THE TRUE WITNESS AND CATHOLIC CHRONICLE.-

Tis royal Lir himself who lads the shining strand,

band. Lir came to the brink of the water, and when he heard the birds conversing as they drew nigh in human language, he asked them how they had became endowed with that surprising gift.

"Know, Lir," replied Fingula, " that we are your four children, who, through the frantic jealousy of our step-mother, and our own mother's sister, have been reduced to this unhappy condition."

"Are there any means, asked the wretched father, "by which you can ever be restored to your

own forms again ?"

own forms again?"
"None," replied Fingula, "there is no man in existence able to affect that change, nor can it ever take place until a woman from the south, named Deocha, daughter of Ingri, the son of Black Hugh, and a man from the north, named Larigneau, the son of Colman, shall occasion our deliverance in the time of THE TAILGEAN,* when the christian faith and charity shall come into Ireland."

When Lir and his attendants heard these words,

they uttered three doleful cries.

Are you satisfied," said Lir, "since you retain your speech and reason, to come and remain with

"It is not in our power to do so," replied Fingula, "nor are we at liberty to commit ourselves to the hands of man, until what I have told you shall have come to pass. But in the mean time we possess our speech and our mental faculties as fully as ever, and are moreover endowed with one additional quality, which is that we can sing the most melo-dious airs that the world has ever heard, and there is no mortal that would not feel a pleasure in listening to our voices. Remain with us for this night, and you shall hear our music."

When Lir had heard these words, he ordered his followers to unharness their steeds, and they remained during the whole night on the strand, listening to the music of the birds, until all were lulled to sleep by the enchanting melody, excepting Lir alone. In the morning Lir arose from the bank on which he lay, and addressed his children in the following words:

LIR.

In vain I stretch my aching limbs And close my weeping eyes, In vain my children's moonlight bymns, For me alone arise.

'Tis morn again, on wave and strand My children, we must part; A word that like a burning brand Falls on your father's heart.

O had I seen this fatal hour, When Lir's malignant queen First sought his old paternal tower, This hour had never been. As thus between the shore and you

The widening waters grow, So spreads my darkening spirits through The sense of cureless woe.

Lir departed from the lake, and still following the track of Aoife, came to the palace of the Ard-Righ, or Chief King, as Bogh Dearg was entitled -The monarch welcomed him, but complained of his not having brought his children as usual.

"Alas, poor that I am!" said Lir, " it is not I who would keep my children from your sight, but Aoife yonder, once your darling, and the sister of their mother, who has had them transformed into four swans, and abandoned them on the Lake of the Speckled Oak. They have been seen in that place by a great multitude of our people, who have heard the story from themselves, for they retain their speech and reason as before."

The monarch started at these words, and looking on Aoife, immediately became convinced, that Lir had spoken the truth. He began to upbraid his

daughter in a rough and angry tone.

"Malicious as you were." said he, "you will suffer more by this cruel deed than the children of Lir, for they in the progress of time will be released from their sufferings, and their souls will be made happy

He then asked her into what shape of all living creatures she would least like to be transformed. "Speak," said he, "for it is not in your power to

avoid telling the truth." constrained, look and tone, that there was no form which she more abhorred than that of a Deamhain Eidhir or Demon of the Air."

"That form then," said the monarch, "shall soon be yours," and while he said so, he took a magic collar and laid it on her. Immediately losing her own shape, she flew away, shricking, in that of a foul Spirit of the Air, in which she continues to this day, and will to the end of time, according to her

Soon afterwards, the monarch and the Tuatha Danaans went to the Lake of the Speckled Oak and encamped upon its shores, listening to the music of the birds. The sons of Mile, likewise, came thither from every part of Ireland, and formed an encampment in the same place, for there never was music comparable to that of those swans. Sometimes they related their mournful story, sometimes they would answer the questions proposed to them by the people on shore, and talk familiarly with their relatives and friends, and at others they sung, both by day and night, the most delightful music that was ever heard by human ear; so that the listeners on shore, notwithstanding the grief and uneasiness in which they cortinued, enjoyed as sweet sleep, and arose as fresh and vigorous, as if they had been resting in their accustomed beds at home. The two multitudes of the Sons of Mile, and of the Tuatha Danaans, thus remained in their respective encampments, during the space of thirty years. At the end of that time, Fingula addressed her brethren as

follows: "Are you ignorant, my brothers, that but one night is left of the time which you were to spend upon the lake?"

On hearing this, the three brethren grew very sorrowful, and uttere? many plaintive cries and sounds of grief; for the same almost as happy on that lake, enjoying the company of their friends and relatives, talking with them and answering their questions, as they would have been in their own home; more especially, when compared to the grief they felt on leaving it for the wild and stormy sea that lies to the north of Ireland. Early in the morning they came as close as the brink of the lake as they could, and spoke to their father and their friends, to all of whom they bade a mournful farewell, repeating those pitiful lines that follow:-

THE CHILDREN. Receive, O royal sage, our last farewell, Thou of the potent spell!

And thou, O Lir, deep skill'd in mystic lore-We meet—we meet no more! The sum complete of our appointed hours, We leave your happy bowers. Farewell, dear friends, 'till time itself is o'er

We meet, we meet no more! For ever now to human converse lost On Moyle's wild waters tost, Our doom till day, and night, and seasons fail,

To weave a mournful tale. Three lingering ages on the northern main To waste in various pain! Three lingering ages in the stormy west

To heave on ocean's hreast. Sad is our doom, dear friends, on wintry seas Through many a year to freeze-

Speed brethren dear, speed towards the shelving | Harsh brine and rocks, with horrid sea-weed brown For Lir's seft beds of down! No more the joy of Lir's paternal breast,

Early we part unblest! A power unseen, commands that we forsake Lone Dairvreac's peaceful lake. Rise up from the wave, companions of my fear,

Rise, brethren, dear Bright wave and pebbly beach and echoing dell

Farewell, a last farewell! And you, dear friends, who throng the leafy shore, We meet—we meet no more!

CHAPTER II.

Sadly, O Moyle, to thy winter wave weeping Fate bids me languish long ages away, Yet still in her darkness doth Erin lie sleeping, Still doth the pure light its dawning delay. MOORE'S Irish Melodies.

Having ended those verses, the swans took wing and arising lightly on the air, continued their flight until they reached the Sruih na Maoile, or the Sea of Moyle, as those waters were called which flowed between Ireland and Scotland. Their departure occasioned deep sorrow to all who witnessed it, and they had a law proclaimed throughout the kingdom, that any one, from the king to the peasant, who should kill a swan, let his power be as great as it might, should meet with certain death. In the mean time, the children of Lir found that they had made an unhappy change of place. When they saw the broad wild ocean around them, they grew cold and hungry, and began to fall into despair, thinking that all they ever suffered was nothing until they were sent to these seas. They remained on the waters until one night it began to freeze very hard.

"My loving brothers," said Fingula, "we make very unwise provision against the coming night if we do not keep close together, and lest by any mischance we should lose sight of each other, let us appoint a place where we may meet again as soon as it may be in our power."

"In that case, dear sister," said the three brothers. Let us meet at the Carrig na Roin, (or the Rock of Seals,) for that is a place with which we are all acquainted."

They continued thus until about the middle of the night. The wind then increased to a storm, the waters arose, and the mountains of brine as they rolled and broke around them, sparkled in the gloom as if they had taken fire. So great was the tempest that the children of Lir were separated by the waves. All were scattered far and wide, nor could one tell whither any of the three others had been driven. At length it abated a little of its violence, the deep became more settled, and Fingula found herself alone. Not being able to see her brethren any where around, she felt the deepest anxiety of mind, and at length broke forth into the following words :-

FINGULA.

Heart-broken o'er these seas I glide, My frozen wings together clinging; No more along the stormy tide, I hear my brethren singing. II.

Three lingering ages, marked by woes, Since first we left Lone Dairvreac's water; Break, break my heart and give repose To Lir's unhappy daughter.

III.

Beloved alike, O loved so well, That made your sister's breast your pillow, Tell me my wandering brethren tell, Where roam you e'er the billow?

Hid by what rocks or secret caves, That wont beneath my wings to slumber. I fear the dead will leave their graves, Ere time restore our number.

IV.

Toss'd by the surge and sleety storm At random o'er this briny water; Woe, wee to all who share the form Of Lir's unhappy daughter.

Fingula remained that night on the Rock of the Seals. At sunrise the next morning, looking out in drenched with spray, so cold and feeble that he and Aves to repeat in the intent of Our Holy Fa. purity that adorn the land, more than the flowers could not answer her questions. Fingula received him lovingly under her wings, and said:

"If Eugene were with us now, our condition

would be tolerable." Not long after she saw Eugene coming towards her, with a drooping head, and wings hanging to the ground, and she welcomed him, and put him under the feathers of her breast. Immediately after she saw Fiacra approaching, and she then removed Cornu from beneath her right wing and placed him under her left, and put Fiacra beneath her right wing, where Cornu had been before. She then settled her feathers about them, and said:

"Severe, my dear brothers, as you have found the last night, you must yet see many more as bad." (TO BE CONTINUED IN OUR MEXT.)

PASTORAL LETTER

OP 1118 LORDSHIP the BISHOP of MONTREAL

PUBLISHING THE ENCYCLICAL OF OUR HOLY FATHER POPE PIUS IX. CONCERNING THE JUBILEE OF 1875.

IGNATIUS BOURGET, by the grace of God and of the Apostolic See, Bishop of Montreal, Assistant at the Pontifical Throne, etc., etc.,

Health and Benediction, in the name of Our Lord, to the Glergy, secular and regular to all religious institutions and to the Faithful of our Diocese.

(CONGLUDED FROM OUR LAST)

XXV. PRESCRIPTIONS OF THE JUBILEE.

These are now the conditions by which is granted the Indulgence of the Jubilee, in the City of Rome and elsewhere.

1. To gain this Indulgence, we must be in the communion and subjection to the Apostolic See, be truly penitent, have confessed and have received the Holy communion.

Those who are in Rome should visit the Basilics of St. Peter, of St. Paul, of St. John of Lateran and of Ste. Mary Major, at least, once a day, during fifteen days, continued or interrupted, natural or ecclesiastic, that is, from the first Vespers of one day

until the full twilight of the following day.

3. Those who are outside of Rome, should visit the cathedral, or principal church and three other churches of the same town or place, situated in the outskirts, designated by the Ordinaries of those places, their Vicars, or others by their order after the Eucyclical Letters shall have been brought to their notice. By means of this power, We point out for churches of stations, in the parishes of Notre Dame, of St. Joseph, and of Ste. Ann, the Cathedral, and churches of Notre Dame, St. Joseph, and of Ste. Ann; in the parishes of St. James and St. Patrick the Cathedral and the churches of St. James, St. Patrick and of the Gesu; in the parishes of Notre Dame of Grace, and St., Henry, the Cathedral and the churches of Notre Dame de Grace of St. Henry, and Continues of the Holy Offspring, a name supto posed to have been applied by the Ordinary of the Holy Infant Jesus, in the Cathedral and the Churches mutation of their vows, or the exemptions above patrick; previous to his arrival in Ireland.—O'Brien's of the Holy Infant Jesus, St. John the Baptist and mentioned, with the serious and sincere purpose to days, after receipt thereof.

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Mary, in Hochelaga, of St. Vincent, and Notre-Dame of Bonsecours; in the Parish of St. Bridgide, the Cathedral and the churches of St. Bridgide, St. Peter and of the Providence.

4. You must likewise visit devoutly the said churches once a day, during fifteen continued or interrupted days, as before stated, and there pray for the prosperity and exaltation of the Catholic Church and the Holy See, for the extirpation of heresies, and the conversion of all those who live in error and for the peace and union of all christian people according to the intentions of Our Holy Father the

Pope.
5. "In the parishes, where there is only one Church, the faithful shall visit it four times a day, going out of the Church after each visit, to mark the distinction between the visits, recitingnat each visit five Paters and five Aves, in the intentions of the Sovereign Pontiff, during fifteen continued or interrupted days, as stated above "

"The number of these visits may be diminished. if made processionally, the Holy Father having declared that Ordinaries of places, can grant to the Parishes, the same privilege, as the Encyclical authorises them to give to the Chapters, Congregations, etc., who visit the Churches in procession; I declare by reason of this present letter, that the parishes which will make these visits processionally will enjoy the privilege granted to the Chapters, Congregations, etc., (see the twelvth article of the cnactment, page 18,); but I prescribe also, that these visits be raised for the Chapters, Congregations, etc., as for the Parishes to the number of three instead of two, as the Mandate allows, each visit thus made in procession, should be equal by each day of stations, to five days of stations made individually."

6. Those who will fulfill devoutly the aforesaid works, during the said year of 1875, will gain once the very full indulgence of the year of Jubilee, with the remission and pardon of all their sins; which indulgence can be applied by means of sufrage to the souls, which left this world in charity and union with God.

7. Travellers by water or by land can gain the same indulgence as soon as they have reached their domiciles or other places of fixed station, in doing the above works and visiting as many times as beforesaid, the Cathedral, the Church Major, or Parochial, in the places of their home or station.

Religious women, cloistered or not, their pupils, infirm women, orphans and others of the sex living cloistered or in religious institutions, hospitals, or corporations, shall visit fifteen times the Chapel or Oratory of the Monastery, or Convent, and there pray each time with the intention of the Sovereign Pontiff, repeating at least five Paters Aves, in honor of the five wounds of Our Lord; to beg that Impiety, Cesarism, Rationalism, Indifferentism, and Liberalism, which are the five great wounds which afflict the world, may be healed by the pre-cious blood of Jesus Christ. These visits may be made at short intervals: it is enough to go outside the church, and then return immediately.

9. The sick or infirm, et clesiastic or laic, men or women, kept in the Hotel Dieu, or in the General Hospital, under the care of Nuns, or Sisters of Charity, will visit also fifteen times the Church or the Chapel of the institution, and there pray in the intent of the Holy Father, in the manner before stated. The Chaplains or Confessors can excuse from this visit, all those unable to make it, by entreating them to unite their prayers, while in bed, to those made by the other sick.

10. As to prisoners of either sex, to whom, if possible, will be given some days of retreat, they will gain the indulgence of the Jubilec by listening to the Mass which will be said in the oratory of the prison or in the House of Reform, each day of the retreat, there praying in the intent of the Sovereign Pontiff as above stated.

11. Children who have not yet made their first communion, can gain the indulgence of the Jubilee, by going to confession, after having been prepared by good instructions that will encourage them to receive with benefit the sacramental absolution, provided they do the other prescribed works; unless they are deemed incapable, and exempted therefrom by their respective confessors; provided they assist at least at one Mass, dur-

ther the Pope. 12. The visits which will be made in procession to the Churches of Stations, by the Chapters, Congregations secular as well as regular, Fraternities, Associations, Universities, Colleges are reduced by the present Mandate to three only.

We cannot but encourage these kind of processions, first, because they give more solemnity to the Jubilee, and because they can make up, at least in part for those which cannot be made in Rome, owing to the desolation, that necessarily reigns there in these troubled times.

13. The Nuns and their novices can confess in consequence of the Jubilee, to any confessor approved by the actual Bishop of the place, to hear the confessions of the Nuns.

14. All the faithful of either sex, laics as well as ecclesiastics, seculars, and regulars, of every order, congregation and institute, which needs to be specially mentioned, can also, in consequence of the Jubilee, confess to any priest, secular as well as regular, of a different order, or any institute whatsoever, approved likewise to hear the confessions of Our apostolic voice you, who are weary and secular persons, by the actual Ordinaries, in the heavily laden, who by straying from the paths of cities, dioceses and territories, in which such con- salvation, find yourselves crushed under the yoke

fessions should be made. 15. All the confessors aforsaid, during the space allotted to the Jubilee, can for once, in the tribunal of Conscience only, absolve those who seek sincerely and seriously to gain the present Jubilee; and who come and confess to them, determined to gain the indulgence, to do all that is allowed for it from excommunication, suspension, and other penalties and ecclesiastical censures, a jure et ab homine, incurred or inflicted for whatever cause, even when they are reserved to the ordinaries of the places, or to the Sovereign Pontiff and the Holy See, though reserved under a special form, and which otherwise, would not be regarded as included in a full concession; and also for all sins and excessess, no matter how grave and important they may be, even when they are reserved to the ordinaries and to the Sovereign Pontiff and to the Sovereign Pontiff and Holy See, as we said before, by enjoining a salutary penitence and all due prescriptions.

16. They can also exempt from religious vows, even when bound by oath to observe them, and though reserved to the Holy See; except those of chastity, of religion and of obligation accepted by a third party, as well as penances, imposed on oneself, as preservatives, provided the commutation he considered at least, as efficacious to save from sin, as the motive of the vow; to commute them to other works, and also to dispense their penitents, appointed to Holy Orders, also regulars, from the occult irregularities, contracted by the violation of censures, so that they may exercise their orders, or be promoted to superior orders. except in the cases foreseen, in the said Encyclical

Letter. 17. Those who, after having performed all the other prescribed works of the Jubilee, are prevented by death from finishing the number of visits above mentioned, will gain however the inculgence, as if they had made them.

18. Those who, in virtue of apostolic powers, may

Hochelaga, and St. Vincent, the Cathedral and the and who, before fulfilling the other works, neces-Churches of the Nativity of the Blessel Virgin sary to gain the indulgence, change their resolutions, though one can with difficulty overlook the sin, remain however in possession of the absolutions, commutations and exemptions, which have been granted to them.

XXVI. 5. To direct all our prayers and actions FOR THE FULL SUCCESS OF THE JUBILES. A

The Jubilee which we are going to celebrate, is you can not doubt, Dear Brethren, a highly important work to each one of us; we are then all intensely interested in promoting its success. For that, we must work earnestly, pray constantly, and regulate our lives, by conforming faithfully, and with love to the pressing recommendations that our common Father makes to all of us.
We should at first pmy that divine mercy may

enlighten our minds and kindle our hearts, so that the faithful may profit by such great riches. Ad hoc ut omnium mentes et corda (divina clementia) sua luce et gratia perfundat. We should also, be so preoccupied with it, that we will think of it day and night, and direct all our desires, all our thoughts, all our ac-tions, before the Jubilee, to the end that all may make it with holy dispositions; and after, that all may carefully preserve the fruits of it.
You will then, Dear Brethren, offer all your pray-

ers. your confessions, your communions, your visits to the Holy Sacrament, your fasts, your abstinences, your almsgivings, your actions, your works, in a word, all you can say, do, or think, in order to obtain from the Father, blessings for you and for all those, who like you, are the children of God and of the Church, the grace to do well in the Jubilee, and to draw from it, real profit.

You will add action to prayer, by putting yourself willingly and immediately to the work, by laboring for the salutary reform, that the grace of the Jubilee should work in each one of us. For that powerful grace acts so forcibly, on our minds and on our hearts, that it dispels those sad illusions, that so often lull us in our bad habits; for we are unfortunately, only too ready to give ourselves false reasons to live easy, by walking in the crooked paths that lead to hell. We hope, Dear Brethren, that you will make a happy experience of it, uy turning to advantage all the instructions which have been given to you; and which for a great number, have been nearly useless.

Yes, truly for the future and by the grace of the Jubilee, the taverns, that have occasioned so much scandal, will be well regulated, because they will be kept by men well recommended, who will observe the divine and human laws; for they will not sell on Sundays, nor holydays, nor commit there any excess of intemperance, each one contenting himself to take only what is needful.

The elections of the deputies to the Chambers, of the Municipal Officers, of School Commissioners, will never more be made in trouble and confusion there will be no more corruption, nor excess of drink, no false oaths, no traducing the reputation of a neighbor; men will not indulge in those wicked passions that so often made these elections so noisy and scandalous; they will proceed, instead, with peace and moderation, for they will understand that they are bound so conscientiously, to elect those who are worthy of those situations, and capable to fulfill well the duties of them. We can say as much, for all we have repeated to you so often, on the long and dangerous courtships of young people with a view to marriage; on balls, so fatal to the morals, because there is no supervision on the part of the parents: on schools, dangerous to faith, because they are directed by masters or mistresses who live in fatal errors: on mixed schools, which are kept by young unmarried persons, who teach girls and boys at the same time, a thing always dangerous in itself; on evil books, bad journals, wicked Institutes, that are snares held out to the good faith of so many imprudent Catholics, who are taken in by them, and who end by having only a dead or dying fai h; on the foolish outlay induced by luxury and pride, that has ruined so many opulent families, and produced incalculable evils in our society.

Again, once more, let us hope by the mighty grace of the Jubilee, if we do it as it becomes us, these scandals will vanish, and these disorders cease; instead of which, we shall have the pleasure and consolation to behold in our towns as well as in our rural districts the peace and joy of the Holy every direction along the water she saw Cornu coming which there will be suggested to them little acts ing towards her with head drooping, and feathers to do for spiritual communion, and the Five Paters in a high degree our fathers; the innocence and and lilies embellish the garden, and the frugality and temperance, which will bring abundance and prosperity to our families. Ah | may these precious fruits be perceptible in our dear country, and be there preserved for evermore.

XXVII. §. Invitation to celebrate well the Ju-BILES. WORDS OF THE POPE ON THIS SUBJECT. In this firm hope, let us give attention to the last

words, that our great and amiable Poutiff Pius IX. delivers to us, in his Encyclical Letter. "Finally, it is to you all, children of the Church that We address our discourse, and We entreat you all and each one to profit by the Jubilee as the fervent desire you have to save your souls, demands it. Now, as ever, it is expedient for you, dearly beloved sons, to purify your conscience from all dead works to offer sacrifices of justice, to show worthy fruits of repentance, and to sow in tears, that you may reap in joy..... Implore the succor of God; address yourselves to Him with all your heart, by praying, fasting and almsgiving Listen to of bad habits and the slavery of the devil. Despise not the riches of the goodness, the patience and long suffering of God; and while so favorable an opportunity is offered you to obtain pardon, do not become inexcusable by your obstinacy..... Renounce the works of darkness, and put on the armor of light. Cease to be enemies to your own souls so that you may obtain peace in this world, and the eternal rewards of the just, in the next. Such are our wishes, and such are the blossings that We will beg unceasingly from the all merciful Lord; and We are sure of obtaining abundantly all these gifts of the Father of mercies, for all the children of the Catholic Church, united with Us in these common prayers. Hoping that this holy work of the Jubilce will produce fruits of happiness and salvation, may the apostolic Benediction, which We grant to you in the name of the Lord with love, and from the depth of our heart, be for you all, Venerable Brothers and dear sons, children of the Catholic Church, the pledge of all kinds of benefits, and heavenly

May these wishes made with fatherly kindness by our common Father, be fulfilled! May these Benedictions enrich usall, with the celestial wealth, that springs unto everlasting life!

Vouchsafe, we beseech you, oh Glorious Mother of God, Immaculate Virgin, to bless this Jubilee, so that it may bring forth in this diocese, and in the whole world, the most precious and abundant fruits, O Mary Mother of Grace, exercise your great good ness, during these days of salvation. O Mother of mercy, take under your powerful protection all your children, during these days of great rejoicing, and save them from the snares, that evil spirits will set for them, to prevent them from profiting thereby. Ah I good and loving Mother, grant that they may fulfill, all, so well, that they may find their salva-

tion, during life, and unto death.

Maria Mater gratie, Mater misericordie tumos ab hoste protege et hora mortis suscipe.

This Charge shall be read at the publications of we may here remark that the beautiful little.

We may here remark that the beautiful little.

and the countersign of our Secretary, on the twentysecond day of February, the day on which is cele-brated the festival of the Chair of St. Peter at Antioch, in the year eighteen hundred and seventy-

† Ic., Bishop of Montreal. By order of the Right Rev. Bishop. JOS. OCT. PARE. Secretary.

CLASNEVIN

TOMBS OF THE ILLUSTRIOUS DEAD.

THEO'CONNELL TOWER

THE MARTYR'S CROSS. THE GRAVE OF ANNE DEVLIN.

(From the Dublin Nation.)

There is no son of Ireland in any part of the world who has not heard of Glasnevin, the great Catholic

cemetery of Dublin-not one whose mind does not picture it as a beautiful, a solemn, and holy place. It well deserves all these designations. As a spot in which the relics of poor humanity are crowded together awaiting the Resurrection Day, it is entitled to reverence from all humanity; but on the affections of many thousands of Irish hearts it has a special and most tender claim. The dust of their kindred lies beneath its green turf, and wherever they go over the wide world, that fact is not forgotten. To still greater numbers of their countrymen, who have no such personal interest in its soil, it is dear as containing the relics of the great political leader and liberator of their race, and of several other brave and gifted, distinguished and famous, sons of Ireland.

Beautiful indeed it is, but with a beauty belitting its solemn and pious uses. Calm, and silent, and somewhat sombre is the place, yet not all gloomy. The care and neatness with which it is kept attract the attention of the visitor at once. Its walks are hard, dry, and clean; some of them, which extend in straight lines nearly the whole length of the cemetery, are sheltered and overarched throughout the entire way by flourishing evergreens, giving a perspective through which the opening at the end seems scarce large enough for a rabbit to run through; others there are the sides of which are lined not by trees or shrubs, but by handsome and costly monu-ments, tokens of fond love, of public regard, or of great sorrow. The whole cemetery, viewed from any point on its higher ground, especially when the sunlight is glowing on the place, has a strange and quiet beauty peculiarly its own. The white spires of marble or limestone monuments, the shining panels of many headstones, the massive shafts and arms of gigantic Irish crosses, rising up amid the dark follage of cypresses, and hollies, oaks, laurels, beeches, and willows, make altogether a very suggestive and impressive scene. One cannot help reflecting that amidst all those acres of graves there is not a little plot, nay, scarce a blade of grass, that has not been wept upon. Sad hearts have bowed not only before those handsome erections, some of which have cost several hundreds of pounds, but over even the humblest of those little mounds in the poorest quarter of the cemetery. There beneath a little iron cross stuck into the ground, or mayhap between two little trees marking the limits of the grave-plot, lie dear little children for whom the parents' hearts have not yet ceased to bleed; in another spot lies the good mother whose life perhaps was shortened by her loving care and generous selfsacrifice for her little ones; another space may hold the mortal remains of a good husband and father, the bread-winner for a helpless little flock, now feeling the pangs of cold and hunger because of his loss. And yet others-what tales may be associated with them-wasted lives perhaps-squandered wealth -talents misapplied-untimely death. The mind turns from such a train of thought; the consolation of Christian faith comes to us and stirs us with an emotion of thankfulness and a solemn and holy joy; we remember the monition of the apostle that "it is a holy and wholesome thought to pray for the dead," and we exclaim, with our loving mother Church, Requiem aternam dona eis. Domine. Et lux perpetua luceat eis.

THE O'CONNELL TOWER.

The most prominent object in the cemetery is the round tower, raised to the memory of O'Connell, and in the crypt beneath which his body is laid. It is solidly built of cut limestone, and stands 150 feet high from the ground to the top of the cross on its summit. This tower is only Dr. Petrie's design for the O'Connell monument, which was to consist of such a "group" as is to be seen in many of our ancient churchyards-a round tower, a church and a stone cross. The tower has been built, but the rest of the design seems to have been abandoned, which is very much to be regretted. When the body of the Liberator was brought to Ireland from Genea, where he died in May, 1847, it was deposited in a temporary resting-place—a vault in the centre of a circle at the north side of the cemetery, which thence received the name of "The O'Connell Circle." That circle then became the "fashionable" place of sepulture, and so continued until the removal of the remains of O'Connell to the crypt under the tower, in May, 1869. O'Connell in life could make a circle for himself wherever he went, and his inanimate remains appear to have the same power; the locality of the round tower is now the fashionable quarter of the cemetery. Grave-plots in that neighbourhood can only be obtained at six or eight times the amount for which they might be procured in other well-situated parts of the cemetery, but the expense is little thought of by wealthy people who can have costly monuments crected over their family burial-places, and who wish those monuments to be where they will attract the notice of visitors, and perhaps eveke from the more thoughtful and pious among them prayers for the dead who repose beneath.

To the O'Connell monument are first directed the steps of all visitors to the cemetery. While the coffin lay in its former location, it was visible to all through the iron gate of the vault. It lay on a sort of stone-table, and was always kept covered over with fresh green leaves and flowers. Sometimes this gate was opened, and visitors were allowed to enter the vault and stand close by the coffin containing the remains of the great Irishman. Travellers from England, America, and more distant places were delighted when they could obtain from the attendant a few of the leaves or blossoms that had lain upon the coffin, and many of those little mementos though now dry and withered, are, we dare say, still preserved by Irish men and women in all parts of the world. In its present location the coffin is less in view, but it is better protected; only a few inches of it can be seen through the apertures in the stonework that surrounds it, which are just large enough to let one put in his hand and touch the oaken case which encloses some two or three others. The crypt in which it lies is very tastefully colored and decorated. Small bannerets, with appropriate inscriptions, hang around, and on the walls appear the words in which the deceased Christian and patriot in his last days expressed his plous hope and wishes with regard to his whole being . My heart to

Rome, my body to Ireland, my soul to heaven."

In the adjoining vaults under the tower are deposited the remains of two of O'Connell's sons, and several other members of his widely extended