

is the case too with many of the songs and melodies, the question between the Irish and Scottish claims has not been perfectly settled. Though there may have been little connection and intercourse between the north and east of Scotland and Ireland, there was unquestionably a good deal between the south and west. At a very early period Ireland appears to have had a disposable population. Without entering at all into the question of the settlement of the Celtic Hiberniores in Scotland the kingdom of the Dalraids, or the magnificent capital of Beregonium, on the banks of Lough Linnhe, it is certain that about the period on which there is some light thrown, the hills of Athol were peopled by the Clan Donoghly, subsequently called Robertsons. But we shall not enter upon the antiquarian part of the matter into which we have been unconsciously drawn for the moment; it would be too long for our limits, and no inference drawn from it could be useful at present.

In the Highlands of Scotland,—in Ireland and everywhere that they have been found, the Celts have ever been a clannish people, devoted to their chief and party, and ever ready to enter into any hostility for the cause and in the honor of these. But this is so far from being a bad trait in their character is a most valuable one: it shows that there is in them both talents and feelings, and these have only to be educated to the proper extent to make them as attached to the cause of country generally as they are to the little party to which in their unlettered condition their attachment was confined.

We shall reserve the discussion of this subject to another time. Our object is to give full and heart-whole approval to the movement for revival in Ireland—aye and on this Continent—of the old Celtic tongue. Still, it must be understood that whatever be the value of the materials wrapped up in the Irish language—whatever be the copiousness of the language itself, and it is rich in every desirable attribute—and whatever may be the expediency of spreading a knowledge of it—the education of the Irish in the Irish language can never, in the present universality of the Saxon tongue, in the judgment of sound phil-

osophy be regarded as any other than a preparatory or intermediate measure for one class, and as we have said a sentimental but proudly patriotic effort in respect of the other and educated classes. On this point we are anxious not to be misunderstood. With Grattan whose nationality of sentiment no one doubted we would say—"The diversity of language and not the diversity of religion constitutes diversity of peoples." We should be "very sorry that the Irish language should be forgotten or neglected but glad that the English language should be generally understood."

S. J. M.

CHIT-CHAT.

—How politics do change things.—According to the Gladstone papers Cyprus is "a pestilential swamp; according to the Beaconsfield journals it is "an earthly Paradise." But then no sane man ever believes political papers.

—The Pagan Idea and the Christian.—The Athenians with Plato would make a law in every state: "Let there be no poor person in the city; let such be banished from the cities and from the forum and from the fields, that the country may be altogether pure and free from an animal of this kind."—(Hapos ho Kora tou toiontou zoon Kathara gignotai to parapan.—Do Legibus Lib. XI.)

"Blessed are the poor in spirit for theirs is the kingdom of heaven," says Christ.

—John Knox, the amiable Scotch Reformer, declared that "one Mass was more terrible to him than ten thousand armed men." He shared this hatred for the Mass, with the devil, who loves it as little and desires its abolition as fiercely as ever did John Knox. *Arcade Ambo!* Do Asmodeus and the fierce John keep up the theme to the present day in their hob-nobs below. Who shall say? And yet the Mass still goeth on.