

bottom, toasting green-coated Evenney of the rock, and his light-heeled followers, the firm and ever watchful guardians of O'Cahan, and the country of O'Cahan, extending from the Bann to the Foyle, and from Tyrone to the sea. This was followed by a blast from the great ox horn and three whoops of the war-cry, which ran among the caverns and filled the air with birds frightened from their place of retreat by the unusual noise, and which hovered long about the light, wheeling and flapping their wings as they passed.

"Just as the clamour began to cease, and every man about to take his seat, fully satisfied with himself in the honor paid to Evenney their common friend, in a dark crevice of the rock, shaded from the light of the fire by a kind of interposing shelf, the pipes, played by no common hand, and accompanied by a coarse sonorous drone, struck up O'Cahan's march, and what was more singular, performed all the variations with due exactness. The confusion that prevailed through the company on hearing the music may be better conceived than described; for, notwithstanding the implicit confidence which they seemed to place in their aerial friend, yet it was evident, from the countenance of all, except a few, that they were under a slavish dread lest Evenney should make his appearance.

"Dermot O'Cahan addressed them in a kind of exhortative speech, asking them were they not ashamed to express so much terror at the appearance of what they supposed to be their guardian spirit, for whom a few minutes back they had testified such zeal.

"If our friend," said he, "pleases to entertain us with a few airs, and, indeed, he has shown himself to be our Cleavin* by beginning with the family march, I say, if he is so condescending as to entertain us with good music, I should think we have more right to thank him than to appear under any dread." But all he could say was not sufficient to strengthen them, and many scarcely dare look above their brows lest some dreadful appearance should burst upon their sight. The pipes, after having gone over some Irish airs, changed to the Scottish, and, singular to remark, played none but what were well known to the company.

"After the music ceased, and the foresters had resumed their former freedom of speech, casting aside much of the reserve which they so lately used, a kind of scrambling was heard above them, and a stone of some pounds weight came tumbling down, accompanied with a tinkling noise like a small bit of iron falling, right through the fire, disappeared in darkness behind them. A voice was heard saying, in a low tone, 'I fear it is lost.' O'Cahan, although not credulous in matters of a like nature, could not know what to think on this occasion; but ordering a search to be made where the stone fell, he found a small key, the property of his daughter Finvola, which had been lost on their late excursion to the court of Scotland, and which added to his looks a kind of seriousness unknown to himself.

"As they had refreshed themselves now in regard of victuals, and there being no necessity for delaying here longer, orders were given to saddle the horses—mount—and turn their faces towards the grey abbey of Dooneven, wondering much at the scenes of the day.

(To be Continued.)

* Cleavin, friend or cousin.

CORRESPONDENCE BETWEEN EARL RUSSELL AND SIR GEORGE BOWYER.

The following correspondence was published in the Times of Monday:—

TEMPLE, Dec. 1, 1873.

"Dear Lord Russell,—I hope our very long acquaintance permits me to say that I have read with the deepest pain in the Times to-day that you are to preside at a meeting which is to express approbation of the measures and proceedings of the Prussian and German Governments against the Roman Catholic Church.

"Such a meeting must produce the bitterest feelings on the part of both Catholics and Protestants in this country, and still more in Ireland. Things will be said which every lover of peace, charity, and liberty will lament and deplore and the effects of which will be injurious to your own Catholic fellow-countrymen.

"We have nothing to do with the persecutions now carried on in Germany by means of measures of legislation which for this country would be rejected and reprobated by every public man and every party, and be received in the House of Commons with contempt and derision.

"We ought to keep aloof from everything that boars even the semblance of persecution. "We ought to be proud that we alone truly understand religious liberty, and see how unwise it is for a Government to engage in a contest with a religious body, which, in substance, is a fight against religious opinions of a portion of its subjects.

"Prince Bismarck does not want your sympathy, and he will be amused and laugh at the applause of English Liberals.

"He wields the power of a military and arbitrary Government clothed in the garb of Constitutional Monarchy. Thank God our principles are very different from his. His policy is to reduce both the Catholic and Lutheran Church to subject bondage under the Government. He will fail, for force has never ultimately triumphed over opinion.

"But let not the people of this country be misled into connecting themselves with an inglorious war grounded on principles diametrically opposed to those which give us a comparative freedom from religious animosities and discord in their most dangerous form; and allow me most respectfully to say that an Anglo-German No-Popery movement here would be very unjust to Her Majesty's Catholic subjects, and injurious to the peace and welfare of the country.—Believe me, my dear Lord Russell, yours faithfully, "GEORGE BOWYER."

Pembroke Lodge, Richmond Park, Dec. 4.

"Dear Sir George Bowyer,—I am very sorry to differ from you in the step which I have taken of consenting to preside at a meeting at which it will be proposed to express our sympathy with the Emperor of Germany in the declaration he has made in his letter to the Pope.

"I conceive that the time has come foreseen by Sir Robert Peel, when the Roman Catholic Church disclaims equality, and will be satisfied with nothing but ascendancy.

"To this ascendancy, openly asserted to extend to all baptized persons, and therefore including our Queen, the Prince of Wales, our Bishops and clergy, I refuse to submit. The autonomy of Ireland is asserted at Rome. I decline the Pope's temporal rule over Ireland.—I remain, yours very truly, "RUSSELL."

TEMPLE, Dec. 5, 1873.

"Dear Lord Russell,—In answer to your letter I assure you that no one is more opposed to 'ascendancy,' whether Catholic or Protestant, than I am.—My belief is that the peace and happiness of a nation depend in a great degree in every man respecting the religious convictions of his neighbor, and the State not attempting to control conscientious opinions nor interfering with the liberty of churches and denominations.

"As for the claim on all baptized persons contained in the Pope's Letter to the German Emperor, it is not temporal nor political, but spiritual. His Holiness necessarily claims as head of the Catholic Church to be the spiritual Pastor and Bishop of all baptized persons, and I do not see why this claim should cause any uneasiness to Her Majesty the Queen or his Royal Highness the Prince of Wales. Every Bishop of the Established Church makes the same claim within his diocese and every clergyman within his parish. At any rate the claim in question is theological and matter of religious opinion, which no public meeting and no Act of Parliament can touch.

"Of course, Protestants refuse to submit to the spiritual authority of the Pope; and this also is matter of opinion and any declaration of such refusal is simply superfluous.

"The essential question before us is whether Englishmen, and especially English Liberals, are justified in sanctioning the penal laws and severe measures of the Prussian and German Government against the Roman Catholic Church in that country, and at the same time commencing an Anglo-German No-Popery movement here, which must kindle the flames of religious discord and sectarian hatred among our countrymen, especially in Ireland.

"Let me call your attention to the following extract from a thoughtful and most able article in the Standard of the 2nd instant:—

"If Earl Russell and his friends approve Prince Bismarck's legislation, they would themselves be willing to support a British Minister who made the following proposals:—Every Irish youth intended for the Roman Catholic priesthood shall be compelled to pass a portion of his curriculum at Trinity College, and while he is doing so he shall not live in a college or house exclusively devoted to Roman Catholics. When he takes Holy Orders he shall satisfy the State,—i.e., a State that not only does not itself hold Roman Catholic opinions, but very strongly objects to them—that he is a fit person to be entrusted with the cure of souls, and if the Bishop of any diocese shall appoint him to such cure without the consent of the State, the Bishop shall be subject to fine and imprisonment. Once appointed with the consent of the State, a clergyman shall neither be removed nor suspended by his Bishop without the permission of the State, the Bishop again to be liable to fine and imprisonment if he disregards this regulation. Should any Prelate persist in denying the right of the State to veto his appointment, translations, or suspensions he shall be removed from his office. We can scarcely be wrong in thinking that could a Minister—even Earl Russell,—be found courageous enough to propose such a policy, he would be deserted by all the thinking portion of his fellow-countrymen. Yet the above programme is already in force in Prussia, and it is this programme sympathy for which is to be publicly expressed at St. James's-hall, under the presidency of the historical champion of civil and religious liberty."

"To these things the meeting and its chairman must commit themselves, they cannot express their sympathy with the Emperor and condemn his measures as tyrannical and unjust. The Catholic Schools—even those in convents—are shut up, the religious communities are dispersed, and there are hundreds of Catholic parishes deprived of their clergy. Can any one professing religious liberty approve of this state of affairs? But what I most deplore is the importation into this Kingdom of the bitter spirit which now rages in Germany. What have we to do with that German persecution? We have now lived in peace for some years. Why should the embers of theological hatred and religious animosity be again stirred up?

"Having had the honor to represent an Irish constituency for sixteen years, I feel it my duty to remonstrate against that meeting, which will be received by Ireland as an insult and an injury, and increase the unfriendly feeling which, unhappily, exists there towards England. And, as an Englishman, I raise my protest against a movement which must excite the public mind, disturb the peace of the country, and inflict both pain and injury on Her Majesty's loyal Roman Catholic subjects.—Believe me, yours faithfully, "GEORGE BOWYER."

"Pembroke Lodge, Richmond Park, Dec. 11.

"Dear Sir George,—I have no objection to the publication of my letter, but I will look at my copy of it to see if I wish any part of it omitted.

"You seem to forget the part the Whigs took in remedying your legitimate grievances. Yours truly, "RUSSELL."

"Pembroke Lodge, Dec. 12.

"Dear Sir George,—I have looked over a copy of my letter to you of the 4th of December, and I have no objection to its publication. Yours truly, "RUSSELL."

THE JESUITS IN ROME IN 1773 AND IN 1873. THE SUPPRESSION OF THE ORDER—THE RESTORATION.

The telegraph hastened to announce to us that on the 20th of October the *Giunta liquidatrice* at Rome took possession of four houses of the Jesuit Fathers, and some time previously a journal warned us that a century ago the Jesuits in Rome were likewise disturbed. The fact is exactly so, and we have nothing to hide from our readers. We will, therefore, briefly recount the two tribulations, and as the first was nobly repaired, thence we will take hope that in its own good time the second may be likewise repaired.

Hardly had the Society of Jesus begun, when its most terrible enemies and calumniators likewise began. But Pius IV., twenty-four years after its foundation, declared that these libels, assaults, and first calumnies against the Jesuits were a diabolical act: *Antiqui hostis instinctu actum fuisse* (Pius IV. to the Archbishop of Mayence, 1564.)

Two centuries after, in 1764, the accusations against the well-deserving society were renewed more fiercely than ever, and Pope Clement XIII., with his Bull *Apostolicum Pascendi*, etc., considered it his duty to rise up in defence of the Jesuit Fathers, and he celebrated the piety and sanctity of the means which they employed: *Institutum societas Jesu summopere redolere pietatem et sanctitatem*.

Then the Governments did the work by themselves. In Portugal, Pombal ordered that all the Jesuits should be gathered together, without regard to age, birth, or merit; he placed them on board war and merchant ships, and in the heart of winter sent them to disembark on Italian shores. The very French philosophers were disgusted with such cruelty.

The King of Spain imitated him, and on the 2nd of April, 1767, imposed on the governors of his provinces, under pain of death, that they should put the Jesuits on board ships, allowing them to go wherever they pleased. After a journey of four months, they arrived in the island of Corsica, and they were six thousand!

Louis XV. equally exterminated the Jesuits in France, and his agent Choiseul, treated them with the same harshness as Spain and Portugal. It was his desire likewise that the Pope also, by suppressing the Society, should justify this conduct in some way. A great tempest, therefore, arose against the Ark of Saint Peter, and the Pope, who was Clement XIV., judged it opportune to throw the innocent

Jonah into the sea to save the rest, and this happened one century ago, 1773.

After having shut himself up for three days in his own room, amongst the many agitations of violence which transfixed his heart, finally, on the night before the 21st of July, by the light of the moon, Pope Ganganelli, upon his window sill, subscribed the Brief *Dominus ac Redemptor noster Rex pacificus*, which suppressed the Society of Jesus.

On the 13th of August, he nominated a congregation for the execution of the Brief, a congregation, which held its meetings in the Quirinal, where Clement XIV. dwelt. Three days after the Brief was read in the houses of the Jesuits in Rome, and immediately put into execution. A year passed by, and on the 22nd of September, 1774, Pope Ganganelli died, declaring that in the suppression of the Jesuits he had yielded to violence: *Compulsus fui, compulsiis fui!*

Pius VI., Braschi of Cesena, succeeded him, and he hastened at once to ameliorate the condition of the suppressed Jesuits. De Saint Priest relates, *Chieus de Jesuitis*, chap. v., that Spain, mindful of the violence done to his predecessor, would have Pius VI. confirm the suppression, but Spain could not even move the happy Braschi.

And when, on the 24th of November, 1775, the virtuous Father Lorenzo Ricci, General of the Jesuits, died, the Pope had solemn obsequies performed, and ordered that he should be buried in the Church of the Gesù, in the sepulchre of the Generals, his predecessors, and the burial took place with solemn funeral pomp. And as Frederick II., of Prussia, desired the preservation of the Jesuits in his kingdom for the instruction of Catholics, the Pontiff consented, allowing them to subsist even in Russia.

Thus, when, on the 20th of February, 1798, Pius VI. was imprisoned and dragged into France, do you know where he sought his secretary? Amongst the old Jesuits. He called to him Father Marotti, and said to him: "Do you feel willing to ascend upon Calvary with me?" And he said to the Pope: "I am ready to follow the Vicar of Jesus Christ and my sovereign anywhere." And he followed him even to the death of Pius VI. in Valence, which happened on the 29th of August, 1799.

Hardly was Pius VII. elected in Venice, than there suddenly appeared a book which asked for the re-establishment of the Society; but the new Pontiff considered it his duty to proceed more gently.—Nevertheless, the Brief *Catholice Fidei* of the 7th of March, 1801, permitted that the Jesuits should remain in Russia, and with another Brief of the 31st of July, 1804, he consented that they should establish themselves in the Kingdom of the Two Sicilies, and, if it was not for the imprisonment of the Pope and the usurpation of Rome, they would have been restored very soon after.

But that act most consoling to the whole of Catholicity did not happen till the 7th of August 1814, with the Bull *Sollicitudo omnium Ecclesiarum*. "The Catholic world," says Pius VII., "calls with a unanimous voice for the return of the Society of Jesus." And he commended their doctrine, morals and results, declaring that he would hold himself guilty of very great crime if, in the tempests which continually contend against the bark of Peter, such experienced and valorous rowers should be repulsed: *Expertos et validos remiges*.

Thus the Society was the first religious institution which being suppressed was restored, and one of the first novices which it accepted in Rome was Charles Emmanuel IV, formerly King of Sardinia, who died on the 6th of October, 1819, in the novitiate near St. Andrea al Quirinale.

The King of Spain, Ferdinand VII., on the 29th of May, 1815, re-established the Jesuits in his dominions in the same state in which they were found before his grandfather drove them away forever, and he re-established them, considering "that, if the Society of Jesus was dissolved by the triumph of impiety, in the same way and by means of the same impulse many thrones have been seen to pass away in the past calamitous times."

After the suppression of the Jesuits came the regicide in France of the successor of Louis XV., the fall of the Portuguese and Spanish monarchies, and the successor of Clement XIV. died, as we have said, a prisoner at Valence. On the contrary, the re-establishment of the Jesuits was accompanied by forty years of peace.

With all this it is not ours to censure the Brief of Ganganelli. Although it regarded neither faith nor morals, nevertheless we should respect the memory of that Pope. In 1773, the Jesuits should be suppressed in order that they should triumph in 1814; we may hold it for certain that the tribulations which they suffer in Rome a century after will be the origin and the occasion of new triumphs.—Jesus Christ Himself has said to the Jesuits in the person of Saint Ignatius: *Ego vobis Romæ propitius ero.—Unita Catholicæ.*

IRISH INTELLIGENCE.

DEATH OF THE O'GRADY.—The Times records the death of the head and chief of one of those ancient "septs" or clans of Ireland which claim a Milesian descent far more venerable and illustrious than that of any of the members of the Irish peerage, except, perhaps, the O'Briens, representatives as they are of the Princes and Kings of Thomond—we refer to The O'Grady, of Kibballyowen, in the county of Limerick, who died a few days since, at the age of 57. The late William de Courcy O'Grady, known in Ireland as The O'Grady, was the eldest son of The O'Grady, J.P. and D.L., and formerly High Sheriff of the county of Limerick, who died in 1862. He was born in the year 1816, and was educated at Winchester and at Trinity College, Dublin, where he took the usual degrees, and was called to the Irish Bar in 1846. He married, in 1841, Anne Grogan, daughter of Mr. T. de Rinzi, of Clombon-hall, county Wexford, by whom he had, with other children, a son, Thomas de Courcy, born in 1844, who now becomes the O'Grady. According to Sir Bernard Burke, the Milesian family of O'Grady is one of the most ancient in the far west of Ireland; and Dr. O'Brien, the late Roman Catholic Bishop of Cloyne, in his *Irish and English Dictionary*, assigns Conal Bachluath, King of Munster, A.D. 366, and sixth in descent from Oiliol-Olum (of the race of Eber, eldest son of Milesius, King of Spain, who colonised Ireland), as the common ancestor of the O'Grady and the O'Briens, now represented by Lord Inchiquin, of Dromoland, county Clare. The same authority tells us that "when the latter house subsequently, in the person of Brian or Brian Boroi-mho, the renowned monarch of Ireland, established an ascendancy of power in North Munster or Thomond, of which they became hereditary rulers, the O'Grady came to acknowledge their paramount sway, and were arrayed as dynasts of chiefs or 'a septs' under the banners of these provincial princes. Sir Bernard Burke, however, traces their actual descent no further back than the interval between A.D. 1276 and 1309, when "the chieftainship of the sept rested in Donald O'Grady, who fell in battle in the latter year, leaving a son, Hugh O'Grady, who acquired the property of Kibballyowen (which has ever since been vested in the family) by his marriage with the daughter and heiress of a local chief named O'Kerwick."

SAD CASE OF POISONING AT BALLINASCLO.—A sad case of poisoning has occurred at Ballinasclo. A girl named Larkin was suffering from something, and her mother sent for a dose of jalap. In mistake there was handed to the messenger a quantity of white hellebore—a poison resembling jalap. In ignorance the mother gave the child a dose, who subsequently complained of a burning, retched, and died in great agony. The young man who gave the

hellebore was taken into custody, charged, and remanded before the magistrates on Saturday. The prisoner stated that one of the shopmen named Greer pointed to the drawer out of which he took what he thought was jalap.

At a meeting of the Limerick and Clare Farmers' Club, to consider the steps to be taken with regard to the vacancy in the representation of the county, a resolution was proposed by Mr. Carmody, seconded by Mr. Gubbins:—"That any candidate seeking their suffrages must unconditionally accept the programme of the Home Rule League, declare for denominational education, the extension of the Ulster tenant right as defined by the Dublin Conference to all Ireland, and the release of all political prisoners." Both speakers denounced Mr. Kelly, the father of one of the candidates, for wholesale evictions; but other members took up Mr. Kelly's cause, and insisted that the sins of fathers should not be visited on the heads of sons. Mr. Gubbins suggested that Mr. Kelly should follow Captain Nolan's example, by reinstating his tenantry. The resolution was passed. Mr. O'Sullivan, of Kilmallock, a member of the Club, was then spoken of as a candidate, and a deputation from the Nationalists of the city waited on the Club to support him, on the ground that he would support all the measures recommended by the Club. The name of Mr. Arthur Moore was also mentioned, but it was objected that he was the late member's nominee. This, however, was denied. Eventually the meeting refused to pledge itself to any candidate, and will meet again on Thursday to hear the suggestions of delegates from all parts of the county. A desire was expressed that some of the Protestant gentry should be invited, as the Club had little confidence in most of the Roman Catholic landlords. Placards are posted through the city to-day announcing a meeting of the electors on Thursday in Limerick. The tenant farmers and faithful priests of the county are invited to attend.

THE STATE OF CORONER'S LAW IN IRELAND.—An inquest was held at Castledawson, a week ago, on the body of a boy who was killed by the blow of a stone, thrown by a lad of ten years of age. The boys had been throwing stones at each other, when deceased was struck over the right eye, and did not recover from the injury on the following day. On being applied to by the coroner, the sub-inspector of constabulary refused to produce the prisoner; but the inquest was proceeded with, and the jury found a verdict that the boy met his death from the blow in question. In reply to the coroner, the sub-inspector said that he would put his warrant of committal in the waste paper basket if in the case it was issued. On the following day the coroner attended at the Magherafelt Petty Sessions. The sub-inspector having put forward the accused for trial, the coroner produced his warrant of committal, and called on the sub-inspector to execute it at his peril. The magistrates refused to interfere or take up the case, and told the sub-inspector that the coroner's warrant was sufficient for him to act on. Bail was accordingly taken by the coroner and he discharged the prisoner.—*Medical Press and Circular.*

A prosecution which may supply some further evidence in support of Mr. Plimsoil's charges has been instituted in Belfast against Messrs. Peter Quin and Thomas John Quin, two coal-merchants, of Belfast, for sending a ship to sea in an unseaworthy state. The proceedings have engaged the attention of the magistrates for three days, and they resolved yesterday to send the case for trial and accept bail for the accused. The facts detailed in the statement of the Sessional Crown Prosecutor, and deposited by witnesses, were as follows:—The vessel in question was a sailing ship or brigantine built of wood in Nova Scotia in 1847, and named the Nimrod. Up to the 9th of December she was registered in the name of Peter Quin, who was the owner of 64 shares in her. On the 9th inst., after a summons had been taken out against him for a breach of the 11th section of the Merchant Shipping Act of 1871, the registry was changed to the name of Peter John Quin, his son, but the bill of sale transferring the shares to him was dated so far back as the 20th of September, and it was lodged in the Custom-house long before the date of the offence charged in the summons. It was stated, moreover, that Peter Quin engaged the Captain and crew, and made other arrangements which rendered him responsible. On the 18th of November, Captain Adair, who had been employed two days previously, had an interview with Thomas John Quin, who informed him that in consequence of his father's absence he could not give the register of the vessel, but he gave instructions as to the disposal of the cargo. The Captain knew nothing of the vessel until he went on board, when he found that there was not even a bucket to wash the deck with, or other requisites, which he had to buy at his own expense. There was a boat attached but so bad that no one would venture in it; and after the ship started on her voyage down the Lough, the painter broke and the boat went adrift. He wrote to the owners for another, but received no answer. The weather became stormy, and finding that he could not reach Ayr, for which port he was bound, he made for Lamlash, but could not reach it either, and after beating about got shelter in the Clyde. His supply of water fell short, but he had no boat to communicate with the shore, and was ultimately obliged to get towed by a steamer to Glasgow. There Mr. Mauser, Board of Trade Inspector, examined the ship. While he was engaged, the mate, who happened to be standing on a coil of rope about 18 inches high, leapt off it, and in doing so made the hold shake. Mr. Mauser observed the effect, and had the experiment repeated. He then directed the hatches to be taken off, as the vessel was not in a fit state to proceed to sea. The Captain stamped on the deck and his foot went through it. Mr. Peter Quin, having been communicated with, went over to Glasgow and wanted the Captain to return with a cargo of only 70 tons of coal instead of 170 tons, its usual cargo, but the Captain and crew refused to sail in her, and summonses were then issued against the two defendants for sending the vessel to sea in an unseaworthy state, so as to endanger the lives of the master and crew.

About forty years ago a good deal of tobacco was grown in Ireland, particularly in Wexford and the adjoining counties, and many are of opinion that, under the action of Free Trade, all Excise restrictions upon the crops raised should be abolished. That Ireland can grow excellent tobacco is unquestionable; nor could there be much difficulty in devising a scheme by which its manufacture could be conducted within conditions quite just towards the Exchequer. The other crop—beet-root—is raised in considerable quantities, and is one eminently suited to the soil and climate of Ireland. Great complaint is made by chemists that this growth is not extended in the direction of fattening cattle, but in that of the manufacture of sugar, as in France, and other parts of Central Europe. This question has undergone lengthened discussion, revived within the last few days in the Times, and the result is the practical conclusion that, in the absence of manufacturing of beet-root sugar, and the consequent remoteness and uncertainty of a market, were even a few such factories in operation, farmers would prefer converting their crop into beef and mutton, which are always certain of sale. That such a manufacture is attainable and profitable in Ireland there can, however, be no second opinion.—*Tablet.*

THE DESTINY OF IRELAND.—A correspondent of the *Iowa Catholic Advocate*, published at Davenport, writing from Dubuque, and speaking of Father Boyland's splendid lecture, "Ireland a Nation once Again," uses the following beautiful and hopeful language:—"That Ireland will be a nation again, and at no distant day, I have not a doubt. I hope to see the valor of O'Neill and Sarsfield rekindled

on her mountain heights and in her beautiful valleys; to see the day when she shall cease to be a Rachel among the nations; when the triumphant ode of freedom will resound, and make glad the hearts that have been steeped in mourning; when her flag will be unfurled over her own senate; when her soil—richer than the garden of the Hesperides—will be covered with the waves of a luxuriant harvest; when her rivers will float a prosperous commerce to the ocean; when her painters and sculptors, her bards and musicians will be admired throughout the world; when her glorious traditions, her luminous memories will be revived; when her desecrated abbeys, convents and cathedrals will be rebuilt; when from them, as of yore, the hymns of praise will rise, the gifts of charity go forth, laden with the benedictions of earth and blessed with the smile of Heaven. Nor do I cherish this hope alone as an Irishman. I cherish it as a friend of humanity.—The brightest page in history of the world was written by Ireland when a nation. Other nations made use of their prosperity and power to crush and curse—Ireland to elevate and bless. Christianity, which, "with the sudden ripeness of a northern summer, at once covered the whole land," was the work upon which her civilization was built, and the golden chain that held together in bonds of brotherhood all classes of her people. No schemes of conquest, no projects of self-aggrandizements, no deeds of blood, no fettered captives, no gladiatorial shows, sullied her name. The glory of Greece and Rome was her true glory. She was the true type of the good Samaritan. She healed the wounds, dried the tears and gladdened the hearts of the oppressed and suffering who flocked to her shores. During the tempest that rocked Europe, from the downfall of the Western Empire to its revival under Charlemagne, she was to the Christian world what the island of Delos was to the Pagan world. She was the sanctuary of peace. The fierce struggle that resulted in the establishment of the Heptarchy in England, and sent its natives wandering over the earth; the wild valor of the Visigoths, under Alaric, which shattered the pillars of Spanish society; the grand uprising of the Ostrogoths in Pannonia, which convulsed and revolutionized Italy, did not cloud her sky. The waves of human passion could not reach, although they beat tumultuously around her. When the banner of Mohammedanism floated in triumph from Cadix to the Pyrenees; when from the jagged heights of these mountains it spread its black shadow over France, and threatened not only its destruction, but the destruction of all Christendom; when in many places throughout Europe the grand monuments of science, the glorious erections of art, the luminous literature of classical ages, were destroyed; in those days of blood and tribulation she sat, like a young bride, amid the glory of her pillar towers, her noble cathedrals, her costly abbeys, with the cross as her shield and saints and scholars as her warriors. These warriors she sent abroad to do battle, and the history of England, France, Germany and Switzerland will, to the remotest period, glorify their achievements. Such was Ireland in the days of her prosperity and power. Should those days return, is it not reasonable to suppose that her civilization will be the same?"

THE POTATO DISEASE.—Messrs. Charles Whitehead, John Algenon Clarke, William Carruthers, and H. M. Jenkins, the judges appointed by the Royal Agricultural Society to examine the essays competing for the £100 prize offered by Lord Cathcart for the best essay on "The Potato Disease and its Prevention," presented their report at the last meeting of the Society's Council. Among 94 essays, not one has been found worthy of an award; in fact, had anybody really succeeded in combating the disease, he would probably have done better with his discovery than by describing the *modus operandi* for £100. The causes most frequently set forth in the manuscripts were degeneration of the tuber, fungus on the tuber, super-abundant moisture and wet weather, *Peronospora infestans* attacking the leaves stems of the plant, electrical action, and unhealthy condition of the plant, induced, by the use of certain manures. The principal remedies recommended were the cultivation of new varieties, use of disease-proof sorts, employment of lightning conductors, application of lime as a manure, avoidance of specified manures, steeping or kiln-drying the tuber before planting, dressing the haulm with sulphur chloride, &c., cutting off the tops on the first appearance of disease, growing the potatoes in small clumps or hillocks, bending down the haulm so as not to drip over the roots, and tying up the haulm to stakes, or cultivating sorts having erect stalks. Evidence in some essays contradicted in nearly all cases alleged results stated in others. The judges have recommended the society to grant a handsome sum of money for the purpose of inducing some competent mycologist to undertake an investigation of the life-history of the potato fungus (*Peronospora infestans*) in the interval between the injury to the potato plant and the reappearance of the fungus in the following year. Also that valuable prizes should be offered for the best disease-proof early and late potatoes, the awards to be made after testing the competing sorts and their produce during three seasons.

A LEGEND OF THE IRISH COAST.—On a trip from Westport to Inishkea, along the west coast of Ireland my companions were agreeable in the extreme and beguiled the hours with many a tale—tales of shipwreck and death, of smuggling, of love and revenge—and love without revenge, and revenge without love. Every headland, every village had its story—stories generally with a stream of good humored lawlessness running through them—of a time when might was right and coast guards were not. Some were sad and melancholy enough; one I remember, of a time in the dim past, when a good ship anchored in the treacherous Keem Bay, but at night the angry roll from a storm far out at sea set in, and parting her cables, dashed her to pieces on the rocks. One young man alone was saved—rescued by a wealthy peasant who took him to his house, tended with care, and with true hospitality invited him to remain during his good pleasure. After months of dalliance about the flower-scented cliff of Achil, the young and handsome stranger proved the truth of the old traditions about the danger of saving a person from a watery grave, by winning the heart and betraying the trust of his preserver's daughter, who had nursed him through his illness and "loved him for the dangers he had passed." Justice was done upon him by a distracted and rejected lover, who carved the delinquent with his "skeen" and threw him over the cliff; but the poor victim went mad, and sat on the spot where her betrayer had been thrown over until she died. And now the hooker man, as he sits moaning at the helm after twilight has departed, scarce dares to lift his eyes lest he should see the phantom of "mad Ally" with outstretched hands still wailing unavailing prayers to the cruel sea to give her back her loved betrayer whom it has hidden from her sight forever.

A POWERFUL ARGUMENT FOR HOME RULE.—A correspondent of the *New York Herald*, writing from "Dublin recently, draws a depressing picture of the Irish metropolis as it stands to-day:—"Throughout the whole of the city of Dublin, alike in its business streets as in its fashionable quarters, there is an omnipresent, unmistakable and not to be gotten rid of air of desolation. In the commercial districts, business is carried on in a languid, helpless, purposeless manner. Vans are laden and unladen by men who set about their work with no more determination or earnestness than a Neapolitan lazzarone. There is a singular want of alacrity in the serving of customers, and an utter absence of that disposition to press wares upon the attention of the unwilling which is so characteristic of the successful shop-