

natives most quickly. As the Protestant population increases in number and wealth, so does its power and pretensions. The Parliament fosters its linen trade with bounties; the State Church connives at its non-conformity; the Sovereign enlarges its charters. Plain old Derry becomes Londonderry, a royal regiment is named after Enniskillen. and the "Apprentice Boys" annually flatter themselves that they, and not the British Whigs, made the Revolution. Jaundiced egotism becomes Orangeism, for in worshipping the deliverer they glorify themselves—a ceremonial they cultivate to their hearts' content. From every northern steeple, on the 1st and 12th of July, the yellow flag is spread and the church bells ring out; from every loyal terrace, loud guns proclaim the invidious triumph of the favored few over the landless many. On those days the enthusiasm of the pulpit in the morning prepares men's minds for the enthusiasm of the tavern at night. Panegyrics on bloody deeds delivered in the name of religion, stimulate to those deeds of blood, without which the night seldom passes away. Some poor stray Papist or obnoxious neighbor is often the selected aim for an undischarged musket and a drunken bigotry. Still, the descendants of the victors of 1689 have not had everything their own way in Ulster these many years back. The older population multiplied in virtuous poverty, and learning economy in adversity, spread gradually back into the fields of their fathers and the towns of their enemies. They toiled, they bore, they suffered much. The value of labor rose in the Province with the increase of its staple trade; that trade expanded into a commerce, that commerce gradually liberalized those engaged in it. The borderers of the two races partially intermixing, or at least reciprocally influencing each other, produced that powerful compound character known in the United States as "Scotch Irish," which asserted its individuality not less conspicuously at Philadelphia in '76 than at Dungannon in '82. But the majority of each kept apart, and till this day continue apart, separated by a hostile historical inheritance, by deep-seated social disparities and irreconcilable religious differences.

The policy of the chief governors of Ireland at last yielded a partial toleration to the Catholics. Thatched chapels succeeded to dripping caves, and the precarious pilgrimage of the poor scholar gave place to the more regular and respectable education at Maynooth. From the political fountain of the capital, the new and juster spirit

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PART I.