

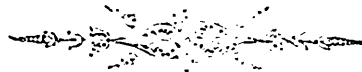
liberty. But the cause of Ireland's movement was not the same as that of France, of Italy, and of other European states. They depended upon anarchy and atheism to guide and protect them in their wild and Utopian undertakings—she depended upon justice and Divine Providence to work out for her a happier future than had been her lot in the past or than is her lot in the present. And although the Irish rebellion and the continental revolutions took place in the same year and were, to a certain extent, connected with each other, still they differ totally in their cause, means, and end.

Secret societies, with their necessary accompanying evils, were the main cause of the great political earthquake that convulsed the Continent. The sufferings of ages and present privations of the people themselves were the causes of the outbreak in Ireland. The means used by the European revolutionists were unworthy the grand object seemingly in view, and unworthy a civilized people. The destruction of all that was venerable, noble, good, useful, ancient. The shrines of religion and the houses of education were alike victims of the iconoclastic madmen who craved for blood and plunder. The means used in Ireland were of a higher, a nobler order—wit, speech, writing. The journalist, the orator, the historian, the poet, the hero, the peasant, all joined in one grand phalanx to overthrow the watch-tower of penal days that still loomed above them, and in the shadow of which they

suffered untold tortures. The object in view all over the Continent was nothing less than the annihilation of the established order of things. Firstly, to strike God from the list of beings, to blot out His representatives on earth, to destroy all authority and to establish one universal political chaos. The object or end of the Irish patriots was simply to restore the olden order of things, to make their country what she was in days of yore : to procure for her freedom as to her religion and as to her political and civil status ; to insure for the children of coming ages the freedom enjoyed by their ancestors in the misty past, and to afford them the full and unbridled exercise of their religion, according to their conscience and the laws of their Church. What a difference in those movements, coming in the same year, and affecting almost in the same way the inhabitants of the different countries of the old world.

Let us close this short article with the hope that the day is not far distant when Ireland will begin to feel the effects, good and beneficial, of those exertions. That the Easter morning is soon to dawn, when the "Angel of the Resurrection, clothing himself in a white robe, will point to the empty sepulchre of the nation's liberty, or ascend the scaffold—that eminence whereon so many a glorious transfiguration has taken place—and bequeath to the crowd beneath a model of their study, and an example of their practice."

JOSEPH K. FORAN, '77.



AMERICA.

She that lifts up the manhood of the poor,
 She of the open soul and open door,
 With room about her hearth for all mankind.

—JAMES RUSSELL LOWELL.