The obdurate figure, however, which he was now quite certain must be Bessy, from his being near enought to ascertain, that it was certainly enfolded in a horseman's cloak, glided away, heedless of his entreaties; and the next instant he saw it slide through a gap, somewhat in advance of him, to the opposite side of the hedge.

A STATE OF THE PROPERTY OF THE

Thinking he might gain something in the pursuit, by clambering over the hedge where he was will introduce Protestantism or infidelity into the without losing time to reach the gap, the persevering pursuer, with lengthened exertions and loss of beath, mounted, and sprang boldly forward on the other side. But old Dodsley has it in his " Precepts of Human Life," that a man who leapeth over a fence in haste may fall into a pit on the other side. And even so was it with the ill-fated serjeant-major-ill-fated for that night at least. To his utter discomfiture, he found himself, after his jump, sunk above his knees in a broad drain filled by recent rains with mud and muddy water, while, as a climax to his annoyance, a low laugh saluted his ear, from the spot where he could perceive the figure standing, as if enjoying his situation.

Uttering a shout of rage and vexation, he attempted to scramble from his uncomfortable berth; but the bank was too high and the mont 100 deep, and it was only by the assistance of the party, who had been drawn to the spot by his shout, that he was uplifted to the bank, amid their loud or repressed laughter, like some unwieldly sea-moster, that had been left in helpless plight by the retiring tide.

There were neither rapparee nor female now to be seen. Indeed, the serjeant confessed his opinion, that it was not his "hangel" he had been pursuing after all, but either her arch maiden, who had often played him a trick before, and whose voice he thought he had distinguished in the laugh, or some worse shape; and the dragoons were fain to give up the useless chase, a few of them returned to Ffolliot's Grove, and the remainder, after havingobtained their cloaks at the cottage, proceeded under the guidance of their comrade (the former guide), to the place where their horses had been left, and thence to

their quarters. (To be continued.)

MASSACRES IN SYRIA.

On Sunday the 9th September, the following pastoral of the Archbishop of Dublin, in reference to the late brutal massacres of Christians in Syria, was read in all the churches is the diocese :---

" Paul, by the Grace of God and the Apostolic Sec. Archbishop of Dublin, Primate of Ireland, and Delegate Apostolic, to the Catholic Clergy of the Diocere of Dublin.

" Very Rev. Brethren-The sad events, of which Syria has lately been the theatre, have undoubtedly attracted your attention, and excited your sympathy and sorrow. Nearly twenty thousand of our Christian brethren in that country have been barbarousiy massacred by the Mahommedans and Druses; several hundred villages have been sacked and burned : the country has been filled with the sighs and wailings of Curistian widows and orphans, and about eighty thousand victims of Turkish cruelty have been left without food, without clothing, without any means of sustenance, and without a roof to shelter them from the inclemency of the weather. I send you a brief report of these unhappy occurrences, prepared by two Fathers of the Society of Jesus, both intimately acquainted with the state of things in Syria. One of these reverend gentlemen, Father Palgrave, who is a member of a distinguished family in England, and who was formerly connected with the University of Oxford, spent eleven years on the mission in that country, and was there during the enactment of the dreadful scenes which he describes. As this report shows with what courage and constancy our Catholic brethren in Syria professed their faith in the midst of terror and of death, I beg of you to read it on next Sunday for your flocks. It will instruct and edify them; it will show how we ought to be prepared to sacrifice not only the things of this world, but life itself, rather than renounce our holy religion, or deny the saving doctrines of the cross. Indeed, whilst the conduct of the Turks can find a parallel only in the cruelty of the Neroes. the Domitians, the Diocletians, and other Pagan emperors of antiquity, the courage and self-sacrifice of the Syrian Christians remind us of the virtues of the early followers of Christ, and prove that the spirit of a St. Ignatius and of a St. John Chrysostom and of other holy men who illustrated Syria in former days, by their virtues or their sufferings, is nut defunct; and that the faith planted there by the Prince of the Apostles and his disciples, is still active, and capable of producing the most noble fruits in those who have displayed so unshaken attachment to the cross of Christ. When reading the narrative of the massacres in Syris you cannot fail to observe that they only form a part of the general warfare carried on by the corruption of the world against the Holy Catholic Church. How many attempts are made, sometimes by fraud and treachery, on other occasions by force or violence, to injure or destroy the chaste spouse of Jesus Christ. On the remote shores of Siam and Cochin-China, as well as in Syria, Christians are barbarously tortured and put to the sword. In Sweden and other northern parts of Europe, Catholics, for professing their faith, are subjected to fines and penalties, to imprisonment or exile; in Central Europe, under the pretence of promoting liberty, the Church is most grievously assailed, her convents and monasteries are suppressed, her ministers are sent into exile, and revolutionary movements, dangerous alike to society and religion, are encouraged and supported. While in the places we have mentioned persecution is publicly avowed; in other countries, and even among ourselves, religion is assailed in a more artful and perhaps a more dangerous manner. Thus, under the pretence of promoting charity, a mixed system of education is introduced, and to suit it to those who believe little, or perhaps nothing, the mention of every Catholic doctrine is banished from the schools in the time of common instruction. To meet the requirements of the Presbyterians, the Arian, the Socinian. or the infidel, it is made a crime to have a cross, the emblem of redemption, in the schools; children are prohibited to offer a prayer to the Great Author of their being, or to invoke the name of the Most Holy Mother of God, or to speak of the doctrines or practices of the Catholic Church, or to profess their faith in the Holy Trinity, or in the divinity of our Redeemer. Catholic works are banished from the schools, and books are put into the hands of children, compiled by an Arian or a Socinian dignitary of the Protestant establishment, and well calculated to deaden Catholic faith, and to give anti-Catholic bias to the youthful mind. What can be expected from a system carried on in this way, save the spread of infidelity, or a cold indifference to every form of religious belief, than which nothing can be more fatal to the soul of man? But it is in its Supreme Head that the Church is principally assailed. All the powers of earth and hell appear to be leagued together in an unholy warfare against the successor of St. Peter, and Christ's Vicar on earth. Heresy, schism, infidelity, and socialism, have all conspired

states and of societies are ignored in the hope of inand British; gold? Why are the wicked men who have sold their country and betrayed their sovereigns now made the theme of universal praise? Is it not through hatred of Catholicity, and the hope that he regions of Italy, that Garibaldi is proclaimed a hero, and immense sums of money are collected to support him in his career of destruction and anarchy? The friends of such deeds of darkness pretend that they are animated by a love of liberty, and auxiety to promote the welfare and progress of mankind, but their real object is the subversion of the authority of the Pope, and the destruction of the Holy Catholic Church. But, reverend brethren, the persecutions which the Church has to undergo, the sufferings of the faithful, and the trials of the successors of St. Peter should not surprise us. The Scripture teaches us that all who wish to live piously shall suffer persecution. And the Eternal Shopherd of our souls shewed us by His sufferings and death what we are to expect from a wicked world, and he prepared His disciples for every affliction by telling them that he sent them as sheep among wolves, that they would be the object of hatred to corrupt men, and that the time would come when tyrants cou-demning them to death would imagine that they were rendering homage to God. But as the passion and death of our Redeemer teach us to expect sufferings in this world, so His glorious resurrection and His triumph over His enemies convince us that the cause of truth and justice will in the end prevail, and that the enemies of the Church shall be covered with confusion and disgrace. The Church has been often assailed, but never vanquished; her chudren have been massacred and afflicted, but their blood has been the seed of new and more fervent Christians. It was so in the early ages of the Church: that this will be the result in the present times we must admit unless we deny the words of the eternal truth: 'Thou art Peter, and on this rock I will build my Church, and I will give to thee the keys of the kingdom of heaven . . . and the gates of hell shall not prevail against it.' The holy see will come out of its present struggles more glorious and more powerful than ever it was before, and the Holy Catholic Church, strengthened by the prayers of so many martyrs whose blood will speak more loudly than that of Abel, and edified and encouraged by their noble example, will continue to send her missionaries to regions sitting in darkness and the shades of death, and to exercise her benevolent juffuence to the extremities of the earth. Having hinted at the dangers of mixed education, or of separating instruction from the sanctifying influence of religion you will allow me to call your attention to the case of one of the Turkish commanders. Tahir-Pacha who is mentioned in connexion with the Syrian massacres. If mere education could keep a man in the right course, this officer would not now hold his present unenviable position. It appears from a correspondent of Beyrout on the 12th August last, published in the Times, that he received all the advantages of an English education-having spent six years at his military studies in Woolwich, under the great masters provided by that place. Yet this collightened and accomplished gentleman, notwithstanding his English education, is stated to have acted with surpassing barbarity, and to have been one of those most actively engaged in promoting the butchery of the Syrian Christians. The Scripture says 'there is a wisdom that aboundeth in evil.' (Reclesiast. xxi. 15). May we not also say that there is an educa-

tion that aboundeth in evil, and that the mixed instruction which emancipates itself from the guidance of religion, will most probably lead to the deepest abysses of moral degradation and corruption. When you, rev. brethren, shall have read from the pulpit the report of Fathers Palgrave and De Damas on the Syrian massacres, it will not be necessary to excite your flocks to sympathise with our distant brethren. We are all one kingdom, one fold, one body, all members one of another, all under one head Jesus Christ. If any of our brethren suffer we cannot but be afflicted with them. When we were suffering ourselves, some years ago, from the direful effects of famine, we were assisted by the charity and sympathy of other nations, and many precious lives were thus preserved. Let us now show that we understand the value of charity, and that we are ready to act towards others as we wished that they should act towards us. It is in this spirit of Catholic charity that I beg of you, reverend brethren, to make collections in all the churches, secular and regular, of the Diocese on Sunday, 16th September, in order to assist, as far as possible, the poor suffering Christians of Syria. A committee has been appointed to receive the contributions of the faithful, and to forward them by the safest possible channel to their destination. In making this appeal to you, I must admit that you and your flocks have innumerable and most pressing claims upon you here at home; but I must add that I still venture to make it, because I know that your charity is inexhaustible, and because the Scripture teaches us that the practice of charity is the best preservation of faith, and the surest test of true religion. You are not required to give much; small sums given by many will form an amount sufficient to save the precious lives of many poor suffering Christians. And here let me add that those who are devoted to smoking, or the use of ardent spirits, have now an opportunity of doing good to themselves and to their neighbor, by applying to a work of charity a portion of what they throw away in maintaining useless or pernicious habits. Let those, also, who expend large sums on banquets and equipages, upon ornaments and dresses, and other vanities of the world, reflect how much suffering they could prevent, and how much good they could do, by curtailing useless and vain expenses, and contributing what they thus save to the relief of human misery and affliction. If we believe that those who are in suffering and distress are our brethren and members of the same body, ought we not to be ready to cut off useless expenses in order to contribute something to their relief? But it is by prayer that we are to assist our suffering brethren still more than by our alms. Let us have recourse to our Hea-Father on their behalf, and in all our trials and afflictions let us implore of Him to look with compassion on the work of His hands, and to raise up and relieve his suffering creatures. Let us put our prayers under the protection of the Most Holy Mother of God, and beg of her to present them at the throne of her Divine Son. She is our patroness—she is the patroness of the Church, and if we put ourselves under her protection and imitate her virtues, she will relieve our persecuted brethren in the distant regions of the east, she will protect the church, and she will dissipate the storms by which the bark of Peter is now so violently tossed.

"The grace of our Lord Jesus Christ be with you all. Amen.

"† PAUL CULLER, Archbishop, &c. "Dublin, 6th September, 1860."

The following is the address of the Jesuit Fathers, referred to in his Grace's letter:-ADDRESS IN BEHALF OF THE CHRISTIAN VICTIMS OF THE

LATE MASSACRES IN THE HOLY LAND TO THE CATHOLIC ARCHBISHOPS AND BISHOPS OF GREAT BRITAIN AND IRRLAND.

"My Lords-Within the last few weeks every ear in Christian Europe has been struck with the loud wail of agony of the murdered Christians in Syria and the Holy Lund, and every heart has been appalled with the dreadful accounts of butchery and massacre which, while by the very sameness of their together against him. All the principles of justice horrible details, they seem monotonous to the reader, and of charity, of order and of subordination, are have, by their frightful repetition, become as dread-

flicting a wound on the Apostolic See, or of depriving it of its; important descriptions, and on the Apostolic See, or of depriving it of its; important descriptions, so necessary for the watered by the sweat and blood of, our Blessed Lord watered by the sweat and blood of, our Blessed Lord Wise of its; principles are proclaimed heathen his villing instrument, has raged unchecking British statesment and supported by British swords and thousands of Obristian victims have sealed and British world? Why are the wicked men who their faith with their blood. From the midst of these length and breadth of the Holy Land, which was hands of the Turkish soldlery. One of them; to save watered by the sweat and blood of, our Blessed Lord her chastity cast herself, headlong from the convent-Himself, the swort of the Mahomedan and of the roof on their faith with their blood. From the midst of these sorrows of death and destruction, which equal the most awful deeds recorded in history, whether sacred or profane, the Christians of the Holy Land, as in times of yore, turn their eyes and hopes for help to Christian Europe. We, who have been their pastors, have witnessed these deeds of blood, and who have spent the best years of our lives in teaching them the holy law which our Lord preached to the world in the very country in which they now dwell, having by the mercy of God escaped the massacre to which so many thousands have fallen victims, wo come in the name of our flocks, now dispersed and ruined, to solicit your charitable assistance. As the advocates and members of a holy association, established some years ago under the special blessing of the Holy Father, for the relief of the Christians in the East, we feel ourselves called upon now to use every effort to come to their relief in their present dreadful calamities; and therefore we appeal to the charities of the Catholics of England and Ireland for the help of the suffering Christians of the Holy Land. We come to make known their anguish, privations. and wants, and to appeal to your charity in the name of Jesus Christ; and as His Holy Vicar on earth, Pius IX., has so strongly expressed his deep paternal sympathy with 'heir sufferings, we venture confidently to solicit your lordships' support and assistance amongst the pius and charitable members of your flock.

"Three months since, the Christians of the East formed a numerous and flourishing population; they counted in their ranks the various rites of Greeks, Armenians, Syrians, and more especially the Maronites, better known in the West than their brethren of the Oriental rites; their lives passed peaceably on under the direction of their patriarchs, their bishops, and their priests, in perfect union with each other, and due dependence on the Holy See. The Holy Father himself, Pius IX., had lately re-established amongst them the Latin patriarchs of Jerusalem, vacant for more than six centuries. European missionaries furnished these Christian communities with whatever means the zeal and liberality of the West could supply. Thus, among the six hundred thousand Christians who inhabited the eastern shore of the Mediterranean Sea, the good cause prospered, and everything seemed to announce yet better days for the ancient lands whence the precious light of the Gospel rose as a day star in the East to enlighten the world.

"But now these flourishing Churches, assailed by treachery and massacre, totter to their very foundations, and at the very moment that we write these lines, eighteen thousand Christians lie cruelly massacred, and seventy five thousand wander in the barren mountains, nor have they where to lay their heads. Eight thousand widows weep over their husbands butchered, and ten thousand orphans are thrown destitute on the world. Twenty-eight schools, established by Catholic Europe for the pronotion of religious education, have been destroyed churches to the number of at least 560 have been razed to the ground; seventy convents plundered and burnt: three hundred and sixty Christian villages reduced to ashes.

"Nor is this all. The whole produce which the soil of Mount Lebanon affords, with its silks, its vines, its fruit trees, from the northern districts of the Maten to the southerly plains of Nazareth, with all the crops and gardens of the wide plains of Coolo Syria, all the anti-Lebanon range supplies from Hama (the Emath of Scripture) to the limits of Ituria, all the harvest of Horan, the granary of the Holy Land; all this, with the flocks, cattle, berds, and beasts of burden which the ill-fated Christians possessed, in a word, all their means of existence, have been in a few days burned up, carried off, twenty thousand square miles, from Beyroot to St. John of Acre, from the sea coast to the Eastern desert. Over all this land nothing now remains but desolation and death. Once more, and fully as bitterly as of yore, is heard in Rama the voice of wailing, Razbel weeping for her children, and will not be comforted because they

"Such disasters, had they occurred among heathens or idolaters, would surely have been more than sufficient to move every heart, and to excite the charitable sympathy of the whole world. But what must be the feelings of Catholics in favorable Europe, their Eastern brethren was the profession of the verty, chastity, and obedience, and to live and die as Christian faith, and that their assassins only aim a lay brother in the Society of Jesus. was to extinguish that faith in the blood of the countless martyrs.

"True, the murderers have sought to excuse these horrors in the eyes of the world by accusing the Christians of having been the first aggressors, disguising facts with the most imprudent talsehood; out history will declare through all ages the innocence of the Christians and the barbarity of their enemies.

"It would be too long, my Lords, to enter here into the account of the plot formed in 1841, and the vexations which since that period have harassed the Christian inhabitants of the Turkish dominions; or to relate how seven hundred and sixty-two of them perished by assassination in Mount Labanon alone, between 1841 and the conflagration of Beit-Miri in 1859. Let it suffice for us to mention the following fact, which will show the actual relative position of Christians and Mahommedans in the

"Hardly had the treaty of 1856 been signed, hardly had the Mahommedans become acquainted with the leading articles of the famous 'Hatti Hamaisons, when in the mouth of October, that very year, the principal Doctor and Chief of the Mahommedan religion at Aleppo, announced publicly in the large mosque of the town, 'war against the Christ ians to the death.' He solemnly declared in judicial form, that, owing to the change lately effected in the situation of the Christians in the Turkish Empire, and their being placed upon equal footing with the Mahommedans, all treaties of alliance between the two parties were henceforth broken off, that the blood of the Christians might be shed with impunity and the pillage of their goods and destruction of their lives regarded as just and lawful.

"Such was the decision of the Mahommedan preacher and law-giver. On all sides rose a cry of savage enthusiasm, and nothing but the necessity of watching an opportunity more surely to aim their blow hindered its being immediately carried into

"In less that two years this first blow was struck at Djidda; but the swift retaliation of the European Powers checked for a while the general outbreak, which they could not totally hinder. At last, in the month of May in the present year, 1860, the Druses, excited and sided by the Turkish Pashas. rose in arms against the Christians, and swore 'to exterminate all those who make the sign of the cross in the Turkish Empire.'

"Lebanon was first attacked, as being the main rallying point and stronghold of the Syrian Christians. But the inhabitants of that mountain were not the only ones destined to slaughter, the massacres of Hasebya and Rashai in the anti-Lebanon, of Basibec and Damascus, followed close on one another. In more distant places the insurrections of Aleppo, of Homs, of Tyre, of Acre, of Jerusalem itself, proved to a demonstration that the main point of hostility lay not between the Druses and Maronites, but the Mahommedans and the Ohristians

in general. Allow me now, my Lords, to give some further details regarding the heroic resignation and courage of the Ohristians during this unparalleled persecu-

set at nought, even the interest and the rights of ful in anticipation to the survivors as they were hor- "Two nuns, whose convent was attacked, saw

rible to the victims in perpetration. Through the themselves on the point of falling into the brutal

"At Beyrout a young Christian was condemned to death with all the forms of a mock legal trial; at the moment of execution he turned to the assembled crowd and said :- 'I am but too happy to die in the cause of the Christian religion, and to shed my blood for Christ.'

"A lady of high rank was seized by the Druses, they seated her on the ground, and butchered on her very knees her husband and her children one by one. She reached Beyrout, her garments still drenched with blood, yet she shed no tears, her look was fixed as of one stupified, yet no feeling of despair found access to her soul; resigned to the will of God, she only saw in those horrors the just punishment, as she thought of her sins, and when she came before the Catholic missionary, she said :- 'I am doubtless a great sinner; surely it is my monstrous pride that has drawn down on me the loss of

my family in one day.'
"Seventeen priests were gathered together in prayer in our Lady's Church at Deir el-Kamer at the moment that the Turkish soldier sacked the holy place. These barbarians cut off the ears and the nose of the archdencon, and thrust them into his mouth with the sacrilegious jest, 'Receive the Body of Christ.' They then hack off his limbs one after the other, and his companions were put to horrible and lingering deaths.

"The Druses seized a Christian, and stretched him on the ground; they then flayed off the skin of his breast in the form of a cross, poured gun-powder into the gashes, and set fire to it, saying : 'Call on thy crucified God to save thee if He can.'

"In the Jesuit's Church at Zahleh, when the town was taken, there were gathered together several hundreds of old men, women, and children, amougst them was the Father Superior of the convent, three lay brothers, twenty-one catechists, and fourteen nuns of the Sacred Heart. As soon as the Druses entered, they rushed like demons to the altar, and began to break in pieces the tabernacle with their hatchets. The nuns threw themselves in the way, scized their arms, and cried out, 'Strike us, but do not insult our blessed Lord. Meanwhile one of the lay brothers of the Jesuits, a native of Zahleh, exhorted those who were present to die as martyrs .-His vonerable appearance led the Druses to think him a priest; one of them rushed upon him, drove his sword through his breast, then ran to seize the bell rope of the church, and rang the bell in triumph, crying out, 'Bear me witness all of you, mine is the honor to have killed the Christian priest.' His companions next fell upon the Father Superior, the Rev. Edward Billotet, and the two remaining lay brothers, with all who were in the service of the convent. The whole were massacred, save a lad whom God miraculously preserved from death, that he might tell the tale. The day before he had said to the Superior - 'Father, I will follow you wherever you go; if you escape, I will go with you; if you remain to die, I will die at your side.' When the Turks began to insult the Father Superior, he reproached them with their hrutality; they answered him with a gunshot, fired so close that not only the ball passed right through his body but his clothes were set on fire, and his whole side scorched and burnt. As he fell bathed in blood, another assassin, to finish him, laid his shoulder open with a sabre cut, while another seized him by the hair, crying out Take this and die in good carnest, thou Christian dog,' and gashed bis forehead with his dagger. They then left him for dead among the corpses; but, after having long lam insensible, on the third day when consciousness returned he dragged himself to a neighboring village, where an old woman and a poor paralytic were the only survivors in the place. They gave him refuge and bound up his wounds. Some Christians coming up, laid him across a mule, and carried him by a mountain-road to Beyrout. During all this painful journey of two days, not a groan, not a word of complaint escaped his lips. Carried to the hospital to be tended by the Sisters of Charity, the stench that exhaled from his wounds, and the worms that swarmed in every gash, showed the necessity of the most vigorous measures to stop the progress of the gangrene already set in. While the surgeons employed the laucet and the burning irons a calm smile played on his features, and when at last after a month of suffering he began to recover, he begged as the only reward of all he had gone when they learn that the only cause of the misery of through, to be permitted to make the vows of po-

> "Such are the Christians of the Holy Land; such are the men, my lords, in whose behalf we implore the charity of your diocesans. As for the eighteen thousand who have already sealed their faith with their blood, they have no need of our compassion their lot is rather to be envied. But more unhappy is the fate of seventy-five thousand whom death has spared, and who are without home, without food, ithout clothes, and soon the chill of autumn and the inclemency of winter must aggravate their sufferings. Is it strange if they turn their eyes to Europe and rely on the charitable generosity of their

> "Some years since a society was founded to assist in the conversion of the East, and named the Association for the Oriental Schools, because the principal means for effecting this conversion was by multiplying Christian schools throughout the Turkish Empire. In the present emergency, its members have raised a subscription in every direction on behalf of the Christians of the East, and a great number of cardinals, of archbishops, and of bishops, have offered large sums, the result of their charity and the contribution of their flocks. Already the society has done its utmost to meet the more urgent wants of the desolated East; but what can they do for the ten thousand orphans left by the late massacres, who require the means of permanent subsistence and education-for the countless refugees who have to rebuild and refurnish their villages now in ashes? and who stand in need of cuttle to till the ground, of grain to sow, and of all the means of life and existence. My Lords, it is under these circumstances and for this end that we appeal to your cha-

rity.
"No Christian heart can be indifferent to such an appeal. If our charity should be universal in its extent - if the Christian, the Catholic, should be ready without distinction of race, of country, of birth, to say with St. Paul: 'Who is weak, and I am not weak ?'-how much more should we feel the disasters of the Holy Land, the land watered with the blood of Christ and the tears of the apostles?

" How holy to the heart of every Christian is the country whose desolation we now mourn?-how rich in hallowed remembrance! The country of the natriarchs of the people of God -the birth-place of the Church of Christ-Tyre, Sidon, Antioch, Damascus, Heliopolis, Bosra, Edessa, Mount Lebanon, the and Carmel, Nazareth, Bethlehem, Jerusalom, Mount Thabor, Calvary, are names yet more dear to our Chistian hearts.

"In all ages the attention of Christians has turned to these fair countries; in the very earliest times St Paul wrote to the Church of Corinth to beg of tham to make a weekly contribution for the poor Christians of Jerusalem, and lay it aside for the days of want, that when he came they might entrust it to faithful men, who, in their name and under the guidance of the apostle, should distribute the fruits

of their charity.
"Allow us, then, my Lords, after the example of with your permission, to the Catholics of your diopathy.

"With every feeling of the deepest respect, permit us, my Lords, to sign ourselves your Lordships truly devoted and humble servants.

TATHER A DE DAMAS,

Member of the Committee.

"FATHER WM. PALCRAVE, Syrian Missionary.

"Nors-Office of the Association of Oriental Schools, Rue du Regard, No. 12, Paris. President-Admiral Mathieu. "Director—Mons, L'Abbe Lavigerie."

IRISH INTELLIGENCE.

PRESENTATION OF THE MACMAHON SWORD OF HONOUR.

The deputation sent by Ireland to present the Sword of Honour to the renowned and far-famed Marshal MacMahon, have discharged their duty; and the hero of the Malakoff and the hard-fought field of Magenta is now in possession of his keen and trusty Irish weapon.

The idea of paying such a mark of esteem and love to the descendant of one of Ireland's regal sons, was a happy one; and to the credit of our country, it was carried out to the last with the most praiseworthy spirit. North and South, East and West, vied with each other in pouring contributions into the treasurer's hands, till the sum of £500 was there to purchase the Sword of Honour. And on last Sunday, at the Camp of Chalons, amidst a brilliant crowd of admiring generals and officers of gallant France, the offering was laid at the Marshal's feet.

If the great warrior was proud when the Emperor recognised his valor, and rewarded the evidence he gave of his military genius in the hour of danger and of trial; certain we are that he felt a greater thrill of joy on beholding his own nation preparing to ho-nour his heroism. That nation had fought for her freedom for four hundred years.—She had triumphed when her sons united; and it was only when the foe divided her people, and weakened her ranks that she was struck down .- But beaten or victorious, in glory or in chains, the prowess of her sons in the shock of battle was undisputed. It was not necessary to prove their courage standing on the soil of France. The glorious victory of Fontency, where they routed a Saxon king and his army, and stood as victors on the battle field attested their matchless bravery.

A Sword of honour coming from such a race must have been most welcome to the great General. And full of that idea, taking the weapon from the scabbard, he declared that 'he should one day leave to his eldest son, Patrick, that magnificent sword. It should be for the son, as it was for the futher, a new pledge of those close ties which ought to unite him for ever to the noble country of his ancestors.'

These are words which will be treasured up by the brave and honest men of Ireland. It is a source of joy to them that one of their race, one in whose veins the pure blood of Ireland flows, has won such distinction in France. They saw him with pride decorated with the highest military honours the Empeperor-the Eldest Son of the Church-could bestow upon him; and they, a race of warriors, and the descendants of men who fought for centuries for 'hap-py homes and alters free,' have placed in his hand a veapon which he has proved himself able to wield in the field of battle.

All these considerations are calculated to ennoble still further the men of both nations, and cement their friendship. France must have looked on the presentation with pleasure, and felt a thrill of happiness on seeing a chivalrous country like Ireland, paying homage to her greatest general. And Ireland, too, feels her pulse quicken on viewing the scenes at Chalons. It tells her that, notwithstanding all she has suffered from a relentless foe, the memory of her gallant deeds is yet fresh in the mind of Europe; that her old spirit is still buoyant and vigorous; and that the day star of her freedom, bright, dazzling, and resplendent, is visible on the horizon, ready, when the moment arrives, to flash its light on a free and liberated nation.

We (Dundalk Democrat) take from the Morning News the following description of

THE PRESENTATION BEFORE THE CAMP!

On Sunday the Irish deputation arrived at the Camp of Chalons. They were received with honors. Marshal MacMahon was attended by a crowd of generals and officers, invited for the occasion .- The deputation presented the Sword to the Marshal accompanied by the following address-

TO HIS EXCELLENCY THE MARSHAL DUKE OF MAGENTA.
EXCELLENCY—It is from that Isle, the native land of your ancestors-it is in the name of a nation which, through all the vicissitudes of its history, through good as through ill-fortune, has ever known how (even amid blood and tears) to recognise worth, and to show its sympathy for true valor-that we come to offer this tribute of affection to the genius and bravery of the gallant warrior who has once more identified the hereditary chivalry of Erin with the glory of Imperial France.

Excellency, that land once ruled by those whose royal blood flows in your veins, has felt the burthen of most unhappy days; but the glory of her exiled sons have beslowed on her, by their soldierly virtues on fields of battle, and by their wisdom in the councils of Europe, is for her brow, still encircled with the crepe of her widowhood, as it were a laurel which interplaced the funeral wreath of her immense sorrows. In more than one bloody battle at Cremona as at Fontenoy, this renown has shone with the splendour of victory. To-day, Ireland proclaims, with the just pride of a mother, that you the heroic descendant of one of her greatest monarchs, have added new brilliancy to the glory of our nation, on the smoking towers of the Malakoff, and on the ever memorable plains of Magenta.

Illustrious here of the chivalry of Celtic France! Ireland loves with the most tender love her children vho, in a foreign land, yet remember with filial affection the land which gave birth to their ancestors. Excellency, you have given incontestible proofs of that affection, so warm and so deeply felt in your soldier's heart. Ireland is then proud to recognise in you the valiant chief, of Irish blood, whose mili-tary genius has maintained unstained the flag of victorious France-that noble nation, the sister of our own. She is happy, too, to recognise in you the Christian hero who has preserved for the Cross that bereditary fidelity of his royal ancestors; she sees also in you the worthy descendant of that heroic king who crushed the fierce foes of Ireland on the bloody plain of Clontarf.

It is, then, Ireland which presents to you this sword, whose chased sheath and shining blade are the types of her ancient glory and civilisation.

Under the emblems of gold, of steel, and of jewels Ireland desires also to offer to you, the valiant scion of chivalrous ancestors, the symbols of those virtues which should adorn the escutcheon of a Christian hero. In you she is well assured these virtues will ever be as brilliant as the jewels which decorate the springs of the Jordan, are all names of Holy Writ; hilt of this sword, and as pure as the gold which covers the sheath.

By this tribute which Ireland lays at your feet, illustrious warrior, she transmits to you, by us, the expression of her love and admiration.

During the reading of this address the Marshal was visibly affected. When the reading was concluded the beautiful green case containing the Sword was opened, and the splendid gift was handed to His Excellency, who, after having looked at it for a few minutes, his eyes beaming with pleasure, replied to the address as follows :-

GENTLEMEN-I am exceedingly touched by these sentiments which you have expressed to me, and I this great Apostle, to take the liberty of appealing, request you to say to the Irishmen whom you represent how grateful I feel for the testimony of esteem ceses, with the confidence that this appeal will and sympathy which you offer me in their name; awaken in their hearts an echo of charitable sym- this testimony, by its spontaneous character has proved to me that Green Erin has preserved those