

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE: THAT THOU ART PETER: AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15-19.



"Was anything concealed from PETER, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?" —TERTULLIAN Praescrip. xxii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon PETER. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of man, PETER the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. 1.

IRISH INDUSTRY.

The Rev. Dr. King, Rector of Kilmore, seconded the resolution. He said he felt extremely proud of the present meeting, altho' it had been so long deferred, and he only wished that it had been held in the Round Room of the Rotundo, that accommodation might be provided for the immense number of persons who were so conspicuous in coming forward on such an occasion as that for the purpose of rescuing the lives of their ill-fated countrymen, and of exhibiting that feeling of humanity and nationality which every Irishman should entertain at such a crisis, when the people were dying in hundreds and thousands, unnoticed and unknown, save by a few who were overpowered with the burden cast upon them of even listening to their groans without the power of relieving them (hear, hear). He (Dr. King) had seen the sufferings of the people under every aspect; and he had been astonished at their forbearance (hear, hear). Never would he listen to the accusation against the Irish of their being an unruly, idle, blood-thirsty people. On the contrary, they were a docile and submissive people; and no man who knew them would say they were an idle people (hear, hear). He had a small patch of land, about seven acres in extent, and in order to set an example to others he formed the determination of tilling one-half of it, the other half being sown in oats. He was so assailed by unfortunate beings applying for food or work, that he told about two dozen of them to come into the field for the purpose of gathering the stones and scotch grass, and depositing them into a ditch. Why, what was the fact? The field was inundated with the population before evening, although in order to prevent too many coming, he had told them that he could afford but to give the grown persons two pence, and the young women three-halfpence, and all of them only a morsel to eat (hear, hear). Next morning he had to alter his terms and to reduce the hire; and against evening such were the numbers assembled that he was obliged to say that he could give no hire at all (hear, hear). Thus, because employment was scarce the people were called idle—because they were lying peaceably in the ditches, hungry and wretched, they were represented as idle vagabonds, than which a greater untruth could not be asserted (hear, hear).—No, they were not idlers, but the ruin of the country was the want of employment; and until such a revolution took place in the condition of the country as that, like bread and butter, men who had land should have capital too, Ireland could never prosper (hear, hear). That was a political idea; it was a practical conclusion to which he and every person must arrive who had seen the state of the country (hear, hear). Why, he had for weeks together been afraid to walk outside his bell door lest he might encounter the shrieks and groans of his dying fellow-creatures (hear, hear). He did not by any means intend to say that the administration of relief on the part of individuals was wrong or useless; on the contrary, he believed it was in the power of an individual to work astonishing effects, but he deliberately asserted his conviction that what was now wanted for this country was employment—employment for the adults, for the children, for the aged (hear, hear). He had always expressed his delight in the greatness of the liability, and he regretted that it was reduced so low as five shillings. He wished it was 19s. 11d., because the capital infliction of so high a responsibility would drive persons to the alternative of either performing their duties or of vacating possession (cheers). He feared those remarks might be somewhat irrelevant of the subject which

had brought them together, but he was merely pointing out what to his mind was the source of the grievous sufferings of the people. The potato crop, were it ten times as valuable, could not have inflicted such woe upon the country if men had come forward the year occurred and the following year, and had acquitted themselves as men and as christians. But no, their senseless gentry thought to refer it to God and to the wickedness of the country, and neglected to do what reason dictated to them. The misery under which the country suffered was aggravated by this—the people were in the winter season put out into the ditches and exposed to the raging elements; as if hunger could not speedily enough perform its dreadful work, the inclement elements and the cold and damp of the ditchside were called in to assist. If the people were to be turned out of the land some means of shelter and employment should have been found for them, instead of having been flung aside and maltreated by those to whom they naturally looked for sympathy and support (hear, hear). The sufferings of the country would never be thoroughly known or revealed until the day when human guilt would be fully exposed (hear, hear). He could not illustrate the Scriptures more forcibly than by referring to what he had seen during the past three years. The patience—resignation to the will of God—the relinquishment of self—the love of offspring—the horror of indecent exposure at the last hour—the careful fulfilment of the social duties towards the dying—he had seen those virtues so fully developed during the trying scenes he had witnessed, that the recollection of them had sunk deep into his heart and would ever be treasured there, (cheers). Never would he listen in silence to the assertion that the people were idle, for he knew they were willing to work if they could get employment on any terms. It was also said, there was the poorhouse for them; but he had seen starving creatures waiting for weeks to get into the poorhouse. While they wait, death comes to relieve them of their sufferings—their lives were sacrificed to some absurd rule laid down, and maintained, while hunger and misery were doing their deadly work (hear). He had seen respectable peasants in the country collecting the scattered particles of rice, mixed with the winter's mud, putting it into their aprons and carrying it home to relieve their families. But that was called by some scheming and humbug. Persons might be malignant enough to assert such, but they could not do so in the presence of those who knew the contrary, or without being guilty of an offence in the sight of Heaven, who knew the sufferings of the people (hear, hear). He also knew that it was unjust to accuse the people of turpitude and ingratitude. Some solitary murders might be cited by those who desired to blacken the character of the people, but if persons were behind the scenes, and were able to know the whys and the wherefores they would not have such difficulty in conceiving why such should occur. They would be rather astonished at the forbearance, more than human, of the insulted and ill-used population (hear, hear). The poor starving people were thankful for the smallest aid given them, and even one pound judiciously expended was capable of bringing relief to many who must perish if not rescued from the horrors of starvation. They drop on their knees and pour out their grateful thanks for the least assistance given them. The objection against gratuitous relief was urged; but the only way to remove that objection was to give the people employment—for without either they must perish in thousands. As to the poorhouses being open

for them, he often wondered how Protestants, who are so much opposed to the doctrine of infallibility among the Roman Catholics, should set up an infallibility for themselves in the harsh and stringent rules and regulations of the poor law system, as if the most imperious dictate to man was not to save his fellow-creature from suffering and death, if possible, or as far as in him lay (hear, hear). With respect to the proprietors of the soil, they had not the means of giving employment, and their land was worse off than if it was in the hands of the ejected peasantry. The support of the poor was now a burden on the land, as it ought to be, for if the land did not employ them for the benefit of all, the owner (who is like the dog in the manger) would not be comforted or consoled in his suffering (hear, hear). He hoped the country would reap the benefit of Sir Robert Peel's plan (cheers). The only objection he saw to it was, that it would introduce strangers into the country, for he would prefer seeing the land in the hands of Irishmen; but if they were not able to manage or cultivate it properly, as the interests of the whole community demanded, it would be better that those who possess capital should be enabled to expend it upon the land, give employment to the people, and make it as productive as possible. After some further observations, the reverend gentleman sat down amid loud applause.

IRISH MORALITY.

Mr. JOHN O'CONNELL said—Sir, the thunderbolt has fallen, and we are not crushed. The storm which we have been told by the newspapers had been so long gathering has burst over us, enforced by the—what shall I say?—enforced by the grimaces of a mountebank and the spirit of a viper (cries of order, and cheers.)

The SPEAKER informed the hon. member that the expressions he had just made use of were quite unparliamentary, and must be withdrawn.

Mr. O'CONNELL was always ready to bow to the authority of the chair, and of course to withdraw the expressions he had used, as the right honourable gentleman had decided that they were unparliamentary; but he must submit to the chair whether the honourable and learned gentleman had not exceeded the limits of order when he spoke of Irish members as persons calling themselves gentlemen (hear, hear). The honourable and learned member had given them a lesson about the poverty and crime of Ireland, and he had included all Irishmen in his denunciation. The hon. member had accused Irishmen of immorality. Were they to defend themselves from that charge? If so, he was ready to go into that question. When the hon. gentleman spoke of immorality let him compare the two countries. Had they in Ireland any instance of parents poisoning their children for the sake of the burial money, as they had in England? had they a regular system of abortion houses, such as existed in this metropolis? was the state of society in Ireland so very "moral" that it was unsafe for a person to pass near a sentry box at night as was the case here?—or had they instances of children receiving education in public schools who, when asked the question, were ignorant of who the Redeemer was?—or had they above all, professors of economy, writers in the public newspapers patronised by the government, who put forward the inhuman and blasphemous doctrine unrebuked, that the population of Ireland, being out of proportion to the capital of the country, must be starved down to an equality with that capital? (oh, oh.) Now,

if these things existed in Ireland—and he throw back on the hon. member the sweeping charge of immorality which he had brought against his (Mr. O'Connell's) country, was it not cruel to a people who were suffering the extreme of misery, and suffering the most unexampled privations, who were dying of starvation, and yet submitting to their fate with the most exemplary patience—was it not cruel that they should be accused in the heartless and reckless manner in which the hon. gentleman had accused them? (hear, hear.) The honourable gentleman had talked of the Irish members coming to beg English money. English money! Why Ireland paid a much larger proportion to the general funds of the empire, as compared with her means, than she had a right to do under the act of Union (hear). Give Ireland again the free management of her own affairs, and she would not ask you for your money. The honourable and learned member had made a violent attack on the landlords; but if the landlords had been guilty of the misdeeds the honorable member charged against them, they had been encouraged in them by the legislature, whose whole course had been to throw power into the hands of the landlords. If parliament had passed laws for placing the relations of landlord and tenant on a better foundation, the tenants could not have been oppressed as they had been; and in accusing the landlords the hon. member was accusing them for that which the house had compelled them to do, by refusing that assistance which would have afforded the means for giving employment to the Irish people (hear.)

MELANCHOLY STATE OF KILLYMOR, IN THE UNION OF BALLINASLOE, AND COUNTY OF GALWAY—THE POOR DROPPING DEAD IN THE FIELDS AND ON THE HIGHWAYS.

To the Editor of the Freeman. KILLYMOR, May 9, 1849.

SIR,—The poor people are, I believe, doomed to starve here. Each day we hear of some unfortunate persons found dead on the roads near this town. Allow me to give you a few details, all of which occurred in this town and neighbourhood within the last few days:—

Patrick Walsh, found dead by the Ballycrussane police in a heap of straw at the rear of their barrack.

Patrick McDonagh, found dead by the said police in a fir bush in a field opposite their barrack.

Mary Mulloy, found dead by said police on the public road.

John Quirk, found dead by the relieving officer on the public road.

Whelan found dead by the relieving officer in an open field.

Patrick Lyons, found dead on the public road.

Mrs. Grimes, found dead in a heap of straw at the rear of this town, and a son was found dead the day before on the public road.

Lawrence Kelly, found dead in a field at Heathlawn, near this town.

Tom Cleary, found dead this morning in the ruins of a deserted house.

I have now to give you a list of no less than five human beings of the same family who on yesterday fell victims to starvation in this parish—Owen Moran crept into his brother's house and died; the same day his brother, Larry, was found dead in a field; the same day his sister, Mrs. Whelan, with her husband and child, found dead in a deserted forge. What a sad spectacle! The two brothers, the sister, the husband, and child—all dead the same day.