purpose. Up to this date the Service had been always within the walls. But in all the transactions referred to, which were spread over many months, it does not appear from the records that the difficulty encountered by the Committee was in any way connected with that circumstance. There is no trace whatever of the question between inside and outside the walls having been raised. So that the jealousy of the Government (if it existed, of which there is no kind of proof,) had regard, not to the Service being performed inside the walls, but to its being performed at all!

"In this room, chosen by the English themselves, and considered 'eligible in all respects for their purpose,' close to the English Quarter, and within two or three minutes’ walk of the principal hotels, the English Service continued to be held for upwards of thirty years; when, from circumstances too intricate to detail, it was transferred to the building next door, of which the Proprietor offered to build a chapel within its walls. It was with reference to this chapel that Cardinal Antonelli, most considerately, sent a private warning, not to me, but to Lord Lyons, that it could not be permitted to have externally the appearance of a church or public institution of any kind.

"It is hardly accurate to say that 'the utmost courtesy and forbearance have been uniformly practised by the authorities towards me,' for I have never directly been brought into contact with them; but they certainly have been practised towards the English generally. In fact, in regard of this matter of public worship, the English are treated as the most highly favoured nation, being the only non-Roman Catholic nation that is allowed to have public worship without an embassy. Moreover the Authorities always have Gentilmen interni in attendance both to keep order among the Carriages which are in waiting in great numbers, and to prevent the great annoyance which I am told used to exist, of people crowding round the doors to see the congregation coming out.

"The Daily Telegraph’s estimate of the number of Protestants who come to Rome for the winter is preposterous. I do not suppose the Protestants of all nations and denominations amount to near half the number specified. And of these, all are not ‘obliged,’ as the writer says, to worship in the English Chapel, seeing that there are two Protestant Chapels within the walls, one in the American Embassy, the other in that of Prussia. To represent our Chapel as a ‘barn-like building’ is simply ridiculous. But if it were, it is no truer than that, in making such a statement, the writer does not see that he is casting reproach on the English themselves; for I am sure they have money enough to make their Chapel internally what they please.

"I am, your obedient Servt."

F. B. WOODWARD.

"P.S. You may use this letter as you please."

GENERAL PLAGIARISMS: "THE GROVES OF BLARNEY."

It is said there is nothing new under the sun. Possibly. If this be so, there must be plagiarisms diurnally to an extent not to be mentioned. Two authors may hit on one idea, but to work it out identically, if not in the same words, looks something more than a coincidence, particularly when one may have written a long time in advance of the other. I have met with literary men who have no faith whatever in originality; and one, whose opinion I value, goes far to convert me to his notion. Some time ago, I confess, I was particularly struck by his arguments, and since that time I have made many notes of what look uncommonly like plagiarisms; but I only mention one or two at present, trusting that will be enough to evoke further opinion on this, to literary men, all important question. Up to a recent period I was under the impression that the world-wide known song of "The Groves of Blarney," was certainly original. I presume the readers and correspondents of "N. & Q." are well aware of the history of that famous piece of doggrel; but it will, no doubt, surprise many to hear that it is not only not original, but stolen from another very famous doggrel song called "Castle Hide." Can anyone furnish a copy of the latter? I believe it is known in Cork who was the author. It commences—

"As I roved out on a summer’s morning,
Down by the banks of Blackwater side,
To view the groves and meadows charming,
And lovely gardens of Castle Hide."

So much for that. There is something more than a coincidence in a passage in the Desired Village by Goldsmith, and Highland Mary by Burns:

"When smiling spring," &c.—Goldsmith.
"When summer first," &c.—Burns.

Goldsmith wrote before "Rob the Ranters" was born. It may be said one is descriptive, and the other an invocation; be it so. How will that alter the great fact?

In the ballad of "Lochinvar" in Marmion will be found the following lines:

"She looked down to blush,
And she looked up to sigh,
With reproof on her lip,
But a smile in her eye."

I had intended to incorporate any comments which Mr. Woodward might be pleased to make; but, on reading his letter, I judged that by giving it entire and verbatim, I should not only best serve my purpose, but also follow the use of "N. & Q." and the natural order in which such subjects as the present are entertained.

JOHN A. C. VINCENT.
In Samuel Lover's song of "Rory O'More," we find the following:—

"Oh! Rory be easy, sweet
Kathleen would cry,
With reproof on her lip,
But a smile in her eye."

Rather more than coincidence this, and Scott wrote before Lover.

In reference to Mr. Lover I may observe, that his last collection of Irish songs, ballads, &c., is a very faulty one; but it is not worse than the many that preceded it, from the time that the Hon. Charles G. Duffy, late M.P. for New Ross, and now a member of the Australian legislature, when editor of the Dublin Nation, made a very worthless collection, which he dignified with the title of the Ballad Poetry of Ireland! But it bore no more likeness to the ballad poetry of Ireland, than a nigger does to Hercules.

On the subject of Irish songs I may add, that Mr. Lover, in his last collection, does not exhibit any great research, for in reference to the famous song of "Molly Brallaghan," he says the author is not known, but supposed to be a lady. Now, the author of "Molly Brallaghan" was a person named Murray, a very comical genius, who kept a public-house and singing-room in Temple Bar, Dublin, some thirty-four years ago. He also wrote several others. A good, and well-selected volume of Irish songs, ballads, &c., is much wanted; those in print at the present are, for the most part, the veriest trash, badly selected, and worse noted.

Can anyone inform me where I can get a collection of Irish songs, ballads, &c., made before the opening of the present century? S. REDMOND.

Liverpool.

KILKENNY CATS.

I have often wondered why none of your correspondents who are natives of, or residents in, Kilkenny have given you the real version of the tale of the Kilkenny cats. I have seen the subject frequently noticed in the columns of "N. & Q.,” but I have never seen the following accurate version of the occurrence, which led to the generally-received and erroneous story of the Kilkenny cats. That story has been so long current that it has become a proverb, "as quarrelsome as the Kilkenny cats,"—two of the cats in which city are asserted to have fought so long and so furiously that nought was found of them but two tails! This is manifestly an Irish exaggeration; and when your readers shall have learned the true anecdote connected with the two cats, they will understand why only two tails were found, the unfortunate owners having fled in terror from the scene of their mutilation.

I am happy in being able to state that neither Ireland nor Kilkenny is at all disgraced by the occurrence, which did take place in Kilkenny, but which might have occurred in any other place in the known world. During the rebellion which occurred in Ireland in 1798. (or it may be in 1803), Kilkenny was garrisoned by a regiment of Hessian soldiers, whose custom it was to tie together in one of their barrack rooms two cats by their respective tails, and then to throw them face to face across a line generally used for drying clothes. The cats naturally became infuriated, and scratched each other in the abdomen until death ensued to one or both of them, and terminated their sufferings.

The officers of the corps were ultimately made acquainted with these barbarous acts of cruelty, and they resolved to put an end to them, and to punish the offenders. In order to effect this purpose, an officer was ordered to inspect each barrack room daily, and to report to the commanding officer in what state he found the room. The cruel soldiers, determined not to lose their daily torture of the wretched cats, generally employed one of their comrades to watch the approach of the officer, in order that the cats might be liberated, and take refuge in flight before the visit of the officer to the scene of their torture. On one occasion the "look-out-man" neglected his duty, and the officer of the day was heard ascending the barrack-stairs while the cats were undergoing their customary torture. One of the troopers immediately seized a sword from the arm-rack, and with a single blow divided the tails of the two cats. The cats of course escaped through the open windows of the room, which was entered almost immediately afterwards by the officer, who inquired what was the cause of two bleeding cats’ tails being suspended on the clothes line, and was told in reply that "two cats had been fighting in the room; that it was found impossible to separate them; and that they fought so desperately that they had devoured each other up, with the exception of their two tails," which may have satisfied Captain Schummelkettel, but would not have deluded any person but a beery Prussian.

I heard this version of the story of the Kilkenny cats in Kilkenny, forty years ago, from a gentleman of unquestioned veracity, and I feel happy in submitting it to your numerous readers.

Juverna.

MEANING OF THE WORD Ἁῤῥ (SELAH).

Amongst the various meanings given to this word by Rabbinical and Christian writers, such as Aben Ezra, Kimchi, Gesenius, Ewald, Herder, De Wette, Tholuck, Hengstenberg, and Rosenmüller, there are two which seem to me to include nearly all the arguments which etymology and grammar appear to require.