

His face even showed a shadow of suspicion, which vanished, however, when the unknown resumed unconcernedly—

'After all, what interest have I in Metellus Celer's doings more than in any one else's? But, tell me one thing that I do care about: do not Flavius Clemens and the two Flavia Domitillas come here any more? I heard that your mistress had ceased seeing them. As for me, I do not believe a word of it; they are so closely related!

'Oh, there are reasons.' 'They must be grave ones, then?' 'People say that Flavius Clemens and the two Flavias are—how shall I say?—Ah, yes, that they are with the Jews of the Capena-gate.'

'That is to say, Christians.' 'Yes, Christians, that's it. And they would have liked that my mistress, the divine Aurelia, should become a Christian also, but she refused. And she even told them that she would not see them any more, for they still insisted.'

The burden of a Spanish song, popularized in Rome by the poet Martial, resounded in the atrium, hummed by a pure young voice.

The unknown started at the sound of this voice, and hurried away from the door, saying to Palæstrion?

'Some one comes; I must be off. I shall see you again.'

But he could not disappear quickly enough not to be seen by the singer, a young man, who came out of Aurelia's house. The unknown turned round to cast a hasty glance on the person who had interrupted his conversation with Palæstrion.

'By Hercules!' exclaimed the young man, as he caught sight of the retreating figure, 'I believe it is that infamous Regulus. What brings him in this neighborhood? Hallo! Palæstrion,' he asked, turning to the porter, who trembled with fear. 'Is it possible that you hold communication with Regulus?'

'No, my lord,' stammered the afflicted wretch, 'I have no acquaintance with this Regulus, and I know too well that our divine mistress

'Rascal! if I were sure, I would flay you alive. But it is important that Cornelia and Aurelia should be informed of the presence of this man near their residence.'

And the young man re-entered Aurelia's house.

Meanwhile, Marcus Regulus, for it was he who had fled on the approach of the young man, muttered to himself with exultant satisfaction, as he ran:

'I was sure of it! I had recognized his voice! It is Metellus Celer; he was there whilst I conversed with Palæstrion. Ah, Metellus, you visit the Grand Vestal at nooning time. Very well. Helvius Agrippa shall know this important fact, and another person also—the Great Pontiff Domitianus. We have got you now, illustrious Cornelia.'

An hour later, Marcus Regulus was seated in his splendid mansion beyond the Tiber, thinking of the employment of his time; he could exclaim, like Titus: 'I have not lost my day.' Only, it was with evil doings instead of good deeds that he marked his days.

Poor Palæstrion was not whipped to death like Doris, for there was no proof of his conversation with the spy; but in his terror at the danger to which he had been exposed, and his indignation at the deception practised upon his ignorance, the slave muttered between his teeth:

'Ah, Marcus Regulus, it was you! The villain. I shall see you again,' he said. Well, let him come. I'll set my dogs upon him.'

CHAPTER III.—WARD AND GUARDIAN.

The burning rays of a July sun filled with light the dark and narrow streets of ancient Rome. The divine Aurelia, who, surrounded by her maids, sat pensive in her 'cubicula,' (bed room), cast a languid glance on the bright sky, and addressing the attentive slaves who awaited her commands:

'I want to go this afternoon,' said she in an imperious tone, 'to the portico of Pompey. Let my guardian, Vibius Crispus, be notified immediately, and let everything be in readiness at the eighth hour of the day (four o'clock, P.M.)'

It was no little matter, this going out of a matron of Aurelia's rank. When she left her house where she usually led the silent and retired life of the gynecium, to appear in public, it must be with an escort proportionate to her condition.

No sooner then was the order of the noble patrician transmitted, than her five hundred slaves were in commotion, and Cicero's ancient house was made noisy with their preparation for so great an event.

But it is time we should say something of this Aurelia, whom Marcus Regulus never failed to designate as the 'divine Aurelia,' a title that may appear perhaps too honorific for a simple mortal.

We shall take the occasion to explain why the Grand Vestal—the illustrious Cornelia, as Regulus styled her—happened to be in Aurelia's house instead of inhabiting the 'atrium regium,' the sacred asylum of the Virgins of Vesta.

AURELIA FLAVIA-DOMITILLA.—For she bore these surnames in common with all the female members of the Flavia race, was the grand niece of the emperor Vespasian. Her father was Flavius Sabinus, son of Sabinus Major, Vespasian's elder brother; and her mother, Julia, the daughter of Titus, so much beloved by the Romans.

She was, therefore, the grand-niece of Domitian, and also the niece of Flavius Clemens, her father's brother. We must also mention—for all these names belong to our narrative—that her cousin, Flavia Domitilla, had become her aunt, having married Flavius Clemens, whose supposed conversion to the religion of Christ gave Regulus so much anxiety. Another cousin, bearing also the name of Flavia Domitilla, was likewise suspected of being a Jewess or Christian.

Our charming young heroine was, therefore, doubly connected with the imperial family; and during the reign of Domitian, who claimed from all who addressed him the title of MASTER and

God, ('Dominus et Deus noster'), no one would have dared to speak of a relative of the emperor without using a title that admitted her participation in this much feared divinity.

Moreover, Domitian, whose only child had died in its infancy, had recently, by a public act, designated for his successors to the empire, the two sons of Flavius Clemens, whose names he had changed into those of Vespasian and Domitianus. The education of these two young persons had been confided to the celebrated Quintilian.

The eldest, Vespasian, was to marry his young cousin, Aurelia, who would thus share with him, after Domitian's death, the throne of the universe. The divine Aurelia was, therefore, the greatest lady of Rome, although, at the time our narrative commences, she had barely attained her fifteenth year. Her wealth was immense.—Besides her house in Rome, and the five hundred slaves which filled it, besides several magnificent villas situated in the finest sections of Italy, the divine Aurelia possessed, in ready money, the enormous sum of two billions seven hundred millions sesterterii, and her jewels were valued at forty millions sesterterii.

But Aurelia was an orphan. The Years of childhood flow sadly when they are not embellished by a father's care or the love of a mother. This had been the young Aurelia's bitter experience.

However, her youthful sorrow had been soothed by the tender affection of a young girl near whom she passed her early years in the sanctuary of Vesta. This young girl, connected with the most illustrious family of Rome, the family of the Scipios, the Syllas, the Cinnas, etc., was the Vestal Cornelia, with whose touching and mournful history we shall acquaint the reader.

(To be Continued.)

THE VITALITY OF CATHOLICISM.

The aspect under which the Catholic Church is now able to present itself is eminently conducive to its favorable reception by the people of this country. It is happily no longer compelled to struggle for bare existence; it has not to seek toleration, or to hide itself for fear of molestation, in the mews and alleys of the metropolis. Its position is recognized; its doctrines are more or less known; it has not to enter upon public controversies in order to rebut gross calumnies or malicious falsehoods. Sensible men laugh at the hired ravings of a Murphy or pity the extravagant fanaticism of a Newdegate. With the triumphant and memorable vindication of the Catholic Church by Dr. Newman, against the base and public slanders of Achilli, the period of defamation was brought to an end. The victory over public opinion was an immense gain, the effects of which may now be traced in the altered temper of the people of England. The Catholic Church is now judged by its acts; it influences and converts by its presence in the midst of an obdurate population. Its charitable institutions, its zeal on behalf of the poor, its uncompromising advocacy of religious education, its public devotions, its care of the sick, its anxiety about the instruction of those of its members who are in workhouses and prisons; its self-denial and unworldliness, in a word, attract and edify in a singular manner a people prone to judge by results rather than by professions or lofty declarations. If conversions are to go on multiplying in the increasing ratio of the present moment, Catholics must not flinch from making any sacrifices to keep pace with the demands upon their zeal and charity. We must exhibit to non-Catholics no weakness in building up Catholic institutions in the country. Numerous as they already are, our institutions for the support of the young, of the sick, of the orphan and the aged, must be still largely increased both in number and efficiency. This is our especial work in the present day. Schools, reformatories, orphanages, hospitals, are required at our hands. From this work there is no rest. They are the means not only of saving or reclaiming the members of our own body, but they are witnesses of the living charity of the Catholic Church to those who, most through ignorance or indifference, are outside the unity of the faith. Such work brings a double increase and blessing. We must make ourselves more familiar with our charitable institutions, and have what it wanted at our hands to make them more adapted to meet the necessities under which the Catholic poor or Catholic children now labour. A practical knowledge of our needs will soon stimulate charity. Let Catholics but make it one of their prime duties to discover the wants and learn the work which is done in this country by our public institutions, and in a short time, it is not a bold prophecy, their number and efficiency will be doubled.—Westminster Gazette.

PASSING OF THE CHURCH BILL.

With a sob of gladness the people of these kingdoms hail in the passing of the Irish Church Bill the accomplishment of a great act of national justice. With a blessed relief the country learns the grateful fact that what had to be done, and must have been done, has been done once and for ever, and that it has not to commence to work anew, and go over the same beaten ground of hot dispute and angry passion; that the feelings which have been of necessity excited in the conflict will be suffered to die down and pass away, and be forgotten alike by those who rejoice in victory or mourn over defeat. Even those who have been worsted in the conflict, beaten in the manly stand-up fight, must be satisfied that the result has been as they now see it, for they cannot but know in their hearts that were the strong fierce spirit of the democracy, stirred to its depths as it would and must have been during the recess of a couple of months, devoted unreverberately to the eager and passionate agitation of the question, the response would have compelled the ministers to open the autumn session with a measure rigidly just sternly simple, and free from all grace or indulgence whatever. The church feels it could have got nothing by delay save increased hostility and a more vehement opposition that might rapidly extend its aim and purpose, and probably comprehend a far more defensible institution than that assailed and now so happily overthrown. The sagacious churchman wishes to see this dangerous question of state connection taken from the hourly gaze and searching scrutiny of Parliament and the country, and relegated to the tranquil columns of the Non-Confessional, or left to the harmless consideration of some religious debating society. The Irish churchman might be unwise enough to brave another year of hot contention though it ended in deeper humiliation to his pride, but the English churchman is delighted to have the matter settled as soon as possible, even though the Union should be shorn of its consecrated clause, and the Irish Church floated on the wide and unknown sea of voluntarism. The Lords must also experience a keen sense of relief at the close of the controversy. Though their position is too elevated to prevent them from feeling the popular pulse, and as it were, entering into the popular mind, it enables them to understand how rapidly thought marches in the direction of change, how practical is the present tone of public sentiment throughout the world, how political superstition and veneration for what is antique and ornamental are fast giving place to the hard consideration of what is the actual and matter of fact use of this or the other institution; and

whether, in case it be necessary to preserve what is venerable for its antiquity, and grand because of its traditions, it may not be advisable, that is useful, to the country, the nation, the people to render it more in accordance with modern notions. The Lords if they reflect, cannot desire to force upon the public mind the question whether reform might not safely pass the threshold of their gilded chamber and whether the representative principles should be limited exclusively to a single branch of the legislature. Had the Lords been rash enough, desperate enough, to have defied not the single man spoken of by Lord Salisbury, not the minister at whom in an impulse of oratorical frenzy he levelled his reckless taunts, not even the House of Commons which he implied to be the subservient instrument of this bawdy minister's ambition, but the people. The next question to be considered would be this—are we, the people to yield to a class? Which of us, we or a class, is the stronger, and if we are the stronger, as we know and feel ourselves to be, shall we allow our will to be treated with contempt as if instead of being the people we were but a privileged handful. There is not a single member of the House of Lords that is having the least pretensions to statesmanship, or even to the faculty of sober thought who knows not how rapid and how vehement is the rush of popular logic, how it strikes right at the root of its object, how disdaining scholarly forms and met a physical hair splitting, it goes straight to its mark as the arrow from the bow, as the bullet from the rifle. The Lords feel this to be true, and they wisely avoid trying strength with a giant—a giant gentle and even obedient as long as he is not goaded by courage—a giant that, greater than Sampson, would not destroy himself though he tore down the pillars of the temple. Happily for the harmonious working of the great legislative machine, the Lords have acted only as a momentary check, not as a hostile impediment; and in giving way to the resolute attitude of the Commons, they have rendered a graceful homage to the unmistakable will of the nation.—Sunday Observer.

NOW FOR THE LAND.

From the Dundalk Democrat.

The grievous wrong of the Church Establishment having been disposed of, men naturally turn to the land question. It is for Ireland the question of questions, because miracle has left us nothing but agriculture to live by. England has vast manufactures, and if men there cannot obtain farms, they will not be compelled to leave the country, as they can find many other methods besides that of farming to live by. Scotland, too, has industrial employment for her people and her factories and workshops can employ most of those who may be unable to live by tilling the soil.

But care was taken—the greatest possible care—to destroy the manufactures of Ireland—not alone at the period of the disastrous Union—but for a century and a half before it. It would not suit English interests to have Ireland a manufacturing nation, or to give her free trade, and it was not till Grattan and the Irish Volunteers denounced this policy as a tyranny, that free trade was yielded and the ban against the manufactures wiped away. But England was then weak after her defeat in America. When she recruited herself, however, in 1800, she took care to abolish the Irish parliament, and then she left us so little trade that she might as well have closed all foreign ports against us.

We were driven ultimately to live by the land, and lest we should make any wealth out of that, the English parliament enacted a code of laws to leave us at the mercy of the landlords. The result was that the rents were raised; the population were driven to live on the potato; and when the blight came, the people starved in hundreds of thousands, although there was sufficient corn in the country to sustain them. But it was carried off to England, whilst men dropped dead on their way side. Never was such a sight witnessed before in a civilized country a people starving in the midst of plenty!

Since that disastrous time nothing has been done to relieve the Irish farmers. Almost every other class has had its wants attended to; but since famine swept the country nothing has been done to relieve the oppressed tillers of our soil! And who are they? The wealth of the country; the bone and sinew of the nation; the men who make the land productive, and who consume so little of its choice fruits. They have been left at the mercy of every one who owns an estate. Some of these owners, no doubt, treated them without harshness, but the greater part of the landlords have scourged them as if they had power to torture both their souls and bodies.

In no other nation in the world have such sights been witnessed as in Ireland for the past twenty-five years. Farmers going to wreck from the effects of rack-rents; evictions in winter; turning out the sick the lame and the blind, in the midst of frost and snow; and the levelling of cottages and farm houses, till the land became depopulated of millions. Surely a people who have suffered such tortures as these, must be a very patient community. They were driven from their holdings, however, and although the land resounded with denunciations of their oppressors, and tenant right bills were framed by several governments to redress their wrongs, still nothing was done to give them protection. There they are still in the same old position, subject to the whim of the landlord, and dread the menace of his frown.

Mr. Gladstone has frequently declared that after the Church question was settled, the land should have his earnest attention. He is now free to deal with it, and it is to be hoped that he will resolve to give the Irish farmers all the justice they require. Should he fail to do so, in vain may we expect peace to prevail amongst us. Let him look to Prussia, and see how the tillers of the soil have been dealt with there and strive to follow the example. But it must be borne in mind that this will be a more difficult task than that which he has just completed. The Church question, properly speaking, was not a landlord question. Tenant right is altogether different, and will experience a large amount of landlord hostility; for the owners of the soil desire to preserve their present power, and they will make a desperate effort, but we hope a fruitless one, to retain it.

The government, under these circumstances, will require a large amount of support from Ireland to enable them to succeed. That support they must have, and the farmers, should give every assistance in their power to Mr. Gladstone and his friends. During the coming autumn meetings and conferences should be held, that the desires of the people may be made known, and that the government may learn their wishes. Without such an expression of national feeling Mr. Gladstone will be in the dark. In a letter which we have recently received from London, it is stated that the bill to be proposed will not be as liberal as some people imagine; but we hardly think that Mr. Gladstone would attempt to propose a measure that would fail to give the farmers justice. Let them, however, take care to make their wishes known, and let the nation demand nothing else than what will secure the farmers every right to which they are entitled.

IRISH INTELLIGENCE.

DUNAMORE NEW CATHOLIC CHURCH.—The foundation-stone of the above church was laid on this day by the Very Rev. Dean Slane, of Danganooon assisted by the neighboring clergy in presence of a vast multitude of the people of Kildare and the surrounding parishes. The plans of the church which is erected in shape and Gothic in style were drawn by Messrs. O'Neil & Byrne, Arthur street Belfast, whose names are now intimately identified with all that is

obscure and beautiful in ecclesiastical architecture. But sometimes good churches lose half their imposing grandeur for want of a proper site but thanks to the Earl of Castletown whose goodness and liberality deserve more than a passing notice the Catholics of Kildare cannot complain on that score. Nothing could exceed the beauty of the site of this country church.—When completed, St. Mary's will stand with its tower and spire on an elevated ground with an amphitheatre of bold mountains on the North, N. E. and N. W., for a background whilst in front the silver waters of Lough Neagh and the Belfast mountains can be distinctly seen in the distance. Well may Father Murphy's faithful flock feel proud to see their new church rising proudly beneath the shadows of those very mountains of Tyrone which, in days of persecution afforded shelter to their forefathers and the soggarth aroon, when Catholicity was a crime in the land. Often in the depths of winter, through snow and rain, and over many a rugged path were those faithful people obliged to steal into the inmost recesses of those mountains to meet their priest, and assist at the celebration of the holy mysteries of their religion. Even yet traditional story points out the very spot, the Paly a-neffron or Mass cave in the Sperrin mountains, and the Brasas where Mass was offered. And even within the memory of many yet living after the penal laws were relaxed the Catholics used to be obliged to form a circle round the priest to protect him from the inclemency of the weather, whilst he said Mass on the hill of Dunamore. But those days were now numbered with the past. They served to prove the vitality of the Catholic religion, which, though clouded like the sun for a time, yet like it, never loses any of its vigour but when the clouds are scattered, shines out with renewed brilliancy. Too much credit cannot be given to Father Murphy for the good he has done in Kildare. He has built one church already, St. Joseph's, a splendid building and also several schools; and now, though advancing in years, he has the courage to commence a church, which, when completed will cost little less than £2,000. But he feels that it is God's work and relies on the liberality of a generous public to enable him to see it completed—an expectation in which we are sure he will not be disappointed.—Belfast Observer.

NEW CATHOLIC CHURCH.—The ceremony of blessing and laying the foundation stone of the new church at Kingscourt, County Cavan, and diocese of Meath took place on Sunday last, under circumstances that must have been gratifying in an extraordinary degree to the pious learned and patriotic pastor of the parish, the Rev. Peter O'Reilly, and to all those whose faith leads them to love the beauty of God's house. The church is one which at a past period was considered remarkable for its spaciousness and comparative beauty; but time which tells on all things has borne heavily on it, and reduced it almost to ruin. The devoted pastor and his faithful people accordingly determined that it should be in a style commensurate with the importance of the district and on Sunday the foundation stone of a new church was laid which will be unrivalled in beauty and commodiousness by any one of those erected during the present period. The church is designed in the Gothic style and the internal length is 106 feet, the width across nave and aisles, 46 feet, and across transept, 76 feet. The height to the ridge of the roof from the floor will be 50 feet. The splendid site on which the church will stand is the gift of Mr. Mervyn Pratt, Corney Castle.

ALTAR CONSECRATION.—On Wednesday morning, the 14th, the Bishop of Troy consecrated the new altar which has just been erected in the Church of Our Lady of Mount Carmel and St. Joseph in Battersea Park terrace.

THE CATHOLIC LORD BISHOP OF LIMERICK.—The Corporation have wisely and well come to the determination of presenting an address of congratulation to the most Rev. Dr. Butler on his return from London which is expected next week. This is a movement in which there will be universal concurrence and sympathy.—Limerick Reporter.

BAFFER GORGE.—Amongst the names of those who subscribed for the further improvement of the above Church we notice the name of the pious, learned and zealous pastor, Ven. Archdeacon Greegan as giving the magnificent sum of fifty pounds. Such a large offering from the worthy pastor is only in accordance with the Christian conduct assiduously carried out by him during his ministrations in Bruff which has won for him the esteem of all classes and whose pious zeal the people of the parish duly appreciate and as a mark of their sincere gratitude for his worth and goodness have readily and willingly responded to the call made by him on them in the carrying out of the present improvement and subscribed the sums opposite to their names.—Limerick Reporter.

CONVERSION.—We are happy to be able to state that Mr. Lewis, son of Colonel Lewis, of the County Monaghan, has been received into the Catholic Church. We understand that his wife has also become a Catholic. We heard of their conversion some weeks ago, but as the matter was then considered private, we did not like to give it publicity. Now, however, it is known to Colonel Lewis himself, and we think it is only right to place the intelligence before the country. The conversion is the more remarkable, on account of the very strong Protestant opinions entertained by Mr. Lewis's father. It will be recollected that the Colonel purchased a property near Inishkeen some years since, on which he built a schoolhouse, and commanded his tenants to send their children to it on pain of his displeasure. It may also be remembered that a tenant named John Byrne, refused to comply with the landlord's mandate, and was evicted, and that through the exertions of the Rev. Mr. Beggan, a sum of money was collected to purchase him a farm. Well the Colonel has been quiet ever since, and it is only due to him to say, that since that time we have heard no complaint against him. His son is now a Catholic, and may we not hope that he will follow the excellent example that son has given him.—Dundalk Democrat.

ST. JOSEPH'S SEMINARY.—The annual examination and distribution of prizes at St. Joseph's Seminary will take place on Monday the 19th, when the public are invited to be present. St. Joseph's Seminary is one of the best preparatory schools in the country. The Brothers of St. Patrick are most indefatigable in their arduous labors. They are indeed amongst the greatest benefactors of our community. We trust the people of Galway will show by their presence that they appreciate the labors of the good men who have devoted their lives and talents to the promotion of Catholic Education. We can promise those who will be present a rich treat, as the acquirements of the pupils are far in advance of what might be supposed. Last year the examination was one of the best exhibitions of the kind we ever had the pleasure of being at. During the past twelve months great progress has been made, so that on Monday the pupils of St. Joseph's may be expected to make a demonstration of which their friends may well feel happy.—Galway Vindicator.

DEATH OF THE VERY REV. CANON QUINN, P.P., TYRAN, COUNTY ARMAGH.—On Monday morning, July 26, at Berrystown, after a long and painful illness against which medical aid was unavailing, Father Quinn departed his life in the 70th year of his age, and 43rd of his sacred ministry. On the evening of his decease, his remains were removed to St. Peter's Church, Drogheda, and on the following morning, Tuesday, Office and Mass, 'De Requiem,' were celebrated for his happy repose. The Venerable Archdeacon Tierney presided, and pronounced the absolution for the dead.

THE GLENORRY REFORMATORY.—The annual visitation of the Catholic Reformatory at Glenorrey by the Lord Mayor and Corporation of Dublin took place on the 15th instant with results highly satisfactory to all friends of that institution. The reformatory is now nine years in existence, under the wise and

salutary management of the Rev. Father Fox and the good it must have effected, the services to society it must have rendered in that time by its reclamation of juvenile offenders from the ways of vice, may be said to be incalculable. In the establishment of such institutions for the reception of youthful criminals the Government acted with great wisdom and humanity. The common jails of the country were bad schools into which to send those young people; many who were sent in there for trifling offences, the result of their poverty or the bad example set them, came out more depraved, and more deeply venerated in every sort of villany than when they entered. The system of training pursued at the Reformatory, Catholic and Protestant is designed to educate those young people in habits of virtue and industry, and the gratifying fact is that it has proved to be eminently successful. The proportion of recommitments of young lads who have left those institutions is remarkably small. The knowledge of this fact added much to the enjoyment of the numerous visitors who witnessed the examinations and exercises at Glenorrey on Thursday week. All were delighted with the condition of the institution in every department and the proficiency shown by the youths in industrial avocations of various kinds, as well as scholarship. For the excellent condition of the Glenorrey Reformatory and the satisfactory results obtained by it, a large share of credit is due to its very eminent president, the Rev. Laurence Charles Pridemore Fox; and we are glad to see that the press of Dublin, with one accord, give to that fact a hearty recognition.

The relic of Mr. Edward Duffy, who published the first paper in Inniskillen, the 'Chronicle,' in 1806, died a few days since, aged 100 years.

New potatoes are now being sold from 8d to 10d per stone in Derry. The price would be much lower were it not for the great demand for them in the Scotch market.

On Monday last, a young man named Moran, aged about 20 years, was drowned while bathing in the Suir, near Clonmore.

The majority of the rioters captured in the act of destroying Roman Catholic places of worship in Belfast, were sent for a month to gaol, the magistrates not giving them the option of fine.

There is at present at the quays in Belfast a larger number of foreign vessels than has been in port at any period for a considerable time. The screw steamer Tasso, of Sunderland, arrived in Belfast on Sunday last from Odessa, with a cargo of 1,000 tons of wheat.

Very heavy rain has fallen in and about Omagh, Co. Tyrone. Oats, wheat, &c., will be what is termed 'knee-broken.' On the whole, however, we never had a better appearance of more abundant crops than at present.—Derry Sentinel.

A melancholy and fatal accident has occurred near Donegal, by which a man named Richard Graham, of Drimlisk, lost his life. The deceased was riding on horseback, and, it is supposed, fell off, sustaining severe injuries, from which he did not recover.

On Monday, in Lurgan, two little boys named O'ully—one ten, and the other three years of age—were left by themselves in their father's house for a short time. The elder child reached down from a shelf a loaded pistol belonging to his father, and was playing with it until it accidentally went off, and shot his younger brother dead on the spot.

An extra police tax of £73 quarterly is to be levied on five townlands in the vicinity of Philipstown, in the County Tipperary. The people have aptly named it 'The Murdering Tax,' and they murmur loudly against the burden of an imposition so unjust in nature and so arbitrary in principle.

Notwithstanding the long continuance of dry weather, the crops look remarkably well in Down. Oats will, no doubt, be short in straw, and late potatoes have much to do to overtake the effects of drought. Flax pulling is proceeding briskly; as many as sixty-five persons have been seen this week engaged in a single field at this work. Harvest will be fully three weeks later than it was last year.

Two children belonging to a 'dresser' employed in a factory at Belfast, being left alone in the house of their parents on Monday, the elder child, aged eight years, got hold of a pistol and shot the younger, aged three years. It is not known how the boy became possessed of the pistol. He is in custody.

A BILLIARDER IN TROUBLE.—In Limerick yesterday a billiarder posting placards relative to the Amnesty meeting to be held next Sunday was arrested and detained an hour in the police barrack. The placards were submitted to a local magistrate, who ordered the release of the man. The matter has been taken up by the local Amnesty Committee, and an action against the police is threatened.—Dundalk Democrat.

On Friday night, when it became known throughout the county of Limerick that the Lords had, contrary to all expectations, yielded to the wishes of the Government by consenting to pass the Church Bill, the hills in every direction for miles around were in a blaze of light in rejoicing, bay and straw having been lit up by the country people. Joyous shouts resounded, and the peasantry everywhere were in ecstasy at the glad tidings received.

TRINITY COLLEGE, DUBLIN.—Our Dublin correspondent telegraphs that the Senior Board of Trinity College, Dublin, are to meet on Thursday to discuss Mr. Fawcett's scheme of university reform, to which the majority of the younger Fellows are favorable. It is said one plan is to devote the compensation obtained for the college church livings to the endowment of a fellowship to which Catholics will be admissible.—Northern Press.

THE VALUATION OF IRELAND.—The select committee on the valuation of Ireland met on Tuesday for a short time with closed doors, and shortly before the Speaker left the chair at seven o'clock in the afternoon the chairman, Colonel French, brought up the report, which, with the evidence, was ordered to be printed.

We have been informed that a most disastrous fire took place on the property of Lady de Clifford, in the neighborhood of Claremorris, on Monday last. A large rick of hay was almost completely consumed, and other losses were also occasioned by reason of the fire, which was of course accidental. We have heard the damage done was very great, but in the absence of particulars from a reliable source, will not state the exact amount of injuries sustained.—Mayo Telegraph.

PROTESTANT ASCENDENCY.—The Kilkenny Journal gives some noteworthy details of the working of Ascendancy in that fine Catholic county. Protestants are to Catholics in Kilkenny County as one is to twenty. Yet the Lieutenant, the High Sheriff, sixteen out of eighteen Deputy-Lieutenants, four out of five of the Magistrates, the three Stipendiaries, both Clerks of the Crown, the Crown Solicitor, the Grand Jury Secretary, the Law Agent, the Stamp Distributor, the County Surveyor, nine out of ten Barony Cess Collectors, eight out of nine Police Inspectors, the County Judge, the Jail Inspector, the Jail Sergeant, both the Infantry Sergeants, and every officer of the Kilkenny Militia, from the highest to the lowest rank, are Protestants. Who will say that religious ascendancy is in Ireland a 'sentimental game' at all?

At the Belfast Police Court, a number of rioters being brought up for sentence, the Mayor having alluded to the mischievous encouragement given to the rioters by some respectable persons, spoke of the efforts of the Catholic police to prevent disturbance. He passed a high eulogium on the Rev. Father Blaney, stating that 'No gentleman in the town had carried out the Christian precept of 'peace on earth and good-will to men' more than the Rev. Father Blaney, who had been out on the previous night, and his exertions in the interests of peace were beyond all praise.'