

mond" in 1583, the confiscation of his estates amounting to at least 570,000 acres. Then also, and after the entire suppression of the rebellion, unheard-of cruelties were committed on the province of Munster. Great companies of these, men, women, and children, were often forced into castles and other houses, which were then set on fire. And if any of them attempted to escape from the flames they were shot or stabbed by the soldiers who guarded them. It was a diversion for these monsters to take up infants on the point of their spears, and whirl them about in their agony. Many of the women were found hanging on trees, with their children at their breasts, strangled with their mother's hair.—Curr. "And all the people that they met with," says Hollinshed, "they did without mercy put to the sword. The soldiers likewise in the camp were so hot upon the spur, and so eager upon the rife rebels, that that day they spared neither man, woman, or child, but all was committed to the sword." The attainders in 1642 present no less than sixty inquisitions on Fitz-Geralds. This name is most abundantly displayed in the present List, as in the Horse of Nicholas Parcell, Sir Neill O'Neill, Colonel Robert Clifford, Lord Galmoy, and Sarsfield; in Lord Dongan's, and Colonel Francis Carroll's Dragoons, in the King's own Regiment of Infantry, and in nine other infantry regiments. Sir John Fitz-Gerald, the Colonel of the regiment of infantry called Fitz-Gerald's Infantry, had suffered under the machinations of the Whigs in the reign of Charles II. He with great bravery opposed De Ginkell's advance on Athlone: and on the retirement of the Irish army to France, he was made Colonel of what was then styled "the Regiment of Limerick." He acquired glorious renown in various engagements in Normandy, Germany, and Italy, and fell at Oudenard in 1698.

Here it may be proper to dwell upon the fact that the first invaders of Ireland, under Henry II, were all men of high families and Norman blood, and that with the generosity of such, they generally, or at least, finally espoused, as all men should, heart and soul, the cause of their adopted land, so far at least as the spirit of selfishness and acquisitiveness common to human nature would let them; while the planters under James, generally from the commoner sort, and of another religion, never turned with love to the country where their interests were concerned, and those of later immigration, the gloomy and revengeful Calvinists and Presbyterians of Cromwell, seem scarcely less ruthless than their sanguinary leader, toward the people amongst whom they lived, and the land of which they were natives. This is shown in the proceedings of one of the greatest curses of the nation, the Orange association, which, whether intent upon shedding the blood of its fellow countrymen, and so destroying their country's chance of prosperity; or combining to shut out from the throne the legitimate sovereign of the realm; or still later insulting the son of that sovereign, and the heir apparent of the kingdom, is still ever the same; unpatriotic, brutal, dishonest and unreasonable. Sir Robert Peel, sick "asque ad nauseam" of them; called them a set of vagabonds, and Sir Robert knew them. What the Duke of Newcastle may denominate them remains to be seen.

The diabolical system of insuring famine by preventing the inhabitants tilling their land, by destroying their crops and cattle, and mercilessly slaughtering all that came in their way, men, women, and children, belongs, we believe, to the annals of no other two Christian countries than those of England and Ireland. Even the refined mind of the poet Spenser did not revolt from carnage and starvation, but rather recommended the latter as a sure means of subjecting the natives,—breaking their spirit and obliging them to "devour one another." How few are aware that while Spenser was actually giving that horrible counsel, to force the inhabitants to such a piteous fate that they should be driven to eat one another, he was then imbibing the inspirations of his "Faerie Queene" and the imagery of his poem, on the pleasant banks of the Blackwater! Even he acknowledges their bravery, and says they were as soldiers, "valiant and hardy, for the most part great enactors of cold, labour, hunger, and all hardness; very active and strong of hand, very swift of foot, very vigilant and circumspect in their enterprises, very present in perils, and very great scorers of death. When the Irishman cometh to experience of service abroad, or is put to a piece (musket) or a pike, he maketh as worthy a soldier as any nation he meeteth with." He adds what he heard from great warriors who served in foreign countries, that they "never saw a more comely man than the Irishman, nor one that cometh on more bravely to his charge." Unsparing truly were the means employed. Even in opposition that were fostered and forced upon the people, no lenity was shown. In such cases cattle of all kinds were taken, the country burnt and destroyed, and the people put to the sword without mercy. Often when the large ransoms offered by prisoners were brought to the camp, these unfortunate prisoners were hanged. But too frequently when the milch cows, and every edible thing were snatched from them, did the poor people, in their distress "offer themselves, their wives and children, rather to be slain by the army, than to suffer the famine where they were now pinched. To such a state of horrible misery did this inhuman government drive the people, that, as Hollinshed says, further on, in which his is confirmed by a flood of Protestant writers, they were forced not only to eat horses, dogs, and dead carrion, but also to devour the carcasses of dead men. Children were driven to feed upon their dead mothers, and women to feed upon children. To such a length had the land been depopulated by merciless butcheries, that for six score miles, man, woman, or child, was not to be met.

By means such as these, carried to a most fearful extent, was Ireland finally subjugated under Protestant sway. The cursed feelings which then prevailed exist in the minds of many of the writers in our daily press; no treatment was too hard, no calamity too bad for the unhappy Irish; and thus did a false and short-sighted policy, make Ireland then the weak point of England. Should she ever, which God forbid, resume such cruel and dishonest policy, Ireland will become the most vulnerable point of England's shield. For it was thus, as Attorney General, Sir John Davis remarked that the Queen's army, under Mountjoy, destroyed the Irish chiefs, "and brayed the multitude as in a mortar, with sword, famine, and pestilence." And yet it is of these people that the same author asserts that "there is no nation under the sun that doth love equal and indifferent justice better than the Irish, or will rest better satisfied with the execution thereof, although it be against themselves." And one might fancy that he had been speaking of the present time in the following passage, "I dare affirm that in the space of five years last past, there have not been found so many malefactors worthy of death, in all the six circuits of this realm, which is now divided into thirty-two shires at large, as in one circuit of six shires, namely, the western circuit, in England! For the truth is, that in time of peace, the Irish are more fearful to offend the law than the English, or any other nation whatsoever."

It is not to be wondered at that a people whom it was attempted to destroy, root and branch, in their native land, whose property was then taken and whose very name was rendered a by-word to the nations—and all through the unrelenting and unchristian enmity of England—should never, while the same persecution continued, have felt a love or respect for a country so vindictive. If indeed some sparks of charity should arise and preach a crusade amongst his countrymen against that spirit of tyranny which has rendered England so notorious throughout the world for her conduct in regard to Ireland, how very much more noble would such an apostle appear, than any of the bigoted fanatics who are to be found in every corner of the metropolis of the kingdom, haranguing to willing dupes about the

"man of sin," "the number of the beast," "the city on the seven hills," with all the other claptraps with which they gull their gaping audiences. Most earnestly do we deplore the wear, increasing tendency of no small or uninfluential portion of the public mind to fan and rekindle the flames of hatred toward the Irish; and force them to recall to mind how different would be the conduct of England if all her citizens really felt ashamed of that part of her history which proves, beyond a doubt, that her own conduct within—she will not say centuries—but years, would have justified one hundred-fold the spirit of resistance to her rule, of which England is now the avowed protector throughout the world.—Abstinent and may the conduct of our rulers create and foster reciprocal feelings which will render all portions of this one kingdom so kind and so lenient towards each other, as to secure in a full interchange of feelings, the safety and happiness of the entire people!

In the pursuit of a favorite object, the "Plantation of Ulster," by the pedantic James I.—like other pursuits of the English government—all rules of right were set at defiance. Finding no feasible grounds to dispossess and throw as outcasts on the world the unfortunate inhabitants of six whole counties in Ulster, he felt obliged to go back to the times of Henry II, in order to invalidate titles confirmed by centuries of possession. Every possible means, right or wrong, were employed in order to find flaws in men's titles; depositories were hunted up, in order to discover ancient grants; and the most iniquitous proceedings, and perjury of the most flagrant character were put into requisition in order to plunder of his inheritance the unfortunate proprietor. The title by which the natives held under the two great chiefs, O'Neill and O'Donnell (the Lords Tyrone and Tyrconnell) was deemed perpetual. A conspiracy was formed, in order to accuse these Lords of treasonable practices, aided by Spain; and proceedings were actually taken on the strength of an anonymous letter dropped at the Council door of Dublin Castle! Conscious of their danger, and knowing of what little avail innocence would prove in the trials that awaited them, these unhappy noblemen took flight, and landed on the coast of Normandy, whence they proceeded through Belgium to Rome, where the latter died in about a year; the former, blind and crushed in spirit, lived to 1616.—After their flight the royal James vilified them in choice Billingsgate, and denied that they had any title to their estates. Nevertheless the six counties were declared forfeited to the crown! The noble owners were ensnared by act of parliament, a proceeding frequently taken previously, when it was necessary to despoil the Irish of their lands! And thus, three hundred and eighty five thousand acres were thrown into the hands of the king for distribution. Some even place the amount of forfeited lands at this time, including those of Sir Cahir O'Doherty, at half a million acres. This was divided amongst British "undertakers." Servitors of the Crown, and Natives; but those natives could not be the "more Irish" to whom the Anglo-Irish settlers could not even alienate their land; these could not be allowed to inhabit their native land; and as the oath of supremacy was necessary, of course Catholics, even of English descent, were excluded.—Puritans and Calvinists rioted in the homes of the Catholic natives.

The law during this reign were of the most barbarous severity. Catholic bishops and other clergymen were hanged, drawn, and quartered; and jurors whose consciences would not allow them to bring in verdicts for the Crown against evidence, had their ears frequently cut off, were themselves imprisoned, and lost their goods. An attempt was made on the entire province of Connaught after this, where, although, as Leland says, the titles were all rightly secured at first under Elizabeth, the surrenders were neglected to be enrolled, or letters patent taken out! These oversights were rectified by James himself; but although thousands were paid, the deeds were not enrolled in Chancery; and the paltry king intended to take advantage of this omission, to dispossess the owners and plant the land with strangers. He died before he could put his plans into execution.

While the first Charles had so much to encounter from wars, and from the hostility of his English subjects, the Irish Catholics showed themselves loyal and generous to a degree. While the English left their monarch to suffer in embroilments into which they led him, and showed a still growing enmity to himself, the Irish repeatedly offered an army of five thousand foot and five hundred horse, together with a large sum of money, provided they were only tolerated in the exercise of their religion. But this was too much for the wretched bigots of the day, who soon got up a cry. On reading it one finds it difficult to believe that it has not been repeatedly uttered during the last eight years by some of the ranting vapourers of the time. How often do we recognise its expressions and sentiments in the cuckoo shrieks of a hoary Sheik of Birmingham, or the howlings of a Shaftesbury; and how plainly do they show that no religion can be more merciless or persecuting towards its opponents than Protestantism! Hear the language of the "bishops" of Ireland, with the Protestant "Archbishop" Ussher at their head; that Ussher who, in the true spirit of Protestantism (which as one of its ablest champions regrettably acknowledges, is the only Church that falsifies dates and circumstances when it wants to gain a point), fabricated papers to show—that we now-a-days occasionally hear—that the Pope's Supremacy was not acknowledged by the Catholic Church in Ireland. He overreached himself, however; for his assertions having been subjected to much criticism and ridicule, a grandson of his, a clergyman of the Church of England, warmly commenced the defence of his grandfather. He left no means untried in order to arrive at a true conclusion, and in his endeavours he was obliged to admit the *falsehood* of the Archbishop's assertions. Disgusted and perplexed, he began fresh enquiries after truth; and the result was that he gave up his living and became a priest of the Catholic Church. Here is the declaration of his conclave—the toleration of Protestantism!

"Firstly.—The religion of the papists is superstitious and idolatrous; their faith and doctrine erroneous and heretical; their Church, in respect to both, apostatical. To give them, therefore, a toleration, or a consent that they may freely exercise their religion, and profess their faith and doctrine, is a grievous sin, and that in two respects; for, first, it is to make ourselves accessory, not only to their superstitions, idolatries, and heresies, and, in a word, to all the abominations of popery, but also (which is a condition of the former,) to the perdition of the seduced people which perish in the deluge of the Catholic apostasy.

"Secondly.—To grant them a toleration, in respect of any money to be given, or contributions to be made by them, is to set religion to sale, and with it the souls of the people whom Christ hath redeemed with his blood. And as it is a great sin, so it is also a matter of most dangerous consequence; the consideration whereof we commit to the wise and judicious, beseeching the God of truth to make them who are in authority zealous of God's glory, and of the advancement of true religion; zealous, resolute, and courageous, against all popery, superstition and idolatry."

The so-called "Graces" consisting of fifty-one reasonable articles, so warmly sought, and paid for to the extent of £120,000, and granted under the King's own hand, but never carried out, embraced amongst other things, and in addition to those mentioned by the author (ante), the leave to practice in courts of law; to sue the livery of their lands out of the Courts of Wards; that the claim of the Crown to lands should be limited to the last sixty years; that a new enrolment of their estates should be permitted to the inhabitants of Connaught by the sanction of a Parliament. Justice was sold to the Irish, the consideration money pocketed by Charles, but the consideration itself basely withheld. A parliament

was held to confirm the "Graces," to the infamous Stafford's prayer and promises, subsidies were unanimously voted, but Poyning's Act having been purposely evaded in the summoning of this parliament, its proceedings were rendered null and void,—and thus basely did the king and his minister, Wentworth, act. (To be Continued.)

IRISH INTELLIGENCE.

THE MEDALS OF ST. PETER.

The Morning News publishes the "Brief" of His Holiness in which he formally "institutes" the medals of St. Peter, which decorations it is intended to bestow on all the valiant soldiers who have survived in defence of the cause of Christ's Vicar on earth. The following is an authorized translation of the document in question:—

"Pius IV., for a perpetual remembrance. God, the arbitrator and dispenser of all good things, Who rules the world with justice, tempered with mercy, has not permitted the Apostolic See to remain in possession of political power without some admirable design on the part of His Providence. This was in order that the successors to the See of St. Peter, Prince of the Apostles, called by the duty of their mission to govern the Universal Church, to spread afar throughout all nations, from the citadel, as it were, of religion, the precepts of faith and morals, should not be subjected to any Power, and might freely and readily exercise the functions of their divine ministry.

"The astute enemies of the Christian name well understood this when they attempted, either by treacherous machinations or by open force, to overthrow political power of the Holy See, with the design of opening an easier road to the complete destruction, if they could effect such, of the Catholic religion.—The moment these culpable projects were unveiled the zeal of the Catholics was everywhere kindled with an inconceivable ardour for the protection of the rights of the Holy See. And not only men in the lower station of life, but even a large number belonging to noble families, hastened to enrol themselves in our militia, to repulse from the frontiers of our Pontifical dominions the violent aggression of our enemies.

"In a short time our army, united under an illustrious chief, although small in numbers, was found so courageously disposed to fulfil its duty that our subalpine enemy himself, who was threatening our provinces with troops far more considerable in number, felt himself compelled to believe that the result of his enterprise would not be favorable to him unless he threw himself by a sudden incursion upon our dominions, against all justice, and without a least declaration of war. But, no sooner had this sudden invasion taken place than the Catholic soldiers experienced what the true faith and the true religion could effect in the hearts of men. For as soon as they were engaged in battle they fought with such courage and intrepidity that they left to the enemy but a most bloody victory, and they have been overwhelmed by numbers more than valour or glory of arms.

"In order to transmit to posterity the memory of this illustrious combat, we have had a medal of silver and gold struck, which presents on one side a cross reversed, in memory of the martyrdom of the Prince of the Apostles, and a serpent, folded in the form of a circle, as a symbol of eternity, with this inscription:—'Pro Petri sede Pio IX., Pont. Max. anno XV.'; on the other side, these words:—'Victoria que vincit mundum fides nostra.' Moreover, in order to give our soldiers a reward for their fidelity, we permit the medal herein mentioned on the left side of their breast, suspended by a ribbon of white, yellow, and red silk.

"As to those among them who have distinguished themselves in the defence of the rights of the Holy See by singular valor, we accord to them the leave to carry a gold medal of the same form, more artistically executed, checkered with red, suspended by a silk ribbon of the same colour, also on the left side of the breast.

"And now, in order to honour by a solemn panegyric the bravery of those who have defended by arms the political power of the Roman Church and our own from an unjust aggression—to honour, above all, those who, fighting bravely have died a glorious death, we declare publicly that they have deserved well of the Apostolic See, of the Catholic Church, and of the whole human race, which cannot subsist without respect for right and justice. It is in this that true honor consists—the true and special glory of arms, worthy of immortality.

"Given at Rome, at St. Peter's, under the Seal of the Fisherman, the 13th of November, 1860, the 15th year of our Pontificate.

"G. CARD. DELLA GENGA."

MR. SMITH O'BRIEN ON THE PARTY EVICTIONS.—The following letter has been addressed by Mr. S. O'Brien to Archbishop McHale, enclosing his subscription in aid of the people recently ejected by Lord Plunket:—

CABERMOYLE, Dec. 24, 1860.—My dear Lord Archbishop—I shall feel obliged to your Grace if you will hand the enclosed subscription to Father Lavelle in aid of the poor people who have been recently expelled from their holdings by the Protestant Bishop of Tuam. I have read a considerable portion of the statements which have appeared in the newspapers respecting the proceedings which have taken place at Partry, and, founding my opinion not only upon the allegations of his adversaries, but also on the explanations set forth by authorized agents of the Bishop, I can arrive at no other conclusion than that the treatment of these poor people was a case of most unjustifiable oppression. I firmly believe that if the Catholic tenantry of the Bishop and his family had, even hypocritically, conformed to the views of this family in regard to religious teaching, their houses would not be in ruins, nor would they be outcasts on the face of the earth. By their fidelity to their religious convictions they have become victims to a cruel persecution, and, as such, they ought to be protected and honored by the community to which they belong. At a time when appeals are made to public sympathy on behalf of the Christian population of Syria who have been driven from their homes by the Druses, ought we not to ask ourselves whether our own fellow-countrymen, who are now suffering similar calamities on our own soil, are not at least, equally entitled to our sympathy and support? For special reasons it is peculiarly painful to me to say a word that can be unpalatable to the Plunket family; but I conceive it to be the imperative duty of all those who feel an interest in the welfare of the people of Ireland, and who desire to check the perpetration of crime, to endeavor by all means in their power to prevent the recurrence of such outrages upon humanity and the rights of conscience as have been committed on the estate of Partry.—I have the honor to be, my Lord Archbishop, yours very faithfully,

"WM. S. O'BRIEN."

To his Grace the Archbishop of Tuam.—The "IRISH QUESTION."—Mr. John Martin, who was transported in 1848, for ten years, under the Treason-Felony Act, and who returned to Ireland a few years since under the amnesty granted by the Crown, has taken up the cudgels against Mr. Smith O'Brien on the subject of a French invasion by this portion of the empire. Mr. Martin states his views in a rather elaborate communication, published in the Nation, setting out by disputing the soundness of Mr. O'Brien's opinion that the acceptance of aid from a foreign Power by a people struggling for or desirous of liberty must necessarily lead to disastrous consequences for them, and instancing, in opposition to such a theory, the case of England in 1688, of America in the War of Independence, and of Prussia, Spain, and Greece in later times. I give

an extract from that portion of the letter in which the writer applies the result of his argument to the case of Ireland.—Times cor.—"To desire foreign intervention, then, is a necessity of our situation;—and what every patriot in Ireland ought to labor at is, to bring about a good understanding between all ranks and sects, and combine all for that cause in whose success all have a common interest, and give confidence, moderation, and dignity to our national counsels, and so place our nationality in such an attitude before England and before the world as may command the respect of our enemy and the sympathy of other foreign nations. It is our peculiar misfortune that, while the masses of our people are disaffected in a numerical proportion exceeded in no other country, our aristocracy are nearly all attached to England, and our middle classes are, perhaps, the least patriotic in the world. I do not say this to denounce our upper classes. They are the creatures of circumstances, as all classes of men are; and I am confident that these same Irish nobles and gentlemen, who now see nothing ignoble or unmanly in standing idly by while foreign rule plunders and insults their country, as never subject-country was plundered and insulted by Czar or Kaiser—who stood idly by when foreign rule starved millions of their countrymen, and confiscated the property of their own order—I am confident that those same men would prove gallant and faithful guardians of the rights of Ireland, once we had our national independence. But we must not ignore the sad fact that, at present, the great majority of our middle and highest classes are either apathetic or hostile to the national cause. And it is this want of patriotism in those who ought to be the leaders of the Irish people that makes some persons despair of obtaining the independence of Ireland, and drives them to seek for refuge from English rule in becoming subject to France, or to some other foreign Power. I think such ideas are gaining ground in Ireland, and, indeed, I regard your letter as calculated (though quite against your will) to increase the numbers of the party which begins to contemplate annexation to France as the only attainable relief from the misery of English domination. I will go further, and say that it is only the ignorance in which our people are kept of the real character of the French Government and laws that prevents the whole peasantry and working classes of Ireland, Protestant and Catholic, from belonging to the French party. If they knew that French rule would introduce religious equality and abolish tythes, would establish tenant right, and pursue the policy of giving the cultivators a permanent tenure of the soil; would simplify and cheapen the administration of justice; would give municipal institutions by which every town and parish could regulate its own local affairs; would abolish hereditary nobility, and give every man a free vote in the election of the national Legislature; and would do all that for less than one-fourth of what we have to pay as our tribute to England—I think such a change of masters might well be desired by all those of the Irish people who can content themselves with less than national independence. If our nobles and gentry will belong to the English party, they need not think it strange to see the other classes form themselves into a French party. The one is quite as honorable a policy as the other."

ADDRESS OF THE O'DONOGHUE, M.P.—An Address to the Irish people from the O'Donoghue, M.P., has been published! The Dublin News says of it:—"It calls on the people to sustain and forward the national movement now in progress amongst us—the only movement made for the assertion of our nationality for a long period, and one which, if it receives the extensive support which it deserves, may be made a memorable incident of Irish history. The O'Donoghue gallantly gives himself to the cause, asking only of his countrymen that they sustain him. If they be at his back he does not fear the British Government, in or out of Parliament. We are sure the manhood of Ireland will respond to his call; we are perfectly confident the half-million signatures which he demands will be attached to the National Petition, but that number, we hope, will be even exceeded. Let the patriots of Ireland exert themselves to increase the number by every legitimate means—taking the name of no man who is not intelligent of the actual nature of the case, and willing to give heart and hand to its advancement. The necessity of taking those steps is so ably argued in the address of our chivalrous and patriotic countryman, that we shall not here do more than direct to that document, what, indeed, it will attract for itself, the earnest attention of Irish patriots."

THE IRISH BRIGADE.—The thirty-six Irish soldiers who now form the depot of the Brigade will be strengthened to a company of 150 men, by fresh arrivals from Ireland. There was a proposition for the incorporation of these men into the corps of the Zouaves; but the green uniform has prevailed over the grey, and the Irish will continue to be a separate and national corps.—Roman Letter of Times.

CHURCH INTOLERANCE.—The utmost rigour of the law will, it seems, be put in force in Kinsale, against every priest who dares to bury his dead without requesting permission from the Protestant Rector.—The conduct of Lord Plunket is inspiring his fellow-pastors.—Catholics will be taught that they are in the eye of the law. If they are tolerated, at all, they should be humble-hearted and full of gratitude. They must not attempt the bearing of men, or they will be rudely reminded that English law, and the English Government take a very different view of the matter, and will allow no impertinence of the sort. The Parish Priest of Kinsale, it seems, following immemorial usage, performed burial service over the body of a convert, whose remains were deposited in a cemetery adjoining the Protestant Church, but which had formerly belonged to the Catholic Church. The church now legally owned by the Protestants, had been built by Catholics for Catholic uses. In that cemetery the Catholic ancestors of the present generation had gone down into the grave in peace. But, if they were buried in their own cemetery, it was not so permitted by the law. Protestant rectors must have been lax, indeed, or fear must have entered their souls to have allowed such desecration. At all events, henceforth, such shall not be the case. Written permission must be obtained from the rector, by law established, as the following note will show:—

Vicarage, Kinsale, Jan. 1st, 1861.
"Rev. Sir—As I find that one of your curates performed a burial service, according to the rites of the Church of Rome, in my church-yard yesterday, without my permission, allow me to inform you that, by 5th Geo. IV., c. a burial service cannot be legally performed in a church-yard, by either Dissenting or Roman Catholic clergyman, without written permission from the incumbent of the parish in which the church-yard is situated; and I have, therefore, to request that, in future, when it is desired by the friends of a deceased Roman Catholic that a burial service be read by you or your curates at the interment of their relatives' remains, that you will be good enough to comply with the terms of the Act of Parliament, and request your curates to do so also—as, however willing I may be to act in a kindly manner towards my Roman Catholic parishioners and their minister, I, at the same time, feel bound to maintain all my rights and privileges, as incumbent of the parish of Kinsale.—I remain, your's faithfully,
"JOHN W. HOPKINS, Vicar."

"The Rev. John Keleher, P.P., Kinsale." John W. Hopkins, Vicar, has made a bold attempt to introduce into Munster that horrid intolerance so much cultivated by his Orange colleagues in the North. He will find, however, that he is not addressing cowed nor servile men. The Priest of Kinsale, will not comply with the degrading conditions he would humble him to; and he, himself, perhaps, will soon see that his insolence has been a grievous error. But thus it is, from the unfairness of English laws, designing men seek to create ill-will among the Irish people.—Irishman.

MR. SMITH O'BRIEN ON THE ARREST AND EXTRADITION OF COUNT TELEKI.

The following letter from Mr. Smith O'Brien appears in the Freeman's Journal. It was, of course, written before the news of Count Teleki's liberation had reached Ireland:—

"To the Editor of the Freeman."
Cabermeyle, Newcastle West, New Year's-day.
"My dear Sir,—I have read with much pleasure in the Freeman's Journal of yesterday an article respecting the capture and extradition of Count Ladislus Teleki, worthy of that chivalry of spirit which formerly belonged to Irishmen—a spirit which is not, I trust, altogether extinct, though in these latter times it has too often been dormant. You justly characterize the conduct of the Saxon Government in giving up Count Teleki to Austria as base and contemptible. You justly declare that if the Emperor of Austria be sincere in his professed desire to conciliate his Hungarian subjects, he ought gladly to avail himself of this opportunity of testifying such a disposition, as well as of showing his personal magnanimity by the immediate liberation of Count Teleki, and by restoring him and all Hungarians who are still in exile to their homes under an unconditional amnesty.

"If these, your sentiments, are shared by your fellow-citizens, ought they not to be expressed in an authoritative form? Would the present Lord Mayor of Dublin hesitate to call a meeting upon a requisition for the purpose, first, of protesting against the conduct of the Saxon Government; secondly of representing to the Emperor of Austria that the liberation of Count Teleki would be an act acceptable to the people of Ireland? If you desire to know why I feel a special interest in the case of Count Teleki, I will tell you. As an Irish nationalist, I consider the case of Hungary to be as nearly as possible parallel to the case of Ireland, and Count Teleki, in hazarding life and property for the sake of Hungarian rights in 1848, was not more culpable than I am for having hazarded life and property in defence of the national rights of Ireland. The recent proposal made by the Emperor of Austria to re-establish the Diet of Hungary justifies his conduct, even as I trust that hereafter the restoration of its Parliament to Ireland will justify mine.

"Further, I enjoy the privilege of a personal acquaintance with Count Teleki, which was formed under very peculiar circumstances. In the year 1843 before I gave my adhesion to the Repeal Association I made a short trip to Germany. On that occasion I attended a meeting of the Hungarian Diet at Preburg, and during the sitting I was introduced to Count Teleki, then one of the most prosperous and honored magnates of Hungary. He was so kind as to remain with me during more than an hour, explaining to me the topics which were under discussion in the Diet, and many other subjects connected with the condition and interests of his country. I was greatly struck by his gentlemanly manners, his bright intelligence, his liberal and benevolent spirit; but I saw him no more until my return to Europe from Van Diemen's Land in the year 1854. We then met at Brussels. Alas! how changed were the circumstances of both of us! The hopes which we had cherished had been frustrated—seemingly beyond recovery. We had both undergone, during several years, sufferings which would have rendered death a welcome visitor. Each was still an exile from the land of his birth and of his affections.

"Often since my return to Ireland have I sympathized with my friend Teleki, reflecting with painful emotion that he has been still deprived of his home while I have been restored to mine. I saw him on several occasions at Brussels, and upon each occasion I found reason more and more to believe that the estimate of his character which I had formed in 1848 was well-founded. He is now in peril. To deprive him of life would, indeed, be an act of assassination; but he is suffering all the pains of imprisonment; and if ever the Irish people can be justified in taking a part in foreign affairs I know no occasion on which such intervention would do them honour more than in this case of Count Teleki. I am also disposed to hope that in his case there would be an unanimity which can rarely be obtained in Ireland respecting any matter of domestic or external interest. In case there be a public meeting in Dublin to give expression to the feelings of those who sympathize with Count Teleki, it is possible that some who would attend it will object to forward any representation to Vienna through Lord John Russell, the present Minister for Foreign Affairs. Under these circumstances it may be advisable to send a deputation to convey the sentiments of the citizens of Dublin to the Emperor or his representatives. Am I too sanguine when I believe that many Irish gentlemen would esteem it an honour to form part of such a deputation, and would cheerfully go to Vienna at their own expense in such a capacity?

"You are at liberty to convey these suggestions to such of your readers as may feel disposed to receive them as worthy of consideration.

"I have the honour to be yours very faithfully,

"WILLIAM S. O'BRIEN."

SENSATIONAL JOURNALS.—But there is even a Dublin journal which continually alarms its readers with "frightful commotions," "alarming outbreaks," "murderous assaults," and "Whiteboy outrages." These sensational paragraphs, on being examined, appear to be furnished "by correspondents." One wonders what becomes of all the assaults, outrages, violence, as well as the batterers and the battered, at the Quarter Sessions. The coroners do not appear to be killed by overwork. Judges congratulate the counties on the suppression of crime and the peacefulness of the agrarian population; still the sensational paragraphs continue to appear, and some of the most tranquil counties in Ireland are perpetually libelled. The residents in Parsonstown, for instance, read regularly twice a week of some diabolical atrocity in the King's County. They ask for information, make inquiries of the peasantry, and consult the constabulary. All in vain. Nobody knows anything of the outrage, unless, perhaps, a street quarrel between two drunken men be what is meant by "frightful riot," or the wrestling of two schoolboys is to be considered a melancholy instance of the pugnacity of factions. The most ridiculous portion of the affair is, that a local journal abuses the local officers for not discovering the perpetrators of imaginary outrages, and because they will not, to gratify one or two parties, elevate a contemptible squabble, into an agrarian onslaught. We can trace the invention of many of these astonishing paragraphs to the *res pectantia*. We must request Mr. Timbs to place, in the next edition of "Things Not Generally Known," the following "secret of the prison-house":—"It is usual to pay correspondents a small sum for any item of local intelligence which they transmit from the country to the Dublin journals. If the communication contains a 'murder,' an 'agrarian outrage,' or a 'fiendish assault,' the writer is remunerated by four times the amount he receives for a commonplace item of information.—Every trifling little dispute which can, by any distortion of facts or language, be 'sensationalised' into a 'sanguinary assault,' or a 'savage attempt at murder,' is worth, at least, ten shillings to the sender. We fancy that, if all paragraphs were remunerated at the same rate, we would have less of these 'outrageous' paragraphs which find their way into English newspapers, and are considered, by the majority of English readers, to represent the real 'state of the country.'—Irish Times (Protestant organ).