

sacred temples, and for justice and humanity, spread everywhere ruin and devastation?

And who are those who set this? Men who do not blush to affirm with the most brazen impudence that they wish to give liberty to the church, and to restore the moral sense of Italy. Nay, they are not even ashamed to demand of the Roman Pontiff to acquiesce in their unjust desires, in order to prevent greater evils from falling on the church. But what causes us the greatest sorrow, venerable brethren, is that general members of the secular and regular clergy, some of whom hold ecclesiastical dignities, being miserably led away by a fatal spirit of error and rebellion, and forgetful of their vocation and their duties, have gone astray from the path of truth, and have become, to the great regret of well-conducted people, a stumbling-block and a scandal. To all these misfortunes which we deplore, a new affliction has been added. In the States of Mexico, some men not less criminal and animated by a similar hatred against the Catholic Church, have (setting an example never before seen) not feared to promulgate laws the most unjust and most hostile to the power, rights, and doctrines of the church. They have pillaged ecclesiastical property, despoiled the altars, persecuted members of the clergy and of religious orders, driving away the virtuous consecrated to God, and after outwitting bishops dragged them from their flocks and sent them into exile. Almost all these victims have come into our city, and have given us great consolation by the display of the virtues which they possess in a high degree. And that is not all. In another part of America, in New Granada, a short time ago, perturbators of public order, after having possessed themselves of the supreme authority, promulgated a criminal decree, forbidding the ecclesiastical power to exercise its authority without the permission and consent of the civil government. They have dispersed the members of the celebrated company of Jesus which has rendered such great services to religion and society; and, moreover, they compelled the Legate of the Holy See to leave their territory within the space of three days. In the presence of such a deplorable overthrow of divine and human things, you will easily understand, venerable brethren, all the bitterness of our sorrow. But in the midst of this pain and anguish, which we could never support without special assistance from God, it is for us a supreme consolation to see the admirable religion, the virtue, and the courage of our venerable brethren, the bishops of Italy, and of all the Catholic world. These venerable brethren, attached to us and to the chair of Peter by the closest ties of faith, charity, and respect, not allowing themselves to be intimidated by any peril, and fulfilling their ministry to the immortal honour of their name and order, do not cease, both by tongue and by writings full of wisdom, to defend with intrepidity the cause of God, that of his holy church, and of this Apostolic See, its rights, its doctrines, the cause of justice and humanity; neither do they cease to watch with the greatest care over the faith of their flock, to refute the false and erroneous doctrines of hostile men, and courageously to resist their impious efforts. We do not feel less joy in seeing in what a striking manner the faithful priests and populations of Italy, and of all the Christian universe, walk in the steps of their prelates, and glorify themselves more and more by publicly manifesting towards us and this Apostolic See their love, their respect, and their admirably zeal in professing and defending our most holy religion. And as our venerable brethren, their clergy, and the faithful, see clearly the extreme embarrassments in which we are placed by the spoliation of the greater part of our civil domain, they believe also that nothing is more meritorious for them, more glorious, more religious, than to lighten with the most ardent zeal, by their pious and spontaneous donations, these very grave embarrassments and those of the Holy See. Thus, while offering up in all humility of soul the most earnest thanksgiving to the God of all consolation, who deigns by that remarkable piety and generosity of the Episcopacy and of the faithful to give us a levitation and strength in the midst of our grief and bitterness, we are happy to be able to agnate express in the face of the world our feelings of deep gratitude, since it is from their support and their cooperation that we derive the power of being able to meet the enormous and increasing charges of the Holy See. And here, venerable brethren, we cannot pass over in silence the constant testimonies of real affection, of unflinching fidelity, of devoted mission, and of generous liberality, which this Roman people have lavished on us; and we wish also to point out how much they remain firmly attached to us, to this Apostolic See, and to the temporal power which belongs to us, and with what warmth they repel and condemn the guilty attempts of those who seek to spread disturbance among them. Have not you yourselves, venerable brethren, frequently witnessed the sincere and cordial manifestations by which this Roman people, whom we so much love, have shown the sentiments of their traditional faith, of that faith which so justly merits the highest praises? As we have the divine promises that our Saviour Jesus Christ will be with his church to the end of time, and that the gates of hell shall not prevail against it, we are assured that God will not fail in his word, and that a day of wonders will arrive when God will show that this formidable tempest has not been raised to sink the vessel of the church, but to raise her still higher. In the meantime let us not cease, venerable brethren, to invoke with all our hearts the all powerful patronage of the Holy and Immaculate Virgin Mary; let us pray and entreat night and day, by the most fervent supplications, the merciful God, whose nature is goodness itself, whose power is equal to His will, and whose works are full of mercy, that he will shorten as much as possible the days of temptation; that he will hold out His right hand to the civil and Christian society so cruelly tried, and shower on all the treasures of His grace and of His mercy; that He will convert all the enemies of the church and of the Holy See, and bring them back to the paths of justice; that His all-powerful influence will have the effect of dissipating all errors and doing away with all impiety; and that thus His holy religion, in which resides the principle of the levity and even of the temporal peace of nations, may live and flourish more and more over the whole earth.

LETTER FROM HIS GRACE THE ARCHBISHOP OF TUAM.

TO THE RIGHT HON. VISCOUNT PALMERSTON.

St. Jarlath's, Tuam, Feast of St. Cecilia, 1861. My Lord.—A period of three long and dreary years has elapsed since I was threatened with the consequences of a penal enactment, for having, in the town of Headford, and as a matter of necessity, performed my spiritual functions under the canopy of Heaven. Not content with exposing the many respectable inhabitants of that parish to rain, and sleet and snow, during the celebration of the Divine mysteries on Sundays and holidays, some of the ministers of the Establishment, trembling for its fate, had, it seems, pressed for a prosecution, for no other crime, but because their Bishop had shared the privations of his flock, by administering to them, without the shelter of a Church, the Sacrament of Confirmation. To do, however, justice to the government of the day, a reasonable and significant rebuke was the reward of their officious intolerance; and once, at least, in the annals of our continued persecutions, the plea of a stern necessity was admitted in extenuation of a violated penal enactment. It was expected, if not hoped, that a peaceful people would have been spared the infliction of such long-continued suffering, and permitted to enjoy the shelter of a temple, before the recurrence of the triennial visitation. This expectation received much encouragement from the generous indignation which the public exposure of such bigotry awakened, but

principally from the language of strong reprobation, of which such glaring injustice gave expression in the legislature. It was thought that this hostile spirit would soon relent under more genial influences, or, if too stubborn to give way, that the legislature would, at least, interpose its protection; and, in its solicitude for the public weal, rescue the inhabitants of a commercial town, which contributes largely to the public revenues, from an abject condition that would disgrace the worst epochs of barbarism, or of persecution. Three years, however, have passed over without any further notice of such cruelty on the part of our rulers—yes, and would surely be followed by three others, and perhaps, six years, if their pastors were not again, as a matter of duty, to advocate the neglected interests of the people.

Without entering into any obtrusive discussion on the rights of property, on which such jealousy is felt by her Majesty's ministers, we ask nothing beyond what the most sensitive guardians of those rights are ordinarily content to sanction. We only claim to sanction. We only claim for the people's benefit, what is freely conceded for their punishment; and, whilst prisons and dungeons are erected wherever they are deemed necessary, without any condition but that of indemnifying the landlord, why should not there be the same legal facility for building Catholic churches, Catholic schools and presbyteries, on the equitable condition of allowing the proprietor of the land a fair remuneration? If that arrangement had been adopted by the legislature, which is found not to be repugnant to the rights of property when there is question of other less necessary buildings, the poor people of Headford would not have been doomed to stand in the open air drenched with torrents of rain whilst approaching to a miserable shed to receive the sacrament of confirmation. Ardent was the faith which this incessant rain could not quench, and burning was the divine love which its waters could not extinguish.

But for what object is this disgraceful policy still upheld by the British government, which so leaves thousands of its subjects in Ireland at the mercy of narrow-minded proprietors as to force them either to neglect the duties of divine worship, or to stand and kneel with bare heads during the celebration of the Mass, under a tempestuous sky, which they are experiencing this entire season. It is done for the sake of maintaining that alien church, planted there by violence, and enriched with sacrilegious plunder, and whose progress, analogous to its monstrous birth, has been barren in everything save the inhumanity and oppression in which it originated. For this unprofitable, nay mischievous establishment, the interests of the country, and the happiness of the people are sacrificed; and whilst some of its prelates have left nearly half a million of money drawn from the vitals of necessitous flocks who repudiated their ministry, their own small conventicles are left without worshippers, and those flocks who constitute the nation are often left without a church to cover them. Not so the English nor the Scotch, nor the Welsh; and though they differ in faith, yet as they agree in their rejection of the Catholic religion, they all experience the fostering influence of a congenial government. Nor is the exercise of this rancorous hostility to our Catholic people confined to the injuries which they sustain, as in Headford, from the want of churches. It is felt throughout all their civil and social relations, and hence, what is unheard of throughout any portion of the civilised world, the existence of a whole people—yes, the alternative of their life or death, as if government had abdicated its higher functions, on the expression of the landlord's will whether they shall be retained or banished for ever from their arms.

How that fat shall be exercised, it is not, alas! difficult to conjecture from the hostile spirit that has legalised such an entire dependence, especially on the eve of an awful famine, and with such temptations to clear the lands of tenants, and people them with stock, as the recent fair of Ballinasloe has afforded. It is no wonder that the cry of starvation, suppressed as long as hope could be indulged, should at length break forth on the public, loud, clear, and appalling, and become still more piercing from the terrors inspired by the theories of cattle-feeding, and the practice of man-destroying, with which we have been all so familiarised during the last nine years. Let the foes of Catholicity in Ireland, and the advocates of its exclusive destination for rearing cattle strive to mystify the question as they may, a famine is sure to come, soon and terrible, on this western portion of the land. And it will be the most terrible because the rage of the bigot against the Catholic population, combined with the lust of the grazier for an increase of his stock, have already combined in their efforts to check the feelings of humanity in favor of the suffering people.

It is only from one remote and mountainous district, we are told, that resolutions have gone forth addressed to the Lord Lieutenant, stating in clear terms the failure of the potato crop, and calling on the government for reasonable interposition. This is an isolated case, it is said, and does not affect the question of Ireland exhibited at Ballinasloe. You will not, after the receipt of this letter, suffer yourself to be imposed upon by views so selfish and sophistical. So far from the resolutions at Kilmoyee representing an isolated case they are but the expression of the melancholy condition of the west of Ireland; and therefore, it behoves your lordship to turn your eyes from the evils of Naples, and fix them on those of Ireland. The potato crop, the staple food of our people, is gone, and where not entirely gone, is so deteriorated in quality and flavour as to be almost unwholesome as an article of food. On the sad state of the potato crop I can speak with an authority derived from observation over a large extent of Galway and Mayo. Since the beginning of August I have been through the remotest districts of either—Clifden, Westport, Newport, Achill, Castlebar, Claremorris, Dunmore, and Moylough—strange names which the government official will explain—in short, through every portion, from north to south, and from west to east. I have not only heard the different reports, but have had frequent opportunities of testing the qualities of this excellent, and I can safely and solemnly declare that of this year's crop no quantity would be sufficient to maintain the population, were it even more abundant, during the coming half year.

It is high time, then, for her Majesty's ministers to adopt prompt and efficient precautionary measures if they are desirous that the remnant of the Irish people should not be swept away. Enough, and more than enough, of human victims, have been already sacrificed to political economy. In the fears of foreign invasion, by which England is undisputedly agitated, the people of Ireland should be the objects of her tender care and solicitude, more than those of Piedmont, or of any foreign land. To your office in particular is now attached a heavy responsibility. You feel, I trust, the laudable ambition of not having your premiership, as in the case of a recent colleague, associated with the starvation of near a million of people. The means of saving the country, consistent, with justice and sound policy, are within your reach. Discard the narrow and bigoted aim of legislation for a small alien faction, rather than for the interests of the nation. The revolutionary revenues of the Protestant establishment—those that go to the support of mischievous sinecures—would be adequate to meet the impending terrific crisis. Pitt, it is confidently said, contemplated the application of this worse than useless fund to the laudable object of supporting the burdens of the state. You are not called on to infringe on vested rights, all of which are to be scrupulously respected. Not a farthing is desired to be touched of the countless revenues of its most redundant sinecures; not even of those who may send their tenants adrift upon the world for their attachment to the faith or may raise bastilles for immersing their cattle in immediate proximity to the temple of God. Allow to all such enormous abuses the cover of impunity which they have hitherto enjoyed, until the legislature prevents, by its prospective measures, their perpetuation or recurrence. By thus lopping off all the excrescences of that establishment, and contracting it to the mea-

sure of its usefulness alone, your lordship will have an immense revenue to stave off the coming famine, and a large surplus to devote to national necessities. What is more, by the reduction of that hostile garrison, planted here and sustained, not for the public benefit, but for the ascendancy of political faction, you will diminish that baneful influence to which can be traced the worst enactments of your penal legislation.

In framing those enactments that have so often mutually alienated the English Government and its Irish subjects, the Whigs have had always a conspicuous share. In the disastrous year of '47, Lord Bentinck would have rescued from the horrors of famine those whom the cruel policy of what was called a Liberal Administration had mercilessly consigned to the grave. It is certain that were any other party now in power besides that which has derived the name of Liberal from the flattery of its mercenary friends, and the irony of its patriotic opponents, the anxiety now prevailing for the people's safety would not be felt to the same degree. Starvation and exile have marked their policy in Ireland, together with an unrelenting war against our religion; plunder, and rapine, and anarchy, are the handmaids of the policy which they encourage and applaud, throughout the devoted provinces of Catholic Italy. What wonder, then, that our clergy and their flocks should be alarmed at the death-like silence with which the march of famine was regarded in these political assemblies, where cattle-feeding, and cattle-feeding alone, in all its branches forms the perpetual theme of their ethics, their statesmanship, their eloquence, and their literature. It is high time that they should be awakened from the delusive dream, and bestowed some portion of anxiety on the condition of those whom a double famine of food and fuel has already overtaken. The press, too, though tardily, because, no doubt, it was not sufficiently aware of the extent of the evil, has at length raised its warning voice in defence of the paramount rights of humanity. Do not suffer the nation to apply in vain to the Government for aid, as it did on a former occasion; and let not another proof be given of the truth of the remark, now grown into an adage, that Ireland finds the most intelligible test of a Liberal Government in the contemptuous neglect of its best interests, and in the habitual diminution and destruction of its people.

I have the honour to be, your Lordship's obedient servant,

J. JOHN, Archbishop of Tuam.

THE CATHOLIC UNIVERSITY OF IRELAND.

Our preliminary notice of Thursday last, gave an outline of the causes which led to the decline and fall of the great schools of Ireland, and also traced the origin, object, and development of the systematic and extensive scheme of Protestant and Anglican Education established upon their ruin. Reference to both is indispensably necessary in order to form a correct idea of the present position, tendency, and prospects of Catholic Education in Ireland. The golden age of the great Schools of Erin lasted three centuries only. The Danish Barbarians arrested their extension, impeded their working, and gradually destroyed most of them, during nearly four centuries; after which the Anglo-Norman arms located a new and more permanent alien power in the country. From the latter part of the twelfth to nearly the middle of the sixteenth century, Saxons and Celts professed a common creed, the remnants of the ancient seats of learning then suffered through the predatory raids of hostile incursions only; but the latter period introduced an unexpected element of discord, the influence of which soon swept from off the face of the land every foundation whose object was the promotion of the ancient National Faith. During the two centuries and a half, from the first introduction of the Protestant Reformation to the commencement of the relaxation of the Penal Laws, the English Government founded, as has been pointed out, a complete scheme of Educational Institutions, regularly graded, and magnificently endowed, from the Parish School to the University. The orphan of the sailor, and of the soldier, the foundling, the social waifs and strays of every class, had their special Hospital, Charter School, or Asylum for their nurture in hatred of their Fathers' faith, apart altogether from the general educational institution. Primary Schools, Diocesan Free Schools, Royal Schools, Endowed Schools and University—the origin and objects of which we stated, in our recent article.

Concessions to Catholics mark the period of English difficulty, so that their dates would serve as a correct and complete chronology of British adversity. Lord Chesterfield observed that it was humanity alone, witnessing the death of the Priest and nine of his flock, by the falling loft in an upper room in Dublin, where a crowd feloniously gathered to hear Mass—which led him to tolerate the opening, for public worship, of the few miserable Catholic Chapels then in the city. To the success of Charles Edward, at the battle of Prestonpans, to fear, not to humanity, were Irish Catholics, however, indebted for the boon. The year that Louis XVI first espoused the cause of the American Rebels, saw some of the fotters fall from the feet of Catholics; and it was the constant dread of a French invasion that drove the Government to cast about for gentle instalments of concession wherewith to allay the natural discontent of the Nation. For some time the British Government had observed, with surprise and dismay, that notwithstanding the severity of the Penal Laws, and the destruction of all visible means of education, the Catholic religion continued to be that professed by more than two-thirds of the population. Under an Act of Parliament for the registration of "the Popish Clergy," a Return was made in 1794, from which it appeared that there were then 1,080 Priests in Ireland. Most of the Continental Catholic States were hostile to England, yet it was notorious that there, in Douay, Fribourg, Salamanca, Louvaine, Lisbon, and Rome, the Priesthood of Ireland were educated. British Statesmen saw that to continue this state of things would be to leave these Colleges efficient centres of political paganism, hostile to England, so that in 1795, two years after the admission of Catholics to Degrees in Trinity College, the Irish Parliament unanimously passed a vote of £8,000, for the maintenance of the College of Maynooth, in which to educate the Irish Priesthood. The dawn of Freedom of Catholic Education, ushered in by the Act of 1788, which first permitted Catholics to keep and teach schools, rapidly brightened into the cheerful, assuring rays of morn; and, after the long, dark, and dismal night of persecution and ignorance, the School-master and the Priest, timid and mistrusting emerged from the caves and fastnesses to which they had been consigned during 250 years of ruthless proscription. History affords no example of another land which within a single century (1758-1861), or rather since the birth of tens of thousands of men now living (1795 to 1861), has with such limited resources, effected so much towards laying down, and advancing to completion, a scheme of Free, unaided Education, as has been accomplished by the Catholics of Ireland.

On the passing of the Relief Bill, in 1793, the Catholic Prelates, at once, entered upon the consideration of a Plan of National Education, one of the leading features in which was the establishment of a Seminary, or Grammar School, in each Diocese, preparatory, and as a feeder to, one great National Institution. The hasty endowment of Maynooth superseded the scheme of the Bishops, and most unwisely, left that establishment to contend, ever since, with the difficulties of an imperfect Preparatory Education. The very year that Maynooth was endowed, the College of Carlow, designed some time before, was established for the education of the Catholic Laity; subsequently, however, a branch for Ecclesiastics was added to it. Within the sixty-six years that have since elapsed, there have been founded the College of Thurles; the College of Kilkenny; the College of St. Jarlath's, Tuam; St. John's, Wa-

terford; St. Peter's, Wexford; St. Patrick's, Armagh; St. Malachy's, Belfast; the Diocesan Seminary, Newry; St. Macarrian's College, Monaghan; St. Columba's, Londonderry; Summer-Hill College, Athlone; the Diocesan Seminaries of Loughrea and Longford; St. Colman's, Fermoy; Cloniffe, Dublin; and Diocesan Academies in Cork, Kilkenny, Nenagh, Ballina, Balghaderreen, Sligo, Newry, Drogheda, Mullingar, Tullamore, Sir Laurence O'Toole's Principal and Connexional School, Dublin; and the other Colleges and Seminaries taught by the Regular Orders and Religious Congregations, as those of the Jesuits in Dublin, Glengowes, Tullabeg, Limerick, and Galway; those of the Vincentians, in Castleknock and Cork; the Carmelites, in Dominick-street, Terenure, Knocktopher, Dundalk, and Moate; those of the Dominicans, in Newbridge and Esker (Athney); that of the Cistercians, Mount Mellary Abbey; those of the Oblates, in Inchicore and in Thomas-street; that of the Augustinians, New Ross; that of the Marist Fathers, Dundalk; the College of the Order of the Holy Ghost, Blackrock, Dublin; and the Monastic Classical Schools, Tullow, and Clondalkin. Maynooth had, for many years, a Lay House, in which persons not designed for the Sacred Ministry were educated; but, with the exception of the great Missionary College of All Hallows, Drumcondra, and the Dublin Diocesan Seminary of the Holy Cross, Cloniffe, it is now the only one, of all the institutions enumerated, in which the professedly lay and secular element does not largely predominate amongst the students. Unaided by one shilling of State Funds, this vast system of Grammar and Diocesan Schools, of Colleges, and Collegiate Institutions, rapidly rose up, since the indowment of Maynooth; nor can we fully realise the conception of their foundation, unless we connect it with concurrent circumstances.

Within this period of sixty-six years, there is scarcely a Parish in Ireland that has not erected one, two, or more Churches, hundreds of them of elegant design and costly workmanship, and few of Dioceses that have not erected a magnificent Cathedral, or Pro-Cathedral. Episcopal and Parochial Residences have also been numerous erected, and Catholic Cemeteries generally provided, in every Parish. Religious Orders of Clergymen have been introduced into nearly every considerable town, where Chapels and Monasteries have been provided for them; and Christian Brothers, Franciscans, Brothers of the Presentation, and other Orders of men devoted to the education of the poor, have been located, and Schools built for them, in the chief centers of population in the Kingdom, from Derry to Cahirciveen, from Wexford to Tuam. Religious Orders of women are in twenty-nine, and will shortly be established in the other three of the thirty-two counties; and apart from the education of the middle and upper classes of Catholics, which has entirely fallen into their hands, much more than one hundred thousand children receive in their school, the blessings of a religious, a moral, and an industrial education, of admittedly, the very highest order. Sunday, adult, and evening schools have been established, and Young Men's Societies, Parochial and Town Libraries, Benefit and Burial Clubs, Confraternities, Guilds, and Religious Societies, have been founded in every direction. Institutions of Charity have been founded in towns, Hospitals, Orphanages, Refuges, Reformatories, Patronage Societies, Asylums for the Aged and Infirm; for the Blind, and for the Deaf and Dumb, and most of them placed under the care of religious men and women. All these Cathedrals, Churches, Presbyteries, Monastic and Conventual Houses, Chapels, Cemeteries, and Schools, Primary and Superior—Hospitals, Orphanages, Refuges, and Reformatories, have been established without the aid of one shilling from the State, whether for their erection or for their maintenance, save the trifling sum recently given towards the support of juvenile delinquents in Reformatories, and the miserable annual grant given to Nuns, in aid of such of their schools as are connected with the National Board. The erection of those numerous Buildings and Institutions, apart, altogether, from their annual support, must at the most moderate estimate, have cost several millions sterling. There yet remain the ordinary Catholic Parochial Schools, which are the growth of the last forty years. It was only about the year 1820, that the establishment of Parish Schools, for the poor became general; and, at the present moment excluding those under the Religious Orders, there are considerably over 4,000 Parochial Schools in operation, to the erection of only a mere fraction of which State aid was accepted, aid altogether declined by Catholics for the last sixteen years. Provision has been made for the education, in Primary Schools, of upwards of 750,000 Catholic children, while in the numerous Boarding and Day Schools, for young ladies of the middle and upper classes, superintended by the Nuns, not less than 6,000 pupils are being educated. Excluding Students in Theology and professional Students, the Catholic Colleges and Diocesan Grammar Schools of Ireland contain upwards of five thousand pupils, the Institutions in which they are taught owing nothing to State support, and recognising no State control or superintendence.

Nor does this statement afford a sufficiently clear idea of the monuments that have been raised by the Catholics of Ireland, within the lifetime of living men. We carried Emancipation, about the middle point in this period, and during the last five years, of our political serfdom, at a time when we refused to accept State aid from the Kildare Place Society to our Primary Schools, we subscribed £25,000 to the Catholic Rent. We subscribed £135,000 Kepeal Rent, and during many years of the lifetime of the great Liberator, we dutifully devoted from £15,000 to £20,000 a year to his support.

As the essential complement and completion of the various Educational Institutions whose origin and development we have here sketched, the Catholic University was founded, by the express command of the Holy Father, and its position and prospects, which we shall discuss an early number, will, we trust, be more readily understood after the outline that we have given of the Revival of Catholic Education, from the removal of the Penal Laws to the establishment of a National University.—Morning News.

IRISH INTELLIGENCE.

THE APPREHENDED FAMINE.—To the Editor of the Star.—Sir,—On Sunday, the 6th instant, at a public meeting, held in Kilmoyee, the following resolutions were unanimously adopted.—Proposed by Garrett C. Dalton, Esq.; seconded by Henry D. O'Connor, Esq.: Resolved—That about five-sixths of the potato crop, the principal food of the people of this parish and district, are destroyed by the blight and recent frosts. Resolved—That if all the corn grown in this mountainous parish was converted into meal, it would not give support to the population, numbering about 5,000, for two months. Resolved—That unless the government grant without delay public works to the people, by which they may be enabled to purchase food, they will perish from starvation. Resolved—That we respectfully lay these resolutions before his Excellency the Lord Lieutenant and Chief Secretary for Ireland, requesting in the name of humanity, that they will advise the government to take immediate steps to avert such a dire calamity. John Oghlan, P.P., Archdeacon of Achony, chairman; Michael Ivers, R.C.C., Secretary. Knowing the deep interest you have always manifested in the welfare of Ireland, I take leave to address the charitable and humane, through the columns of your paper, on the necessity the Government is under of providing against the awful scenes which I witnessed here in 1846, 1847, and 1848. In this mountainous parish there are, according to the government survey, about 30,000 acres of respectable bog. Let the government, like railway companies, be empowered to purchase them from the landlords, where at present they are not the property

of the Crown, and expend £15 on the redemption of each acre, and let them to tenants in farms of ten acres each, obliging each tenant to pay 25 per cent on the outlay, or sell them, by issuing land debentures, on the plan of Judge Longfield, and in place of losing the government will greatly gain even in a mercantile point of view, and will save the people from annihilation. The prospect of this part of Ireland is deplorable indeed. Not only is five-sixths of the potato crop lost, but the portion remaining is unfit for human food. The Irish population is sufficiently diminished. A statesman wishing to have his country respected at home and abroad will do all he can to prevent any more diminution of our people.

A bold peasantry, their country's pride, If once destroyed can never be supplied.

I take it that every Englishman wishing that his country be a first class power, will do what he can to adopt the means of increasing her army and navy. I feel that if the immigration consequent upon the last potato rot in Ireland, and the extermination of those who are now shedding their blood on American soil, was prevented by employment, as I now suggest, England, with her Irish population of nine millions—now reduced to five millions—would hold in the face of the world a different position from what she occupies at present. In the name of our common humanity let the lives of the people be saved. Even this moment they are purchasing Indian meal to mix with the bad potatoes to support themselves. It will be a scandal in the face of Europe if the most industrious, the most honest, and moral population on the face of the earth, as mine are, shall be permitted to perish while they are willing to give a good day's work for a good day's wages. I have confidence that you will enlist the sympathies of the Government, and of the charitable and humane in favour of such a pious, honest, industrious people.—I have the honour to remain your humble servant in Christ,

JOHN COUGHLAN, P.P., Kilmoyee, Archdeacon of Achony.

Kilmoyee, Ballaghaderreen, County Mayo, Oct. 12.

The following letter from a gentleman in Clifden, who is incapable of exaggerating the circumstances, gives a melancholy picture of the far-famed Connemara.—"The frightfully distressed state of Connemara just now, unequalled since the awful famine years, urges me through the medium of your leading and influential journal to draw public attention to it. The whole year up to this has been so incessantly wet, a fearful famine of both food and fuel is all over the whole country. The potato crop, the actually subsisting food of the people of this locality, and this year about the usual extent, is irretrievably gone. At digging the return apparently is generally about 50 per cent that of former years; in some places the produce is not found sufficient to pay the labour of digging them, and of those dug, on examination, 75 per cent are found diseased, almost unfit for animal, not to speak of human food. A great breadth of land yet remains undug, and serious apprehensions are felt for their safety from the still constant rains, which prevents the possibility of them being got out. The grain crops have been materially injured, and in yield and quality considerably deficient. Having made particular inquiry, all agree that the produce is about 60 at most in any place, not 75 per cent that of other seasons. Great difficulty and expense attended cutting and sowing them; in many places stacks of corn have been found in such a state of heat generated from constant wet as to render the opening of them necessary and even in the wet. A few days since, convenient to here, a gentleman's barley got so heated that it was only with pitchforks the stacks could be approached, and in several places similar results followed. Another necessary of life—fuel, equally essential—is, with very few exceptions, utterly lost. The early part of the year being excessively severe, the spring operations were consequently late, and when the weather permitted any outdoor work all attention was given to agriculture, to the total neglect of the turf, relying on the summer for the cutting and saving of it; and it is only the few whose means afforded them to have the different occupations attended to are now blessed with that indispensable article of comfort. Already the want of it is telling fearfully in several parts of the country where the people saved and trafficked on it as a means of livelihood, have their hearts now fireless and no substitutes but death, and there is not the remotest hope of drying, this year, any of the crops now on the bogs in peat. The very small quantities now taken into Clifden for sale, though almost unfit for use, from insufficient drying, are eagerly bought up at fabulous prices. What will the poor do? From the remoteness of this district coal in any quantity can only be imported at considerable expense, and with great delay. With this melancholy and unfortunately too true a picture, not to speak of the fact that in all Connemara there is not a single shilling expending on any public works, that the labouring population are, from the very unsettled state of the weather, but very seldom employed, and after a few weeks will be perfectly idle; as also that an exterminating rate of 4s 7d in the pound has been struck to meet but the ordinary requirements of the union. It is necessary to take immediate steps, for leaving the common feelings of humanity out of the question, and those higher and holier motives that should influence us, it is self evident it is now the pecuniary interest of every class, and more especially the landed proprietors, at once to make efforts to supply a remedy for the certain famine in food and fuel, and to check as much as possible destitution and its accompanying evils—fever and pestilence.

THE HARVEST—STATE OF THE COUNTRY AND THE POOR.—Are we really on the verge of another famine? This is a grave question, and one which it behoves us to examine at once, and, if we really are, every measure should be taken to render the situation as light and endurable as possible to those who are least able and least prepared to bear it. Ireland has not recovered, and will not in our day wholly recover. From the fearful ravages which, fourteen years ago, the famine of that period caused, and the undeniable fact that a vast portion of the misery, destitution, and disaster which then befell the land might have been averted by timely, humane, and prudent precaution and provision, furnishes the Government with a warning whereby it should profit in time, if it desires to escape the reprobation, reproach—we had almost said the malediction—of generations to come. Should the same heartless and sordid calculations of political economists again prevail in its councils, the same callous consideration for commercial interests produce the same fatal infatuation, leaving the speculators in human food to fill their pockets and their granaries to repletion whilst the destitute poor of the land are sinking to an untimely grave from inanition, or perishing in large numbers by the way side, struck down by sickness, despair, and destitution, the future historian, sitting in judgment upon those who could have averted this second doom, will pronounce a sentence upon them which shall bring an everlasting odium and execration upon their memories. The premonitory symptoms of the coming calamity could not well be stronger or more unmistakable, and the political physician who cannot or will not comprehend the diagnoses must be regarded either as an empiric or a monster. It is utterly useless, not to say criminal to attempt to shut our eyes to the facts and figures before us. The poor man's staff of life is literally a broken reed, and he must inevitably sink with its continually diminishing strength. The decrease during the present year over that of 1860 in the cultivation of wheat amounting to no less than sixty thousand one hundred and fifty acres! To this enormous falling off in the most indispensable article of food, the further decrease of 59,398 acres in potatoes, mangels, carrots, vetches, and rape must be added. To make matters still worse it is calculated that only one-third of the potato crop will be fit for use. But the most remarkable feature in this