and Christian spirit, favored the presentation, disand consion, and adoption of the bill for Catholic emancossion! But also, and above all, eternal praise, of justice and derivation, and who, pressure them to the goal with vigorous patience which thirty years did not tire, caused at last to shine upon his country, but the occumenical title of liberator of the Church!

For had Ireland alone profited by emancipation, what man in the Church, since Constantine, has what man emancipated seven millions of souls at a single emancipated across recollection; seek in history struct: office and famous edict which granted liberare many acts to be met with comparable by the exare many access to the act of emancipation? tent of their of souls free to serve and love God to the end of time; and whenever this love God to the end of time; and whenever this people, advancing in its life and liberty, shall throw back upon the past an inquiring glance, it will find the name of O'Connell at the end of its bondage and the beginning of its renovation.

But the act of emancipation did not touch Ireland alone; it embraced in its plentitude the whole British empire, that is to say, besides Ireland, Scotland, and Great Britain, those islands, those peninsulas, and those continents to which England before sulas, and those contained the intolerance of her extended with her domination the intolerance of her extended with her domination the intolerance of her contained the vector of the perfection of human nature. extended with the a hundred millions of men, behold shores washed by twenty seas, and the seas delivered from spiritual bondage. The ships of England sail henceforth under the flag of liberty of conscience, and the innumerable nations which they touch with their prows can no longer separate in their thought power, civilization and the liberty of the soul—those three things born of Christ and left as His terrestrial heritage to the nations which embrace the emancipating mystery of His cross. What consequences, gentlemen, from one single act! What a boundless horizon opened to the hopes of the Church! Need I say more that you may not regret the boldness with which I pronounced the name of O'Connell after the names of Moses, Cyrus, Maccabens, Constantine, Charlemagne, and Gregory VII.; all acting with the force of regular sovereignty, whilst O'Connell had but the force of a citizen and the sovereignty of genius?

And yet I have not said all. There is a peril to which modern society is exposed—and it is the greatest of all—I mean the alliance of spiritual servitude with civil liberty. Circumstances, which it would require too much time to demonstrate to you, impel the destinies of more than one nation upon the fatal incline; and England was there to encourage them by her example, possessing on the one hand liberal institutions, which she regards with a supreme jealousy, and on the other overwhelming a portion of her subjects under the sceptre of an autocratic and intolerant fanaticism. O'Connell has undone that terrible teaching given by England to the European continent. Nations yet young in civil liberty will no longer see their elder brother urging them into the road of religious servitude by the spectacle of an adulterous contradiction. Henceforth all liberties are sisters; they will enter or depart at the same time and together, a family indeed inseparable and sacred, of which no member can die without the death of all.

In fine, consider this : the principle of liberty of conscience, upon which depends the future of truth in the world, was already supported in Europe by the power of opinion and by the power of Catholicity; for wherever opinion could speak, it demanded liberty of conscience, and in most of the great Catholic states it is already established in fact and of right. Protestantism alone had not yet given its adhesion to that solemn treaty of souls; notwithstanding its principle—in appearance liberal—it practised the native intolerance of heresy. Thanks to O'Connell, opinion, Catholicity, and Protestantism, that is to say, all the intellectual and religious forces of Europe, are agreed to base the work of the future upon the equitable transaction of liberty of

And when its results are produced in the world, when, not ourselves, but our descendants, shall see all religious errors vanquished by the peaceful spread of Christianity; when Islamism, already dying, shall be finally extinguished, when Brahminism and Buddhism already warned shall have minism and Buddhism, already warned, shall have accomplished their transitory cycle; when in the minds shall thus touch the supreme moment of its consummation, then posterity will know O'Connell fully; it will judge what was the mission and what the life of the man who was able to emancipate, in the sanctuary of conscience, all the kingdoms of England, her colonies, her fleets, her power; and throughout the world, directly or indirectly, place them to the service of the cause of God, His Christ and His Church. It will judge whether he has not merited, in the Christian and universal sense, that title of Liberator which we give to him from this

But he was a Liberator also in another manner which it remains for me to show you.

THE RIGHTS OF GOD AND MAN. Not alone is the Church persecuted here below, mankind is also persecuted. Mankind, like the Church, is turn by turn persecuted and delivered, and for the same reason. The Church is persecuted because she possesses rights and imposes duties; mankind is persecuted because it has rights and duties also in its domain. Justice weighs upon us no matter upon what head it dwell, and we seek to escape from it, not only to the detriment of God, but to the detriment of man. We deny the rights of man as we deny those of God; and it is a great error to believe that there is but one combat here below, and that were the Church to sacrifice her internal interests, there would not remain other interests for which it would be necessary to draw the sword. No, gentlemen, let us not deceive ourselves, the rights of God and the rights of mankind are conjoined; the duties toward God and duties towards mankind were combined in the evangelical law as well as in the law of Sinai; all that is done for or against God is done for or against man; as God is persecuted we are persecuted also; as God is delivered we are alike delivered. The history of the world, as well as the history of the Church, has its persecutors and its liberators; I could name them to you; but time presses upon us; let us leave the past, and return to that dear and glorious O'Connell, to see him as a son of man after having seen him

as a son of God. He was fifty-four years old when Catholic emancipation was gained. Fifty-four, gentlemen, is a terrible age, not because it approaches old age, but of the human race. The public conscience will albecause it possesses force enough to be ambitious with sufficient lassitude to be contented with the past and to dream of the repose of glory. There are few men who, having by thirty years of labor obtainthat of Catholic emancipation, have the courage to development of its social institutions, stopping short ed a marked, and above all an august triumph, like begin a second career and expose their fame to the shock of fortune, when they might enjoy happy and honored repose in their old age. Others are attracted by the snare of vulgar ambition. We see these tribunes of the people, after having served the cause bunes of the people, after naving serving of justice and liberty in their early years, withdraw of justice and liberty in their early years, withdraw and extends it. Degenerate sons of boly combats, therefrom under some pretext of duty, persuading it. their enervated language rolls in a vicious circle; to themselves that there are two ways of serving it, and, deceived by inconstancy, cause the second part of their life to insult the first.

EQUAL RIGHTS. O'Connell, gentlemen, knew how to avoid each of

cipation! But also, and gratitude to the man who drew land. What goes he to seek there? He goes to to speak against himself: because there is there, an long, glory, and gratitude to the man who drew land. What goes he to seek there? He goes to speak against himself: because there is there, an long term in his powerful hand the scattered elements tell his beloved Erin that it is not enough to have emancipated conscience, that God and man are in almost infallibly reading to the man who, in speaking for all, seems even sometimes to speak against himself: because there is there, an omnipotence of logical and moral superiority which is almost infallibly reading. the astonishment of all England, hastened to Ire- and who, in speaking for all, seems even sometimes together in his powerful mand the source of logical and moral super together in his powerful mand who, pressing them emancipated conscience, that God and man are inof justice and deliverance, and who, pressing them emancipated conscience, that God and man are inalmost infallibly produces reciprocity. of heaven, if something still remain for the country of earth, the first commandment alone is kept and not the second; and as the two form but one, not to have kept the second is not even to have kept the first. He declares to her that, although aged and covered with glory, it is his intention to recommence | you are slaves. his life, and not to rest a single day until he has obsince the area and the same whether there tained equality of rights between England and Irety of conscience to Christians, and see whether there tained equality of rights between England and Irety of conscience to Christians, and see whether there is a supplied to the same tained equality of rights between England and Irety of conscience to Christians, and see whether there is a supplied to the same tained equality of rights between England and Irety of conscience to Christians, and see whether there is a supplied to the same tained equality of rights between England and Irety of conscience to Christians, and see whether there is a supplied to the same tained equality of rights between England and Irety of conscience to Christians, and see whether there is a supplied to the same tained equality of the same tained equality of rights between England and Irety of conscience to Christians, and see whether the same tained equality of the same ta state of the two countries, that the one hardly appeared to be a satelite to the other. England had diminished the property, the commerce, the enterprise, all the rights of Ireland, in order to increase one, attacks the other, knows neither what he says her own; and that odious policy placed Ireland in a or does. Authority is an integral part of liberty, as state of inferiority which reached even to the im- duty enters into right by a manifest correlation, possibility of existence. Such is despotism, gentle-since the right of one man necessarily entails the all of us, more or less, diminish the rights of others exempt from that stubborn stain of our species may Every hand which separates them destroys them. believe that he has attained the very highest point and no people which does not venerate them by the

O'Connell kept his word; he did not cease for a single day to claim equality of rights between England and Ireland; and in that second work he spent the limit where he encountered a law evidently in the seventeen last years of his life. He obtained vigor. And yet no man has ever made, under even from the government the introduction of several persecuting laws, a more marvellous use of the bills in the sense of equality of rights; the parlia-space which they left open to him. A profound bills in the sense of equality of rights; the parliament constantly rejected them. The Liberator was not discouraged; he had the gratification of seeing the municipal corporations of Ireland composed exclusively of Protestants, fall under his attacks; and, the first Catholic for two centuries, he himself wore the insignia of Lord Mayor of Dublin.

Such constancy in claiming the human rights of from age or failure, would have sufficed, gentlemen, to mark the place of O'Connell amongst the liberators of mankind; for whoever serves his country in the general sense of the rights of all is not a man of any particular time or place; he speaks for nations present and to come, he gives them example and and the doctrine which he has left to us on the sub-

ject of resistance to oppression. "The principle of rights" was for O'Connell the principle of force against tyranny. In fact, there is in right, as in all that is true, a real, an eternal, and an indestructible power, which can only disappear when right is no longer even named. Tyranny would be invincible, were it to succeed in destroying with its name the idea of right, in creating silence | the appeal of the man who should have numbered in the world in regard to right. It endeavors at least to approach that absolute term, and to lessen, by all the means of violence and corruption, the expression of justice. As long as a just soul remains with boldness of speech, despotism is restless, troubled, fearing that eternity is conspired against little. Do you appeal to arms against it? It is but | that O Connell had not offended, Ireland had once a battle. To a riot? It is but a matter of police. more the pride and consolation of welcoming her Violence is of time, right is heaven-born. What aged father in all the glory which she had prepared dignity, what force there is the right which speaks for him, and which seemed to be incapable either with calmness, with candor, with sincerity, from the of increase or end. heart of a good man! Its nature is contagious; as soon as it is heard, the soul recognizes and embraces it: a moment sometimes suffices for a whole people to proclaim it and bend before it. It is said, no doubt, that the claiming of right is not always possible and that there are times and places when oppression has become so inveterate that the language of rights is as chimerical as its reality. It may be have been, it was possible for him not to have been so; but this was not the position of O'Connell and insensible to the magnificent course of his life. of his country. O'Connell and Ireland could speak, Glory is a subtile poison which penetrates the write, petition, associate, elect magistrates and representatives. The rights of Ireland were despised, but not disarmed; and in this condition the doctrine of O'Connell was that of Christianity and resson. ed there, that supreme crown of adversity without Liberty is a work of virtue, a holy work, and consequently an intellectual work.

THE HERCULES OF LIBERTY. But "rights must be claimed with perseverance." The emancipation of a people is not the work of a ing of human things, a thousand obstacles accumulated by time and which time alone is able to remove provided that its course be sided by a parallel and uninterrupted action. We must not, said O'Connell, simply speak to-day and to-morrow; we must continue to speak, write, petition, assemble, until the object is attained and right is satisfied. We must exhaust the patience of injustice and force the hand the school of souls tempered for good, who know its price and do not wonder that it is great. O'Con nell, indeed, has given to his lessons the sanction of his example; what he said, he did, and no life has ever been, even to its last moment, more infatigably and future with the certainty which inspires the present; his end; he knew that he should not attain it during his life-he doubted it at least-and by the ardor of his actions it might have been supposed that he had spoke and over which he presided, the petitions dictated by him, his journeys, his plans, his popular triumphs, and that inexpressible arsenal of ideas and facts which compose the fabulous tissue of his seventy-two years? He was the Hercules of liberty. To perseverance in claiming rights he joined a

condition which always appeared to him to be of sovereign importance, it was that of being an " irreproachable organ of this work;" and, to explain this maxim by his conduct, we see from the first that, as he understood it, every servant of liberty must claim it equally and efficaciously for all, not only for his party, but for the adverse party; not only for his religion, but for all; not only for his country, but for the whole world. Mankind is one, and its rights are everywhere the same, even, when the exercise of them differs according to the state of morals and minds. Whoever excepts a single man in his claim for right, whoever consents to the servitude of a single man, black or white, were it even for a hair of his head unjustly bound, he is not a sincere man, and he does not merit to combat for the sacred cause ways reject the man who demands exclusive liberty, or even who is indifferent about the rights of others; for exclusive liberty is but a privilege, and the liberty which is indifferent about others is but a treason. We remark a nation, having arrived at a certain or even retrogarding. Do you not ask the reason. You may be sure that in the heart of that people there has been some secret sacrifice of right, and that the seeming defenders of its liberty, incapable of desiring liberty for others than themselves, have lost the prestige which conquers and saves, preserves

listen is already to have replied to them. It was never thus with O'Connell; never during fifty years, did his language once lose the invincible charm of sincerity. It vibrated for the rights of his these shoals; he remained young and unmindful of his enemy as for his own. It was heard denouncing oppression from wheresoever it came and on whatsoever head it fell; thus he attracted to his cause, to the cause of Ireland, souls separated from his own by site which it raises round Pius IX., manifest a desire which it brings before the face of heaven, and a in this auditory. O'Connell, was of your age until ever head it fell; thus he attracted to his cause, to the he disappeared from amongst us; he lived, he died, cause of Ireland, souls separated from his own by in the sincerity of unchangeable youth. Hardly had, the abyss of the most profound disagreements; proof that it is not insensible toward those who

land, who with the magnanimity of a truly patriotic had be forced open the doors of parliament, by a and Christian; spirit, favored the presentation, dissand Christian spirit, favored the presentation of the bill for Catholic eman-

Yes, Catholics, understand well, if you desire liberty for yourselves, you must desire it for all men and under all the heavens. If you demand it but for yourselves it will never be granted to you; give it where you are masters that it may be given to where

O'Connell also understood in another sense that maxim, that "it is necessary to be irreproachable in claiming rights." He desired that authority, and law, which is the highest expression of it should be sincerely and religiously respected. For authority is also liberty, and whoever, willing to defend the men,; and we are all guilty of it in some degree; duty of another. This is why civil charters, as well as the great evangelic charter, consecrate at the in order to increase our own, and the man who is same time right and duty, liberty and authority. same title will ever be capable of becoming a free people. O'Connell pushed respect for the law even to superstition; he permitted all to himself up to knowledge of law admirably served the magic of his movements, and he had the honor of dying, after forty-seven years of civil struggles, without having incurred a single definite judicial condemnation. Once, on the occasion of that famous meeting at Cloutarf, he feared that he had been caught in a snare by which he would not have left the baptismal his country, without ever abating his energy either robe of his popular and Christian tribunate without a stain. On the eve of the meeting, at four o'clock, at the moment when Dublin and Ireland was full of British troops, the viceroy published a proclama-tion interdicting the assembly. O'Connell was terified by the thought of an inevitable collision between the people and the army. Pale and agitated, courage, he casts seeds upon the world which the during the whole night he despatched proclamations human race will harvest sooner or later. We shall and messengers; and at last, at daybreak, after a still better judge the civil action of O'Connell if we | night of terrible anxiety, he had the happiness of examine the foundations upon which he placed it, knowing that not a soul was to be found on the field of Clontarf where five hundred thousand had

been expected. This was the occasion of his last triumph. You know how England once desired to make him expiate that long agitation in which he had kept a large portion of the empire; how he was cited, condemned, imprisoned; and, in fine, the sentence was brought before the House of Lords of England by among them so many enemies. A memorable period, when all Ireland went to visit in his prison the captive Liberator, when the assembled bishops offered up a prayer to God that the man of Erin might be comforted in tribulation and come out of it victoriourly! That prayer of a whole people was granted, t. The rest is indifferent, or at least alarms it but and after a magnanimous decision, which declared aged father in all the glory which she had prepared

> O'CONNELL A CHRISTIAN. According to human ideas, O'Connell should have died on that day. But the Arbitrator of destinies and the Judge of hearts had ordained it otherwise. O'Connell was a Christian; faith and love of God had been the vivifying principles of his whole existence; nevertheless, however truly faithful he might have been, it was possible for him not to have been Glory is a subtile poison which penetrates the buckles of the stoutest hearts; O'Connell merited that God should purify him severely and place upon his head, after so many crowns which had never fadwhich no glory is perfect either on earth or in

THE PRECURSOR OF PIO NONO. O'Connell saw many of his own party withdrawn from him; his soul was wounded in pride and in presence of each other nothing but the total nothing day; it infallibly encounters in the ideas, the pas- friendship; it was also wounded in the people whom inguess of error shall remain, and the combat of horrible famine swept down the children of Erin before his eyes; he saw evils against which the cloquence of his genius could do nothing, and felt to the very core the powerlessness of glory. But, whilst he was a prev to this crnel agony, suddenly, on the sacred banks of the Tiber, a voice was heard which thrilled through the world and Christendom. The one and the other awaited a father who should of Providence. You hear, gentlemen; this is not feels the wants of modern times, who would take the school of desires vain and without virtue, it is them into his pontifical and pacific hands, and raise them from the earth to the very height of religion. This expectation and these desires were satisfied O'Connell could die, Pius IX. was in the world; O'Connell could be silent, Pius IX. spoke; O'Connell could descend into the tomb, Pius IX. was better filled than his own. He labored before the seated in the chair of Peter. The aged and dying champion of the Church and mankind was not dehe was never surprised or discontented at not obtaining | ceived; the force and the weakness of his life were revealed to him; he knew that he had been but the precursor of a greater liberator than himself, and, like John the Baptist, went into the desert to see but another step and another day before him. Who will count the number of assemblies in which he whose shoes he did not think himself worthy to unloose. O'Connell turned his eyes towards Rome and, making a last effort against age and affliction, he left home in the simplicity and joy of a pilgrim. But it was too late; strength failed him on the shores of the Mediterranean, when he already perceived the cupolas and the horizon of Rome. All Rome expected him and prepared triumphal arches for him. His heart alone reached the city, where Pius IX. received it. The pontiff, placing his hands upon the son of O'Connell, said these words to him: "Since I am deprived of the happiness, so long desired, of embracing the hero of Christendom, let me at least have the consolation of embracing his son !" Let us not seek elsewhere, gentlemen, the tomb of O'Connell; it is not in Ireland, how worthy soever she might be to possess it for ever; the tomb of O'Connell is in the arms and in the soul of Pius IX. We must look there to address to the Liberator the supreme word, the word and prayer of adieu.

Let us meditate a moment. Gentlemen, the interests of the Church are those of mankind, and the interests of mankind are those of the Church. Christianity, of which the Church is the living body, has attained so high a degree of power only in consequence of the profound fusion which exists between it and mankind. Now, modern society is the expression of the wants of mankind, and consequently it is the expression of the wants of the Church, and these few words give you the intimate signification of the life of O'Connell. O'Connell was, in our age of divisions, the first mediator between the Church and modern society; which is to say that he was, in the same age, the first mediator between the Church and mankind. We must follow him, gentlemen, if we would serve God and men. Doubtless, it is the world which has separated from us, which has willed to live and govern itself, without us; but what matters it whence the evil comes, or whose was the pride which caused the separation? We feel now the need that we have of each other; let us go to meet the world, which seeks us and waits for us. That admiration which it shed upon the memory of O'Connell, those cries of

comprehend its evils and its wants. Comprehend them, gentlemen; let us follow even from afar, but with faith, upon the glorious footsteps which we have just surveyed; and if already you feel this de-sire, if the vain shadows of the past lessen in your mind, if your strength grow greater and with a presentiment that you will not be useless in the cause of the Church and mankind, ah! do not seek the reason; say to yourselves that God has for once spoken to you by the soul of O'Connell.

IRISH INTELLIGENCE.

At a meeting held in Dublin on the 12th ult., at the instance of the Lord Mayor, the sum of £360 was subscribed for the sufferers by the floods in

At the Armagh Assizes, July 10, a presentment for £67 128. 6d., moiety of £135 for expenses of additional police force, from March 16 to 20, was laid before the Grand Jury.

A skeleton, supposed to be that of a woman, was found about 14 feet below the surface of the earth by some workmen who are making excavation on the Queen's Quay, Belfast.

"THE HEART'S BLOOD OF A PROTESTANT."-Samuel Edgur, a well-known and deep-dyed Orangeman, was put forward by Constable E'Cachney, at Belfast, on the charge of drunkenness and shouting out the heart's blood of a Protestant." He was sent to prison for two months.

The Agricultural Society of Carlow, have issued their premium sheet for '75. We find the following encouraging prizes are offered :- £200, three cups, and a gold medal; also a golden challenge medal value 15 guineas.

St. Patrick's church, Dungannon, not being yet completed for want of the necessary funds, the Bishop has given Rev. Patrick Corr, C. C., leave of absence for some time to collect funds to clear off the liabilities on the building.

GRATTAN'S HOUSE .- The tenantry on the Lucken property, Cavan, as soon as they learned that Mr. Edward Kennedy was the purchaser, gave manifestation of their pleasure by lighting large bon-fires The property was formerly presented to the patriot Henry Grattan as an act of gratitude by the Irish people.

At the Land Session in Tralee, July 9, a claim to the amount of £518 was made by Daniel Sullivan against Captain Barry, for improvements on a farm of 61 acres at Ross, from which Sullivan has been evicted on the expiration of a lease. The chairman allowed a sum of £88, but deducted £45 for rent and

At a meeting of the Thurles Guardians, held July 14, a communication from the Local Government Board, with which was enclosed a letter from Mr. John Cormack, Borrisoleigh, describing that village as the "filthiest spot in Iroland," and that the water used by the inhabitants was filtered by passing through three water closets.

The linen trade of Ulster has for the past eighteen months been in a very depressed condition. and, unhappily, matters have not as yet assumed a cheerful aspect. Some heavy failures have recently taken place in Belfast, and it is reported in commercial circles in the town that another house has been obliged to give way.

A correspondent, writing from Wexford under date July 8, says: New potatoes are now no novelty; they may be got in the markets at from 1s. to 1s. 2d. per stone. I have tried several sorts, but find them all, with one exception (which were grown, I believe, at the Loretto Convent of this town), very wet and damp, and have seen black ones.

The Corn Market Trustees Cork met, July 8, and appointed a committee to consider the market, in view of a late adverse decision of the House of Lords on their claim to levy a toll on foreign corn in this port, and to report as to the best manner of meeting their liabilities, whether by sale of part of the market or otherwise. The trustees owe £2,000, but the market was estimated by one of the trustees to-day to be value for £50,000.

On the 15th ult., a large and influential meeting of the parishioners of Kilrush and the clergymen of the surrounding districts, was held in the vestry of Marquis of Bute and eldest daughter of the recentlythe Catholic church in Kilrush, to further the Butt | deceased Countess of Loudoun. She is past 21 years Testimonial fund. Several addresses were made, and it was resolved to take up a collection for the benefit of the fund.

The Irish assizes of this summer will compare favourably with any criminal records, for the same time, in any country on earth. In most counties the cases are merely a few, and they are all of a most trivial character. Still Britain cannot rule us without coercion, and we know the reason why .- Dublin Cor. United Irishman.

At the Ennis July fair the following prices were realized: Yearlings, £6; good quality, £7. Lambs, £1 78. to £1 9s., and in a few cases more. Young pigs, £1 to £1 is.; store pigs down, a few going at £3 5s. In the butter market there were sold about 150 firkins; prices, £3 6s.; highest, £3 14.; general buying, £3 10s. and £3 11s. per firkin. New potatoes, 10d. to 1s. per stone; old, 7d. Quantity of wool in, small; little advance on previous price, 1s. 6d. to 1s. 61d. for good quality. White cabbage in plenty; plants 3d. to 4d. per hundred.

On the 13th ult., in the townland of Tamnaneeny, about four miles from Derry, a child of four years old, named Robert Mitchel, followed his father to a field, where he was working with a grub-barrow for some time. The harrow was placed up against the ditch, and the little fellow, when lett alone, by some means overturned it on himself, and was killed in his efforts to extricate himself from the implement.

At an Orange meeting, held July 12, at Crossgar. W. Johnson, M. P., in the chair, amongst a series of resolutions passed was the following :- "That we pledge ourselves by every means to resist any attempt to dismember the British Empire, at home or abroad; and shall, in the interest of Protestantism, to the utmost of our power, cultivate a good understanding between the home countries, and the Colonies, as well as the perpetual union of Great Britain and Ireland."

At the Cavan July fair the following prices were realized: Beef from 70s. to 77s per cwt.; Mutton, 71d. to 8d. per lb. Three-years old heifers and bullocks from £11 10s. to £12 15s. ; two-years old ditto, £8 10s. to £10 10s.; yearling ditto, £5 to £7 10s. milch cows, from £13 10s. to £16; strippers, from £12 to £14. Sheep: The demand for fat sheep was good, and prices ranged from £3 5s. to £3 15s. other descriptions selling from £1 17s, to £2 10s. each; lambs, £1 10s to £1 15s. Small pigs sold at remunerative prices, but there was an entire absence of heavy bacon pigs.

Sister Mary Stanislaus, Superioress, daughter of Mr. Mathew Kenny, Thomondgate, Limerick, with six other nuns and three postulants of the Ennis Convent, in response to an invitation from the Bishop of the diocese, took their departure a few weeks ago for Maitland, Australia. The good Sisters were escorted to the railway station by the Mechanics band, and a large number of the town's people. The spirit of obedience, devotion, and self-sacrifice which impel those ladies to this distant mission, inspires one with a deep reverence for the faith they pro-

The return of the number of emigrants from Ireland shows that the total net decrease during the first six months of the year 1875, as compared with 50001.—London Universe.

the corresponding period of 1874, was 14,686. total emigration from Ireland in each year from May 1, 1851, to June 30, 1875, was 2,357,024. The greatest exodus was in 1852, when 190,322 left; and the lowest for the half year ending June 30, 1875, when the number dwindled down to 31,095.

On the 15th ult., as an elderly gentleman, stopping at the Imperial Hotel, Kilkenny, giving the name of Robert Crawford, did not appear, his room door was forced open, when he was found dead in a pool of blood, an open razor in his hand, and histhroat cut. Bank of Ireland notes for nearly 6001, and a list of securities for 3,000% in Dublin and Drogheda Railway stock, also a memorandum of a charge on the lands of Sallen, county Meath, were found in his possession.

A communication from Maryborough, Queen's Co., dated July 5 says :- During the past week wehave still had a continuance of rain, and yet without doing injury to anything, all the grown crops looking healthy and well in every direction, and rapidly progressing. On July 1 we had a downpo'r of rains in this neighborhood of about an hour's duration. the like of which no living man remembers for intensity. It was more like what people read of asoccuring in the tropics than in our more favored land. The militia, encamped on the great Heath, were driven clean out of their tents by it. In somefields the drills were filled up with it, and it covered for the time being both turnips and late sown potatoes, tearing them up-some by the roots--and sweeping them a considerable distance.

At the Kilkenny monthly fair, hold July 14, thefollowing prices were realized: Beef from 70s. to 75s. per cwt. ; other descriptions sold from £15 10s. to £17 10s. Good store cattle, 91, 9s. to 101, 10s.; milch cows, 1.16 10s. to 191 10s.; springers, 181 10s. to 23/, 10s.; strippers, 11l, 11s. to 12l, 10s.; three-year-old heifers, 111. 10s. to 136. 13s.; two Acar old, from 111. 10s. to 121. 10s.; yearlings, 71. 7s. to 81. 10s.; good large bullocks, 101. to 111. 11s.; yearlings, 4l. 10s. to 5l. 10s. Fat sheep, 65s. to 70s.; lambs, 28s. to 30s. Heavy bacon pigs, 5l. 5s. to 6l. 10s.; porkers, 2l. to 3l. 10s.; stores, 2l. to 3l; bonhams, 18s. to 26s. Good agricultural horses, 17l. to 261; colts and half-breeds, 351. to 55.

Neil Dougherty, a wealthy Irish-American, died In Brooklyn last September, bequeathing the bulk of his property for the establishment of a school in the parish of Rye, County Donegal, to be known as the Dougherty American Institute. Dougherty had but one relative, a maiden sister, who shared with him the ambition of his life, which was to found the school alluded to. They kept a grocery store at the corner of Court and Schermerhorn streets. Some years ago the sister died. A short time after her death, Dougherty became afflicted, but managed to get along without help until a few months before his death. The will of the deceased was executed Aug. 27, 1874. Some triffing bequests were made to people known to the deceased in Brooklyn: the remainder amounts to about \$100,000.

THE BUTT TESTIMONIAL,-The following gratifying lettrer from the Most Rev. Dr. P. Dorrian has been published by the secretary of the Butt Testimonial "Belfast, 7th July, 1875.

"My DEAR Sin,-I had expected, when last in Dublin, that an opportunity would have turned out of handing to some member of the committee my subscription to the 'Butt Testimonial Fund,' but I found my time too much occupied. As I fully approve of the movement for the above object, and consider it but simple justice not to suffer one who so exclusively devotes his time and talents to the service of his country-and at such sacrifice-to remain uncared for by those for whom he labours, I request you to hand in for me the enclosed cheque for £10, and I carnestly hope that gratitude will not be wanting large and generous enough to requite services so valuable, and also disinterested, as Mr. Butt has long rendered to the important questions he had so heartily esponsed.-Believe meto remain very faithfully yours,

" | P. DORRIAN.

"P. MacCabe Fay, Fav."

GREAT BRITAIN,

CONVERSION OF LADY FLORA HARTINGS - The Rothesay correspondent of the South Wales Daily News telegraphs that Lady Flora Hastings has become a Catholic. This young lady is cousin to the of age, and has been spending the winter in the Isle of Bute, where her guardians, the Marquis of Bute and Lady Bute, have been residing.

A Lancasume Juny .- At Kirkdale Quarter Sessions, on the 21st Wednesday, in a case in which a wife was charged with unlawfully wounding her husband, the jury, after the case for the prosecution had been clearly proved, returned a verdict of not guilty, as they considered there must have been provocation. The presiding magistrate said he must really ask the jury to reconsider their verdict, as there had been no evidence of provocation. After further deliberation the jury, through their foreman, returned the following verdict :- "We find the prisoner not guilty. It was simply a family quar-

How an Extensive Agriculturist was Punished FOR KICKING AND BEATING A FARM SERVANT - JOSEPH Hellaby, an extensive Warwickshire agriculturist, living in the parish of Polenworth, has been convicted by the Athelstone magistrates for assaulting by kicking and beating a farm servant in his em-ploy. The youth had trampled upon and injured a few mangolds growing in one of the defendant's fields, after which the latter seized him by the hair of his head and kicked him several times. Defendant was fined £2 7s., including costs.

What a splendid thing it must be to have an Archbishop of Canterbury as a relative. In a circular lately issued we found the following analysis of the disinterested and saintly mode in which his grace of Canterbury exercises the patronage attachable to his high office, nothwithstanding that in the House of Lords, some time ago he said that he regarded patronage as "a public trust." This is the way he discharges that public trust :-

"St. Martin's, Canterbury, £320, A. B. Strettell, married Mrs. Tait's cousin; Appledore, £330, M. D. French, Mrs. Tait's nephew (?); Boughton, £420, H. M. Spooner, Mrs. Tait's nephew; Monk's Eligh, £590, J. Connell, Dr. Tait's cousin; Staple, £655, R. French Blake, Mrs. Tait's nephew (?); Kennington, £790, E. H. Fisher, married Dr. Tait's cousin; Minster, £820, A. H. Sitwell, nephew of Mrs. Tait's sister; Hadleigh, £1345, Edward Spooner, Mrs. Tait's brother. Livings giving to chaplains and private friends:-Archdeaconry of Canterbury, £1000 Dr. Parry, chaplain; Addington, £307, E. W. Knollys, chaplain's son; Bishorsbourne, £700, C. W. Sanford, chaplain; Chiddingstone, £879, E. H. Lee, secretary's brother; Saltwood £784, W. F. E. Knollys, chaplain: Walmer, £400, Alexander Ewing, Scotch friend; Wittersham, 2016, S. H. Parkes, private friend. Livings giving to deserving curates: -Ash, West Marsh, £250, Lewis Clarke: Challock, £250, Julian Pratt: Hawkinge, £138, W. Legg; Waterloo, St. John's, £200, A. J. Robinson; Monkton, £340, E. H. M'Lachlan; Nicholas-at-Wade, £300, H. B. Smith; Romney, Old, £286, W. Anderson; Sittingbourne, £300, W. H. Dyson; Stanstead, £387, W. E. M. Nunn: Whitstable, £300, H. M. Maugham; Womenswould, £200, Nathaniel Dimock."

All these are relatives and connections of his grace. It appears from this that Dr. Tait has distributed only 1200l. a year to meritorious curates, whilst to his relatives and friends he has given