

tilla was a Christian, or at least he supposed so from her efforts to save Cecilia; but this was not sufficient proof to reach a relation of the emperor, or even to denounce her.

But the case was different with Flavius Clemens, his wife and their children, the two young Caesars. These were high enough to give umbrage, and they must be followed and watched.

The undertaking was not without its perils. Regulus might lose his credit instead of gaining the emperor's favor.

The Christians, so far, had not been persecuted solely on account of their doctrines. When Nero sacrificed them to his fury, it had been to divert the accusations brought against himself since the burning of Rome; and if Domitian now feared and wished to punish them, it was only because they were suspected of plotting against his power and the empire.

It was therefore necessary to prove to the Emperor not only that Flavius Clemens and his family were Christians, but that they conspired for his overthrow; otherwise, Domitian, however inclined to shed blood when a pretext was offered, would not proceed against his own kindred without some serious proof.

The informer knew Domitian perfectly well; he could not disguise to himself the power and high favor of those he wished to designate to his vengeance, and he felt that he must be armed with convincing proofs, or he would succumb in the struggle.

So far he knew nothing; he could assert nothing positively! How could he excite the emperor's fear of the Christians, if he did not know their number? How could he alarm him with their secret designs, if he was ignorant of what took place in their assemblies? Could he point to them as already ascending the steps of the throne when he had only vague suspicions of the affiliation of Flavius Clemens and his family with the creed of Christ?

Cecilia knew all these things and could have enlightened Regulus; but Cecilia was mute—the most cruel tortures had not wrenched from her a single confession. The informer's rage increased in proportion to the resistance of his victim, and he invented the most cruel tortures to make her speak. But Cecilia exhausted by her sufferings fell sick and came near dying.

Regulus began to fear the consequences of his infamy. He might be prosecuted for this murder, by the magistrates appointed since Nero's time to protect the slaves from the atrocities of their masters; and as in this case, the slave was of free-born condition, the offender would be severely dealt with.

But he feared also that death would ravish his prey, and with it his hopes of fortune and ambition.

For these reasons he had the young girl nursed and cared for, better, and at greater expense than Cecilius could have done.

Cecilia's youth saved her. She lived to continue her wretched existence, but she was strengthened by her faith, comforted by the hopes which still lived in her heart, and by her love for O'athus, which grew stronger every day.

It was amidst these circumstances that the tax-gatherer assisted by Piny-the-Younger, brought suit against Parmenon for the recovery of Cecilia. Marcus Regulus had new cause to fear, and devoted all his attention to the struggle about to commence. But he had little confidence in Parmenon, who, during the progress of this suit, could sell the young girl to his adversaries for a large sum. He compelled the slave-dealer to give her into the hands of a woman named Lauffella, in whose fidelity he believed he could trust implicitly.

Immediately after the confirmation of Parmenon's rights by the Prætor, Regulus had resolved to sell Cecilia. It was the only means by which he could preserve a hold upon his victim with some security for his ulterior projects. By stipulating that she could never be emancipated, which was permitted by the Roman laws—he remained forever, master of the girl's fate, and no longer feared treachery on the part of Parmenon or Lauffella.

This life of perpetual slavery would frighten Cecilia, and sooner or later, she would seek to get out of it by betraying her secrets! Regulus would then purchase her from her master, or would exact a large sum for relinquishing the condition which formed an insuperable obstacle to the generous offers of the young girl's friends. Parmenon, in case Cecilia should be set free despite the clause prohibiting her manumission, could claim her, into whose hands she might be found, even into her father's hands.

But whatever hypothesis should prove the true one, it was an atrocious act of revenge and the thought rejoiced this cruel man. The manner in which Cecilius had treated Regulus on the steps of the basilica Julia was not likely to soften his dispositions. When he threatened vengeance on the father who had made him feel the weight of his legitimate and natural indignation, Regulus swore to accomplish the threat without delay. We have seen what steps he took to effect this.

It mattered little what price could be obtained actually for Cecilia. Regulus looked to the future to reap the fruits of his infamous speculation. Still he fixed that price at one hundred thousand sesterii, one third of which he would abandon to Parmenon in order to secure his assistance when circumstances would require it.—This was a large sum in Rome, where slaves were brought, on an average, from two thousand to two thousand two hundred sesterii, and, at most, ten and twenty thousand when they possessed some extraordinary talent. Yet, wealthy citizens had been known to pay exorbitant prices for certain slaves of a special category.

Cecilia was of free birth; she was in all the bloom of youth; her beauty was of an uncommon class; Regulus hoped that some purchaser would not regret paying the large sum asked for such a treasure.

Such are the events and the abominable cal-

culations which explain the presence of Cecilia on Parmenon's slave stand, at the time the divine Aurelia's cottage, returning from Pompey's portico, passed near the Flaminius circus, on its way to the Villa publica. Marcus Regulus, concealed behind one of the pillars of the portico, was enjoying the spectacle of the young girl's shame and her friends' sorrow, when he recognized the livery of the divine Aurelia.

'O Fortune!' exclaimed the wretch, 'will you cease at last to defeat my schemes? Let the emperor's niece purchase Cecilia, and I shall sacrifice to you a white heifer!'

This vow of Marcus Regulus can be easily explained. The divine Aurelia is related to Flavius Clemens and the two Flavian Domitillas; the Vestal Cornelia lives with her; if Cecilia enters her house, whether she speaks or persists in her silence, the informer may seize, by one lucky effort, the proofs he has so far vainly sought.

Will not the relations of the divine Aurelia be filled with hopeful joy when they learn that Cecilia fills the place of Doris? If her protectors could not obtain her release from Parmenon, will it not be easy now to restore her to her father, by applying to their young relation? Doubtless; but Regulus will watch and if Cecilia should cross that door with her freedom, Parmenon will be ready to claim her, in accordance with the conditions of the sale.

Besides, in these efforts there would be a new proof of Christianity, and Regulus may surprise it. Cecilia is a Jewess! If Flavius Clemens and his family had not embraced her creed, why should they devote themselves to this poor daughter of the people, placed so far beneath them.

Cecilia is a Jewess? But, then will she not associate herself to the efforts made to persuade the divine Aurelia to adopt this accursed superstition—the new faith of her relations? Oh! Regulus is well aware that Christianity, like the bright flame, seeks to spread itself. But Aurelia is destined to the empire: she will not renounce this destiny; she will make her slave bush, but she will cry out against her family; and Regulus will be there to hear that cry, to bring that complaint to Domitian's ears.

And in that house, so closely watched, the informer sees his two other preys, the Grand Vestal and Metellus Celer, who must, in time, be dragged into the abyss. Decidedly, it is a good thing that Cecilia should be bought by the divine Aurelia. Regulus will have no cause to regret the death of Doris. The new slave will be more useful than the old one; she who spoke to betray her masters. Regulus, with his crafty foresight, must have read in the future, for no sooner had Aurelia bought this young girl, than a cry of joy is heard:

'Daughter of the Cæsars, take this young girl to your home!'

And this cry comes from Christians. So, the genius of good and the genius of evil are in presence!

They have had the same thought and the same presentiments.

Their aim alone is different!

(To be continued.)

THE LAND QUESTION OF IRELAND (FROM TIMES SPECIAL COMMISSIONER.) No. 6.

CLONMEL.

As you drive from Oasbel to this place you cross a fine agricultural country beneath the western slopes of Slievenamon, the first scene of Mr. Smith O'Brien's rebellion, until you reach a gentle declivity, whence you look down on the roofs of Clonmel nestling in the fertile valley of the Suir, and with a lofty range in the near distance. Arthur Young grew eloquent in describing this view—the town, with a broad space of wooded 'enclosures,' backed by a ridge of high mountains, and time, doubtless, has added features of civilization and beauty to the prospect. Clonmel stands on the banks of the Suir—here a broad, deep, and navigable stream—and in the midst of a narrow plain, rich with trees, villages, gardens, and pastures, over which to the southward the dark masses of the Comeraghs hang and close the horizon. Though still possessing a good deal of trade, and with a population of some 11,000 souls, the place, I hear, has declined relatively to other towns in the county of Tipperary, and has made little progress in a quarter of a century. In former years it was a local emporium for the export of corn for miles around, and in the 'good old times' of Protection a considerable milling interest grew up, by which several citizens made large fortunes. New markets have since been opened elsewhere, through the extension chiefly of the railway system; and free trade having greatly reduced the amount of corn raised in the neighbourhood, the principal industry of the town has suffered, and has not been replaced by any other. I saw one or two fine mills shut up, and heard numerous complaints that Clonmel was not the place it had once been, and was gradually losing its rank in the county.

It is not easy to test the accuracy of these reports, but from the general look of the town I am inclined to think there is some truth in them, and I believe that, owing to its comparative decay, a large proportion of the population is usually unemployed. Clonmel, nevertheless, is still the centre of a not inconsiderable traffic; its admirable situation upon the Suir will probably cause it to revive before long; and the country around, for some distance, bears the marks of old and settled prosperity. The town itself is merely the mass of square slated houses and narrow streets, without a pretence to architectural taste, and ending in a suburb of cabins, which you see continually in the South of Ireland; and, with the exception, perhaps, of the Episcopalian Protestant Church the public buildings are without interest.

For a short distance around Clonmel the town runs gradually into the country; villas rise from the midst of trim pleasure-grounds, and mills, with trees here and there between, throw their shadows over the course of the Suir. Beyond, in the valley of the fertilizing stream, fat pastures, thick with fine cattle, extend; and thence, on the left bank of the Suir, green, natural terraces ascend to uplands rich with meadows and oat and wheat crops, while from the right bank the Comeraghs range rises gently almost from the verge of the water. The slopes on either side of the river are for miles occupied at short intervals by parks embosomed in dense plantations, and crowded here and there with very fine mansions. The prospect is all of this kind from Knockroly above to Garten below; and, as a whole, it is exceedingly beautiful. Like Arthur Young I did not fail to visit and admire the high wooded step of Marlefield, now the residence of Mr. Bagwell, M.P., and I walked over the grounds of Newtownnanner, still, as a century ago, in the hands of an old and popular family, at present represented by Mr. Osborne. On the higher uplands are several interesting seats, spreading out in masses of wood on all sides, and I have seldom met a view in the south of Ireland that has so rich and civilized an aspect. The general character of

the surrounding country is that of peaceful and not unprosperous industry. For generations the wealth of Clonmel has flowed fruitfully over this district, has covered it with objects that attract the eye, and has stamped it with the peculiar marks that denote regular and long established cultivation. The whole scene has not the natural fertility of the magnificent grass-lands about Tipperary; it does not, except in a few places, give proofs of the scientific husbandry that you see at some spots not far from Oasbel; but it has the look of more settled tranquillity, of social order more happily developed. Tillage and pasture here seem about equally divided; the farms vary from 200 to 50, 30, and even five acres from 50 to 20 being common; they are usually well enclosed and fenced; the character of the agriculture, though seldom excellent, is, with few exceptions, reasonably good; well-built and slated homesteads and offices are tolerably frequent in the fields, and they seem often of an earlier construction than those near Tipperary and Oasbel. I took care to visit a tract in this neighbourhood which I expected to find especially interesting. Arthur Young tells us how in his day Sir William Osborne, of Newtownnanner, encouraged a colony of cottiers to settle along the slopes that lead to the Comeraghs, and how they had reclaimed this barren wild with extraordinary energy and success. The great-grandchildren of these very men now spread in villages along the range for miles, and, though reduced in numbers since 1848, they still form a considerable population. The continual labour of these sons of the soil has carried cultivation high up the mountains, has fenced thousands of acres and made them fruitful, has rescued to the uses of man what had been the unprofitable domain of nature. These people do not pay a high rent; but I was sorry to find this remarkable and most honourable creation of industry was generally unprotected by a certain tenure. The tenants, with hardly a single exception, declared they would be happy to obtain leases, which, as they said truly, would 'secure them their own, and stir them up to renewed efforts.'

On account, probably, of the large number of people without employment in Clonmel, I heard more complaints about the lowness of the price of labour in this neighbourhood than either at Tipperary or Oasbel. Yet I do not think that agricultural wages are less than from 6s. to 9s. a week on an average all the year round. On some farms they are considerably higher, and, though there is a good deal of poverty in Clonmel, I saw but few signs of it in the country. As for the rent of land, it varies from 5s. to 7s. the Irish acre for plots immediately about the town, to 30s. and 3l. in the rural districts; and though I have heard, of course, of rack rents—and such instances, doubtless occur—I am satisfied, considering the present prices, that the land, as a rule, is not over-rented. Neither Arthur Young nor those who compiled the Report of the Devon Commission have, curiously enough, mentioned what was the rate of rent here at their respective periods; but, following the analogy I have drawn out in preceding letters, it is tolerably certain that the burden of rent in this neighbourhood is not so heavy in 1869 as it was in 1779 or 1844. The whole land system of this district, upon a circle of several miles, is decidedly upon a more sound footing than that of Tipperary or Oasbel; and I am happy to say that the general relations between the owners and occupiers of the soil are more satisfactory. I do not mean that there is not much which a candid observer must view with regret; that there are no checks upon social progress; that the husbandry of many farms is not backward; that precarious tenures and the long train of mischiefs inseparably connected with them, in such a state of society as exists in Ireland, are not too common, or that numerous instances of wrong done to tenants might not be quoted and put together; nor do I suppose that the evil influences and notions prevalent elsewhere in Ireland are not to be found in this neighbourhood. But I assert that whatever is most objectionable in the order of things near Tipperary and Oasbel only exists here in a mitigated form, and that the effects can be distinctly traced in the sentiments of the people. I shall now consider the relative numbers of the owners of the soil in this district, as they are divided by differences of creed; but a very large proportion of landlords near Clonmel, and those of the more influential class, reside more or less upon their estates; and you see at once the fortunate results not only in mere material improvement, but in a kindlier mode of dealing with the peasantry and a more equitable management of landed property. Bad landlords are not much complained of here. I have heard of many excellent landlords whom their tenants regard with esteem and affection; I would mention especially Lord Lismore, Mr. Bagwell, and the heads of a house for many generations revered in Ireland—young Lord Ormonde and his honoured mother. Persons of this class living much at home, and setting a good example to all, have contributed powerfully to improve the relations of landlord and tenant in this district; nor can it be doubtful that the proximity of a considerable town, and the commercial spirit which it diffuses around in all dealings, have co-operated in the same direction. Leases are given here comparatively freely, and, in many instances, the landlords either make all improvements on farm themselves, or allow a liberal compensation for them. I heard of a case on Lord Ormonde's estate where a sum of 2,200l. was paid to a tenant on this account, without any positive engagement whatever. As I thought of conduct in such strong contrast with the sharp practices of some Irish landlords, I could not wonder that the tenantry of an estate purchased lately by this distinguished family expressed their well founded delight by illuminating the adjoining hills with bonfires.

This is not the place to examine at length the general subject of tenants' improvements, or the difficult questions arising from the fact that so much of the benefits that have been added to the soil of Ireland during a long period has been the work of occupiers with precarious tenures. I reserve considerations of this kind for a subsequent stage of this inquiry, when I shall have collected more evidence and your readers will have more ample materials to draw satisfactory conclusions for themselves. Here I shall only say that if Irish landlords had acted generally as, in not a few instances, landlords in this neighbourhood have acted, had they taken care to construct and maintain, at their own expense, the appliances necessary to put their farms in good order, not only would the agriculture of this country be more advanced than it is now, but the claims now urged by many on behalf of the tenantry of Ireland could never have arisen, and statesmen would not be required to deal with that perplexing and formidable problem—how to adjust the equitable rights of the occupier, in respect of uncompensated improvements, without tampering with the legitimate rights of property. In making this observation I must not be understood as denouncing the landlords of Ireland as a class of 'being extortioners or unjust;' or as holding them up to popular odium. Such a charge would be not only untrue, but, in the highest degree, unwise and shallow; and I have no doubt examination will prove that a state of things which, at first sight, seems to argue a general dereliction of duty is in the main attributable to peculiar circumstances and influences in the landed system of Ireland. In consequence however, of the relations between landlord and tenant in this neighbourhood being, on the whole, better than I found them to be in the neighbourhood of Tipperary and Oasbel, I noticed, I think, a perceptible difference in the feelings and inclinations of the people. I heard, indeed, a good deal of complaining; talk not unfrequently of hardship and wrong; discontent in various and many forms; I had to listen occasionally to the wild assertion of the right of the peasant to the soil he tills; and in several instances I saw indications of the agrarian spirit that could not be mistaken. Nevertheless, the impression left on my mind was that of less irritable sentiments, of a tone of thought

more moderate and just than I had met in the other places I had visited. Agrarian crime has long been unknown here; and, among the farmers, seemed to delight in acknowledging their rights for their landlords. I perceived numerous signs of satisfaction with the existing arrangements of landed property, and of confidence in those who possess or manage it. Above all, I heard the tenant question often discussed without an allusion to extravagant or impossible demands, and from a point of view which shows that the Irish tenant, when the state of things amid which he lives is even tolerably sound and equitable, can think justly upon his exciting subject.

As a proof of this I give you the substance of the remarks of a very intelligent man on whose farm I happened to walk. He held 16 or 17 acres of land, now in a very fair state, but evidently once a barren tract of heath. On this plot of ground, which, he assured me, had been wholly reclaimed by his father and himself, he had built a tolerably good slated homestead, but he was merely a tenant from year to year. His rent was certainly not high—I think 15s. the Irish acre; but it had been raised twice within 20 years; he had received nothing for his improvements; and, upon an ordinary calculation, many years would elapse, even if his occupations were prolonged, before he could be reimbursed for his outlay. I asked this man what he would consider a fair settlement of the tenant question, expecting he would boldly assert an indefeasible title to the soil. He expressed himself well satisfied with his landlord, who, he said, 'was too just to disturb him; but,' he added, 'I should like to have a lease of 31 years at a fair rent in respect of having reclaimed the land, and of 61 years in respect of the house, which cost more than the land was once worth.' To minds accustomed to a state of things in which a case like this could hardly arise, the whole value of this land having been given to it by the occupier only, this claim may seem irrational and wild; and I can appreciate the objection that the tenant ought, before improving, to have insisted on obtaining the security of a lease, and that he has now, even morally, no rights whatever. Yet, if we recollect the position of this peasant a poor tenant at the will of his landlord, this objection, in conscience, loses much of its weight; and as for the extravagance of his demands in the abstract, what said the most philosophic of statesmen, the most jealous upholder of the rights of property? Edmund Burke remarked when commenting upon the mischief done by the Penal Code, in limiting the duration of the interests in Land which Roman Catholics could enjoy in Ireland 'a tenure of 80 years is evidently no tenure upon which to build to plant, to raise enclosures, to change the nature of the ground, to make any new experiment which might improve agriculture, or do anything more than what may answer the immediate and momentary calls of rent to the landlord, and leave subsistence to the tenant and his family.'

In writing thus I must be understood as not indicating in the slightest way the general principles on which, in my judgment, the Irish Land question ought to be settled. I confine myself to this particular case, and simply contend that from his point of view it cannot be said that this humble man made a claim shocking to natural justice. I met, while travelling about this place, several instances of an inclination on the part of tenants to consider their relations with their landlords in a not inequitable spirit, and I heard less often than I had heard elsewhere pretensions to the ownership of the soil improved. Yet I do not mean to convey the notion that the landed system of this neighbourhood is altogether in a satisfactory state, or that social phenomena do not exist here of a kind to cause regret and concern. Agriculture is in some places backward; discontent is more or less prevalent; you see too often signs of vague dissatisfaction. Nor should it be forgotten that, only two years ago, Clonmel was a principal seat of Fenianism, and though this movement is not identical with that which seeks great changes of rights in the land, it is, in a certain degree, allied to it. I made particular inquiries on this subject from persons fully informed and trustworthy, and their answers were not, on the whole, reassuring. The Fenian movement here was chiefly confined to the rabble of the town, which, as I have said, is always to some extent unemployed, and to some enthusiasts of a higher order. The farmers, as a class, took no part in it, and did not even openly sympathize; they seem to have feared it a good deal, and they obeyed willingly the injunctions of the clergy of the Roman Catholic Church to keep aloof from it. But they showed no signs of supporting the law; they remained neutral, and apparently indifferent, and as a most experienced gentleman told me, 'there is no knowing what they would have done had a rising been successful for a week.' This state of feeling exactly corresponds with the account given by Lord Mayo in 1866, when Chief Secretary for Ireland; it shows that even in a district at present very peaceful and, in a great measure, prosperous a sentiment lurks in the heart of the class which is the main source of the wealth around connected too closely with dissatisfaction.

THE ECUMENICAL COUNCIL.—REPLY OF THE POPE TO DR. CUMMING.

POPE PIUS IX.

To Our Venerable Brother Henry Edward, Archbishop of Westminster. Venerable Brother, Health and the Apostolic Blessing.

We have seen from the newspapers that Dr. Cumming, of Scotland, has inquired of you whether leave will be given at the approaching Council to those who dissent from the Catholic Church to put forward the arguments which they think can be advanced in support of their own opinions; and that on your replying that this is a matter to be determined by the Holy See, he has written to us upon the subject.

Now, if the inquirer knows what is the belief of Catholics with respect to the teaching authority which has been given by our Divine Saviour to His Church, and therefore with respect to its infallibility in deciding questions which belong to dogma or to morals, he must know that the Church cannot permit errors which it has carefully considered, judged, and condemned to be again brought under discussion.—This, too, is what has already been made known by our Letters; for when we said 'it cannot be denied or doubted that Jesus Christ Himself, in order that He might apply to all generations of men the fruits of His redemption, built here on earth upon Peter His only Church; that is, the one, holy, Catholic and Apostolic Church, and gave to him all power that was necessary for preserving whole and inviolate the deposit of faith, and for delivering the same faith to all peoples, and tribes and nations we thereby signified that the primacy, both of honor and of jurisdiction, which was conferred upon Peter and his successors by the Founder of the Church, is placed beyond the hazard of dispute. This, indeed, is the hinge upon which the whole question between Catholics and all who dissent from them turns: and from this dissent, as from a fountain, all the errors of non-Catholics flow. For, inasmuch as such bodies of men are destitute of that living and divinely-established authority, which teaches mankind especially the things of faith and the rule of morals, and which also directs and governs them in whatever relate to eternal salvation, so these same bodies of men have ever varied in their teaching, and their change and instability never cease.' If, therefore, your inquirer will consider either the opinion which is held by the Church as to the infallibility of its judgment in defining whatever belongs to faith or morals, or what we ourselves have written respecting the primacy and teaching authority of Peter, he will at once perceive that no room can be given at the Council for the defence of errors which have already

* The Letters Apostolic of Sept. 18, 1868, addressed to all Protestants and other non-Catholics.

been condemned, and that we could not have invited non-Catholics to a discussion, but have only invited them to avail themselves of the opportunity afforded by this Council, in which the Catholic Church, to which their forefathers belonged, gives a new proof of its close unity and inviolable vitality, and to satisfy the wants of their souls by withdrawing them from a state in which they cannot be sure of their salvation.' If, by the inspiration of Divine grace, they shall perceive their own danger and shall seek God with their whole heart, they will easily cast away all preconceived and adverse opinions; and, laying aside all desire of dispute, they will return to the Father from whom they have long gone astray. We, on our part, will joyfully run to meet them; and embracing them with a father's charity, we shall rejoice, and the Oubroth will rejoice with us, that our children who were lost have come to life again, and that they who were lost have been found. This, indeed, do we earnestly ask of God; and do you, venerable brother, join your prayer to ours.

In the meanwhile, as a token of the Divine favor and of our own especial benevolence, we most lovingly give to you and to your diocese our Apostolic blessing.

Given at St. Peter's, in Rome, this 4th day of September, 1869, in the 24th year of our Pontificate. PAPA PIUS IX.

IRISH INTELLIGENCE.

CATHOLIC MODERATION.—When the 'triduum' in celebration of the passing of the Church Act began, Rev. Thomas Burke preached, referring to the moderation evinced by the people in their rejoicing. They forgave the past to their Protestant fellow-citizens. Having rehearsed the story of the penal laws, he observed that 'Catholic archbishops and prelates had been led through the streets of Dublin and burned publicly on Stephen's-green; Catholic bishops and priests were seen on the Rock of Oasbel in the midst of the flames, burned alive for the faith which was engrained in the people; Catholic priests filled all the prisons of Ireland. The Catholic Church to-day, after standing in her own blood, and pouring forth the best blood of her children for more than 200 years, sees the chains fall from the noble and queenly figure. We have much to forgive, more than any people on the face of the world.'

I do not conceal the one great feeling (added the preacher) that fills the Catholic heart—the hope that the great measure of redress which has just passed will prepare the way to obtain for Ireland again, at no distant day, the heavenly blessing of religious unity. The 'thanksgiving' celebrations were continued yesterday.

VISIT OF THE CARDINAL ARCHBISHOP TO WEXFORD.—A meeting of the parishioners was held on Monday, in the grounds of the Immaculate Conception, in order to make arrangement for giving the Cardinal Archbishop a public reception somewhat suited to the rank and dignity of his Eminence, upon the coming visit of his Eminence to this ancient Catholic town. The meeting was numerous and attended, and the warmest enthusiasm prevailed amongst the crowds who surrounded the platform.

The new church of Oollon will be dedicated on the 24th of October, the festival of Raphael the Archangel. It is a beautiful and substantial Gothic building, with nave and side aisles, and a spacious sanctuary. It will accommodate a large congregation.

It is stated that the office of Inspector of Convict Prisons in Ireland, held by Mr. J. H. MacFarlane, is to be abolished, thus creating a vacancy of £400 a year.

The death was announced on Monday morning of James, fifth Earl of Kings, in his 72nd year. He was married to Anne, daughter of Mr. Matthew Brinkley, of Parsonstown, Meath. There is a brotectomy in connection with the earldom.

SERABANE, Oct. 2.—Twenty-eight Roman Catholics and eight Protestants have been committed for trial for alleged complicity in the riot of August 17th.

EMBEZZLEMENT.—A rate collector in Carrick-on-Suir union has absconded, leaving £500 due to the guardians, besides some very heavy private accounts, stated to be £1,500. The guardians are secured to the extent of £500.

Mr. Power, of Rosbercon, New Ross, has given notice that he will move a resolution at the next meeting of the O commissioners that no settlement of the land question will be just, satisfactory, or final that will not secure fifty years of tenure and a just mode of fixing the rent.

DEATH OF ALDERMAN DEWITT, DUBLIN.—With feelings of sincere grief we have to record the death of Alderman Richard Dewitt. The mere announcement of his demise will bring a shock to all our fellow-citizens, a sense of bereavement to every friend of liberty and progress. Few men had achieved such genuine and such universal popularity, and no man had done more to deserve it. From the first moment of his public career down to the close of his busy and well spent life he was ever foremost in every movement calculated to benefit his fellow-men.

An extraordinary wedding has taken place in Ireland. A couple whose united ages amounted to one hundred and seventy-six years were married in St. John's Church, Sligo; the bridegroom, who is an old decrepit shoemaker named Audeason, being over 90 years, while the bride has seen 86 summers. The marriage, of course, created great amusement.

Information wanted of Margaret Fitzgerald, or Latchford, also Mary, Ellen, and Thomas Fitzgerald, who left Killbuck, county Limerick, about seventeen years ago for America. When last heard from were in Barrie Station, Co. of Sunco, Upper Canada. Any information regarding them will be thankfully received by their sister, Catherine Fitzgerald, 27 Barreack street, Hamilton, Scotland. (American papers please copy.)

It is with feelings of deep sorrow we have to announce the death of a true and gallant Irishman, John Quinn, of Cullyhanna, County Armagh, who died on the 19th of September, 1869. The deceased was stabbed at the Dundalk meeting, and his death deprives Ireland of a generous, true, and devoted son. He carries with him the heart-felt regrets of true men from all parts of Ireland. He maintained his principles to the last, and in his death gave proof of noble constancy. All true men, pray for the repose of his soul, for no purer, braver spirit has passed from amongst us.—Weekly Observer.

TENANT-RIGHT.—Mr. John Martin has a letter in the Nation on the subject of tenant-right in Ireland. It would be an excellent change, he says, if the Ulster tenant-right custom were given the force of law throughout the land. He has, however, hope that the English Parliament will adopt no simple, no thorough remedy if it were in their power. They will experiment and intermeddle and embitter the relations of the people with one another. Mr. Martin concludes 'There is only one way to relief—the way of repeal.'

A serious accident occurred a few days ago on Oaklands, near Cookstown, the residence of Lord Castle Stuart, which is being re-built for him by Mr. J. Murphy, Great George's street, Belfast. 'Seven men were working on a scaffold at a bay window, when the scaffold unfortunately gave way, and all were precipitated to the ground. One man unfortunately lost his life, and two others were badly injured; the rest escaped with comparative safety.' An inquest has been opened on the death of the man who lost his life, and it will be resumed to-morrow.—Cor. of Weekly Observer.