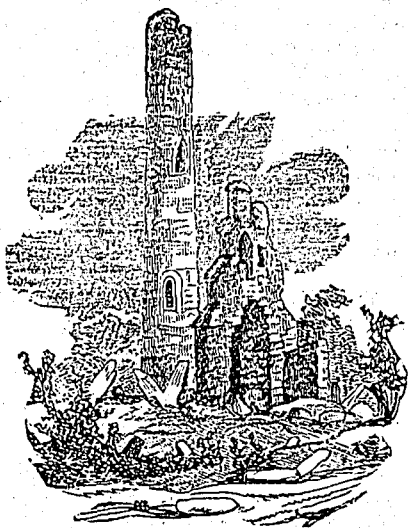


would have their fair and full operation in making us, not in name, but in reality, in interest and affection, one united state." He adds that this opinion, with regard to English connexion, may be changed in the way that it could not be mastered, if the unanimous demand of the people for self-government is not acceded to within a short time. Referring to the question of Religion, Mr. Butt says: "So far from believing the differences of religion which exist in Ireland to be any hindrance to our discharging the highest functions of a nation, I am persuaded that even in our very dissensions there has been a training which will give Ireland a power which no nation of one creed could possess. Ireland—Presbyterian, Episcopal and Catholic—will attract to her sympathies which a nation composed exclusively of one denomination never could command. The very strength of each class will prohibit and drive away the thoughts of the domination of any other. The lesson which has been taught in the overthrow of the Protestant establishment, will not be lost on any section of the Irish nation. The presence of another section of Christians, will be equally a check upon the negligence and the intolerance of each church; and in the necessity imposed on us of mutually respecting the opinions of each other, Ireland will learn the great lesson of that toleration, without observing which, no nation can ever be really great. Even in our religious differences—in the fact that we have within our borders three great Christian communities, each strong in its intellect, in the social position of its members, and in its numbers—I see a preparation for the part which it is the destiny of Ireland to take in the history of the world, and an earnest that no narrow or illiberal prejudices will disqualify her from filling it." We are not able, from want of space, to follow Mr. Butt further, but England may rest assured that it is her interest to come to terms with Ireland. When the time of her trial with other nations actually comes, Ireland will be the danger at all times—it will be the weakness of England. While the Irish question is unsettled, England is insecure. If the Irish nation is communicated with and asked to accept a settlement of the question in the form of a Federal Union, such as is suggested by Mr. Butt in his able treatise on the subject at the heading of this notice, the English Minister is, indeed, unwise who omits the opportunity of effecting it. He has now a favorable opening to come to terms with Ireland.

IRISH ROUND TOWERS.



The county of Meath contains two round towers—that of Kells and that of Donaghmore; of the latter we introduce a sketch. It is about a mile from Navan, on the road to Slane; the circumference near the base is sixty-six feet; and its height to the slant of the roof, which is wanting, is about 100 feet. Over the entrance, as usual, about twelve feet from the ground, there is a rude sculptured figure in relief—bearing a very close resemblance to the crucifixion—at least the attitude is that of one crucified, but a token of a cross was not visible. This religious establishment, which was anciently called *Domnach mor muighe Echnach*, owes its origin to St. Patrick, as will appear from the following passage translated from the life of the Irish apostle, attributed to St. Evin: "While the man of God was baptising the people called Luaignil, at a place where the church of Domnach-mor in the plain of Echnach stands at this day, he called to him his disciple Cassanus, and committed to him the care of the church recently erected there, preadmonishing him, and with prophetic mouth predicting that he might expect that to be the place of his resurrection; and that the church committed to his care would always remain diminutive in size and structure, but great and celebrated in honor and veneration. The event has proved this prophecy to be a true one, for St. Cassanus's relics are there to be seen in the highest veneration among the people, remarkable for