

'Ah,' said she, 'I shall not nurse that one—a stranger will give her nourishment. Who knows what care she will receive?'

She wept bitterly, then seeing the abbe arrive with the holy sacrament, she raised her eyes to heaven, saying—

'O God, who art so merciful as to come to me, may Thy holy will be done. Be a father to my children, when I am gone.'

We all fell on our knees; she received the sacrament with the most edifying piety, embraced her children, thanked us for our care and implored our prayers for the repose of her husband's soul and her own; after which she fell into a peaceful slumber. Soon a cold perspiration appeared on her forehead, her breathing became oppressed, she pronounced once more the beloved name of Antoine, kissed the crucifix which she still held; then the rattle, that terrible forerunner of death, was heard. The abbe recited the prayers for the dying; we replied by our tears, and before he had finished, the spirit had fled from the body—her suffering was over.

Theobald imagined at first that his mother had fallen asleep again. In an authoritative tone he imposed silence on his sister, who asked for something to drink; and placing his finger on his mouth he made us a sign to be still.

The poor child's mistake cut us to the heart; and when we made him comprehend the dreadful truth, he uttered a terrible cry, and throwing himself on the body of his mother, embraced her several times passionately, but the violence of his grief caused him to faint. In this state the servant took him in his arms, and placed him in the carriage; burning wax-lights were put, one on each side of the couch of the deceased, and Margarita and the shepherd undertook to set up with the corpse. I took the newly-born infant in my arms, the doctor carried the sick little girl, who cried most piteously. In this way we reached the carriage in which with the three children we set off. The Abbe Durand and the doctor walked to town.

It was already night; a ray of moonlight fell on the pallid countenance of Theobald, who recovered from his fainting fit, remained in dull stupor; not one of us had courage to utter a single word till we reached Bastia. I live in the square; Madame D—— persuaded me to go home.

Your husband will be alarmed, and perhaps dissatisfied, by a longer absence,' said she 'tomorrow we can advise together as to what remains to be done.' I placed the infant in her arms, it slept peacefully, and I entered my house with a mind painfully occupied by the scene I had witnessed.

(To be continued.)

LETTER FROM HIS GRACE THE ARCHBISHOP OF TUAM.

TO LORD VISCOUNT PALMERSTON.

St. Jarlath's Tuam, on Feast of St. Columbanus, 1860.

My Lord.—Amongst the extraordinary events passing in rapid succession, by which the public mind is now agitated, a reference to the harrowing scenes of Partry, which this week has witnessed, will, no doubt, appear to your lordship, as well as to some other admirers of the excellence of British rule and its Protestant Establishment, unwelcome and unseasonable. Why, it may be observed, endeavor to awaken any sympathy for those mountain inhabitants of the remote district of Partry, though banished from the homes of their fathers, whilst kings and princes are driven, without remorse or pity, from their hereditary dominions? It is too much to expect that the repeated clankings of the crowbar, raveling the cabins of the Irish poor, should be heard or heeded in the louder thundering of the battering-ram, crushing the walls of Capua or Gaeta. And on ears that are deafened by the continual echoes of cannon, and eyes that are familiarized to fields of slaughter, it may be vain to endeavor to make an impression by the crash of falling cottages or the shrieks of their ejected inmates; or the spectacle of venerable age in the last stage of existence, cast out from its hearth, and exposed to perish in the most inclement season of the year. Had those evictions taken place last summer, they would have been more tolerable; but, coming after that genial season, when it is hoped that the evil day was over made still more bright to the afflicted people, what must be their anguish to find their flight from their homes reserved for the winter—that season of intense and biting cold, by which, as we are assured on the boldest authority, seems more terrific than any temporal evictions may be aggravated. I am well aware how distasteful must be the recital of such distinct and local cruelties with reference to names and places near home to those refined friends of the liberties of mankind, who cannot weep for any misery less confined than what affects entire kingdoms, and whose sensibilities cannot be excited by any cruelties on a lower scale than those that are inflicted by Catholic Kings and Pontiffs, trampling without mercy on the civil and religious freedom of their down-trodden subjects.

Leaving to those advocates of a speculative benevolence, the task of describing and deploring those imaginary wrongs which so deeply affect them, we must turn our attention occasionally to those every day exhibitions of bigotry and cruelty, which, though beneath the charms of fiction, are far more instructive than those tales of foreign despots, by which English readers are so generally cheated.—This recent case of Partry should at last impress on English statesmen, as well as Irish representatives, the necessity of directing their attention even now at the eleventh hour, to the hideous enormity of the Established Church, and the long unheeded usance which it continues to inflict on the Irish Catholic people. It is high time for them to behold the beam in their own eyes before they decry the mote in those of their neighbors. The entire Peninsula, from the Alps to Calabria, could not exhibit such a scene as that so recently acted, notwithstanding all the terrors of its dungeons and inquisition; nor, allow me to say would such persecution for conscience sake have been endured. It is, then, a wiser and a more humane policy for the Prime Minister of England and his Secretary for Foreign Affairs, to put their house, and especially the church, in order at home, than to be disturbing the nerves of the sensitive people of England by their histrionic representations of the horrors of Papal despotism.

Perhaps your lordship has not sufficiently considered the frightful dangers to the peace of society of which the reputation of the Partry scenes could not but be productive. When a sound and active public opinion swayed the country—an opinion having the law of God for its basis—such an exhibition as that of Partry would have rung over the entire land and evoked the expression of sentiments befitting every despotic attempt to coerce the consciences of the poor. Such an outrage as to force the children of a helpless tenantry into schools which their clergy condemned and their consciences loathed would have been felt, and would have pervaded the entire Catholic body, which a sense of common wrong and of mutual protection had bound together in one vast and constitutional confederation. The beneficial ef-

fects of such associated councils attested the wisdom by which they were guided, and the vigour by which they were conducted to a comparatively prosperous issue. Comparatively, I say. They were conducted to the abatement of persecution, but not to the erection of sufficient forces against its recurrence. The consequence has been, that a plausible system of education, rather gentle in its pressure at the commencement—its chains forged for the strong and vigorous error must be—has become gradually more stringent, as the will to the power of resistance was deemed to be more weak, until this equivo- cal system has, at length, cast away the soft disguise which had so long concealed its nature, and revealed itself to the world, the open, avowed, and contemptuous assailant of the most sacred authority in the Catholic Church. Utterly disregarding the joint remonstrances of the Catholic episcopate, it has usurped the entire education of the people and has allied itself to the worst foes of their religion, in enabling them to carry on a religious persecution, under the banners of their amphibious board, and with the extravagant subsidies of the British Treasury.

[His Grace here discusses the proposal of the government to add more Catholic members to the Board of Education, and contends that if all the members were Catholics, they could not form a guarantee for the safety of the faith of Catholic children from Protestant persecution. He would as soon have Cayon and his Sardinian associates protecting the faith, as those nominal Catholics whose only aim is to obtain paltry places, in the struggle for which they forget the rights, and sell the interests of the people. He contends that if Irish Catholic members of parliament acted honestly, they would be able to control the interference of British governments with Europe. His Grace, consequently, blames the Irish Catholic members for the persecution suffered by the Irish peasantry and the perils endured by the Pope. In blaming the Whig policy it is not to be supposed that he is in favour of the Tories—he would cling to neither party, but would use them for Irish and Catholic purposes by putting in force the policy of Independent Opposition. His Grace concludes as follows:—

The wisdom of that policy of independent opposition is now fully appreciated from the long series of national and religious disasters that have followed from its temporal abandonment. Though partially suspended in action, the conviction of its justice and necessity was never surrendered, and it remains now more than ever impressed on the public mind. It is now plainly seen that not only fifteen hundred, but fifteen thousand, Irish could not effectually defend the Pope, if the neighboring states were instigated by an unprincipled foreign policy to invade his territories in violation of all international law. What Sir Robert Peel said of the battle of the constitution is equally true of the foreign policy of England. Its battle must be fought at the hustings—and at the Irish hustings too. Thirty votes in the House of Commons, arrayed and formally opposed to any ministry, Whig or Tory, that would not make the integrity of the Pope's territories, and the portion of their interests than a whole battalion of soldiers. Whilst we insist on the adequate protection of the faith and of the Holy Father, we shall not be forgetful of the temporal safety of the people. The interests of the father and the child should not be separated; and towards a people who faithfully responded to every call in behalf of their religion, we should be ungrateful if we did not labour to protect them against those sweeping and systematic evictions that threaten them with destruction. When the freehold tenants are again drawn within the pale of that protection from which they have been for sometime debarred, they will rally at the next elections, with as much devotedness as the Brigade round the standard of the true men who still are pledged to defend the people and the Pope. The people and the Pope will become the Alpha and the Omega of their legal and constitutional organisations. The Peter's Pence, which suggested the monthly collection of the Catholic Association, and became the instrument of its union and its strength, shall forthwith commence to be collected for the Holy Father, forming a treasury independent of the favor of any monarch, showing that as long as his lawful territories are withheld by force and violence the loss will be repaired by contributions from every clime and nation—light to each individual, but evidencing, in their collected amount, the vast extent of his vast empire, and the devoted homage of the millions, who recognize in his persecuted person the authority of our Divine Redeemer. But whilst our sympathies are excited for the suffering of the Holy Father, we will not behold with unconcern such 'rightful and desolating scenes as are now acting amidst the mountains of Partry. If tottering old men, and pregnant women, and naked children are to be cast out in groups upon the world, in the midst of winter, for their courageous resolve to die rather than expose their faith to perversion, it is time that we should be spared the repetition of the hollow and hypocritical boast of the tolerance of British Protestantism or the protection of the British constitution.

I have the honour to be your lordship's very obedient servant,

J. JOY, Archbishop of Tuam.

THE REPEAL MOVEMENT IN IRELAND.

(Translated from the Universal for Weekly Register.)

Some very honest people look with rather an evil eye on the manifestation of the Irish in favour of the repeal of the Act of Union which binds Ireland to England. Some examine the question in the point of view of its consequences; others, in the point of view of its justice.

There is much to be said about the consequences more or less likely to result from a separation of Ireland from England. To argue with a knowledge of the case, it would be necessary to commence by doing on what conditions this separation was to be effected; if it were to be absolute or merely relative; if it should be accomplished with or without the intervention of a foreign power; and what would be the engagements contracted on this intervention.—The question is most pregnant with terrible consequences, and would require a deep examination, in which all suppositions would be successively passed in review.

But, say the partisans of absolute right, the principles on which Ireland wishes to found her new effort to effect a separation from England being false and contrary to the law of nations, Ireland cannot be justified in this case. What, then, is the pretext which Ireland makes use of in order to arrive at the declaration of her independence? This pretext is the principles (?) of the 'new right,' affirmed and put in practice by the English Government, by Lord Palmerston and by Lord John Russell in particular. These celebrated chiefs of the English Cabinet have avowed and declared, before the whole Parliament, that 'any State whatsoever has the right to choose for itself the form of Government that suits it;' that it has the right, if it is discontented with its existing Government, 'to shake off the yoke of that Government, by all the means at its command,' even by force, if necessary, by calling to its aid a powerful neighbouring sovereign if need be, and to substitute for the said Government such a system of administration as it desires, and such sovereignty as it pleases.

The Irish have taken the English Government at its word. They are discontented with English Government, greatly discontented, and their discontent does not date from yesterday; witness the unavailing attempts made within the last century, witness the always extending emigration which, in less than ten years has lessened the population of the country by more than half a million. They have taken Lord John Russell at his word, and they have said:—'We

have only three ways of arriving at our end—argument, force, and chance.' Commencing with argument, they reckon very little upon chance, and will end, perhaps, by resorting to force. They have begun, then, by signing a colossal petition. It is to be presented to the Queen, and, claiming the independence of Ireland, it is already covered by more than five hundred thousand signatures.

This attempt will probably be no more successful than preceding ones; the Irish themselves agree that they expect nothing from their declaration. Yet they work at it, for the relief of their consciences, with all their strength, were it only for the pleasure of putting the English Government, in the face of the whole world, in contradiction to itself.

Now, says the Times, and with it many English Catholics, Ireland commits an imprudence as well as an injustice; Ireland has not conceded to Lord John Russell the right of acting towards Italy as he has done; she has accused him of violating the law of nations and international law; she has condemned all his principles, and behold! to-day she seizes on the principles she condemns in order to claim a right. Now, what is this but a right based on condemned principles?

It is here, in fact, that the difficulty lies. Without deciding whether Ireland has or has not the right to separate from England, without examining what she would gain or lose by the separation, without inquiring in what form that separation could be best effected, it must be admitted that to claim a right by relying on condemned principles, is to damage a good cause. As one of our correspondents has said:—'The cause of Ireland must be examined from a far more elevated point of view than the international principles of the present Government of England.'

But we say that the Irish manifestation will any how have this good in it, that it will force the present English Government to give explanations; that it will drive it, if nothing else, into proclaiming itself before Europe as in contradiction with itself. It is evident that it will never grant to Ireland what it favours in Italy; that it has two weights and two measures, and conventional principles ready made to be used upon occasion, or to be withdrawn or replaced by contrary principles when the necessity is felt; or rather that it has no other principle but that of its own selfishness, its passion, its personal or material interest. It is from this that has come that famous principle of non-intervention, which those respect the least who have the most loudly proclaimed it. It is this that makes the English Cabinet, while promoting with its interest and its money the movement of Garibaldi's volunteers, forbid the Irish to arm in the Pope's cause, which is that of Ireland and Catholicity. It is thus that, proclaiming all abroad the principle of 'self-government' in Sicily, at Naples, and in the States of the Church, it hastens to stifle even the smallest germs of 'self-government' in India and in New Zealand. It is that the Government of England, in the final analysis, professes quite a particular worship for the golden calf, and an unequivocal hatred for the Papacy, and everything connected with it immediately or remotely.—This worship of the golden calf exhibits itself in the refusal to allow the faiths of Suez to be cut through; that hatred of Catholicism in the opposition it has given to French intervention in Syria.

The Irish, it is said, are the freest people on earth; they enjoy the same liberty as England, the classic land of liberty. Yes, if they were not Catholics which does not prevent the Irish from being extraordinarily free in theory, and considerably oppressed in fact. They are oppressed in their material interests by the great English Protestant proprietors; they are oppressed in their moral interests, inasmuch as all the administration is in the hands of their lords and masters, the English Protestants; it is the same with justice and religion.

After that, they can write what they will speak where and how they will, raise subsidies, send their children where they will, provided it is not to the Pope. They are free so long as they are content with theory. They have been left free to draw up their national petition, whilst there was only question of signatures; people may believe to take no notice of them, while they only held local meetings. But let us wait for the end. Now that the theory seems disposed to translate itself into fact, John Bull perceives his rage coming on him, and the Times, in the name of the Leviathan people, while affecting only to notice for the first time what is passing, gives forth one of those rambling beltings which are not unlike those of an angry bull, and exclaims in an unequivocal tone of menace:—

[Here follows an extract from the Times.] It is thus that the English Government intends to apply to Ireland the principle of 'self-government.' As for us, we have not two weights and two measures, and we know but one kind of right. For us, what is true at Brussels is equally so at Paris, at Rome, at Dublin, nay even at Pekin. We do not know, as Lord John Russell does, how to bend principles to circumstances. We assert a law of nations; and this law, as we have maintained, is the same for all. We concede to the Irish the right of claiming the extension of their domestic liberties, their civil independence, within the limits of the British constitution; but we make our reservations the moment there is question either of universal suffrage, or of force, or of the intervention of a foreign power, to release themselves from the English Government and to proclaim the Kingdom of Ireland independent, under what form soever. The reason, once more, is, that if the principles which have served as a foundation and support to the Italian Revolution were false and censurable principles, they cannot change their character with the latitude and become legitimate, nor receive a new application in Ireland.

IRISH INTELLIGENCE.

THE IRISH BRIGADE.

IMPORTANT LETTER FROM MAJOR O'NEILLY.

We (Nation) have been favored with the following highly important communication from our brave and honored countryman, Major O'Neilly. As an official exposition of the present position and future prospects of the Irish Battalion, it will be perused with deep interest, and will happily satisfy the widespread anxiety on the subject which has been manifesting itself in overwhelming inquiries by letter during the past two months:—

Kingsdown, Dec. 7, 1860.

Sir—My first cog to be allowed to reply, through your columns, to many inquiries which have been made of me, relative to the present condition of the Battalion of St. Patrick, the exact, present, and future position of the officers and men, in relation to the government, and its future reorganization.

On arriving at Leghorn, with the men I had accompanied from Spoleto, I was there detained a few days by the illness of my wife who had accompanied me, and compelled to proceed directly to Marselles. I at once proceeded to Rome to report myself and my soldiers to the Minister of the Holy Father and await his orders for their disposal. The officers were, with few exceptions, bound by parole not to serve against the Piedmontese forces for terms varying according to the capitulation. The men were free to join the ranks at once; at the same time there was grave reason to apprehend that under the existing circumstances the Pontifical Government—its finances exhausted on the one hand, and its authority on the other exercised over a small territory, where foreign intervention at once crippled its action and rendered military defence useless, a large force might be rather a burthen than an advantage to the Holy Father. I therefore laid the matter before the Cardinal Antonelli, and the Prominister of Arms, Monsignor De Merode, assuring them, on the part of the Irish troops, that whilst they did not wish to draw pay a day longer than they could be of service to the Holy Father, they were ready, freely to imperil their lives when needful, for

the cause they deemed it an honor to serve; and that should the Holy Father in future time need defenders, they and I would be ready and eager to serve under his standard.

From the Cardinal Secretary of State, who laid the matter before His Holiness, and the Minister of Arms, I received the answer, 'That under the existing circumstances the Government of His Holiness considered it undesirable to retain a large body of forces, and that, therefore, the men of the Battalion of St. Patrick would be released from their engagement, and sent home at the expense of the Pontifical Government the officers to retain their honorary rank. Finally, I was honored with an audience by the Holy Father, who repeated the same instruction, desired me to convey to the officers and men his Apostolic Benediction, his thanks for their services, and expressed a wish that as soon as the restoration of the possessions of the Church should make it incumbent on him to provide for their defence, he might have a body of chosen Irishmen in his service. I assured him that there would be no difficulty at any time in having such a body of men. To the Minister of Arms, when his Excellency spoke to me on the subject, I repeated the same assurances, mentioning at the same time that in consequence of the ill-advised attempts which had been made to denationalize the Battalion of St. Patrick by the intrusion of foreign officers, and especially of Swiss sergeants of indiffer-ent character, and which I had successfully resisted, I felt it my duty to tell his Excellency that any attempt to obtain Irish soldiers without a distinct and formal understanding on this head could only end in failure. He assured me he would correspond with me on the subject when the occasion would arise. I subjoin, for convenience of reference, a translation of the memorandum of the terms agreed to on this occasion by his Excellency, and of the highly eulogistic General Order, on the return of the Irish soldiers, which has already appeared in your paper.

I need not observe that relying on the well-known generosity of the Irish people towards the Holy See and their sympathy with those who had defended it, I scarcely considered the provision contained in the latter clause of the memorandum to be necessary; and I rejoice to think that our country is about to redeem, by voluntary offerings, the promise which I thought I might make to that effect.

One of my first cares on arriving in Rome was to proceed to the Irish College to seek the Rev. Canon Forde, to beg of him, as I could not personally proceed to Genoa, to go there and provide for the return of the men.

This, however, was unnecessary, as he had already left Rome on the errand of patriotic charity. How well he acquitted himself of his task, and how nobly he was seconded in France and Ireland, is now matter of history.

The Battalion of St. Patrick is, therefore for the present, 'disembodied'—a sufficient number of officers remaining to constitute a numerous staff whenever it may again be called into activity.

As to its re-embodiment, the time and circumstances, as appears from what has been stated, depend on those representing the Government of the Holy See. Meanwhile, as a nucleus for future reorganization, a depot exists in Rome, where about thirty men and non-commissioned officers have been allowed to return, with the view of being increased to a company should the Pontifical Government desire it.

Thus, through the knowledge these men will have acquired of the Italian language, and the internal economy of the service, will be obtained in advance every pretext for the introduction of foreigners to the future Battalion of St. Patrick.

I take this opportunity of explaining another matter relative to the list of honourable distinctions conferred by the Holy Father lately published. I need hardly explain to your military readers that the lists of officers and men who have distinguished themselves should be made out, after each event, by the officers present commanding corps, or parts of corps, and transmitted through the officer commanding the whole force there.

Our men who fought at Perugia, Castelldardo, &c., were thus placed at a singular disadvantage; the young officers who fought with and commanded them, with characteristic modesty, did not bring forward any claim for distinction; and though the whole body, at each place, received the highest praises from the General Commanding-in-Chief (see his report), hardly any have yet obtained the rewards they so well merited. In two instances which came to my knowledge, distinguished officers of other corps in vain endeavoured to acquire and recollect the names of those who particularly attracted their admiration.

At Spoleto, when I endeavoured, in my report, which you have printed, to include the names of those who had most distinguished themselves, and from being obliged to trust entirely to my own memory, being separated from officers commanding companies, I unavoidably omitted the names of some men who well deserved mention. The Roman Government has, however, announced in the Official Gazette that, in consequence of the difficulty of ascertaining names, especially of foreigners, the list published is only a partial one; and I have been and am employed in endeavoring to have the omissions with regard to the Irish repaired by obtaining correct returns from the various officers, &c., which I hope to be able to forward to Rome. I refrain for the present from publishing the names of many who I have ascertained peculiarly distinguished themselves until I may hope the lists are tolerably complete; but I cannot refrain from mentioning Second Lieutenant Luther, whose fearless bravery and unremitting exertions, during the defence of Perugia won for him the affection of his men and the respect of his superiors.

I shall when able to give as complete a list as is in my power, of those who deserve honourable mention, avail myself of your columns for the purpose; and I hope that the fair fame of those whom I shall ever deem it an honour to have commended in defence of so good a cause, may never suffer in my hands.—I remain your obedient servant.

MYLES O'NEILLY, Major.

P.S.—Many inquiries have been made relative to the campaign medals, which there was an impression amongst the men they were to receive. No determination was come to on the subject whilst I was in Rome, although there was an idea that something of the sort would be done. Should it be realised, I expect to be informed of it, and due notice shall be given, in the most public manner, of the intentions of the Roman government.

The following are the official documents indicated in the foregoing:—

MEMORANDUM

Rome, 6th October, 1860.

Under existing circumstances, which render it undesirable for the Pontifical Government to retain the number of troops hitherto employed, the Government of His Holiness thank the officers and men of the Battalion of St. Patrick for their past services, and release them from their engagement, with the following conditions:—

The officers who hold definite commissions retain their honorary rank, and shall be recalled to the service when the Battalion is reconstituted.—They shall receive pay for the month of October, and be reimbursed the losses of war. The soldiers are freed from their engagements, and shall be sent home at the expense of the Pontifical Government.

ORDER OF THE MINISTER OF ARMS.

October 6th, 1860.

At the moment in which, in consequence of the present sad state of affairs, the brave soldiers of the Battalion of St. Patrick, who had hastened hither for the defence of the States of the Holy Church, are about to leave the Pontifical army, the undersigned Minister of Arms experiences the liveliest satisfaction in being able to express to those

soldiers his entire satisfaction, and bestowing on them the highest praise for their conduct.

Nothing more could be expected from them.—The Battalion of St. Patrick, at Spoleto, at Perugia, at Castelldardo, and in Ancona, has shown the power of Faith united to the sentiment of honour, in the treacherous and unequal contest, in which a small number of brave soldiers resisted to the last an entire army of sacrilegious invaders.

May this recollection never perish from their hearts. God, who defends His Church, will defend what they have done.

It is not Irishmen who require to be reminded that we must suffer and persevere in the good fight.—

Minister of Arms,

XAVIER DE MERODE.

GENERAL LAMONCIERE.—The Munster News says: 'The credit acquired by the Congregated Trades of Limerick, for the compliment paid the Munster contingent of the Irish Brigade, is enhanced by the following letter, elicited by their efficient Secretary, Mr. Carrick, affording, as it does, the unanswerable and indisputable testimony of one of the bravest officers of our day, to the gallant conduct of our fellow-countrymen in fortress and field. The non-receipt of the invitation, by the noble Frenchman, at an earlier period, was caused by the delay occasioned in the transmission of the letter from Paris to his place of residence:—

'Mechanics' Institute, Limerick, 20th Nov. 1860. 'Monsieur le General.—The Mechanics' Institute of the City of Limerick intend, by a public banquet, to do honor to the Irish Battalion who have fought so bravely under the command of your Excellency, in the cause of the Holy Father. The banquet will take place on Monday, the 3rd Dec.

I am deputed to present to your Excellency the profound homage and respect of the members of the Institute, and to beg the honor of your presence at the 'reunion.' Allow us, Mons. le General, the liberty of inviting you, and hope that your Excellency will have an agreeable voyage coming to honor them, and they desire that the sentiments of gratitude and love which Ireland entertains for your brave soldiers be not unknown to you. They therefore take advantage of the present occasion to show their great admiration of your noble deeds, and their profound respect for your presence. Accept, Monsieur le General, the sentiments with which I remain, your Excellency's very humble servant.

CHARLES CARRICK, Secretary, Mechanics' Institute, Limerick.

'Le Chillon, 9 Dec., 1860. 'Sir—Have the goodness to express to the good Catholics of Limerick, the regret which I have felt at not having been in the midst of them on the 3rd of December, and kindly say to them, I beg of you, that having been happy to commemorate the noble conduct of your brave fellow-countrymen, which has added a new page of glory to the military history of Ireland, I am deeply affected by the sympathy which they have so kindly preserved for myself.

Receive, Sir, the expression of my very distinguished sentiments.

GENERAL DE LAMONCIERE. 'Mr. Charles Carrick, Secretary of the Trades Institute, Limerick, Ireland.'

THE IRISH BRIGADE.—SOWER IN KILMARNEY.—Sunday evening, the 8th Dec., a soiree was given by the Killmarney Young Men's Society, in honor of the members of the gallant Irish Brigade resident in that town. The Young Men's Hall, a spacious and handsome building—being the old Catholic church of the town—was tastefully decorated for the occasion with green foliage, which was wreathed round the pillars at each side, and at the head, in front of the chair was extended a large scroll of linen bearing the following inscription:—'Killmarney Young Men's Society bid the Irish Brigade welcome. Erin go Bragh.'

At each side of this were the words—Perugia, Spoleto, Castelldardo, and Ancona. The number present was very large, sufficient to completely fill the spacious hall, and the galleries on each side were also filled with spectators. The chair was taken by the Right Rev. Doctor Moriarty, Bishop of Kerry. The first toast proposed was 'His Holiness, Pius IX.," which was followed by that of 'Her Most Gracious Majesty the Queen.' The 'Irish Brigade' was next given, which was responded to by the Rev. Doctor O'Connor, P.P. The Rev. Mr. Morgan, P.P., responded to the toast of 'The Hierarchy of Ireland,' and the toast of 'The People' was next given, which was responded to by the O'Donoghue, M.P. The next toast was 'The Cork Committee, who had welcomed the Irish Brigade,' which was responded to by Mr. Maguire, M.P., and the Rev. Doctor Barry having responded to the toast of 'General Lamouciere and Major O'Neilly,' the health of 'The Young Men's Society,' was given, and responded to by the O'Donoghue. The evening's amusement concluded with dancing.

THE NATIONAL BOARD OF EDUCATION.—The Post says:—'It is said that Sir Thomas Redington, the Right Hon. John Hatchell, and Mr. James O'Farrell, retire from the Board; and that Lord Dunraven will take the place of Sir Thomas Redington; Mr. Waldron, D. L., M. P., that of Mr. James O'Farrell; and Mr. Sergeant Lawson that of Mr. Hatchell. The additional appointments mentioned are Chief Justice Monahan, Chief Baron Pigot, Mr. John Lantaigne, D.L., and Mr. John O'Hagan. We have heard that there will be an additional Presbyterian appointed to complete the Protestant representation on the board.'

LORD PLUNKET'S EVICTION.—The following is a copy of Father Lavelle's letter to the Times:— 'Sir—You will, I hope, in justice insert the present reply to Mr. Faulkner's (Lord Plunket's agent) letter which appeared in the Times of yesterday, in reference to the heart-rending "Partry eviction."

The agent is forced to admit that "they (the tenants) were not evicted to recover rents, or because they were defaulters;" but he alleges as reasons, "because they had formed a lawless combination against the landlord and others of the tenants, and because they were identified with a system of outrage, conspiracy, incendiarism, perjury and murder."

In reference to these fearful allegations, the Times very justly observes, that "If the tenants committed these crimes, Lord Plunket should prosecute them to conviction. But his agent can scarcely mean that all—old men, women, and children—are equally guilty; and yet Lord Plunket applies to all alike a punishment which is much too severe for the innocent as it is insufficient for the guilty!"

Now, Sir, I challenge Lord Plunket and Mr. Faulkner to name a single tenant who has been found guilty of even one of these horrid crimes; and, knowing that these allegations are the purest inventions to justify the inhuman proceeding, I now pronounce them a tissue of the most barefaced calumnies.

What is the fact? Better than twelve months ago, Mr. Martin, the bishop's secretary, went to justify the evictions, on the ground that his lordship required to stripe his land. On the 23rd of October last, the bishop himself justifies them on grounds completely different, in which the stripping is not as much as hinted at; and now, at last, the agent comes out with a new set of reasons, which neither his lordship nor the attorney seem ever to have dreamt of, and which are as false in fact as they are, in your words, too severe for the innocent and insufficient for the guilty.

True, indeed, one of the tenants (one out of 70 human beings evicted) was charged with p-rj-ny, but not convicted. While a jury of his country suppose him innocent, will a bishop of a Christian Church punish him, his wife and family, as guilty? The son of another and a most proper man, was charged with murder, but on grounds so insufficient that the Crown has hitherto declined to prosecute.—Yet a Christian bishop punishes as guilty not alone the persons charged, and not even prosecuted, but