

pure and immaculate from the corrupt and fallen race of Adam. Bright as the sun, beautiful as the moon, terrible as the array of battle, from the first dawn of her existence she was the cause of joy and hope to fallen man, and the pledge of the blessing of redemption, which through her Divine Son, she was to spread widely through the whole world. Explain, rev. brethren, during the novena, the great privileges of the Holy Virgin to the faithful and show them how the infinite sacrifice of God required that when he wished to become man for our salvation, he should assume our nature from the purest and most perfect of all human creatures. Point out to them also the virtues of the Virgin, her humility, her obedience, her patience and resignation, her unspotted purity, her faith, and her charity; exhort them to meditate on those virtues, and to merit her protection by endeavouring to copy them in their lives. Oh, with what affection will our Holy Mother stretch out her hands to assist us in our trials and difficulties; how powerfully will she intercede in our behalf if we walk in her footsteps, and study to be the faithful followers and disciples of her Divine Son, Jesus Christ.—There is nothing that more frequently prevents Christians from fulfilling their religious duties than a bad education. Hence I beg of you to propose to parents the example of the Virgin, and to exhort them to teach their children to devote themselves from the first dawn of reason to the service of their Creator, and to walk in the fear and love of God. Your zeal is the more necessary, inasmuch as great attempts are now made to mislead the faithful on so important a subject. You are aware that some modern philosophers have propounded the absurd theory, that no mention of religion should be made to children until they should have reached their eighteenth or twentieth year, thus leaving them to forget their Creator in the days of their youth. There is another theory somewhat different—namely, that persons of all religions, Arians denying the divinity of Christ, Baptists rejecting the purifying laver of water and the Holy Ghost, Calvinists, who hold that God has created a great portion of mankind for the purpose of condemning them, Rationalists, who deny mysteries and miracles, and Catholics, who condemn all those heresies and errors, should be mixed together in the same schools under masters of every religion, and that in order to prevent such discordant elements from coming in collision, all mention of the peculiar tenets of any denomination should be banished from the schools. In school hours the master is not to speak of religion; the books are to inculcate no special religious doctrines; no images of saints, no crucifixes, no prayers are to be allowed in the time of common instruction, and a teacher, by mentioning the name of the Holy Mother of God, or making the sign of the Cross, or speaking of the holy Catholic Church, or its supreme Head the Pope, would expose himself to the severest punishment. This is what is called the mixed system of education, and it is so much in favour at present, that British statesmen, though it would not be tolerated in England, are anxious to force it on us, and to establish it for every class of society in Ireland. Will any one pretend that such a system is calculated to raise the religious feeling of the people, or to make them more attached to that faith, which is the only precious inheritance left to them by their forefathers? Will the mixed system tend to strengthen Catholicity among us? Will it not rather promote indifference to all religion, and weaken Catholic faith, which ought to be as firm as the rock on which the church is built. Is it to be expected that a system that excludes the hallowing influence of heaven, will produce good fruits? You will point out to your flocks the answers which should be given to those questions, and explain to them the dangers of making experiments upon faith and morals. Is it our duty to inculcate the doctrine that we have only one really important and necessary business on earth, the salvation of our souls; that we are to succeed in this business by the knowledge and practice of our religion, and that so far from banishing the hallowing influence of piety from our studies, we should endeavour to sanctify them by offering them to God, and by uniting them with prayer and pious practices. If God be not kept continually before the eyes of children—if His precepts and doctrines be not frequently inculcated on them—if they be taught to forget faith in the time of study—if they find no mention of its doctrines in their books, the great probability is, that they will grow up without proper religious sentiments. Are Irish Catholics ready to expose their children to such dangers? Will they not rather make every effort to give them a truly Christian and Catholic education? For what doth it profit a man to gain the whole world, or to acquire even the greatest knowledge and learning, if he lose his own soul? Having referred to mixed schools, you will allow me to say a word on mixed marriages. There are innumerable proofs of the dangers with which they are fraught. I could point out many instances in which all the offspring of such marriages have been educated in error by the Protestant parent or have brought up with so little attachment to the Catholic Church that they have apostatised at the first wind of temptation. There has been a late case before the world in which a woman is stated to have sworn to her own disgrace, and to have attempted to get her own children declared illegitimate in order to educate them as Protestants, though their father had expressed his dying wish to have them educated Catholics. Such examples fully confirm the wisdom of the Church—she has repeatedly declared that she abhors and detests all such mixed marriages, and she wisely cautions her children against contracting them, lest their faith and their offspring should be lost. Instruct your flock, reverend brethren, upon this important subject, and teach them to prefer upon every occasion the salvation of their souls to the prospects of influence, earthly power or riches, when such things are to be acquired by the transgression of the laws of the Church. It is not necessary for me to exhort you to offer fervent prayers for the Church and for the welfare of our Holy Father during the approaching novena. Prayers and confidence in God were

never more necessary. The Church is subjected to most violent persecutions, and the Pope has been robbed of those dominions which were given to him by the charity of past ages in order to render him independent in the administration of ecclesiastical affairs. The enemies of our religion are now clapping their hands in exultation, and rejoicing at the expected downfall of what they call Popery. We, as Catholics, trusting in the promises of God, feel that the hopes of the wicked will be deluded, as they have been so often in past times, and we cannot entertain any fear about the final triumph of the Pope and the Holy Catholic Church. We know that the Church and her ministers may suffer severe persecutions and trials, because such is the lot of the just who walk in the footsteps of Jesus Christ crucified; but we also know that the Church is built upon a rock, and cannot be destroyed; and that Peter and his successors have been constituted the foundation of that Church, and commissioned to confirm their brethren until the end of time. Though without fear for the result of the present contest, yet it is our duty to pray for our good Father, who has on him the solitude of all the Churches, and who is always watching for the salvation of our souls; it is our duty to pray that God may shorten the days of his tribulation, and restore peace and happiness to the afflicted world. One of the greatest dangers to which the faithful are exposed in the present struggle between light and darkness arises from the perversion, now so common, of all received maxims of right and wrong. Indeed, in order to justify the attacks made on the Church and the Pope, every effort is now made to set aside the great principles on which society depends, and even the great fundamental commandments of nature and of God. The writers of the public press of England are loud in their praises of the rebels and freebooters of Italy for having seized on the private property of many communities, and deprived the Pope of his legitimate possession, and thus they proclaim that the commandment of God "thou shalt not steal" is annulled. The same writers have excited the various populations of Italy to rebellion, and praised them for the perfidy and bad faith with which they have acted towards their legitimate sovereigns, thus overthrowing that obedience and respect to lawful authority so often mentioned in the Scripture, and so necessary for the existence of civil society. There is another dangerous maxim very commonly inculcated—namely, that success justifies every undertaking.—The enemies of the Pope have been successful; therefore, we are told, their cause was righteous, and they are to be applauded.—Again, they say, the Pope has been bad.—The same principle is oftentimes applied to ourselves; our religion, we are told, is false, and we are all wrong because we are poor; whilst the Protestant religion is true, because the Protestant establishment is richly endowed; and because Protestants are rich and successful in trade. It is scarcely necessary to discuss such pretensions.—If they were founded on truth we should admit that when the Turks, at no very remote period, kept all Christendom in terror by the power of their arms, Mahomedan was true and Christianity false; we should also admit that a successful robber would be justified in keeping his prey, whilst he who had been robbed could not lay claim to have his property restored; or that a merchant who enriches himself by cheating his neighbours and by using false weights and measures is worthy of all our applause; whilst the poor unsuccessful honest man deserves nothing but insult and reproach.

The prosperity of the wicked is oftentimes an occasion of wonder and even scandal to the just. The prophet Jeremiah himself asks—"Why doth the way of the wicked prosper? Why is it well with them that transgress and do wickedly?"—Jer. xii. 1. To the reflecting and instructed Christian the answer to these questions is not difficult. For we all know that we are not made for this earth, that our permanent country is beyond the grave, and that the sufferings of this world may be the best preparation for happiness in our eternal home, whilst prosperity might turn away our thoughts from heaven, and fix our hearts on earth and earthly things. To show that prosperity is not the test of the approbation of God it is sufficient for us to consider for a moment the life of our Divine Redeemer. He passed His days on earth in poverty, trials, and affliction, and He suffered the severest agony and torments on the cross. Yet He was justice itself, and His cause was the cause of heaven.—The saints also suffered like their Master; and if the Pope now be in tribulation, he is only made like unto Him whose Vicar he is on earth, and his afflictions have placed, in stronger relief his meekness, patience, charity, and the other noble virtues by which he adorns the See of Peter. Whilst the most fatal errors subversive of piety and religion are widely propagated, you will not fail, reverend brethren, to caution the faithful against them, and to teach your flocks to look with horror on the wicked means now employed in assailing religion. The history of the last few years will show that by perjury, perjury, treason, bad faith, lying, are the arms employed in the unholy warfare carried on against the church and the Pope, and that all right, human and divine, and the most solemn engagements, are set aside with the view of destroying the edifice that has been raised by the hands of Christ. The propagation of such maxims must necessarily be productive of great evils, and it is useless for us to conceal from ourselves that we are living in times of great difficulties for the church, her ministers and her children. Are we, then, to give way to fear or to despair about the final triumph of religion? God forbid. We may safely rest on that faith which overcometh the world; but it is our duty to look seriously on the dangers by which we are surrounded, and to determine to be more vigilant than ever in fighting the battles of justice, and repelling the shafts of the enemy of mankind. In order to strengthen ourselves in this struggle, let us have recourse with increased fervour to the powerful intercession of our Heavenly Mother, the help of Christians, the protectress of the Church, the advocate of all the faithful. Let us lay our

wants before her, let us invoke her in all our trials, and implore her to deliver us from the evils to which we are exposed in this stormy world; above all, let us beg of her to protect us from the perverse and wicked maxims now so widely spread, and to obtain for us a strong and persevering attachment to the holy Catholic faith, without which it is impossible to please God. The grace of our Lord Jesus Christ, and the intercession of His Immaculate Mother, be with you all.

† PAUL CULLEN, Archbishop.
Dublin, 21st November, 1860.

RELIGIOUS FREEDOM IN ENGLAND FRANCE AND AMERICA.

(From the N. Y. Daily News)

One of the first attributes of a free and liberal Constitution is the liberty which it accords to different religions to worship God in obedience to the dictates of their consciences. In nations, as well as individuals, enlightenment demands this privilege. In the United States of America, so far as the nation itself is concerned, it is guaranteed and enjoyed, although quite a considerable portion of our people, we regret to say, would give prominence to some sects and consign others to oblivion, could their passions prevail. Many of the leading so-called religious—or, rather, sectional—journals willfully mislead unsuspecting readers in regard to this matter, especially when treating of the manner in which France, England and the United States practically regard it. Of course, we address a large number of persons who believe that of the three countries named, France, being Catholic, gives less liberty to miscellaneous denominations. The reverse of this is actually the fact. Let us examine the state of the case:

In England, for instance, no Catholic Church is allowed a bell to call its congregation to prayers; no clergymen of the Catholic Church, under pain of ruinous fine, is permitted to appear outside the walls of his chapel with a single particle of clerical costume—even the cap upon his head; not a syllable of prayer according to the Romish ritual dare be uttered elsewhere than within the precincts of the Churchyard. Even now there is a statute of British law which denies the liberty of a Catholic functionary, or, indeed, of any other, except an Episcopalian, calling himself or being called a bishop, or a clergyman at all. And this is free evangelical England! The numerous social disqualifications which attach to a member of the Catholic Church throughout Great Britain, the necessity which compels 5,000,000 of Catholics in Ireland to subscribe liberally for their needy means to the support of a church that only a fraction of their fellow-countrymen belongs to, and the political prejudice that debars a "Papist" from attaining any position of eminence, except outside pressure pushes him into it, had better be left untold. They would seem too ludicrous to be believed by the American, who depends for his knowledge of foreign affairs on the columns of matter reprinted here from the London "Press," brightened in color by the editorial corroboration of New York newspapers.

In America, it is true, every religion may be followed, and its tenets acted upon with the sanction of the Government. But the public mind is tainted with a prejudice against the Catholic creed which will become a great and free people. What is the cause? Does it teach criminal doctrines? Does it advocate damnable ideas? Why is it that some of us look upon "a Catholic" as a somewhat inferior being? It would be difficult to answer these questions. Theology would not assist us in arriving at a conclusion on the subject: for (to be to be spoken) Romish theology is often too strong for our brighter lights. We can only account for this creditable feeling by saying that it is only shared to any important extent by persons who are, to use a common term, untravelled. Born and brought up within a circle where certain notions are entertained, the "stay at home" Yankee is likely to become a rather narrow-minded specimen of humanity. But when he goes abroad, the small sentiments die, and he thinks like a true man. People at home should endeavor to attain liberal views in relation to the opinions of every one. They should remember that every cause has two sides, and that the perfection of one story only builds while a contrary one is not heard. Besides, to speak honestly, it looks inconsistent for a country to be too stiff in maintaining the inviolate nature of its Christianity, in whose commercial capital a public assemblage of professing infidels assemble in a great hall, the year 1860, A. D., to tell the world about the Bible is both, and its believers are idiots.

Now as to France. Can Protestants go to church, ring bells, bury their dead as they please, and wear "white shakers" in the city thoroughfares of that country? Undoubtedly they can. Nay, more: while free Britain reserves her patronage for the clergy of the "established Church," and while America leaves all churches to their flocks, which is, in our opinion, the best thing to do, France pays from the National purse the priests of every denomination entitled by numbers or influence to consideration, and guards all religious rites, of whatever sort from molestation. No taxman carries his dread eviction in his hand to make the majority contribute to the maintenance of the minority's persuasion. All stand alike before the law. But this is the least important part of French liberty. Society never flows on a Protestant. Even among the "lower orders" the religious ideas of each member of the community are respected, and we have yet to learn that St. George's in the East occurred at a Protestant Church burning had to be recorded in the Empire of France.

Let little-minded men ponder on these facts.—France, already in the van as the most powerful influential and enlightened nation in the world possesses the variable characteristics of superior liberality in regard to the sentiments of mankind about theology and religion. Until St. George's in the East and American intolerance shall have been numbered with the things that were, let the honor be given to French religious freedom as the most advanced of the day.

IRISH INTELLIGENCE.

CONVERSION.—On Wednesday last the Feast of the Presentation of the Blessed Virgin Mary, Mrs. J. O'Brien of Thurles, and late of Rathkeale, county of Limerick, presented herself in the Cathedral church of Thurles, and having adjured the errors of Protestantism, and embraced the true ancient faith, was solemnly received into the bosom of the Catholic Church, by the Rev. J. Keane, C. C. Drum.—*Typographical Free Press.*

PUBLIC FUNERAL OF ONE OF THE IRISH BRIGADES.—PRESERVE OF FRENCH SOLDIERS.—The deceased member of the Irish Brigade, who died in the Mercy Hospital was interred on Sunday last with every evidence of honor and respect by the Brigade Reception Committee. Some time before the hour fixed for the funeral, a very large assemblage collected in the vicinity of the Mercy Hospital. The deceased, John Skeehan, was forty years, and his wife, we understand, left a wife and child in a destitute condition. He had been nineteen years in the constabulary, and had been retained in the force two years longer he would be entitled to retire on a pension. The number of persons who accompanied the remains to their last resting place could not be less than thirty thousand. A large number also lined the streets along which the melancholy cortege passed, and accompanied it a portion of the way. In fact every position which commanded a view was availed of, and every window was occupied along the route. Although

the weather was showery and uninviting, nine-tenths of the population were out of doors. At two o'clock 1,300 members of the Young Men's Association marched three deep, from their rooms in Castle-street to the Mercy Hospital, in which they took their position. An immense concourse of citizens had been collecting there, and in several of the adjoining streets for the previous hour, the other bodies composing the procession having taken their places, the coffin was brought forth:—it was of oak, and enclosed in an outer one, covered with black cloth, richly ornamented. The pall was of black velvet, with the Papal arms on the sides. The bier was drawn by four horses, which were led by as many drivers clad in purple and white. At half-past two o'clock the bells of the several Catholic churches commenced to toll, and the cortege moved on in the following order:—

Pupils of the Christian Brother's Schools, four deep numbering over 1,000.

The Society of Saint Vincent de Paul, wearing crape, and numbering nearly 1,000.

Fifteen clergymen of the city, two deep, wearing linen scarfs and hat bands.

Among these were:—The Revs. Canon John Murphy, Canon D. Foley, J. Parker, T. Mahony, D. McSweeney, P. Murphy, P. Lyons, O.S.A.; Casey, &c.

THE REMAINS.

The Pall was borne by the following members of the Irish Brigade:—

Michael O'Neill, Patrick Kennedy, Arthur Hassel, Denis Curran, William Siggelton, and B. Lenahan. The members of the Brigade resident in and about Cork, numbering thirty, wearing crape on the right arm, and bearing wands tipped with crape.

Eight Zouaves in full military uniform.

(These talented men constitute the dramatic corps which performed lately at Georges-street theatre. By their presence at the funeral they testified their respect for their brother soldiers of the Irish Brigade.)

The local Brigade Reception Committee, numbering twenty-five, walking three abreast, and bearing wands.

The Young Men's Society, headed by Messrs. Michael Murphy, treasurer, and Charles McCarthy, vice president.

The Confraternity of the Holy Family, numbering 800.

The other religious societies existing throughout the city, numbering close on 1,100.

An innumerable body of citizens on foot and in cars. The procession passed along the following route, Henry-street, Adelaide-street, part of North-main street, and over North-gate bridge, along Pops-quay, over Benson's-bridge, Patrick-street, the Parade, South-main, over Anglesea-street, and on to the Cemetery of Saint Joseph at the Botanica Gardens. Several Green flags were visible. The entire route was densely crowded with people, as were also the houses and the flights of steps on the way. The procession extended a considerable length, and it was near five o'clock when the coffin was borne into the cemetery, preceded by the clergymen chanting the beautiful *Miserere*. The Rev. Canon John Murphy read the funeral service, after which the coffin was deposited in a vault. The immense assemblage then separated in the most orderly manner. On their return, the Zouaves were loudly cheered by the people. On arriving at Warren's-place, Mr. O'Sullivan addressed them in very forcible and impassioned language. He complimented them on their martial appearance, and renowned bravery. He assured them the French and Irish were brothers by affection as well as by sympathy and patriotism (cheers). He wished to convey through them, to Field Marshal MacMahon, the ardour with which the Irish people would hail his advent to their green shore; and to assure him tens of thousands of Irishmen would willingly place the crown of old Erin on his Royal head (vociferous cheers). He hoped the day is not far distant when he would have the pleasure of going to his native Dantry, to welcome him from France (terrific cheering). For the space of two hours, Stephen's hotel, where the Zouaves stayed, was kept in a state of siege by an eager crowd of persons.—*Cork Daily Herald.*

THE IRISH BRIGADE.—The Rev. P. O'Neill, Newry, has sent to the Most Rev. Dr. Cullen £40, 7s. 7d. for the Brigade Fund. His Grace acknowledges the receipt of the sum in the following letter:—

"35, Eccles-street, Dublin, Nov. 20, 1860.

MY DEAR FATHER: O'NEILL—I beg to acknowledge the receipt of your letter of this day, enclosing a cheque for £40 7s. 7d. The subscription of the Bishop, clergy, and 73 of Newry to the Brigade Fund. The subscription has been very generous, considering the many demands that you have had lately on you in Newry.

"Wishing you every happiness, believe me to remain your obedient servant."

"PAUL CULLEN.

"Rev. P. O'Neill, Adv."

The Rev. James Redmond, P.P., Arklow, has sent to the Rev. Dr. Murray, £20 5s. 6d. which with £7 previously sent, makes the contribution of the parishioners of Arklow to the Brigade Fund £27 5s. 6d. Canon Pope has received for the Irish Brigade £80 from the united parishes of Dromiskin and Dardro, archdiocese of Armagh, per Rev. Thomas Callan, P.P.

An accident occurred at the quay, Bristol, on Wednesday night, Nov. 14, by which one of the Pope's Brigade, after occupying the dangers of the field, was near being lost in that of the flood. Mr. Adolphus Fitzpatrick of Cork, had taken a passage in the *Flora* for home, and was to have left in her on Tuesday evening; but owing to the density of the fog which prevailed in the Channel, she was obliged to delay her departure until the following day. About seven o'clock on Wednesday he, in company with three other Corkmen—a young gentleman named Curtagay, Mr. M. Hartnett, buyer for the house of Messrs. Caninehal and Co., and Mr. Casey, a cattle dealer, prepared to go on board the vessel, which was then lying at the quay. As they were going on board, the gangway gave way at the side next the vessel, and Mr. Curtagay, Mr. Fitzpatrick, and Casey were precipitated into the water. Mr. Hartnett, who was the last entering the steamer, felt the gangway giving way, and, by a violent exertion, threw himself back on the quay. The position of those who were plunged into the water was most dangerous, inasmuch as several minutes elapsed before the crew appeared to hear their cries for help. Fortunately, Messrs. Curtagay and Fitzpatrick were excellent swimmers. The latter reached the quay, and held on to the masonry until an oar was lowered to him. Curtagay was in considerably greater danger, for Casey got hold of him and could on no account be induced to loose his grasp. After the lapse of some minutes a rope was obtained, and it having been thrown to both, Mr. Curtagay fastened it round Casey, desiring him to hold on by it. A boat arrived at the spot about this time and the three were picked up.

ARRIVAL OF OUR WOUNDED COUNTRYMEN.—At nine o'clock this morning, Thursday Nov. 23, twenty-seven of the wounded Brigade arrived from Holyhead, en route from Havre, on Board the Sea Nymph, in charge of Nicholas White, M. D., Surgeon to the Battalion of St. Patrick. The men were all clothed most comfortably, and bore evidence of every care and attention of the Duchess de Magenta (the wife of our illustrious countryman, Marshal MacMahon) to our sick men never be forgotten. In addition to numerous attentions, the Duchess presented each with twenty francs, and presented a much larger sum for those more seriously wounded who had been left in hospital at Marseilles. Viscount Stackpool, Viscount de Richmond, and other noblemen and gentlemen, sent presents of clothing, wine, refreshments.

The officers of Excise in Limerick have served notice on all licensed retailers to have painted over their doors in letters of italics, one inch in length, the articles they are licensed to sell, under a legal penalty of £20.

THE LAND QUESTION.—EXTERMINATION AND MURDER.—The tenant-at-will system is still producing its direful effects in Ireland. The shabby bill passed by the English and Irish Whigs, has yielded no beneficial effects to the country. Mr. Michael Chester of Stone House, county Louth, was not deterred by it from going before the quarter sessions of Ardee, to obtain a decree for the eviction of his humble tenant, Markey. The scene enacted by his hopeful son, Mr. Finlay Chester, before the Chairman, who had to reprove him for whispering to his witness, we chronicled at the time; and also the fact that the ejectment was dismissed, and the tenant permitted to go home and inhabit his house for some months longer. Nor has the Whig bill prevented Bishop Plunkett of Tuam for resolving to evict a number of his tenants at Partry. Letters from that quarter state the army and police were approaching, and that the long threatened eviction were about to take place. In no other hand could such a scene be witnessed. Under no other constitution but that of England could such an injustice be perpetrated.—There is protection in all other lands but those over which the British flag waves for the men who till the soil. The farmer is protected in America, France, Portugal, Spain, Italy, Austria—in fact, in all nations out that of England, of whose grand 'constitution in Church and State' we hear so much boasting. But what use is liberty to the Irish farmer, when he will not be allowed his farm on far terms? To expel him is to make him a beggar or an emigrant—to send him to the workhouse, or drive him to a distant country. But what care the 'lords of the soil' for all this? And what care Bishop Plunkett for leaving some scores of human beings homeless and homeless, when they refused to forsake their religious faith. He offered them a new creed and they refused it; and such obstinate 'Papists' are unworthy to live on his property. The evil produced by this outrageous system of eviction is visible in the country almost every week. Bloodshed and revenge go hand in hand, and their parent is the gross injustice by which thousands of Irish farmers are treated. A few weeks since a landlord was murdered, it is alleged, in the county Clare, and last week another dark deed of blood was perpetrated in Donegal. These atrocities do not seem to astonish the country. They are natural results of wrong and injustice—they are the fruits of a system which can produce nothing else, and they fail to create wonder in the public mind. But is it not time that these things should have an end? Is not Ireland too long the victim of landlord wrong, and its offspring, agrarian crime and outrage? Why not take a lesson from other countries, in which peace reigns between landlords and tenants? If it is unpropitious to Ireland to lose her brave people by extermination, it can serve no class to send landlords of land agents to untimely graves. It is a cruel and devastating warfare, from which the country suffers, and if there were any justice in the British senate, or honesty among the landlord class in Ireland, the horrible work of extermination and murder would soon be brought to a close. But why name justice or honesty where they are seldom found? It is all England's handy work. She thinks she cannot hold Ireland except by scourging and oppressing her, and for centuries, as well as to-day, she has been arrayed in hostility against the Irish Celt, vainly endeavouring to trample out his race.—*Dundalk Democrat.*

The account of the *Express* (Protestant) correspondent is of a different character:—"Tournakoady, Nov. 21.—This day having been appointed by the sheriff for executing the *lovers*, on yesterday a large force of military and constabulary were draughted into this famous locality. A company of the 20th Infantry arrived from the Curragh, and were safely housed in temporary barracks provided for them by Mr. Strahan, Lord Plunkett's steward. The constabulary were also provided with accommodation, and mustered in large force. It is the first time in '68 that the redcoats—the 'therm deriq', the red army, as the country people call them—have been seen in this district. The constabulary—the 'therm dno', the black army—were under Mr. Abbot, sub-inspector; the military under Captain Kochfort. "At an early hour this morning Colonel Knox, the High Sheriff, drove out, accompanied by Mr. Acton, Sub-sheriff, and Mr. Moore, R.M. Mr. Jeremiah Nunn and Mr. W. Falkiner, Lord Plunkett's agents, were in attendance. As the usual sheriff's officers had been visited by the priests, and denounced if they attempted to assist in the matter, the sheriff thought it better to employ persons not resident in the county, and Mr. Nunn had also brought a number of assistants. Every derrier for the last two or three weeks had been resorted to; it was confidently asserted that the first man who attempted to pull down a house would either be struck dead miraculously or shot down, and the fate of Hervison induced Lord Plunkett's agents not to employ any of those residing in the district. "At 9 o'clock the party started on their work of demolition,—the military, constabulary, sheriff's officers, &c. The first houses were those of Lally and Joyce, in Derryveeny. The causes of their eviction may be seen in Lex's pamphlet. The Rev. Mr. Lavelle, accompanied by a monk, who acted as his side-de camp, rode up, and when they were about to commence, he pulled out his watch to note the time; then looked about him and made no remark. The miracle was not wrought. The crowbar brigade set to work, and soon a gable was seen tumbling down, bringing part of the roof with it; then another gable, and the rest of the roof; then a cloud of dust—and a heap of ruins was all that remained. The people made no resistance; the houses were cleared before the sheriff came; and, except in one case, where an old couple tried to dodge the sheriff and remain inside while the house was pulling down, there was no attempt to prevent the carrying out of the law. "The people are greatly disconcerted—some of them praying in Irish, 'Bad luck to his black mouth!—we never thought it would come to this.' It is sincerely to be hoped that to protect his rights and to preserve the peace of the district and the lives of the well-disposed, will have a salutary effect on the evil-advised and misled people. "Up to past hour five houses have been thrown down."

We (*Grishman*) gladly quote the following instances of noble conduct from the *Connaught Patriot*:—"Castlebar, Nov. 22nd, 1860.—"On last Sunday night the dwellings of the poor laborers in the town of Castlebar and of its neighborhood were invaded by the emissaries of the Sheriff, offering the sum of £2 to any man who would assist in the evictions at Partry. They met a blunt refusal in many places, notwithstanding the evident destitution under which the tempted were. In one instance a father and son were offered four, and another with his two sons were offered six pounds, when the recruiting general found it was no go he changed his tactics, representing that they were required, only as far as Balla, for a day's 'little business.' The poor wives of these men, on inquiry, discovered the artifice, and flung themselves on their knees before their husbands, entreating them to reject the bribe, and declaring that they would be satisfied to endure with patience the starvation they and their little ones were suffering, while they had a shelter, even without fire, as they are, in this bitter, cold weather. The men were actually offered, with the 'County,' a strong escort of police from the outside of the town, until they would return at night, and were told they would be blanked by two divisions of her Majesty's 20th Regiment with loaded muskets and serewed bayonets, while the Brigade would be leveling the houses. The poor fellows said it was not the dread of men that deterred them, but the fear of God, and that they had already too many proofs of the desolation brought on by cursed crowbarism in this neighborhood. How worse than heathenish is that cruel despotism, the offspring of this degrading Church Establishment in Ireland, that rests not content with plundering God's faithful people, till they make the poor themselves to be the plunderers of