

PROSELYTISM IN CARRICAHOLT.

The *Munster News* contains a lamentable account of the efforts of the Proselytisers to seduce from their faith the poor people on the estate of Mr Westby, in Carricaholt. That journal says—

"There is a regular staff organised, consisting of five schoolmasters, three Bible readers, and a parson—all joined for one object—souperism. They have three schools endowed on Mr. Westby's property, whose money, whose name, and whose influence are used to entrap the children and parents. On last Saturday, the Right Rev. Dr. Vaughan, accompanied by the Very Rev. N. Power, V.G. and P.P., Killaloe, came specially to prove by personal inquiry, whether the reports of proselytism on this property were over or under the reality. He drove on to Kilbaha, and called on a poor man of the name of Crotty, one of the principal 'Soupers' in this place, and said to him in the mildest possible manner, 'My dear man, I wish to hear from your own lips, are you a Catholic, and what are your real sentiments as to the course you are following. 'Then,' said poor Crotty, 'I will tell God's truth, I am a Catholic, and I hope to die one; I am sorry I ever sent my child to that school, where his faith is in danger, and shall draw him from it; I know I was doing what was wrong, and I ask the great God to forgive me.' And then falling on his knees, he implored the bishop to pray for him and to give him his forgiveness and his blessing. At this reply there was an evident sensation amongst the bystanders, for they thought that he would give his lordship a plump refusal. About a fortnight before this the wife of Crotty's brother was dying, and the nurse tender said she ought to send for the priest; but the poor woman said, 'I will hold on a little longer; for if I send for the priest my husband will be deprived of what he is getting for having turned.' On the second day after, without appearing much worse (except for about five minutes before she gasped), she died without priest or clergyman of any kind! Such are the sad fruits of this horrible system of perversion. On Sunday the Rev. Mr Power addressed the congregation of Carricaholt—and after him the Bishop also explained to them the object of coming near 100 miles to visit this parish. He then proceeded to the chapel of Cross, and there he exhorted the people to a steady adherence to their religion. He said these trials are permitted by Almighty God to strengthen their faith—that, surely, Mr Westby, a gentleman of humane and Christian character, would not, if he were aware of the state of things, allow them to continue so for one day; and desired that the Rev. Mr Meehan would communicate with him, passing by all subordinate individuals. He was certain that he will not allow over 1,000 souls, at a distance of five miles from their parish church, to be left without a site for a chapel and a national school, where they would be instructed consistently with safety to their creed as Catholics—that he would himself subscribe £20 for the chapel and £10 for the school; that he saw the terrible handling the poor had to receive from such men as came to insult him the day before; that by patience, and forbearance, and charity, they would succeed in getting peace and religious freedom; and that their parish priest acted prudently, faithfully, and seriously, from the first to the

(2)

6-30-1852

W

more prudently, industriously, and seriously, than ever before. The Bishop's visit has let in the daylight on this remote and poverty stricken district, and he went away with the admiration and blessing of these primitive and most industrious and peaceable race of people. The Parish Priest found this parish without schools when he came there, and has now, in the midst of poverty and difficulties, established five or six schools under the national system. Would to God, that the poor people, just emerging, were not depressed, and breathless from these few past years of cholera, famine, and death, were left a few months of repose—their hopes would revive, and their smiles would again return with the promise of plenty, which now a merciful Providence is spreading out before them; and if now they were but allowed the free enjoyment of that religion which their forefathers left them, they would willingly forget the horrors of the crash and collision between property and poverty which they struggled to survive—and as willingly would they forget the omission of many agricultural and social improvements—those debts and duties so strictly due—and, alas! so often and badly paid by rank and opulence to the tillers of the soil.

MR. BUTT, Q. C.—We have been informed that Mr Butt is at present preparing to become a member of the English bar. We understand many other of his professional brethren intend following his example.—*Galway Packet*

We are informed that out of the fund raised on behalf of the sufferers by the Birkenhead steamer, Major Dundas has received £40 for distribution amongst the relatives of some soldiers from the vicinity of Neagh, who perished in that disastrous wreck. The money, which has caused the heart of many a forlorn widow to leap with joy, has been duly paid over to the parties entitled to receive it, who are most thankful for the attention paid them by the kind-hearted Major Dundas.—*Limerick Reporter*.

PROBELYTISM IN KERRY.

TO THE EDITOR OF THE DUBLIN EVENING POST.

Killarney, March 23, 1850.

Sir—In your epitome of the proceedings before Sergeant Stock, at the Trilce sizer, in which Timothy Sullivan, Bible reader, was appellant, and James Jones respondent, you state—“The Assistant Barrister decided against the right of Mrs Mahony to retake the clothes, and decreed for £1; but, on the appeal, the judge was of a contrary opinion.” In justice to the Assistant Barrister, I must inform you that he did not grant a decree on the grounds as above stated—for it did not come out in evidence that the clothes taken from the child were Mrs Mahony's property, or that the Bible reader came as the authorised agent of Mrs Mahony to get up the clothes. The boy being in peaceable possession of the clothes, and Sullivan being an unaccredited agent, the learned Assistant Barrister decided that an action of trover lay against the Bible reader; as in the case of the sweep who found the diamond ring, and offered it for sale to a jeweller, who adroitly picked out the jewels and then defended an action of trover against him on the grounds of the sweep not being the real owner of the diamonds; and yet, the court decided in favour of the sweep. On the appeal, the Rev Denis and Mrs Mahony mended their hands, and instead of disavowing an act for which every one, in one of the most crowded courts for a long time witnessed in Trilce, blushed, the defence set up was “*me, me, adsum qui feci,*” for Mrs Mahony's waiting maid came forward to prove that Mrs Mahony, in her presence, told Stack, the schoolmaster to send the Bible reader to get up the clothes, in consequence of the boy's deserting the school; and Stack, the teacher of the Bible school, deposed to his having, in virtue of his instructions commissioned the Bible reader to get back the clothes; and Murn, the cooper, deposed to his having been present when Mrs Mahony told him to measure James for a suit; and told Jones he was only to have them so long as he frequented the school; and thus the conductors were clearly and satisfactorily established to have been the property of Mrs Mahony; and consequently no action of trover in the clothes; on the part of James Jones could be established. No such evidence was brought before the Assistant Barrister. However, the best part of the story remains to be told—for with all the preparations and patching up of new evidence, they forgot to establish the right of Mrs Mahony to the shirt, which was her's as well as the clothes, and a decree for 6s, the value of her own shirt, was given against the Bible reader, to the satisfaction of a crowded court, who manifested it by murmurs of applause, loud and long continued.

From the crowded state of the court, and the inaudible manner in which Sergeant Stock spoke, the reporters did not take up an expression of his, to the effect that the action should have been one of trespass and not of trover; thereby bearing out the stipendiary magistrate, Theobald A. Dillon, before whom and Dr Maybury the case was originally tried at petty sessions. The boy Jones swore “that the Bible read threatened to beat him as black as the stick that he held in his hand, if he did not peel off;” and Mr Dillon, very properly, was of opinion that his being a Bible reader did not give him a “*carte blanche*” for putting any of her Majesty's subjects, however humble, into bodily terror, and was of opinion information should be granted. The bright brother on the bench, however, could not see the matter in the same light, and as there was no other magistrate on the bench, the matter fell to the ground, and a civil action was instituted, the result of which was the decision that Mr Timothy Sullivan, however deeply read in Holy Writ, was not an observer thereof to the same extent:

3-23-1850

② PROSELYTISM IN KERRY

and borough Stock was of opinion with Mr Dillon, that he was, to all intents and purposes, a trespasser. Whatever the opinions of stipendiary, barrister, or serjeant may have been, the main object of the prosecution has been obtained, and more than that, established by the Rev Denis Mahon's own witnesses, viz., that bribery—shameful, avowed, acknowledged bribery—is the basis and the foundation of the pretended and exaggerated spread of the Gospel in Kerry.—I remain, Sir, your very obedient servant,
AN OBSERVER.

PROSELYTISM IN THE PARISH OF ROSS, ARCHDIO-
CESE OF TUAM.

TO THE EDITOR OF THE TABLET.
Mans. Clonbur, March 19th, 1851.

DEAR SIR—I beg you will allow me to acknowledge the receipt of one pound each from George Jennings, Esq., Richardstown, Kildennock; and James Browne, Esq., Ardara, near Tuam, to enable me to establish schools for the youth of this parish. The former gentleman has some property in this parish; the latter is only agent to his brother and others here. The hand of charity could not be extended to a more praiseworthy object, for though every good work has its reward, yet that of instructing youth in the principles of faith and morality, and enabling to withdraw them from the foul and poisonous air of proselyting schools, ranks amongst the foremost.

The following letter will show the advantage taken of the poverty of the people here; I give it verbatim—

“Cloggan, Feb. 3rd, 1851.

“Rev. Sir—I beg leave to state these few lines to your reverence relative to an aged woman, who lives in Drimona. She attended for some time Mr. O’Callaghan’s preaching, she being too needy. She now is departing, and nearly dead. I went to talk to her on Saturday, asking her would she wish for the Priest? She said yes, in the honour of God. She is now in the last agony, and, except the bearer, the neighbours there would be afraid to go for you. I trust in God and in you that you will use no hesitation, if possible, in coming.—Your obedient servant,

“WALTER BUTLER.”

On receiving this note I hastened immediately, and arrived at the bed of sickness about nightfall, having travelled eleven miles. The poor woman, named Catherine O’Neill, wore with age and infirmity, raised her hands and praised, and gave thanks to God for sparing her life until she had the happiness of being attended at her death bed by a Priest. I administered to her the last concealing rights of the Catholic Church, and thus strengthened, she expired the following morning.—The man who went for me was a Jesper, but had lately deserted the ranks of the rebels. On reading in the above letter that the neighbours were afraid to go for me, I was struck with surprise that such tyranny could be exercised in a Catholic country, but how much more so when, on my arrival in the village, I heard for the first time that, on that day week, being the previous Monday, another woman, named Catherine Butler, died there, calling for the Priest, in the name of God, but was not had the courage or the charity to go for one. This woman was also in the habit of going to hear the Rev. Mr. O’Callaghan preach occasionally. Since my appointment to this, my first mission, about eighteen months since, that is the course adopted by as many of those creatures as saw death approach. There was not one of them who did not send for me. It is worthy of notice that the writer of the above letter is the man in whose house I celebrated Mass on the 29th of October, 1849, the day

4-16-1851

(2) CONNAUGHT WED
RANGER

on which Mr. O'Callaghan and his adherents attacked me.

Perhaps you would indulge me to place before your readers the following document, regarding a poor man and wife, who came to my chapel on last Sunday, the poor woman carrying her infant in her arms, requesting me to baptise it, and made the following declaration publicly:—

"We, the undersigned, do declare, that it was extreme poverty and want compelled us to become Jumpers for the last two years, and go to hear Mr. O'Callaghan sometimes preach; and whilst we were thus in the habit of listening to him, we believed in our hearts that his religion was not the true one, but the Roman Catholic religion, in which we were born, and, with God's assistance, in which we expect to die. We now bring our child to the Priest to be baptised by him, and promise never again to go hear any Protestant preacher or Jumper.

Witnesses

" JOHN KING, senior,

" JOHN KING, junior.

their

PAT M MALLEY.

ANNE M MALLEY.

mark.

The above declaration was made in the presence of many of the flock, but I thought fit that two respectable persons should witness it by their signatures. From these facts can be seen how little necessity there is for the Protestant churches contemplated to be built by Bishop Plunket of Team.—I am, dear Sir, your very obedient servant,

DAVID MYLOTTE, C C.

BIBLICALISM IN TUAM,

After the publication of the evidence produced before the bench on the late trial here, and the extraordinary conduct proved against the "Bible-readers" and their clerical supporters, the inhabitants have been much astonished at seeing an additional police force sent down from the Castle. About twenty policemen have been sent here on Monday last. Nothing can equal the indignation entertained by all parties at this unaccountable proceeding. If it mean any thing, it is intended so to overawe the Catholic people of this locality, and leave a clear stage to "salaried missionaries," with their deadly weapons, to go round and intrude themselves "unsolicited," and disturb Catholic families. If the executive is resolved to back up in this decided way the intrusive efforts of these men, and thus throw itself directly into the ranks of the Protestant bishop and rector of Tuam, it seems Lord John Russell's anti-Catholic Durham epistle is destined to decapitate not only the dignitaries, but even the laity of the Catholic church. The people of Tuam are really at a loss to know upon what grounds this additional force is sent amongst them, if not to sustain the present system of proselytism. The town was never more quiet. All respectable Catholic and Protestant families are living in terms of harmony together. Those Protestant clergymen who confine themselves to their duties, are held in the greatest esteem. It is only the Bible-readers and their open abettors whose conduct is a subject of animadversion, and whose intrusive teaching is received with marks of disrespect. Is it possible that Sir Thomas Madington is a party to this attempt to drag a people into the necessity of listening to the ravings of these men? I am told a public meeting of magistrates and rate-payers is about being convened, to ask upon what grounds this town of harmony are to be saddled with the expense of this present extra force of policemen. If the lawless will leave the Catholic inhabitants unmolested, no additional force will be required. We are decidedly reduced to a pretty point, when to sustain such a system the executive authorities, without consulting the local magistrates, have volunteered to take this extraordinary step.—*Correspondent of the Freeman.*

THE POPE AND A SWEDEN.—The Roman correspondent of the *Daily News* writes: A Swedish gentleman was the other day presented to his Holiness, who received him with his usual affability, but complained strongly of the strict and intolerant measures adopted by the Swedish Government towards Catholics. A Swede who secedes from the Protestant faith loses, believe, his rights as a citizen.

IT RANGER—CASTLEBAR, WEDN

FURTHER PROGRESS OF BIBLICALISM IN TUAM.

(FROM A CORRESPONDENT OF THE FREEMAN.)

DEC. 22.—Several cases of arrest for shouting came on for trial at the Petty Sessions Court this day, and, after a patient investigation before a respectable and highly-intelligent bench of magistrates, the evidence failed to establish even the semblance of a riot, or any act of violation of the peace of the town. The wonder of all the parties is the great forbearance of the inhabitants. Placards and letters of a most insulting kind are being circulated about the town, addressed to the Catholic people, signed by the Rev. Mr. Baymore, the rector of Tuam. One of these, or portions of it, were read in the public court a day by the able solicitor, Mr. Higgins, to show the systematic course of prosecution to which the feelings of this Catholic town is being subjected. Any one may imagine this course of proceeding is exciting. Coupling these insulting placards with the subsidized missionary and intrusive visits of Bible readers with their skull-crackers in their pockets, it is not difficult to infer the amount of irritation produced in the minds of even the most peaceable Catholic inhabitants.—Several of the magistrates and coadjutors feel very indignant at the course adopted by the executive in sending down an extra force of constabulary, as if it were to guarantee a free stage for these missionary operations. It was admitted in evidence upon the trial to day by one of the police-reserve force sent down here that the former and usual number of the constabulary were more than enough to preserve order in the town.—The same witness deposed that, in his opinion, two policemen would be quite sufficient to preserve the peace in Tuam. Such being the facts elicited upon oath, I leave your reader to draw their own conclusion regarding the conduct of those parties, whoever they are, who have represented Tuam as in a state of such disorder as to require an extra constabulary force.—Another case came on to day, which tends to show how the Protestant rector, and his household, are resolved to trample on the rights of the Catholic people. The magistrates to day were the same who were in attendance on the last day of trial. Mr. Higgins, the member for Mayo, was present on the occasion. His motive was, I am told, to be able to state as the result of his own evidence the state of the town, in the event of these unconstitutional means of propagating the gospel coming before parliament. It will be rather a telling case against the continuance of the established church in this province, when it is stated that in a town and parish of some eight or nine thousand inhabitants, ninety-nine per cent. of whom are Catholic, the Protestant rector, with a few others, are found to be the occasion of causing such confusion. Have they not their churches and legalised places of public worship to instruct such as may have to go to them for instruction? But instead of this legal as well as honourable course, the bishop and his rector think right to introduce here skull-cracking Bible readers, whose salaries are not paid out of their own ample-revenues, amounting as these do to some eight or ten thousand a year, but

3-27-1850



HT RANGER—CASTLEBAR. WED

DINGLE PETTY SESSIONS—IMPORTANT REVELATIONS—THE PROSELYTISING SYSTEM EXPOSED.

(From a Correspondent of the Freeman's Journal).

The Court House of Dingle was on Friday a scene of the most intense interest and anxiety caused by the Rev Mr O'Sullivan, P. P., being summoned on two different charges, one for forcible entry into a house situated in the colony and belonging to the Irish Bible Society, and the other for assaulting the inmates. The facts, as will appear in the following evidence, were—that the Rev. Mr O'Sullivan was called on by the brother of a dying "sinner" to attend him in his last moments, that having lawfully obtained admission into the house he was interrupted and assaulted in the discharge of his sacred duties by the wife and children of deceased; they, the unfortunate beings, choosing rather to let deceased to enter eternity in a state in which he firmly believed endangered his salvation than risk the loss of the amount allowed them weekly from the society.

The charge was ostensibly at the suit of the wife and children of the deceased, but really at that of the Rev Mr Lewis, [who, with a host of rev. gentlemen of the same society, attended the trial to assist the cause of the proselytisers. A strange magistrate, named Rae, who seldom attends the Dingle sessions, came a distance of more than twenty miles, and took his seat on the bench, in company with Mr Drummond, stipendiary magistrate. Mr Hussey, one of the local magistrates, on entering the court, and seeing Mr Rae on the bench, asked the clerk who were the magistrates presiding? He said they were Mr Drummond and Mr Rae.

Mr Hussey—If Mr Rae presides I will not. The local magistrates, with Mr Drummond, are quite competent to discharge the business of the court without the assistance of a gentleman who has not been here for years.

This was proved by the testimony of the clerk of the court.

On the entrance of R Hickson, another of the local magistrates, all the gentlemen on the bench withdrew to a private room to settle the question. After a short consultation they re-entered court, Mr Hussey taking the chair. Mr Rae told the clerk not to enter his name as one of the presiding magistrates.

Mr Hurley appeared for the prosecution, and Mr Supple for the defence.

Mr Hurley said he appeared as the advocate of the Rev Mr Lewis; that, being a Roman Catholic, it was a painful duty for him to have to arraign a clergyman for whom he always entertained the greatest respect; but that in the discharge of his duty he could not allow himself to be biased by any consideration inconsistent with what he owed to his client. After some other introductory remarks, he said he would come to the case before them. The Rev Eugene O'Sullivan, is charged with having forcibly entered the house of Mary Moore, and with committing an assault on her and her two sons, on the 1st of March. In support of the charge, he would call Mary Moore, one of the complainants as witnesses.

Mary Moore, the widow of John Moore, deceased, examined by Mr Hurley—Knows Mr O'Sullivan; recollects the day he came to her house; her husband was very ill; he said that day rose his heart, which meant that he was greatly frightened on account of the crowd; was in the house with her children, consisting of her two sons, Maurice and Michael. [At this stage of the proceedings it was agreed that the witnesses on both sides should be sent out of court and no communication

↓ (2)

(2)

3-27-1830

CORNAWK

tion to be allowed between those who would give their evidence and those who were to be examined. The Rev Mr O'Sullivan and Mr Lewis, with Dr Williams, three of the witnesses in the case, were allowed to be present; her husband had been going to church for ten or eleven years; she nor any one in her house did get send for Mr O'Sullivan, she was standing on the door with the child, three years old, in her arms, when Mr O'Sullivan entered; her husband was not a Protestant.

What occurred? I told him I did not wept him, that he was not sent for; he never entered her house before that day.

To the Court—Was twenty years married; he took and threw her out the door with her child, whose back was hurt; he said nothing to her previous to his putting her out; he shoved her out; her husband was sick in the room at the time; she went to one of her neighbour's houses in dread to go to her own house; she remained out till Mr O'Sullivan went; he said he came to anoint her husband; has six children.

Cross-examined by Mr Supple—Lives in John-street, in one of the houses called the colony. Who gave your husband that house? Swears she does not know. Did not Mr Geyer give it to him? He did; he was not to pay for it; he was to get money for living there; her husband was not a Protestant, nor in the habit of going to church before joining the society, nor herself, nor her children; got the house since she went to church; her husband was a labourer; she was well clad and fed though he was not able to work; her husband, when employed, was engaged in leading a horse and car for Mr Langton, and doing something for Mr Lewis.

Mr Harvey interfered, and told her not to answer such questions.

Mr Supple—Her poor husband was glad to have the services of the Roman Catholic priest, but she was one of the victims of that villainous system that taught them to disregard all natural feeling.

Mr Supple—Are you not a caretaker of that house for the Irish Society? (No answer). Answer, women—have you not got so much a week for remaining in the house? (No answer). Her brother-in-law opened the door to go out, and Mr O'Sullivan entered; her son opened the door for Mr O'Sullivan, and it was opened when he entered; she went out the front door; Mr O'Sullivan would have knocked her down but for her son; cannot swear that her son came between Mr O'Sullivan and herself; does not know Denis O'Donnell (great surprise in court); heard of a man of that name being in her house; she had no suspicion of her husband's change; Mr O'Sullivan came to anoint her husband (this answer was elicited after great hesitation); he told her to come down to the bedside of her dying husband to speak to her; she said she did not want his talk; Mr O'Sullivan was near the bedside; had the stole about his neck; she and her children were kicking up a row outside the room door.

Mr Supple—Did Mr O'Sullivan caution you not to make a noise (hesitation)? Did Mr O'Sullivan say "be quiet and easy till we ascertain whether your husband wants me or not" (hesitation); would not answer, though pressed by the magistrates? Did you not say as Mr O'Sullivan came out of the house, "now, as you have prepared him, you must support him?" I did. Did not Mr O'Sullivan send some nourishment to your husband after preparing him? He did, but I would not take it; the door was closed, yet she swears that Mr O'Sullivan leaped across the street, but she did not see him do so; knows Mr Langton, who is an agent to the Irish Society in Dingle; was talking to him about the case, and what she

3

WEDNESDAY, MARCH 27, 1850.

to the room from the kitchen and then to him; upon his oath Mr O'Sullivan had the stole on his neck when entering the house from the street.

This assertion excited universal astonishment, and when pressed by Mr Supple as to the accuracy of the fact, he gave no answer but kept looking towards the Rev Mr Lewis and the other ministers, doubtful of what he ought to say. This he repeated every time the question was asked, to the annoyance of these gentlemen.

Witness, in continuation - No one did attempt to take the stole off Mr O'Sullivan's neck; upon his oath his mother or brother did not say a word or make the least noise to disturb Mr O'Sullivan while in the room with his father.

Mr. Supple remarked that the magistrates now saw his motive for asking that the witness should be sent out of court, for he was convinced that this case was got up for the sole purpose of obtaining notoriety for a system that was productive of such deplorable consequences as those they had now before them, and of obtaining an increase of funds by misrepresentation and exaggeration.

Mr. Harley refused to examine any more of his witnesses after the said exhibition gone through.

This closed the case for the prosecution.

Mr. Supple for the defence, commenced by saying that though this case might appear trivial in itself, as including nothing more than a trial for forcible entrance into a house, yet to him it appeared of a very great importance, for it not only involved the principal upon which proselytism was based, but it referred also to the reports that are weekly, nay, daily, sent up to government of the awful state of things here. - Hence, gentlemen, your decision this day will settle a great deal. Mr. Harley has told you it was a painful duty for him to do what he did in arraigning a Roman Catholic priest for violence, &c. This he believed, but as far as other parts of his address went he could not concede to him any right that would justify the vile proceedings brought forward so ostentatiously this day. He would be the first to concede the necessity of obeying and respecting the law. He would not interfere with any man for complying with the dictates of his conscience and following his religious impressions, but he would expose to the world the means the reversed gentlemen opposite make use of to gain and retain proselytes, and would show that their motive for undertaking this prosecution was rather to increase their funds by exciting sympathy among their supporters than to prove that any real offence was committed. Yes, he was there to arraign a system that attacks a clergyman whom he had long known, and whose affability and gentlemanly demeanour endeared him to all that had the honour of his acquaintance. He also knew Mr. Lewis, whom he respected, but it was a melancholy state of things that would bring them into collision and induce the gentlemen opposite to seize upon every trifling occasion to sow discord among the inhabitants of a peaceable locality for the purpose of increasing their funds. Having said so much he would now call their attention to the case before them. - There was a crowd assembled around the house of the dying person; but while there was no man more ready than he to repudiate any annoyance given to a clergyman in the discharge of his duties, he would ask, was it not Mr. Lewis and his party going to the house of the dying man, after the priest was with him, that drew together the crowd complained of? Yes, that was the day when the bedside of a man in the agonies of death was made a theatre for supporting a system which de-

4 ↓

the clergyman who, not satisfied with being called on twice by the brother of the deceased to attend the dying man, who, it would be proved on oath, sent for him, despatched a special messenger to ascertain fully from the lips of the dying man if he required his services. Having learned that he did, he went to discharge a sacred duty which he could not in conscience omit; and he, Mr. Supple, would say, were he a clergyman, under the circumstances stated, no power on earth should prevent him, even at the risk of his life, from putting a dying man in a state which he thought necessary to appear before his God. He would then say that Mr. O'Donnell was entitled to information against those who resisted him in the discharge of his sacred duties; and he would ask the magistrates, as men of prudence and common sense—as men of the world—did they ever in all their lives see such a sorry exhibition as they saw made on that day, such contradiction, hesitation, and evasion, on the part of the witnesses? Was there corroboration on any one point? Did they ever see a case so hurried up for giving notoriety to their delays, and for obtaining funds by false pretences?

Here Mr. Hurley interfered, and said that the means they might adopt for obtaining funds was no part of the question; that he objected to the principal laid down by Mr. Supple regarding the Catholic clergy, for in reality there was no need for protecting the Catholic clergyman.

Mr. Supple referred him to the emancipation act.

Mr. Hurley was about to reply, when the magistrates interfered, and told him there was no use in his attempting to maintain such a principle. It was false on the face of it.

Mr. Supple—Precisely so, your worship; but he wants to give them the full advantage of the law, and exclude the Catholics.

Patrick Moore, brother of the deceased, examined by Mr. Supple—Knew John Moore; deceased was his brother; recollects the day on which he went for Father O'Donnell; recollects his brother being so well; recollects his brother going to church; widow spoke to him before he got away on account of his going to church; saw him on Tuesday; went to his bedside; asked him would he like that he should bring him the priest; he said he would; stopped away for ten days; went then to him again in company with Maurice Lync; the deceased told witness, in the absence of Lync, that his wife and children were bad; that he should take great care that if the priest came not to allow them to prevent him for coming to him, and if he could bring him privately; he then came up from the room to the kitchen, and the wife said she had eight or nine in family, and was allowed £4 a week for their support; and that if the priest should come they would all have to go to the workhouse; Widow Manifan, one of the witnesses on the other side, but who was not examined, said to him if you bring the priest, you will have to bring five or six men with him to protect him; she then went down the street; did not delay long till he went for the priest; he and Lync were together, and met O'Donnell near the priest's door; saw the priest, who asked him if it was him he wanted? He said it was; the priest told them to go the lower way, and he would go the upper; the priest would not go until he was told by witness that the dying man wanted him; after entering the house; they tried to turn out Lync; when Lync was going out he told deceased to be in good spirits, and so did witness; the son (Maurice) bolted the door after Lync went out; then witness placed his hand on the son's shoulder and said, "it was a great shame to keep the priest from his dying father; the door was then

(5)

5-27-1850

[PRICE SIX PENCE]

steeds; though she can speak of "England," was never out of Dingle; never beyond the hills surrounding this beautiful locality; went in after Mr. O'Sullivan; he could not hear the man's confession, on account of the noise they made; they hid no business there then; if Lewis went there, she would not go; she does not want to have anything to do with Lewis; Mr. O'Sullivan told the wife and children to go out; when they would not, he caught them gently, and headed them out.

This being a great case the Rev. Eugene O'Sullivan was requested by Mr. Seppie - Rossetto being called upon by Messrs. O'Donnell; they arranged with me to have the sick man changed to another house; I afterwards considered it better not to allow this, as I thought it was not proper in a Christiana society that a priest should be prevented from attending a dying person; the two witnesses, Messrs. O'Donnell, went with me; I told them I would not enter the house till it was ascertained if the sick man wanted me; I sent O'Donnell in, who came out and said - "Sir, he wants you or another Catholic clergyman;" I waited till the brother was about coming out, then I went in; I asked in rather a stiff manner why they should prevent me from attending their dying priest? I immediately assured my loss, and spoke to them in a mild and conciliatory manner, for I had reason to think that they were about returning to the Roman Catholic communion; I perceived that the wife of deceased was afraid of losing the support allowed her; I told her not to be uneasy regarding that; I then went immediately to the bedside of the sick man, and asked him did he wish I should prepare him; "Oh, Sir," said he, "I do, who else would have but you?" of course I deemed it necessary to ascertain his, as I would be guilty of the grossest profanation if I administered the sacraments to a person who was unwilling to receive my ministry. (The magistrates and all in court seemed to be sensibly struck with the truth of these observations, even the array of ministers seemed confounded at a statement so expressive and unexpected.) But having ascertained from the lips of the dying person that he was most anxious I should prepare him I had no alternative but to do so. I then requested the wife to come down to the room, to hear the dying declaration of her husband; she would not; I then sat down to hear his confession, but could not by possibility succeed, on account of the noise; I then rose up, and insisted they should leave the house; all withdrew except Mearies, and I swear in the most distinct and emphatic manner, that I never laid my hand upon any of the family, except Mearies, who, with a spade iron in his hand, refused to go; I then took him by the shoulder, and put him out; he turned back, and seized my stole and tried to tear it; in the meantime a crowd assembled around the door, and became greatly excited, both on account of the obstruction I received in the house, and the attempt Mearies made to tear my stole; I became apprehensive that they would have seriously injured him at the least; after hearing the man's confession, I called in two persons, as witnesses, to be present, while he was making a solemn abjuration of Protestantism, and expressing his regret for having ever joined the rank of proselytes, and his determination never again to admit the ministry of a Protestant clergyman; when I left the house, the people raised a cheer, which I immediately quelled, and told them that on so solemn an occasion such manifestations were quite unbecoming; I then dispersed them, and told them to go home; it was then Mour's wife said, "now Father Owen,

— you have prepared him, you must support him—you must now support him," I replied, if I had to pledge my watch, he shall not want.

Cross-examined by Mr Hurley—Would you not think it necessary to have one of the family call on you before you would attend a dying person?

Witness—By no means; I would be guilty of a dereliction of duty if I did not go when I learned that he required my services.

Here the magistrates interfered, and said there was no occasion to proceed further in the case, for they had long since come to a decision; but the point now was, would Mr. Happle press for information against those who had attacked Mr. O'Sullivan?

Mr. Happle replied that he had no object in pressing the case further than to show up the vile proceedings of the opposite party in the inferior system they had at work in Dublin—that he felt satisfied that this was proved to the satisfaction of the bench by the testimony of their own witnesses, and that it was evident if any case of complaint existed it was on the part of his respectable client, who, as a minister of Christ ought not revenge; and according to the instructions received from him the prosecution would be fruitly and willingly abandoned.

Mr. O'Sullivan—Dear knows I don't want to injure the poor children.

Mr. Happle then inquired if the bench were unanimous?

The Chairman informed him they were, and that the magistrates, one and all, concurred in thinking that a vindictive attack was never made than that against Mr. O'Sullivan on this occasion.

Thus ended the proceedings, to the total discomfiture of a host of rev. gentlemen of the Irish Bible Society congregated in the court.

BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 11, for the week ending on Saturday, March 8, 1850.

ISSUE DEPARTMENT.

Notes issued...	£30,347,380	Government Debt	£11,016,100
		(Other Securities)	2,083,000
		Gold Coins & Bullion	16,070,308
		Silver Bullion	877,077
	<u>£30,347,380</u>		<u>£30,347,480</u>

BANKING DEPARTMENT.

Proprietors' capital	£14,533,000	Government Securities (including Dead Weight Liability)	14,419,788
Reserve	3,317,081	Other Securities	10,803,787
Public deposits (including Exchequer, Savings Banks, Commissioners, National debt, & dividend accounts)	6,100,305	Notes	11,512,435
Other deposits	10,168,105	Gold and Silver Coins	766,976
Seven-day and other bills	1,083,103		
	<u>£37,568,940</u>		<u>£37,568,940</u>

March 14, 1850.

M. MARSHALL, Chief Cashier.

The above returns for the week ending the 8th inst, when compared with that for the preceding week, exhibits the following changes: