

Aurelia stepped out of her litter, and Cecilia was ordered to come down from the platform.

The haughty mistress and her future slave exchanged one look; that of the noble lady was full of pride, that of the humble girl of humble submission.

Aurelia held in her hand a brass coin, symbol of the mancipation. With a firm step she advanced towards Cecilia; and covering the girl's head with her hand, pronounced the consecrated formula: 'I say this young girl is mine by the law of the Quirites, and that I have bought her with this money and these scales.'

At the same time, she touched the scales of the 'libripens' with her coin, which she then handed to Parmeno as the fictitious price of Cecilia's mancipation.

The fellow who did not appreciate fiction, even when they were a legal form, asked the senator when he could get the real amount.

'Immediately,' said Vibius, 'send to my ward's steward.'

But, as the young patrician, taking possession of her new slave was about re-entering in her litter, a strange scene occurred.

Another cortege, coming from the Ratumena gate and going to the temple of Juno-Regina, near Flaminius' Circus, had surrounded Aurelia's escort during the formalities of the mancipation.

The noisy instruments which preceded it had stopped suddenly upon recognizing the Emperor's niece.

A young girl descended from a chariot drawn by two heifers with gilt horns. She wore the mysterious dress of the priestesses of Isis; a band of Corymbantes and priests of Cybele, wearing the Phrygian tiara on their heads, accompanied her, making strange gestures and shouting so loud as to drown at times the noisy music.

The priestess of Isis was radiant with beauty; her eyes, more brilliant than the golden stars which encircled her head, were resplendent with the fire of inspiration.

It was Ganna, the prophetess, who, like Velleda, had come from Gaul to prophecy the future. She had been received with great honors at Rome, where she already replaced the divinities in whom the people no longer believed.

'Daughter of Titus,' she cried, when Aurelia's hand touched Cecilia's head; 'do not take that slave to your home, she will bring you death!'

But the octogenarian whom we have seen encouraging Cecilia rose at these words; her eyes also shined with sublime enthusiasm.

'Daughter of the Cæsars,' said she in solemn accents, addressing the divine Aurelia, 'take this young girl home, she will give you life!'

The aged woman who spoke thus, was Petronilla, the daughter of Peter, chief of the apostles.

The crowd contemplated with silent surprise, these two women, so different in every respect, Petronilla and Ganna, both speaking to the niece of the emperor, in the same authoritative tone.

One foretelling death; the other promising life.

Both spoke the truth! One, notwithstanding her youth, represented the past; the other, notwithstanding her old age, represented the future.

Double and living image of Rome! of the old Rome dying with her brow crowned with flowers; of the young Rome entering life amid suffering and desolation!

Aurelia, the careless child, saw in all this only the charming slave she had purchased and she wished to keep.

Vibius Crispus, the skeptic old man, shrugged his shoulders impatiently.

'Let us go,' said he to his ward.

The cortege moved, and soon, with Cecilia, Christianity was entering in Cicero's ancient dwelling.

CHAPTER V.—FIRST LIGHTS.

It was a day forever memorable in the history of nations, that on which St. Paul, at Cæsarea, a captive and accused by the Jews, delivered before Porcius Festus, the governor of Judea, and King Agrippa, that magnificent discourse preserved in the 'Acts of the Apostles,' and which he ended with this supreme invocation: 'I appeal to Cæsar!'

Paul appealing to Cæsar, must be sent to Rome. King Agrippa convinced of the sublimity of Paul's doctrine, and feeling himself almost a Christian, would have liked to set him free, for he did not believe he deserved the death penalty claimed by his accusers, nor the imprisonment in which he had already been kept two years; but it was impossible to neglect this appeal to Cæsar. Porcius Festus had replied: 'Thou appealest to Cæsar, thou shalt go to Cæsar!'

This Cæsar was the Emperor Nero. Could Paul hope to make him tremble with the same words which had moved the hearts of his judges, Felix, Porcius Festus, and King Agrippa?

Did the Apostle intend speaking to Nero of justice, of chastity and of the judgment to come?

And Rome? how would she listen to Paul announcing penitence, preaching conversion to an only God, and works of mercy worthy of that penitence?

Truly, Paul must have lost his senses, and Festus had justly exclaimed: 'Thou art mad, Paul. Thy science has disturbed thy understanding.'

Albert, Paul shall go to Rome.

Peter has already been there sometime; he has founded there the seat of the Church of Jesus Christ; it is important that Paul should join him.

Who knows? Jesus Christ has already some rights in the capital of the world: the Cæsars have authorized him to be a God, and Tiberius has caused his bust to be placed in the senate—until His Faith shall reign in Rome.

Paul's arrival was announced, and the faithful went to meet him at Appius' Forum. He stopped at a modest inn, and the Roman police authorized him to remain there, and placed a soldier at his door to watch over him. He was free, however, to go about the city, and to see whom he pleased.

There were two classes of Jews in Rome at that time. Some, wealthy and powerful, had taken their residence there as they have done since in all the great centres of population. The

others, poor and obscure, faithful and chosen flock, had followed St. Peter, and congregated around him, leading a life of prayer and labor, unknown to all except to the unfortunates whom they assisted as brothers. The fiscal agents who ground them by their exactions, and the philosophers who commenced to look upon their doctrines with uneasiness.

Not far from the Capena gate, to the left as one came out by the Appian way, was a small wood, consecrated to Libitina, the goddess of funerals.

Formerly, on this same spot, there had stood a temple dedicated to the nymph Egeria, and some sanctuaries inhabited—tradition said—by the Muses. Nothing remained of these structures but ruins covering the soil.

Such was at Rome the humble and obscure cradle of Christianity, of the worship of the God made man and born in a stable.

The early Christians, driven away from the city, had sought an asylum amid these ruins transformed into miserable huts, for which they had had to pay an exorbitant price. They were compelled, besides, to pay a heavy tax which was enforced by the harshest means.

The wits of Rome found in these poor people fit subjects for their most cutting epigrams. And yet, these despised Jews had brought to Rome two dogmas which her wise men had only suspected: the unity of God and the immortality of the soul.

(To be Continued.)

HOW THE CATHOLICS RECEIVED THE FALL OF THE PROTESTANT CHURCH.

From the Dundalk Democrat.

Ireland was glad to state, has shown the good sense and kindly nature of its people, by their almost universal determination to make no display of rejoicing over the downfall of the Church Establishment. They suffered sorely from its evil effects, but, always generous and forgiving, they looked on the dismantling of the fortress of ascendancy without any display of triumph.

Only in a few places were any ebullitions of feeling witnessed, and the country has done itself honour, by showing that it could observe a great wrong removed without raising a shout of victory. In Limerick there was some display, but that is not to be wondered at, when we recollect how the women of that city of other days fought for religious freedom, and that Limerick is the city of the violated treaty. In Clifton, too, there was a manifestation of joy; but we can well understand why such a display took place. It is the scene of the supper nuisance, where the foul emissaries of Exeter Hall have for years reviled the national creed, and insulted the people by their blasphemies. The people of Clifton have suffered more than many are aware of from these vile enemies, and we cannot feel surprised that they turned out and lighted bonfires, and called on the shopkeepers of the town to illuminate their houses. Indeed it could not astonish any one if a fire blazed on every hill in the country to rejoice over the extinction of a great grievance, but we are better pleased that the fires were so few.

In the County Cavan there was some rejoicing, but thanks to the good sense of the Catholics of Ulster, it was the only event of the kind, we believe, in that province. A correspondent has sent an account of the proceedings to a Dublin journal, and he has had the bad taste to write in the following terms—

'As the people in England and Scotland might wish to hear what pleasure the spoliation of the Irish Church has given to the members of the Church of Rome in Ireland, it may be well to inform them that the night before last, in those parts of this county inhabited by Roman Catholics (near the towns of Virginia and Ballyjamesduff), many bonfires were lit and there were constant firing of shots and other signs of rejoicing up to the middle of the night, to the great annoyance of the Protestants.'

Is not that beautiful, coming, perhaps, from one who has been for years foremost amongst the Cavan Orangemen in insulting the Catholic people? The hand that wrote it has, very likely, carried an Orange banner, on the 12th of July, to rejoice over the battles of the Boyne and Aughrim. But although we can rejoice on the anniversaries of those long vanished events, which should have faded into oblivion long ago, he will not permit the Catholics to exult—nor over Protestants—but at the downfall of an Establishment which found no parallel in the world. People who act the part of violent partisans, should not feel so sore, when fortune turns against themselves. They should endeavour occasionally to practice forbearance, and remember how they themselves rejoiced, not over an act of justice, but one of grievous wrong.

These exhibitions, however, were very few, and we think the Protestants of Ireland have no reason to complain of their Catholic countrymen. Our advice to both is to give up every rancorous feeling, every difference of the past—everything that led to contention and strife—and labour to live for the future in peace and amity. Be assured it is the wisest course, and we hope that no counsel but that of wisdom will be followed in the future. England has played a pretty game in the country, but we trust she will not be able to play it any longer. She has been the gainer, and we have suffered enormous loss. We went on sparring and fighting, and whilst we were thus engaged, she took care to carry off the spoils.

We call upon men of all creeds to shape out a new course for the future, and let all strive to bring peace to the country. An united Ireland will be able to win any measure that it may desire for its welfare. We don't want separation from England, but we will not be content with less than equality with her. That she must concede, for she will not be able to refuse it if all Irishmen unite, and willingly work for their country. There is a grand future before us, if we act wisely and well; and surely it is time that we should abandon the follies of the past, and strive to become a compact and united nation.

THE IRISH PRIESTHOOD.

It is something to find an English Protestant paper vindicating the character and social position of the Irish priesthood. Such a phenomenon, however, is comprised in the following article, which we take from a recent number of the London Daily News:—

The writer of a letter in the Pall Mall Gazette, referring to the 'social status of the Irish Priests,' quotes Lord Haughton as having said in the Upper House that 'the Roman Catholic clergy of Ireland are not taken from the upper or middle classes of the country, but almost entirely from the peasantry,' while Dr. Ball asserted in the Commons that he had never met an Irish scholar priest in good society. 'The latter statement is a strange one coming from a resident of Dublin, where the priests are often entertained by the judges, who might even be good society enough for Dr. Ball. Lord Haughton's notion is more excusably incorrect; it might have been partially true thirty or forty years ago; it is not true at all now. The shopkeepers, well to do yeomen, farmers, and the Roman Catholic gentry keep up the supply of recruits at Maynooth College, and as a body the priests are in every respect as well educated and as well bred as the laymen, doctors, or solicitors of either the Protestant or Roman Catholic communities. The 'social status' of the priest is another

matter altogether. It is not quite in his own power to obtain the recognition of a 'gradually narrowing section of Irishmen, who are either bigots or mere fleeting enthusiasts; but although Dr. Ball never met a priest in good society, as a matter of fact in the cities there is a liberal enlightenment amongst Protestants on this score which will be undoubtedly increased by the action of the measure which Dr. Ball opposed with so brilliant a display of futile logic. Dr. Ball's social vision is evidently limited since he abandoned a few Liberal convictions which he wore very gracefully for a time; it may be improved when a decent interval elapses, which may enable him to come round again embarrassed by that sincere cordiality of an advocate which made him fight with such vigor for the maintenance of ascendancy. There is a somewhat caricature notion of the Irish priest prevalent in England, which is about as correct as the stage conceptions of an Irish servant. People forget that a generation has almost risen up since the first appearance of the Father Time of Mr. Lever or the same type as copied by Mr. Bonicant. Dr. Ball might find hundreds of priests who drink as much Rhine or French wine as whiskey punch, and neither to excess; who read the newest books, reviews and magazines; who travel nearly every year on the Continent; and use every opportunity of culture that comes in their way. The modern priest differs in the cities in no wide respect from his Protestant Brethren of the cloth, allowing of course for the distinctions in manner effected by the celibate theory of life. The idea of disestablishment has already done far more than Lord Haughton or Dr. Ball seems to be aware of; when the idea becomes an energetic fact the priest will no doubt be found equal to the new sphere or the new status to which they are supposed to be elevated by an act of political justice.

THE TRUTH ABOUT IRELAND.

From the Irishman.

We have had frequently to comment on the pervasiveness of prejudice exhibited by English periodicals when Ireland was their theme. Much of the venom has, doubtless, been infused into them by Irishmen who had a 'vested interest' in keeping up a cry against our country. Their fish is to be caught in troubled waters. Their interest seem to require that the Irish millions shall be described as murderers, and that they can only be ruled by that high minded, self-sacrificing class called the Ascendancy-class, composed of evicting agents, landlords and the like. These men are in close contact with a similar or a better class in England, and are thus enabled to tell their tale in their own peculiar fashion, through English periodicals.

Yet, enough of good-will has been exhibited by individual Englishmen to divert the cause of justice to Ireland of the asperities of a war of races. It is because that a combat for principles is so much more high and ennobling that we rejoice at such indications. Between the people of Ireland and the people of England there is no question at issue: of late years the latter have on more than one occasion formally spoken in favour of Ireland. It is, therefore with gratification that we observe that the true case of Ireland has been stated, so far as it has been stated, with candour and impartial honour, in a periodical of such high repute as the North British Review.

The prevalent rapures, unfeigned or forced, about the church, do not even appear to be quite shared by the writer. This we remark as a good sign. There has been a considerable amount of rhetoric expended on the conduct of Irish Catholics in not triumphing about this bill—part of the reason is that they do not see much to triumph about. They would not exult invidiously were it otherwise; it is true; but they are too shrewd to exult about trifles. Unless equality be complete, there is no equality; and equality is not complete. The total value of the public endowments of the Establishment, as the Review states, is estimated at £15,000,000. Of this large sum, eight or nine millions goes back to the Church body. The remaining £7,000,000 the Commissioners will administer, and the Irish Times informs us that their secretary is to be Dr. Neilson Hancock, the purveyor of Castle Statistics, who insists that Ireland cannot, and therefore, ought not to grow wheat or flax! The occupying tenants are to be allowed the opportunity of buying some of the glebe-lands, but the Church body is to have all the glebe-houses for nothing and the churches and burial-grounds for nothing also. Other burial-grounds go to the Boards of Guardians and the Ecclesiastical Rites to the Board of Works.

Of the money in the Commissioners' hands \$335,000 a year out of the annual £311,000, is to be applied 'mainly to the relief of unavoidable calamity and suffering,' in institutions which were existing, are maintained chiefly out of the county cess. Lunatics, idiots, the deaf, dumb, and blind will be the recipients. The remainder of the money is destined to aid county infirmaries, or reformatories, and to provide skilled nurses for the poor.

Such is a sketch of the act, which does not surely provide equality, and which as certainly does not dispose of the surplus in the best possible way—which, besides, takes from Ireland over £70,000 annually, in the stopped grants to Regium Donum and Maynooth. 'There can be no doubt that the ecclesiastical body and the communion it represents has been treated with great, perhaps over-great, tenderness in respect of the churches and burial-grounds,' the Review frankly confesses, adding: 'that it should keep the greatest part of the churches is reasonable enough. But there are some, like the cathedrals of Dublin and Limerick, and the Abbey Church at Galway, which the next generation will see with discontent in the hands of a minority which is not of the religion of the founders of these churches.' The sacrifice may not be much to the present generation, but it is 'like leaving the flags of Ascendancy still flying in the high places of the land.' Again, 'after the first gust of satisfaction with the majority be satisfied that their cemeteries, still in great part, are left in the custody of the minority?' That will depend greatly on the conduct of the minority.

The Review speaks the truth about Ireland with equal openness upon the vital importance of the land-question. Some writers seem to think that if they can succeed in disporting the points at issue, in pretending that the Irish people do not think they have any grievances, they have settled the matter. Instead of calming, they irritate the nation. The North British Review goes upon a different tack: it tells the truth, and places the blame where it should be set. It does not run a muck upon the subject of the so-called 'agrarian outrages,' but proves that it can discriminate. It correctly points out that of the murders set down as 'agrarian' by many writers, 'some of the most startling were not agrarian at all. It is conceivable that when a man is not of strict moral character, other reasons for shooting him may exist besides the Land-question.' By way of corroboration, we may observe that the last number of the Carlow College Magazine has some strong remarks on this very topic. The reader of Carleton's admirable novel, entitled 'Valentine McClintock, or the Irish Agent' will have reason to judge how great a gradient immorality may be in such dramas, and how fierce the passions it gives rise to. Besides, the Review adds, 'The station master who was shot, against whose moral character no imputations are made, was in no way connected with land. Not long since, the stationmaster at Dover was murdered by a vindictive boy. We have no right to wander at a similar deed in Ireland.'

It is shocking that Scully's 'monstrous lease,' and shows that he is not for much that has since occurred lies on it. Yet not for so much as the law's sanction of it. The report gives its unjust exactions by the estate—Such acts as this make the people despair—not the acts of the bad landlord, but the

acts of the law-courts and of the executive government in adding him to carry out his just acts. It is not words, but actions which they reason. Mr. Bright's promises and Mr. Gladstone's declarations are shadowy things in the eyes of the Irish farmer; the substantial facts are Mr. Scully's lease the police, the placards, and the police-tax. English statesmen must not forget that the first feeling they have to conquer is the universal, deep-rooted, and reasonable disbelief in political promises, which is permanent in Ireland. How could it be otherwise? Just now there is an honest intention to redeem a promise. But for twenty years, year after year, the people have been promised tenant right of some kind, and none have been given them. Delay exasperates. The people are no longer so patient as when O'Connell was preaching to them to hope in 'moral assuasion.'

Whether his words, like Cassandra's, shall fall on deaf ears or not, this honourable periodical will have its reward in the consciousness of having borne witness to the very truth.

IRISH INTELLIGENCE.

THE JESUITS IN GOLDEN.—On last Sunday the central parish of Golden in the county Tipperary presented a scene truly magnificent. Three Jesuit Fathers, able and zealous, had laboured for three weeks in that parish and they were now about to leave it. The old and the young, the blind and the lame, men from every rank and class and from every corner of the wide-spreading county of Tipperary, all flocked into Golden to witness the close of the great 'mission.' After the twelve o'clock Mass the Rev. F. Basin, S.J., delivered his last and parting sermon. His words were fatherly, touching, melting. He exhorted each and every one of his spiritual children assembled there around him that last evening never to give way to drunkenness or impurity, to detraction or revenge. Let that be the fruit of the mission; let that be the golden word ringing in their ear and for ever. The baptismal vows were then renewed. The candles were scarcely ordered to be lighted when ten thousand tapers illuminated the chapel, and the chapel yard too, for even the large chapel of Golden could contain but a portion of the vast congregation. A second benediction was then given and thus terminated the mission. Who could take his stand on the Bridge of Golden that evening and look without emotion on the faces of all that pass by may clearly be read 'we have left the standard of Satan; we are now following the standard of Jesus. He is our captain and His great eye is ever upon us during our short little day of battle here below.' Three Jesuits were in Golden—how long shall their teachings be followed? how long will their soldiers be loyal? The answer remains with the people of Golden.—Correspondent of Nation.

FATHER CORCORAN, Guardian of the Franciscan Convent, Wexford, recently acknowledged the receipt of £52 1s 3d from the executors of the late Richard Walsh, Esq., his munificent bequest for the Franciscan Church of that city.

On Sunday, 26th ult., a mission was opened at Rhode, King's County, by the Very Rev. Father Alphonsus, Rev. Fathers Edmund and Vincent, Passionists. Throughout the mission the attendance was very large so large that it was found necessary to erect a spacious awning in the church grounds, where the congregation assembled daily for instructions, meditations, and sermons given by the fathers.

THE BISHOP OF LIMERICK ON THE UNION OF ORANGE AND GREEN.—The Bishop of Limerick was presented with an address on Sunday last, by the Corporation of Limerick, expressive of the satisfaction felt at his evidence before the Select Committee of the House of Commons, referring to corrupt practices at elections. His honour replied in a most eloquent address, from which we quote the following paragraph:—'We must all rejoice, priest and people, at the triumph of right over wrong of justice over injustice but our triumph is unmixt with any unkind or ungenerous feeling towards those who have been vanquished in the fight. They are our neighbours and our brethren, and we would not unnecessarily wound their feelings or hurt a hair of their heads. Our joy is not that they have been cast down from an unfair ascendancy, but that we have been lifted up from under their feet and placed on a level with them before the face of the empire. Let us hope that the Catholic and Protestant people of this country, now that that wall of separation which kept them asunder for centuries is happily levelled for ever, will unite in honourable and loving brotherhood to work out hand in hand the regeneration of our country. Why should we not? We are all the children of Ireland, children of the same mother, equally dear to us all. Why should we not join hands to raise her up and nourish her, and wipe the stains of long suffering from her fair face and try to array her again in that moral and material beauty that once was hers. Let us pray for this blessed consummation, and let us take care to prove to the world, by our conduct, that if Irishmen will not unite as brothers for the weal of their country, the fault does not lie with Catholics.'

MISSION AT GLENTIES.—On Sunday the 4th ult., a mission was opened in the Catholic Church of Glenties, parish of Inniskeel, and county of Donegal, by the Redeemptorist Fathers and closed on Sunday, the 26th. It is needless almost to observe how successful this mission has turned out. I am sure it will long be remembered by all who had the good fortune to participate in its good fruits. In all my experience I never witnessed anything to approximate the fervency of the devotion of the people of this parish during the whole time the mission lasted. It was a three weeks' mission. Religious services commenced every morning in the chapel, during the three weeks of the mission, at seven o'clock a. m. Even at that early hour the spacious church was usually filled to given over, and remained so until service was in even order at ten at night. The ardour of the good people will appear the more intensified by the fact that many of them had to travel from eight to ten miles, and the same distance back at night. There are four public leading roads converging to the village of Glenties, along each of which, from grey dawn of early morning, crowds of men, women, and children, from all parts of the parish were to be seen wending their way, and hurrying to the great scene of attraction, the centre of religious devotion—the Catholic chapel. The Right Rev. Dr. McGetigan, the Catholic Lord Bishop of the diocese, attended the opening of the mission, and conferred on the good work the holy sanction of his episcopal benediction. On both the Sundays of the opening and closing of the mission there was a solemn High Mass at twelve o'clock. On Friday and Saturday his lordship conferred the holy sacrament of confirmation on 965 humble postulants belonging to the parish, all of whom (owing to the exertions and instructions of their good parish priest and ex-emplary curate) displayed a remarkable knowledge of the principles of their holy religion, which drew forth from his lordship a well-merited encomium on both the reverend gentlemen. The Rev. Father McGeerriohy deserves the gratitude of his good parishioners for his exertions in getting this mission for the whole, the good efforts of which will not be easily effaced.—Belfast Observer.

On Monday morning, July 26th, at Ballygowan, after a long and painful illness against which medical aid was unavailing, the Very Rev. Canon Quinn, P. P., Tynan County Armagh, departed this life, in the seventeenth year of his age and forty-third of his sacred ministry. On same day his remains were removed to St. Peter's Church, Drogheda, and on the following morning (Tuesday) Office and Mass were celebrated for his happy repose.

The Lord Chancellor has been pleased to appoint Colonel Robert Southwell Grey-Neenan, M. P., to be Vice-Lieutenant of the County of Westmeath.

Laurence B. Molloy, Esq., of O'Connell's, was sworn in as a Magistrate of King's County, on the 24th ultimo.

The Lord Chancellor, on the recommendation of Lord Fermoy, Lieutenant of the county, has appointed Charles Farlong Harding, Esq., of Charleville, to be the Commission of the Peace for the county of Cork.

Mr. J. G. V. Porter, was, at the late assizes, cast in £300 damages, for the publication of a libel on Mr. G. O. Breckenridge, a magistrate of the county Fermangh.

At recent examinations in Dublin, Augustus D. O'Connor, son of Daniel O'Connor, Esq., of Sunday's Well, Cork, obtained the degrees of M.D. and M.O.H. in the Queen's University, and that of Licentiate of Midwifery in the King's and Queen's Colleges of Physicians, Ireland.

Captain O'Coote, the high sheriff of Monaghan, has been superseded by the Lord-Lieutenant, in consequence of not appointing another sub-sheriff after the jury panel at the spring assizes had been quashed for partiality.

Charles Longdale, Esq., has been appointed High Sheriff for the county of Monaghan.

Viscount Monck, Mr. Justice Lawson, and Mr. G. A. Hamilton, the commissioners under the Irish Church Act are to be sworn of her Majesty's Privy Council in England.

In one of the churches in Belfast the portion of the service usually devoted to the Queen was omitted, and one of the worshippers in his excitement shouted out in the body of the church 'No surrender.'

At the late assizes held in Belfast, county Antrim, an action for libel was tried against Dr. Patrick H. Cleary, of Nenagh, the plaintiff being Mr. R. Clinton, of Drogheda, whose wife, (-sister of Mrs. Cleary) had been written of in a most indecent strain by the doctor. Damages were laid at £1,000; the jury gave a verdict to plaintiff for £250, with costs.

The Rowcommon 'Herald' says:—A number of men were employed recently in cutting turf in a bog at Ballymore, the property of Andrew Irwin, Esq., near this town, when at a depth of about eight feet they discovered the bone of one of those who lived in ancient times. The bone is in a remarkable state of preservation, being formed out of one piece of solid iron, stitched up that part which protrudes behind and the upper part of the feet.

The Killarney correspondent of the 'Cork Examiner' says, under date 30th ult.:—Intelligence was received here by the last mail from Australia of the release of the Kerry Fenian convicts, whose sentences have been remitted by the Government. Amongst those who have been discharged are Joseph Noonan of this town, and Fitzgerald of Cahirciveen. It appears that their discharge took place on the 12th of May, when the several prisoners were presented with a sum of £1 12s. and a few outer garments.

We ('Dublin Freeman,' July 30) regret to announce the death of Mr. Michael Gvacaan, T. O., which occurred yesterday morning, at his residence, Arran quay, after a lingering illness. Mr. Gvacaan was an old and respected citizen, and his death will be deeply deplored by a large circle of friends, to whom he was endeared by his high character and kindly disposition.

In Cork the Corporation having received a letter from the Chief Secretary announcing that half the extra police should be charged on the city, it elicited a protest against the force as unnecessary. On the motion of the ex-Mayor, a resolution was passed that the Council should petition Parliament to suppress all celebrations in the north offensive to Catholicism.

The inquiry respecting the late riots at Lurgan has terminated in the infliction of fines of 40s. and costs, or in default of payment, imprisonment for two months upon the ten Protestant prisoners and the committal of nine of the Roman Catholic party for trial at the assizes and the infliction of small fines upon seven others who pleaded guilty.

THE IRISH BISHOPS AND THE 'CHURCH BILL'.—A letter in the Times from the Archbishop of Armagh refers to a joint letter to Lord Cairns from himself and the Archbishop of Dublin, offering the resignation of their seats in the House of Lords. The two archbishops expressed their confidence that every bishop on the Irish bench was equally willing with themselves to make the sacrifice, if it could in any way be used to mitigate calamities of the afflicted and desolated Church.

THE IRISH CHURCH BILL.—The Kilkenny Journal considers the people of Kilkenny, and indeed, of all Ireland, under obligations to Sir John Gray for his able advocacy of the removal of Church ascendancy in Ireland. It reminds them of the address presented to him last year by the citizens of Kilkenny, headed by their venerable Bishop and Clergy, and signed by the Mayor and Corporation, and the High Sheriffs of the county, and the Magistrates. This was on the occasion of his admirable labor in the establishment of the 'Freeman's Journal Church Commission,' which exposed with such convincing proofs the lamentable condition of the land under the burden of establishment. It concludes its suggestion for an acknowledgment of Sir John's services in the House of Commons in the following terms:—'But, now that the work is done—now that the blessing for which our ancestors so long sighed and prayed has been secured—now that the curse of ascendancy has been abolished forever, let us hope that not only Kilkenny, but all Ireland, will take an opportunity of paying Sir John Gray a national compliment to testify, in some measure, their appreciation of his distinguished services.'

At the late Donegal Assizes, James Foy, tried for having caused the death, in last July, after leaving a public house at Milford, of one Hugh Friel, was acquitted. James Gaffney, the police constable convicted of an assault, was sentenced to pay a fine of £5 or get two months' imprisonment. Daniel Kelly, who was also convicted of an assault arising out of the same transaction, was ordered to pay a similar fine. Anne Hamilton was sentenced to 12 months' imprisonment and hard labor for stealing £9 from the person of John M. Ginty. Bryan Mathers got three months' imprisonment and hard labor for forgery of a bill of exchange. This concluded the business for the county.

The county Derry Assizes were opened on the 24th ult., by Baron Hughes, who, in addressing the grand jury, spoke in complimentary terms on the general condition of their county with regard to crime.—There was only one exception, and that was where a number were charged with the homicide of a man named Moncrieff, in May last, in Londonderry, and his lordship then laid down the law by which the grand jury should be guided in finding the bill.

The Cork Herald, of the 31st ult. says: Judge O'Brien, who opened the City Assizes, congratulated the Grand Jury on the extraordinary lightness of the calendar. There were actually but two cases for trial, a fact that falsifies the gross exaggerations that have been circulated respecting the condition of our municipality. John Foley, who had had a respectable employment in this city was discharged by Judge O'Brien, after having endured a year's incarceration. The accused had been arrested on a charge of complicity in the attack on Messrs. O'Connell's establishment. He was never tried on the charge; and temporary insanity supervened in consequence; as those who know him well allege, of his arrest for a crime, of which they believe him to have been perfectly innocent. According to the statement which has been made to us, this man's case is one of extreme hardship, and it is eminently deserving of parliamentary enquiry.