

were glaring redly throughout the land. Saucy, unbecoming Puritan, hot-headed native chief, and cautious noble of the Pale, were then battling with savage ferocity; some for the rebellious Parliament, some for the weal of their native land, some for the unfortunate King Charles, and a great many, with sorrow be it said, for their own aggrandizement.

Among those that held stoutly and faithfully to the last to the colors of both king and country was Maurice of Fermoy. When the oppressed Catholics, at length banded together, formed the Confederation, and sent their deputies to Kilkenny to redress their wrongs, Viscount Fermoy took his place in the Parliament then formed among the Peers, while several gentlemen of his own name attended the Commons.— This was in the stormy year of 1646. On the breaking up of the Confederation, Viscount Fermoy, with many of the gentlemen of his house, again took up arms against Cromwell and his generals; but gained by his loyalty only defeat and forfeiture. He fled, an outlawed man to Flanders, and thus lost the castle home and far patrimony won so gallantly by his great ancestor, Sir Richard de Rupe. We will follow him a little further, however, and show how faithfully he still adhered to his unscrupulous monarch, and how he was rewarded for his devotedness.

In a somewhat small room in an ancient Flemish town, towards the close of the last year of the banishment of Charles the Second, that monarch sat with a few of his exiled nobles around a table, on one end of which were arranged the materials for a supper. Charles and his comrades at this time led a somewhat rakish life, notwithstanding their poverty and their many troubles. On the evening in question, he and his two favorites were sitting at the table, and deeply engaged in a game, then very fashionable, namely, primero. A small heap of gold coins was placed before each of the players, while another—the stake—lay at the foot of the little lamp that gave them light for their game. A jovial smile played over the features of the 'merry monarch,' as he raised the last card of his deal, and threw it triumphantly upon those of his companions.

'Ha!' he exclaimed, laughing, 'two hearts,—two hearts, and my bonnie ace upon their necks! By my sovereign word! an' I win this, I shall be a second Cæsar ere the mornin'. The game is mine.' And he swept the stake over to his side.

'My lord,' said one of the players, smiling, 'fortune seems to smile continually upon thy head to night. And touching that same golden monarch your majesty was pleased to name just now, had we him here, thou wert sure to succeed to his treasures. But, with us poor spendthrifts, thou wilt not be much richer, an' thou win all our store.'

'By my father's wise head! no,' said the monarch, glancing at the diminutive heaps of gold. 'But, come! another game, and a fig for Dame Fortune, that will not stand to me in sterner play than this!' And he took up the cards, and began shuffling and dealing them with no inexpert hand.

Game after game now, however, went against the monarch. The heap of gold, whose size he had augmented in the beginning of the evening, now began to dwindle away gradually, till at last he was reduced to one solitary coin. The cards were dealt once more, and began to fly down quickly upon the table.

'Now for a dash in Dame Fortune's face!' said the king, as he held again his last card in his hand, and threw it. 'Ha! by my kingly hand! lost,—lost!' continued he as he saw the game go against him. 'And now, to borrow,—to borrow! who will lend?'

'Borrow and beg,' exclaimed the young nobleman to his left, with a careless laugh, 'by my knightly word, but they are trades we are all expert in now-a-days. I will become your majesty's treasurer for the present, and, unlike the stubborn, crop-eared Parliament, supply thy wants to the uttermost of my poor means.' And he handed over the greater part of his supply to the king. At that moment a lackey entered the apartment, and stood respectfully near the door.

'Ha, Hilson, what now?' said the king, arranging the little heap of gold before him.

'Sire,' answered the attendant, 'a gentleman is now in the waiting-room, who craves speech with your majesty.'

'His name? his name?' inquired the king, with a lazy yawn.

'He gave no name, sire,' answered the attendant, 'but he bade me tell your majesty that he was your friend of Mayence.'

'My friend of Mayence,' said the king. 'Ah,' continued he to his companions, 'I have good reason to remember him. He is one of my wild Irish lords, who not content to lose his patrimony in my cause, still contrives to help me in my troubles. Marry! I would wish there were many like him. Send him into our presence, Hilson; but, ere he comes, and he gave a light and careless laugh, 'we must put our trumps and aces from before his roving eyes. Away with them, for I know what he brings; and now to supper.'

The cards were removed by one of the young noblemen, and the king and his companions were seated innocently at supper as the stranger entered. The latter was muffled in the long military cloak of the period; and as he stepped over respectfully, and dropped on one knee before the king, the young noblemen could not help casting a glance of approval at each other at his manly bearing, tall figure, and handsome, bronzed countenance.

'Arise, my Lord of Fermoy,' said the king: 'thou art welcome to our poor lodging. It grieves us we cannot welcome thee in better state; but come, arise, and partake with us of this sorry fare our rebellious subjects have driven us to subsist on.'

'My liege,' answered Maurice, Lord of Fermoy (for it was he), 'before I rise, let me present your majesty with this.' And he produced a heavy bag of gold from under his long cloak. 'It is the poor pay of myself and some of my

kinsmen. Small as it is,—it is all we have,—I trust it may relieve thy necessities for a short time. A day will soon come, I trust, when thou wilt hold thine own again, and have small need of the poor contributions of thy devoted subjects.' And he laid the bag of gold upon the table before the king.

'We accept of it, my Lord of Fermoy,' said the king, raising him, 'and with the more pleasure that the day is coming—yes, times are changing memento in our favor—when we can recompense thee tenfold for this and many an other kindness. The day that sees us restored to our throne and to our rights shall also see thee in the enjoyment of thy lost lands and thy native home. Arise, and let us to supper.'

And thus Maurice, Lord of Fermoy, and his brave kinsmen, spent their pay during their military service in Flanders. They shared it with their king during his exile; and, when the Protector died, and Charles II. was restored to his throne, they naturally expected a reversal of their attainder, and a return to their native land and to their homes and properties. But when Viscount Fermoy, and the numerous kinsmen of his that had lost their estates in the cause of the king and his unfortunate predecessor, presented their petition at court, the light and faithless Charles the Second, instead of remembering their devotedness and his own plighted word, only laughed at them, put them off from day to day, and at length, in his 'Declaration of Royal Gratitude,' named one of that gallant house, Capt. Miles Roche, only, as eligible for reward for 'services beyond the sea.' Viscount Fermoy, after the failure of his hopes and the loss of his noble patrimony, left his native land forever, and died with a broken heart far away in a foreign land, illustrating a lesson that was well taught to the head of many a gallant house in those troublous days by the 'merry monarch,' namely, 'put not thy trust in princes.'

THE HOPE OF IRELAND.

(From the Catholic Times.)

The Duke of Richmond's proposed amendments, or mutilations, of the Irish Land Bill are now before the public. It is satisfactory to note that none of them trench on the principles of the measure. Their chief aim seems to be to minimise the so called hardships of the landlord class. Under these circumstances, it is now almost certain that the session of 1870 will not pass away without giving to the tenantry of Ireland a portion of the relief so long demanded, and so vitally necessary to their contentment and security. Some of the inveterate enemies of concession to Irish feelings, and Irish rights, have long ago told us that even the Land Bill will not satisfy Ireland. We are inclined to agree with them to a certain extent. That the passage of a good security of Tenure bill must conduce to an era of individual peace and contentment, we hope and believe; that it will be a perfect remedy for all Irish grievances, and an entire preventative of national discontent, we were never sanguine enough to imagine. In the meetings of the Association for promoting the legislative independence of Ireland, we see only the natural course of events. For centuries English policy towards Ireland might have been shortly characterised as a system of repression, to which unparalleled intensity and bitterness were added by the religious and dynastic divergences, consequent on the doings of Elizabeth, Cromwell and the Williamites in England and Ireland. The first blow at that wicked and most impolite of systems was struck when O'Connell forced his way into the House of Commons, and carried the Act of Emancipation. From that time the inherent injustice of English rule in Ireland, and the distrust and hatred springing from its exercise have been constantly and forcibly brought home to the British nation. The change of opinion thus inaugurated was strengthened and made permanent by the fearful drain Emigration has been making on the land, and by the evident hold Fenianism, foolish and abortive though it has proved itself in its aims and attempts, obtained on the sympathies of the people. The majority of the electors of England resolved to give up repression for justice, and, to that end, sent to the House of Commons the Gladstone Ministry with a majority of 120 at its back. In 1869 the religious grievance was done away with; and all Irishmen put on a footing of equality, or nearly so, in matters of belief and conscience. This year promises similarly to do justice as between landlord and tenant. But in both the Church and the Land questions the grievances were those of individuals. In the one case individual Irishmen, professing one creed, were subject to annoyances and disqualifications, from which their countrymen of another religion were free. In the other case, the law gave to the hands of each landlord the powers of a tyrant, and reduced every individual tenant almost to serfdom. A little time and both these anomalies will be rectified. But the great grievance of all, the national one, yet remains untouched. It is utterly impossible that Irishmen, when once made equal amongst themselves, should not desire and demand that national equality which can only be enjoyed in legislative independence. This will not be the wish of one portion of the people, opposed by another section, as has been the case in the Church and Land Questions; but it will be a national cry, taken up, and re-echoed, as the present difficulties are got rid of, throughout the whole country, by Catholics and Protestants, landlords as well as tenants.

Will this agitation be successful? Undoubtedly so! When a whole nation gives resolute expression to its will, its demands must be granted, or the discontent engendered and fostered by refusal must be stamped out. This latter proceeding is now-a-days impossible, at least as regards England and Ireland. We are further of opinion that to restore to Ireland her independent parliament, of which she was ejected and robbed, is an act of political justice, and of political necessity. If it be not done, discontent and disloyalty are sure still to maintain a foothold in the land; whilst, if it were carried into effect, we might live to see Ireland happy, prosperous, and contented. It would undoubtedly be but bad policy for the English government, after going so far in the path of justice during the last two years, to hesitate or refuse to tread that path to the short end, and to put off until a time of difficulty and danger, when whatever is asked must be granted, that restoration of self-government to Irishmen, which, if conceded now, would indubitably bind the three kingdoms in bonds of lasting friendship. The Imperial Parliament cannot rule Ireland in accordance with the feelings and prejudices of its inhabit-

ants. And, no matter how wise, or good, or just any government may be, its attempts to manage the affairs of a people differing from them in race, in religion, and in character, as do the impulsive Irish from the stolid English and calculating Scots, must end in disappointment, if not in disaster.

From this view of the matter, and laying aside all consideration of the justice of the case, we feel bound to admit that the Repeal of the Union between the parliaments of England and Ireland is a political necessity, and inevitable. The meetings which are being held by the friends of Repeal, although supposed to be private, are well known to be only preliminary to a monster public gathering at which the heartfelt wish of the nation is sure to find most energetic expression.

For all this we see no need of apprehension, nor danger of disturbance, if our Government only elects to do its duty heedfully, but fearlessly. The connection between the two countries would not be weakened, but to our minds, rendered much more intimate much more friendly, by the re-establishment of a National Parliament in Dublin. With the recent example of Canada before us, we see no reason to doubt the success of such an experiment, if that can be called an experiment, whose success is certain, even before it is tried. The Dominion of Canada has its own federation, its own legislature, and, but lately has been entrusted with its own defence. Its loyalty has not suffered, whilst its self-respect must grow daily, and stimulate it to increased exertions to progress, and advance, step by step, with every other civilized nation. Internal disaffection is almost unknown there; and whilst invasion from without has, within the last month, been generally and successfully opposed. Why are we not to believe that, under similar treatment, Ireland would exhibit a similar spectacle of unity, energy, and prosperity? If further encouragement be wanted, there is the example of Victoria, a colony mainly founded, peopled, and governed by Irishmen, many of whom, in Ireland, were rebels and traitors to the English crown; and it is yet within recollection that the people of Canada were discontented and disloyal, even to the taking up of arms against England. It is but reasonable, then, to expect that the self-government, which has made Canada peaceable and loyal, Victoria prosperous and contented, will produce like happy results in Ireland. We feel, therefore, that it is the duty of every one who wishes well to England and to Ireland to welcome the approach of the time when an Irish Parliament will be allowed to manage Irish affairs. And, feeling this, we cannot but look with approval on those Irishmen who lawfully and openly refuse to be content with instalments of justice, however great, but demand its complete and perfect fulfilment.

CHRISTIANITY IN JAPAN.

(From the London Tablet.)

Christianity, first introduced by St. Francis Xavier, in 1549, had been received with extraordinary favour in Japan, and soon flourished to a vast extent. This prosperity continued undimmed for forty years, at which period commences a chequered career, to be succeeded by fearful persecutions that have never ceased to arise at intervals down to our day. The human causes for this change must be sought in the ardor for commercial gain shown by the Spanish and Portuguese merchants, who followed in the wake of the Missionaries; in the jealousy displayed by the English and Dutch Protestant traders, especially the latter, against their Southern rivals, and the calumnies they invented; and last, though hardly least, in the rivalry, inconsistent with charity, that unhappily overtook the various religious families working for one common end. At first the Japanese mission had been wholly confined to the Society of Jesus, but in the beginning of the 17th century a Papal Bull opened the field of labour to other orders, whereupon Dominicans, Franciscans, and Augustinians soon arrived to share the harvest of souls with the Jesuits. The first edict of persecution appears ascribable to the jealousy of the native boozes; it was obtained in 1585, and forbade all Japanese henceforth to embrace Christianity under pain of death. Ten years later the profession of the Catholic faith was forbidden to Europeans also, and measures enacted which led to the immolation in 1597 of the 26 martyrs canonized at Rome in 1862. For a short time afterwards, however, Christians enjoyed a happy respite.

At the period when M. Pater's volume opens, 1599, Taicosama, just about to expire, had named five regents who were to govern in the name of his son, a child of six years old. The chief of these lords, the stepfather of the boy, Finsyori, became in reality Emperor and reigned under the name of Daifonsama, until the year 1616. It was during this interval that the Japanese Church attained its highest degree of prosperity. The usurper, having many enemies to fear did not care to alienate his Christian subjects, especially at the commencement of his career. Without protecting Christianity, he was content to allow its existence. When he began to exercise the supreme power, there were about one million native Christians in Japan. These belonged to all ranks and both sexes. Converts had been made among the highest nobles, and down to members of the meanest orders in the state; even some few of the chief boozes had embraced Catholicism, and many of the ladies about the palace were staunch believers. In 1605, the number of Christians had swelled to 750,000, and there were 5,500 new conversions during the year; of these, 1,200 took place at Nagasaki alone. During the two years that followed the Missionary rolls show an increase of 15,000 converts added to their flocks. The city of Nagasaki began to extend rapidly, and almost all the inhabitants were Christians. Here the Bishop resided, and the Jesuits had their principal college. In 1605, the first Japanese ordained was made rector of the Madonna, the finest church in Nagasaki. This same year the first solemn procession in honour of the Blessed Sacrament took place. It was no unusual occurrence to find the first dignitaries of the empire attending Catholic sermons. The Jesuits in Japan then numbered 121; they had 2 colleges, a seminary, 2 professed houses, and 23 residences. The three orders of Dominicans, Franciscans, and Augustinians were likewise gradually prospering.

But this fair state of things had never been without numerous drawbacks. Not a few of the native princes were always hostile to religion, and by far the larger portion of the boozes hated it still more bitterly. As Daifonsama grew old these latter worked upon his superstitious fears; and at the same time the Dutch were investigating him through avatars to get rid of the Spaniards and bestow on them the monopoly of Japanese trade. Petty local vexations and individual exactions expanded into persecution on a wider scale; first the nobles and then the body of the people were forbidden to embrace Christianity under pain of death. Next the missionaries were exiled, and native Christians subjected to cruel tortures.

The accession of Ohogonsama, son of the usurper, opened a period of relentless persecution that never ceased for more than thirty years, until Christianity was supposed to have become extinct in the blood of her martyrs. For Ohogonsama, who succeeded to the throne in 1632, proved even worse than his father. He was a leper, and his vices appear to have equalled his deformity. Two hundred religious perished during this period, and it is impossible to calculate the number of lay martyrs.

The tortures inflicted were barbarous in the extreme. The mildest form of death was beheading. This was generally reserved for women and children, or such criminals as incurred punishment by Japanese law through their relationship with a guilty party. The other martyrs were either tortured by water, or exposed to the ignominious death of the pit, or else they were burned before a slow fire.

The fervor and faith displayed by the sufferers quite equal if they do not surpass what we read of in the early ages of Christianity. Grace is every where the same, always more abundant when most needed. Women delicately nurtured, and children of tender age eagerly thirsted after tortures and death; men of corrupt lives became conspicuous for their austerities, and underwent extraordinary tortures with admirable patience and humility.

A Japanese lady had been condemned to death in lieu of her husband, who could not be found. During her imprisonment she embraced Christianity. When the time for execution came the magistrate, in consideration of her individual innocence, gave permission for her to be conveyed on a litter to the place of suffering. But she declined, preferring to walk for the sake of greater conformity with Our Lord. Her sentence was crucifixion, and as is usual with innocent persons, especially women, she was to be put to death first. This did not satisfy her zeal. She entreated rather to be allowed to die on the cross as her Saviour had done for her, and her request was granted. Twenty conversions in her own family were the immediate reward of her generous ardour.

Well may it be said that the Church in Japan was watered with blood. Amid the thousands who died joyfully for Christ, no tale of martyrdom is more touching than that we read of Father Spinola and his companions. This Jesuit was among the eighteen Fathers of his Order who remained concealed in Nagasaki, after Daifonsama had banished all missionaries from the empire in 1614. Four years later he was suddenly apprehended one night, and with three other religious, their respective hosts, catechists and servants, conveyed to prison in the district of Omoura. They entered upon their captivity singing hymns of joy, the *Te Deum* and psalms. Their abode was a miserable cabin, thatched only with straw and open on all sides. The winds of heaven whistled through it at pleasure, in summer the sun darted down its ardent rays on their unprotected heads, in winter storms of rain and snow beat remorselessly through. It was so small that they could not lie down even at night. They wore a scanty clothing, never renewed during the four years of their captivity. Their food was insufficient in quantity and disgusting in quality, barely adequate for maintaining existence, while leaving the pangs of hunger unappeased. Filth of all kinds accumulated around this wretched pen, the rains washed it out and then in again till the stench became more than sickening, and they were devoured by vermin. By degrees the prisoners numbered 33. Their chief employment was to praise and magnify God. They never omitted one spiritual exercise, each religious following closely the rule of his Order. The catechists and seculars were gradually admitted to novitiate, or given the habit. They added voluntary fasts and austerities to those so cruelly imposed by circumstances, and took the discipline in common. Our beloved Lord, remarks M. Pater, who gives their food to the birds of the air, and makes the fields blossom with flowers, consoled these holy men with His real presence. Through the enclosure so strictly guarded, all necessary for the celebration of Mass penetrated every day. At length the bright morn of freedom dawned, the long-desired crown of martyrdom appeared in view. Fifty-five confessors of the faith, and among these the prisoners of Omoura, were led to a place of sacrifice, called the Holy Mountain, in memory of earlier martyrs. It was a grand and edifying spectacle. Behind stretched the sea. The heights surrounding the Holy Mountain were crowded with myriads of human beings. On a carpeted expanse sat assembled in tribunal the chief dignitaries of Nagasaki. In front were deep trenches piled with wood. Farther off stood 25 columns. Within the same enclosure stood satellites with sharpened swords. And now an immense din arose that rent the air. The martyrs were arriving. They sang and preached alternately. The assembled multitude responded to their strains, or pressed forward to touch their garments or receive a blessing. Tears and sobs responded to triumphal chants. It was a wonderful scene of human love commingling with foretaste of heavenly joy. Spinola and all the priests were fastened to the columns. One remained unfastened. An aged woman of 80, deemed worthy to suffer with the religious, was bound to it. The distant fires were lighted and occasionally dulled with water that death might be slow. Meanwhile the headmen on either side were busily plying their trade with the 30 seculars. Thirteen of these were women; some middle-aged, some so young and beautiful that murmurs of pitying admiration arose. Seven little children kneeling beside their smiling mothers eagerly sought the executioner's stroke. The gory heads were raised and placed in view of the burning martyrs. From their stakes, as long as life remained; with some two hours, for others, more or less; they all sang praises to God, or exhorted the bystanders, and finally died with blessings quivering on their lips.

No wonder the blood of such martyrs has proved of surprising fertility. No wonder their descendants still survive in Japan, and are still worthy of suffering like persecutions. The last accounts dated March, 1870, mention 4,000 Christians cruelly driven into exile with all the harsh accompaniments that usually attend such measures. Exile is the milder name that covers hardship, violence, even martyrdom. Europe looks tamely on. The sterile protestations of consuls cannot be called a departure from the selfish policy of non-intervention.

IRISH INTELLIGENCE.

THE LAND BILL.—The Cork Farmers' Club have protested against its being asked that the farmers of the south of Ireland approve of the bill. The chairman was of opinion that when the bill becomes law the real work of agitation shall commence against it, as the Bill is no settlement whatsoever of the land question.

In a recent debate in the House of Lords, on the bill for disfranchising Sligo and Cashel, the borough of Youghal was alluded to in terms the reverse of flattering, whereupon Mr. Guest assured the House that the borough he represented had not been reported for corrupt practices, but only for "a little trifle of treating."

A race for the senior gold badge of the Corrib Rowing Club, Galway, took place on the evening of June 20, over the usual Old Course, resulting in a victory for Messrs. Alfred Davy (stroke), and J. Dooley. The pulling was good on both sides.

The 'Cork Examiner,' whose editor, Mr. Maguire, ought to know, reports that "it is confidently stated that a seat on the bench is about to be given to Mr. Charles Barry, the Attorney-General for Ireland."

The 'Clonmel Chronicle' says: "It is most gratifying the present complete freedom from crime which the South Riding of Tipperary enjoys. For the last fortnight there has been scarcely a single outrage of any importance whatever reported to the constabulary. We trust this happy state of things may long continue."

A young woman named Mary Doolan, aged 21 years, was killed on the morning of June 18th, by falling down the stairs of a house belonging to her master, Mr. Sloane, at No. 2, Stephen's Green, Dublin.

OUTRAGE IN MONAGHAN.—Some Orangemen in Monaghan have outraged every Christian feeling by tearing down and burning on the 10th ult., a cross and other emblems of the Passion of our Saviour, that had been erected as a memorial of a Miss on given lately in the Catholic parish church. The Catholics waited for some time expecting that their Protestant fellow-townsmen would take some steps

to repudiate any sympathy with the perpetrators. We regret to say they waited in vain, and on Sunday last were themselves obliged to take the initiative in expressing the horror that every Christian must feel at this wanton and purposeless insult offered not so much to Catholics as to the Saviour of the World Himself.

DRAWING THE CARTRIDGE.—The only circumstance in connection with the reception of the popular young Marquis of Waterford at Kilmacothomas that calls for disapprobation, is the melancholy fact of twelve Irishmen, made to the image and likeness of God, Christian men, turning themselves into beasts of burden by drawing the Marquis's carriage into the town. It is high time that those disgusting displays of serfdom should cease; and we have no doubt Lord Waterford would gladly have dispensed with that part of the programme.—Waterford Citizen.

A Public Meeting was held at Belfast last night to take into consideration the Government Proclamation Act. A resolution was passed to the effect that "the Bill introduced by the Chief Secretary for Ireland for the purpose of abrogating the liberties of the people, and preventing them from celebrating the leading events in connection with the history of their country, is a most unconstitutional measure, and should be opposed by the people of Ireland." A committee was appointed to carry out the objects of the resolution.

THE FEDERAL PARLIAMENT.—A committee meeting of those gentlemen interested in the success of the movement in favour of an Irish Parliament was held on the evening of June 23, at 63 Grafton street, Dublin. The proceedings were private, but we understand that several clergymen of different denominations sent in their names, requesting to have them added to the list of those who already declared their wish to support the movement. The names of those gentlemen were not supplied to us.—Freeman.

In the Commission Court, Dublin, on the 21st ult. the prisoner, Andrew Carr, was tried for the murder of Margaret Murby, whose throat he brutally cut on the morning of the 16th of June. He was convicted, and sentenced to be hanged on the 23rd of July. He heard the dread sentence with apparent indifference.

[We the Limerick Reporter] have heard with much pleasure that the Lord Bishop of Waterford and Lismore has promoted the Rev. Patrick Power from the curacy of Carrick-on-Suir, where he has fulfilled his missionary duties with the utmost zeal and advantage to the parishioners for the past twenty-seven years, to the pastorate of Canpoquin, vacant by the death of the Venerable Rev. Mr. Spratt, P. P.

Of those who doubt the sincerity of Protestant patriotism, we would ask, what names stand out most prominently in Ireland's history of the last century? Must they not answer, those of Protestants? Who than Protestants were more trusted or more sternly tried in '48 and '98? What were the Volunteers? What the Old Irish? Were they not Protestants, and were they not Irish to the core? And are the descendants of these men less honest or less Irish? Let the veil be once drawn from their eyes; let that Bugbear—Ultranationalism, be shown to be a phantom conjured up by the heated fancy of bigotry, and the Protestant of to-day will be as thoroughly Irish as the Protestant of '43, '98, or '82.—Wexford People.

The greater part of last week was fine although some rain fell occasionally, which did much good, and vegetation was stimulated by the varying heat and showers. The crops everywhere look well.—The potatoes particularly so. They were selling in Enniskillen various days last week at from 3d to 4d per lb. A good many meadows were mowed; and if this week be fine haymaking will be general.—Fermanagh Mail, June 20.

THE 'OUTRAGE' MANUFACTURERS.—The magistrates of Enniskillen have published the following letter:

To the Editor of the Mail.

Enniskillen, June 20, 1870

Sir,—I have been instructed by the justices presiding at the petty sessions here, this day, to call your attention to the fact that various paragraphs have of late appeared in the journals, detailing outrages, murders, &c., &c., as having occurred in this neighborhood and county, which statements have proved on enquiry to be utterly untrue.

The magistrates have to suggest that the editors will exercise a better discretion in the insertion of such sensational paragraphs, and that they will not employ as correspondents parties in whose truthfulness they cannot place full reliance.

The last paragraph of this kind, detailing the finding of the body of a girl, with the head severed from the body, is without even a shadow of truth.

I am, Sir, your ob'dt serv't,

RICHARD GIBSON,
Clerk of Petty Session.

BARON O'HAGAN.—The 'Derry Standard' says,—It is a curious coincidence that the Lord Baron O'Hagan, of Tullaghogue, should not only be enabled by a title derived from a district occupied by his ancestors during whole centuries before the era of written history, but should in connection with that title now fill a high judicial office identical in effect, and analogous in point of dignity with that of 'Reichtr' which the head of his lordship's house is known to have held in Ulster nearly 800 years ago. In washing to the noble lord a long life of continued usefulness in the enjoyment of the distinguished honors which he has so meritoriously gained, not more by supreme ability than moral integrity, we are merely re-echoing the inspiration of all creeds and of all classes in Irish society.

We always look with suspicion on the advancement by England of any of our leading Catholics.—It is a certain sign that she wishes to throw dust in our eyes. We had eight Catholic Judges not long since, and foolish people were heard to say that was a grand thing for Ireland! We never thought it so: The elevation of the eight lawyers cost the country 4,000,000 of its people. The lawyers were promoted and 4,000,000 of our inhabitants were scattered over the earth. Heaven grant that Baron O'Hagan's promotion may not add one million more to the exiles. We have got a bad land bill and perhaps it is to quiet us on that point that Baron O'Hagan has been raised to the Peerage. If such be the object of exalting him, we warn the Prime Minister that his policy will not succeed, for Ireland will never cease to demand her rights, never give up the battle for happy homes until they have won, no matter how many Catholic lawyers may experience a gracious promotion.—Dundalk Democrat.

The Catholic chaplain of Clonmel gaol has addressed a letter to the Board of superintendence stating that the period of Protestant ascendancy having passed away, the Catholics imprisoned can no longer be compelled to act in violation of the sacred ordinances of the Church by working on holy days.

In the Court of Queen's Bench on June 18, a case came on for trial before the Lord Chief Justice and a special jury, in which Anne Loughman claimed £1,000 damages from the Corporation of Dublin for the death of her husband, who was killed in August last by the inhalation of poisonous gases while working in a sewer in Beneen street, in the service of the defendants. The jury, after some eleven days of deliberation, returned into Court and stated that eleven of them were for giving damages for £230 and one for £50. The Lord Chief Justice advised them to concede a little on both sides, and ultimately a sum of one hundred and fifty pounds was awarded.

Although the Irish Established Church is no more, the following statistical extract is highly suggestive, especially when we recollect that in statistical returns those individuals described as of no particular denomination would facetiously be included as