

ENCYCICAL LETTER

OF OUR

MOST HOLY LORD LEO XIII.

BY

DIVINE PROVIDENCE, POPE.

To the Venerable Brethren, all the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World in Favor and Communion with the Apostolic See.

POPE LEO XIII.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING.—Raised by the inscrutable designs of God, although undeserving, to the height of the Apostolic dignity, we immediately felt urged by a desire, and, so to speak, a necessity to address you by letter, not alone to express to you our feelings of intimate affection but also that in accordance with the duty entrusted to us by heaven we might confirm you who are called to share our solitude in sustaining with us the contest of the times, for the Church of God and the salvation of souls. In the very beginning of our Pontificate there rises before us the sad spectacle of the evils, with which the human race is on all sides overwhelmed; the widely extended subversion of the supreme truths on which, as foundations, human society is placed; the pride of intellect impudent of any legitimate authority—the perpetual cause of dissensions, whence arise intestine conflicts, cruel and bloody wars—the contempt of laws which govern morals and protect justice—the insatiable cupidity of fleeting things and the forgetfulness of things eternal, even to that insane madness in which so many miserable wretches everywhere do not fear to lay violent hands on themselves—the thoughtless administration, wastefulness and malversation of public funds—the audacity of those archdeceivers who endeavor to appear the defenders of their fatherland, of liberty, and of every right; in fine, that deadly plague, pervading the very vitals of human society, does not permit it to rest and which portends new revolutions and most calamitous results.

The cause of these evils, we are persuaded, is chiefly that there has been despised and rejected the holy and most august authority of the Church, which in the name of God is set over the human race, and is the vindicator and guarantor of every legitimate authority. Since the enemies of public order are well aware of this, they have thought that nothing was better calculated to overturn the foundations of society than to pertinaciously attack the Church of God, and with disgraceful calumnies bringing it into odium and contempt, as if it were supposed to civil society, truly so-called, the daily weaken its authority and strength by new wounds, and overturn the supreme power of the Roman Pontiff, in whom the eternal and immutable principles of right and justice have their defender and earthly guardian. Hence there have proceeded laws overturning the divine constitution of the Catholic Church, which we regret have been passed in many regions; hence have flowed the contempt of episcopal authority, the impediments thrown in the way of exercising the ecclesiastical ministry, the dispersion of religious orders, the confiscation of their property, by which the servants of the Church and the poor were supported; hence has followed that public institutions consecrated to charity and beneficence were removed from salutary ecclesiastical government; hence has arisen that unbridled liberty of teaching and of punishing, which on the other hand, in every way the right of the Church to the instruction and education of youth is violated and oppressed. Nor of a different order is the occupation of the civil principedom, which Divine Providence, many centuries ago, conceded to the Bishop of Rome, that in freedom and with ease he might use the power conferred on him by Christ, for the eternal salvation of the people.

This terrible collection of evils we have enumerated to you, venerable brethren, not to increase your sorrow, but because we know that you will rightly perceive how grave are those affairs which demand our ministry and our zeal, and with what great anxiety we must labor to defend and vindicate the Church of Christ and the agents of this Apostolic See, assailed by so many calumnies, especially in this iniquitous age.

It is very manifest and evident, venerable brethren, that civil society is destitute of its solid foundation if it is not based on the eternal principles of truth and the immutable laws of right and justice, and if a sincere affection does not unite the sentiments of men, and sweetly moderate the interchange of their duties. Who now can deny that it is the Church, which by diffusing the Gospel through the nations, brought the light of truth to barbarous people, imbued with superstition, and induced them to acknowledge the Divine Author of things and to respect themselves; which by removing the calamity of slavery, recalled men to the pristine dignity of their noble nature; which having unfurled the sign of redemption in all parts of the earth by sciences and arts rather introduced or placed under the protecting by founding and protecting the best institutions of charity in which provision was made for misfortune of every kind; everywhere, publicly and privately, elevated the human race, raised it up from squalor, and fitted it to that form of life which was in harmony with the dignity and hope of humanity? But if anyone of the same understanding should compare this age which we live, so hostile to religion and the Church of Christ, with those happy ages in which the Church was honored as a mother by the nations, he will find out that this age of ours full of disturbances and distractions, is directly and rapidly rushing to its own ruin; that, on the other hand, those ages flourished, enjoying the best institutions, tranquility of life, riches and prosperity, all the more in proportion as the people showed themselves more observant of the government and laws of the Church. But if these numerous benefits which we have mentioned, have sprung from the ministry and salutary aid of the Church, and are the true works and glories of civil society, so far is it repugnant that the Church of Christ should abhor or despise it, as she thinks to her altogether belongs the glory of being its mistress and mother. Moreover, that kind of civilization, which is opposed to the holy doctrines and laws of the Church, is to be esteemed as nothing else than a sign of civilization and an empty name, without reality. A manifest proof of this is afforded by those people on whom the light of the Gospel has not shone, in whose life, indeed pretence of civilization may be seen, but its solid and true benefit do not flourish. Not at all is that to be esteemed the perfection of civil life, by which every legitimate power is audaciously condemned; nor is that to be esteemed liberty which disgracefully and miserably proceeds, by the unbridled propagation of errors, to the licentious gratification of corrupt desires, the impunity of outrages and crimes, the oppression of the best citizens of every order. Since these principles are erroneous, wicked and false, they have not that strength which would perfect the human family and make it prosper, for "Sin makes peoples unhappy." (Proverb, 14, 33.) But it is absolutely necessary that with minds and hearts corrupted, they should force people by their own weight into every stain, that they should weaken every right order, and thus seriously and rapidly bring the condition and tranquility of the commonwealth to an ultimate end. What can be more iniquitous, if the works of the

Roman Pontiffs are considered, than to deny how greatly and how gloriously the Bishops of Rome have deserved of the whole of civil society? Assuredly, our predecessors, when they perceived the good of the people, never hesitated to undertake contests of every kind, to undergo great labors, and to expose themselves to the most trying difficulties. Having fixed their eyes on heaven, they never bowed to the threats of the wicked, or suffered themselves, by an unworthy assent, to be seduced from their duty by blandishments or promises. It was this Apostolic See which gathered up and reunited the relics of the old fallen society. It was this same friendly torch by which the humanity of the Christian ages was illumined. It was an anchor of safety in the civil tempests in which the human race was tossed about. It was the sacred chain of concord which united distant and diverse nations; it was, in fine, the common centre whence were sought the doctrines of faith and of religion, as well as the counsels and the auspices of peace, and of future enterprises. What more shall I say? It is the praise of the Supreme Pontiffs that they constantly interposed themselves as a wall and a rampart to prevent human society from relapsing into superstition and its ancient barbarism.

Would that this salutary authority had never been repudiated. Truly the civil principedom would never have lost the august and sacred honor which it possessed, sanctioned by religion, and which alone rendered the condition of obedience noble and worthy of humanity; nor would there have burst into flame so many seditious and wars which have destroyed countries with calamities and slaughter; nor would so many kingdoms, proudly flourishing, now cast down from the summit of prosperity, have been overwhelmed with the weight of every war. Of this the Oriental nations are a proof, who, having broken the sweet chains by which they were joined to this Apostolic See, have lost the splendor of their pristine nobility, the praise of the arts and sciences, and the dignity of empire.

Those eminent benefits, which in every country of the world the best history of all ages declares proceeded from the Apostolic See, were most especially experienced by this land of Italy, which, in proportion to its proximity, derived much more abundant fruits from it. To the Roman Pontiffs, undoubtedly, Italy ought to refer its acceptance of that substantial glory and honor by which it became eminent among the nations. Their authority and paternal zeal not only protected it from the attack of the enemy, but brought it assistance and help, so that in all times should the Catholic faith be preserved entire in the hearts of Italians.

Of benefits of this kind, to speak of no others conferred by our predecessors, there is special mention made in the history of the times of St. Leo the Great, of Alexander III., St. Pius V., Leo X., and other Pontiffs, by whose exertions, under whose auspices, Italy was saved from that destruction which was threatened by the barbarians, and retained uncorrupted her ancient faith, and in the darkness and squalor of a ruder age fostered and preserved the light of the sciences and the splendor of the arts. Witness to this is also borne by this glorious city of ours, the seat of the Pontiffs, which has received this principal fruit from them, that it was not only the strong citadel of the faith, but also made the asylum of the fine arts and the domicile of wisdom. She has obtained the admiration and observation of the entire globe. Since the glory of these facts has been handed down to eternal recollection by the monuments of history, it is easily understood that it is only by a hostile purpose and an unworthy calumny, intended to deceive men, that it can be said or written that this Apostolic See was an impediment to the civilization of the people and the prosperity of Italy.

If, therefore, all the hopes of Italy and the entire world are founded on that strong basis, so favorable to the good and well-being of all, which the authority of the Holy See enjoys, and on that close link which unites all the faithful to the Roman Pontiff, it is easy to understand that we could have nothing more at heart than to preserve religiously intact its dignity to the Roman See, and to draw closer the union of the members with the head, and of the children with their father. Hence, to openly maintain, and to the best of our ability support, the liberty and rights of the Holy See, we shall never cease to endeavor to preserve for our authority that obedience which is due to it—to remove the obstacle which prevents the full freedom of our ministry and our power, and to obtain the return to that state of things in which the designs of Divine Providence had formerly placed the Roman Pontiffs. And it is not in a spirit of ambition, or the desire of domination that we are urged to demand this return, but rather by the duties of our charge, and by the solemn obligations of the oath which we have taken. We are further urged to it not only by the consideration that this temporal power is necessary to defend and preserve the full freedom of the spiritual power; but also that it may be made clearly manifest that it is the cause of the public weal and the safety of human society which are at stake. It follows, therefore, that by reason of the duties of our charge, which oblige us to defend the rights of the Holy Church, when there is question of temporal power of the Apostolic See, we cannot dispense ourselves from renewing and confirming in these letters all the same declarations and protestations which our predecessor, Pius IX., of holy memory, has several times issued and repeated, as well against the occupation of the civil principality as against the violation of rights belonging to the Roman Church. At the same time we direct our voice to the princes and rulers of the people, and we beseech them by the most august name of the great God not to cast away the aid of the Church nor opportunistly offered to them; to unite themselves around this source of authority and safety, and to attach themselves more and more to it by the bonds of a close affection and a profound respect. Heaven grant that they may recognize the truth and force of what we have said, and may they convince themselves that the doctrine of Jesus Christ, as St. Augustine says, is the salvation of the country if it should be obeyed. (Ep. 138, ad Marcellinum n. 5.) May they realize that their security and their tranquility, as well as the public security and tranquility, depend on the preservation of the Church, and of the obedience which is due to it; that they may devote themselves and all their thoughts to removing its afflictions from the Church of Jesus Christ and from its visible head. May it come to pass that they will, therefore, lead again the people over whom they rule into the way of justice and peace, and enjoy a happy era of prosperity and glory.

Further, wishing also to maintain more and more in its integrity the union between the entire Catholic flock and its supreme pastor, we ask of you with especial affection, and we exhort you earnestly, to inflame with the heat of religion, by your sacerdotal zeal and your pastoral vigilance, the faithful who have been confided to you, that they may thus attach themselves more intimately to this truth and justice, that they may all accept its teaching with the most profound submission of mind and will and may reject all those opinions, even, those most widely diffused, which they know to be contrary to the teachings of the Church. On this subject the Roman Pontiffs, our predecessors, and in particular Pius IX., especially in the Council of the Vatican having before their eyes the words of St. Paul: "Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ"—did not neglect, when it was necessary to reprove errors as they crept in, and to condemn them with Apostolic censures. We, too, walking in the ways of our predecessors, confirm and renew all these condemnations from the high place of this

Apostolic seat of truth, and at the same time we fervently beseech the Father of Light that He may make all the faithful one in sentiment and opinion, thinking and speaking precisely as we do. Our duty to you, venerable brethren, is to engage your assiduous care of spreading abroad in the Vineyard of the Saviour the seed of heavenly doctrine and impress on the minds of the faithful the proofs of Catholic faith—that they keep them from thorns and preserve them from the contagion of error. The fiercer the efforts which are made to teach particularly the young in principles which darken their understandings and corrupt their hearts, the more necessary it becomes to labor with energy for the success, not alone of a proper and solid method of instruction but also to render even the teaching of the Catholic faith perfectly identical in literature and science, and particularly in philosophy, on which, in great part, depends the true explanation of the other sciences, and which, far from tending to overthrow Divine revelation, is proud to be able to make smooth its course and to defend it against its assailants, as we have been taught by the examples of St. Augustine, of the Angelic Doctor, and of all the other masters of Christian wisdom.

This admirable discipline of youth, for the preservation of the true faith and religion and the integrity of morals, must have its origin in the very society of the family which in these times is so unhappily disturbed, and can in no way be restored to its dignity unless by those laws by which in the Church it has been instituted by the Divine Author Himself, who, when He raised the contract of marriage, in which He wished to signify His own union with the Church, to the dignity of a sacrament, not only made the marital union more holy, but even prepared more efficacious helps for parents and for offspring, by which through the observance of mutual duties, they might more readily acquire temporal and eternal felicity. But afterwards impious laws despising the solemnity of this great sacrament, regarded it as of the same order as that the dignity of Christian marriage being violated, citizens substituted legal concubinage for nuptials, husbands and wives neglected the duties of their mutual obligation, children refused obedience and reverence to their parents, the bonds of domestic charity were loosened, and what is of the worst example and the most scandalous to public morals, pernicious and destructive separations succeeded to an unholy love. These truly unfortunate and mournful facts cannot but excite your zeal, venerable brethren, and move you to carefully and urgently warn the faithful entrusted to your care, that they should listen with docility to all that concerns the sanctity of Christian marriage, and should obey the laws by which the Church regulates the duties of the married and of children.

Then, indeed, that most desirable result will be obtained, so that the morals and mode of life of even individuals will be reformed; for as from a corrupt trunk certain branches and bad fruit germinate, so the stain which depraves families infects individuals with a terrible contagion of sin. On the other hand, trained by the family to the Christian life, each member is accustomed to love religion and piety, to abhor false and pernicious doctrines, to follow virtue, to obey the superiors, and to repress that insatiable seeking after purely private interests which so profoundly lowers and enervates human nature. For which end it will be advantageous to direct and advance those Catholic associations which have been established in this age for the great benefit of the Catholic cause.

Great, indeed, and beyond human strength are these things for which we hope and pray, venerable brethren, but since God has enabled the nations of the earth to become sound, since He has founded the Church for the salvation of nations, and has promised that He will aid it until the end of time, we firmly trust, with your co-operation, that the human race, warned by so many calamities and evils, at length will seek safety and prosperity, in obedience to the Church, and the infallible magistracy of the Apostolic See.

Meantime, venerable brethren, before we end this letter we must express to you our gratification for that wonderful harmony and concord which unites you amongst yourselves and with this Apostolic See, which perfect union we consider not only an unassailable bulwark against the assaults of the enemy, but even a fortunate and happy presage which promises better times for the Church, and whilst it offers the greatest solace to our infirmity, it also urges us to sustain with alacrity all the labors and all the contests for the Church of God in the arduous duty which we have undertaken.

From these grounds of hope and gratification which we have disclosed to you we cannot separate those expressions of love and obedience which in the beginning of our Pontificate, you, venerable brethren, and with you ecclesiastics and very many of the faithful, have shown to us, proving by letters and gifts and pilgrimages, and by other acts of homage, that the devotion and charity which they had previously shown to our illustrious predecessor had so firmly remained that they had not grown cold towards the person of so worthy an heir. At the sight of such magnificent evidences of Catholic faith, we most humbly confess that the Lord is good and merciful; and to you, venerable brethren and to all those dear children, from whom we have received them, we desire to express those many and profound feelings of gratitude which flood our heart, full of confidence that in the pressure and difficulties of the times, your zeal and your love as well as those of the faithful, will keep us from falling. We do not doubt that these remarkable examples of filial piety and of Christian virtue will powerfully contribute to touch the heart of God, always merciful, and move Him to cast an eye of compassion upon His flock, and grant peace and victory to the Church. But, as we are convinced, this peace and victory will be more promptly and readily assured if the faithful pray constantly to God and ask Him for them. We exhort you to excite the zeal and fervor of the faithful with this object, engaging them to employ as a mediatrix with God the immaculate Queen of Heaven, and as intercessors St. Joseph patron of the universal Church, and the holy Apostles Peter and Paul, to whose powerful protection we recommend ourselves, all the orders of the ecclesiastical hierarchy, and all the fold of the Saviour.

That these days, on which we recall the solemn memory of Jesus Christ rising from the dead, may be prosperous, salutary, and full of holy joy to you venerable brethren, and the entire flock of the Lord, we earnestly hope, praying the most benign God that in the blood of the Lamb, in which is blotted out every writing which was against us, there may be washed away all the faults which we have contracted, and the sentence which we received for them may be mercifully relaxed.

"The grace of our Lord Jesus Christ, the charity of God, and the communication of the Holy Spirit be with you all," venerable brethren, to whom, and also to our beloved children the clergy and faithful of your churches, in token of our particular affection, and as the auspices of the celestial protection, we most affectionately bestow the Apostolic Benediction.

Given at Rome, at St. Peter's on the solemnity of the Pasch, April 21, 1878, in the first year of our Pontificate.

Leo PP. XIII.

WARLIKE.

At Woolwich Arsenal, England, the laboratory department has received orders for 13,000 caiks to contain each forty-eight pounds of biscuit, to be carried on pack saddles. Fifteen hundred tons of preserved meat have been received from the United States.

THE POPE'S DELEGATE.

MGR. CONROY ON THE PACIFIC COAST—AN INTERESTING LETTER—WHAT AN IRISH PRIEST ACCOMPLISHED IN SAN FRANCISCO.

A correspondent of the Lake Shore Visitor writing from Petaluma, Cal., sends the following notes suggested by Mgr. Conroy's visit to that region.

We had the pleasure of being present at the reception given his Excellency, Dr. Conroy, last Friday, at St. Joseph's, San Francisco. At 11 o'clock, Dr. Conroy arrived and immediately proceeded, accompanied by the pastor, Rev. Father Gallagher, to visit the schools; as soon as he entered the school-room, all the pupils and visitors rose and paid the illustrious chief their respects, after which an address of welcome was delivered in a very creditable manner by one of the pupils, to which his Excellency responded in feeling terms. He dwelt at some length on the necessity of a good education, which would do honor to their country and command the respect of their fellow-citizens. "He, an Irish Bishop, was glad to receive in the far West so affectionate an address from children of Irish parents—and of all the schools which he had visited on the Pacific coast, none gave more pleasure and satisfaction than that of St. Joseph's. He was glad to find them so well instructed in the different branches of knowledge, and would say that much credit is to be given to their zealous pastor who has adorned his parish with those institutions of learning." His Excellency wore a rich cassock and cape both of which were bound with a deep red and seemed very befitting a prince of the Church. The rooms through which he passed were decorated with the rarest flowers, while many visitors outside, who were unable to get admission, held in their hands beautiful bouquets, all appearing to do honor to the distinguished visitor and the Holy Apostolic See. He is a comparatively young bishop, of pleasing countenance, and is the very semblance of humility and zeal. At twelve o'clock dinner was prepared at the pastor's residence, where all the good things of the season were served out, and, after partaking of a delicate repast, the company departed, well pleased and in the best of spirits. In the afternoon, we had a pleasant drive through the Golden Gate Park, one of the finest in California, if not in the world; it contains about 1,300 acres, which are well graded and adorned throughout with rank herbage, interspersed with the solemn cypress and wild sage brush planted by nature's hand; here and there were to be seen the Pacific lark, quail and blackbird flitting from tree to tree. On the green grassy spaces were several hares and California jackrabbits skipping to and fro, unaffected by and indifferent to the excitement of the last steeds and equestrians which were passing close by at a rapid rate. About six miles from the city, or one hour's ride, brings the visitor right to the sandy beach of the Pacific Ocean; the sand is smooth and solid, and can be traversed with pleasure for a distance of eight miles, where the prodigious breakers can be witnessed, coming from the expansive deep with all their might and fury. For six miles into the interior as far as the suburbs of San Francisco, the entire surface is one Arabian bed of sand. It has for years been gradually rolling towards the city, notwithstanding the efforts of the citizens to impede its course by planting shrubs and trees. It never flows or rises above the surface, as dust and particles of less gravity generally do, but quietly and gently moves along at a very slow but sure pace. We put up at the Cliff House, which overlooks two small islands of rocks in the waters beneath; on these were huddled hundreds of seals. It is delightful to behold these sea monsters waging war on this field of battle. Some must have been severely hurt by the bite of an enemy, for they bellowed piteously, and were infuriated in the extreme. Others were attempting to crawl out of the water to sun themselves on the elevated ground, when they would be disagreeably attacked and unceremoniously repulsed by those ashore; at another time, when one would be on the point of scaling the rock, a large wave would come and wash the slippery animal back again to his element; others were tumbling promiscuously of their own accord into the foamy surf. One of the early pioneer priests in the Golden State is the

REV. FATHER BUCH GALLAGHER.

who is yet one of the most hard-working, zealous and popular priests in the diocese. He formerly, I believe, belonged to Pittsburg, Pa., but at the special request of Bishop Alemany, at the first Council of Baltimore, where the reverend father was appointed theologian, accompanied that prelate to the Pacific coast where he has remained ever since. Many of the public buildings which do honor to the city of San Francisco owe their existence to his energy and charity. He was principally instrumental in establishing the Golden Gate Park which I have above described. In the year 1869 the number of unemployed men in the city was deplorably great; and as Father Gallagher's sympathy for the poor, the orphan, and the widow, was universally known, to him did they have recourse for assistance; from early dawn to late at night, men, women and children were seen to frequent his house. But seeing that his personal contributions would not assure a permanent remedy to their wants, he fearlessly appealed to the city authorities to procure those poor men some work within the suburbs of the city. He laid before the authorities the extreme poverty of the men on whom their large families and wives had to depend for the necessities of life. After falling in his demand from those gentlemen, who assured him that there were then no public works of absolute necessity for the city, and, besides, that there were no funds in the treasury to warrant such a laudible undertaking. Though he showed the necessity of a park for the growing city, and the praiseworthy act of furnishing, in that way, work for the starving men who are willing to work but could not find any; still they turned a deaf ear to his request. Father Gallagher did not despair, but immediately proceeded to Sacramento where he laid before the Legislature the true need of a park, and the advisability of giving them work at the park. After going three times to the Capital, explaining the necessity of the act and urging its passage, he succeeded, and, in 1870, it was proclaimed a law to establish the park, and grant an appropriation, from which the laborers received \$2 00 a day. He is a priest of great experience, having travelled the greater part of the civilized world. In 1853, he was deputed by His Grace the Archbishop to the Holy See, to be the bearer of the pallium; he was also commissioned to procure some priests and Sisters in Europe, for the California mission, and solicit subscriptions for the churches which were then being built in the new diocese. In this he was successful, and was kindly received by many noble personages of Europe, among the rest Ferdinand, ex-Emperor of Austria, who gave a large donation for the benefit of the Church. At one time he had the editorial management of the Catholic Standard, published in San Francisco. He was instrumental in erecting the cathedral on Cal. and Dupont streets, built three churches at Washoe, founded the Magdalen Asylum, procured several lots in the city for other churches, and provided homes for the orphans. He procured the ground and built the present St. Joseph's Church on Tenth street, of which he is now pastor; also his parish school attached, which has a daily attendance of about fourteen hundred pupils; whose education is cared for by the good Sisters, and some able lay professors.

THE SIKHS AND GHOORKAS.

WHAT MAY BE EXPECTED FROM INDIAN SOLDIERS.

Much has lately been said regarding the native troops furnished by British India, and many doubts expressed of their efficiency as soldiers, especially when so far from their own country; but those who have campaigned with a Sikh or a Ghorka regiment can have but one opinion of its fighting power. "Give them good officers," says one who has had a long experience of them, "and they'll go anywhere and do anything." The only defeat suffered by the English in India—that of Chillianwallah—was inflicted by the Sikhs; and their courage and loyalty during the dreadful ordeal of 1857 have long since become historical. In one of the battles of the mutiny a Sikh, seeing a blow falling from behind upon his officers head, rushed forward, unarmed as he was, caught the sword in his open hand and felled the assailant with the other. This brave man is still living "with one sound hand," as he says, "at the service of the Rance of Inglis" (Queen of England). On another occasion three or four dozen Sikhs and a few English subalterns held a small house for forty-one days against two whole regiments of Sepoys till rescued by the advance of the British forces. The same qualities are exhibited in a still higher degree by the Ghorka mountaineers of Nepal, the especial terror of the mutinous Sepoys, who found their bayonets utterly overmatched by the huge curved knives and superhuman activity of their dwarfish enemies. Indeed it would be difficult to find more perfect specimens of the "born-fighter" than these dark, sinewy, black-eyed little savages, fierce and untiring as the wild beasts of their native hills. Of the reckless hardihood for which they are proverbial, two instances will suffice: A native Prince, noting some signs of incredulity among a group of English officers to whom he was relating the single-handed killing of a tiger by a Nepalese, uncaged a full grown "royal" and bade one of his Ghorka guards dispatch him. The man leaped into the enclosure at once, and springing aside from the monster's rush, hamstringed him with one slash of the heavy knife, and laid open his skull with the second, the whole affair being over in less than a minute. During one of the British expeditions into Nepal, a detachment was struggling along a narrow jungle path in the grey of the early morning, when suddenly three men were seen to fall in quick succession, cleft almost in twain through their thick cross belts. A quick-eyed soldier, seeing the dark figures of a Ghorka gliding away into the bushes fired, and brought him down but as he lay dying among his enemies he held up three fingers triumphantly in token of the three lives which he had taken and expired with a grin of joy.

MARSHAL MACMAHON'S SON.

HIS PROPOSED VISIT TO IRELAND.

In view of the proposed visit of Marshal MacMahon's son to Ireland, the following genealogy will be of interest:—

The gallant Marshal is of the Clare MacMahons; there courses in his veins the best blood of Munster—the O'Briens, O'Sullivan, Fitzgeralds, Desmonds and Knights of Glyn, the MacNamans, O'Neelans, McSheehys, and others of the old martial class of Monaghan, whose invincible courage has been proved in many a fiercely contested battle-field. These Clare MacMahons. The latter are the race of Clan Colla, of the line of Heremon, while the former are descendants of the O'Briens, Kings of Munster, of the race of Heber.

Patrick MacMahon, of Toreddillo, in the County of Limerick, was married to Margaret, daughter of John O'Sullivan, of Bantry, in the County Cork, of the house of O'Sullivan Beare. Honorably identified with the cause of the last of the Stuarts, he sheathed his good sword at the Treaty of Limerick, and retired with his noble-hearted wife—"a lady," says the records, "of the rarest beauty and virtue"—to the friendly shores of France. Here his son, John MacMahon, of Autun, married an heiress, and was created Count D'Equilly. On the 28th of September, 1749, the Count applied to the Irish Government of that day—accompanying his application with the necessary fees, etc., for the officers of "Ulster King-at-Arms"—to have his genealogy, together with the records, etc., of his family, duly authenticated, collected, and recorded with all necessary verification, in order that his children and their posterity in France might have all-sufficient proof of the proud fact that they were Irish. All this was accordingly done, as may be seen in the records at Birmingham Tower, Dublin Castle, countersigned by the then Lord Lieutenant of Ireland, and the various other requisite signatures. In those records he is described as "the noble family paternally of MacMahon of Clonderala (in Clare), and naturally of the noble family of the O'Sullivan Beare." He was the grandfather of the Marshal Duke of Magenta.

The Count's genealogy commences in the middle of the fifteenth century, and traces him through eight generations, as follows:—Terence MacMahon, proprietor of Clonderala, married Helena, daughter of Maurice Fitzgerald, Earl of Kildare, died 1474, and was interred in the Monastery of Ashelm, in Munster. He was succeeded by his son, Donatus MacMahon, who married Honoria O'Brien, of the noble family of Thomond; and his son, Terence MacMahon, Esq., married Johanna, daughter of John MacNamara, Esq., of Donaghin, commonly styled "MacNamara Beagh," and had a son, Bernard MacMahon, Esq., whose wife was Margarita, daughter of Donatus O'Brien, of Daugh. Bernard MacMahon, son of Bernard, married Eleonora, daughter of Wm. O'Neelan, of Emri, colonel of a regiment of horse, in the army of Charles II., and was father of Maurice MacMahon, Esq., whose wife Helen, was daughter of Maurice Fitzgerald, Esq., Knight of Glyn. Murtagh MacMahon, son of Maurice, married Helena, daughter of Emanuel Sheehy, Esq., of Ballyhane, and was father of the above named Patrick MacMahon, who married Margarita, daughter of John O'Sullivan, Esq., mother of John, first Count D'Equilly.

The descent of Count MacMahon, maternally through the O'Sullivan's, is as follows:—Murtagh O'Sullivan Beare, of Bantry, in the County of Cork, married Maryann, daughter of James Lord Desmond and dying was interred, 1541, in the Convent of Friars Minors, Cork. His son, John O'Sullivan, of Bantry, married Johanna, daughter of Gerald de Courcy, Baron of Kinsale, and died in 1578, leaving Daniel O'Sullivan, Esq., his son, who married Anna, daughter of Christopher O'Driscoll, of Ballymore in the County Cork and died at Madrid, leaving his son John O'Sullivan, of Bantry, who married Margaret, daughter of James O'Donovan, of Roscarberry. Bartholomew O'Sullivan, son of John, was colonel in the army of James II., at the siege of Limerick, and married Helena, daughter of Thomas Fitzmaurice, Baron of Kerry, by whom he had Major John O'Sullivan, of Bantry, who married Honoria, daughter of Robert MacCarthy, of Castro Leonino, in the County of Cork, grandson of Daniel MacCarthy, Lord of Glencare, and Margaret, his wife, daughter of Donogh, Lord Desmond, and died 1731. Their daughter was Margarita, who married Patrick MacMahon, Esq., of Toreddillo.