

sion that they are assisting in the extension of Protestantism and in the enlightenment of the benighted ignorance of Irish Papists.

A short time since "the annual meeting of the Liverpool Auxiliary to the Society for promoting Church Missions to the Roman Catholics of Ireland" was held in that city. It was presided over by the Rev. Hugh M. Neale, Doctor and Canon of the Law Establishment. The most distinguished traits in this gentleman's (save the mark!) character are, that he is an Orangeman, a zealot and a firebrand among the inhabitants of that town. He once declared from his pulpit that the only way to eradicate the Catholic Church from England would be by decapitating the Priests. On being remonstrated with by his congregation upon such unchristian doctrines, he apologized in his evening discourse, by attributing it to the passion of the moment. Such was the chairman of this delectable assembly. A few days previous to the meeting, the Daily Post—the leading newspaper of Liverpool—had warned its readers of the folly of the undertaking, by stating that the efforts of Protestant missionaries, Bible-readers, and soup-shops, were total failures in Ireland; and that the people of England were absolutely throwing away their money, believing that they were successfully proselytizing Irish Catholics.

The Rev. P. Hains, incumbent of St. Matthias' (Protestant) Church, was present at the meeting, but prevented from speaking by Dr. McNeill, who well knew that Mr. Hains would lay bare the secret springs of the Society. The assembly ended in an uproar, but Mr. Hains, determined not to be baffled in his object, carried his exposure of the religious imposture to a higher tribunal—the public press. He was aided in his disclosure by the Rev. Mr. McIlwaine, of Belfast. Mr. Hains declares that the Committee have expended during twelve years (in Ireland) \$1,680,000, but have always carefully avoided sanctioning any authoritative statement of the number of converts from Rome. The reports of the various missionaries are also remarkable for the conspicuous absence of any such information. Instead of plain statements on this point the public are coolly told that a spirit of inquiry has been awakened, and that multitudes who are not in a condition to give up the Romish system are prepared to find that Rome may be in error. The vigilance with which the Catholic Church counteracts the efforts of the swaddlers is also adduced as testimony of the success of the Bible Missioners! He also gives some interesting particulars of the "evangelizing" agents of the Society—one, a superintendent, turned out a political spouter and a regular nuisance; another, a schoolmaster, was often seen drunk in the streets. All this time the Society received the returns and statistics from these gentlemen and duly recorded them in the report. Another, a bill distributor in Belfast, read his recantation in the Catholic Church, got drunk, and was sent about his business, returned to Protestantism, got revved, and ended by running away with another man's wife! At Donnybrook the agent was noted for intemperance, and the missions were made the laughing-stock of the Roman Catholics by the Society's readers being discovered helplessly drunk in the gutters of Donnybrook. Mr. Hains concludes by stating that a folio volume might be filled with such disgusting details. Mr. McIlwaine says of the work done in his own town, Belfast—"I look upon its proceedings as totally unsuited to the spiritual exigencies of Ireland, and calculated on the whole to retard rather than to advance the conversion of Roman Catholics. Whatever the results of the proceedings have been elsewhere, I can answer for it in this important town and diocese, where they were formerly carried on with great vigor, they have proved an utter failure and worse."—Now these are plain palpable facts which challenge the searching scrutiny of Protestants who value truth and the interests of their eternal salvation. They are not the speculative theories or *ex parte* statements of Catholics, but the experience of Protestant clergymen who had been members of the Society, but left it in consequence of the duplicity and dishonesty of its directors.

Another question, however, is involved in the above facts, viz: if the Bible Societies and Protestant proselytizing missions have proved so glaring an imposture and so decided a failure under the very shadow of the soper propaganda what must they be when far removed from its supervision—for instance in Italy, India, Africa, and other remote regions, where the public have been assured that the inhabitants are flocking to Protestantism by the million. If so large a sum as \$1,680,000 has been expended during twelve years with so little success in Ireland, the expenditures to support the swaddlers, sopers, colporteurs *et id hoc genus omnis* of the law church in those great fields of Protestant enterprise must be beyond computation and their labors equally as barren as in Ireland?

Mr. Hains speaks of the efforts of Protestantism for twelve years, but the Irish Catholic reads the bloody pages of the history of three centuries, during which the pertinacious attempts to pervert the children of St. Patrick have signally failed. The expedients have been as various as they have been cruel and inhuman. Massacres and spoliation—the perjured witness, and the packed jury—evictions and transportations—in fine, every means that the fiends of hell could devise—attest the indomitable devotion and constancy of the Irish race to the faith of their fathers. "Thus," says a French author, "thus have centuries perpetuated the alliance of the Saints and the people, of Catholicity and Ireland, founded by St. Patrick, cemented by his disciples. Revolutions have failed to shake it; persecution has not broken it; it has gained strength in blood and tears; and we may believe, after thirteen centuries of trial, that the Roman faith will disappear from Ireland only with the name of St. Patrick and the last Irishman."—No other people have been so cruelly reviled and maligned by their enemies—no other race suffered so long and so patiently for the love of God and devotion to His Church—and Ireland to-day presents the unparalleled and magnificent spectacle of being as truly Catholic and as sternly uncompromising to the errors of Protestantism as ever, after the lapse of three hundred years of fiendish torture and bloody persecution. The

Government census acknowledges the fact, and the testimony of Protestantism itself places it beyond the shadow of suspicion or the sophistry of discussion.

A short time before the census an obscure newspaper, the Irish Times, gave currency to the report that Ireland was fast becoming converted to Protestantism. The result, however, indicated the deeply rooted Catholicity of the Irish race, while the late *expose* of the "Irish Church Missions" gives a triumphant refutation to the slanders and falsehoods of the Bible Societies throughout the world by unmasking their rascalities in Ireland.

We would quietly intimate, with all due deference and respect, of course, to the members of the Bible Societies, that they may expect to see Ireland converted from the great apostasy about the time popularly known in the "Island of Saints" as "Tib's Eve." Not till then.—For Ireland is the keystone of the Catholic world—when she apostatizes Rome's mission will have failed. All Catholics are assured from an infallible source that when the Church of Rome has ended her mission the "consummation of the world" will be at hand. The existence of the Church of St. Patrick is inseparable from that of Rome, they are as indissolubly linked together in life as they will be eternally united in the realms of bliss.

THE WRONGS AND SUFFERINGS OF IRELAND.

LETTER FROM THE BISHOP OF ORLEANS.

To the Author of "Ireland of Our Own Time."

(Abbe Perraud):

My Dear Friend—I am always delighted at the appearance of a good and beautiful book. But the volume which you are now publishing touches too closely upon one of my most lively and profound sympathies for me not to feel particularly happy in greeting its publication. On a former occasion—and I recall it as being one of the consolations of my life—I had the good fortune to plead in France the sacred cause of Ireland; you do this also, but in a much better manner in your learned and eloquent work. A subject which could be so imperfectly developed in a discourse, a book permits you fully to enter into; to tell everything, to reveal all, to proclaim the whole truth, and to bring to light the unspeakable evils of that unfortunate and ill-fated country. We are aware that Ireland has been oppressed; but, separated as we are from her by the stormy ocean, her cries of wailing and distress are weakened in proportion to the distance that divides us. One must hear, and observe closely what is going on, what is being endured, yonder, in that island, in the midst of the sea. Truth, simple, terrible truth, must be spoken; you speak it; facts, daily facts, unexceptionable, overwhelming facts must be made known; you proclaim them. Thanks to your personal inquiries, to your long and indefatigable research, to your obstinate study of the countless circumstances you bring forward, together with the positive and precise nature of your information, each one hereafter will be able to see with his own eyes, and in a manner of speaking, grasp with his very hands the whole truth about Ireland. What is this truth? That there has been in the world a people whose blood has oozed out drop by drop during three centuries—whose children are still often to be found dying in the horrible agonies of misery and starvation; and this in sight of, and under the rule of a wealthy nation; this takes place in Europe, in the full tide of Christianity, in the broad sunlight of the nineteenth century! The friends of Ireland were accused of exaggerating her misfortunes. No one could believe that a people surrounded by European nations could be allowed to suffer now-a-days such excessive misery and oppression. Well then! here are not indistinct complaints, but a serious study, and facts are presented to us; and, thanks to you, henceforth will be proved in the most intimate and authenticated narrative what England has made of Ireland, and what an amount of calamity in every shape has been let loose upon that unfortunate country by the laws, the administration, and the men who have ruled over, and who still govern her. It will be shown that there exists at the present day a people near to us, still daily condemned to exile, voluntarily evicted from their holdings and the soil they cultivate, handed over without pity to the tender mercies of the too notorious landlord class, oppressed in every detail of life, ruined, famished, in one word, reduced to such a condition of misery that an Archbishop of Dublin, when addressing the English Government about five years ago, did not hesitate to compare Ireland "to a land devastated by sword and by fire!" This is what you undertake to prove—and your demonstration of the fact cannot be refuted; for as everything in England is made public, all your documents are official: you even cite from those containing facts condemned by the English people, from whom truth, and the crying voice of conscience wring the terrible avowal. It is an invaluable service rendered to Ireland thus to lay bare to the gaze of the whole world, accompanied by all the details which this great and mournful subject comprises, the immense and persistent iniquity of which Ireland is the victim—"that great social crime, the greatest of all," as the Times itself has called it. But another great merit of your book is the flood of light which it casts upon that question of such vital importance in our time, and in every epoch. I allude to that power of resistance which Catholicity gives to disarmed right in presence of overwhelming brute force, and to what faith is able to accomplish for the defence of an oppressed people groaning under the weight of a tyrannical government; in one word—for the cause of Ireland in this instance is only a particular case; the phenomenon is general—what Christian courage is capable of, for the grandeur, the dignity, the liberty, of human society. After the perusal of your book, one is brought to consider how the Church is able to sustain consolation, life, and energy in the heart of a people destitute of all human aid, and how error, when mistress, is able to communicate an ardent perseverance for evil, a tenacity and perversity of oppression in every form, to a government otherwise sensible, enlightened, and liberal, and in every other respect the least imperfect of all. Evidently, from a historical point of view, and after the numberless facts so exactly and impartially analysed in your book, the cause of Ireland's woes—and nothing more redounds to her glory—is her fidelity to her Church. If, in the sixteenth century, as you prove with great power, Ireland had followed the fatal incline down which England slid, Ireland, as the price of her apostasy, would have been left in peace. She would not have been deprived of her liberties; she might have preserved the riches of her Church and retained the wealth of her soil; and perhaps she might at this day remorselessly have taken part in the enterprise of an odious policy, which seems, of late years especially, to be inspired only by egotism, and to rely upon the principle of our worst revolutions, namely the sovereignty of the aim in view. But thanks be to God, it was not so, and the world beheld another spectacle yonder, in that island evangelized by the glorious St. Patrick, in that island of Saints, which in former times sent so many missionaries and generous apostles to Europe, we beheld a race faithful above all to the Gospel, ready to sacrifice all for the sacred rights of conscience, and to suffer, rather than sell their souls, or the souls of their children, the martyrdom of the blood; the martyrdom of famine and of exile, or the persevering secular martyrdom of inexpressible poverty, and that, as long as God should be pleased to permit the excesses of Protestant oppression in order resplendently to manifest the miracle of Catholic ho-

roism! Behold the magnificent example given to the world by Ireland. For, whilst a neighboring nation, reputed powerful and firm, was sadly yielding, and allowing her monarchs to daily with her faith, submitting her conscience to every yoke, Ireland alone resisted invincibly; neither heresy nor schism could prevail; and at the present day the Church cannot point to any other people in the universe whose innermost soul is more devoted to Catholic unity and the Holy Roman Church, its immutable centre. Such a sight is worthy of the Benediction of God and of the admiration of men—the thought of which enraptures my heart with enthusiasm, even when nigh bursting with grief. Were I not already a believer in the divine nature of the Catholic Church, the meditation of your book would alone suffice to convince me. Your lessons are all the more impressive, in that you borrow from heresy itself the principal testimony that you bring to bear against it. Thus on one side we have a courageous people, loyal, chaste, laborious, claiming the right to adore God freely, to live by their own free labor, to transmit to their children a patrimony acquired, with the price of most honorable endeavors; that is to say, the same right which society and nature accord to whomsoever does not rank amongst scoundrels or malefactors. But, a period arrived in history when, suddenly, without any forfeiture on their part, this people lost at one blow liberty of conscience, freedom of labor, the rights of property, equality before the law; and not till three centuries have passed away, do they begin to reconquer, by imperceptible instalments, those inalienable rights. And, as humanity is often mentioned with regard to Ireland, it is possible that the greatest benefit which could be conceded to the Irish nation would be now to drive the inhabitants from the soil? and are we to be told that, as the enemies of Ireland have already proclaimed, it is not extermination by the sword, but the extinction of the race by famine and by exile that is needed? Yet, after passing through three centuries of such frightful injustice, this people preserves its faith, the superiority of its morals, the loyalty of its character, its fidelity to masters whom the imperceptible justice of God imposes on them. Manifestly, it is in their indomitable attachment to the Catholic Church that the Irish gather strength to practice virtues worthy of the catacombs. But, on the other hand, what do we behold? A great nation manifestly destined by Providence to play one of the first parts amongst the nations of the world, which in the sixteenth century apostatized to follow the fashion of a monarch whose brow is branded for all eternity with the stain of blood and the mark of corruption; and this done, this nation selected from her neighbors, from her own bosom as it were, a whole people for her victim! During three centuries of impunity, she had recourse, not to doctrine—for error never proceeds thus when mistress—but she employed every kind of torment, from bloody proscriptions to wholesale confiscations, and superadded to this that most atrocious system of legislation, of which the renowned Burke has said:—"Never was a machine so well made or better adapted for the purpose of oppressing, crushing, and degrading a people; never had the perverse genius of man ever invented anything like it against his fellow-man." Well, then, who remains the conqueror? Where is the vanquished in this prolonged duel between all-powerful but Protestant England and frightfully exhausted but Catholic Ireland?—that is to say—for it now becomes a question of moral victory—on which side do we find dignity and honor and justice? Who ought to yield? It is evident; every contemporary voice proclaims it; every line of your book proves it—the vanquished is England. Yes, England, under pain of an universal anathema, and even to avoid her own ruin at no distant period, perhaps ought to change her harsh laws, her detestable customs, and oppressive traditions. Yes, Ireland oppressed, bruised, but Catholic ever—Ireland by the force of principle has conquered England? Ireland's claims are now recognized, if not satisfied; it is the conduct of England that is stigmatized even by English lips, as well as by the voices, free and honest, of the entire world! But, after the moral victory, another remains which we confidently hope for, and of which your good book shadows forth a presentiment. I believe firmly with you, that the term of trial approaches, in spite of discouraging signs which daily appear to create alarm amongst the real friends of Ireland; and those who value truly the honor of England. For too long has England dragged after her, and trodden under foot a whole race odiously treated, tyrannically enslaved, cruelly famished. She cannot allow this social crime, as her own statesmen have termed it, to bear perpetual witness against her before the judgment of the civilized world. Oppression must cease at last; and when, under the auspices of generous sympathy, just laws and an equitable administration, Ireland, poor Ireland, shall have been restored, and a great act of justice will have been rendered before the world, and one more prosperity will have been added to the prosperities of the English people. And already, I am happy to mention, that some modification is apparent in the anti-Catholic prejudice of England. This great nation appears at last to be capable of comprehending the truth—the whole truth on the Irish question.—Even her statesmen, who, of all men are the most difficult to convince that honor and justice, after all, is the best policy to pursue, have ceased to say of Ireland what the counsellors of Pharaoh said of the Jews. "Veni, supranter opprimam eis eum."—If they yet lack courage to suppress all infamous laws, at least they create no new ones; and it is manifest that equity and common sense will end by triumphing over ancient prejudices of sect and race. And this is what a people will have been able to accomplish by long patience, unswerving fidelity to its morals and to its faith, as well as by the pacific and constant assertion of its rights and liberties. Such is the method adopted by the Holy Catholic Church in raising oppressed peoples. She never counsels or practices violence; but she never tires, never despairs, never halts, according to the language of the Holy Writ:—"Erue eos qui ducuntur ad mortem, et qui trahuntur ad interitum liberare eos cesses." (Prov. xxiv) It remains only for me, dear friend, to congratulate you once more for having been in this book the faithful interpreter of our common mother—for having raised in favor of Ireland a voice that is free, sincere, disinterested, courageous and pure; worthy of addressing to the oppressor the language of truth, and to the oppressed the word of resurrection. Such books do honor to the priesthood. It is glorious for us to take in hand the holy cause of the oppressed, and it is only meet that from France and from the ranks of our clergy, voices should be uplifted that are called to the distinguished honor of pleading the cause of a nation, sister of France, and the cause of a clergy which has shown itself so often the brother and the friend of the clergy of France.

Yours, faithfully in our Lord,  
P. LEBLANC, Bishop of Orleans.

Orleans, April 9, 1862.

IRISH INTELLIGENCE

THE IRISH HIERARCHY.—Monday the following prelates left London, en route, we believe, for the Eternal City:—The Most Rev. Dr. Cantwell, the Most Rev. Dr. McNeill, the Most Rev. Dr. Kelly, and the Most Rev. Dr. Kilduff. Their lordships were accompanied by the Rev. Dr. Donnelly, Clogher; Rev. John Hoey, Clogher; and the Rev. Mr. Molloy, Mullingar. On Saturday the following bishops also left for London:—The Most Rev. Dr. O'Hea, the Most Rev. Dr. Keane, the Most Rev. Dr. Gillooly, and the Most Rev. Dr. McEvilly.

At the usual quarterly meeting of the Corporation of Wexford, held on the 1st ult., a memorial to the Lord Lieutenant in favor of a Charter for the Catholic University was adopted unanimously on the motion of one of the Protestant members of the Council. A petition to Lord Palmerston in favor of the Galway subsidy was also adopted.

At a meeting of the Ennis (Co. Clare) Town Commissioners held on the 5th ult., Mr. O'Connell, a Catholic, proposed, and Mr. Keane, a Protestant, seconded the adoption of a memorial to the Queen, praying her to grant a charter to the Catholic University, which was unanimously agreed to.

LOREFOON EMBROIDERER.—There is no Catholic Irishman, or indeed any Irishman, a lover of the land of his birth, proud of every sight of national vitality, who did not rejoice at the triumph achieved by the result of the late Longford election, and who would not regret, if by any machinations of the Government, the result of that election would be so far lost as to deprive the country of Major O'Reilly's services in parliament. The educational project of Sir Robert Peel was in full swing at the time that this contest opportunely occurred, which gave an important constituency an opportunity of "smiling" it on the hip.

In the words of our revered Metropolitan, "The contest was carried on against the system adopted for the government of Ireland by Sir Robert Peel, and the foreign policy, so revolutionary in its character, of the heads of the ministry, who had selected the gallant Colonel (White) as their colleague." To sustain Major O'Reilly is a national duty, and we have much pleasure in publishing the following important letters.—Dublin Telegraph:—

Dublin, May 9, 1862.  
My Dear Lord—May I beg of your Lordship to head to the treasurer of the Longford Election Committee the accompanying cheque for £12—viz., my donation of £10, and £1 each from the Rev. P. Smith Haddington-road, and Rev. Dr. Murray.

The parliamentary contest in your county was one of principle—it was not carried on against Colonel White, but against the system adopted for the government of Ireland by Sir Robert Peel, and the foreign policy, so revolutionary in its character, of the heads of the ministry who had selected the gallant Colonel for their colleague. The result of the election is a protest against the proceedings in Ireland of our Chief Secretary, and of the head of the government abroad, and especially in his attacks upon the temporal authority of the Pope, so necessary for the free and independent exercise of his powers as successor of St. Peter and Vicar of Christ.

Fortunately, whilst asserting the principles of truth and justice, the people of Longford have been most happy in the choice of the man who is to represent them. I have had the happiness of being acquainted with him for a long period of years, and I am convinced that Major O'Reilly is a gentleman of such high acquirements, of such talent, and of so great integrity, that his presence in Parliament will undoubtedly redound to the honour not only of Longford but of all Ireland. I congratulate your lordship, and your clergy, and people on the glorious example they have given to Ireland; and I trust that Longford, will long enjoy the advantages of having so excellent a representative as Major O'Reilly.

Persevered that every Irishman, and every opponent of godless education and starvation and policy at home, and of revolution in other countries, owes a debt of gratitude to Longford, I have considered it a duty to send my mite to assist your excellent committee in supporting the expenses which they have incurred, not so much for themselves as for all Ireland.—I have the honour to be, with the profoundest respect, your Lordship's obedient servant,  
Right Rev. Dr. Kilduff.

The Imperial Hotel, Sackville-street, May 9, 1862.

My Dear Lord—The last Longford election, resulting in the triumphant return of Major O'Reilly, does honour to the electors of your county, to the clergy and, permit me to add, to their patriotic bishop. In the history of the people's struggles for their rights, it will deservedly take its place with the Clare election, and with a former memorable Longford election and it will, we may hope, be followed by similar results. Cheering as it is in the midst of the present gloom, it bids us hope for the future of our country, for it tells the world that Ireland is not yet dead.

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You have found in Major O'Reilly a representative worthy of Longford and of Ireland. Longford and Ireland will maintain him in the proud position in which you have placed him.  
May I ask your Lordship to have these few pounds handed over to the treasurer of the "Longford Election Defence Fund," for the purpose of defending the return of Major O'Reilly.—I remain my dear Lord, faithfully yours,  
P. LEAHY, Archbishop of Cashel, &c.

The Right Reverend Dr. Kilduff, Bishop of Ardagh.  
Gentlemen—The noble stand lately made by the clergy and people of Longford, and the victory they have courageously and peacefully achieved against such fearful odds, entitle them to the gratitude of every lover of religion and society. By rejecting the nominee of the present Government they have entered their formal and solemn protest against those pernicious principles alike subversive of the altar and the throne, which, on more than one occasion, have been enunciated by the leading members of the present Government, and which have already borne their bitter fruits in other countries—principles which, enunciated in this country in reference to our governing authorities, would and ought to render the men who would dare propound them amenable to the severest penalties of the law. By their course of action the clergy and people of Longford have manifested their reprobation of the doctrine, too practically acted upon of late by public men, that promises solemnly entered into may be observed or broken, according to the convenience of those who make them; and they have declared with every good and honest man in this country that as long as the most important of social questions—viz., the settlement on an equitable basis, alike consulting for the just interests of the parties concerned, of the relation between landlords and tenant—is neglected or disregarded, there can hardly be permanent peace or prosperity, or contentment in this country. The contest in which they have been engaged can hardly be regarded as a local one. It is a contest intimately affecting the interest of the county at large. And as they are threatened with a procedure which can be regarded with no other than a vexatious light, it is but fair that the country should show its practical sympathy and share in its responsibility. As an earnest of my conviction on the subject, I beg to forward the enclosed.

I have the honour to be, gentlemen, your obedient servant,  
The Secretaries of the Longford Defence Committee.

Dublin, May 9th, 1862.  
Gentlemen—Believing that the electors of Longford have only done a duty they owed to themselves and the country, I feel that all who agree with them ought not merely to rejoice with them, in the victory achieved, but also share with them the burden of the expenses incurred.

For my own part, I feel convinced that your noble county has both done a service to the cause of true liberty at home in Ireland, and also given a check, in the proper quarter, to a revolutionary propagandism, so opposed to the just rights of legitimate authority abroad, and encouraged by our Government at home, in a way neither consistent with the history of English diplomacy nor of future English interests and glory. I enclose £2 as my subscription to the fund necessary to meet the ill-conceived and vexatious petition being now prosecuted against the return of Major O'Reilly.—I have the honor to remain, yours very faithfully,  
P. DORRIAN, Coadjutor Bishop, &c.

The Secretaries, &c.

Dublin, May 9, 1862.  
Dear Sir—I have to acknowledge the receipt of a letter directing my attention to the heavy expenses which must be incurred in defending the right of Major O'Reilly to his seat in the House of Commons.

Believing that it is of the utmost consequence for the protection of the Catholic religion, and of constitutional freedom in this country, to prevent the electoral franchise from being rendered a mere delusion and that it is scarcely less important to vindicate the generous people of Longford from the calumnies by which they have been assailed, I willingly forward a subscription to your 'Defence Fund.' I regret that I cannot afford a larger sum, but however small the amount, it will serve to prove in some measure my sympathy for the cause in which you are engaged.

I have the honour to remain, your obedient humble servant,  
J. P. LEAHY.  
The Treasurer of the Longford Defence Fund.

Imperial Hotel, Dublin, May 9, 1862.  
Gentlemen—I have the honor to acknowledge the receipt of your circular; and in reply to assure you that I feel very great pleasure in enclosing £5 towards your Election Defence Fund.

The Catholics of Ireland owe a deep debt of gratitude, which I am sure they will most cheerfully repay, to the patriotic people and clergy of Longford who have so nobly asserted their right of freedom of election in their late victorious struggle in the cause of religion and country.—Believe me, your faithful servant in Christ,  
M. FLANNERY.

To the Secretaries of the Longford Election Defence Committee.  
"Coffee" Hotel, Feast of St. Michael, 1862.  
My Dear Lord—I am desired by the Bishops of Kildare, Clogher, Clonfert, Derry, and Achonry to forward to your lordship their subscriptions, together with my own towards defraying the expenses of the Longford petition. This is a duty which I cheerfully discharge, and accordingly send you a cheque for £10 to sustain in the cause of the devoted electors of Longford, the rights of the freeholders of Ireland. They have never, to the country a noble example, and I trust it will be duly appreciated. The apathy which has seized the freeholders of Ireland in those latter years was owing not more to the virulent hostility of those who opposed the exercise of the franchise than to the want of correspondence on the part of the electors of their choice to the patriotic requirements of their electors. The men of Longford have courageously and triumphantly encountered the former, and the latter will, I trust, prove himself worthy of the confidence with which he has been honored. At all events the people of Longford have done their duty. To them and their bishop and clergy Catholic Ireland is deeply beholden. It was by the fearless exercise of the franchised whatever of liberty we enjoy was regained. It is by the continuance of its exercise that liberty must be maintained and extended. Our poor are starving and uneducated, whilst the only solace proffered them is a noxious education. For the exercise of the popular franchise in foreign lands our rulers extend a protection which enables it to amount to licentiousness and revolution. At home they labor to coerce its constitutional and legitimate exercise. I hope, therefore, that the people of Ireland will generously sustain the freedom of election, and prove their abhorrence of the hypocritical scale of political weights and measures adopted at home towards them, and abroad towards the insurgent nations of Italy.—I remain, my dear lord, your lordship's faithful servant,  
J. JOHN, Archbishop of Tuam.

Imperial Hotel, Dublin, May 8, 1862.  
My Dear Lord—A letter has been sent to me from the committee charged with the defence of Major O'Reilly's return for the county of Longford. In the history of memorable contests Longford is destined to hold a high place. Believing that the efforts and sacrifices already made by its noble-minded electors give them strong claims to sympathy and support, I have to request your lordship's acceptance of the accompanying £5 as my subscription towards the defence fund. With deep feelings of esteem and regard, I have the honor to remain, my dear lord, your lordship's faithful and devoted servant,  
WILLIAM KEANE.

DEATHS FROM DESTITUTION.—BARNA.—Robert Stephens, Esq., coroner of this district, held an inquest at Barna, in the parish of Rahoon, on Thursday last, touching the death of David Calloran, a labouring man, alleged to have died from destitution. A verdict that his death occurred from destitution and the want of nourishing food was returned.

A dispatch dated Rathkeale, Limerick, May 1, says:—Dr. Enright, Coroner, held an inquest, on yesterday, on the body of Thomas Grady, who died at Parkmore, on the 25th ult., from want of food.—The jury returned a verdict of "died from want of the common necessities of life."

The same coroner held on Friday an inquest at the Claddagh on view of the body of a man named Thos. Connelly. The jury returned the following verdict:—"We find that the deceased, Thomas Connelly, met his death from extreme destitution and want of the common necessities of life. The verdict was accompanied with the request that the coroner be requested to bring under the notice of the authorities the great destitution at present existing in the Claddagh."—Galway Vindicator.

DISTRESS IN THE WEST.—OGHTHRAND, May 14, 1862.—My dear Sir—I gratefully acknowledge the receipt of £10 from his Grace the Archbishop of Tuam for the relief of my people. They are in great distress, and I did not receive a penny for their wants from any source since I received it last from his Grace. His Grace has sent me assistance to relieve, or rather to mitigate the distress of my poor, more than once—though I am not his subject, being a parish priest of the diocese of Galway. But the fact proves two things: the great benevolence and unconfined charity of Dr. McHale's heart, and that his Grace knows the miseries of this extensive parish, whose people are not only oppressed by famine but assailed by proselytism. When persons come daily to me begging, in the most plaintive tones, assistance of any sort, my heart feels. I must answer truly the young and old—I cannot relieve you. I gave you all I had; but go to the local committee! Their answer invariably is, "What use? We are offered meal at one shilling a stone. We could buy it at that price elsewhere if we had means! I must, however, in justice, say that the local committee gave employment in cutting bogs to the poorest labourers, and some seed potatoes; this relief has ceased, but I ask (as I asked before in your journal) who is to assist the widow and the orphan, the poor tradesmen (who are, indeed, in a wretched state), the small farmers, and the weak, the sickly, and the distressed in the distant villages?—I remain, dear Sir, yours sincerely and respectfully,  
M. A. KAVANAGH.

A proclamation has been issued by the Lord Lieutenant and Privy Council, declaring that from and after Monday, 5th of May, the Peace Preservation Act shall apply and be in force for the baronies of Longford and Granard.

A dispatch, dated Drogheda, May 6, says: There is a general "strike" amongst the hand loom linen weavers for an advance of wages; and I understand, on the most reliable information, that six hundred and fourteen shuttles were actually pawned to-day.

The Irish Viceroyalty is not lately to fall at present, although it is said the terms of a motion for its abolition had been committed to paper, and its appearance on the list of notices was every day looked for. "At the urgent request," says the London correspondent of a Dublin paper, "of some Irish members, who feared that their opinions on this subject might prove to be at right angles with those of their constituents, the intention of challenging a vote has been relinquished."