

times called him by that name, especially in the presence of others—"the three old women, the blind man, and the two little boys are to be here to dine with me to-day, as it is Christmas."

"But Mrs. McQuillan and Mrs. McLeesh will help Nell, and you won't be missed," said her uncle.

Kate persisted in remaining, saying—"Take my kind regards to Mrs. Rogan, and tell her I'll be over to see her during the week, if the weather keeps fine. And be sure, uncle, to be back in time for tea, and I shall have it nice and hot for you."

Father John gave a nod of his head, and bent his way towards the Rogans.

CHAPTER III.—THE WRECKERS—CHAPEL BURNING—CORMAC ROGAN.

"Yes, we have strength to make Irishmen free again; Only unity—and we'll conquer our foe; And never on earth shall a foreigner see again, Erin a province—though lately so low."

Early in 1794, there was established in several districts of the North of Ireland, especially in Armagh, Portadown, Dungannon, Banbridge, Antrim, Randalstown, Troon, Cookstown, and many other places, a society of men known by the name of "Wreckers," (in reality, Orangemen.) A portion of this organized band of foreign conspirators extended southwards, and even to this day, their deeds of violence and bloodshed are remembered with horror by the inhabitants of Farns, Callan, Wexford, and adjacent districts. I call them foreign conspirators, for, although unfortunately born in Ireland, they were not of Ireland, and never claimed it as their country. They were chiefly the descendants of the Cromwellian troops, and some of them sprang from the Scotch, who were brought over by James during the Plantation of Ulster; the latter are to be distinguished, however, from that noble band of Presbyterians in Ulster, whose lives were often freely sacrificed in the cause of their country. From the moment this barbarous colony got settled down in the country, they became the bitter and unrelenting persecutors of the Irish Catholics. Their power arose not from their numbers so much as from the knowledge that their strength lay in the maladministration of the laws, and that the executors of the laws were one with themselves.

That portion of the Irish Catholics who possessed sufficient manhood to resist this band of marauders, was known by the name of Defenders.

From the Wreckers, as I have said, sprang that infamous curse of Ireland, Orangism; and, to the eternal dishonor of the British government be it for ever recorded, this Society, whose avowed and proclaimed object was to "wade knee deep in Popish blood," received the protection of that government by Royal Charter.

Father John McAuley, whose life was as innocent and guileless as that of a child, was marked "for doom" by the Wreckers. His house and Chapel, within an easy distance of Fairmleuch, were "chalked for vengeance," and sentenced to be wrecked and burned. Others were included in the list but not finally agreed upon, and these things arose chiefly from the fact that fair Bridget O'Hara had disdained to accept the hand of a man named Cameron, a wealthy bachelor, who enjoyed as good a farm as the country could boast of. John Mullan was aware of this, but neither he nor Bridget ever thought that any evil would arise from the rejection of Cameron.

Mrs. McLeesh was a sharp, shrewd woman, who, not having much business to attend to, visited her neighbour's houses pretty often, and was on tolerably good terms with all whom she visited.

About a week before Christmas she happened to make a call, or, rather, intended to make one at Duncan Cameron's; but hearing the noise of many voices inside, retreated her steps a little, and, in order to be unobserved, quickly stole round to the "back of the house." A small window was open, and she could hear distinctly all that passed.

This practice of open windows was often availed of for such purposes. In country places, where residences were few and scattered, but little precaution was ever taken by those whose deeds were likely to be screened by the authorities; it was different with those who were opposed to the government.

A hot debate was just then going on regarding the burning of the Chapel on Christmas Day, and the only matter of dispute was, whether the sacrilegious act should take place in the morning, during Mass, or at night, when least expected. Some of the more violent were for the perpetration of the deed early in the morning, but Cameron, wily, cunning, and crafty as a fox, saw at once the impracticability of the scheme, and pointed out that no number of Wreckers in that part of the country were able to perform such murderous deeds when men were present. Finally, he prevailed in his scheme by appealing to the cowardly feelings of his brutal gang, and pointing out the dangerous character of the boys of Fairmleuch. It was arranged then that the wrecking of both house and Chapel should take place on Christmas night.

Father McAuley's visit to the Rogans had a double purpose: first, to protect the property of the Catholics by entrusting a number of his own brave fellows with the defence of the Chapel, and, secondly, to get young Cormac to go for Kate, well knowing her repugnance to leave the place on that particular day. If Kate remained obstinate, then Cormac was to insist that her uncle's orders must be obeyed.

The good old man's anxiety was to keep the whole matter a secret from his niece till all would be over. He knew her reverence and love for the old spot; he knew the depth of her love for him, and so far as it was possible for one in his position to bear human love within his heart, he bore it for that dear girl. For Kate's own sake, as well as for the memory of his sister who loved him much, Father John almost doted on his niece.

The festivities that day in Mrs. Rogan's were of a very humble kind.

Those in the priest's house were of a happier description. Kate O'Neill got to be quite joyful as she saw with what satisfaction her uncle's guests partook of the good food she had placed before them. She joined them in everything, and often wished that her uncle had foregone his promise to Mrs. Rogan, in order to see the happy faces around her. Even the blind man looked as happy and as cheerful as the rest, and would turn round to each speaker as if looking them full in the face. Kate was happy!

She retired to her room for a short time, in order to thank God for his blessings, and to partake in some measure of the joy of the Queen of the Manger. For a few minutes she was wrapt in thought; then lifting her eyes to a statue of the Madonna, a strange sensation of fear took possession of her soul; an unaccountable dread overpowered her senses, and instinctively she cried out, "Health of the weak, pray for us." The poor guests in the kitchen ran into her room, crying "Miss O'Neill, dear Miss O'Neill, the chapel's ablaze, protect us, O God!" But Kate still knelt; not a muscle moved. The statue before her was not more immovable than was she who knelt there with every sense stunned, with every nerve strung to the utmost. The cries of the poor people continued: almost frantically they shouted, "Save us, save us from the wreckers!"

(To be Continued.)

RELIGIOUS REMINISCENCES

WESLEYAN-METHODIST TO ROMAN CATHOLICITY. BY A LAYMAN.

From Catholic Opinion.

For the purpose of setting at rest the difficulties that had arisen in my mind by my conscientious continuance in the Church of England, I entered into a correspondence with a friend, who having taken an active part in the propagation of Anglo-Catholicism, and enjoying an intimate acquaintance with many of the clergy of that school, I deemed best able to clear away my doubts and enable me to remain a member of the Church of my adoption. In my first communication I brought forward that latitudinarian policy which prevailed in the Church of England, throwing open the doors to heresy in every form, and completely destroying all appearance of the Church as a teaching body. To be a member of that Church is no criterion of religious orthodoxy. As an able writer has recently expressed it, "What are its doctrines? Who are their representatives? Are they the clergy of the High Church, the Low Church, or the Broad Church? The Church of England is a five- or six-fold schism. Its own clergy have denounced each other as the teachers of damnable and soul-destroying doctrines, and yet remain within its pale and take its pay. Who will have the goodness to inform the public which tongue in this Babel utters Church truth?" I then pointed out that in the Catholic doctrines which we held and were teaching, we were clearly condemned by the Church of England, though supported by all antiquity, and I asked what should we think of a Roman Catholic who remained in the communion of that Church whilst he denied her articles and rejected her doctrines? For instance, Transubstantiation, or the Real Presence, had been condemned by the Judicial Committee of the Privy Council in the case of Burder's v. Heath. I described the disgust I had felt at the uncharitable, nay unchristian remarks made by the Ritualistic press on what they were pleased to term the "Roman Mission." I traced a slight historical sketch of the Church in England, and expressed a strong opinion that that Church which had planted the seeds of Christianity in British England by Damianus Fugacius, and in Saxony England by S. Augustine, which had built most of the cathedrals and churches of the land, and that had kept alive the Catholic Faith during three centuries of persecution and contumely, was very ungraciously treated when spoken of as a "schismatical, foreign mission" by those who taught the same doctrines in defence of the principles of their "Articles of Faith" and the admonitions of their own superiors. To my mind the logical sequence of this charge would be to oblige all those whose ancestors had never apostatized to renounce the Church of their forefathers, or be denounced as "wilful schismatics, rending the Unity of the Church."

I drew a parallel between the Wesleyans dividing themselves from the Church of England, raising for themselves a ministry to preach and administer the Sacraments, and refusing to acknowledge the Liturgy of the Archbishop of Canterbury; and the Church of England which had acted in a manner precisely similar in respect to the Catholic Church and the Pope of Rome. The question of the Anglican Order is, to say the very least, wrapped in considerable doubt and uncertainty, and this is a matter which above all things should be clear and free from dispute. The Royal Supremacy is as absurd as unwarranted by Scripture or antiquity, and the doctrine of Papal Supremacy, in defence of which Sir Thomas More, and many eminent ecclesiastics suffered martyrdom, seemed to me to be plainly a necessary Article of Faith. That Peter was called by Christ to be the Head of His Church appeared very clear. "I have prayed for thee, that thy faith may fail not; and when thou art converted, confirm thy brethren" seemed capable of no other construction, especially when taken with his extraordinary career, the fact that he is called the "First" in Matt. x. 2, and that all the principal events of the Acts of the Apostles were the fruits of his ministry. All antiquity confirms the Primacy and Supremacy of the See of Rome; the Council of Chalcedon, A. D. 451, speaks of the Pope as their "Father and Head." S. Ambrose says, "Peter was chief amongst the Apostles." At the death of Our Lord, he assembled the Apostles, he was the first to preach, thus by the conversion of three thousand proving himself the "rock" or foundation; he worked the first miracles, and awarded the first punishment (Ananias and Sapphira). Finally, as it is necessary that the Church should have a Head, I requested to be informed, "If S. Peter was not Bishop of Rome, who was, and of what See was he Bishop?" and "If the Pope of Rome is not the Head of the Church, who can prove a better title?" I concluded the letter by regretting the loss that the Church of England must ever sustain by the rubric which forbids the Reservation of the Blessed Sacrament, contrasting the Catholic Church with the ever-abiding Presence, the centre and the cause of our worship, with the Churches of the Establishment, robbed by the law of the Presence of the Lord. To this my friend replied, There may be many points on which the Communion of the Church of Rome may be infinitely preferable to that of the Church of England, but the sole point is: "Is the Church of England a part of the Church of Christ, with Orders and Sacraments?" If so, all defects in the ritual, discipline, or organization, will not authorize succession, nay, they ought to be additional incentives to increased effort in that Church to remedy these deficiencies. Nothing but the impelling of our salvation can justify such a step. The authority of

the Judicial Committee he repudiated, obeying its mandates under protest and by compulsion. Admitting the indebtedness of England to the Roman Church, and the Primacy of the Roman See, he did not consider that at the Reformation the Church had been disestablished, and another Church placed in its stead, and pointed out in support of his theory that the Church of Pre-Reformation and Ante-Reformation times was the same, that Reformers and Catholics attended the same parish churches for some considerable period, till the Pope excommunicated the Church of England on account of the refusal of Queen Elizabeth to acknowledge his authority. Those who sided with the Pope thereupon refused to attend the Church services, notwithstanding the fines and imprisonment which were consequently entailed upon themselves, and the Church they thus formed became, in my friend's opinion, a "schismatical mission." The Royal Supremacy he considered it as legal, not doctrinal, and though he admitted that the consecration of Parker could never be proved as a positive certainty, still he believed God would nullify the omission of man, and not suffer His Church to be robbed hereby of her participation in the promises to His Fold, and pointed out the renewed life and activity of the Church of England as the best proof of her Divine mission and Catholicity. The doctrine of Intention he believed might have proved equally detrimental to members of Churches in communion with Rome. As regards the Thirty-nine Articles, he could not honestly subscribe to them, but consider them binding on the clergy alone.

In my second communication I thanked my friend for the trouble he had taken in replying so fully to all my objections, but could not say the result had been altogether satisfactory to the removal of my doubts. The Royal Supremacy had always been held to consist of more than mere legal authority. Hallam considers that the power of the Pope had been vested entirely in the king, and the definition of the doctrine drawn up in 1690, with Lancroft's Imprimatur, consisting of a series of propositions to each of which an anathema of the opposite theory is attached, declares that the king's power is from God, and in all classes must be received with passive obedience. The declaration of the Thirty-nine Articles, clearly doctrinal, addresses the king as "Supreme Governor of the Church," and all matters deliberated in Convocation are null and void without his assent. Not only does the law reject the doctrine of Transubstantiation by the mouth of the Judicial Committee, but it is condemned by the Twenty-eighth Article as "repugnant to the plain words of Scripture," and Purgatory is denied and the Invocation of Saints forbidden in the Twenty-second Article. As regards the Reformation resulting in schism, my friend's version seemed to me to place the fact beyond dispute, for it was when, by a contumacious act of disobedience, the Pope's authority was set aside, and a clause inserted into the Litany, "From the Bishop of Rome and all his damnable heresies, Good Lord, deliver us," that all who continued in the religion of their forefathers refused to sanction by their presence such blasphemous ritaldery, and the Holy Father excommunicated the schismatical Church, as a man would disinherited and disown a contumacious child. The laws which were afterwards enacted condemning to death all priests and all who heard Mass, prove how much the Reformers believed in the Ritualistic doctrine that the Churches of Rome, Greece, and England are component parts of One Church. The manner in which the Church of England lost ritual and faith proves it to be a dead branch cut off from the vine (or the faith could not have been authoritatively denied), and the present revival is simply the natural result of the introduction of Catholicity, whilst as much energy is displayed by Dissenting sects as by the most enthusiastic Ritualist; indeed, I know a Wesleyan-Methodist who attends a Chapel where they use the Church service with intonings and Gregorian chants, who believes in Transubstantiation, and calls himself an Anglo-Catholic.

I admitted that laymen in the Church of England are only called upon to subscribe to the Creeds, but objected that it would be impossible for me to regard as my confessors and religious advisers men who had sworn to Articles they did not believe, and who were bound thereby to eradicate all impressions on the minds of their flock, contrary to the teaching of the same. In such ministers I could feel no confidence.

I concluded by urging the necessity of a Head of the Church. "One Fold and One Shepherd," and the latter is as necessary as the former. Schools of thought will exist in the Church, but it is Unity, not slavish Uniformity, that is required, and they become pernicious only when they undermine the fundamental truths of the Faith.

Here our correspondence terminated, and after one or two interviews, which increased rather than diminished my sense of the insecurity and falsity of my position, I sought admittance into the Communion of the Roman Catholic Church, making my public confession of Faith in the Church of the Passionist Fathers, St. Joseph's Retreat, Highgate, on the 13th June, 1869. In conclusion, I have found in the Church of Rome that immunity from doubt and fear, that calm certainty of having arrived at the Truth that I had sought for in vain amongst Protestants; and it is in this peace of mind, and with heartfelt gratitude for the mercies of God vouchsafed to me during this period of anxiety and research, that I can heartily join in the song of faith and triumph:—

"Faith of our fathers! living still,
In spite of dungeon, fire, and sword;
Oh! how our hearts beat high with joy,
When'er we hear that joyful word,
Faith of our Fathers! living still,
We will be true to thee till death."

IRISH INTELLIGENCE.

STATE OF THE COUNTRY.—JULY ASSIZES.—WATERFORD CITY AND COUNTY.—Judge Lawson opened the Commission for the city of Waterford. There was but one case for trial.

Baron Deasy opened the assizes for the county. The calendar presented but four cases.

LOUTH COUNTY.—The assizes for the County of Louth were opened by Baron Fitzgerald. There were only six cases for trial.

DROGHEDA ASSIZES.—The commission was opened before Chief Justice Whiteside, who congratulated the jury on the light calendar.

COUNTY LEITRIM.—The Hon. Baron Hughes and the Right Hon. Judge George opened the assizes. There were on the calendar but five cases altogether returned for trial, and of these three were homicide.

COUNTY CLARE.—Judge Keogh addressing the grand jury congratulated them upon the lightness of the calendar. But ten bills in all would be submitted for their consideration, not one of which was of sufficient importance to call for any comment.

TIPPERARY.—SOUTH RIDING.—Mr. Justice Lawson in opening the assizes for the South Riding of Tipperary said that the calendar, in which there were five cases of murder, would not justify him in congratulating the Grand Jury on the state of the country, but that, as contrasted with the state of things on former occasions, a considerable improvement could be perceived of late.

WICKLOW COUNTY.—In opening the assizes Baron Deasy was enabled to congratulate the Grand Jury upon the peaceful state of the county. There were but nine cases on the calendar, of which one—a charge of infanticide—was of any importance.

THE LATE WATERFORD ELECTION.—An action for slander, arising out of the late Waterford election, was tried at the Tipperary assizes on Thursday and Friday, before Baron Deasy. The plaintiff, Mr. Michael O'Shea, a commission agent, residing in Waterford, was an active supporter of the nationalist candidate, Mr. Smyth, and the defendant, Mr. Timothy Curran, took an equally prominent part on the side of Mr. Bernal Osborne. During the riots at the close of the poll the defendant's windows were smashed by the nationalists, and on being informed of the fact he was alleged by the plaintiff to have remarked, in the hearing of some people, "How can it be otherwise when Shea (the plaintiff) has pointed out to the mob the house to be attacked?" The plaintiff further alleged that in consequence of this imputation on his character he lost several customers, and he claimed a thousand pounds damages. The defendant denied uttering the words imputed to him, and said the only expressions he made use of were that if Shea was accurate they were only at the beginning of it. He also pleaded that a full explanation and apology had been tendered. The jury found for the defendant. The case afforded the learned counsel engaged in it the opportunity of indulging in various pleasantries and some curious political definitions. Mr. Hemphill, who opened for the plaintiff, alluding to the city of Waterford, observed that "it has not yet shared the fate of that other borough with which he had some connection, and which was so dear to his heart—nor yet of that other borough in a remote barbarous district with which one of his learned friends opposite has been so intimately associated. But how long Waterford was destined to remain in the sense to which he referred, the *urbs intacta*, he was unable to say. The learned gentleman proceeded further to provoke his opponents by describing Mr. Osborne's party as "the old Whigs, sometimes contemptuously referred to as Whiggings." Sergeant Armstrong retorted by stigmatizing the nationalists as a lot of political fanatics—republicans, who sighed after some Utopia in which every man was to become entitled to every other man's property. It reminded him, he said, of a story he had heard of a number of fellows of the same class, who had assembled in some public-house or another, and, in view of the establishment of an Irish Republic, proceeded to divide the estates in a certain district between them. "I'll take Mr. So-and-so's property," says one fellow. "Very good," says the other. "I'll take Mr. So-and-so's." Thus they went on until it came to one of the gang, notorious for his love of liquor. He said he should have a particular estate. "But what will you do," says the other, "when you drink out the property," "Shure," says Paddy, "we can divide all over again."

A correspondent, writing from London, on the 19th ult., says:—"Mr. Schlater Booth, late Financial Secretary to the Treasury, in the administration of Mr. Disraeli, was last night to have moved the rejection of the Shannon Navigation Bill, on the second reading. The hon. gentleman was, however, more agreeably occupied somewhere else, and did not return to the House from his dinner party until the bill had been read. He then placed upon the paper a silly notice that on Thursday next he would move the rejection of the bill. The hon. gentleman, who has no political influence whatever in the House, might as well have put in the notice paper a motion that there be no war between France and Prussia."

An accident of a sad nature occurred on July 16, by which a respectable young man about 24 years of age, named John Cahill, lost his life. It appeared that he was in Nenagh on the above evening, and was returning to his home at Cloonagh. He was riding a spirited horse, and when passing near the gate at Grange leading to the Blessed Well, the animal got frightened at something on the road and ran away. The rider held his seat very well, and would probably have escaped unhurt, had not the spring of the stirrup giving way, and he was thrown violently to the ground, receiving a fearful bruise on the head. He was brought into a house near where he was thrown, and medical aid was at once called in; but despite all the efforts of Dr. McKeogh, he died next day.

Pauperism continue to diminish in Ireland. The number of inmates of Irish workhouses on the 19th of February last is less by 2,726 than the number at the corresponding date in 1869, and less by 5,493 than the corresponding number in 1868. On the last day of March in the present year the decrease amounted to 3,248, and pauperism has now fallen below any point reached within the last seven years.

At the Tralee assizes, on the 22nd ult., the case of Lynch v. the Great Southern and Western Railway was heard. The plaintiff was one of several persons injured on the Tralee and Killarney Railway some months ago and had a narrow escape for his life. It is stated that he will remain disabled for life. He had been a traveller for a Manchester firm, and earning five hundred and fifty pounds a year. The jury awarded him three thousand five hundred pounds damages.

THE FATAL AFFRAY IN MONAGHAN.—A correspondent of the Northern Whig gives the following details of the catastrophe. The district is almost altogether inhabited by Roman Catholics, so that very many looked upon any assemblage of Orangemen in the locality on such an occasion as very questionable. Numbers of men carrying arms were seen loitering suspiciously on the hills overlooking the place of meeting. No danger, however, seems to have been apprehended, and little precaution was taken by the Orange party. In the afternoon, however, a small body of the Orangemen after leaving Mr. Montroy's demesne, proceeded towards a school-house immediately adjoining and connected with Shanico Church. There is a dense plantation surrounding it, and all unexpectedly a large body of Roman Catholics carrying guns made their appearance and fired upon the small body of Orangemen as they were approaching the school-house. One man named McMahon, a smith and small farmer, residing in the immediate neighbourhood, was struck by a bullet in the chest, and it is feared, mortally wounded. Some others received slight wounds, but these are not likely to lead to any serious consequences. McMahon was carried into the adjoining school house, and a messenger despatched for Dr. Stewart, of Glaslough. On his arrival, and seeing the dangerous nature of the case, he sent for Dr. Scott, of Aughnacloy. The wound has bled most profusely, so that little hope is entertained of the man's recovery. Soon after the occurrence of the outrage, a number of police arrived from Monaghan to aid the police of the district. They were accompanied by a resident magistrate and a sub-inspector. Information had reached them during the day that armed mobs had collected in the district, but they did not arrive in time to prevent the outrage. Seeing the dangerous nature of the case, the magistrate had the dying depositions of McMahon taken. Four men have been arrested by the police and lodged in Ennryvale Constabulary Barracks, on suspicion of being concerned in the commission of the outrage. It may be stated that on the Twelfth of July last year, the Orangemen of the locality assembled at the same place, and that large bodies of the opposite party assembled in the neighbourhood, and are said to have been armed. A messenger was despatched to Monaghan, and a number of horsemen and police arrived in time to prevent a breach of the peace. McMahon has a wife and family.

DONAGHADEE AND PORTPATRICK SHORT SEA PASSAGE.—We are glad to observe that an effort, which is likely to prove successful, has been made to establish a short sea service between Donaghadee and Portpatrick. There are few tourists or men of business who would not infinitely prefer the open day and hour or two at sea to the dark night and its chances of accident, when passing from Great Britain to

Ireland or vice versa, and by all such the opening of this route will be looked upon as a boon of incomparable advantage. The vessel at present on the station seems much superior to any that has formerly been tried, being swift, spacious, and commodious, and the incredibly short space of time in which she accomplishes some of the trips must act as a great inducement to the public to patronize this line. Anything that can reduce in a perceptible degree the unpleasantness of sea travel or obviate the disagreeable result which most people experience from it must be accepted as a public blessing, and this is effected in so marked a manner by the effort has only to be persevered in to make it a complete success. We look to see the company which has opened this line favoured with a large share of public patronage, and enabled to carry to a satisfactory issue a work which undoubtedly must contribute in the end to the incalculable benefit not alone of Ireland but of England and Scotland as well.—*Ulster Examiner*.

The extra police and military force which had been in Belfast from Limerick city and county have returned to their quarters, their services being no longer required.

It is announced in Belfast that orders have been received at that garrison for the removal of the Eightieth Staffordshire Volunteers who lately arrived from Parsonstown. It is believed the regiment is intended for foreign service.

On July 13 the body of a woman, name unknown, was found in the Belfast Water Works Basin on the Antrim road.

A dispatch from London, dated Thursday night, July 21, says:—"In the House of Commons the Lords' amendments to the Land Bill were again brought under the consideration of the House to-night, and most of the little good left in it was eliminated, and to use an expression of Mr. Symon, the 4th and 5th clauses were virtually repealed. The bill has now gone back to the Lords, once more in the shape in which the Government intend to adhere to it; but what that shape is, it is extremely difficult to gather, as the Lords have amended the bill, and the Commons have amended the Lords' amendments, and the Lords have amended the Commons' amendments, and the Commons have sent the bill back with the amendments to the Lords' amendments of both Houses. It is well known the matter has been 'squared,' so to speak, with the Lords, and that there will be no conference. We believe in its mutilated form it will receive the royal assent in the course of next week."

A REASON FOR THE "LAND BILL."—New Ireland hits the following shrewd blow.—The worst plea in favor of the Irish Land Bill yet used was that used by Lord Halifax the other night. He urged upon the Irish landlord interest represented in the House of Lords that it was "better to give compensation than to be shot." However forcible the argument, however true the statement, the confession is a most humiliating one; that the blunderbuss of Rory of the Hills is the instrument for, literally, shooting the Land Bill through Parliament. Are all concessions from England to be shot for, as British Volunteers shoot for prize cups? Are the Irish to be condemned to practice assassination to secure those things which should be spontaneously conceded to them, or, it might be, resolutely refused, from the influence of abstract principles of justice? Is assassination to be the basis of reform in Ireland? These are some of the questions which the Whig argument for passing the Irish Land Bill suggests.

ORANGE INCONSISTENCY.—At a recent demonstration of Orangemen in the County Cavan, resolutions were passed strongly condemning vote by ballot at elections, also expressing a desire that Mr. Johnston, M.P., and the other Orange members, would oppose in every way the introduction of such a measure. Protests were adopted against the course of legislation towards Ireland which has characterized the English Parliament since the Union.

THE GOVERNMENT AND THE LAND BILL.—An open air meeting was held on Monday evening in Birmingham by the Irish and English Association. The Rev. Arthur O'Neill, Baptist Minister, presided. Speeches were delivered by working men, chiefly English. The Government was denounced as having betrayed Ireland, and as no longer worthy of the confidence of the working classes. The first resolution expressed regret that the Commons had accepted the Lords' amendment prohibiting letting land and building cottages for labourers, and it demanded a supplementary bill to enable the people to obtain suitable dwellings, and called for church and crown lands for the people on reasonable terms. The second resolution demanded a Federal Parliament for Ireland, having control of her resources, revenues, and internal affairs. The resolutions were carried unanimously.

The postal telegraph authorities are at present engaged in repairing the electric cable between Donaghadee and England, which was a long time out of use.

THE KING OF THE TREE METAL.—The *Trades Chronicle*, publishes the following notice, which has been received from the writer by one of its correspondents:—

Newcastle, Ballymahon, July 23.
Dear Sir—Your frank and cordial letter of the 28th has just been handed to me by my father and I lose no time in thanking you for it. It is a great satisfaction to me to receive, as I do daily, letters from almost every part of Ireland, and from men of all classes, and creeds, expressing their approbation of the course I have taken. It is of course the policy of Ireland that the men who dare to come forward on avowed national principles are simply tricksters and humbugs, but they fail to show what we, especially such as us represent the land holding interest, and the Protestant religion, could expect to gain, as far as our private interests are concerned, were we to advocate the cause of the Repeal on any other grounds but those of conviction and patriotism. It is especially the policy of the English government to keep up the lamentable ill-feeling which has so long prevailed in our country between the different classes and creeds, for they know well that Ireland united is Ireland free.

You may assure your good friends in Tralee that I am not in the slightest degree disheartened at the result of the late contest in this county. The fight we made was a good one, and I am perfectly prepared to advocate the cause of Nationality and Home Rule whenever occasion presents itself, here or elsewhere. Your father and brother stood by me like men, as indeed did all their neighbors.

The feeling of the people was much in my favor throughout the country, but the pressure that was put upon them was too much for a great many even of those who had promised me their votes.

Yours truly,
EDWARD R. KING HANBAM.

It is said that a noble lord, the grandson of an Irish earl, and recently a member of Christ Church Oxford, is about to start at Dublin a penny comic weekly paper, *The Knight Errant*.

HEALTH OF DUBLIN.—We learn from the weekly returns of the Registrar-General that the deaths registered during the week were 195—59 males and 137 females. The average number in the corresponding week of the previous six years was 107. Three deaths resulted from fever, viz.: 1 from typhus and 2 from typhoid or enteric fever. Scarlet fever proved fatal in 6 instances, measles, croup and quinsy in 1 each, and whooping-cough in 2. Six children died from convulsions. No death from diarrhoea, dysentery or cholera was registered during the week. Eighteen deaths were caused by bronchitis. Twelve deaths were ascribed to heart disease. Two deaths were attributed to kidney disease, and a like number