

PASTORAL LETTER OF THE RIGHT REV. P. F. CRINNON, D.D., BISHOP OF HAMILTON, PROMULGATING THE JUBILEE, A. D. 1875.

PETER FRANCIS, BY THE GRACE OF GOD, and the favor of the Holy See, Bishop of Hamilton. To the Clergy, Religious Communities and Laity of the Diocese, Health and Benediction in the Lord.

DEARLY BELOVED BRETHREN:—The Sovereign Pontiff, Pius IX. has proclaimed a Jubilee for all the faithful during this year, of grace, 1875. In granting this favor to the Christian world, he follows the example of his illustrious predecessors, who had established the custom of granting a Jubilee every twenty-five years. The Holy Father, to whom Christ our Lord committed the care of His flock, bewailing the many evils which afflict society, and the great dangers that surround the faithful, proclaims this Jubilee in the hope that all may return to the Lord by sincere repentance, and peace be restored to the Church. The evils of the day are many and destructive; the governments of the world appear to be leagued together to make war upon Christ and His Church, promulgating principles in direct opposition to the revealed Truth, and detrimental to the well-being of society. They enact laws which dissolve the marriage tie, and thus destroy the peace and happiness of families, and encourage immorality among men; and thus, in direct opposition to the command of Christ our Lord, who says, what God unites let no man put asunder, and the Apostle who says, that the wife is bound to the husband while he lives, but after his death she is free. And not satisfied with violating the divine law with regard to Christian marriage, they claim the right of educating the youth without religion, usurping the sacred duty of the parents, and depriving the youthful minds of all knowledge of God and His sacred law. This is a great evil; indeed, we may say the parent of all evils; for the generation that is raised without a salutary fear of the Lord, will be prepared to perpetrate any amount of evil against God and society. The Holy Ghost assures us, "I train up a child in the way he should go and when he is old he will not depart from it;" but this godless education will train up a child without God and leave him free to the bent of his evil passions; and the masses thus educated without the knowledge and fear of the Lord, will have no reverence for kings or governments, and will, in the hour of excitement, cast kings from their thrones and overrule governments. These unhappy people, knowing no higher law than their passions, seize on the property of others and make all things common. Governments are then made to pay the penalty of their blind infatuation in obstructing the Church in the exercise of her Divine Commission of teaching the youth the salutary fear of the Lord.

On the indissolubility of marriage and Christian education rest the order and well-being of society. If you destroy this basis you destroy the peace and happiness of families, and cast society into chaos.

Of the sad results of this teaching we are witnesses: a general indifference respecting revealed truth, the sovereignty of God rejected from the conscience, and the opinion or mere whim of the individual taken for divine truth. There is nothing more common than to hear men say that it makes no difference what religion a man professes, provided he be good; as if God could be indifferent to the truth He revealed, or be glorified by falsehood. These are a few of the numerous evils that afflict society and destroy the souls of many.

The Vicar of Christ, having no earthly power to aid him to stay these evils, which cover the world like a deluge, confides in God alone, knowing well that He can scatter to the winds the strongest forces and humble to the dust the proudest spirits. Hence the Holy Father, deploring the sad state of things, calls upon the faithful members of the Church to have recourse to God by holy prayer and the Sacraments.

From the number of times which he requires the faithful to visit the Churches, we learn the great importance which he places on the necessity of prayer and its excellence. Indeed, we have only to review the history of God's dealings with man to be convinced thereof; every page of Holy Writ confirms it.

Man, in his fallen state, is inclined to evil and is surrounded by many spiritual enemies that draw him from God. The world in which he lives is condemned by the Gospel; its law and customs breathe not the spirit of Christ but the spirit of the prince of darkness.

By the world we are to understand that vast multitude of men who live without God and for this world alone; who place no curb on their rebellious passions but allow themselves to be influenced by pride and avarice, envy and jealousy; men to whom the self-denial of the Gospel is distasteful and humility is cowardice.

Such is the world in which we live; we must not conform to it, for the Holy Ghost tells us that they who love the world shall perish with it. This is the world that our Lord condemns, and those who follow it and are guided by its principles, are not the followers of Christ but the children of Satan. But man has not only to resist the world as an enemy to his salvation, but a still more dangerous foe—his own fallen humanity ever prone to evil. Who will enumerate the host of rebellious passions that agitate the heart of man and make war on the spirit, ever seeking sinful indulgence? How truly has our Lord said, "Man's enemies are those of his household;" and go where he may these enemies accompany him. And together with the foregoing, he has to contend with and subdue the Prince of Darkness, this fallen spirit who goes about like a roaring lion seeking whom he may devour, and is far superior to man both in strength and sagacity.

Are we, then, able to resist all these spiritual enemies that continually make war on us? We are not, and if left to ourselves we perish. From God alone our aid must come, for he tells us, "Without me you can do nothing;" and the apostle tells us, "I can do all things in Him that strengthens me."

Our strength, therefore, must come from God, and this heavenly aid only comes when we ask it by humble, pious and fervent prayer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." "Amen, amen; I say unto you, if you ask the Father anything in my name, He will give it to you." And by the mouth of the prophet He says: "You will call upon me, and I will deliver you." And again he says: "Who hath called upon Him and He despised him?" and "A contrite and humble heart God will never despise."

From these several passages we have the solemn assurance on the part of God, that whatever we ask in the order of nature or grace, will be granted, provided we ask with the proper dispositions, and that it tends to God's glory and our salvation. Hence our strength in this spiritual warfare; but there are many who pray, and receive no aid from above, because their thoughts and hearts are far from God; and of these He complains, when He says: "These men honour me with their lips, but their hearts are far from me;" and St. James says: "You ask and receive not, because you ask amiss."

Prayer, then, My Beloved Brethren, in order to be pleasing to God and beneficial to the supplicant, must come from an humble and contrite heart; for the Holy Ghost assures us, that "God rejects the prayer of the proud, and gives grace to the humble;" and again He says: "The prayer of the proud is an abomination to the Lord."

In the Gospel our Blessed Lord gives a faithful illustration of this, in the case of the proud Pharisee and the humble publican; the former enters the temple of God with great self complacency, unconscious of any want either in nature or grace, but before heaven he was poor and miserable, whereas the publican, fully conscious of his many sins, dares not advance in the house of the Lord, but from a retired place in the temple, with eyes cast down and heart truly contrite, he exclaims, "O God, be merciful to me a sinner." Our Lord assures us that that prayer was heard, and grace from heaven descended, washing away the deep stains of guilt and healing the wounds that sins had caused; he left the temple in the favor and friendship of God, while the other returned condemned. This is a striking example of the efficacy of humble and fervent prayer; indeed, my Brethren, the sacred scriptures abound with such assurances.

Moses was commanded by the Lord not to pray for his people, that He might destroy them on account of their many sins; but this humble servant fell on his face and called out, "O Lord, spare thy people, spare thy people!" That prayer was heard, and God became, as it were, unable to strike.

The same servant of God, seeing his people engaged in battle with their enemies, raised up his hands and heart to God in fervent prayer, and while thus extending his arms towards heaven the Israelites prevailed over their enemies. "And Joshua, seeing the night approaching, and fearing lest the people of God might be subdued by their enemies, calls on the sun to stand in the heavens; that prayer was heard, and God suspended the order of nature through the efficacy of that prayer. The prayer of the prophet Elias shut up the water gates of heaven for three years and a half; at the end of that period, by his prayer, he caused the clouds to move, and gentle and refreshing rains fell on the parched earth, and restored vegetation. By its efficacy Daniel was preserved in the lion's den, and the three Hebrew children in the fiery furnace of Babylon.

In the New Law, we are told that when St. Peter was cast into prison, the Church continually prayed for his deliverance; and God sent down His angel, who there open his prison door and set him free. Whatever great or extraordinary things have been accomplished in the old or the new Law, by means of grace, may be attributed to the efficacy of humble and fervent prayer; indeed, St. Liguori teaches that he who prays will be saved, and he who prays not will be lost.

The Vicar of Christ, looking over the world from his watch tower, and seeing the many and the great dangers which surround the faithful, threatening their eternal ruin, calls on them, year after year, to pray to the Lord; and in publishing this Jubilee, he even specifies the number of times they are to visit the churches to pray.

NECESSITY OF Penance. But prayer is only one of the conditions required; the Sacraments of Penance and the Blessed Eucharist are also to be received in order to gain the indulgence of the Jubilee. It is an article of our holy faith, that the Sacrament of Penance remits all sins committed after Baptism, to the true penitent.

How great my beloved Brethren, is the mercy of God in our regard! He came down from Heaven, and clothed His divinity with our humanity, that he might in his own person atone for our sins, and recover for us Heaven, which we had forfeited by our rebellion.

His whole life, from Bethlehem to Calvary, from the crib to the cross, was one continuation of humiliation and suffering. He established His Church to teach all truth till the end of time, and He instituted the Sacraments as the means to cleanse and purify the soul from sin and strengthen it in virtue, so that it might reach heaven, the glorious end for which it was created and redeemed.

To avoid sin is the first duty of all Christians, for it is the only evil we have cause to dread. God necessarily detests it, for it is opposed to His divine nature; and the Christian who is attached to it and remains in it is an enemy to God. To free the soul from this fatal leprosy, and to live in the favor and friendship of God, should be the great object of our lives. Our Divine Lord in his great mercy, has left us the Sacrament of Penance, and by the worthy reception of the Sacrament, the true penitent, is absolved from his sin and restored to the friendship of God.

How great is the mercy of God! Patiently waiting for the sinner who plunges madly into rebellion against Him, calling on him to repent and return from his evil, and promising that He will forgive the past and remember no more the iniquity which he has done. By His grace He calls on the sinner in various ways to return to the Lord our God; and like the good shepherd, goes in search of the lost sheep, and if He find it, carries it back to the fold rejoicing; or like the father of the prodigal, who seeing his son from a distance returning; runs to meet him, and falling on his neck gives him the kiss of peace, and invites his friends to rejoice because his son that was lost is found. Such is the manner in which our Lord deals with the repenting sinner, by His grace drawing him to Himself, and by the efficacy of His sacred blood washing away the stains of guilt, and restoring the outcast to his friendship and favour. The angels in heaven rejoice over such conversions and give glory to God.

But notwithstanding the great patience of God, and his tender and pressing invitations to the sinner to return, yet there are many calling themselves children of the church who remain indifferent to the earnest entreaties of their merciful Redeemer, and yield a deaf ear to his threats, and thus expose themselves to the greatest of all misfortunes an unhappy death. "You will call upon me, and I will not hear, and I will laugh at your destruction." Let us hope, My Beloved Brethren, that all the faithful of this Diocese will comply with this favorable opportunity of making their peace with God, and advancing in virtue. It is a time of grace and benediction; millions of faithful souls, during this Jubilee, will petition Heaven for themselves and the Church. Let us hasten to unite with our Brethren in the faith, and send up our fervent petition to heaven, that God may stay the hands of wicked men and restore peace to the Church. It is a time of great trial; bishops and priests are cast into prison for conscience sake, for obeying God rather than man; the Holy Father, the Vicar of Christ, is imprisoned by men who call themselves Catholics, and while the head is thus affected the members must suffer.

We know not how far this persecution may extend, or how long it may continue; let us petition our Heavenly Father that by His Grace He may bring wicked men to a sense of duty, and restore peace to His Holy Church, that all may be united in the bonds of faith and charity in Christ our Lord. "The grace of our Lord Jesus Christ and the charity of God and the communion of the Holy Ghost be with you all. Amen."

Wherefore, having invoked the holy name of God, we rule and ordain as follows: 1st. The accompanying translation of our Holy Father the Pope's Encyclical shall be read and published at the prône immediately after this pastoral letter, or as soon after as may be convenient, in all the churches and chapels of our Diocese, and in chapter, in the religious communities.

2dly. The three conditions to be fulfilled during the year 1875, in order to gain the indulgence of the Jubilee, are as follows:— In the first place, confession and communion, with the necessary dispositions.

In the second place, fifteen visits on different days, either consecutive or not consecutive, to the churches below appointed.

Lastly, at each visit a prayer for the welfare and exaltation of the Catholic Church, and of the Apostolic See, the extirpation of heresies, the conversion of sinners, peace and concord amongst Christian nations, and for the intentions of the Sovereign Pontiff.

The Beads or the Litany of the Holy Name of Jesus at each visit will suffice. 3dly. The Catholics of Hamilton shall visit St. Mary's Cathedral fifteen times on as many different days.

4thly. Beyond the limits of the city parish, above mentioned, each parishioner shall visit his parochial church fifteen times on as many different days. We are authorized by the Bull of the Sovereign Pontiff to thus limit, when necessity requires, the number of churches to be visited. But the Bull, obliging us to commute into other pious works the visits of which we herewith grant the dispensation; we ordain that in each of the above mentioned visits to the parochial church, the parishioners, at their choice, shall recite the Beads or perform the Stations of the Cross, or say twenty Paters and Aves. These visits may be made on Sundays and Holy-days of obligation, and the aforesaid prayers may be recited either before or after Mass on these occasions.

5thly. Each Confessor is authorized by the Bull to commute into other works of piety, charity and religion, the prescribed visits to the churches in behalf of prisoners, the infirm, and generally of those who are prevented from performing those visits in all or in part.

6thly. Each Confessor can also dispense from the prescribed Communion, children who have not made their first Communion; but he should prescribe to them some other work of piety, charity and religion.

7thly. Navigators and travellers having returned to their homes, or stopping at any place for a sufficient length of time, shall visit fifteen times, on as many different days, the parochial church where they reside or where they are staying.

8thly. Members of religious communities and their pupil boarders shall visit fifteen times the convent chapel or oratory, and at each visit shall either hear Mass or recite the Beads, or perform the Stations of the Cross, or say twenty Paters and Aves.

The Mass of the community, devoutly heard on a day not of obligation, may suffice.

9thly. Members of religious communities and their novices are authorized to make the confession of the Jubilee to any Confessor approved of in this Diocese to hear the confessions of religious.

10thly. Each one of the faithful who is earnestly and sincerely intent upon gaining the indulgence of the Jubilee, and upon fulfilling for this object all that is prescribed, may confess to any approved Priest in this Diocese, and every Confessor is authorized in this case to absolve such a one from all sins and censures reserved to the Pope or to the Ordinary, and to commute vows according to the instruction herewith joined.

11thly. Conformably to the Bull, we declare: 1st. That those who, having confessed and communicated with the earnest and sincere intention of gaining the Jubilee indulgence, die before having performed the prescribed visits to the churches, shall not on that account be deprived of the grace and indulgence of the Jubilee. 2nd. If after having received from his Confessor the absolution of his sins and of his censures, or the dispensation of any irregularity, or the commutation of a vow with the earnest and sincere intention of fulfilling the works prescribed for the Jubilee, any person should change his mind, and neglect to accomplish all the conditions of the indulgence, he shall not for this reason be deprived of the benefit of the said absolutions, dispensations and commutations but he will with difficulty be exempt from sin.

12thly. Although the Holy Father does not prescribe almsgiving as a necessary condition of gaining the indulgence of the Jubilee, still he insists "that nothing is more worthy of the season of the Holy Jubilee than that works of all kinds of charity should be carried out more zealously than usual, and therefore it will be befitting the zeal of the Bishop to promote relief of the poor, so that sin may be redeemed by almsgiving, the numerous advantages of which are set forth in the Holy Scripture." Wherefore, we exhort our beloved people to act in accordance with these instructions of our Holy Father, and on the occasions of their visits to the churches to deposit their alms in the boxes provided for the purpose. The alms contributed in Hamilton will be given to the St. Vincent de Paul Society, for the benefit of the deserving poor. The alms contributed in the various parishes of the Diocese will be applied by the pastors to the relief of the poor of their respective parishes.

Wishing to have the Diocese dedicated to the Sacred Heart of Jesus, we also ordain that each pastor, in his respective mission, shall in the name of his people and on the Sunday closing the exercises of the Jubilee, read the Act of Consecration herein enclosed.

This, our Pastoral Letter, shall be read and published at the parish Mass in all the churches and chapels, and in chapter in all the religious communities of our Diocese on the first Sunday after its reception.

Given at Hamilton, under our seal and signature, and the counter signature of our Secretary, on this 6th day of April, Anno Domini, 1875.

Peter Francis, Bishop of Hamilton. By order of His Lordship, Peter Lennon, Secretary.

CLASNEVIN. TOMBS OF THE ILLUSTRIOUS DEAD. MORE UNMARKED GRAVES.

THE FORBIDDEN CROSS. (Concluded.) ANOTHER UNMARKED GRAVE.

We have spoken of certain graves over which one would naturally expect to find some memorial of those whose mortal parts are laid to rest below. We have yet to add another to the number. Not far off from the MacManus plot lie the relics of a gifted young Irishman—the poet John K. Casey—without a stone to indicate the spot. In his lifetime he had many friends, and still his genius has many admirers—it is well to be able to say at all events that for this utter neglect of his place of sepulture they are not to blame. Shortly after his death a sum of money quite sufficient to raise a respectable memorial over his grave was freely subscribed by a number of patriotic Irishmen. That is more than five years ago, yet up to this day there is no sign of the proposed monument. Surely this state of things should not be allowed to continue any longer. The committee after their long sleep should waken up again, secretaries and treasurers should come to the front, and without further loss of time a monument to the memory of John K. Casey should be erected with the funds subscribed for that purpose.

THE FOLLOWER'S TOMBS. Leaving this place and proceeding along one of the closely wooded walks, we come to a coffin shaped monument, with a long inscription in red and black letters, running round the edge. Concerning this memorial many a protest is uttered by the passers-by because it is regarded merely as a sort of placard there by the police authorities to convey a false charge for a bad purpose. The inscription states that it was erected to the memory of Con-

stable Charles O'Neill, who was "assassinated" (in big letters) in the discharge of his duty, on the 29th of April, 1866. This charge of "assassination" is put forward to give the affair a political aspect. The word "assassination" is usually understood to refer to premeditated murder. But in this case there was no premeditation. The facts are, that on the day mentioned a drunken man in one of the back streets of Dublin had been quarrelling with some people, displaying a revolver in his hand and threatening to shoot some of them. A woman who was thus threatened cried out for the police; the unfortunate O'Neill came on the scene, and gave chase to the wretched ruffian, who first shot and mortally wounded him. The affair was entirely a drunken brawl, and had no political aspect. The design of the police authorities to make this tombstone subservient to a purpose of their own is the more evident from the fact that the remains of the policeman, who it appears, was a very well-conducted and worthy man, are not under it at all. They lie in another part of the cemetery. The authorities, however, would have this memorial with its record of so-called "assassination" placed close by the side of one of the chief walks of the cemetery, and would not even remove the coffin of the poor man to the same place. These facts, which are pretty generally known; give rise to a feeling quite the reverse of pleasant in the minds of many who, as they pass by, regard that piece of work less as a monument to the murdered man than as a stone edition to the "Hue and Cry."

THE GRAVE OF CLARENCE MANGAN. Proceeding eastwards, we approach the Mortuary Chapel, in which the Holy Sacrifice of the Mass is daily offered up for the souls of those who are interred in the cemetery, and of all the faithful departed. Before we enter the "Chapel Circle" we turn to the right into an unfrequented part of the ground, where the grass grows high and wild over the crowded graves, and there, in the midst of many unpretending headstones, we see two very plain ones, identical in pattern, with a small cross of white marble fixed on the top of each, standing side by side, as if they belonged to members of one family. On one of these we read the following inscription:

Erected to the Memory of JAMES CLARENCE MANGAN, Who died 21st June, 1849, aged 46 years, Requiescat in pace. This much and no more. Not a word to indicate that he who sleeps below was a true child of genius, that the poet's heart and the poet's mind were his, that he was one of the sweetest singers this land of song ever produced. Looking on this lowly grave of his, the last lines of one of his touching and beautiful poems come to our mind: Tick-tick, tick-tick!—not a sound save time's, And the wind gust as it drives the rain— Tortured torturer of reluctant rhymes— Go to bed, and rest thine aching brain! Sleep! no more the dupe of hopes and schemes— Soon thou sleepest where the thistles blow— Curious anti-climax to thy dreams! Twenty golden years ago!

Amongst these graves we could linger long, for there are many more within the boundary wall of this burial-ground which have special claims on the regard of Irishmen. One which lies not far from the entrance-gate holds the relics of a man whose name and fame will last as long as the Irish hills—the gifted orator, the fearless advocate, the incorruptible patriot, John Philpot Curran. Within a few paces of it stands the monument erected by the Repeal Association and the Trades Political Union to the memory of a faithful representative of the people, Edward Southwell Ruthven, M.P. for Dublin, who died in March, 1838. Quitting this hallowed ground, on our way towards the gate we pass a headstone on the back of which is the following inscription:

Beneath lie the remains of Michael, the beloved son of Michael Carey, of Francis Street, who was the first ever interred in this cemetery, 23d February, 1832." The number of interments from that time to the present date is something over 267,000.

THE FORBIDDEN CROSS.

Over one grave in this famous cemetery, which we have now quitted, there stands a portion of an unfinished monument, the story of which is as curious, perhaps, as any, and not the least sad. One portion of the monument stands, as we have said, over the grave; the other stands, where it has stood for years, in the workyard of the marker, Mr. Denahan, some distance outside the walls, and the cemetery committee, it appears, will not allow the two to be put together. The grave is that of Stephen O'Donoghue, who was shot by the police in the Fenian rising of 1847, at Tallaght, County Dublin. The friends and admirers of this humble but brave man, when making arrangements for the erection of this cross over his remains, submitted a drawing of it, and a copy of the proposed inscription, to the cemetery committee, in accordance with one of the rules—and a very proper one—of that body. The sketch, if we are rightly informed, was approved of, and the necessary authorization given for the erection of the cross. When the work was finished, however, objection was taken by the committee to some of the sculpture on the panels and to some portions of the inscription. The inscription spoke of the devotion of the deceased to his "oppressed country;" the committee objected to the word "oppressed." A pike and a musket were carved upon the stone; they objected to those emblems, and to a phrase, if we recollect rightly, in which the deceased was referred to as a "soldier of Ireland."

The friends of poor O'Donoghue consented, unwillingly we may suppose, to remove the words and the signs that offended the loyal feelings of the committee. They got the word "oppressed" cut out of the inscription, and the pike and gun cut out of the sculpture, and then once again they obtained permission to set up the cross over the remains of their friend. But just as they were about to have conveyed into the cemetery, word was sent them that the committee withdrew their sanction, and would not allow the cross to be erected. And so the matter stands from that time to the present.

The only inscription on this forbidden cross at the present are the following. On the circle round the junction of its shaft and arms are the words "God and your country." On one of the panels at the base we read:

ERECTED TO THE MEMORY OF STEPHEN O'DONOGHUE, A patriot of Ireland, who lost his life at Tallaght on the 6th of March, 1847; in the 30th year of his age. R.I.P.

On another panel is the following: STEPHEN O'DONOGHUE. This memorial has been erected by his admiring compatriots to perpetuate the memory of his devotion to his country. God Save Ireland.

The scroll on which one of these inscriptions engraved hangs over a representation of a swan and in another place are sculptured the usual Irish emblems—a round tower, wolf-dog, ruined abbey and a rising sun. That is a full description of this forbidden cross and the wonder is what anyone can see in it, because its exclusion from the cemetery.

The cemetery committee have done many good and patriotic acts. The remains of John Philpot Curran were brought to Ireland and interred here at his own expense. He also was the remains

until I hang him this instant out of the tree.— They made a run at him, but Cluas hopped away from them, and ran home wards. My master and his people followed him, for he could go all the short cuts across the country, while they being mounted were obliged to take the road round. They pursued him to Limerick and beyond, and got sight of him just as he drew nigh the river Maig, where it flows between Adare and Court. There being no bridge, he had no other way of escape than to leap across the river, and he did so, cleverly; and I'll leave it to anybody that ever saw the Maig whether it wasn't a noble hop. Well, when my master saw that, he forgot all his anger in admiring such a feat, and said, "that was a good leap."— Cluas, said he, "that was a good leap."— Cluas, taking him short again. At that, my master got twice as furious as ever, though he was upon the point of forgiving him the moment before. The whole party dashed into the river on horseback and swam across, but with all the haste they could make, Cluas was at Carrigfoile before them and told John of the Wine all that happened, begging of him to save him from his brother. "Well," says Seaghan an Fhionn, "I told you how it would be, and I don't see any chance of protecting you, for I'm sure I have no notion of getting into a dispute with my brother on account of a trifle, such as the hanging of a fellow of your kind. Cluas hearing my master at the gate, went up into a turret of the Castle where he is now confined, and waiting the order for his execution."

When the attendant had concluded his narrative, O'Connor of Connaught turned to McEnery, and said with a jesting air: "And now that you have heard the case, my good fellow, what is your opinion of it?" "My opinion is, please your lordship," replied McEnery, "that I declare to my heart I'd give the poor creature a chance for his life."

"Well said, McEnery," cried John of the Wine. "He is right, brother, and you ought to give the poor fellow a chance."

"And what chance do you ask for him?" said O'Connor of Connaught a little nettled.

John of the Wine was well aware of Cluas's abilities in worse making, and had no objection to let the company witness a specimen of them.

"The conditions I propose," said he, "are these. You see that sea-gull swimming abroad upon the sea. Let him, before that sea-gull rises from the wave, compose extempore, six stanzas, which must not contain a lie from beginning to end, and every stanza ending with the word 'West.'"

"That's a chance in earnest," exclaimed McEnery. "If he does that," said O'Connor of Connaught, "upon my honor as a gentleman, I'll give him his life and never say a word more of what is passed."

Accordingly, Cluas came forward to the window of the turret in which he was confined, and without rolling his eyes this way or that, or starting, or brushing up his hair, or indulging in any other of the customary tricks of improvisation, recited in a clear and loud tone the following:

Full many a rose in Limerick spreads its bloom. With root embedded deep in earth's soft breast; So many miles from hence to lordly Rome, And many a white sail seeks the watery West.

Full many a maid in ancient Cashel dwells, In Carrigfoile feasts many a weary guest; Full many a tree in Lander's shady dells, Shook by each breeze that leaves the stormy West.

Far east a field of barley meets my gaze Farther the sun in Morning splendour drest. When Lander's daughter views his sinking rays, Two gentle eyes behold the purple West.

Back of the Candle! it is well for thee— Fresh blows the wind around thy lofty breast, From thy bold height thy chieftain's eye may see, Each freighted bark that seeks the billowy West.

Back of the Basin, it is well for thee! Bright shines the sun, against thy lordly crest; With shivering Fear and Darkness wait on me, Thy gallant brow looks proudly toward the West.

Bird of the Ocean, it is well for thee! High swells the wave beneath thy snowy breast, Fast bound in chains, I view you foaming sea, While thou at freedom, seek'st the pathless West.

All present agreed that the poet had fulfilled the conditions agreed upon, after which O'Connor of Connaught gave orders that he should be brought down and set at liberty, and the chains were hardly struck from his limbs when the sea-gull rose from the wave, and flew away amidst the acclamations of the multitude.

CHAPTER IV.

When all were reconciled, John of the Wine took McEnery apart and asked what he could do for him? McEnery told him his business, and obtained the letter without difficulty.

"Here," said Seaghan an Fhionn, "although I wrote to him before than you, recommending him to send for you, as I understand there is not a man from here to himself, stands more in need of a cast of your eye."

McEnery thanked him, and set off for Ulster, playing his harp at the houses on the way-side, and staying no more than a night in any one place till he arrived within sight of the Castle of the great O'Neill. When he drew near the house he hid his old harp among some furze bushes on the side of a hill, for his success as musician to make any display, nor such as to render him willing to make any display of the kind before the great chieftain of the north. On reaching the gate of the Castle, he demanded to see O'Neill, and was admitted by the chieftain's orders. He wondered much as he passed the court-yard, at the prodigious number of galleys and keels that crowded all parts of the building, besides poets, harpers, antiquarians, genealogists, petty chieftains, and officers of every rank. When he entered the presence of O'Neill, he could hardly avoid springing back at the sight of his countenance. However, he restrained his astonishment, and laid aside his bonnet and girdle with a respectful air, after which he delivered his letter.

"Are you the man," asked O'Neill, when he had read it, "that was with my friend O'Connor of Carrigfoile?" "I am, please your lordship."

"Well," said O'Neill, "and when will you begin the operation?" "In the morning airy, I think would be the best time if your honor was agreeable to it."

O'Neill ordered, that he should be hospitably entertained that night. In the morning, about day-break, McEnery got up and asked whether the great O'Neill was risen yet? "He is," replied the servant, "and waiting your directions."

(TO BE CONTINUED IN OUR NEXT.) Carrigfoile Castle, which overlooks the Shannon, near Limerick.

Carrigfoile, so named from the deep pool, which the sea forms close to the base.

A Philadelphia despatch reports a coal famine imminent. Stocks in hand of retailers have run so low that they refuse orders except from regular customers.