

Then they told him the joke, and that there was only powder in the pistols.

After a few more tastes of the poteen, matters again resumed a peaceful aspect, and no doubt, "Ireland's Patron Saint and Apostle of peace" excused all parties concerned for the strange manner in which they chose to celebrate his natal day.

Everything has changed in the last half century, but nothing to my mind has undergone greater change than the manner of conducting public worship. Especially is this true in regard to the time consumed in the exercises. Most of my church-going youth was spent in listening to long discourses on the "Abrahamic Covenant" and fine-spun theories in explanation of some of the prophecies of Daniel or Ezekiel, which were no doubt very able disquisitions, though not of thrilling interest to the younger—nor, for that matter, to the older—portion of the congregation. The preaching was theoretical rather than practical—a long labored argument in support of a theory. As an instance of this kind of preaching we will relate a case in point. On a certain Sunday the minister took his text from Ezekiel where he speaks about "A wheel in the middle of a wheel." A good old Scotch lady on being questioned about the sermon after she went home said "She did not ken much aboot it. The text was a wheel within a wheel and the meenister wheeled it and wheeled it till he wheeled it all out o' my heed."

Among the writers earliest recollections is walking three miles to Cavendish Church on Sundays. As it then appeared to me a holy stillness filled the place, You would see the different families seated together in their family pews looking very devout. In a little swallow's-nest pulpit fastened to the wall—which appeared to my young and unsophisticated mind to be in instant danger of falling over—stood the minister of the day. The services which never varied began with a long selection from the Scotch version of the Psalms which was fitted to such old standard tunes as "Coles Hill," "Irish," "Bangor" or "Old Hundred," the congregation remaining seated. Then followed the opening prayer, which was always twenty-five minutes long, and often appeared longer as the congregation had to stand with backs turned to the preacher during its delivery and also on