

MEETING OF THE ROMAN CATHOLIC CLERGY OF
9-29-47 THE DIOCESE OF KILLALIN.

At a Meeting of the above body, held at Ballina on the 7th of September, 1847,

THE RIGHT REV. DR. BEERY, Presiding,

The following resolution was unanimously adopted, and it and the accompanying explanatory letter were ordered to be published.

"Resolved—That the many, and now undisguised, attempts at proselytism by the agents of almost all the Societies formerly for the avowed purpose of relieving the Irish in this, their hour of distress, be publicly exposed, in order that the truly charitable and humane may be made acquainted with the abuse of their generous subscriptions, and that public sympathy and public assistance may still sustain those, who, under the pressure of difficulties unprecedented in this country, and no equalled in any other, were enabled hitherto to frustrate the united efforts of all those combined enemies of the Catholic religion."

Having now passed through fifteen months of suffering, which scarcely knew any relaxation, and the intensity of which was mitigated only by the continuous and well sustained flow of public and private charities, it must be an unpleasant, as well as an ungracious, task to revert in terms of disapprobation to the conduct of those who were entrusted with the disposal of those charitable funds. How much more pleasing would it be to cherish those friendly, those generous and elevated sentiments of seemingly pure and disinterested charity which, during the last twelve months, brought together, and united in one harmonious mass, elements hitherto scattered discordant and repulsive. We feel, however, we would be wanting in the proper discharge of those all-important duties which, as pastors of the people, devolve upon us, if we did not expose every unjustifiable attempt to interfere with their religion. The poverty of the people of Killalyn, even in the best of times, has often exposed them to attempts of religious perversion; often has it been the subject of rapturous declamation with those interested individuals, who practice no English credulity, and would make it believe that nothing was required there but a shower of gold to reap a harvest rich with spiritual blessings. That shower has been annually falling, with each succeeding year was doomed to deplore the failure of the crop, and to look for consolation to its hopes of future success. When, however, the Almighty, for his own wise purposes, spread famine and desolation over the entire land—when out of a population of 160,000 souls no less than 100,000 were receiving Government support—and when in one parish alone 1,000 fell victims—the victims of destitution—and when at length the sad reality of our sufferings and of our sorrows reached the farthest extremities of the earth, public sympathy was excited, public bodies actuated by the highest, the holiest motives of charity, were called into active existence. The benevolence of England seemed to acknowledge no limits, the

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on a different principle, selected; we believe invariably, individuals as their alms-givers. The principle of this selection is objectionable, if a just and impartial distribution be the object; but judicious, if an unfair influence is to be exercised over the actions and the religion of the recipients of this public fund. The population of this diocese exceeds 160,000 souls, the Catholics numbering 20 to 1, and still it is a fact that the above-mentioned Societies, having at their disposal nearly a million of money, have uniformly looked for agents among all denominations of Christians, except Catholics. Should the command of private individuals, be furnished, it will scarcely be thought a matter of mere chance, that a small fractional part, not amounting to one penny a-head, for the number of the distressed, was confided to Catholic alms-givers lay or clerical; nor will it be a fair excuse to say that they could not be entrusted with its honest administration. No such complaint has been made, and we may justly infer that none existed; nay, we believe that every Relief Committee will bear testimony to the unwearied exertions, the disinterested assistance received from the Catholic clergy during that period of trial. Our complaint is not that no relief was confided to Catholics exclusively; we are of opinion none should be given to any party exclusively; but we do complain that large sums have been given exclusively to individuals possessing every religion except the Catholic; and that those sums are now used for the purposes of proselytism. We don't say that the highly respectable and humane individuals, holding the most prominent and responsible positions in those Societies, are intentionally parties to this abuse, but we cannot refrain from saying that the objects of their confidence, the characters of the persons uniformly selected by them, would lead an unbiased person to believe that they are not wholly indifferent to the spiritual interests of those for whose temporal safety they exhibit the most laudable anxiety.

So far as the "Trustees to the Indian Relief Fund" are concerned, we have no reason to believe they would lead themselves to such discreditable practices; on the contrary, we believe they uniformly discountenanced them; for this we are grateful, and tender them our thanks. The avowed object of the Exeter Hall Society is open and undisguised proselytism, so is that of the Destitute Orphan Association; and perhaps the reasons and objects of the other minor Societies may be best inferred from the glowing language in which the Rev. Dr. Edgar, of Belfast, congratulates the Evangelical World on the glorious prospects of the rich spiritual harvest which may be gathered from our present temporal dearth. We then believe that all those Societies are influenced by the same exclusive, intolerant and anti-Catholic spirit, and that the lofty tone of disinterested benevolence, which for a time they assumed, was intended to remove from the public mind those too well founded suspicions, which every overture of those sectarian bodies naturally awaken. They must first secure the public confidence, and then the command of the public purse, and thus armed from the public arsenal, assail the National Faith. Is it then a matter of surprise that every offering of England, no matter in what dress it be clothed, be received with eagerness? If the empty pews of the Protestant Churches must be filled, why not win converts by the force of truth and reason? If appearances be necessary to sustain those lottery-like

If the empty pews of the Protestant Churches must be filled, why not win converts by the force of truth and reason? If appearances be necessary to sustain those tottering temples, why not secure attendance by free, fearless, open discussion? Draw the sword—renew your penal laws—let the desert cave and the barren rock be again the refuge of the pastor; but take not advantage of the visitation of Providence—use not the public funds as torturing engines to force the attendance of famine-stricken children within these solitary walls. How unfortunate, but how characteristic, that at the very moment England might be supposed to win the affections of Ireland, her very charities are fenced round with such degrading conditions, leaving the impression of her unmitigated hostility to the national religion more deeply impressed on the national mind. We will not be accused of ingratitude if we refuse to exchange our religion for a mess of pottage.

We appeal to the respectable individuals, who are most active in those Societies, to interfere, unless they be abettors of the system; we appeal to the donors—the people of England particularly—to put a stop to those practices if they condemn them; we appeal to the Catholic world to give us their sympathy and support. Though we have a year of unnumbered sufferings before us (one Deanery alone, Erris, containing more than 200,000 acres, remaining entirely unimproved, and an immense amount of destitution spread over the entire Diocese) we entertain a confident hope that the same spirit of religious truth, which has survived the persecutions of ages, will sustain us in the unequal contest, and that those orphans will come out of the furnace whole and unharmed.

BARTHOLOMEW COSTELLO, V.G.,
 Secretary.

COUNTY OF MAYO.

DEATH! DEATH!! DEATH!!!

The *Freeman's Journal* asks—Is this to be for ever and for ever the cry—death! death! death!!! We came to our office yesterday hoping that we would not have to peruse the usual amount of awful, heartrending death lists, but need we say that our heart sank within us, and that our blood ran cold as we read letter after letter, and found the burthen of each to be the same appalling cry—death, death, death. The humane Protestant rector of Ballinrobe addresses Lord John Russell today thro' our columns, and every line of his eloquent, expressive, and philanthropic letter is a voice from the dead—a voice from the dead—a voice telling of over one hundred and thirty-six registered deaths occurring in one week in the poorhouse of Ballinrobe!—a voice telling of the increase of the people's wretchedness and misery—a voice telling of the poorhouse being shunned as a pestilential snare through "the vain hope" of the victims "that death may not all at once overtake them elsewhere"—a voice telling of the deplorable fact that the people "have had neither food nor raiment in any way commensurate with their wants, or even the necessities of nature, and that the painful consequence is, "they are dropping into their graves in MULTITUDES."

The Rev. Mr. Conway, the Catholic curate of the same place, writes to us, and the burthen of his letter also is the same fearful cry as that which gives an awful interest to the communication of the compassionate Protestant rector. He says—

"We have dead bodies everywhere. I am obliged myself to handle them, come there, and put them in the earth.

"We cannot procure a sufficiency of men to bury the dead, or coffins to contain them. Every village has dead bodies lying unburied for many days; almost every hovel in the suburbs of the town has its corpses. We cannot, I repeat, get coffins, boards, or men for the necessity of the moment. May God forgive our rulers for their cruel conduct towards God's creatures here."

Again and again we ask in anguish of spirit will men be apathetic while such is the fate of brother-men? Will creatures endowed with souls—with human hearts—be silent whilst the very stones, had they voices, would cry to Heaven against such appalling horrors.

In the name of our common humanity, and our common God, we call upon the public, one and all, to arouse themselves to rescue their brother-men, their brother-subjects, and brother-Christians, who now stand on the brink of destruction, from this devouring sea of misery, whose deluge engulphs its thousands and its tens of thousands by the week.

In Mr. Conway's letter, here referred to, he adds—"I beg leave on the part of the people to thank his Grace of Tuam for his timely aid here. He is constant in his supplies; also the Central Relief Committee, and Captain Stewart, of the 68th regiment, stationed here. After mass was celebrated in the barrack on Sunday, he, with the men, presented me with a very handsome donation. I have, too, to thank Miss Doolin, Westland row, B. Howes, Esq, Dublin, Rachel, Dublin, who sent me 10s., and the merchants of this town, who have placed in my hands their moneys for the poor."

We find also in the same number of the *Freeman* the following acknowledgments of contributions for Ballinrobe:—

8-8-1849

TO THE EDITOR OF THE FREEMAN.

Ballinakill, Clifden, August 1, 1849.

DEAR SIR—I felt it my duty, a few months ago, to call the attention of the Irish executive government to the insulting and fanatical pranks of a local magistrate, and urged the necessity of depriving him of the commission of the peace if they wished to preserve order and tranquillity in Connemara. My humble remonstrance was treated with indifference. The work of precisely them goes on.

A direct encouragement has been afforded to the promotion of that odious system by the government. Temptation, on a small scale, of course, is held out now-a-days to the starving Catholic by the poor law staff in this union, as will appear from a mere glance at the following statistic account of the state of the union. There has been a systematic and shameless exclusion of Roman Catholics from almost every situation in the union, and a Protestant at any risk, however badly qualified, has been selected and thrust into these situations. To all intents and purposes, Protestant ascendancy, in its worst form, has been revived and re-established under the auspices of the poor law staff in Connemara. I subjoin a table or list of those appointments, and accompany them with a few explanatory observations:—

Names.	Situations.	Place of appointment.	Religion.
Briscoe,	Inspector,	Clifden Union,	Protestant.
Copland,	Vice-Guardian,	Ditto,	Do.
Workman,	Master,	Workhouse	Do.
Tristan,	Master,	Roundstone	Do.
Smith,	Union Clerk,	Workhouse,	Do.
Gallagher,	Assistant Clerk,	Clifden Union,	Do.
Gallagher,	Crier to Clerk,	Do.	Do.
Burke,	Registr. Clerk,	Do.	Do.
Suffield,	Treasurer,	Do.	Do.
Suffield,	Med. Doctor,	to the Union,	Protestant.
Paine,	Doctor,	Do.	Do.
Widow Costigan,	Dostress !!	Do.	Do.
Shea	Bevior,	Do.	Do.
Creighton,	Ditto,	Do.	Do.
D'Arcy,	Milk Contractor	Do.	Do.
Rush and Palmer,	Meal Contractor.	Do.	Do.

Kilmore auxiliary workhouse, the master of which was a Jesuit, is vacated by the guardians, and is now about to be converted into a "Jumping" colony. The emigrants have already offered to some of my starving flock £1 purchase money for every head of a family, and 1s. daily wages to any other member of the family who will renounce their faith and become members of this new colony.

When tenders were about to be offered for the situation of master of the Clifden workhouse, an almost insuperable objection was made to a most excellent and efficient man on the plea of having a wife and family; but when there was question of a Protestant, this objection vanished into thin air, and the Inspector and vice-guardians decreed such appendages to be necessary qualifications for the candidate, and accordingly they elected a Protestant who has a wife and family.

The Inspector and vice-guardians advertised for a clerk for the union at a salary of £40 per year. A Protestant and some well qualified Roman Catholics offered to do that duty for £40; but again do the same guardians advertise for a man for the same situation at £80, and, of course, the same men sent in their tenders to do the work for £80; but the Protestant was elected the second time for £80, though he would gladly

REFORMATION EXTRAORDINARY!**INTERMENT OF A SOD OF TURF!**

In the district of Louisburgh distress has prevailed to a very alarming extent; and we must do justice to the Rev. Dr. Callaghan, Protestant Rector, who has used due diligence to preserve the lives of the inhabitants, as well as to increase his own congregation.

An inhabitant of the neighbourhood, by the attention paid him by the Rector, became a convert to the Protestant faith, or rather to the Yellow Meal. His son died, and arrangement was made by this zealous proselytizing Clergyman to bury him with due solemnity in the church yard. The father, notwithstanding his recent conversion, still retaining a veneration for the Mother Church, and not admiring the locality, caused deceased to be interred during the night in the Roman Catholic burial ground of Kilgeever. However, the father kept his intention a secret, fearing the loss of the Yellow Meal, and to indulge his benevolent and disinterested patron, he procured a coffin, which the Rector accompanied with due solemnity to the grave yard, over which he read the funeral service. The Rector hearing that he had been hoaxed, caused the coffin to be raised—on opening which he discovered he had performed the funeral service, not over the remains of his convert, but over a SOD OF TURF! The Parson, almost tempted to believe in the transmigration of souls, looked agast, while the bye-standers laughed aloud without any respect for his wounded feelings. Many of them joined in cursing, in the bitterness of their souls, the poverty of the country which caused starving creatures to barter their faith for Yellow Meal: others, more light hearted, went away in disgust, singing, for a conclusion—

To every new-light mother's son
A similar confusion.

DEATH FROM STARVATION.

We regret having again to announce the melancholy event of the death of a young female named Mary Cannon, in the village of Annagh, the property of the Bail of Lucan, under the following circumstances:—The deceased was an orphan, residing with her brother, who held a few acres of land, which he fully cropped. Having exhausted all his means in procuring seed, after struggling for some time, and being with his sister at death's door from starvation—he offered Mr. George Ormsby, Lord Lucan's agent, a surrender of his holding, to entitle himself and his sister to relief, which his agent refused, alleging that he held under a joint lease with other. He applied to the relieving officer for relief without effect; as a last resource the humane R.C. Curate of the parish of Islandeady, the Rev. Mr. O'Salley personally laid the case of these poor people before the Vice Guardians, urging in the strongest manner the necessity of affording relief; but, in consequence of the personal interference of Mr. George Ormsby it was refused—as the brother of the girl held land, and in consequence the girl expired on Monday last; and the relieving officer refused to provide a coffin for her interment.

We give this case as one by which life was sacrificed by the violation of the law as explained by the law officers of the crown, and sanctioned by the instructions of the Poor Law Commissioners. In such a case as this an inquest should have been held.

WEDNESDAY, JUNE 2, 1847.

TWO MILLION MURDERS.

(From the Nation)

Parliament is nearly at an end. The present Ministry are preparing, in England and in Ireland, to contest every constituency where they have a chance of returning a slave, an expectant, or an economist. In England they are to be opposed at the hustings by the Conservative party, with the cry "Protestantism and Protection," the sole merit of which watchword lies in the alliteration.

We have nothing to say to elections in England, but we have everything to say, and to do, in elections in Ireland.

The Whigs must not be permitted to take a seven years' lease of this kingdom. The man who will vote for them, or their accomplices, should be held degraded for ever, and his children, and their children after him.

Of all murderers, those who have slain by invisible means have been held most accursed. The prisoners of Greece—the captives of Milan—the assassins of Syria—were never named in history but to be anathematised. These men in times of plague spread infections, made a profession of promoting pestilence, or coming on their foes at night, or in their sleep, slew them with cord and steel. To this catalogue of inhuman criminals posterity will add the present government of this kingdom. 'Tis true, Lord John Russell did neither stab nor poison one Irishman—'tis true, Russell did not carry the infection of fever into the churches and streets; but the Premier decreed, and the Placemen took care, that two millions of Irishmen should die either of starvation or the pestilence. Tell us not that they did not mean it—that they could not prevent it—that they were unable to prevent it. They decreed that trade should take its course—that no economic axiom should be broken, whatever would be the result—that their theory of government should be undisturbed, whoever would be the victims. The case had no precedent; yet they talked of experience being against their interference in feeding the hungry! They dared look on at innumerable deaths, and call them the works of God. Purposing to be Christians and Philosophers, they have exhibited the ferocity of Turks, and the helplessness of Hindus. They would not save the people, but they would enslave in office. They could bribe a few charlatans—they could hire a few clerks out of the middle class—they could confer honours on the liberal gentry; and thus they were enabled to shed the blood of Irish-born men almost with impunity.

And will it be believed by posterity that Englishmen permitted their own blood to be so shed? Will it be believed that more clamour was made upon the decease of one English official, who died on his bed, than for all the unhappy thousands who perished by the slow torture of exhaustion, and were buried uncoffined, or left to be devoured by dogs? Will it be believed that when the pastors of the smitten flock asked for aid, and were ordered home to study the works of the philosopher, Irishmen were silent?—that when it was decreed the food in the country should be exported, at the very hour the people were dying for want of bread, Irishmen were silent?—that in the day when the beggars of the capital were paraded, with fish and bread, to swallow Imperial gallons of Imperial soup, for the edification of a viceregal party and a foreign garrison, Irish-

against these things; but they were imprudent in the eyes of the cowardly, and factious in the sight of the selfish. The bulk of the gentry were silent—the so-called "Representatives" of the people conspired at the massacre—and, soulless and shameless of all, the votes of the electors were easily engaged to sustain in power the destroyers of the offending multitudes.

Totals of it—2,000,000 deaths in two years! Caesar, in all his wars, slew little more than 1,000,000; the wars of the Illyrians against the Jews destroyed 1,350,000; the plague of Milan cost but 140,000; the plague of London but 680,000; the whole numbers slain in the Peninsular war did not reach 2,000,000. Yet an instance will show that "the calculation of deaths in Ireland, made in ministerial circles"—that is, 2,000,000 or one-fourth of the whole people—is likely to be more than fulfilled. The *Cork Reporter* says:—"North Ballymore contained last December a population of 53—now there is not one." "Ballymahora contained 143 a few months since—the survivors are now under 57." "On the townland of Drumousta, 53 have died out of 200." "In Dulla, 60 have died out of a population of 90;" "On the Meenies, 80 have died out of 200." The population of East Schull six months ago was 8,030; it is now reduced to 6,000. The parish of Kibbegost, in Galway, had, a year since, a population of 7,000; it now has but 6,000, of whom 3,000 are yet in imminent danger of perishing of want. But it is not the very poor alone who are taken from the land, nor are the numbers of the dead the sum of our loss. The emigration of this year has borne away a large portion of the best small farmers of Ireland.

Already (says the *Tyranny Herald*) have the best and wealthiest portion of our farmers departed from our shores, and those who have at all the means at their command are fast preparing to follow them. The persons thus emigrating are the very bone and sinew of the land, the men who alone were able to cultivate the farms and to give employment to labourers.

Will Ireland prosper under the paternal "Whigs?"

Will the electors and non-electors of Ireland back those blood-stained "Liberals"—these murderous economists—these destroying friends of civil and religious liberty? The Irish nation, from the highest class to the humblest, have an intelligible common-quest with the Whigs. If they put them into office, they put the people into their graves— they say, "Long live the Government," they pass sentences on the kingdom. The Whigs cannot be tolerated, in any degree, or under any disguise. If they call themselves friends of liberty and equality, they mean to destroy you. If they promise amelioration, they intend annihilation. As they have deceived and darkened the last hours of the greatest Irishman of his age, so will they deceive and ruin you—gentry, tenant-farmers, traders, and professions—if you put your foolish trust in their words or oaths.

We call upon the whole franchised population of Ireland to oppose the Whigs.

By the memory of Schull and Skibbereen, oppose them.

By your reverence for the illustrious departed, oppose them.

By the souls of the 2,000,000 dead, oppose them.

By your hopes for the 6,000,000 living, oppose them.

Show them no quarter, grant them no parley, attack them at first sight, root them on every hustings. If you are not