us at a royal hand, would judge about us for themselves, before they hunted for our likeness in the Book of Daniel, St. Paul's Epistles, and the Apocalypse. Sensible in other matters, they lose all self-command when the name of Catholicism is sounded in their ears. They trust the voice of Henry or Elizabeth, with its thousand echoes, more than their own eyes, and their own experience; and they are zealous in echoing it themselves to the generation which is to follow them. At this very time, in consequence of the clamor which has been raised against us, children in the streets, of four and five years old, are learning and using against us terms of abuse, which will be their tradition all through their lives, till they are gray-headed, and have, in turn, to teach it to their grandchildren! Nor will the growth of reason set them right; the longer they live, and the more they converse with men, the more they will hate us. The maker of all, and only He, can shiver in pieces this vast enchanted palace in which our lot is cast: may He do it in His time! The Rev. Dr. concluded amidst continued cheering a most powerful address, of which the above is only an abstract.

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND—The Committee of the Catholic University of Ireland are progressing surely and steadily, and every day indicates a move in the right direction. Yesterday, the Rev. Philip Devlin, of the diocese of Derry, and the Rev. James Donnelly, Doctor of Divinity of the diocese of Clogher, proceeded to America (via Liverpool). In Liverpool they will be joined by the Rev. Daniel Hearn—the former for New York, and the latter for Halifax. These three gentlemen are provided with every necessary document authorising them to solicit the contributions of the faithful; and from the promises of co-operation and support given by several distinguished members of the American clergy, there is no doubt but the exertions of these gentlemen will be crowned with very great success. We think it most important, in these days of clever impostors, to notice the fact, that every care has been taken by the committee to guard the public from impostors—and the more effectually to do this each gentleman on the mission has been supplied with a diploma, bearing the signature and seal of his Grace the Archbishop of Armagh, as also the signatures of the honorary secretaries. The Rev. Michael Hope, P.P., Baltimore, diocese of Meath, has proceeded to London to join the Rev. Francis McGinity in his labors as collector for the Catholic University.—*Dublin Freeman*.

CATHOLIC DEFENCE ASSOCIATION.—The communications which the Catholic Committee continue to receive from all parts of the country are most encouraging. They leave no doubt that the Catholics of Ireland, throughout the length and breadth of the land, are convinced of the necessity of establishing a Defence Association to resist the persecution with which they are threatened. The letters are all unanimous, for it is scarcely worth while to mention the circumstance that one has been received dissenting from the proposed arrangements of the committee, and that only as to the question of the time at which a Defence Association should be formed. It will be seen by the proceedings in the House of Commons on Thursday evening that Lord Arundel has accepted the Chiltern Hundreds and retired from parliament. The noble lord has most probably given up his seat in the legislature in utter disgust at the fanaticism which he has witnessed there; but whatever may have been his motive, the Irish party in the House of Commons will have lost one of their staunchest, most talented and influential friends, and the Catholics of the empire one of their noblest and most manly advocates; by his retirement.—*Ibid*.

On Saturday, the 5th ultimo, his Grace the Roman Catholic Primate administered the sacrament of confirmation to about 350 children in the Catholic chapel of Jonesboro', in the parish of Faughart. A number of the clergy of the surrounding district were present. After confirmation his Grace addressed a large congregation assembled from the surrounding districts, on their duties as parents and heads of families, and in a most marked manner cautioning them against the designs of those bad men who would attempt to disseminate the principles of Ribbonism amongst them, showing the awful consequences attendant on the spread of that baneful society, in the cruel murders that have so lately disgraced a hitherto peaceful country.—In the evening his Grace, with a considerable number of clergymen and laymen, were entertained at Thistle Cottage, the hospitable residence of Patrick Moore, Esq. At an early hour his Grace retired and proceeded en route to Drogheda.—*Newry Examiner*.

The Rev. Charles O'Connell, late C.C., of St. Michael's, Dublin, has been appointed by His Grace the Metropolitan Archbishop to succeed the Rev. John Smith, as pastor of the Balbriggan parish district.

The Right Rev. Dr. Ryan has been pleased to appoint the Rev. Mr. Enright, C.C., of Askeaton—at present in America collecting funds for the new chapel of Askeaton—to be parish priest of Ballingarry, vacant by the death of the Rev. Daniel Lyddy, P.P. The Rev. Mr. Enright has already forwarded the munificent sum of £1,000 as the fruits of his zealous and charitable mission.

At the recent ordination held in Maynooth College, the Rev. Matthew Kenay, of Fraagh, Mitown Malbay, and the Rev. Thomas M'Mahon, of Kilsrus, received priest's orders for the diocese of Killaloe.

MOUNT ST. VINCENT FEMALE ORPHANAGE.—The Right Rev. Dr. Ryan, Lord Bishop, assisted by the Clergy, and accompanied by the mayor and corporate staff, and other gentlemen, laid the foundation stone of the Catholic Female Orphanage at Mount St. Vincent, within a short distance of the city of Limerick, on the western road, on the 5th ult. A convent and chapel of ease are also to be erected on the same grounds, and immediately attached to the orphanage; and the institution altogether will be one that cannot fail to reflect additional lustre on the pious and devoted Order of Mercy, under whose auspices, and through whose untiring labors, it is to be raised.—*Limerick Reporter*.

His Eminence the Cardinal Archbishop of Westminster visited Jersey last week on his way from opening a new church at Guernsey, and administered the rites of confirmation to a large number of individuals on Sunday. Mr. Turnbull, advocate of Edinburgh, who is at present residing in the island, had a long private interview and the honor of dining with his Eminence the preceding day. Mr. Turnbull, it is generally known, is the political leader of the Scotch Catholics.—*Sun*.

CATHOLIC NUNNERY IN GLASGOW.—It is stated that measures are in progress for the erection of a nunnery or convent in Charlotte Street, Glasgow, where accommodation for twenty or thirty young ladies will be provided; in addition to which a portion of the premises is to be set apart for girls' schools.—*Edinburgh Courier*.

CONFIRMATIONS AND CONVERSIONS IN GREENOCK.—The Right Rev. Dr. Smith administered the Sacrament of Confirmation to about 400 persons on the 6th instant, in the Greenock Catholic Church. Fifty of these were converts to the Catholic Faith. Ninety of them were prepared for Confirmation by the Rev. John Carolan, of Port Glasgow. It is truly consoling to witness the numbers that are daily becoming members of the One Fold, notwithstanding the unprincipled attempts made for the subversion of the Catholic Church throughout Great Britain.—*Glasgow Free Press*.

CONVERSION AT PERTH.—We have the pleasure of announcing the conversion at Perth of a gentleman whose name is made familiar to the public by the celebrated appeal, entitled, "A Voice from the North." The Rev. S. B. Harper was received into the Catholic Church in St. John's, Perth, on the 28th ult. So important and edifying a proof of the tendency of the movement now setting people to think on Catholicity cannot be over estimated; and although we are not privileged to mention the names of other persons who have, in the same locality, adopted the same course, it will be gratifying to our Catholic readers to learn that the recent accessions to our ranks in Perth are both numerous and influential.—*Ibid*.

The foundation stone of the Church of the Immaculate Conception, situate at Maryhill, by Glasgow, was laid by the Rev. Dr. Kenna, founder and first pastor of the mission, on the festival of the Visitation, Wednesday, July 2, 1851.—*Ibid*.

Amongst these who recently have been converted to the Catholic Church is the Rev. Mr. Shortland, curate of Penzance.—*Tablét*.

The *Roman Observer* of the 28th ult. announces the conversion to the Catholic Faith of an English lady, Miss Edmunds, who was received into that Church by Monsignor Talbot. Cardinal Cagiano de Azevedo administered to her the Sacrament of Confirmation on the 26th June, in the Church of St. John and St. Paul.—*Ibid*.

A NEW CATHEDRAL.—The St. Louis *Intelligencer* of the 2d instant, says that the Hon. E. Bates parted with his residence a few days ago for the sum of \$24,000. This property is half a square of ground in Sixteenth Street, between Pine and Chesnut, St. Louis. The purchaser is Archbishop Kenrick, who designs to erect on this square—the half being donated to the Catholic Church by Messrs. Lucas and Hunt—a splendid Cathedral, together with a residence for the Bishop of the Catholic Church of St. Louis.

IRISH INTELLIGENCE.

THE DINGLE COLONY—PROSELYTISM AND EXTERMINATION.

(From the Special Reporter of the *Freeman*.)

My last communication contained the declarations of persons who had themselves proselytised; or were practised upon with the object of inducing them to do so. If it were necessary, I could multiply such cases by dozens of instances of a like nature; but it would be superfluous. The present letter will be confined to the statements of persons in a different class of life—one a poor law guardian, another one of the Roman Catholic Clergymen of the town. They are remarkable—important—and, I would add, interesting, as elucidating in the most complete and specific manner the system of mock conversion to Protestantism, that has been carried on in this part of the country through the agency of the Irish Society.

Thomas M'Kenna, Esq.—I reside at Ballyhea, near this town; I am a poor law guardian for the Dingle electoral division, and have been since the union was formed; I hold in my hands between two and three hundred acres of ground; I employ about ten laborers constantly through the year, but in harvest time frequently fifty or sixty; I pay them 6d. a-day wages; many times laborers have offered me to work for 4d. a-day, and numbers have offered to work for their diet, without any wages; I am a Roman Catholic, and attend Mass in the chapel at Dingle when at home; within the last year, and before it, I have seen great numbers of persons publicly received back as Catholics in the chapel who had at different periods before professed themselves Protestants; there were often so many of them that we used to be tired of being delayed at Mass on account of them; I have seen numbers of them come forward on the altar to the Rev. Mr. O'Sullivan, the Parish Priest, and when he asked them why they had come back, they said they felt so unhappy that they would rather do anything than continue "Soupers," and therefore, that they came back, begging that he would pray to God for them, and receive them again into the Catholic Church; they said that though they had received large sums of money while they continued Soupers, they felt so unhappy that they could derive no comfort from it, and that they came on the altar to make as much reparation as they could for the scandal they had given, and to ask the pardon of the flock, and to promise God that they would never be guilty of changing their faith for money again; and they added that they never changed from conviction, but from extreme distress, and seeing their children starving around them. There was a meeting of the board of guardians this day, the Hon. Mr. De Molyens in the chair, and a woman, the wife of a tailor named Dennehy, applied for relief and was refused, because her husband and family didn't go in with her; then, she said at once, looking at the Roman Catholic guardians present, of whom I was one: "If you don't give me relief I'll go to Parson Lewis; I have some potatoes sown, and I'll stay with him till they come." These people I have spoken of, admitted that they never believed in the tenets of the Protestant Church, no more than they believed before they joined them. Protestants in this town have repeatedly told me that these persons were not sincere, and that they detested the system. Some of the old Protestants who were in distress complained that they didn't get assistance, and that all the funds were reserved for the purpose of distributing them among the proselytes; it is my most decided impression, and I know that the same is the opinion of many respectable Protestant inhabitants of the town and its neighborhood that the whole system of proselytism, as it has been carried on here, is one of humbug and hypocrisy; I heard that Lacy, the principal Souper in this town, got his children baptised by the Priest; I know that more than one-third of the whole population of this union have been receiving relief since it was formed; I have seen numbers of them collecting nettles for food, and the offal of fish, the guts of them, to eat; in winter, after the farmers would carry away the sound portion of the turnip crop, I have seen poor people going over the ground and collecting the refuse—the rotten part of it—to bring home at night, that they and their families might eat it; I know that great numbers of persons in this union have died from actual starvation; I have seen persons, whom I knew before, so altered from the effects of hunger within one year, that I could scarcely recognise them; I was born in Dingle, and am well conversant with the history and character of the town and its neighborhood; many of the persons who have become perverts are really the very worst of characters; a number of them have been thieves, and I could give you their names, and tell you when and where they were convicted; by far the greatest portion of them are persons who are not natives of Dingle, but who came there, knowing that if they changed their religion in this town there would be an asylum given to them; I often heard that these people were persons of bad character in their own part of the country; some of them have stolen sheep from myself (Mr. M'Kenna mentioned to me their names); I have seen the Soupers at work; but their work was all a sham; I remember seeing them at work frequently, at the back of the colony; there was an immense heap of earth laying there, and they used to be shovelling it back wards and forwards without the least object only to do some sort of job; this system of proselytism has been encouraged here by all the landed proprietary connected with the district, and I have seen in some of the courts a punishment inflicted on persons between whom differences occurred, heavier than would have been the case in dealing with other parties—I mean to say that a heavier punishment was always inflicted where a Souper complained of any grievance than if a Roman Catholic alone was concerned; I have seen, in the parish of Keelmalkeder, at a place called Caherdogan, numbers of people dispossessed of their holdings and their places supplied by Soupers; I know that in the village of Ventry the greater number of the houses of Catholics were tumbled down, and houses built for the Soupers on the ruins of their dwellings; when differences arose between the Catholics and the Soupers the poor Catholics complained to me that they thought they had no chance in court; at the last sessions in this town I was a grand juror, as I have been generally at these sessions; after the barrister had examined the calendar he found that it was extremely light, and he congratulated the grand jury on the peaceable character of the district, and the trivial nature of the charges; when the grand jury had disposed of the bills that came before them, (they being very few,) I, being myself a heavy rate-payer, and feeling for the condition of the rate-payers gene-

rally, drew up a resolution, calling on the assistant-barrister to give us his advice as to the best means of having the reserved police force stationed in this town removed, as their support was a heavy burthen on the locality; the foreman was a Protestant gentleman, Mr. Hickson, the miller, and, though the resolution passed with only two dissentient voices, he refused to present it to the barrister; I then came out and read the resolution before him; he entirely agreed in it, expressing his surprise that the local magistrates, who were heavy rate-payers themselves, had not applied before to have this additional police force removed; it is a well known fact that the additional police force have no duty to perform; I have frequently seen them strolling about the country, having nothing to do, and I have no doubt on my mind that the tax on the district for their support would not be imposed were it not for the proselytism that has been going on, and for the purpose of suppressing any expressions of discontent on the part of the people at the scenes that were being enacted before them.

Rev. Patrick Mangan—I am one of the Roman Catholic Curates of Dingle, and have been here for the last two years; before I came to this parish I was officiating as a Clergyman in the parish of Ferriter from the time of my ordination until I was removed here; that district comprised the parishes of Ferriter, Mauthim, Dunquin, Kilquane, and Kilmacole; in those parishes there were a great number of Soupers—that is to say, persons who had changed their religion; from my knowledge and acquaintance with those people, as a Catholic Clergyman, I firmly and conscientiously believe that not one among them, from the highest to the lowest, was sincere in their adhesion to Protestantism.

May I ask what induced you to come to that conclusion?—During my stay in those parishes I believe that not four of those people died in the creed which they professed; but, on the contrary, I remember well that at the hour of death they invariably called for the Priest, and were in most instances prepared by myself, and from that I conclude that they were not sincere in their profession of Protestantism.

Did any other matter come under your observation to show their insincerity, except their sending for you to prepare them at the hour of death?—Yes, certainly; I recollect on one occasion, while in the discharge of my ministry, I met the wife of one of the Bible readers, and she spoke to me to this effect; she asked me would I have the goodness to celebrate a few Masses for her; I said that of course while she remained in that state I couldn't do so, and I recommended her to abandon the soupers, telling her that I would be then enabled to comply with her request; but to suppose that the Sacrifice of the Mass would be any use to her while she remained in her present state, was out of the question; while she was speaking to me she looked round occasionally, lest any person would be listening; the words she used were—"Will you say two Masses for me?" "You must change your religion first," said I; "you ought to be aware of the uncertainty of life—that you may be here to-day and gone to-morrow." "That is all true," said she; "but if I did change my husband would lose his situation as a Bible reader, which is worth to him about £30 a-year." Whenever I met the same woman on the road, she always curtsied to me in a respectful manner, as Catholics are in the habit of doing in this part of the country when they meet a Priest.

On further asking the Rev. gentleman did any other facts induce him to believe that those people were insincere? He replied, yes; in the first place, I can state that I baptised some of the children of the Soupers; on one occasion, when I officiated as a Clergyman in the Blasquet Islands, several of the Soupers told me they would have sent their children to me to be baptised, but that they were prevented from doing so by the schoolmaster, who is one of the persons in the employment of the society—what is called "the Dingle Mission"—and who feared he would lose his situation if the children were sent to me; furthermore, from my knowledge of that district, and from various matters that came under my observation relating to the Soupers, I firmly and conscientiously believe that there was not a sincere Protestant among the entire of them; I may state one fact—I was called on to prepare a dying Souper in the parish of Dunquin, and when I came there the whole body of the Soupers were collected about the house, and every means adopted to prevent the sick man from having the ministry of the Catholic Priest; but he persisted in demanding it, and I went to him notwithstanding all the opposition given me, and shortly after I administered the Sacraments to him, he died.

What was the impression among the people of the district with regard to those persons called Soupers? It was that they were perfectly insincere, and only conformed for a purpose to the Protestant church; that the only link that bound them to it was the amount of relief they got thereby, and if that was withdrawn from them they would not continue Protestants for a day or an hour longer. There can be no possible question of that; in the parishes in which I am now officiating—Dingle and Ventry—there are a great many of these Soupers; for the last two years I had greater opportunities of knowing their feelings, and from what has come under my own observation since, I had every day more cause to be convinced of their insincerity.

Have these people been beaten, attacked, or molested in the town?

I never saw or heard of any of them being injured or assaulted in the slightest degree by the people of the town; I should, however, add, that the women and children have frequently, by shouting; and such manifestations, evinced their disapprobation and indignant feeling at the conduct of the proselytising Clergy.

The system of proselytism here has been encouraged and fostered by the local gentry; from all these circumstances great difficulty has been experienced by the Catholic Clergy in preserving the Faith of the poor people; during last winter the Catholic Clergy, and especially the Parish Priest, were, I may say, persecuted whenever they made their appearance in the streets of the town, by crowds of poor creatures, threatening them that they would change their religion, and saying, that unless they got something from them, they knew where to get it; the house of the Parish Priest is the general resort for all those distressed people, and he is assailed with their importunities for charity from morning till night; it would be almost impossible to give you any idea of what the Clergy have to endure in this way; the general impression here is, that incredibly vast sums have been expended in carrying out this system of proselytism in and about Dingle; and that it would be idle to deny that it has produced the most demoralising effects on the minds of the people. At first great success