

FOREIGN INTELLIGENCE.

FRANCE.

Paris, April 4.—One of these pamphlets which are usually thrown out on the eve of some great event as feelers to test the state of public opinion has just appeared. It is headed *Napoleon III. et la Prusse*, and is anonymous. Whether the writer has taken his inspiration from a French or a Prussian source it is difficult to say; but from the ardour with which he advocates the alliance of Prussia with France in preference to any other, it is probable that he is not an unfaithful exponent of M. Bismarck's policy, however correctly or otherwise he may interpret that of the Sovereign whose name he places at the head of his production. After a marked allusion to the courteous reception given to the Prussian Minister last autumn at St. Omond, he hastens to prove that the alliance of France and Prussia is not merely possible, but that it is indispensable; that their relations with the other Governments of Europe are of little advantage to either of them, as they have nothing to hope from their friendship, and may defy their hostility.

What the author says of the Anglo-French alliance I give in his own words:—

"The Anglo-French alliance has more adherents; and a certain party in France seek to cry up the reconciliation, for they do not venture to call it friendship, of two peoples who for ages have learnt to hate each other, and to meet only on fields of battle. To root out from French hearts the memory of the humiliating domination of the English in the Middle Ages, to obliterate that inveterate rancour, there is, between the two nations neither affinity of race nor community of tastes. The Channel divides them, and political interests cannot seriously unite them. What the one desires the other also desires, and if France casts a glance on Antwerp, Tangiers, Egypt, Malta, and Gibraltar, the key of the Mediterranean, England has long cherished the same project, and fits out her ships to defend what she calls her right. After this review of the three great Powers whose alliance would be as useless as it is distasteful to France, what remains? What Government can hold out a friendly hand to the Cabinet of the Tuilleries, and on this pledge of amity build up a solid and profitable union? That Government is Prussia."

The *Constitutionnel* says:—

"The position of France in view of the present difficulties in Germany is very simple, and is the result of a wise and far-seeing policy, which may be summed up in the word 'Neutrality.' God alone can know if the crisis will be decided by war, but the Imperial Government has provided for all contingencies, and, whatever may happen, France will not be found unprepared."

The circumstances of some regiments having been ordered immediately to the Châlons Camp, whereas it is not usual to collect troops there earlier than the beginning of June, has led to the report that France is forming an army of observation at the Rhine frontier. Although explanations of the movement will doubtless be given, there may be some truth in the report that preparations are making for a demonstration.—*Daily News*.

The Paris correspondent of the *Standard*, writing Tuesday, says:—

"I am fully prepared to find the news I am about to send you contradicted—on the highest authority—but, nevertheless, I think I can vouch for its authenticity. A Prussian envoy, Prince Napoleon, and General La Marmora, have had several interviews, and the result is, that in the event of a war breaking out between Austria and Prussia, Italy will immediately set an army in motion, whether against Venice or the Tyrol I am unable to state. I may add, that the news reaches me from a private correspondent at Vienna, the accuracy of whose information I have tested at the time of the war in 1859, and have never found at fault."

"In addition I can assure you that France is quietly getting an army of observation together. In this age of railways, it is not necessary to concentrate a large number of troops, and subject them to the needless discomfort of the camp or the bivouac. The garrisons of Metz, Thionville, Lunéville, Nancy, and Strasbourg, are being quietly reinforced. The reserve is to consist of the Imperial Guard in camp at Châlons. In previous years the troops moved into the camp at the end of May, or the beginning of June; but now the case is very different. The 1st and 2nd Regiments of Voltigeurs are to march thither in columns of battalions in the course of the present week. The other two regiments of Voltigeurs, the battalion of Chasseurs à Pied, the regiment of Zouaves, and the three regiments of Grenadiers, can be transported to the camp by rail in twenty-four hours. This news may possibly be contradicted, as I have said before, but I can vouch for the orders having been given."

The *Debat* says it has been remarked in Paris since this season that members of the Corps Législatif hold their heads a great deal higher than they used to do. They have now the allure of men who feel that the mandate of a constituency of 35,000 electors invests them with a personal importance not to be derived from the patronage of a prefect. The prefects—many of them, at least—are jealous of the influence of the deputies, and submit with an ill grace to the consequent diminution of their own grand vizierial powers. M. Saint Marc Girardin, the academicien, who signs the article, enlarges very humorously upon this new symptom, which shows that parliamentary government, however tabooed in certain high quarters, is steadily making way.

M. Emile Olivier concludes his series of articles 'On some nous,' in the *Presse*, by a very effective exposure of the absurdity of the favourite argument that liberty must be postponed until 'old parties' have altogether rallied to the Empire. All governments, he says, have always invented some convenient epithet to degenerate enemies with whom there could be no compromise, and whose assumed machinations served as an excuse for withholding explanations and refusing reforms. Sometimes these outlaws, whose disaffection was an excuse for subjecting citizens at large to the oppression of arbitrary power, were called aristocrats; later the term Jacobin answered a like purpose; and afterwards 'Ideologues' and 'Red Republicans,' the latter better known as 'enemies of family, religion, and property,' were held up as reproachable classes of society whose perverseness forced the Government of the day to maintain a repressive system which it regretted. Now the cant phrase is 'old parties.' M. Emile Olivier denies that there are any old parties in France worth notice. There will always, as long as human memory lasts, be some remnant of obstinate lovers of bygone institutions, but to postpone liberty until this indestructible minority shall be extinguished, is practically to refuse it for ever. He concludes by taunting the reactionary friends of Government with having said, some time ago, that reform was not wanted, because it was not asked for; and with now pretending that, after the amendment of the 45, so distinctly calling for reform the Government can make no concession without a loss of dignity.

The *Correspondant* publishes some very interesting and valuable original letters of a Frenchman—among the most distinguished of our day, Alexis de Tocqueville. He was in continual correspondence with Madlle. de Swetcherine, and, in fact, with all persons in France, and very many elsewhere, who were best worth knowing. In 1835 he took a tour in Ireland and there are some very interesting letters there. Let us give an extract from one, dated Kilkenny, June 29th. It cannot but scathe by translation, for such a passage can be worthily expressed only in French. To such a version as we can give, our readers are welcome.

"I beg you, my dear cousin, to spread a map before

you, and to look for a certain place called Kilkenny. It is a little town in the South of Ireland. This place, almost imperceptible on the map, has the advantage at this moment of possessing me, but its glory in this respect will be passing, for I leave to-morrow. I was attracted here by the assizes. Being no longer able to judge or condemn any one myself [he had resigned a judicial office], I wished to have the pleasure of seeing these things done by others. Does not this remind you of the fable of the cat who had been changed into a woman; and who found herself still hunting rats?"

"This country is divided in the most violent way between two parties, at once religious and political. On our arrival in Dublin, each of these parties wished to take possession of us, and to make us see things only through their spectacles. We acted like true Normans as we are, never saying either yes or no; so they loaded us with letters of recommendation for the interior of the country, and off we sat. At the first inn we examined our letters, and discovered that almost all our introductions were to clergymen—nothing but *Reverends*; but *Reverends* of different kinds. To have mistaken one of them for another would have been perilous. Some were Catholics and others Protestants. We continued our journey, and wherever we came we went to see our two parish priests, who never visit one another. In the evening we compare what we have learnt from each. The Protestant is in general a respectable man, whom God has not overwhelmed with work. He has an income of about twenty thousand francs, forty parishes, and a little Gothic church standing at one end of his grounds. He considers that everything is in proper order, and cannot imagine any other state of things. The Catholic priest has a small house, a still smaller dinner, from five to six thousand parishioners dying of hunger, who divide their last penny with him, and he imagines that this state of things is not the best possible. He thinks that if the Protestant minister had a little less, and the poor Catholic population a little more, society would gain by it; and he is astonished that fifty thousand Catholics should be obliged to pay twenty thousand francs a year to defray the worship of forty Protestants. But such language is thoroughly revolutionary."

A writer in the *Independence* renews the report respecting the conversion of M. Guizot to the Roman Catholic religion. Mgr. Dupanloup, it appears, has undertaken the task of converting his brother of the Academy. It is even said that the conversion will be announced in a short time.—*Home News*.

The report that Stephens, the 'Head Centre,' had succeeded in making his way to France, and had actually arrived in Paris, was thought to be spread for the purpose of leading the English police astray. Almost every strange face that appeared in a *cave* or eating house on the Boulevards was supposed to be Stephens, and various were the descriptions given of him.

The enormous development lately given by ladies to their back hair was last week applied to smuggling purposes. A well-dressed woman was stopped when entering Belgium for concealing about 130 yards of Valenciennes lace in what is called the chignon. Since then any unusual dimensions of that portion of the coiffure is strictly examined by the custom-house officials.

ITALY.

Pisano.—The Italian Five per Cents. are at 60, with every prospect of further fall. The impression on the public mind outside of the financial and bourse-haunting world has been, and continues to be, very marked.

The Florence journals contradict the statement that any military preparations are being made on the part of Italy, and declare that there is no question of concentrating troops at Bologna or any other point. The military movements have simply been occasioned by the ordinary requirements of the service.

The semi-official Italian papers, the *Italie* and the *Opinione*, openly advocate the Prussian alliance.—The *Opinione* in particular attaches itself to refute an article of the *Times* condemnatory of that alliance.—The drift of its argument may be summed up in a few lines—the *Times* is talking wildly—Italy has nothing to do with the internal policy of Prussia, but if Prussia and Italy are seeking to achieve one and the same end, M. Bismarck's overbearing conduct towards his Parliament and his designs on Holstein should not prevent an alliance. The *Italie* takes up the very same ground—in short the feeling at Florence seems to be that Austria's difficulty is Italy's opportunity.

The principal generals of the Italian army have been summoned to meet at Florence. It is asserted that the Italian men of war have been ordered to rendezvous at Ancona or Brindisi. The *Nazione* states that, according to advices from Venice, military preparations are going on in Venice. It is also stated that an Italian squadron, destined to cruise in the Adriatic is now in course of formation.

Probably no foreigner who has been long enough in Italy to understand the real state of feeling and of public affairs here will wonder that this Government should intend (as I have not the slightest doubt, in spite of the pacific assurances of the *bulls* in the Florence Press, that it does intend) to go to war with Austria if she gets to blows with Prussia. A conflict between the two great German Powers would so prodigiously strengthen the hands of the Italian war party that no Cabinet could resist the impulse and live. The King, it is well known, has long wished for war, and his chief opponents have been those who could best appreciate the risks run—namely, his Generals. The most experienced leaders of the Italian army have long been convinced that Italy could not cope singlehanded with Austria, but probably they have always felt that they should have to go with the current, and take the field in the event of any serious embarrassment (such as revolution at home or war abroad) overtaking the Vienna Government.—*Times Cor.*

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The *Pall Mall Gazette* says:—The journey of General Gavone to Prussia appears, notwithstanding the official declarations to the contrary, to be really connected with the negotiations that have been lately going on between the Italian and Prussian Courts with regard to the contingency of a war, and France has made some strong representations at Florence on the subject. That General Gavone's mission was not a purely military one is in some degree confirmed by the fact that Count Savoiroux, aide-de-camp to Victor Emmanuel, who had gone on a mission to Brussels to present to the new King the order of the Annunciation, is also now at Berlin.

The *Presse* of Tuesday publishes a telegram from Florence, announcing the formation of a camp of 70,000 men near Bologna, under the command of General Cialdini.

According to the *Appennino* a letter received at Florence from Cologne announces the departure for Silesia of 120 out of the 150 pieces of rifled artillery in that fortress. The natural remark is added that Prussia evidently feels herself quite secure on the side of France.

The *Nazione* publishes the following characteristic letter addressed by Garibaldi to Deputy Miceli with reference to a speech he made in the debate on the two months' supplies Bill:—

Capri, Feb. 26, 1866.

Dear Miceli,—In the name of Italy I am grateful to you for what you have freely and boldly said.—The shameful servility of many has given the modern

Gauls to understand that it is an easy thing to pull the beard of the *putrescitur* of our Parliament.—You have shown them that not even to-day is Italy without a *papirus*—bravo Miceli! Love me, and believe me ever yours,

G. GARIBOLDI.

It appears from very authentic letters from Florence that the fête of Victor Emmanuel was celebrated with the greatest coldness. Prince Napoleon, too, on one or two occasions escaped with great difficulty from the insults of the lower classes of the Florentine population. Mazzini is daily gaining ground in Sicily, and that a war can long be staved off by the moderates seems hardly possible. Even the Government journals bear witness to the very critical nature of the situation, and consider a struggle for Venice as the sole remedy for the evils which are daily becoming more patent. The number of arrests in the kingdom of Italy for political causes as given by one of the numbers of the *Tromba Cattolica*, is a very fair specimen of the benefits conferred by the liberal regime. It is extracted from the official military paper, and is as follows:—1st legion of carabinieri, Tunis, 1865, 4,138 arrests; Genoa, 3,604; 3rd ditto, Cagliari, 954; 4th ditto, Milan, 5,274; 5th ditto, Bologna, 3,135; 6th ditto, Florence, 5,189; 7th ditto, Naples, 7,901; 8th ditto, Onelli, 3,406; 9th ditto, Bari, 3,861; 10th ditto, Salerno, 6,903; 11th ditto, Catanzaro, 5,652; 12th ditto, Palermo, 6,162; 13th ditto, Ancona, 4,117; total 60,306.

The Catholic association for the defence of the faith has just been regularly constituted at Bologna. Its objects are the defence of the Church and the Holy See, the propagation of Catholic literature, resistance to all anti-social and anti-religious legislation, and the defence of those persons persecuted for their principles. The president is the Count Cesare Fangarelli of Bologna, and the members are of every class and grade of society.—*Cor. of Tablet*.

M. Brian, the Naples correspondent of the *Paris Temps*, writing to that paper on the 27th ult., says:—

Under date London, March 2, twenty days before the vote of the Chamber, Mazzini sent to a friend at Palermo his surrender of the seat to which he had just been elected at Messina. This letter contains two essential parts—a criticism of the sentence hanging over the head of Mazzini, and the reasons which prevent him from taking his seat in parliament:—"Citizens of Messina,—With a thoroughly Italian firmness of will (he writes) you have entered a generous protest against the iniquitous and absurd sentence which condemns me to death, for having attempted, in advance of others, the work of the unity of the country; iniquitous because it condemns in me what the condemning monarchy accepts as its fundamental principle and the basis of its power; absurd because this condemnation remains though the Sardinian kingdom has ceased to exist." Mazzini next declares that whether admitted or not by the Chamber, he can in no case accept the seat offered him, because he is a republican. "Thirty years ago I swore fidelity to Italy, united and republican. I kept silent respecting the second part of my fidelity, upon seeing the whole country differ in opinion and wish to make a trial in a different direction. I did not renounce my vow. I seconded, as far as I deemed right, and to the extent of my power, whatever would tend to solve the first half of the problem (that is the united Italy), but without ever changing as others did (Crispi, &c.) into an absolute principle (adhesion to the monarchy) what could only be for us all a temporary basis of experiment. I carried abnegation so far as even to point out to the monarchy the glorious and relatively easy path that it might follow in order to arrive at unity; but I never retracted my early vow; I contracted no fresh engagement which could hamper it. I did not abdicate the liberty of mind and spirit before a hypothesis. And now that, for me at least, the experiment has been tried and without fruit; now that the monarchy, in open violation of the plebiscites, accepts by Florence, as metropolis, on the one hand, a convention which sanctions the existence in Italy of two temporal sovereignties, and on the other hand disorganises an army which with sacrifices that have ruined the finances had been organised for the purpose of emancipating Venice, I could not, and you would not wish me, to be false to my former vow by swearing fidelity to the monarchy and a constitution anterior to the national life of Italy, of which it is not, and cannot be the formulary. More than ever convinced therefore, that the institution by which the country is governed is incapable of making Italy united, free, prosperous, and great, as you and I understand it, I should, in taking the oath, give an example of political immorality to my fellow countrymen, and be eternally oppressed by remorse.—JOSEPH MAZZINI."

This letter, as before mentioned, is dated London, March 2. It reached Mazzini's friend at Palermo on the 10th. That friend, Signor Bagnasco, declares that Mazzini requested him to publish it at once, but that after consulting with various persons he resolved to await the decision of parliament. Three days after the vote of that body, viz., on the 23rd March, the letter appeared in the *Presse* of Palermo.

Rome.—A despatch from Rome, dated April 1, says:—

The Pope gave to-day the benediction Urbi et Orbi. The crowd on this occasion was enormous, and his Holiness was received with cheers.

The King of Naples and his family, the Prince and Princess of Saxo Coburg Gotha, the Count of Flanders, and the diplomatic corps were present.

The Easter solemnities at Rome were as usual marked by the indecent conduct of English and United States visitors to the Holy City. Of the two the latter are the worse, and the more conspicuous; they spit more, swear more and more loudly, and are by the Romans noted for their general filthy and indecent conduct in a Catholic Church. The correspondent of the *London Tablet* thus comments:—

The French element, as usual, predominated among the Catholic visitors, but there were a very considerable number of Italians of the northern provinces, of Spaniards, and of Irish and English Catholics present.

Victor Britannicus, of course, was not absent, but he has suffered a total eclipse this year in the person of Victor Transatlanticus, whose peculiar and unpleasant phraseology and nasal accent, were everywhere audible in the crowd. Merely our foreign fellow Catholics are beginning to make a distinction between the two men, and no longer make us responsible before the social code for all Brother Jonathan's eccentricities, which a common language had naturally aided in fathering on us.

The *Presse* of Vienna publishes a telegram from Rome announcing that the enlistments for the Papal army have been suspended.

KINODOM OF NAPLES.—A new system of terrorism has been recently introduced in Naples. The Republican party have commenced going to all the shops and ateliers, asking for subscriptions in the name of the Italian Republic. No one dares refuse as threats of the dagger are employed on the slightest hesitation.—*Cor. of Tablet*.

GERMANY

The Austro-German difficulty continues critical. It is asserted that Prussia has decidedly refused to withdraw her order for the mobilization of her Corps d'Armée.

La France, in an article pointing out the preparations of Austria says:—

"Everything is being organized with a view to the eventualities of war. The commanders-in-chief have been already appointed. The Archduke Albert will command in Venetia, General Benedek the army of the north, and General von Gablenz the advanced guard of General Benedek's army."

The official *Wario-Drumick* begs to 'inquire' why Oracow is being fortified in such a hurry, why a number of houses in the suburbs have been bought, pulled down, and the empty spaces occupied by walls and earthworks, and why 24 12-pounders that had quietly reposed in a corner of the Lemberg Arsenal ever since the days of Maria Theresa have been got out, sent off, and placed on some redoubts in front of the town. The singular article proceeds to say:—

"A Prussian attack—the Oracow works cannot be designed to ward off. It is for the exigencies of a Russian campaign they have been probably constructed; and, indeed, do we not hear Polish emigrants in Galicia proclaiming aloud that France has discovered an Austrian alliance to be the Archimedean point whence to unhinge Russia and throw her back upon her Asiatic wildernesses?"

RUSSIA.

The remittent fever which a year ago committed such ravages at St. Petersburg has broken out again with great violence at Moscow and Orenburg. At Moscow a new hospital has had to be opened for the accommodation of the sick.

The Russian Government, having failed to create a movement in England for the alleged object of effecting a reunion between the Anglican and Greek orthodox Churches, are now trying to accomplish a similar object in America. Some Russian priests are to be stationed at New York, with orders to vindicate by their clerical and literary activity the primacy of the Christian Church, and recommend a sort of ideal or spiritual connexion between the Episcopal and Oriental branches of the ancient trunk. As a matter of course, no practical junction is intended, the Russian Church not only having some symbolical books peculiar to it which they will not relinquish, but also being the less capable of attracting the enlightened minds of a civilized country, as it has hitherto not succeeded in retaining any hold upon a tenth of the educated classes in Russia. To veil this latter fact and create an impression among the pious of the Anglo-American race, that there exists a religious life in Russia analogous to their own, seems to be one object of the undertaking. As a preliminary step, a Russian church is to be built at New York, towards which \$2,000 have been subscribed by Russian and Greek residents in that city. The \$18,000 which are wanting will be provided by the Government, who are also to find the salaries of the officiating priests and defray the entire expenditure of the establishment. To free the members of this clerical mission from the restraints incidental to an official capacity, it is proposed not to place them under the exclusive control of the Russian Ambassador at Washington. Divine service in the new church will be conducted in Greek and Russian.—*Times Cor.*

THE PRINCESS DAGMAR OF DENMARK.—The London newspapers lately announced the betrothal of the Princess Dagmar of Denmark to the Czarowitch, brother of the Prince who was so suddenly taken from her before their intended marriage. We have not observed, however, that they have called attention to the illustration the proceedings afford of German Protestantism. It is curious, and it must be added, melancholy. The Princess was originally a Lutheran. On her first betrothal she adopted, as a necessary consequence, the Greek religion. A Russian 'Pope' we are told attended daily to instruct her in it. On the death of the Czarowitch it was announced that the Princess Dagmar had returned to the Lutheran religion. Now, it is necessary that she should change a third time; for the Royal family of Russia never marry any except members of the Russian schism. This can illustrate what is stated by Lady Georgiana Fullerton in 'too strange not to be true'—that the Princess of Lutheran houses a century ago were taught to consider themselves of no religion until it was settled whom they should marry, when they adopted the religion of their future husband. Things seem to be still substantially the same. If a daughter of that august house were to marry an Austrian prince we have no doubt she would become a Catholic.

THE HOLY PLACES OF IRELAND.

CASHEL.

The city of Cashel is mentioned at a very early period in the history of the Irish Church. Here in the 5th century a synod was held by St. Patrick, St. Declan, St. Ailbe, and other holy men. It has been doubted, we believe on very insufficient grounds, by some writers whether the Rock, now almost completely covered with ecclesiastical buildings, was the site of the original monastery. The round tower, still remaining, is certainly of an earlier date than the year 1101, when Murtogh O'Brien is reported to have assigned over to the Church that ancient seat of the Munster kings. Probably a portion only of the Rock was then assigned. A slight inspection of the ruins still remaining will convince any intelligent person even to a comparatively recent period the place partook largely of the character of a fortress. As seen from almost any point of view, the group of buildings which surround the Rock have a singularly grand effect. As an architectural composition, nothing can be finer. Well might the kings of Munster select this famous eminence as the seat of their palace-fortress. The view which it commands is one of the finest in the country. The 'Golden Vale' from which the Rock rises is considered the richest land in Ireland. So fertile is it, that avidity itself could not desire better. And well did the Celt, Norman, and Saxon of the olden time appreciate its value. It is said that on a tolerably clear day from the summit of the Rock no fewer than one hundred castles may be counted.

Cashel of the Kings, right royally do you tower above the most glorious plain which even Green Erin can boast of. From a period lost in the midst of antiquity, the Rock was a fortress. Angus, King of Cashel, in the time of St. Patrick, is said to have founded the Cathedral. Late in the 10th century the place was fortified by Brian Boru. Early in the 12th century Cormac MacCarthy, King of Munster and Archbishop of Cashel, founded the stone-roofed church which still bears his name, and which has long excited the wonder and admiration of ecclesiologists present.

In 1169, Donald O'Brien, king of Limerick, erected the cathedral, which almost to our own day (notwithstanding the burnings, sieges, and violence which it had undergone for ages) still remained entire—a glorious monument of the religious zeal and munificence of its founder. About the same time the archiepiscopal castle, which, in fact, forms the west end of the cathedral, appears to have been built. In 1421, Richard O'Edian erected the grand hall for his vicars-choral. In 1495, that most memorable burning of the cathedral occurred, for which the Earl of Kildare had the hardihood to excuse himself before the king, by stating that he never would have done so but that he supposed the archbishop was within at the time! In 1603, the place was surrendered to Lord Deputy Mountjoy. In 1647, the venerable cathedral suffered its last siege. It appears that Lord Inchiquin took the place by storm, slaughtering a multitude of the citizens and soldiery who had fled to the Rock as to a citadel. On this occasion it is said that twenty ecclesiastics perished in the church. What Lord Inchiquin left undone, remained for Archbishop Price to accomplish. This Protestant prelate, about the middle of the last century, abandoned the noble edifice to ruin, even removing the roof—tempted, it is said, by the value of the lead with which it was covered. For this desecration an additional reason has been assigned. It is asserted that his lordship, finding the ascent to the cathedral too fatiguing for his horses, was induced to constitute a new structure within the town of Cashel his cathedral, vice the venerable edifice on the Rock, superseded.

Beside, the buildings just noticed, Cashel was an-

ciently celebrated for several religious foundations within the city or on its outskirts. With these, owing to our necessarily limited space, it is not necessary now to deal. Suffice it to say, that of the ancient style and magnificence of the remaining portions, a good idea may be formed. They contain also several admirably designed and beautifully executed full length effigies in stone, representing olden warriors cross-legged after the manner in which crusaders are usually supposed to be commemorated. From the absence of inscriptions, these interesting figures cannot be identified.

'The knights' bones are dust,
Their good swords rust,
Their souls are with the saints, we trust.'

The remains upon the celebrated Rock of Cashel may thus be supposed to illustrate three interesting periods of Irish building and design—the primitive round tower stands as the representative of nearly the oldest style of Christian architectural art known in this country; Cormac's chapel, as that of a transition period; the cathedral, as a proud memorial of the excellence which our ancestors had attained in what is called the 'pointed style'; and the Vicars' Hall, in its windows and mouldings, of the architectural ideas of a later time.

The round tower is the most perfect remaining in Ireland, retaining even its original stone roof. It was divided as usual into six apartments. Its doorway and other openings in their coverings display forms—round, square, or triangular—characteristic of a very early period.

Cormac's chapel was consecrated in A.D. 1134 with great ceremony, as recorded in our annals. There can therefore be no question as to the age of this beautiful church, which is said, on competent authority, to be equal to anything in England or Normandy of the same date. It is of an oblong shape, with a chancel not so wide as the nave. It is peculiar in the possession of a tall square tower, placed on either side at the junction of the nave and chancel. Within and without it is ornamented in the richest style of so-called 'Norman' sculpture, but the details are essentially Irish. The roof is of stone, and on the interior are many traces of painting. It is perhaps not too late, even now, to rescue these designs, so interesting in the history of art, from utter destruction. At the west end of the nave is a fireplace, with a chimney in the thickness of the wall. From the fireplace hot-air flues extend along the side walls, an arrangement said to be perfectly unique at the period of the erection of the church. The sculptures of the capitals, mouldings, ribs, bases, and doorways are marvellously beautiful. The whole is built of squared blocks of sand-stone, brought from a distance of about seven miles. A recess in the northern wall original contained a beautifully carved sarcophagus, which is now to be seen within the cathedral.

'It is said,' writes Petrie, 'that the covering stone of this tomb was decorated with a cross, and exhibited an inscription in Irish containing the name of Cormac, king and bishop of Munster, and that this sculpture and inscription were ground off its surface by a tradesman of the town, who appropriated the stone as a monument for himself and family.' Upon this tomb being opened many years ago, an exquisitely designed and perfectly manufactured crosier was discovered. This undoubted relic of Cormac, king of Munster and archbishop of Cashel, the writer of these lines has often had an opportunity of examining. It is a truly glorious monument of the early part of the 12th or the close of the 11th century, formed of bronze, enamel and gold, and in every point superior to any article of the same class which even the most celebrated firm of the present day could produce. It forms at present an inestimable feature in the truly national collection of antiquities brought together by Dr. Petrie.

A cross of stone carved in the fashion of the tomb, with interlacing work of peculiarly Irish character, and bearing the figure of an ecclesiastic in the act of giving a benediction, stands to the west of the chapel. This was probably erected to commemorate the consecration of the building, but no inscription remains by which its purpose might be indicated.

The O'Briens were great church-builders. The noble pias at Holyrood, Killahe, Corcomroe, and many other places celebrated in Irish history, speak grandly to this day of the power and religious feeling of the Dalcaissians. In the old cathedral of Cashel we find perhaps the finest church of the very considerable number founded and endowed by that race. It is, as usual, cruciform, with a huge square tower at the intersection. The tower and side-walls of the building are embattled, evidently more for use than ornament—a precaution very significant of the times. Its windows are of the early lancet form, surmounted internally with hood mouldings. The shafts of its arches are banded in the usual style, and in the endless variety and beauty of the capitals may be found work as good and artistic as any to be pointed to at Westminster or Notre Dame. The well which supplied the community in time of peace, and the garrison in time of war, with water was discovered a few years ago. It is sunk through the solid rock a distance of more than 150 feet.

So much for this celebrated Rock. In these railway times there is no excuse to be made for any Irishman who cannot find occasion and inclination to venture at least one pilgrimage to the still proud shrines and towers of 'Cashel of the Kings.'

KILDARE.

Excepting perhaps Armagh, there is no place like Kildare more famous in the history of the early Irish church; and yet as at Swords, a round tower, and portion of a medieval abbey church alone remain to indicate the site of a once world-famous establishment.

The foundation of the abbey of Kildare is usually attributed to St. Conleth, who lived during the latter half of the 5th and early in the following century. 'It seems,' says Dalton, 'to have been one of the primitive churches of Ireland, and what is termed a mother church, numbers of which were deemed in subsequent periods, bishoprics, though few, prior to the 10th century, were other than convents of regular canons, who resided in or near these churches with their families and pupils, or disciples, where they instructed youth in the principles of learning and religion. Under their organization Kildare was one of the ancient schools or academies of Ireland, and continued so to be during the middle ages.'

The illustrious St. Brigid, was born about A.D. 453, and is supposed in her fourteenth year to have received the veil from the hands of St. Patrick himself. It is recorded of St. Brigid or 'Bride'—as Anglo-Norman and old English chroniclers style the saint—that about the year A.D. 483, she founded at Kildare not only a nunnery, but also a monastery.—The fame of St. Brigid was second only to that of St. Patrick himself in Ireland. It extended even to countries beyond the sea, and to this day one of the handsomest Protestant churches in London is called after the holy abbess of Kildare. St. Brigid was originally interred within the monastery over which she had long ruled; but it appears that at a later period her remains were transferred to the cathedral of Downpatrick. Giraldus Cambrensis, who wrote in the 12th century, and who had personally visited Kildare, relates that in A.D. 1185, her relics were discovered at Down by the celebrated Anglo-Norman invader of Ulster, Sir John de Courcy, together with the remains of St. Patrick and of St. Columbkille, or Columba. The following epitaph is said to have marked their resting place:

'Hi tres in duno tumulo, tumulantur in uno
Brigida, Patricius, atque Columba Pius.'

Harris, in his 'History of the County Down,' thus translated the inscription:

'One tomb three saints contains; one vault below
Doss Patrick, Brigid, and Columba show.'

The history of Kildare from the 9th down to the 12th century is, like that of most of our early monasteries, a record of plunderings and slaughters by those