

which had in former instances been excited by other causes, should for once be primarily directed against the claims of the Church; it did not however, proceed far, till, as in other instances, it went beyond its first objects, and brought the rate both of rent and labour under its control.

We pass over the *Peep of Day Boys* and *Defenders*, the rebellion of 1798, and the subsequent disturbances down to the year 1821, because we are not aware that any attempt has been made to connect the commencement of these disasters with the operation of tithes. And with respect to the more recent troubles in that land, every body knows that the great object of the

Fenians and others is the wresting of Ireland from England.

These facts will be sufficient to show the degree of credit to be attached to the charge, which ascribes the sufferings and excesses of the lower Irish to the operation of the tithe system.

But it is still contended that if tithes have not actually excited these disturbances, still it may be, and has been contended, that they are among the exasperating motives of discontent. And the mode of arguing to this conclusion is so very curious that we will omit its consideration in this number of our monthly, and will reserve it for that of next month.

ORIGIN OF TOASTS.

The London *Athenæum* gives the following as the origin of the custom of toasts:—Originally the "toast was material, and had nothing to do with sentiment. It was the bit of brown biscuit which floated on every flowing bowl of punch. In King William's of Queen Anne's day, as the fashionable loungers in the great bath, in the city of Bladud were flirting in the hot water, or taking their chocolate on the floating cork slabs, or reading the *Gazette* as they sat on the invisible seats in the water, they were startled and delighted by the apparition of a fair nymph who entered the bath in the most coquettish of dresses, and looking as glorious as Amphitrite herself when she glided along the deep. The fine gentlemen, especially, did her honor, according to the rough usage of the times. They dipped their cups into the water nearest where the delighted nymph herself stood and drank the liquid off to her honor and glory. Among the eager lookers-on in the gallery was a young fellow in the most resplendant of holiday suits, patch, powder and sword, and

drawing the latter, he exclaimed with all the figures and flowers of liberal speech then in common use, that he didn't care a *fico* for the liquor, but he resolved to have a taste of the toast in it. This was meant for the lady of the bath, whom the rude gallant thus likened to the brown biscuit that in those days crowned the punch. As the speaker looked as if he was about to put his speech into action, there was a general scattering of the nymphs of the stream, with attendant screams and breathless pauses in flight, as much inviting pursuit as they seemed to dread it; and there was a calling of the beaux for their swords, and a scrambling preparation to defend the lady from the loud-voiced gallant. He, the while swaggering saucily off to the King's Mead, where nobody troubled him; but the story spread through the city, and from that day the word "toast" was applied to a lady to whom drinking honors were tendered, till it gradually came to mean the word in which the honor was paid.