John Bridge-divil a hair I care who hears

'I knew it ! I knew it the minnit I seen your face!' shouted Peter, as letting go his hold he dropped heavily on his seat, while Bridge stared on him in atter amazement, and the others who were present gathered eagerly around to learn the meaning of his strange conduct.

What did you know ahagur?' demanded Bridge in his own simple way, 'that is, if it's no harm to put the question.'

'I knew it was John Bridge that stood before me-and only it was broad daylight I'd bave

taken you for a ghost.'

Arrah, then, what in the world wide put that in your head? - Faith, dear, yourself looks as much like a dead man as I do. Ghost, indeed, no more ghost than another, for the matther of that.

'And how did you get here at all, or what made you lave home?' inquired Crowly, making an effort to collect his thoughts.

'Och, then, if yon're from Clogheen yourself,' returned Bridge, 'sure you can't but know that. Didn't I run away to Cork for fear of being taken and put in again for what you know .-Faix I got enough of the law, for the very flesh was torn off my back and all to make me swear the cradle. Sure they wanted even to make me sware agin his reverence, Father Sheehy.'

Ah, then, but that same going away of yours | following inscription :was the unlucky move, all out, and the manes of many valuable lives being taken away.'

. Why, Lord bless me! how is that?' dewith intense curiosity; ' how did that happen, or what do you mane at all ?'

'Why just this,' said Crowly, with slow this-that there was a report got up that you were murdered, and no less than five men were hanged for that same. And listen here, John,' listen here, Father Sheehy was one of the five!

An exclamation of horror escaped from every individual present, and Bridge rected back against the wall, literally gasping for breath.

'Hanged !- five men hanged for killing me! and the priest among the rest. On, Lord ! oh, Lord! cross of Christ be about as!' and he made the sign of the cross on his forehead and chest. And the only one that ever hurted me was that vagabone that whipped me for the magistrates. Och, och, Father Sheehy, dear, didn't I go and get your blessing jist before I came away; and sure you gave me a bright silver crown, though it's not much you had to spare. Och, wirra! wirra! Arrah, then, he suddenly asked of Crowly, ' was there no one to go for'ad and prove that I wasn't killed at all-sure didn't I tell many a one that ! was going to lave the perary in 1850 has seen the glorious revival of counthry, and the rayson why I did it, and all?

Yes,' said Crowly, and the tears almost choked him, 'yes, there was no less than three of them proved that, but their evidence wasn't listened to, because they wanted to get poor Father Sheehy and the others out of the way seeing that they were Catholics, and well thought of by the people. If God doesn't rain down vengeance on them all, root and branch, then I'll say he's not a just God, afther all?

"Is John Brien, the dancing master, living still ?' inquired Bridge, when he had a little recovered the shock of these strange tidings-'sure, if he's a living man, couldn't he clear every one of them, if there wasn't another but bimself, for the very day before I left home, I told him in private what I was going to do, and bid him farewell, bekase I had a great regard for him.

'Indeed, then, he is alive,' replied Crowly, ' or at least was then, for he proved on the table, in my own hearing, just what you're afther telling To Cashel of the Kings and its diocese of highme, but it was all no use. By the powers! if St. Peter hunselt came down and proved Father Sheehy innocent his oath wouldn't be blieved again Moll Dunlea's or Jacky Lonergan's. Well, boys, there's no use in talking, but God's above, and sees all that's done-that's one com-

And do you really mean to say, asked the landlord, who was a native of the United States, that five men were executed for the murder of this man here, whom I have known off and on for six or seven years-one of them a Catholic priest too, in a Catholic country like yours?

· It's as true as the Gospel, Mr. Hunter,' replied Crowly, 'and as for poor Father Sheehy, his head was on a spike on the top of a long pole over the jail-gate the last time I was in Clonmel, and I suppose it's there yet, whoever sees it.'

Well, I guess you wouldn't catch me taking up my quarters in such a country as that. If that is the sort of law you have in Ireland, I wonder the people don't take it in hands, and make laws for themselves."

. So they do, sir, so they do, but only of late days. They're beginning to try and get justice for themselves, when it won't be given them .-Sure that's the rayson of all this Whiteboy work and these night meetings and everything of that kind. The poor Catholics see plain enough that there's nothing for them but the worst of thratement, and hanging them up like dogs for no rayson at all, only because they won't give up their faith: an' as they can't nor won't do that, they must only combine together, and take the law into their own hands, when they can't at Rome not from Europe slove, but from the remoexpect justice from them that's set over them.'

While the conversation went on in this strain, and crying like a child, and wiping away his fast- listen to thy voice, declare to thee their immost sen falling tears with an old blue handkerchief which he took out of his bat. Every now and then he was heard muttering: 'And they hanged Father Sheehy, the black-hearted villains! Och! och! me alire and well-sure it bates the divil.

up his last words, the ould boy hunself couldn't same thing.

you here. On God's sake don't l' cried the poor simple fellow- sure they tell me that I could mildness, thou repressest wickedness, dissipated errors, be taken up here jist as well as if I was still in Ireland, on account of the place belonging to the king—so every one tells me, and if they, his brethren. What wonder if that Apostolic voice know I was here they'd be sending afther me, and I'd be hanged for being a Whiteboy. Oh, faix I would!

But wouldn't it be a thousand pities not to let them know that you're alive? Couldn't you go to the States, man alive, and then there'd be present at Rome, we who have not shared in so no danger of you being taken? But nothing he great a happiness, now subscribe with the fullest ascould say would induce Bridge to consent, so great was his terror of the law, and he seemed to he under the impression that he could not be safe and not only what we ourselves believe and feel in anywhere, if it were known that he were alive.

Mrs. Burke at length succeeded in obtaining possession of her brother's head, or rather, skull, from the pole whereon for upwards of twenty years it had remained - the dreary sign-post of Clonmel jail. Many of the friends of the family accompanied her on this melancholy errand, and a box being prepared for the purpose, the head was conveyed to Shandraghan, and deposited in agin them that was as innocent as the child in the coffin with the remains of its kindred body. And there may the grave of Father Sheehy still be seen, with its white tombstone, bearing the

'Here lieth the remains of the Rev. Nicholas Sheehy, parish priest of Shandraghan, Ballysheehan, and Templeheney. He died March manded Bridge, his round bullet eyes dilating 15th, 1766, aged 38 years. Erected by his sister, Catherine Burke, alias Sheehy.'

i cannot better conclude this melancholy sketch than by quoting the words of Dr. Mad- secure administration of the Church? And is it to and solemn enphasis on every word, 'just den: Beside the ruizs of the old Church of Shandraghan, the grave of Father Sheehy is distinguished by the beaten path, which reminds us of the hold which his memory has to this day on be added, lowering his voice almost to a whisper, the affections of the people. The inscriptions on the adjoining tombs are effaced by the footsteps of the pilgrims, who stand over his grave, not rarely or at stated festivals, but day after day, as I was informed on the spot, while the disaship of Providence. And if we turn our eyes neglected tomb of the proud persecutor, William Bagwell, lies at a little distance unhonored and unnoticed by them.'

And such is actually the case—the power of the Orange faction has passed away foreverthe days of the Protestant ascendancy are with those beyond the flood-the memory of the functionaries who so unjustly wielded their power is branded with opprobrium, and their names are only remembered at all to be used as bywords of reproach and execuation, while that of Father Sheehy is enshrined in the inmost hearts of the people, and is ever music to their ears .-It only remains for us to thank heaven that Tip-Catholic splendor, and that the Synod of Thurles has redeemed the glory of that good, old, faithful county, where the national religion was so oppressed and trampled on, and its children so cruelly persecuted Eghty Years Ago. THE END.

The following stanzas, translated from the Irish, have been kindly sent us from Worcester, Massachusetts:-

TO FATHER SHEKHY'S HEAD-FOR TWENTY YEARS EX-POSED IN FRONT OF CLONMEL JAIL. Head of the martyr'd priest, I now can hold thee ! Thus to my lips, and to my heart I fold thee! On Clonmel's gates, while soldiers lay a-dreaming I watch'd the fatal spike thro' darkness gleaming

Martyr'd to Erin's cause by men unholy, Martyr'd like Christ his Lord for justice solely, Dark doom of grief to many a mother's daughter, From Knockmaoldown to Shannon's wide-spread

From Shannon of the ships and all its holy islands, lands,-- †

Cork of the ancient sword and pointed arrow - 1 And coppe ma chree of the mound of sorrow-5 And where are they, dear dead! that once reviled

thee?-Who spiked thee high and with filthy pitch defiled thee?-

All pray'rs for pity spurn'd, scoff d, and slighted-They crush'd my heart, and left me old and blighted

Sure of their doom, some died in madness, yelling # Of Sheehy's quarter'd corpse, of Hell's dark dwelling; And some, oh righteous God! impious and daring, Pour'd forth their cura'd lives and died despairing.

† Munster was called of old the "Highlands of

‡ Brien Bosomhe's sword and arrow are deposited in the museum of that city, where they may still be seen.

§ This seems to have reference to the place of his sepulture. His remains lie in Shandraghan churchyard, fourteen miles west of Clonmel, near the borders of the county Cork. Maude, of Dundrum, and one of the Bagwells of Cloumel, both died mad.

THE HOLY FATHER AND THE BISHOPS OF

THE PROVINCE OF CASHEL.

The subjoined is the translation of an address presented by the Archbishop and the Bishops of the Reclesissical Province of Cashel, who were prevented attending last June in the Eternal City, at the Canonisation of the Japanese Martyrs, and the

reply of His Holiness thereto: "Most Blessed Father, We, the undersigned Bishops of the Province of Cashet, in Ireland, having been detained at home by mighty reasons, were absent from the solemn assembly of the Venerable Cardinals and Bishops, who recently came together test ends of the earth, that congregated around thee, as sons around their father, as sheep around their Pastor, that they might assist at the august ceremopoor Bridge withdrew into a corner, blubbering | nial of the Canonisation of the Japanese Martyrs, timents, and participating in thy joy, and in thy grief, might, as members of the same body, be most closely united with thee their head.

"But if we have not taken part in that most glorious solemnity, yet present in spirit, and joined with then hadn't he the hard heart all out that put a them in the bonds of fi ind love, with them in those of rope round his neck - him that was so good and fraternal attachment, we have adopted whatever was | recently delivered to us. For, in every part of it, done or said on the occasion as unreservedly as if it your distinguished and tried faith, love, and reverence kind to every one. Oh, wirra! wirra! -but I one or said on the occasion as university as it is and this Ap-stolic See are in a remarkhope he's happy anyway, for if he isn't God help and to pour into thy paternal breast the affection of able manner made manifest. You earnestly deplore the world-that's all I say! Och, wasn't it our breasts, in the same earnest and fervid words our very severe trials, excited by the enemies of God quare, too, to hang them all for killing me, and which our venerable brethren used in thy presence. and man, who, by wicked devices of every kind, and We no, therefore, fully adhere to our, brethren; then present, and with them to thee, approving the same the Oatholic Church, this Apostolic Chur

do a blacker deed but I must just go of now delivered before them in Consistery, in which thou and write home to the magistrates that I seen discloses the love and the grief of thy paternal, beart-inspired consolation, excitest hope, and in which, with authority blended with a truly apostolic maintait est fine-honoured rights, defendest the Altar and the Throne - In that thy truly magnificent allopenetrated the inmost hearts of those who listened to it, and elicited from them, as from one heart, a response full of faith, of piety, and love, meet, indeed, to be returned to their Pontiff on such and so momentous an occasion by the assembled Bishops. To that glorious declaration of our brethren who were sent, approve of its every sentence, its every word and far as we can, confirm it by our approval, and at the same time, declare that it faithfully interprets, regard to the sacred person, office, and authority, both spiritual and temporal, but also what the Clergy and people committed to our Pastoral charge, be lieve, and feel, and openly profess.

"Whatever abandoned may attempt, they are no able, and never shall be able, to overthrow thy spi tual power, which is the foundation of the Church and which shall endure as long as the Church itself, even to the coasummation of the world. For Christ the Lord has said 'Thou art Peter, and upon this rock i will build my Church and the gates of hell shall not prevail against it.' - Matthew, xvi., verse 18 The Church of Christ shall therefore continue until the consummation of the world, and therefore its foundation as well, for if that does not stand, how can the edifice resting on it stand? But that foundation is Peter in the person of his successors, sustaining, teaching, ruling-in other words exercising supreme spiritual authority. 'Heaven and carth shall pass away, but the words of Christ shall not pass away.'- Math. xxiv. 35. Nor even over thy Temporal Power shall the enemies of thy Holiness and of holy Church be able to triumph. Does not that power contribute to the efficient, to the free and be believed that God will ever permit so great a bulwark of his Church to be subverted? Rather we may confidently trust that the Temporal Power, of the Supreme Poutiff, as being under the protection of a special providence, shall never perisb. This power, as is manifest to every attentive student of the Church's history, is a fact so unique both in its origin and its conservation amid so many and such great vicissitudes, that it admits of no other exclanation than that of its being under the especial guarfrom the past to the future - if, after having surveyed God's manner of acting in establishing this power and in wonderfully upholding it through a long series of ages we humbly conclude what He will do in the time to come - may we not, without rashness, infer that the same Providence which has hitheric watched over the Temporal Power of the Pope will not cease to watch over it and to maintain its future protection of His Church? 'Although the Gentiles shall have raged, and peoples devised vain things, and the kings of the earth stood up, and the princes have met together against the Lord and against His church, He that dwelleth in heaven shall laugh at them, and the Lord shall divide them.'- Ps. ii. v. 14 Those men who, under the false name of liberty are overturning all order, who, at the time they are expelling Bishops from their Sees, persecuting, fining, and imprisoning Priests, plundering Religious houses and making their inmates houseless wanderers, ye take for their watchword 'a free Church in a free State.' These wicked men have at length come to that pass of wickedness that they term 'a united They would have it cease to be the centre of the Catholic world. Under the pretext of elevating the spiritual authority of the Pope, they depress the Temporal Power and destroy both to the utmost of their ability. Under the pretext of defending the Pontiff they endeavour to deprive him of all liberty, What sort of liberty and in truth enslave him would you possess, Most Holy Father, under such guardians? The persecutors of Priests and Bishops, forsooth, the protectors of the Supreme Poutiff! The plunderers of the Pone's dominions, the defenders of his person! Rome no longer the centre of the Catholic word, but the capital of an Italian kingdom Paganism revived! Behold the new liberty! Behold the abyss into which the men who clamour for liberty -Christians in name, Catholics by profession-would precipitate themselves and society, and this in the midst of the present age, so much venerated as the age of progress. But they shall not prevail. God forbid that we should ever see the 'abomination of desolation standing in the holy place.' May be who is the founder and the protector of the Church, our God and Lord Jesus Christ, avert such an unspeak. able calamity, through the intercession of his Virgin Mother Mary, conceived without sin, in whose crown Thou hast placed a new jewel, and of the Holy Aposiles Peter and Paul, the guardians of that very Rome to which they have shed their blood, and of the Martyrs of Japan, whose glory Thou hast proclaimed, whose cancity Thou hast canonised, and of the other holy Martyrs, whose relics sanctify Rome, and of all the Saints, who, reigning with Christ in Heaven, pray for the Church, and for its venerable Head or earth. In fine, most Holy Father, united with our venerable brethren who recently assembled around the Holiness at Rome, united with two hundred millions of Catholics scattered throughout the entire world we turn our eyes and our hearts to thee, most beloved Father, and to thy Rome, the mother and mistress of all the churches, saying, every one of us, 'If I forget thes let my right band be forgotten; let my longue cleave to my jaws if I do not remember thee, if I make not thee the beginning of my joy.'- Pa exxxvi. 5, 7. Sefore angels and men we protest that we are prepared even to die for thee; and, lifting up our hands to heaven, we beseech the Almignty God that, as He has hitherto guarded thee in thy ways, in the midst of great perils, by a special and visible providence, so may He happily conduct thee to the end. May He vouchsafe to humble thy enemies and those of Holy Church. May He grant thee life both to see the triumph of the Church, and to share in it as thou hast shared in her grief. And, after a long ife, happily completed, may He exalt thee to the glory of His kingdom with Peter and Paul, and his other faithful and glorious servants who have fought the good fight for the Church, have finished their course, bave preserved the Faith.

"Prostrate at the feet of thy Holiness, on bonded knees, we hambly beg thy Apostelic Benediction for ourselves, and for the flicks committed to our Pastoral charge, of thy Holiness the most humble, obetient and devoted sons.

† Patrick Leaby, Archbishop of Cashel and Emly John Ryan, Bishop of Limerick.

William Delany, Bishop of Cork Patrick Fallon, Bishop of Kilfenora

† Dominick O'Brien, Bishop of Waterford and Lis-

† Michael Flannery, Bishop of Kilaloe, "Thurles, 22nd August, 1862" The following is the reply of His Holiness the Pope:-

" Venerable Brethren, - Health and Apostolic Benediction - We have indeed, experienced the greatest joy and consolation, venerable brethren, upon reading your letter of the 22nd of last August, which was sacrilegious enterprises, wage a desperate war against True for you, John, said Crowly, catching thing, disupproving the same thing, and saying the tolic See, and us, and trampling on its laws, human and divine, wish utterly to destroy and usurp this The new missioners from Oxford and Cambridge good landlordism, and worthy of imitation.

"In that allocation of, thine; most Holy Father, our city, and the authority of this same see. Hence have all to learn except the use of the rifle, and are elivered before them in Consistery, in which thou you clearly profess; venerable brethren, that you not yet sufficiently acquainted with the depth of the listless the love and the grief of thy paternal, condemn all errors, and especially those proscribed savage mind. By degrees they will become experiand condemned by us in our Consistorial Allocution of the 9th of last June, and in most eloquent terms you affirm that there is nothing more agreeable to you than beartily to adhere to all that you venerable brethren, the Bishops of the Catholic world, present in Rome on the Feast of Pentecost of this year, glorified so much, with a truly wonderful unanimity in openly and publicly declaring in their admirable letter addressed to us. We could not but be highly delighted with these your excellent sentiments, which you have at heart the cause of the Catholic Church, of, this Apostolic See, and of truth and justice. We have no doubt, venerable brethren, but that, relying upon the divine assistance, you will, especially in these very sad times, continue, with ever-increasing vigilance and zenl, fearlessly to guard and defend the cause, rights, and doctrine of our most holy religion, and diligently to watch over the salvation of your flock, and to expose the wiles of wicked men, to refute their errors, and to beat back their wicked assaults. And we are also certain that you will never cease most fervently to pray and beseech God, rich in mercy, that He may arise and judge His cause, and by His most gracious help assist us and His Church, and by His mighty power humble all the enemies of the Church and of this Apostolic See, and that He may lead them back from the way of impiety to the path of virtue, justice, and salvation. Finally, we would have you to be assured that we regard you with special good will in the Lord, and as a most certain pledge of same, accept the Apostolic Benediction, which, given from our most inmost heart, and joined with the wish of all true happiness, we most lovingly impart to jourselves, venerable brethren, and to all the faithful Clergy and laity committed to your care.

> Given at Rome, at St. l'eter's, the 6th day of Oct. 1862, in the seventeenth year of our Pontificate "Pics THE NISTH, Pope.

"To our Venerable Brothere Patrick, Archbishop of Cashel; John, Bishop of Limerick; William, Bishop of Cork, Patrick, Bishop of Kilfenora; Domin ick, Bishop of Waterford and Lismore; Michael, Bishop of Killaloo, in Ireland."

## PROTESTANT MISSIONS IN AFRICA.

(From the London Tablet.

The logic of events furnishes us with new evidence. if any were wanted, that Luther and Henry VIII., invented a new religion to supersede, if possible, the true Revelation of God. These two men had grown weary of the restraints laid upon their unruly flesh and were determined, at whatever cost, to make their passions a law, and the indulgence of them an act of virtue. They were too successful, and had on their side every man of similar propensities throughout the world, and their craft prospered and grew till it has become almost universal over the face of the earth. Bodily well-being and a comfortable or exciting life, seem to be the ruling or fundamental principle of this new religion, and we trace it wherever we go, for no amount of hypocrisy or honest delusion can hide it out of sight.

The other day the two Universities of Oxford and Cambridge, aware that they had done nothing in their Corporate capacity for the propagation of that religion which it is their special glory to teach and defend, made up their minds to convert the African savage into a professor of that religion which allows man to have more than one wife living at the same time. A Mission was therefore arranged, and money provided. Buthusisstic young men went out of England duly provided with the proper instruments, rifles and cartridges, with the usual stock of unintelligible books, and made the best of their way into Central Africa This is known as the Zambezi Mission or expedition, the latter substantive being strictly correct. These wonderful missioners, and unique, if they had not been anticipated by Mahomet, have reached the land which is to be blessed by their presence. They are able to take care of themsalves, and seem to be independent of God and His giace, perfecily provided with scrip and shoes and with money in their purse. In their case the ravens will not be employed. They understand the Koran if they have never read it, and Mahomet himself could teach them nothing. They are now settled in a "pleasant" and they 'hope a healthy site for it is a sandstone sciff 'about fifty feet above the river,' having moved from Magomero, for it was a 'pesthole.' Let us hope that these geologic missioners have not made any mistake in their calculations, and that fifty feet above the river will assure them against the calamities they dreaded at the 'pesthole' which they have

abandoned. But before these excellent gentlemen came to their pleasant and healthy site, they were not only shut up in a pesthole, but they were also in a beleaguered camp. They had been fighting with the savages they had marked out for converts. The new religion introduced into Africa, under the auspices of Oxford and Cambridge deals in fire arms, and its preachers are as ready to draw the trigger as to draw the conclusion from two premises. They have the two worlds at their command, and the savage who refuses to be converted incurs the risk of being shot so that these Missioners, instead of becoming martyrs themselves, make the Africans martyrs of heathenism. . The order of things inverted; bitherto the usgans destroyed the teachers, but now the teachers grow wiser, and understanding better the principles of political economy, save their own lives at the expense of the life of the unconverted.

The missioners seem, notwithstanding all their acutenesss, to have been duped by the savage they despised. An ingenious tribe, having its own reasons for punishing another, persuaded them that a race called Ainwa dealt in slaves; this was enough the missioners armed themselves and went out to make war; they did make war, and having done so, the investigated the story of their ingenious allies When the mischief was done, and many people slain, it was found out that they had been deceived : the African savage had simply lied. 'We never could get a single instance 'substantiated,' is the confession of one of the preachers, and it is some consolation to know that they 'steadily refused to go to war again. This is something from a fighting puritun. but it would have been better if the steady refusal had preceded the battle, in which, in all probability, many a savage went to his last account. When this battle was over reflection came as it does to a drunken man after his orgies are completed, and it is gratifying to learn that it came in due and proper form; revealing to the valiant preachers that three courses were open to them. The first was to attack, the second was to remain on the defensive, and the third was to run away; the fourth never occurred to them, namely to suffer. Like discreet soldiers after a council of war they made up their minds to retreat, and so they retired from the 'pesthole' to the pleasant and healthy sandstone sciff fifty feet above the river, and probably beyond the reach of the warlike Ajawas, who compelled them to abandon the 'pesthole' before they had any knowledge of its deadly Capacities.

There are two sets of Missions of the new religion in Africa, one under Dr. Livingstone, who unites the trader and the soldier with the preacher, and the other from Oxford and Cambridge, which confines itself apparently to fighting. These two are not bound together in the bonds of charity; Dr. Livingstone makes fighting a less prominent feature of his operations, and blames the University Mission, while this latter retorts, saying, that it follows in his footsteps, and points out to a particular tribe as having been 'attacked under Livingstone's direction ' Dr. Livingstone has been longer in Africa than poor Mr. Rowley, and understands his business better; he

savage mind. By degrees they will become experienced men will distinguish between the tribes, ascertain the fittest fields for cotton, and carry on a profitable trade, perhaps even deal a little in slaves, when nothing but slavery can convert an obstinate African, or be an adequate purishment of his impenitence.

It must be a grand religion this which shoots men with bullets instead of baptising them, and the Missionaries of which carry weapons of war, instead of the word of peace. The African savage may well stare at these marauders, for they are one degree worse than himself. He makes no philanthropic professions, and carries himself as an enemy before every tribe not his own. But these men go into his country professing a great love for him, which they demonstrate by shooting him through the head, and telling the story afterwards. Dr. Livingstone is a more prudent man, and in his eyes these gentlemen are somewhat contemptible, for thus he writes :- " ! am sorry that the Missionaries turned tail, but, under the circumstances, it was perhaps well. They want an energetic head. . . Fighting with the Ajawa put them all in a fulse position. They, however, believe that in so doing they acted rightly, and it is of great importance that their conscience approve all they did." No doubt, but not quite in the sense of Dr. Livingstone.

## IRISH INTELLIGENCE.

CATHOLIC UNIVERSITY-Nov. 23, 1862 .- The En nistymon collection is £14 88 3d. Last year's, collection for the University was over £16. The full. ing off is caused, this year, by the general depression and badness of the times; by the failure of unpropitious seasons; the complete stagnation of business in town, and, what is to be deplored, the reduced means of the struggling farmers of the district. — Correspondent

DEATH OF THE REY. P. LAVIN .-- In announcing the death of the Rev. Patrick Lavin, C. C., of Magherow. county of Sligo, we know that we bring sorrow in the hearts of all who have had the pleasure of anquaintance with this gifted and amiable young clergyman. Some fifteen months since, we mentioned his ordination by the Lord Bishop of Elphin; he remained for a few months in Sligo, from wheree !. went to Boyle; and, for the benefit of his health, he was subsequently removed to Magherow, parish of Drum cliffe. The rev gentleman had been in delicate health while in college, and since he left it, about fifteen months since. On Monday last, at one c'clock be breathed his last, after being confined to his her for about eight days. On Tuesday, at twelve o'clock there was solemn High Mass, at which the Most Rev. Dr. Gillooly was present, having arrived from Slige on that morning. The Very Rev. P. Kelly, the tespecied parish priest of the lamented deceased, was high priest: the Rev. John Nangle, deacon; the Rev. Eugene White, sub descon; and the Rev. John White, master of the ceremonies. There were also presentthe Rev. John Morris and the Rev Thomas O'Royle, Presbytery, Sligo; the Very Rev. Dr. Hibbers, O.S.D. and the Rev. Mr. M'Evoy, O. S. D., Sligo, Sligo Champion

Extensive preparations are in course of active operation for the opening of the magnificent new church of the Redemptorist Fathers at Mount St. Alphoreus on Sunday week, the 7th of December It is believed that in addition to the pretates already named, the Most Rev. Dr. Cullen, Archbishop of Dublin; the Most Rev. Dr. Leahy, Archbishop of Cashel; and other distinguished dignituries of the Church will be present. The frontage presented by the new church, now that the site of the old convenhas been cleared, is really beautiful; but it is in the interior that the admirable character of the temple can be fully appreciated. A very numerous and influential meeting of the committee was held on Sunday, at the Convent, Mount St. Alphonsus -- Limit ick Reporter. EVER FAITHFUL .- Never was a less trutliful asser-

tion made than that which would represent the Iri-h people of the present day as indifferent to the question of a Repeal of the Union, with regard to which they manifested some years ago so heartfelt an in-terest. The assertion has been made, however, in direct terms by some persons, and less specifically, but yet with sufficient distinctness by others, who ought to have known better. It is true that there is now no Repeal agitation in existence; but that act does not imply any change of opin merits of the question; it shows only the popular belief that such an agitation in the present circumstances of the country would not lead to a successful result. Nothing has occurred since 1843 to invalidate any one of the arguments which then convinced every honest mind that Ireland was not being benefitted by English rule, and that Irish interests would be best consulted by a native Legislature. The melancholy history of the succeeding years is but another demonstration of the soundness of the views put forward by those who struggled to effect a Repeal of the Union. That the heart of the Irish people on this subject is unchanged, may be learned from the movement which is now on foot for the erection of a great National monument to O'Connell. It is to a remembrance of O'Connell's labors in the great cause of Repeal that the popular enthusiasm in favour of this movement is chiefly duea fact which the people themselves would have proclaimed in thunder tones it any design of making the Testimonial commemorative only of the previous services of O Connell had been entertained and persevered in. It is quite possible that a few persons, saied with the sweets of place, or naturally cold and false-hearted, may have ceased to desire for this country the benefit and the glory of home rule; but to intimate, no matter how delicately, that the peo-ple, or the patriotic clergy, of Ireland had so faiten away from the great principles to which, only a few years ago, they vowed eternal fidelity, was to libel them all .- Dublin Nation

TENANT RIGHT IN KERRY. - The noble house of Kenmare has been at all times remarkable for kindness to tenantry. In fact, a yearly tenancy on the Kenmare estate has been ever booked on us a lease in perpetuity, and with good reason, as I can assert without fear of controdiction that a tenant able to pay his rent on this estate has never yet been evicted on any pretence. Such being the case, it is little to be wondered at that we frequently see such large sums given for the good-will of a farm on the Kenmare estate. When I use the phrase, "able to pay his rent," I must also say that the rents on the Kenmare estate are mere than moderate. On this property it must be the tenants' own fault if they cannot pay their rents, as they are fixed at such a rate, when compared with other properties, as to appear actually incredible. The case I am now about to refer to deserves more than a passing notice. Mr. William Miles, of Collinabay, held a large farm under the Kenmare family. Circumstances prevented Mr. Miles from retaining the farm any longer in his possession, and having communicated his intention to Lord Castlerosse, he in the handsomest manner permitted Mr. Miles to dispose of his interest in the farm, and promised the incoming tenant a lease for twenty-one years. Consequently, Mr. Miles received the very considerable sum of £950 from a tenant farmer, a Mr. Dawley, of Kilcummin, whose family are, I also understand, tenants on the Kenmarc estate. This act could not by any words of mine be sufficiently commended. It will speak for itself, and will bring the blush of shame to those who have lately adopted a different style of treatment to their touants in this county .- Tralee Correspondent of Cork Examiner

REDUCTION OF RENTS .-- Mr. John Collier, of Crookstown, near Clogher Head, county of Louth, has resafely attacked, and which site is the most healthy to the extent of 20 per cent. This is an example of