

country, and his decisions were regarded as oracles at the University itself. For the relief of the poor, especially those that were sick, he gave his temporal substance with such tenderness and profusion as to seem desirous, had it been possible, to have given himself to them. He reproved vice without respect to persons; and by his invincible meekness and patience he disarmed and conquered many who had been long deaf to all his remonstrances, and who had added only insults to their obstinacy. Nicholas Poppel was the second pastor of Gorcum, and though inferior in ability, he was in zeal worthy to be the colleague of Vechel, and to obtain with him the crown of martyrdom. The rest of this happy band had made their lives a long apprenticeship to martyrdom. They were declared martyrs, and were beatified by Clement X. in 1674. Before we proceed to particulars, it will be well to give the names of all the Gorcum martyrs. The names of the eleven Franciscans were Nicholas Pick; Jerome, a native of Werden, in the county of Horn; Theoderic, of Embden, a native of Amorfort; Nicaise Johnson, a native of Heze; Wilbad, a native of Denmark; Godfrey, of Merveille; Anthony, of Werden; Anthony, of Hornaire, a village near Gorcum; Francis Rodes, a native of Brussels. These nine were priests and preachers. The other two were lay brothers, namely, Peter of Asca, a village in Brabant, and Cornelius of Dorestale, a village now called Wick, in the territory of Utrecht. The three curates were Leonard Vechel, Nicholas Poppel, and Godfrey Demeu. This last was a native of Gorcum, who, having been rector of the University of Paris, in which he had studied and taught, was some time curate in Holland near the French territories, but resigned his curacy and lived at Gorcum. The other martyrs were John Oosterwican (mentioned before) who was director to a convent of nuns of his own Order in Gorcum; he was then very old, and had often prayed that God would honor him with the palm of martyrdom; John, a Dominican of the province of Cologne, curate of Hornaire; Adrian Hilvarenbeck, a Norbertine of Middleburg, who served a parish at Munster, a village near the mouth of the Meuse; James Lacop, of the same order and monastery, an assistant in a neighboring parish to Munster; and Andrew Walter, a secular priest, curate of Heinoort, near Dort. This is the list of the glorious heroes who, in perilous times, gave testimony of the truth, and who, by the shedding of their blood, stamped the mark of reprobation upon the novelties of the 16th century, and greatly aided the reaction which, during the last two centuries, has extended the boundaries of Catholicism, and fulfilled the prediction regarding the Church, 'Porta inferi non pravelebunt adversus eam.' 'The gates of hell shall not prevail against her.'—St. Matthew, xvi. 18.

NAMES, DESCENT, AND CONDITION OF THE HOLY MARTYRS OF THE ORDER OF SAINT FRANCIS.

The martyrs of Gorcum were nineteen in number. They are called Gorcum, not because they suffered death in that place, but because nearly the whole of them were taken prisoners there, and underwent in that locality the greatest portion of their torments. The first was Father Nicholas Pick, or Pieck, the guardian of the Franciscans at Gorcum, upon whom we may look as the generalissimo of the holy martyrs, or at all events, of the ten brethren.—Nicholas was born at Gorcum on the 29th of August, 1534, of virtuous and respectable parents; his father was named John Pick, or Pieck, and his mother Henric Calne. Having a great love for study, and being endowed with great intellectual powers, he was sent to St. Hertogen Bosch (Silva Ducis, Bois le Duc) to be instructed in Latin, and to be indoctrinated in every useful science; and, having attained the required age, he was admitted into the Order of St. Francis. In due time he made his solemn profession, and was subsequently sent to Louvain to pursue his theological course. At that time the Franciscan convent at Louvain was in a very flourishing condition; it had acquired European fame for its strict and regular discipline, and for the progress which its inmates had made in the study of the Sacred Scriptures. Under the rule and guidance of the famous Father Adam Labout, a man thoroughly skilled in both Greek and Hebrew, Nicholas made wonderful progress both in virtue and the sciences. He was exceedingly modest, remarkably simple in his demeanor, and so deeply grounded in humility that he willingly accepted whatever reproaches came from any quarter, and patiently endured all for the sake of Christ. After his ordination he was punctual in offering up the Holy Sacrifice, and his demeanor whilst officiating was a source of much edification. He was indefatigable in the Confessional; he frequently preached, sometimes twice, and even thrice on the same day. In assisting at the Divine offices and other religious exercises, he was always cheerful, and his countenance was placid and radiant with benevolence; and yet he had many cares to afflict him, and many sorrows to weigh him down.—His constitution was far from being robust—indeed he was often known to faint, and whenever he wounded himself with a knife, he fell exhausted, and therefore a superabundance of grace was needed to strengthen one so weakly for the endurance of the sharp pangs of a cruel martyrdom. He was a rigid and punctual observer of his religious vows; he was a model of perfect obedience; and in the practice of holy poverty he was not excelled by any, for he strove heartily to copy in this, as well as in other things, the example of the seraphic Father, St. Francis. When engaged at Brussels in preaching daily during Lent, he was it was supposed, in need of some books and required more food and of better quality, and these his cousin, Dr. Estius, offered to send him from Louvain; but he very politely declined the proffered friendship, being like the Apostle Paul, who was content to endure privations in time in order to merit the riches of the eternal kingdom. When friends offered something to him he would say, 'St. Francis would not be satisfied if he saw this.' In one word, it may be truly said of him, he was a true friar minor without guile, and one who, by the sanctity of his life, was made worthy of a martyr's death; indeed one of his superiors, Father Peter de Monto, had often predicted that he would bear testimony of the faith by the shedding of his blood. Having been selected to share in the government of his Order, he was appointed guardian of the convent of Gorcum.—Whilst a simple friar he was remarkable for the strict observance of his rule; this was the clue to

his promotion, and the test of his fitness to guide others. Gorcum is located in the vicinity of the river Meuse. When the pseudo-Reformers of the neighborhood, who were named after John Calvin, and not after Jesus Christ, began, in spite of their boastful principle—the right of private judgment, to exhibit their hatred of Catholicism by showing signs of intolerance and also by cruel maltreatment of ecclesiastical persons in that neighborhood, Leonard Vechel, pastor of Gorcum, sometimes laughingly told Father Nicholas that those men would one day hang him, to whom he replied, 'I have not yet deserved that.' In this he gave a proof both of his great humility and great worthiness. Who would have then thought that those two holy men would soon obtain, and together, the palm of martyrdom? In the meantime Nicholas diligently applied himself to labor for the salvation of souls, and for the sanctification of both himself and his religious brethren. Before he began to read, write, preach, or exhort, he was always accustomed to say, 'To the honor of God.' He led his brethren by gentleness and civility to the strict observance of the holy rules of the Order. The secret of his success lay in this: he never asked anything to be done which he had not previously done himself. He taught by example, and they wearily copied him. He had only to say 'Will you do this?' and he was promptly obeyed, for his request was equivalent to a command. Though feeble in body, he possessed a courageous soul, and his intrepidity increased in the same ratio as the cruelty of the Reformers became more daring and atrocious. This malignant hatred of Catholicism must have carried the Calvinists to dreadful lengths in perpetrating barbarous cruelties in the abused name of religion since we find from the history of those times that dissent among themselves was punished by fines, prisons, tortures, and even death; each party when dominant persecuted, and so much so that the suffering party bitterly exclaimed against the ruling power: 'Ab odia crudelitate in crudelitate mitis.' How changed are your sentiments! When you suffered you declaimed against persecution, but now, having resumed the reins of power 'from the hatred of cruelty you rush into the extreme of cruelty.' Father Nicholas in his sermons fearlessly inveighed against sinners, and was zealous in counteracting the wily efforts of the Reformers to seduce the people from the faith and piety of their ancestors. For they had succeeded in seducing, here and there, a few lukewarm Catholics. But his greatest display of spirit and energy was reserved for the last two sermons, just before his arrest, and when the storm was rapidly approaching. On the Sunday within the octave of Corpus Christi he preached most eloquently, and with great force on the 'Real Presence of Jesus Christ, God and Man, in the Holy Sacrament of the Altar.' He very lucidly showed that the words 'This is My Body,' 'This is My Blood,' &c. were not to be understood in a figurative sense, as the Calvinists pretended; he then movingly pointed out the incomprehensible love of Jesus Christ, who hides his glory lest we should be intimidated from approaching Him, and who finally has extended His love so far as to remain with us perpetually, day and night, to the very consummation of the world. It was a grand profession of Catholic faith preparatory to his under-going the trials and sufferings of martyrdom. Very shortly after that he preached his last sermon, in which he earnestly exhorted his audience, in the same spirit to remain steadfast in the faith of Holy Church; he warned them against compromises in religion, and told them, with the zeal of an Apostle, that in no case was it lawful to deny their religion, and that, when questioned as to their faith, they were boldly to confess it, and openly profess their willingness to die sooner than renounce one tittle of it, for every thing hinged upon their fidelity, and damnation would follow as the punishment of apostasy, for 'whoever shall deny Me, before men, him will I also deny before My Father who is in Heaven.' The faithful, who feared the approach of the enemy, were powerfully comforted by this unctious and apostolic exhortation; and their constancy became more intrepid when he soon afterwards confirmed his testimony by suffering death. This is a brief sketch of the life of the courageous soldier, the valiant hero of the Cross, and the renowned standard-bearer of the faith, of whom it may be said, in a certain sense, that he was a double martyr; first, in regard of the pains he endured, for he was twice hanged, and, therefore, he twice had to endure the torments of strangulation. His life was prolonged amidst his sufferings by the special interposition of Providence, in order that he might as a valiant captain of a noble band of heroes encourage his brethren in their mortal combat. He was a double martyr, when we consider the cause of his sufferings. Fidelity to God and to religion was the first principal cause; the other cause was fidelity and charity for his brethren, for he had it more than once in his power to avoid death, since his friends wished to ransom him, whatever it might have cost, and thus without falling into apostasy by denying his faith he might have obtained his freedom. But he would not abandon his brethren, over whom he had been constituted guardian by the will of God to rule, guide, and care for them. He was, moreover, to bear an example to his spiritual children; this he did as we shall see in the sequel, and this the very Reformers acknowledged when they called him in derision the most obstinate defender of his opinion that is, when he appeared at his post, heroically proclaiming the divinity of the Catholic faith, and the purity of her matchless ethical code.

(To be Continued)

DESTITUTION IN IRELAND. LETTER FROM ARCHBISHOP MACHALE.

ST. JARLATH'S, TUAM, June 15th, 1867.

To the Right Hon. the Earl of Derby:

My Lord—The published report of the proceedings on Friday week in the House of Commons, leaves no longer any doubt of the extreme destitution prevailing in Conemara and the contiguous islands, as well as along a very wide range of the Western portion of Mayo. But whilst that report attests the melancholy fact of intense and extensive distress, it affords, I regret to say, little or no hope, on the part of the government officials to come to the aid of a suffering, nay, if the relief be not seasonable, of a perishing population. To the clear and cogent statement of the member for Kilkenny of those privations, and of the localities in which they were endured with extraordinary patience, there has been no satisfactory reply. The Secretary for Ireland after admitting with the usual official reserve, more than the ordinary amount of poverty in the western districts, concludes by expressing his belief, that the government would be outstepping the bounds of their duty, if they were to hold out to the inhabitants any expectation that they would directly interfere for the purpose of supporting the whole population. The interference of the government to support the whole population of a district, was never demanded nor expected by the most zealous advocates of the destitute. By this superfluous refusal to engage to support a whole population, it is not meant, I hope, that the government discards the serious responsibility of providing for the prompt relief of a large class, who, without its interference are doomed to starve. Were this to be the meaning of the Noble Secretary, let me respectfully observe, that he would be propounding a doctrine that would be most disastrous to the public weal, and of which the deplorable effects have long been and still continue to be felt in Ireland. But he mentions that three or four works connected with the fisheries are to be undertaken. Those three or four public works connected, for ought I know, with the interests of some Englishmen of the Law Life Insurance Company, will not surely have the effect, like the mines of California, to

attract the whole population of Mayo and Galway to the remote districts of Conemara; and as the projected railway, or tramway, or the bridge, over the Morib, by which those will be accessible, are not yet constructed, let me again assure your Lordship, that it would be as unprofitable for the people, as to fish in muddy waters, to expect much relief from those few water-works which the government has, it seems, consented to set on foot, but which do not appear to be in actual operation. Whilst those works are proposed however, the small struggling farmers and cottiers are invited to the workhouse, and the provision for their comfortable accommodation, is paraded with much official complacency. Yet, still they are unwilling to enter those hated dwellings. The Irish Secretary candidly admits the facts, and no wonder since it is a matter of notoriety. Both his Lordship and the people of Ireland are well aware of the cause, with this difference, that they experience all the evils of which, his is, fortunately for himself, but a mere speculative knowledge. For the more favored members of society with secure possession of their homes and a legal title to its continuance, the workhouses have no terrors. Not so for the humbler classes without lease or title but the capricious will of their masters, as they call them, sometimes benevolently, but oftener cruelly exercised. To them your invitation to the workhouse gives pain rather than comfort. With them is associated the dispersion of their families—the destruction of their cottages—the disappearance of leases—and the substitution of compulsory or penal votes at elections, instead of the free exercise of the franchise with which, before the introduction of these unfortunate establishments, tenants were generally invested. Numbers prefer to endure the slow agonies of hunger rather than venture on the shelter of the workhouse, haunted by the terrors of the Gregory clause, and convinced that as soon as they enter the portals of the hated edifice, they may bid adieu to hope of ever again re-entering their humble cottages, which the cruelty of the law encourages landlords, in aid of their own cupidity, to seize and destroy. Of this pitiable class the clergy are daily surrounded with vast increasing and clamorous numbers. It is of it the largest portion of the destitute of the Western districts consists. With some, generally with sufficient tillage, but no food—no money—no credit—no employment—and no stock to procure subsistence, save, perhaps a lean and unmarketable beast which, like the ill-favored kind of Pharoee dream, afford evidence of starvation rather than means to avert it, they are exposed to die of famine if they stay outside the workhouse, but certain never to reap the fruit of their spring labor if they venture to go in. This is a dreadful dilemma in any Christian country, and yet it is a dilemma by which thousands of the poor people are at present alternately torn. With a clear conviction of the forfeit which the inmates must pay for the entrance into these abodes of sighs and sorrows, it appears like a cruel mockery of their misery to refer to the comparatively small number in the workhouses, or to affect wonder—for it is only affected—that those apparently free lodgings, but prospectively dearer to their inmates, than expensive hotels, are not better filled. Why not, well-paid officials flippantly exclaim, 'go into the workhouse.' There are in the Clifden Workhouse only 194 persons, whilst the Irish Secretary assures the suffering people that there is accommodation for a thousand. The comfort of this boasted accommodation may be inferred from the fact, which his Lordship has after hearing stated by the member for Kilkenny, and vouched for by the parish priest, and the person called by a rhetorical figure, a "relieving officer," that there were but 99 beds in the same workhouse for the 194 inmates. Such is the material and moral accommodation provided by the relieving functionaries of the workhouses for the poor who are, literally, compelled to enter or to starve. Well have those workhouses carried out the cruel policy of their founder, the late Premier, and his indefatigable agent, Mr. Nicol, who traversed Ireland with unheard-of speed, to project those houses, which he said were meant as tests of destitution. Experience has proved that he could not have given them a more appropriate name. They are the test of destitution with a vengeance. Nay, more, they are the test, as well as the cause of a strange hard-heartedness, which, far from being indigenous, has sprung from their exotic root, and has spread, weakening those generous and virtuous qualities, which the worst institutions cannot entirely eradicate out of the hearts of our people. Too truly have the prophetic, but unheeded, warnings of O'Connell, regarding their vitiating effects, been fulfilled. But, neither he, nor the most far-reaching political seer, could anticipate the full sweep of the evils of which they have been productive; transforming with rare exceptions through the foreign influence by which they are controlled, men honest, humane and charitable in their private capacities, into so many little corporations of corrupt, unfeeling and mercenary jobbers. It is yet no wonder that, with all their avowed mischief, they should have their admirers and eulogists among those industrious men, who, like the little creature that gathers honey from the most poisonous plants, draw ample support from those noxious institutions. In their disinterested estimation there is nothing comparable to the workhouses. They are the creations of a public benevolence which no views to selfish patronage, ever tainted. In short, they are, in the social, what Holloway's Pills are in the medical system, the one a remedy for every disease, the other a relief under every misfortune. But whatever faith may be due to the wonderful relations of the sanitary effects of the pills, it appears from the general admission of those who use them, that they never do any harm. Can even this negative testimony be borne to the workhouses by any but officials, and journals lavishly subsidized by taxes wrung generally from a class not far removed in poverty from those whom the taxes are supposed to relieve? No; I have already alluded to the associations connected with the workhouses in the minds of the people. Allow me to invite now to the contemplation of the same associations, the government and landed proprietors, and to enquire whether to them they appear encouraging. The emigration of the people, which instead of abating is yearly swelling into a fuller tide, is at length become a subject, not of congratulation, but of just alarm. By whom was it pushed on, season after season, until the exiles have become a formidable power in a foreign land? By those who drove them from their lands and tore down their homes, and founded and filled the workhouses to repletion. There is a close affinity between the workhouse and emigration systems, both springing from the common parentage of landlord oppression. If the void created by the emigration had no other effect but to make more room for cattle, with such a result the landed proprietors would no doubt, be easily satisfied. But, if those exiles are found to become hostile to the British Government, assuming a menacing attitude, and receiving fresh reinforcements from the continuous stream of emigrants, carrying with them their discontent and their resentments, the government, thus annoyed has a right to enquire by whom its former subjects have been thus turned into such bitter foes, and who are they that are still sending from Ireland fresh recruits to their ranks? If they are satisfied that the landed proprietors have, by arbitrary evictions and by a systematic refusal to grant leases to their tenants paralyzed industry and enterprise, to the serious injury of private families and of the public weal, what wonder that the young and adventurous should entirely abandon this country, and that those who remain would leave the land but imperfectly cultivated? It is not to be supposed that the Irish people, however long and cruelly oppressed, have become insensible to the freedom which has been the boast of their oppressors; and after the emancipation of the negroes of South America, it surely cannot be expected that the

humblest landholder will consent to be the subject of men who, the inheritors of freedom themselves, should, if they possessed any generosity, desire its extension to others, rather than ambition, the same and tyrannical rule of the white "Massaja" of our hemisphere. The present deplorable condition of the people being not only felt by themselves but by the government; it is high time for the latter to enquire and ascertain whether it is too extraordinary conduct of the landed proprietors, in refusing leases to tenants, that has created, and is continuing to strengthen, this formidable array of hostile Irishmen in America, and if so, to take care that the rights of property, which are subordinate to the common weal, should not be so abused by any class as to become instrumental in endangering the peace and prosperity of the country. We are arrived at a crisis which demands without delay the most serious consideration of statesmen. Seeing the miserable and dangerous condition to which the nation has fallen, they should not hesitate in meeting with prompt measures of relief the present emergency. It is not enough to debate the question in the House of Commons, and then lose sight of the distress of the people, or to give only a vague promise that some public works will be undertaken. Hunger waits not the result of such tardy counsels. It was not thus, your Lordship, with several other humane gentlemen, applied yourselves some years ago to the severe destitution in Manchester. But Manchester was considered to be in reality a portion of the united empire, and, therefore, entitled to share in its prosperity. Whereas the exclusion of Ireland from the benefits of the constitution, now become almost nominal from its frequency and long continuance, proves what the eloquent assertors of our National legislative independence so fully predicted, that the Union, against the foul blighting and fatal enactment of which they nobly contended, would prove to be a union only in name. I have the honor to be, Your Lordship's obedient servant, JOHN, Archbishop of Tuam.

THE CATHOLIC CLERGY OF CONEMARA TO THE RIGHT HON. LORD NAAS, CHIEF SECRETARY FOR IRELAND. My Lord,—The English and Irish newspapers have brought us a report of a statement made in the House of Commons by your Lordship, in reply to questions put by Sir John Gray, the honorable member for Kilkenny, relative to the distress prevalent in Conemara. We cannot conceal from your Lordship that some of your observations involved much misinformation and consequent mis-statement, and have painfully disappointed the just expectations of the people. After truthfully admitting the prevalence of poverty, famine, and fever to a greater extent in Conemara than in any part of the west of Ireland, your Lordship is reported to have said, from information received from Dr. Brodie, P.L.S. that he found no fever or other diseases which usually indicate severe distress on the islands which he visited, and also that he found large numbers of cattle on them. We are much surprised that your Lordship has not discovered that famine alone is quite sufficient to deprive its victims of life without the fatal auxiliaries of fever and other virulent diseases, and that the cause was not to be removed until these fatal consequences would have revealed themselves. We regret very much indeed that your Lordship was led by any unfounded information to contradict the truthful statement which you made, that poverty, famine, and fever were more prevalent here than elsewhere. Touching the Law Life Society and the efforts which you stated they were making to relieve the distress of their own tenants, you said that more than one-half of the entire of the Clifden Union belonged to them. We beg to inform you that one-fourth of the entire population within the limits of the Clifden Union does not belong to them. Your Lordship will readily perceive how fallacious is the inference to be drawn from your statement—viz., that more than one-half the distress prevalent throughout the Clifden Union was relieved by that society. We reserve for a future occasion observations which naturally arise from the amount of wages and the nature of the works provided by the Law Life Society. Your Lordship is also reported to have said that a large supply of Indian meal had been recently received in Galway, and that twenty-five tons of it had been sent to Clifden. With regard to the latter portion of the statement, we have to inform you that your authority supplied you with an unfounded piece of information, as not one single ounce of Indian meal or of any other food for the suffering poor was brought to Clifden, either by Government or otherwise, except in the usual way of trade. Your Lordship further stated that there were only 194 papers in the Clifden Workhouse, although there was accommodation for 800 or 1,000. We repeat that at this moment there are only 144 beds in the entire house (99 in the healthy side and 45 in the hospital)—a very poor accommodation, indeed, unless you require 800 to sleep on the pavements or on the bare floor. So the unfounded statement of the hon. member for Kilkenny is correct. Your Lordship's statement was calculated to leave the impression on the minds of Parliament that there was relief in the workhouse for suffering people but that they capriciously rejected it. We have further to observe on this subject that the Poor Law system is ruinous to this unfortunate country; the miseries of at least one-third of the rate payers are aggravated by it; most of them had to pawn their wearing apparel, their beds, or other articles of furniture to pay the rates, whilst the alms received from the various quarters to save the lives of the starving poor are doled out to destitute landholders, who are expected to pay a supplemental rate already struck throughout this impoverished union. Notwithstanding these patent facts, the poor-house and the poor rate are paraded before the country and Parliament as sources of adequate relief. We were shocked to learn from your Lordship's reported statement that Government could not possibly make any extraordinary direct exertion to provide the people with means of procuring food.—We sought no gratuitous relief. We asked work for the people willing to earn their bread by the sweat of their brow; there were public works of great utility on which they could be employed with advantage to the country and the Government, the latter of which had now an opportunity of atoning for years of past bitter misrule. We repeat the words used by Sir Robert Keane years ago, 'the neglected state of Conemara is a disgrace to English Government.' Even the few works that were promised in the spirit of alms-giving have not been opened yet, whilst the season is advancing; and the people, pining in want and in hunger, more like spectres in search of relief, half naked for everything on which they could raise a penny in the pawn office. And we to wait, my lord, we respectfully ask, until in the words of Dr. Brodie (your informant), fever and other fearful epidemics unmistakably indicate to the satisfaction of officials the presence of a black famine.—We have the honor to remain your Lordship's obedient servants, (Signed.) PATRICK M'MANUS, P.P. and V.F., Clifden. WILLIAM SOULLY, P.P., Moyrus. JOSEPH M'GUINNESS, P.P., Ballinakil. JAMES FLANNELLY, C.A., Roundstone. PATRICK WALSH, C.O., Clifden. RICHARD PENNDRAGAT, C.O., Clifden. HUBERT FERRAN, C.O., Ballinakil. Conference, Clifden, June 11, 1867.

The grasshoppers have stripped a hundred miles of country in Missouri and are still hopping & hungry.

IRISH INTELLIGENCE.

CONFIRMATION IN LOUTH.—His Grace the Most Rev. Dr. Kieran, Primate, has been engaged during the week in visiting several parishes in the county of Louth, and administering the sacrament of Confirmation to large numbers of children. At Toghern upwards of 200 children instructed in the Christian doctrine under the vigilant eye of the Rev. parish priest, Father Markey, were confirmed, at Tullyallen about a similar number. The Augustinian Fathers of John street, Dublin, acknowledge the receipt of a bank order for £617, from the very Rev. the Prior of the Augustinian convent in Philadelphia, collected in America in aid of the funds for the completion of their new church in this city. DEATH OF THE MOST REV. DR. KILDUFF.—We regret to record the death of this eminent Prelate, which took place on Thursday last, from the effect of typhus fever, caught whilst his lordship was ministering to the destitute poor. He was preparing to go to Rome, to be present at the grand ceremonies of Saturday next, when he was struck down by disease. The diocese of Ardagh is mourning the loss it has sustained in the death of its good Bishop, who has done great things for religion since his consecration. The obsequies and funeral will take place on Monday. Requiescat in pace. DEATH OF THE REV. P. MOONEY, OF ST. ANDREW'S.—We regret to have to announce the death of the Rev. Patrick Mooney, late parish Priest of St. Andrew's, Dublin. The event which could hardly be said to be unexpected, took place on the morning of the 18th. The Rev. gentleman was for many months seriously ill, and recently the Rev. Mr. Walsh of St. Michael and John's, was appointed to the pastorate of St. Andrew's. DEATH OF THE REV. P. M'KEON, P.P.—It is with deep regret I have to announce the sudden death of the Rev. Patrick M'Keon, the highly esteemed and beloved pastor of Drumlish, Drumlumnon North, and Loughduff county Longford. The death of the Rev. gentleman was extremely sudden, and has created universal mourning throughout the district, in which he was respected by all classes. The Bishop of Limerick has purchased for his future residence, and for the residence of his successors for the sum of £5,000, Corbally House, the residence of Pierce Shannon, Esq., and the grounds attached, about forty acres.—Reporter. SERIOUS ACCIDENT IN A CHAPEL.—On Sunday considerable excitement was created in Belfast in consequence of the falling in of part of the ground floor in St. Patrick's Roman Catholic Chapel, Donegal street. It appears that during the celebration of Mass, the flooring in front of the altar gave way with a loud crash, precipitating some dozens of people who were kneeling round at the time to a distance of five or six feet underneath. Great alarm was immediately caused among the people in the chapel which was densely crowded at the time. The service was abruptly terminated and the congregation, believing that the house was coming down, made with the greatest possible speed to the doors in all parts of the building, and in their exit spread the intelligence of a more disastrous accident than that which occurred. Those who were more alarmed, or who were not fortunate in not being near the doors, were to endeavor to get from the chapel that they broke the windows of the building for the purpose of gaining egress, and in consequence led the house in a most disastrious condition. The part of the floor which has fallen in is about 15 feet in length by 12 broad, and the cellar beneath is about six feet in depth. In their descent nearly all the people were more or less injured about the legs. Five people were pronounced so much injured that Dr. Harkin had them instantly removed to the General Hospital for treatment. It is stated that the part of the floor which gave way fell on a former occasion some years ago. During the whole course of Sunday large crowds thronged around the chapel, attracted by the nature of the alarms which had been circulated.—After the accident the services in the chapel during the day were not continued.—Northern Whig. DUBLIN, July 5, evening.—The Fenian leader alleged to be Gen. Halpin, has been arrested in the streets of Cork. QUEENSTOWN, July 6, noon.—The U. S. Minister, Mr. Adams, has succeeded in his efforts with the British Government to obtain the liberty of the convicted Fenian Condon. He has been set free, and will shortly sail for America. LIBERATION OF FENIANS.—Rosecomber June 17.—Yesterday two of the Fenians confined in this prison for some months past, viz., Carroll and Murray, were set at liberty on condition that they at once left the country and never again visited it. They were conveyed to the railway station here under an escort of police, commanded by F. Givene, Esq., C.I., and Mr. O'annon, S.I., to proceed to Dublin by the train leaving here at one o'clock a.m., en route for America. An immense number of the inhabitants of the town and neighborhood assembled at the station to see them depart.—Daily Express. In closing the Commission at Limerick, on the 21st ult. the Solicitor-General spoke in the highest terms of the conduct of the jurors and the witnesses, and especially of the constabulary, who showed so much courage, intelligence, and fairness between the Crown and the people. At 10 o'clock the Judges took their seats on the bench. The court was densely crowded. The prisoners convicted of treason-felony but not sentenced, were ordered to be put forward. Chief Justice Monahan then passed sentence as follows:—Hennessy and Sheahan to penal servitude for seven years each; Sullivan, penal servitude for five years; Michael Riordan, who pleaded 'Guilty,' two years' imprisonment at hard labor.—Michael Grogan, who had been only married on Shrove Tuesday, and next morning, Ash Wednesday, left his house and joined the insurgents, and Carroll, were sentenced by Judge Keogh to two years' imprisonment at hard labor. Edward Cahill, a respectable young farmer, and of gentlemanly appearance, was then put forward, and arraigned under the Whiteboy Act. He pleaded not 'Guilty,' and, with consent of the Crown, he was allowed out on bail, himself in £200 and two sureties in £100 each, to keep the peace and come up for sentence when called on. The following pleaded 'Guilty' to appearing in arms, and were sentenced to period of imprisonment varying from 12 to six months, with hard labor:—Daniel Murphy, Thomas Ahern, Patrick Barrett, Thomas O'Donnell, Patrick Pigott, Patrick Ward, Patrick Maguire, Michael Foley, Thomas Bagley, Patrick Crowley, Michael Daly, Daniel O'Leary, Michael Walsh, Robert Riordan, Thomas Meenan, William Turner, and Michael Hogan. The trials of five prisoners in custody were postponed to next sittings, and eight others were discharged by proclamation. The Solicitor General then rose and delivered an eloquent address in reference to the evil consequences of the Fenian conspiracy, instancing the beneficial results which had followed from the movement. At Waterford a subscription has been commenced for the mother of the young man who was killed, and who was her sole support. The constable who is accused of inflicting the fatal wound is an object of great popular hatred. So also is a woman named Dalton, who volunteered to give evidence in his favor, stating that she saw a number of persons beating him, and that she heard him cry for mercy. For the moment the deceased is treated as a martyr, but the excitement will soon subside. A case certified to be one of black death has occurred near the town of Longwood, on June 20. A boy named Michael Conway, aged nine years, took suddenly ill on that day, and died in a few hours, with all the symptoms of this dreadful malady, whatever its real name may be.