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of the persecution of Reddin, I referred in my letter of the 22d November. Why, I ask, does not the parish priest of Cappamore, the chief actor in the scene, come forward with an authoritative denial of the facts stated in Reddin's case; and, when he is silent, what weight can be attached to Mr. O'Dwyer's *ipse dixit*, especially in the teeth of so much counter evidence. But Mr. O'Dwyer, after all, damages the cause he would support. He does *not* deny what Reddin declares—that he (Reddin) was denounced from the altar and cursed—cursed also at his own house—that the priest (Rev. Mr. Ryan) forbid his (Reddin's) customers to speak to him, or hold any intercourse with himself or family. These constitute the leading features of Reddin's persecution, and Mr. O'Dwyer *tacitly* admits them. The facts are patent; and what a picture do they give of Romish intolerance! It matters little whether the persecution be that of Matt., or John, or James Reddin (the mistake of the Christian name of a person residing in another parish is natural enough). It is not a question of *names* but of *facts*. There are not, as Mr. O'Dwyer insinuates, two persons, Matt. and John Reddin, to support each other's story, but one and the same person, the victim of Romish persecution—Reddin, the cooper, of Cappamore.

I. Mr. O'Dwyer's *first* charge against me is, that in my letter of the 22d November, alluding to a paragraph copied by the *Vindicator* from the *Liverpool Mercury*, I said "that the writer of the paragraph stated, he wrote to Rev. J. O'Dwyer." "I have," says Mr. O'Dwyer, "the paragraph before me, it is an editorial one, and the writer does not state that he wrote to me, but that a *correspondent* wrote to me." The substitution of "*the writer*" for "*the correspondent*" constitutes what Mr. O'Dwyer calls "an unmeaning falsehood." Nothing could be more natural than to substitute the word "writer" for "correspondent," especially when the paragraph was an *editorial one*. Mr. O'Dwyer calls it, however, an "unmeaning falsehood"—a contradiction of terms. A falsehood is a statement made contrary to fact, with an intention to deceive; but, though the priest readily transubstantiates this substitution into a falsehood, yet he gives no evidence of *an intention* to deceive. He holds the doctrine that the *intention* is necessary to constitute a *sacrament*, but he denies, when it suits his purpose, that the *intention* is necessary to constitute a *falsehood*.

II. Mr. O'Dwyer next accuses me with asserting that he had nearly ten months' acquaintance with an appeal issued in February, 1850, by myself and other clergymen, when he

had "not as many days' knowledge of that precious document." That appeal was printed, and 1,000 copies circulated throughout the united kingdom. It would not be assuming anything very improbable, to suppose that Mr. O'Dwyer had either seen it or heard of it; but I have not assumed either. "Mr. Atkinson," says Mr. O'Dwyer, "states that the appeal was written early in last February (1850), and that my letter was written only a few days before the 22nd of November last, or nearly ten months after the date of the appeal, and (mark this) therefore Mr. O'Dwyer had the opportunities afforded by that interval to inquire into the particulars," &c. Mr. O'Dwyer should have given the conclusion of my sentence—"to inquire into the particulars of all that was going on, and therefore his confirmation or denial of its statements is the more emphatic." My meaning here is obvious; Mr. O'Dwyer had an intimate knowledge of all that was going on in the country, in the way of conversion from Romanism, and must have been better prepared to admit or deny the facts (the conversions) referred to in the appeal, in October or November, than he could possibly have been if his attention had been called to any statement about those conversions immediately upon their having taken place. Mr. O'Dwyer breaks off my sentence at the word "particulars," and, a little lower down, finishes it for me *in his own words*, and with a *different sense*—"to inquire into the particulars of the appeal;" I wrote, "the particulars of *what was going on*." And again he observes—"I must disclaim as many days' acquaintance with it (the appeal) as Mr. Atkinson boldly asserts I had months." I asserted *no such thing*. But this is not all. Mr. O'Dwyer, by a little sleight of hand, reconstructs my sentence—I will not say *intentionally*—and, having cut off the proper conclusion, exclaims, "Shades (sic) of Locke, what logic! what a conclusion!" Shade of Ignatius Loyola, what quibbling!

III. "It is false," says Mr. O'Dwyer, "that in my letter to the correspondent of the *Liverpool Mercury* I admitted any part of the appeal to be true." Now, which of these gentlemen are we to believe, for the correspondent himself, in the article referred to already, represents Mr. O'Dwyer as stating that the story respecting Reddin, of Cappamore, is "*almost* entirely false." "*Almost!*" then Mr. O'Dwyer admits *some part* to be true.

IV. "It is false," says Mr. O'Dwyer, "that I ever said there were none of the so-called converts in Doon, or its neighbourhood." The editor of the *Liverpool Mercury* reports Mr. O'Dwyer as saying, "that every word of the ap-

peal from the county of Limerick is utterly, grossly false." Now, the appeal stated, there were eighty-six converts in Doon, Tuogh, &c. That is "utterly, grossly false," says Mr. O'Dwyer: in other words, false *in whole* and *in part*—false in stating there were eighty-six converts, and false in stating there were any. Query—was Mr. O'Dwyer "puzzled, bewildered, and in a dilemma," when he wrote these statements?

V. And with regard to the "several hundreds," says Mr. O'Dwyer, "not telling where they are, and asserting that have seen them returning in scores from church," &c. "It so happened," continues Mr. O'D., "that I have never seen any of them, much less scores returning from church. . . . The perverts from the neighbouring parishes come, I am informed, to the conventicle of Doon," &c. Mr. O'Dwyer admits the fact that the converts of the neighbouring parishes come to Doon to church. That he should never have seen them, or any of them, requires a large amount of credulity to believe, especially as his residence is on the road side. "There are none so blind," says the proverb, "as those who can see and will not see." It did so happen, however, that Mr. O'Dwyer, on one occasion, was noticed by the Rev. E. Ellis observing the converts returning from church.

Mr. O'Dwyer, as well as the "writer," or "correspondent," or "editor" of the *Liverpool Mercury*, affects to believe that the appeal in question gave "no locality, nor was any number of converts stated, nor was the scene of the still more diabolical doings of the priests even hinted at." . . . . "The document bore no date, no signature, no name of a place but the county of Limerick; in fact, it was in every sense anonymous." The extract—for such it was—and such it is called by the *Liverpool Mercury*, from the appeal quoted by Mr. O'Dwyer, begins thus:—"It is almost needless to say, that this wonderful success in turning Romanists," &c. "This wonderful success!" Does not every schoolboy know that the reference must, according to the grammatical construction of the passage, necessarily be to some previously mentioned success. My letter of 22d of November referred to the date of the appeal, (10th February, 1850), and also to the number of converts (86), at the time of its issue, in the parishes of Doon, Tuogh, &c.; neither of which particulars was contained in the extract published by Mr. O'Dwyer. This circumstance should have led him to the conclusion, (were he not grammarian enough to conclude it from the opening sentence), that he saw only a fragment of the appeal, and not the whole. It may be noted that Mr. O'Dwyer himself refers to the number of converts, 86. Yet,

strangely enough, he states "it bore no date, nor was *any number of converts given.*" The learned editor of the *Liverpool Mercury*, also, makes a great outcry about "anonymous statements," while he knew the extract was taken from the authorised report of the Hibernian Bible Society. One thousand copies of that appeal were printed and circulated throughout the united kingdom. Any of the possessors of the document can satisfy himself that a *locality was given*—diocese of *Emly*, county of Limerick, parishes of *Doon* and *Tuogh* (Cappamore)—that it was not in any sense anonymous, for it bore the *names* of the clergymen of those parishes, and gave a reference to several distinguished persons, ecclesiastics and laymen, and that it bore *date* the 10th of February, 1850.

VI. Mr. O'Dwyer denies having ever received an invitation to "the open air meetings of the Irish Society." I answer:—A letter, containing an invitation to the meeting for both the Rev. Mr. Hickey and Mr. O'Dwyer (who live together) was written by the Rev. E. Ellis, and sent by a trustworthy and respectable messenger. Mr. O'Dwyer partly acknowledges the receipt of that letter by his colleague. "I heard of a priest of this district (Doon) being (having been) invited to one of them." Mr. O'Dwyer will not deny his having received more than one invitation to attend the late Irish Society meeting in Pallasgreen, and if at the meeting he was *non est inventus*, he certainly could not excuse himself on the ground of not having received an invitation. And here I observe, by the way, that Mr. O'Dwyer draws from *hearsay* a complete caricature of those meetings of the Irish Society. Take a few strokes from his graphic pen:—"On the mornings of those meetings you might see as great a diversity of human misery straggling and skulking along the public roads to the place of meeting, as ever grouped around the doors of a workhouse on a board-day. . . . You might see some half-dozen of jaded donkeys, carrying their little loads of the wreck of human kind; a pale, wasted mother, with her two or three puny little half-naked children, or a ghastly cripple, or an emaciated old man, or a sickly boy." Mr. O'Dwyer is a painter, but his picture is a mere daub. He, of course, imagines himself a Hogarth at sketching from nature, but his pretensions are about as well-grounded as those of a certain common sign-post dauber, who, on gazing at one of the Cartoons of Raphael, thought himself a kindred, and doubtless a rival genius, and exclaimed—"And I too am a painter!" Had Mr. O'Dwyer complied with his *last invitation*, and attended

the Irish Society meeting at Pallasgreen, he would have returned with altered views, and have burned his pallet and brushes. A stranger, who was present at that meeting, on observing the crowd of fine stalwart men, decent-looking women, intelligent girls and youths, remarked to the Rev. D. Foley, "these are certainly the better class of the peasantry of the country." "I am credibly informed," says Mr. O'Dwyer, "that six or eight hundred is a gross exaggeration of the numbers that attended those meetings." It was actually ascertained that above 500 attended the late meeting in Pallasgreen, in the depth of winter, and on an inclement day. There were, at the time referred to (Feb. 1850), 1,000 pupils of the Irish Society in the district. There are now 1,150.

As to Mr. O'Dwyer's charge of "*bribery*," in connection with those periodical meetings of the Irish Society, it is a sufficient answer, once for all, to state, that it has been the rule and usage of the Irish Society for many years, in the various spheres of its operations in Ireland, to allow a day's wages to all persons, being pupils, who attend the meetings. A sum, varying from sixpence to one shilling and sixpence is given to the pupils. The Irish teachers also receive periodically—generally after the meetings—the amount they are entitled to, in proportion to the number and proficiency of their scholars. A large number of the teachers and scholars are Roman Catholics. The object of the society is not to proselytize, but to enable Irishmen to read "in their own language, wherein they were born, the wonderful works of God," as contained in the Holy Scriptures.

VII. Mr. O'Dwyer denies the truth of my statement, in a former letter, concerning the *Doon persecutions*. He gives as usual a garbled quotation. My statement was as follows:—"Sunday after Sunday, immense mobs have assembled at the Protestant place of worship, and assailed with yells and the most horrid cries every individual as he came forth, following them for miles, spitting upon them, throwing stones and other missiles; dead cats and rats were occasionally thrown at the Protestant ladies by this brutal mob. On week-days, the mobs followed myself and curate, the Rev. E. Ellis, through the country, uttering yells and threats, and behaving in a most savage manner, so that we performed our duty at the risk of our lives: both ourselves and the converts lived in constant peril, and several were severely injured by stones and blows. All this has been proved, time after time, in open courts; yet Mr. O'Dwyer unblushingly asserts that the whole is false." Mr. O'Dwyer says that "this paragraph contains many untruths." He does not

quote the paragraph. Everybody can tell why. He connects two fragments together, and proceeds as usual to reason on the misquotation. He counts what he calls the "untruths" as *two*, which he specifies:—First, "That several were severely injured by stones and other missiles." Secondly, "That all this was proved in open courts." He does not deny the assembling of the mobs, the yelling, hooting, and spitting. These facts are patent. But he *innocently* denies that this is persecution. Referring to his letter "in the month of July last," he states—"In that letter I threw back his charge of our instigating persecution with contempt in his face, and I defied him to prove not only the instigation, *but even the persecution, or a single act of it.*" Was it, then, liberty of conscience? Did we enjoy freedom to worship God? Mr. O'Dwyer claims a one-sided liberty—liberty for himself and his congregation to do as they please, to deprive others of their liberty. Strange freedom this! Hear this champion of liberty propound his doctrine of toleration, in a letter (which bears his impress, though not his signature, and is dated from Doon) to the *Limerick Reporter*, written in July last: "We have not here the fine old English (*Romish*) custom of hooting, or hissing, or groaning odious persons, however disgusting they may appear to society. . . . Our peelers (police) think there is one law for the English and another for their poor, trampled, fellow-countrymen; that they can hoot, and groan, and hiss, and shout, and bellow in England, in London, and in the senate, but not in the mountains of Tipperary and Limerick." Here the writer makes "a mental reservation" of the fact, that it is on political grounds alone, *not religious*, that any man is ever hooted, or hissed, or groaned, in England; and he artfully suggests to the reader that the hooting, hissing, &c., in Doon, is identically of the same character as that in England—of persons who, from political causes, &c., are obnoxious to society. Mr. O'Dwyer further insinuates that these converts were persons "odious and disgusting to society." (Erratum—for society, read the Society of Jesus—the Order of the Jesuits). Mr. O'Dwyer will, perhaps, be able in his next essay on liberty to inform us what was the nature and the extent of the offences which rendered these converts, or their ministers, odious or disgusting to society. Mr. O'Dwyer's notions of liberty are akin to those of the American, who boasts of his land of freedom, while he holds three millions of his fellow-men in bondage, merely because God has given them a black skin and a woolly head; or, like those of the Frenchman, who denies the Roman the liberty he claims for

himself. The Jewish multitude, instigated by their priests, lifted up their voices against our blessed Lord, reviled Him, buffeted and spit upon him, and this, no doubt, *was* persecution. The Doon mob, instigated by Mr. O'Dwyer, assailed myself and congregation in a similar manner, and it is *not* persecution, but *liberty!* Thanks to divine grace, however, which enabled us to imitate the spirit of our Lord—  
*"Father, forgive them, they know not what they do."*

I adduce the following evidence, to verify the chief facts of the "paragraph" under consideration, which contains, says Mr. O'Dwyer, "many untruths":—

"Edward Gonn Bell, Esq., R M., sworn—I belong to the district in which Doon is situated; I attended with the police at Kilmoylan (where the Protestant congregation worships) on the 30th June . . . The very slightest circumstance in the world might have provoked a breach of the peace on that day; the violence of the people seemed to me to be directed against the two clergymen, Mr. Ellis and Mr. Atkinson; they called them 'Cath-bracks,' and such like things; there was a perfect silence till the people were coming out from prayers, and then the shouting and screaming was beyond conception; I have every reason to believe that the parties would be injured were it not for the police; one man made himself remarkably conspicuous, and forced himself up before Mr. Atkinson, and did every thing to provoke him to break the peace; the slightest stir would have caused, perhaps, the loss of many lives that day; I ordered him to be arrested, and at the same time told the police to take down the names of every person they could see causing a disturbance."

"Cross-examined by Mr. Frewen—I had twenty-five or twenty-six policemen with me, and had I had time to get my directions from government, I would have trebled the number there, and might have even the military called out."—[Extract from the investigation at the New Pallas sessions, reported in the *Vindicator*.]

Mr. O'Dwyer also denies, most emphatically, the outrage committed by a portion of his congregation on a respectable "widow lady and her family." The following is her letter, written at the time, and it is verified by the evidence of two policemen at the Pallas sessions:—

"Phillipston House, August 24, 1850.

"DEAR MR. ATKINSON—I read a statement of yours, written to Sir T. N. Redington, that 'on the 9th of June, as a widow lady, with her young family, were driving home



from divine service, they found a wall of stones built across the road, while a large body of people were assembled on the other side, shouting and hooting.' Your statement is perfectly correct, as such an occurrence happened to me and my family in the parish of Doon, not far from the residence of Rev. Messrs. Hickey and O'Dwyer. This was not the only outrage we have had to endure going and coming from service. We have been hissed, and hooted, and spit upon, even before the priests' house, and in presence of respectable Roman Catholics, and on one occasion a dead cat was thrown into our car.

" My reason for writing to you on this subject is, that I understand your statement is publicly stated to be untrue.

I remain, yours very truly,

" JANE H. BRADSHAW."

The following letter, from a magistrate of the county Tipperary will illustrate further the character of the Doon persecution :—

" High-Park, Cappawhite, August 25, 1850.

" MY DEAR SIR—I beg to inform you that in the month of June last (I believe on Sunday, the 9th), a person, a stranger to me, who stated that he had attended divine service at Kilmoylan, was hunted through the country from Doon to Cappawhite, and had a very narrow escape for his life. The fact is quite notorious and undeniable. He had to take refuge in the police-barrack at Cappawhite, and on leaving there, was again pursued by the people to this place, and could not leave until protected by the police. The only reason that I ever heard for the treatment he experienced was the supposition of his being a convert from the Roman Catholic religion.—I remain, dear sir, very truly your's,

" VERE HUNT.

" Rev. Thomas Atkinson."

VIII. and IX. But Mr. O'Dwyer denies, and in a most positive and intemperate manner, that any of the converts " were injured by stones and blows," and that any of these acts of persecution " were proved in open court." I adduce a few cases, *out of many*, that I might bring forward.

Mrs. Quinlan, widow of the first convert in the parish of Doon, was beaten by five or six " Catholics " in a very brutal manner. She was severely wounded on the head, and for some time her life was considered in danger. At the

Pallas sessions (8th October, 1850), the following persons were convicted of this assault :—

“ William Murphy—Fined 1l., or one month’s imprisonment.

“ William Dwyer, John Casey, John Murphy, and Catherine Murphy—each bound over to keep the peace for nine months.”

John Arnold, Irish inspector, was a similar case, and his persecutors were convicted in a like penalty.

Thomas Sheehan, of the parish of Abington, a convert-farmer, was pursued for a considerable distance by an infuriated mob. He took refuge in his own house, which was attacked, the windows and door broken ; and, were it not for timely assistance, himself and a Scripture reader who was with him might have been murdered. The following persons were convicted at the Murroe petty sessions for this outrage :—

“ John Connors—A fine of ten shillings, or a month’s imprisonment.

“ Thomas Cummins—Two shillings and sixpence, or a week’s imprisonment.

“ Thomas Bradshaw, Patrick Wixtead, James Hayes, Wm. Friend, Martin Friend—each a fine of ten shillings, or a month’s imprisonment.

“ Wm. Griffin—Two shillings and sixpence, or a week’s imprisonment.”

And yet Mr. O’Dwyer coolly asks—“ Tell me who has proved, or when, or where, has been proved in open court, that any single individual has been severely wounded, or wounded at all, by stones or blows of any kind. And if it has been proved *in any single case*, tell me who has been convicted?” “ I defy,” continues Mr. O’Dwyer, “ I defy you to point out one person that has been fined so much as one penny, or confined for one hour, for any of those acts which you say this parish has witnessed.”

I have given *a single case* (one out of many) from each of three parishes. *Does Mr. O’Dwyer ask for others?* I beg to refresh Mr. O’Dwyer’s memory also, with a notice of one or two cases of the convictions at the Pallas sessions for “ *the Doon riots* ” (persecutions).

“ 2nd July, 1850, John White and Michael Finucane were convicted, in default of bail, for a riot, shouting, &c.

“ 27th July, 1850, Pat Hayes and James Murphy were for the same riot, &c., bailed to keep the peace.”

X. I had stated in a former letter that “in the course of the government investigation, the clearest evidence was furnished that the priests were the instigators of the whole busi-

ness. Mr. O'Dwyer emphatically denies this statement, calls it "a nefarious falsehood, and a calumny as black as hell ever invented." I can assure the reader that I very reluctantly reproduce "the damning evidence" of this fact, which Mr. O'Dwyer heard at the Pallas sessions, and which I copy from the impartial report of the *Vindicator* :—

"Constable Waldron sworn—Was on duty at Kilmoylan (near Doon) on the 30th of June, protecting the people coming from church; they were converts that were coming from church; I saw Connell shouting amongst the crowd; I am a Catholic, and was at chapel that day; I heard Father O'Dwyer say that the people ought to shout and hoot the 'Cath-bracks' (the converts).

"Constable Heraghty, of Doon, sworn—I was at chapel at Doon on the 30th of June last, and heard Rev. Mr. O'Dwyer say——

"Mr. Frewen (Mr. O'Dwyer's solicitor) objected to any questions being asked, as to what the Rev. Mr. O'Dwyer did or said in his chapel.

"Wm. Herr (one of Mr. O'Dwyer's own witnesses) sworn and examined—Cross-examined by Mr. Bouchier—I came from Doon from curiosity, and to do nothing but shout and hoot at 'Cath-bracks;' I thought it a correct mode of proceeding on the Sunday to shout and hoot at them; every person I spoke to told me to do so, and I thought in my own opinion that it was not wrong; *I heard my clergyman say so at mass.*"

The exposure of Mr. O'Dwyer, in connexion with this subject, is not yet complete. Mr. O'Dwyer, as we have already seen, is a painter, and he shall give his own portrait the finishing stroke.

"In consequence," says Mr. O'Dwyer, "of the investigation which the government granted; on account of the partisanship of the police with the parsons, in the religious dissensions excited by the latter—four of the police have been *reduced.*" "So that all the *punishment* lies at the other side, and none whatever at ours." That "four of the police have been *reduced,*" is very true. It is well known, however, that their reduction was in consequence of certain breaches of discipline which occurred some months before the Doon riots. Mr. O'Dwyer has, it would appear, more certain information on the subject. He has too logical a head to be turned by mere hearsay. He does not say—he *supposes* the reductions have taken place in consequence, &c.; nor that it is *commonly reported* or *believed*, &c.; but he asserts it point-blank, with all the confidence of a man who knew he was in a position to maintain

the truth of his statements by substantial documentary evidence. Let him produce it. In the meantime I submit for his perusal the following letter :—

“ Dublin Castle, 10th January, 1851.

“ SIR—With reference to your letter of the 3d inst., upon the subject of the investigation lately held into the conduct of certain of the police at Doon station, I am directed by the Lord Lieutenant to inform you, that the reduction in rank of some of that party, recommended by the inspector-general and approved of by the Lord Lieutenant, was *in consequence of certain irregularities and laxity of discipline* which were found to prevail at the Doon station, and was *in no way* connected with the charges of the Rev. Mr. O’Dwyer. It is the opinion of the magistrates who were appointed to conduct the inquiry, that *none of* the six charges preferred by Mr. O’Dwyer was proved, and his excellency considers that the police force generally appear to have acted *with great temper and forbearance, under very trying circumstances*.—I have the honour to be, sir, your obedient servant,

“ WM. H. SOMERVILLE.

“ Rev. Thos. Atkinson, 17, Upper Rutland-street.”

XI. Mr. O’Dwyer labours at great length to disprove the truth of my statement, in my letter of 22d November, viz., “ I have not offered, nor will I offer any even the slightest inducement to any of my Roman Catholic countrymen to change his religion—nor has any such offer been made by the clergy of this district.” I fearlessly, and with all the confidence which a righteous cause inspires, reiterate this statement. I here throw down my glaive in bold defiance of any man who asserts the contrary. I will maintain my cause against all opposers. “ *God defend the right!* ”

The cases adduced by Mr. O’Dwyer in his documents, which appear to impeach my statement, supposing them to be genuine, are easily met by a reference to the rules and usages of the Irish Society already explained. The Irish scholars—a large portion of whom are adults—are accustomed to receive a day’s wages *as expenses* for attending the periodical Irish meetings. Mr. O’Dwyer calls this *bribery*. I call it *justice*. A large proportion of the converts are of the labouring and tradesman class—“ *to the poor the gospel is preached.* ” Mr. O’Dwyer would have independence and respectability a test of sincerity. These converts receive that employment of which they have been deprived by persecu-

tion. They are engaged in manufacturing wool, or in the cultivation of farms. The *heads* of families receive so low a rate of wages as three shillings per week. There are several tradesmen—masons, carpenters, coopers, weavers, wheel-rights, &c., who receive only sixpence per day—no great boon this, for able-bodied tradesmen—no temptation or bribery sufficiently potent to account for the “many hundreds” who have recently left the Church of Rome in this district. Mr. O’Dwyer reproaches us, that some of our converts are “broken-down farmers.” This is, alas! too true; but many Roman Catholic farmers, and many of our gentry are “broken down,” our country is unfortunately “broken down” also. How the visitations of Providence can be charged upon individuals who have shared in the general wreck of the country is a question of theology which remains for Mr. O’Dwyer to solve. Having been persuaded of the sincerity of these farmer converts, we have given them occasionally small *loans* to enable them to purchase seed for their farms, and which loans have been honourably refunded. They would have received similar accommodation from their friends or from the priests, had they remained Roman Catholics. It is not denied that on some occasions wages to tradesmen or labourers have, *of necessity*, been paid in *meal*—not in *money*; but Mr. O’Dwyer might have easily accounted for this, for he knows that this was done at a time when the Romish ecclesiastical engine of exclusive dealing was brought into operation by all the priests of the district. Mr. O’Dwyer passes over in silence a statement on this subject in my letter of 22d November, which I here again bring under his notice. “I have also a letter from the Rev. Thomas Miles, confirming Reddin’s statement (of persecution, exclusive dealing, &c.) and adding that none but an eye-witness could believe the extent to which the persecution has gone; that his own servants were obliged to buy turnips and milk for the converts in the open markets, for none would ‘buy or sell’ to them; and that neither he or any person for him has ever held out the slightest temporal inducement to inquirers, but has always warned such persons against hoping for anything save the salvation of their immortal souls.”

Mr. O’Dwyer imagines that the gate of entrance for the converts is a very *wide* one. I can assure him that it is not wide enough to admit the one-fifth of all that apply for admission. We have no objection whatever to exhibit this gate to Mr. O’Dwyer. We court enquiry. We have nothing to conceal. We circulate the open Bible. Our church doors are open. All are welcome to hear the gospel. The new convert,

who has appeared at church during four Sundays, comes for the first time under the notice of the clergyman, by whom he is examined as to his reasons for leaving the Church of Rome, his sincerity, his knowledge, and character. If all be satisfactory, he is afterwards introduced by the clergyman to a committee who sit once a week, and by whom he is also examined; and the door here is so narrow, that I question if Mr. O'Dwyer himself would be theologian enough to obtain an entrance.

With respect to the *documents* got up by Mr. O'Dwyer, and signed by individuals well known to be under his immediate influence, I let them go for what they are worth in the judgment of rational men; I merely observe, that I have before me counter documents, which I shall be happy to show Mr. O'Dwyer or any of his friends (if they desire it), signed by some of the same parties, and which give a curious history of the mode in which some of Mr. O'Dwyer's documents were obtained.

XII. Mr. O'Dwyer attempts, in conclusion, to villify in a very wholesale manner the moral character of the converts. This is an old trick of the Jesuits—to blacken, if possible, the reputation of all who forsake their church, in order to damage their future usefulness. It is remarkable, however, that Mr. O'Dwyer does the converts the justice to put his reflections *all in the past tense*; in other words, to sketch them *as they were* when under his own pastoral care:—“Fellows that were odious even before they became perverts,”—“fellows that had suffered a total shipwreck of their characters and property—fellows out of the lowest dregs of human depravity—pilferers and sheepstealers that he had seduced—a practice (stealing) in which very many of the parson's converts were exceedingly dexterous”—“*quondam* sheepstealers.” This is all very good. Mr. O'Dwyer has here overshot himself, like an eccentric barrister reported to have once forgotten on which side he was engaged, and pleaded eloquently against his client. Mr. O'Dwyer argues on both sides occasionally, but most eloquently *against himself*. “O that mine enemy would write a book,” exclaimed one of old. O that Mr. O'Dwyer would write another letter, say I, when he can write so well in favour of the REFORMATION IN THE DOON DISTRICT, as to show what many of those converts WERE, while he does not dare to insinuate a reflection against their characters *as they are* or *have been since they became converts*.

But Mr. O'Dwyer does bring a charge against *one*, and one only of the converts—“I was present when one of Mr. Atkinson's Bible readers was convicted for beating with a

stick a defenceless Catholic female, with a child in her arms, as she met him marching with his gang from church on Sunday. He was sentenced to imprisonment or fine, and the Rev. Mr. Ellis, by way, I will not say of paying him for beating Catholic females, but of giving him a *carte blanche* for doing so, paid the fine for him on the spot." Here is a picture of wanton cruelty certainly; but Mr. O'Dwyer is again caught sketching—not from real life, but from his own imagination. There is improbability in every stroke of his pencil. The whole thing is absolutely incredible. Charity would lead one to conclude that Mr. O'Dwyer had never heard the real facts of the case, did he not himself inform us that he was present at the investigation. A jaundiced eye and a prejudiced mind can imagine anything. Mr. O'Dwyer conceals the following facts. This affair took place on one of those Sundays when an infuriated mob thronged the public road to intimidate, insult, and abuse the converts, Protestants and ministers, returning from church, and when a large and armed police force was necessary to preserve their lives. This "Catholic female" was a perfect *virago*, and followed the same Bible-reader through the crowd for a considerable distance, abusing him in the grossest language, and spitting upon him. It is admitted that, under the excitement of such gross provocation, he struck her *once, and but once*. Her object was accomplished; she called upon two of her associates to witness the act. The Bible-reader was fined, but in a merely nominal sum, the magistrates informing him at the same time that he might, if he pleased, institute a cross-prosecution. Can Mr. O'Dwyer furnish another instance in which the converts did not evidence Christian meekness and forbearance under insult and persecution? Some of these converts were formerly men of strong passions, fierce resentments, perhaps men of blood; pray, can there be a stronger testimony to the work of reformation in this country than that Mr. O'Dwyer has produced only *one instance* of anything like a spirit of retaliation, and that under peculiar provocation.

Mr. O'Dwyer further characterises the converts as "the weeds thrown over the Pope's garden." I know not of any who were expelled for being *weeds*. If Mr. O'Dwyer's description of those that remain in the Pope's garden be correct, there are weeds enough left behind. What a frightful picture he draws of the hypocrisy, the knavery, the deception, and the impiety of his own people. I know at least one case of expulsion, where a convert, from a nice sense of honour, went on Sunday to the Romish chapel to tender his resigna-

tion to the priest in person, and he was expelled in a very summary and unceremonious manner; the priest himself, in the fervour of his zeal for mother church,

—proving his doctrines orthodox,  
By apostolic blows and knocks.

Mr. O'Dwyer gives the last touch to his picture of *the character* of the converts, when he informs us that "they are shunned and abhorred, certainly by Catholics and Protestants of respectability." That the converts are shunned and abhorred by Catholics is too true. The priest's altar-dennunciations account for this. The convert is a proscribed man in the country. No man may buy or sell to him, speak to him, salute him by the way, or hold any intercourse whatever with him. Such is Romish toleration in Ireland in the nineteenth century. "That the converts are shunned and abhorred by Protestants—Protestants of respectability," is altogether another statement, and shall be disproved from Mr. O'Dwyer's own pen. "Although no respectable Protestant gentleman in the country would give any countenance to *cath-brackism* (Mr. O'Dwyer's classic term for *conversion*), still, the low shoneens, the narrow-minded bigots enlist heart and soul into the system, and among these are many peelers (police) and petty officers of the force, and some even of a step higher, who wish, by misrepresentations, to gain an opportunity to screen the quondam sheep-stealers and present apostates from the jeers of the people"—"on account of the partizanship of the police with the parsons in religious dissensions, excited by the latter"—"with the police at his back, and with the magistrates profoundly interested in his cause." Here Mr. O'Dwyer certifies that the Protestants of low degree *enlist heart and soul* into the system (of conversion)—that the police, petty officers, and some even of a higher grade, are *all partisans of the parsons*—and, to crown all, that the magistrates (who constitute the gentry of the country) are *profoundly interested in his* (Mr. Atkinson's) *cause*; and yet Mr. O'Dwyer, after all this, coolly affirms that no respectable Protestant gentleman in the country would give any countenance to a system of conversion, &c. Mr. O'Dwyer is a literary *felo de se*. His pen is a stiletto that wounds only himself. Give him space enough, and he writes himself down. All that is necessary is, to classify his contradictions and group his absurdities. I have gathered a nose-gay of his flowers, and there is nothing of my own but the string that ties them. I hasten to *save him from himself*, by concluding this letter.

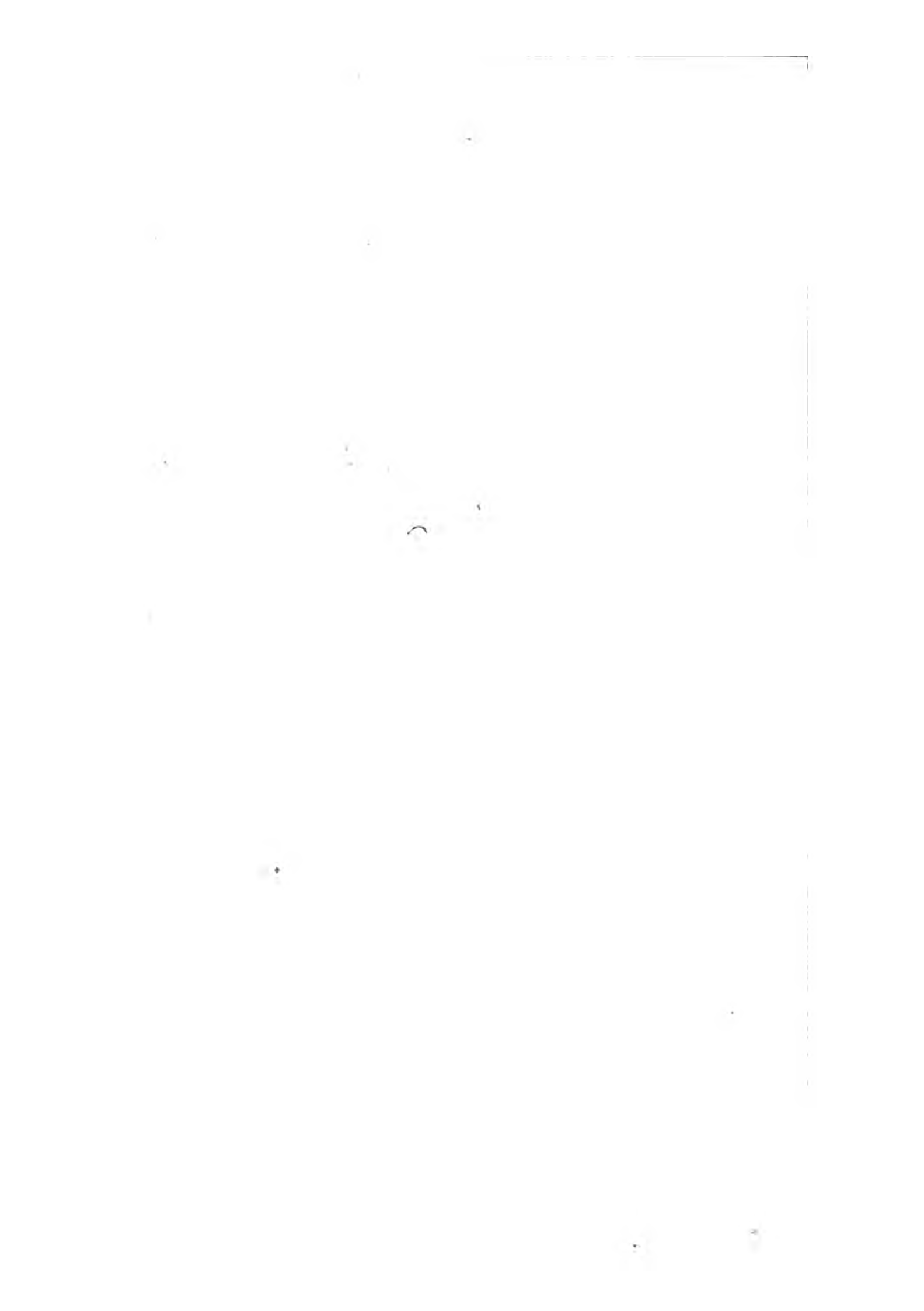


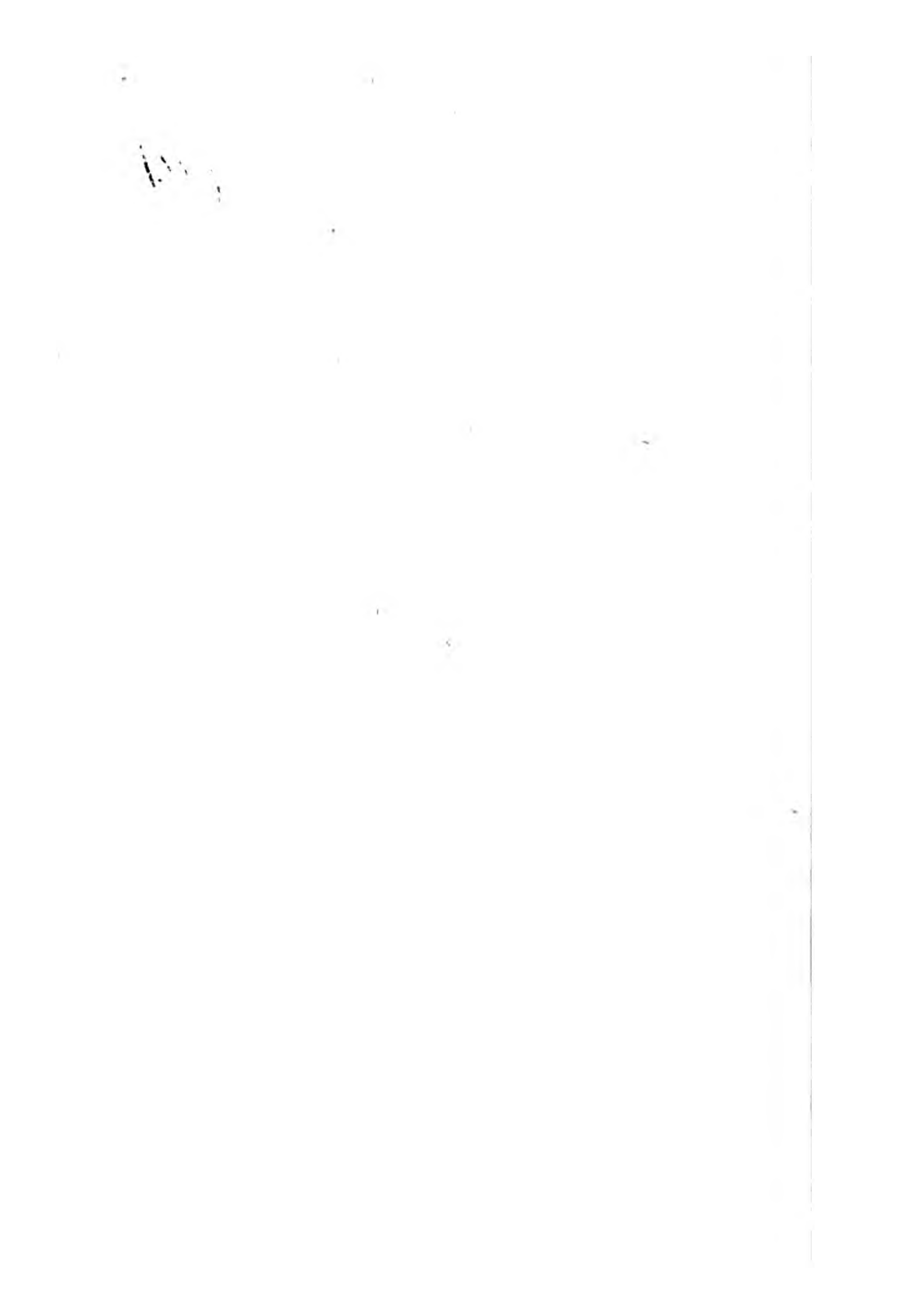
Mr. O'Dwyer honors one locality in this district with his notice—Gurtavalla. He calls it "*the land of perverts.*" He does not insinuate that there is any moral blight upon the country—that it is "a land full of bloody crimes," or "a land filled with violence," but only "a land of *perverts.*" Mr. O'Dwyer has at last found "a local habitation" for the work of Reformation in this district, and gives it such a magnitude as to designate one part of the country "the land of perverts;" and the most heinous charge he can bring against it is, that it is the *residence* of *perverts.* Mr. O'Dwyer describes his Roman Catholic people as ready to become *Mahomedans* as soon as Protestants for lucre, while, by a reference only to the *former* character of the converts, he tacitly admits the great work of Reformation in the country. His silence is eloquence. It is well known that this district, on the borders of the county of Tipperary, and embracing several miles in extent of the county of Limerick, was but recently a land of outrage and crime. To such an extent had midday assassination proceeded, that the satirist *Punch*, about two years ago, advertised the country to be let as *shooting ground*, and noticed *the game* as very abundant; "*tenants* occupying the farms of the evicted—*bailiffs, agents, landlords, and parsons.*" What is the state of things since the religious movement commenced? Ribbonism is defunct, sedition has become loyal, the rifle is changed for the spade, the shillelagh for the plough, the Bible for the inflammatory newspaper—the fever of political agitation or of agrarian malevolence has given place to the spirit of religious enquiry. The public mind has been stirred by Divine truth, and the effects are Divine, "*on earth peace, good will towards men.*" This moral transformation has attracted the notice of a distinguished law officer of the crown of the Munster circuit, and elicited his testimony. He has expressed his surprise that a district, which formerly filled the county gaols, has become free from crime, and he has attributed it to the work of religious reformation. *The Bible* is, Mr. O'Dwyer, after all, *the head pacificator of Ireland.*

I remain, Mr. Editor, your's very faithfully,

THOMAS ATKINSON,  
Prebendary of Doon.

Doon Glebe, Pallasgreen, March 7, 1851.









*Third*

R E P L Y

(11.)

OF

THE REV. THOMAS ATKINSON,  
Prebendary of Doon,

TO

THE REV. J. O'DWYER,  
Roman Catholic Curate of Doon.

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MDCCCLI.



# R E P L Y.

ETC.

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TO THE EDITOR OF THE DUBLIN EVENING HERALD.

SIR—You will oblige me by publishing in your paper the following observations, in reply to the letter of the Rev. John O'Dwyer, R.C.C., Doon, which appeared in the *Liverpool Mercury* of the 1st inst. I shall content myself at present with a brief summary of the "convictions" which plain, honest-minded men of ~~this~~ country have found against Mr. O'Dwyer, from a perusal of the whole correspondence; and I have no doubt whatever but the "men of Liverpool," to whom it has been submitted in the columns of the *Mercury* and *Standard*, will find the very same verdicts on the different counts of the indictment.

I. Mr. O'Dwyer affirmed, in a letter to a correspondent of the *Liverpool Mercury*, and also in his letter of the 14th January, that I had "*issued an appeal to gull the English bigots of their gold,*" which *bore no date, mentioned no names, nor any locality*, except the county Limerick; "in fact, which was in every sense anonymous." I proved, in reply, that the appeal bore date, mentioned the names of several clergymen, referred to particular parishes, and gave the number of converts in those parishes. Mr. O'Dwyer has been since silent on the subject.

II. Mr. O'Dwyer denied, in the same communications, that there had been any persecution of Reddin, the cooper, a convert in the parish of Tuogh (Cappamore). I established the facts of the persecution in a letter to the secretary of the Hibernian Bible Society (Nov. 22), by a declaration of Reddin, made before the resident magistrates, by a letter from Reddin's then parish clergyman, Rev. Thomas Miles, and more fully in my letter of the 7th of March, by grappling with Mr. O'Dwyer's equivocations and sophisms in the case, in his letter of the 14th January. The result was, that the case of Reddin was forthwith abandoned by Mr. O'Dwyer.



III. Mr. O'Dwyer denied having been "*invited by letter,*" or in any other way, to attend the *large open-air meetings of the Irish Society*, held in this neighbourhood. I proved that his parish priest, Rev. Mr. Hickey, had been sent, by letter, an invitation, containing one also for Mr. O'Dwyer. Mr. O'Dwyer admitted that he "heard of a priest in this district being invited to one of these meetings." Mr. O'Dwyer contends that "*the district of Doon means the parish of Doon.*" There were then only two priests residing in the parish—Mr. Hickey and Mr. O'Dwyer; they live together; Mr. Hickey was the priest that received the invitation; and consequently, Mr. O'Dwyer received his also.

IV. Mr. O'Dwyer denied that *any large numbers attended the periodical meetings of the Irish Society*—"six or eight hundred is a gross exaggeration of the numbers that attended"—and he produced a document, signed by one John Ryan (letter 14th January), partly for the purpose of showing that 200 was the number in attendance. Now, the statements I have published, of 700 persons, mostly pupils of the Irish Society, assembling at the meeting in May, 1850, at Doon Glebe, in the open air; of above 800 at the meeting in September, and of above 500 at the meeting in Pallasgrean, in January, were never contradicted by any other person but Mr. O'Dwyer, although those meetings were attended by strangers, who came to examine and judge for themselves.

V. Mr. O'Dwyer denied that there was any truth in my statements, made at a public meeting in the Concert Hall, Liverpool, on the 14th March—that a Roman Catholic priest of this district *gave permission to Irish teachers, employed by the Irish Society*, to commence teaching the people to read the Scriptures in the Irish language by the books of the Irish Society. I gave the name of the priest, Rev. Mr. Hickey, who had done so, and I boldly challenged him to come forward and deny the facts—when I should be prepared with my evidence. Mr. O'Dwyer backs out of this position also, but in his retreat he charges me most untruly (see the *Liverpool Standard*, March 18th) with having departed from my original statement.

VI. Mr. O'Dwyer indulges his propensity for *misquotation* on his subject:—"With regard to Mr. Atkinson's statements, 'that a Catholic priest allowed the circulation of the Protestant Scriptures among his flock.'" This statement is not mine, nor was it ever reported of me. It is a creation of Mr. O'Dwyer's.

N.B.—In this false quotation, Mr. O'Dwyer calls the *Irish Scriptures* the *Protestant Scriptures*. Now, the Irish translation of the Holy Scriptures is not Protestant nor Romish. It does not belong particularly or exclusively to any deno-

mination of professing Christians, any more than the original Hebrew or Greek. The Irish translation was not made from the authorised version, nor from the Douay. It was made directly from the originals, and its faithfulness has been amply witnessed by distinguished Irish scholars of all religious denominations. But there is a sense in which the Irish Scriptures may be called *Protestant*, inasmuch as the translation was made by Protestants and by divines of the Irish Church—Bishop Bedell and Archbishop O'Donnell. It ought to be universally known to our countrymen, that the Roman Catholic Church *has never given the Holy Scriptures to the Irish people in their own language.* Why has she not? Is there not a cause? She boasts many distinguished Irish scholars. Have they ever employed their Irish lore and their acknowledged talents in giving to their countrymen the Word of God “in their own tongue wherein they were born?” “John of Tuam” is famed as an Irish scholar. He has spent years of toil in translating for his Irish-speaking countrymen . . . the inspired Hebrew Poems of David and of Isaiah, to teach them to worship the Lord Jehovah in spirit and in truth? *No*; but the Poems of Homer, to instruct them in pagan mythology and the art of ancient warfare. He has translated into Irish . . . the inspired Gospels of Matthew, Mark, Luke, and John, to instruct the Irish youth in the way of salvation, and to attract them to the example of our Lord Jesus Christ? *No*; but the voluptuous songs of Tommy Moore, to nurture them in sensuality. This fact is worth a thousand arguments against Mr. O'Dwyer's statement, as to “the readiness of every priest in Ireland to circulate the Scriptures.”

VII. Mr. O'Dwyer denies the *instigation of the persecution* of the converts in this district. In my letter of the 7th of March I brought home conviction to him by the testimony of his own witnesses, and of Roman Catholic policemen at the investigations held at the sessions in Pallasgrean, as reported in his own newspaper, the *Tipperary Vindicator*. Mr. O'Dwyer has not since noticed this matter.

VIII. Mr. O'Dwyer denied that *there was any reality in the persecution* in Doon. He calls them “the pretended persecutions,” “existing only in the imagination of the parson.” I proved the assembling of large and excited mobs, Sunday after Sunday, for the purpose of intimidating and abusing the Protestant congregation in their attendance on public worship. Mr. O'Dwyer admits the presence of the mobs, and the hooting and shouting. “All that paragraph regarding persecution is false, except the *shouting and hooting* of which the writer makes mention.” (Letter of 27th November, 1850.)

IX. Mr. O'Dwyer denied that there was anything in the presence or conduct of those mobs to *excite alarm* or apprehension, and affirms that the resident magistrate was hoaxed in being induced to attend to protect the converts. I proved from the sworn evidence of E. G. Bell, Esq., R.M., as reported in the *Vindicator*—"that the slightest commotion in the world might have provoked a breach of the peace that day—the *violence of the people* seemed to be directed against Mr. Atkinson and Mr. Ellis; there was a perfect silence until the people were coming out from prayers, and then the shouting and screaming were beyond conception. I have every reason to believe the parties would be injured, were it not for the police; the slightest stir would have caused perhaps the loss of many lives on that day."

X. Mr. O'Dwyer denied (letter to the *Vindicator*, July, 1850,) *the outrage on a Protestant widow lady* attending my congregation. I produced the letters of that lady, detailing the facts of the scandalous outrage, committed before Mr. O'Dwyer's own house, and probably before his eyes—and Mr. O'Dwyer was silent.

XI. Mr. O'Dwyer denied that *any breach of the peace* had been committed in these persecutions. I proved the brutal and savage assault on widow Quinlan, wife of the first convert in the parish of Doon; on John Arnold, in the parish of Dromkeen; and on Thomas Sheehan, in the parish of Abington—giving one case from each of three neighbouring parishes.

XII. Mr. O'Dwyer denied that any person had been *severely wounded, or wounded at all*, in these, as he termed them, "bloodless persecutions." I mentioned one case in the parish of Doon—widow Quinlan—who was severely wounded in the head with a stone. Mr. O'Dwyer never denies the deed, but he quarrels with the locality of the outrage. He is very anxious to show that I referred to "his own parish!" I spoke, generally, of the *Doon* persecutions. The defence of Mr. O'Dwyer is however important, as he admits the fact of cases of persecutions outside the Roman Catholic parish of Doon. I have already convicted him of the instigation of those persecutions.

N.B.—I regret much to have to add, that other converts have been recently "baptized in their blood" in the parish of Doon, the details of which I shall give in my next. It does not say much for the chivalrous spirit of the Romish zealots in this parish, that their murderous attacks are made on in-offensive *women* (especially *widows*) and *orphans*. "The voice of blood crieth from the ground" against the Romish priests of this district. "Lord, lay not this sin to their charge."

XIII. Mr. O'Dwyer maintained that the outrage on Mrs.

Quinlan was *fictitious*, because the trial of her persecutors did not take place, as I had stated (by mistake), at Pallas sessions but at Murroe, and that the outrages in the cases of Arnold and Sheehan were consequently fictitious also. I adduced the copy, by order of the bench of magistrates, and signed by the clerk of petty sessions at Murroe, of the official convictions of the persecutors of Mrs. Quinlan; and I challenged Mr. O'Dwyer to attempt to falsify my statements concerning the petty sessions trials of the persecutors of John Arnold at Pallas, and of Thomas Sheehan at Murroe. When Mr. O'Dwyer falsifies the official document in the case of Mrs. Quinlan, and accepts my challenge in the cases of Arnold and Sheehan, it will be time enough for me to consider the other convictions he notices.

XIV. Mr. O'Dwyer denied that Mrs. Quinlan's assault took place in the *parish of Doon*. I proved my statement by referring him to the ordnance map. He attempts to evade a conviction by saying, that he meant the Roman Catholic parish of Doon. I know of no such territory. By the phrase, "Mr. O'Dwyer's own parish," I understood, of course, the parish Mr. O'Dwyer lives in—the *parish of Doon*. "The cases belonging to the Roman Catholic parish of Doon," adds Mr. O'Dwyer, "must be tried at Pallas, and *not* at Murroe, where they cannot be tried." As if the petty sessions court jurisdiction were, forsooth, regulated according to the boundaries of Roman Catholic parishes! What is the fact? One part—the eastern—of the parish of Doon is in the barony of Coonagh, and under the jurisdiction of the petty sessions court at Pallas; the other part—the western—lies in the barony of Ownybeg, and is under the jurisdiction of the petty sessions court of Murroe.

XV. Mr. O'Dwyer affirmed (letter 14th January), that "four of the police were reduced on account of their partizanship with the parsons in the religious dissensions excited by the latter." Thus he gave a decidedly religious aspect to the reduction of the police; and, moreover, he took credit to himself for having achieved such a result. I published, in my letter of the 7th of March, the official letter of the chief secretary, contradicting, "point-blank," the statement of Mr. O'Dwyer—declaring that "the reduction in rank of some of the police was in consequence of certain irregularities and laxity of discipline which were found to prevail at the Doon station, and was *in no way connected with the charges of Rev. Mr. O'Dwyer*." After this extraordinary exposure of the veracity (!) of Mr. O'Dwyer, he remained silent for nearly four months on the subject of the reduction of the police. He has the hardihood, however, to return to the charge in his last letter.

XVI. Mr. O'Dwyer states (letter 22d June)—“ I complained of the conduct of the police to the government, and the government ordered an investigation, the result of which was, in the words of T. N. Redington in his communication to me on the subject, that ‘ from matters brought forward on the inquiry, the lord lieutenant recommended the reduction in rank’ of four policemen named ; and this, in Mr. Atkinson’s eyes, is a proof of persecution in Doon ! ” As much as to say, it is a proof the other way—that there was really *no* persecution, and that the government thought so, and proved it by a reduction of the police for the part they took in the matter. I happen, however, to have now before me a copy of the identical letter of Sir T. N. Redington to Mr. O'Dwyer, published in the report of those investigations at New Pallas, ordered by the House of Commons, and headed No. III., DECISION OF THE GOVERNMENT. As I shall give this document, with others, entire in a future communication, I shall now merely quote from it, to convict Mr. O'Dwyer of the most “ barefaced distortion of facts,” and the most shameless falsification of a government official document that ever came under the public notice.

Mr. O'Dwyer quotes “ from matters brought forward on the inquiry.” Now, Sir T. N. Redington wrote—“ from *other* matters which have been brought forward *during* the inquiry.” “ *Other* matters,” not at all connected with the persecutions—not “ *on* the inquiry,” but “ *during* it”—not a result of it, but “ brought forward ” on the occasion. Mr. O'Dwyer again professes to quote—“ The lord lieutenant recommended the reduction in rank ” of four policemen named ; there is no such sentence in Sir T. N. Redington’s letter. The following is the sentence, given correctly :—“ It appears from other matters which have been brought forward during the inquiry, that great laxity of discipline existed at the Doon station (*this clause is struck out by Mr. O'Dwyer*), and his excellency has expressed to the inspector-general his approval of the reduction in rank of constable,” &c. Let any one now compare Mr. O'Dwyer’s quotation with the original, and he will find the sentence, which Mr. O'Dwyer gives as Sir T. N. Redington’s, artfully patched up and tinkered to serve his purpose—words left out, others foisted in—a whole clause excluded, and a forged clause substituted—altering the sense, and contradicting the original. But Sir T. N. Redington is made the medium of a well-merited castigation from the lord lieutenant, to both Mr. Hickey and Mr. O'Dwyer, in a concluding paragraph of the official letter :—

“ The Lord Lieutenant considers it right to add that the police force generally appear to have acted with great temper

and forbearance under very trying circumstances, when the public peace of this hitherto peaceable district was seriously endangered, from the apparent encouragement given to a violation of the law, and attacks on individuals, by those whose influence should have been directed to the maintenance of order and peace.—I am, sir,

(Signed)

“ T. N. REDINGTON.

“ The Rev. J. O’Dwyer.”

The same letter informs Mr. O’Dwyer, that not one of his six charges against the police was proved—nay, the police are extolled for their conduct. On the whole, then, it appears that Mr. O’Dwyer has borne false witness against the police—has given a false colouring to the reduction in rank of some of their number—has falsified flagrantly, and wilfully, the letter of Sir T. N. Redington, or rather the decision of her Majesty’s government—and that he has adduced his false quotation for the purpose of making an erroneous impression on the public mind—viz., that the persecution in Doon was a mere pretence, and that the government had pronounced it so by the reduction of the police. And he did all this with the letter of Sir T. N. Redington before his eyes, which affirmed the reality of the persecution :—“ The public peace had been seriously endangered ;” there had been “ violations of the law,” and “ attacks on individuals ;” and “ encouragement had been given by those (Mr. O’Dwyer and Mr. Hickey) whose influence should have been directed to the maintenance of order and peace.”

XVII. Mr. O’Dwyer asserts, that “ Mr. Atkinson was represented as saying there were 900 converts *in Doon*.” My statement was—“ There were about 800 converts of all ages in the *district* of Doon, embracing several parishes.” Mr. O’Dwyer has not attempted to falsify this statement. I convicted him, in my last, of dropping the word *district*, which was contained in my original statement, and substituting the word *parish* in its stead—a subterfuge unworthy of any man of candour or of principle. But he affirms in reply—“ Doon is Doon, and comprehends every other known denomination of Doon within it.” I used the word *district* in reference to the districts of the Irish Society. Mr. O’Dwyer has himself applied the “ district of Doon” to describe a locality not in the parish of Doon. In his letter, noticed in the *Liverpool Mercury* about November last, he speaks of Reddin, the cooper, as living in the *district of Doon*. Now, Reddin then lived and still lives—not in the parish of Doon, but in the parish of Tuogh.

XVIII. Mr. O’Dwyer asserts that he published “ *the solemn and public declaration of more than thirty persons who had actually received the bribe of apostacy in this parish.*”

In the letter referred to (dated 14th January), there is a document signed by *sixteen* names, and *three* other documents of similar import, signed by *three* individuals, in all, nineteen persons, who confess that they attended Protestant meetings (Irish Society) at Oola and at Doon Glebe, and that they got money for attending. They were pupils of the Irish Society, and Mr. O'Dwyer is aware that those pupils receive a day's wages for attending the meeting, to be examined in their progress in reading Irish. These persons were not converts; they were, therefore, not apostates, and of course did not, as Mr. O'Dwyer asserts, receive the "bribe of apostacy." "*Mr. Atkinson,*" observes Mr. O'Dwyer, "*has no hesitation in putting down all those persons that attend those meetings as converts, whereas the great bulk of them had no more notion of ever going to church or professing the Protestant religion than I have.*" Mr. O'Dwyer confutes himself.

XIX. Mr. O'Dwyer asserts that *thirteen* persons, converts, have relapsed to Popery since July last, and he gives their names :—

John Connors—No person of that name ever was a convert in the parish of Doon.

Thomas Gorman—Lived in the parish of Castletown, was a convert, and relapsed.

James Molony—Was a convert; his relapse is doubtful, as explained below.

Betty Molony—Wife of the last named.

Mary Connell—Never was a convert.

Ellen Collins—Never was a convert.

John Keogh—Was a probationer, but was never admitted as a convert.

John Madden—Was a convert, but was about to enter the workhouse; dreaded the persecution the converts suffer from the inmates, and gave himself up to the priest before he entered, but lately returned to me and expressed his contrition for what he had done; but I refused to receive him.

Mary Madden—Wife of the former.

John Madden, Winny Madden, Catherine Madden—Children of the above, *not adults*.

Bridget Connell—Never a convert.

Mr. O'Dwyer professes to give the names of *thirteen* persons, adult converts, who had relapsed to his church. *Three* are children. Of the remaining *ten*, *five* were converts; and of the remaining *five*, *one* lives in another parish, another is doubtful, and Madden and his family have applied for re-admission as converts. So the list of *thirteen* persons becomes

Small by degrees, and beautifully less.

XX. Mr. O'Dwyer asserts that the following persons *returned to mother church* in their last illness :—