

beating him to destruction. Remorse, crime, madness envelope that family in a cloud of horror; and in the dim future, through the half-open gate of death, we behold that awful prospect from which humanity shrinks in shuddering awe! O God of mercy! is there no hope for them? Yes! By the grace of God, through Father Mathew and the Catholic Temperance Society there is (applause).—Holding fast to the anchor of religion, they will not fear to snatch the fiend's victims, even from the mouth of the pit, and by the aid of the Holy Church, bind them forever to temperance, virtue and sanctity (renewed applause). How delightful to see the rescued drunkard, once more proudly erect, exulting in his strength, his manhood, and in the consciousness of a noble victory! With what rapturous joy does he now return to receive the greetings of his wife and children, in that home which his reform has raised from poverty to comfort—from being the dwelling-place of misery and degradation to the abode of peace, love and harmony. And how glorious to witness the chaste and temperate mother in that home, like a household divinity, leading her tender offspring in the paths of innocence, stemming the torrent of corruption ere it has time to gather strength, rocking her infants in the cradle of religion, and instructing them, as they advance, in the articles of their faith, guarding them by her precepts against the snares of the world, and encouraging them, by her example in the pursuit of purity and honor. Her husband, attracted by the calm serenity of domestic comfort, despises the riot of the tavern, and finds happiness only in the bosom of his family. And she, while winning him to habits of temperance and virtue, smiles, with ineffable happiness, on the wreck of the abated storm. What work can be more glorious than this, and what reward can be purer or grander than the heartfelt gratitude of this rescued family, in their consciousness that, by the grace of God, you have been the instruments of reformation (applause).

It has often been asserted by those who favor this insidious enemy of mankind, that a love of indulgence is a "natural passion" and that God could not have made nature and religion at variance. But, my friends, this thirst for the fiery poison is no offspring of nature. It is, as we knew but too well, engendered by corruption and abuse, and developed beneath the fostering care of the arch-fiend himself. But did the Father of Lies or his followers ever lack a specious argument to justify or excuse their acts? I heard of a man once whose wife was an incorrigible tippler. Thinking to arouse her conscience, he had the portrait of a beautiful angel painted on the bottom of a bowl from which she used to take her dram, and anxiously waited the result. As usual she drained it to the last drop. In despair he exclaimed, "Will nothing arouse you? Could you not see that lovely angel before your eyes?" "Ah, the dear heavenly spirit," said she, "how I longed to get to it!" (laughter). So he took the bowl back to the painter, and told him to substitute the image of "Old Nick" and to make it as hideous as possible; and then, replacing the cup, he watched the effect of his plan. Still she quaffed the liquor to the very dregs. "What!" cried the amazed husband, "will not even Old Nick frighten you?" "Ugh! the ugly old scoundrel!" replied she; "do you think I'd leave him a drop?" (renewed laughter). There was a man in Ireland once who solemnly pledged himself not to drink a drop of liquor, either inside or outside of a house for two years. Soon afterwards he passed the house where a jolly party—three of his former comrades were taking their "drop" in comfort, and he could not resist stepping to cast one mournful look of longing within. One of them spied him and invited him to join them. "Oh, no," said he "I wish I could, but I've sworn not to take a drop either inside or outside the house for two years." "Oh!" said one, "you can have one drink for all that—well lift you off the threshold, and you can drink half-inside the house and half outside" (laughter). So one took hold of each leg; and they raised him up, while the third filled and passed him the bottle. He took one long drink and was just drawing breath for another when one of his supporters shifted a little. "Oh! hold me even, boys!" he shouted, "my seal is in your hands!" (laughter). And then look at the absurd actions which spring from indulging in this so-called "natural passion." I heard of a man once whose policeman found supporting himself by a lamp-post, and starting with drunken gravity at a row of houses before him. "What are you doing there?" said the officer. "Why," answered the man, "I'm looking at all those houses going round, and waiting for mine to come along to me" (laughter). I remember a story of a man whose name was John Turner. Poor John took a drop once in a while, and, as his head was not very strong, he was pretty safe to take more than he could carry. One afternoon he went down to the alehouse with two and sixpence in his pocket, and thought he could afford the luxury of just one glass of porter. Then he took a fancy for another; and then he was quite sure he needed a third just to steady him. So glass followed glass in rapid succession, until finally he found it convenient to lie down on the floor. Two of his companions came in and spied him in a happy state of oblivion; one of them took his two-and-sixpence; the other blackened his face thoroughly with burnt cork, and placed a looking-glass in front of him; and so they left him. Poor John returned to the possession of whatever sense the liquor had left in his muddled brain, stared in the glass, and cried, "Oh! dear, dear, this is not John Turner! John Turner was a clean, handsome-looking man—and this—this is a dirty nigger!" (laughter). "And yet," said he, "this should be me. Now, whom am I? and who is John Turner if he isn't me? and where did the nigger come from?" A bright idea struck him—he felt in his pocket, "John Turner had two-and-sixpence, I know." It was empty. "Oh! dear, dear, now I know I'm not John Turner (laughter); but who am I? How can I find out who I am?" So he got up and slunk off to his own house and rapped at the door. His wife answered it, but did not recognize him until he spoke. "Please tell me does John Turner live here?" "Certainly." "Would you know him if you saw him?" "Of course I would." "And do you think am I John Turner?" "Certainly not. John Turner was a clean, straight, handsome man, and you're an ugly, old, bent-up nigger. But," said she, "as you're a poor, unfortunate man, out of charity I'll give you a night's lodging" (laughter).

Where is the man who does not reprobate the drunkard—even though he is his nearest friend—as the bane of civil society, a nuisance to Christianity, and unworthy of the air he breathes? Who can trust him with property or secrets? Liquor is to him more than his conscience and his God—your goods will be squandered—your secrets shared with his low associates. He is amidst tumbler all the evening, and coming home becomes a tumbler himself (laughter). Without decency, reflection, conscience or religion, how thorough is the destruction effected by the poisonous cup. In fact, I think a business circular might be issued giving the true meaning of the advertisements something like this:—  
"DEATH & CO.,  
"WHOLESALE AND RETAIL DEALERS IN SPIRITS, WINES, AND MALT LIQUORS,  
"Take this opportunity of informing their friends that they continue the trade of making DRUNKARDS, BANQUETS, BORGAS AND MIRTHS, on the most reasonable terms, and at the shortest notice. They return their most sincere thanks to their numerous customers, and to all the tipping portion of the community, for the extensive patronage they now receive in the above line of business; and they hope for such a continued support as will enable them forever to silence all Temperance and Teetotal Societies—those bitter enemies of their regular, legal long-established and popular trade. They beg leave to assure the public that the article in which they

deal is the best, the most efficient and the most delightful poison in the world. They will guarantee a certain death in every case where the individual performs obligations to send more persons to the work-house, the prison the gallows, and grave yard than any other firm they possess unrivaled facilities and will fill all orders with the utmost promptness and dispatch. In order to accomplish these desirable ends, it is only necessary for an individual to take a glass occasionally, until he feels that quantity insufficient to gratify the craving appetite which it will soon create. When this whiskey, gin, brandy, rum, wine, ale or porter appetite is founded, the person will find himself fully prepared to brave temporal and eternal misery for the sake of another glass. In short, Death & Co., will spare neither pains nor expense to drive the wives and children of their customers to misery and destruction, and doom to delirium or death as many as the public good requires. They are constantly receiving new supplies of poisonous liquor, which they will dispose of by the glass, bottle or barrel for the accommodation of their numerous customers, and for the dispatch of their daily increasing business. Satisfactory reference can be given to County Jails, State Prisons, Houses of Correction, Lunatic Asylums, Hospitals, Workhouses and Bunkery courts, or the wives and children of those whom Death & Co., have had the happiness to make drunkards.

"CAUTION."  
"Death & Co., beg leave to caution all tipplers and dram drinkers, against giving any heed to their wives, children and friends, or, especially, to any advocates of these Total Abstinence Societies, who by their lectures, social gatherings, and powerful organizations, have become such dangerous enemies to this soul and body destroying business.

"N. B.—A private family entrance into all the principal establishments of Death & Co., will be always open on Sunday during 'divine service.'"  
The final clause of this circular is of the greatest importance; for religion, the grand purifying, sanctifying, and civilizing element, is the one effectual way to meet and crush this awful and insidious temptation, and rescue the fallen and desperate victim from his dreadful doom. The cup of the drunkard is sweet and potent, but it trembles before the chalice of vinegar and gall. The Heavenly water of which the Redeemer speaks, and which flows from the sacraments of the Church, and of which he who drinks shall never thirst again, is the true heavenly draught which will forever extinguish the drunkard's gully appetite, and, as it springs up into eternal life, will raise mind and heart with it from drunkenness and debasement to Heaven and to God (applause). Intemperance makes the different classes of society like so many steps of a ladder, all going down; but temperance makes these classes, like so many steps on Jacob's ladder, reaching up to Heaven, with the Angels of mercy and gratitude ascending and descending thereon forever. I wish, from my heart, the temperance societies the most complete success. Union is, however, the realization of the fable of the bundle of sticks, that, though weakened by divisions, when united, could not be broken; and this should never be forgotten. Let, then, every true friend of the human race throw his whole heart into this noble work; and never pause or rest until we dash the "pale horse" and its demon rider into the sea, and the pure, white spotless banner of temperance floats in triumph over a redeemed and purified land (applause). And let us never forget that obedience to the Church and its pastors, is the Grand Polar Star whose light will ever guide us safe from the rocks of self-complacency and intellectual pride, and never forget that religion is not only the impenetrable bulwark of the State, but the pillar of brotherly love, and that for conversion to the ranks of temperance we must rely on Him who alone possesses a power that not even Solomon ever enjoyed—a royal, spiritual power over the human heart.

IRISH INTELLIGENCE.

PRO-CATHEDRAL, LONDONDERRY.—Through the zeal and devotion of the Most Rev. Dr. Duggan, the venerated Lord Bishop of Clonfert, a magnificent new altar to the Blessed Virgin has been erected in the above named church by Messrs. Early and Powell. The altar, which, as a specimen of ecclesiastical art possesses high merit, is composed in part of richly carved Caen stone, finely wrought and moulded. The side panels are of the rarest marble and highly polished. The subjects carved on the front panels are St. Anne, the Blessed Virgin, and St. Joachim, which are surmounted by crocketed niches. The altar table and super-altar are of Sicilian marble. Above the altar a magnificent statue of the Blessed Virgin, as she appeared in the Grotto at Lourdes, has been erected. The figure is charming in design and as a work of art in sculpture reflects high honor on its producers, and on the illustrious prelate who so worthily rules the ancient diocese of Clonfert.

The Most Rev. Dr. O'CONNOR.—On Sunday a number of gentlemen, representing the parishioners of Rathfarnham waited on the Most Rev. Dr. O'CONNOR Lord Bishop of Ballarat, Australia, and late parish priest of Rathfarnham, to present his lordship with an address and testimonial on the occasion of his severing a connection so fraught with honor to himself and so full of profit to all who enjoyed the blessing of his spiritual ministrations. The address and his lordship's reply appear elsewhere, and both speak more eloquently than the most laboured commentary could do of the relations which had existed between the good prelate and the flock whom his exaltation has beloved. It is only in the pang of severance such as this that the unexampled closeness of the ties which unite the Catholic priest and people is manifested. During the long period of unbroken missionary labour the pastor working only to one end, and that end the eternal welfare of his people, displays all those qualities of Christian heroism and self-sacrifice which cannot be possibly exerted outside the sphere of the Catholic priesthood. The experience of centuries has shown this, and it is no slur on the endeavours of ministers of other denominations to say that their failure to secure in a like degree the love, the gratitude, and the veneration of their congregations is a fact within general cognizance. It has been acknowledged, time and again, by their own, co-religionists, a memorable testimony being added by no less a person than Dr. Livingstone shortly before his death. Such interchanges as the address to Dr. O'CONNOR and his lordship's response are no formal expressions of affection and regret. There is a real cause for the sincerity of feeling on both sides. A foreign diocese gains a prelate of distinguished gifts and a zeal and piety which will do much to promote the interests of Catholicity at the antipodes; but the parish of Rathfarnham loses a priest who had endeared himself to the hearts of its people by the very qualities which have caused the deprivation. However sublime the spirit of duty in obedience to which Bishop O'CONNOR goes to serve his religion in a distant exile it may well be, as he has indeed avowed, that with the devotion of a true son of the Church there should be mingled a sense of sorrow at leaving the friends who loved him so deservedly and so well.—*Dublin Freeman, Aug. 8th.*

MISSION IN KILTEELY.—On Sunday, the 2nd ult., the Oblate Fathers closed their mission in Killeely, county Limerick. During the evening of last Sunday from an early hour crowds of people were seen wending their way towards Killeely to witness the solemn ceremony usual on the closing of a mission

given by the Oblate Fathers. About 7 o'clock p.m. the crowds increased to the exceedingly large number of about seven thousand, when the Very Rev. Father Kirby (Superior of the Order) arrived to preach the sermon appropriate to the closing of their mission. A temporary altar was erected in the most suitable part of the churchyard adjoining the chapel. From this temporary altar the distinguished preacher addressed the vast multitudes before him. The people listened to and seemed deeply impressed by the words of wisdom and instruction that fell from the lips of the Very Rev. Prætor. The Very Rev. Father Kirby having addressed them at some length on the necessity of perseverance in the good resolutions made during the mission and of labouring to preserve the grace of God now acquired, ordered them to go on their knees for the purpose of renewing their baptismal vows. Whilst kneeling in the attitude of prayer with lighted tapers in their hands, the very rev. preacher asked them to promise that for the future they would be reconciled to their enemies and their neighbors with whom they had quarrels and disputes, and between whom there existed a bad feeling for years back.—He reminded them of the place on which they knelt. That beneath them lay interred the mortal remains of their forefathers—and that their enemies and dissensions were not only a scandal to religion, but also a disgrace to the memory of their forefathers who lay buried beneath them. He therefore asked them to promise our Blessed Lord, who was there exposed before them in the Blessed Sacrament of the Altar, that never again should these scandalous dissensions and enmities be heard of. We are happy to be able to say that all with one accord, in a loud, clear, and distinct voice promised to live in charity and peace for ever more. It is most edifying to see persons, who for years back never spoke, now salute, fraternize and speak most cordially as if no differences ever existed between them. Well may the illustrious Archbishop of Cashel congratulate himself on the success of the mission given in Killeely by the Oblate Fathers. Well may he thank God for inspiring him with what he termed at the last visitation at Killeely "the only hope left for driving the demon of dissension from amongst them"—viz., a holy mission, that would turn the wicked from the evil of their ways and make them but once more in the paths of peace and charity. Thank God, the illustrious Archbishop's plan of putting an end to the atrocities that were taking place day after day in their neighboring parishes had the desired effect in Killeely. We have only to hope that it will be equally successful in Pallasgreene and Cappamore. We have now to trust in God that never again shall be heard those scandalous dissensions amongst neighbors, that are an outrage upon religion and a disgrace to our land.—*Limerick Reporter and Vindicator.*

The Rev. Mr. O'Dwyer, C.C., Shanagolden, has been appointed C.C. of St. Michael's parish, city of Limerick, in succession to the Rev. T. R. Shanahan, P.P. Ballingarry.

THE KILKEES (CO. CLARE) NEW CONVENT.—The new convent of Mercy at Killeek is making rapid progress under the direction of the rising young architect, Mr. Hennessy, Limerick. A luncheon was held at Killeek in aid of the funds for the work, on the 25th and 26th ult., towards which Lady Francis Conyngham had kindly given an attractive selection of prizes.

The ceremony of reception, presided over by the Right Rev. Dr. Lynch, Coadjutor Bishop of the diocese, took place at the Presentation Convent, Maryborough, on the 3d ult. The name of the young lady received was Miss Coleman, Dublin, and she took in religion that of Sister Mary Joseph Domaiick. She makes the number of the community at present up to eighteen choir and two lay sisters.

The Most Reverend Dr. Moriarty, Bishop of Kerry who has been administering the Sacrament of Confirmation in the several parishes of Iveragh, held his biennial visitation at Cahirciveen on the 25th ult. The large number of 244 received the Sacrament at the hands of the Bishop. On the next day the solemn rite of Ordination was held for the first time in the parish, in the presence of a large and attentive congregation. The young levite who on this occasion was admitted to the sacred Order of Priesthood was the Rev. William Nealy, of the parish of Killeumina, brother to the Rev. Patrick Healy, now laboring in an Australian mission, and nephew to the Very Rev. Daunt Casan Healy, Administrator, Killybegny, and the Very Rev. John Casan Healy, P.P., Cahirciveen.

On the 29th ult., the ceremonies of Profession and Reception took place at the Presentation Convent, Trillick, the Bishop of Kerry officiating. The young ladies professed were—Miss Murphy, from Dublin (in religion Sister Mary Regis Joseph Aloysius of the Sacred Heart), and Miss O'Sullivan, of Cahirciveen (in religion Sister Mary St. Michael Joseph Aloysius of the Sacred Heart). Miss McGillicuddy, of Ballylinane, received the White Veil, and with it the name of Sister Mary Francis.

Four young ladies were professed at the Presentation Convent, Ennisceorthy, on the 30th ult., and one received. The four former were Miss Mary Keeloe, and Miss Margaret Keeloe, of the Glyn, Miss Williams of Cloughbawn, and Miss Reche, of Levinstown. The young lady received into the Order was Miss Eliza Hayden, of Corlican, daughter of Mr. Patrick Hayden. The Most Rev. Dr. Furlong officiated and the sermon was preached by the Very Rev. Father Cullen.

On the 30th ult., a deputation, consisting of Michael Conway, Esq., and Lawrence Delaney, Esq., from the parishes of Killeigh and Ballinagar, King's County, waited on the Rev. Edward Brennan, C.C., at his residence, Faulstow, county Kilkenny, and presented him with an address and a purse of eighty-five sovereigns, as a small mark of their appreciation for the eminently edifying and highly efficient manner in which he discharged his sacred duties amongst them for a period of four years. The Rev. gentleman made a suitable reply to a very complimentary address, after which he entertained the deputation and many of his clerical friends at a splendid banquet.

On the 23d ult., a meeting was held in the yard of Graigue Catholic Church by the representatives of the parishes of Graigue and Carlow, for the purpose of taking steps to erect a monument worthy of their late parish priest, Father James Maher. It is proposed to commemorate the services of Father Maher, not by "storied urn or monumental bust," but by founding an endowed school for girls in the parish of Graigue, an object which the deceased had long earnestly desired to carry out.

On the 30th ult., a number of friends assembled, by invitation, at the residence of Edward Kennedy, Esq., Farinham, Cavon, for the purpose of presenting to Mr. J. F. O'Hanlon, editor of the *Anglo-Celt*, an address and a purse of one hundred guineas as a token of the high estimation in which he is held, both in the political and social circle.

The *Irish Times* understands that the vacant seat on the Bench of the Landed Estates Court will be filled immediately by the appointment of Mr. Ormsby, the present Solicitor-General. Dr. Ball will, it is said, be at the same time created Chancellor, the Hon. David Plunkett, Attorney-General, and Mr. May, Q.C. (the present Castle Adviser), Solicitor-General.

FATHER O'KEEFE'S ACTIONS.—Father O'Keefe writes to the papers, stating that he not only will not abandon his action, which was postponed at the last Neas Assizes, but that he intends to proceed against each of the fourteen remaining members of the Callan Schools' Committee for the libel published concerning him; and that he intends to proceed against the *Dublin Evening Post* for libel.

The deaths registered in the Dublin district for the week ending 1st August, 1874, represented an annual mortality of 23 per thousand. In London the average mortality was 25 per thousand; in Glasgow, 32; in Edinburgh, 22. Dublin is now very healthy.

On the invitation of the Rev. Father Browne, Killeek, the Ennistymon Brass Band, numbering over 20 instruments, accompanied by its president, vice-president, and several members of the society in general proceeded to Killeek on Sunday, the 9th ult., to take part in the great Anniversary Temperance Demonstration which took place there that day.

INSPECTION OF THE CITY OF LIMERICK ARTILLERY.—The annual inspection of the Limerick City Artillery was held on the 6th ult., by Colonel Stokes, Royal Artillery. The regiment having performed various evolutions, the colonel complimented Captain and Adjutant Lyons, R.A., and the officers generally on the high state of efficiency into which they had brought the regiment.

READINGS AND MUSIC.—On Thursday evening, the 6th ult., the first of this year's series of Readings and Music was given at the Mechanics' Institute, Limerick, in which the members of the Institute and some other young men took part, and it was very successful. This is a pattern to other places which ought, during the winter, have similar amusements.

O'CONNELL'S CENTENARY.—O'Connell is dead! but his spirit never yet was stronger or more irresistible than it is at the present hour. O'Connell is dead! but during his long and busy life, he imparted less of political wisdom to the people, the inestimable value of which they never can forget. Yesterday was the centenary of the illustrious Liberator's birth; but the work he achieved is for ages to come. And whilst the names of other patriots are forgotten, or remembered in sorrow, his name is imperishably linked with the proud thought that he emancipated millions of his race and creed, and vindicated the power of public opinion "without the shedding of one drop of human blood."—*Limerick Reporter, Aug. 7.*

DEATH OF MICHAEL KEENE, ESQ., M.D.—We deeply regret to announce the death of Dr. Michael Keene, of Rutland-street, in this city. His death, which was rather sudden, took place on Tuesday night, the 4th ult., at Lisdoonvara, where he received some injuries on his head in consequence of a fall, whilst enjoying himself in a dance at a social party. His age was about thirty years. Whilst resident in Limerick he has been greatly esteemed and respected by all parties, especially the poor, to whom his kind nature endeared him. His remains will be interred at Kildare, near Kilmsh, the family burying ground, on this day.—*R.I.P.—Limerick Reporter and Vindicator, Aug. 7.*

THE ROUND TOWER OF KILDARE.—A safe and easy mode of ascent to the summit of this tower has just been completed, and is now open to the public at a nominal charge. Mr. Keane, M.R.I.A., who has written a very interesting work on the ancient architecture of Ireland, and devoted much time and research to the investigation of the origin and purpose of these mysterious structures, which are peculiar to Ireland, ascribes their erection to a period, so far as a thousand years B.C., thus making them coeval with the Pyramids. However this may be, there is no question that their erection dates from prehistoric times. The tower at Kildare is one of the loftiest and most perfect in Ireland. The conical roof is gone and has been replaced by an embattled parapet of a more recent date. This is, no doubt, an architectural defect; still it is, in a great measure, compensated for by the wide and magnificent view obtainable from the open summit, which will amply repay a visit. As the subscriptions received up to the present have come considerably short of the expenditure incurred, further subscriptions are requested, and will be received with thanks, by Rev. R. Eaton, Kildare Rectory, who has made himself responsible for the deficiency.

THE LOUGH NEAGH FISHERMEN.—On Tuesday evening a deputation from the fishermen of Lough Neagh waited upon Mr. John McMahon, Q.C., for the purpose of presenting him with an address and silver cup, in acknowledgment of his professional services in the case of *Cromellin v. the Lough Neagh Fishermen*. The fishermen were represented by Joseph B. Fitzgerald, Esq., of Derrachrin House, Glenavy, who, as their secretary, read the address and made the presentation. Mr. Fitzgerald, in the course of his remarks, referred to the unanimity which had characterized the fishermen since the beginning of the struggle. With the exception of the men on the Maghery shore, there was a strong determination to assert what they believed to be their rights—namely, the free fishery of Lough Neagh, recognising no power but the Crown in the issue of licences, and rejecting all subordinate interference which was not grounded on user or justified by the custom which had prevailed for generations. Mr. Thomas Brown also spoke in warm terms of the able manner in which counsel had vindicated the fishermen's rights. Mr. McMahon made a suitable reply. The cup is wrought in a chaste style, ornamented with vine leaves in frosted silver, and bears an inscription which records the gratitude of the fishermen to Mr. McMahon for his able professional advocacy.—*Northern Whig.*

The Registrar-General has published as usual, in anticipation of the general abstracts of tillage and live stock, his annual return showing in statute acres the extent under flax in each county and province of Ireland in 1873 and 1874, also the number of scutching mills in the country in 1873. These statistics are compiled from information obtained by the Royal Irish Constabulary and Metropolitan Police, who are credited with having acted as efficient enumerators. According to these interesting returns the total acreage under flax in Ireland in 1873 was 129,297 acres. In 1874, it was 106,886, being a decrease last year of 22,411 acres. Vastly the large area of this crop was raised in Ulster, which grew last year 102,789 acres against 123,316 acres in 1873. This exhibited a decrease for Ulster alone of no less than 20,526 acres. There were in that province in 1873, 1,335 scutching mills. There were last year under flax in Leinster, 1,113 acres against 1,905 in 1873, being a decrease of 792 acres. The province possessed in 1873 thirty scutching mills. Munster had 1,284 acres under flax last year against 1,602 acres in 1873, the decrease being 318 acres. The scutching mills of Munster were in 1873 thirty-three in number. In Connaught, which owned 30 scutching mills in 1873, there were 1,700 acres under flax last year against 2,475 acres the year previously. Decrease 775 acres. The total decrease this year of the acreage under flax in Ireland is of a substantial character. Thus in 1869 there were 229,262 acres under flax; in 1870, 184,919 acres; in 1871, 156,670 acres; in 1872, 121,992 acres.

DEATH OF A CENTENARIAN.—The Sydney (Australia) *Freeman's Journal*, May 30, says—Anthony Brady, an old resident of Sydney, who had attained the ripe old age of 111 years, died at his residence, Upper Elizabeth-street, on Tuesday morning. The deceased was born in Cavan, Ireland, in the year 1763, and was, subsequently in the prime of life during that disturbed period of Ireland, 1793, and the reign of terror in France, commencing about the same year. By a spirit which actuated many of his countrymen he was led to take part in the insurrection. He was taken, tried before Lord Norbury, and sentenced to transportation for life. Had it not been for a recommendation on the part of Lord Norbury, his judge, he would have been condemned to suffer the extreme penalty of the law, as he had been condemned to death. He was sent out here in the ship "Three Bees," and landed in the year 1812. This ship, it may be mentioned, was after arrival, burned in the harbour. In 1819, Brady made his escape in a French ship, which landed him in France; thence he made

his way to Ireland. He was again arrested in Dublin, in the year 1826, and the second time tried before Lord Norbury, who again condemned him to transportation for life. On landing here again, he was fortunate enough to meet with Dr. Beaumont. Here he held a comfortable and good position for some years. His memory and faculties remained unimpaired up to his death.

GREAT BRITAIN.

FEAST OF ST. IGNATIUS, IN LONDON.—The Feast of St. Ignatius of Loyola, the illustrious founder of the Society of Jesus, was observed at the Jesuit Church of the Immaculate Conception, London, on the 31st ult., with all the devotion and solemnity which are justly due to the celebration of so great a festival. Though the feast fell on a week which, unfortunately, material pursuits possess too great an attraction, the Church was crowded, and the congregation comprised a large number of wealthy and fashionable people, whilst there was also a goodly proportion of God Almighty's poor. It is evident that a new dawn is brightening over England after its long night of herecy, and that the materialism of the 19th century is, at least from Catholics, receiving a wholesome check through the spirit of devotion to God and His Saints which the Church ever infuses amongst the people. High Mass commenced at 11 a.m. and was sung in the presence of His Grace the Archbishop of Westminster, the celebrant being his Lordship Bishop of Ameyla; the Rev. Father Christie acting as deacon, and the Rev. Father Hogan, as sub-deacon. The Rev. Fathers Coleridge and Wynne were assistant priests. After the first Gospel, the Rev. Father Porter, S.J., preached a panegyric on St. Ignatius. The text of the discourse was taken from the second book of Kings, viz., "As the Lord liveth, and as my Lord the King liveth: in what place soever thou shalt be, Lord, my King either in death or in life—there will thy servant be." The key (said the preacher) to the character and work of St. Ignatius of Loyola, must be sought for in his "Spiritual Exercises," the main portions of which work were composed during the early years of his conversion. The work did not, however, receive its final touches from the hand of St. Ignatius until 25 years later, when at the entreaty of St. Francis Borgia, Pope Paul III. solemnly approved of it. These "Exercises" are well known to many of you, dear brethren—you remember how at the end of the first part it is related that St. Ignatius asked for threefold graces: First, a deep knowledge of the nature of sin, and a deep detestation of sin; secondly, a great and thorough knowledge of the errors of his past life, and a strong resolve to give the remainder of his days to God. Thirdly, a great knowledge of the nothingness and emptiness of the world, that he might renounce it—at least, all affection for it—for ever. Then you remember, in the second stage of the spiritual life, St. Ignatius relates a parable. He supposes a prince, elected and appointed by Almighty God, assembling his vassals before him, and addressing to them his purpose in these words: "It is my wish to subdue and reduce to my obedience all the countries possessed by the Infidel. Those who follow me must be content with the millet and food which I have. Those who share with me the toils of war shall divide with me the fruits of victory—the companions of my warfare shall be the companions of my glory. St. Ignatius, with the traditions and ideas of a count of the old feudal system, which had not in his time yet passed away—St. Ignatius, the Spaniard, the love of his faith and the love of his country almost dividing his heart, for the Spaniards were then in the first flush of victory for after three centuries of struggle, they had begun to break down the Saracen, and make them relax their hold on his country—St. Ignatius, the Spaniard, I say, with his faith and patriotism, answers this problem, and no right minded man could hesitate in his answer, namely, "that every true soldier would offer himself without reserve to the service of so magnificent, and so considerate a King. Men of honour would scorn the recent, who, to avoid the hardships of war, would sneak away to his home." The application of the parable is given by St. Ignatius thus: "There is in the world a Prince—Prince of princes, Jesus Christ, that Eternal King—the King of everlasting ages, of awful majesty—He is meek and gentle of heart. From His cradle in Bethlehem to His silent life at Nazareth—in His preaching, in His public life, on the Cross—He says, in words not to be mistaken, 'It is my wish to overcome my enemies and your enemies, to bring all men to my services and to my obedience. Those who join with me in this warfare must be content to share my life, they must accept suffering, privations, and misery—those who share with me all the companionship of suffering shall be the sharer of my crown and inheritance in heaven.'" To St. Ignatius: there was no question of answering this appeal: every right-minded man, and every right-feeling man, would offer himself to such a prince without reserve, and those who are stirred by a deeper sense of loyalty, who burned to distinguish themselves in the service of their Eternal King and Lord, would say, "Accept all without reserve, in suffering hardships, poverty, humiliation, and contempt, in everything I am ready to follow Thee." The key to the work and character of St. Ignatius was an all absorbing love of Jesus Christ—the loyalty and devotedness of a soldier to his chieftain—a readiness to follow him through all fortunes and to every extremity. This was the key from first to last of the life of our great saint. The rev. preacher then entered into a beautiful and instructive history of the life of St. Ignatius, and from his example inculcated spiritual lessons of excellence on his hearers. In the afternoon, the devotions were also well attended. There was a procession of the Blessed Sacrament, and, in conclusion, solemn Benediction.—*Catholic Times, Aug. 7.*

Bishop Fraser of Manchester would have thoroughly pleased the great Napoleon. His Protestant Lordship knows when he is beaten, and has the decency to retreat—although, to save his honor, he marches away with flags flying and drums beating bravely enough. Last Sunday he acknowledged that the Bishop of Salford had fairly proved that the Church of England is not a Church at all, if a sacrificing altar and a sacrificing priest are essential elements of such an institution. The admission is a most important one, for it virtually places the entire victory in the contest between the two prelates, in the hands of the Right Rev. Dr. Vaughan, if he can prove—as he readily can do, and will be backed up in his arguments by a moiety of English Protestants—that sacrifice and a sacrificing priesthood make up together the very essence of the religion Christ came on earth to establish. The sham honors of war with which Dr. Fraser covers his retreat are to be discovered in his statement that he does not find in Holy Scripture any necessity for an altar, a sacrifice, or sacrificing priests. By that utterance, Dr. Fraser, practically speaking, leaves the Church of England in the lurch, for if her Communion Service, as set forth in the Book of Common Prayer, is not a deliberate attempt at a sacrifice, we should very much like to know what it really is? The priest—or parson, as we prefer to call him—"consecrates" bread and wine, gives them to the people as the Body and Blood of our Lord, and then offers up thanks for the "sacrifice" that has been made to God. We hardly think the general run of Protestants will feel very grateful to Dr. Fraser for his latest effort to bolster up their Church.—*Catholic Times, Liverpool.*

The extraordinary statement is made by the Head Constable of Liverpool that he believes incendiaries have caused many of the warehouse fires which have recently occurred in that town. An investigation has been made by the police, and a reward of £100 has been offered for the discovery of such criminals.

The Sheffield trades unionists have agreed to support the locked-out labourers till they find employment or emigrate.