mon's race,' observed Auron, "is how it testifies till the scriptural denunciations against undutiful children. He was the undutiful child and met his judgment in this world; but may God look till the deserted and disobeyed parent.'

" Aaron, my friend, said the rector, as his eyes filled, " the lot of our humanity is such, that there are trials for all parents, and some have been visited even more heavily than you.'

"I stand reproved, sir,' said Aaron, grasping the rector's fingers in his own toil-hardened but honest ones.

(To be Continued.)

RELIGIOUS EPIDEMICS.

Of all the epidemics which over-ran the continent of Europe unting the middle ages none are so curious or inexplicable as those which occurred in con-nection with religious enthusiasm. Mind and body were alike involved in the most merbid and extravagant displays, but as the bodily affection seems to have been the most prevalent, or at any rate was the more readily apprehended, the disease received its designation accordingly. We are indebted to a German medical writer named Hecker for the first intelligible account of the phenomena a description of which was embodied some years ago in the pamph-I t entitled "Die Tanzwuth" (the dancing Mania), a rinslation of which has been made recently by the Sydenbam Society. Even the occurrence of epidembeen witnessed lately in this country, has failed to give these medineval events their due relative importance. Few of those who take an interest in the modern revivals know how close a comparison may be drawn between the old epidemics and the more recent Irish and American movements, as well as things that have happened at other times in different parts of the Protestant world. People may prohounce judgment upon these things as they choose; but it cannot be denied that many circumstances combined -if history is read fairly-to place such occurrences in the list of physical epidemics rather than in the category of true religious displays An accurate classification is no doubt impossible, but we should be inclined to place these manifestations in a class of themselves, believing that they lie mid-way between mental and physical aberrations, and that they are all dependent on vital and physiologicar laws as are the phenomena of insanity or sporadie cholera. These laws we may never know, but are we on that account to doubt their existence? Books and percedicals of all dates abound in narratives which would serve as well for the proceedings at Beifisi as for those which they actually describe and it seems to depend upon the particular pursuit of the receive waether he meets with them under the head of rengious awakenings or as convulsive disers. s. It will be seen that religious excitement is not the invariable accompaniment of those essential to the furi development of any given epidemic, but only incidentar to the several cases taken singly.

divided into three varities-the dance of St. John, of S., V.148, and that said to have been caused by the bite of the incantula. The latter was in all probability only a variety of the same malady as the other two, and had no more to do with the bite of a venemons insect than with the influence of the planets. Its chief peculiarity was the influence which music possessed over those that were affected; it producti the most violent excitement, and it was, no doubt, by promoting muscular and nervous excitement, and thus " relieving the feelings," that music brought relief, and was regarded as a means of cure flow this inflection cause to be set down to the bite of a spider is something of a mystery, and the theory seems to began our belief in the laws of evidence. But it must be remembered that the disease occurred at a time when men's minds were alarmed by a series of almost supernatural occurrences. The visitairightening Europe from its propriety; and the people generally were so steeped in superstition and error as to have lost all power of balancing with any nicety the laws of cause and effect. Some cases of the dance mania very likely occurred in Apulia coincidently with a few cases of tarantula bite and nothing else was required in such times to establish a connection between the two maladies. Moreover, if we considerhow readily the understanding is mystified and the evidence of the senses mad truth, that table-turning and clairvoyance have obtained credit even among ourselves, and that two stages of narration are often enough to convert any statement into its opposite, we shall not have much difficulty in appreciating the true history of tarantulism. The links which connects this disease with its fellows, and also tends to upset the popular theory of its origin, is furnished by the narrative of a similar affection occurring in Abyssinia, and witnessed by the traveller Pearce, from whose book (published in 1844) the following case is taken

The Duncing Mania of the middle ages has been

The patient was the wife of a native, and had lain for three months under influence of the tigretier (as the disease is called), and it was resolved to submit her to the usual remedy of music. "The evening that the band began to play (says Pearce) I seated myself close by her side as she lay on her couch, and about two minutes after the trumpets had began to sound I observed her shoulders move, and soon afterwards her head and oreast, and in less than a quarter of an hour she sat up on her couch. The wild look she had made me draw off to a greater distance being almost alarmed to see one nearly a skeleton move with such strength; her head, neck hands, shoulders, and feet all made strong motion to the sound of the music, and in this manner she went on by degrees till she stood on her legs on the floor." He goes on to describe how she danced and leapt how the same process was continued next day till the poor woman fell down as if shot. She was thus cured, and having been taken home was rebaptised by the priest. This disease is especially prevalent among a sect of Abyssinian Christians called Zachary, residing in the province of tigre. "Though esteemed good Christians, they frequently go roaring about the towns, making a most dreadful noise, and being apparently in great trouble, whipping them-selves, and at times cutting their flesh with knives." The remedy above described is not resorted to until another is found to fail. And the use of music and its effects upon the patient seems to confirm the identity of the tigretier with tarantulism, the application of another remedy-which consists in the physician reading to the patient the Gospel of St. John-establishes still more conclusively the fact that all these dancing maladies are one disease and of one origin. It may be here stated that the Abyssinians do not distinguish between St. John the Baptist and the Evangelist. They pay great respect to the name, and on the Tumkul, or Baptism day, the Gospel of St. John is always read.

It is surely something more than a coincidence that in a comparatively secluded part of the world, and in the nineteenth century, there should exist an affection characterized by involuntary muscular exertion and extravagant displays having its origin and chief support among a religious community, and that the creed under which this malady thrives is a spurious form of Christianity itself.

It is very difficult to trace the exact origin of the Dancing Mania which raged throughout some parts of Europe in the fourteenth century. Almost the first appearance of this affection as a manifest disease, accompanied with bodily suffering, and propagated by sympathy took place at Aix-la-Chapelle in 1374; and from this town spread to the Netherlands and eventually to Strasbourg, which was visited in 1418. The dancers formed circles, leaped, shricked, till they rolled upon the ground exhausted, and these displays were accompanied with much bodily distress, such as spasm of the heart, tenseness of the epidemics.

was severe, and met with corresponding treatment for its alleviation. Visions of heaven and hell were beheld by the sufferers according as their imagination responded to the violence of the disease, and the name of St. John was frequently invoked to release them. Hecker does not give a clear account of the mode in which the dances of St. Vitus and St. John came to be distinguished. In reality they are the same disease, but it would have been interesting to know by what means the patronage and responsibility were transferred from one saint to another. The invocation of St. Vitus followed that of St. John, and eventually supplanted it, and the name of the former is now only known in connection with the malady which is technically called chores, and which is a "nervous" affection of the voluntary muscles, characterised by more or less severity. The great popularity of St. Vitus, compared with that of St. John seems to be accounted for by the general tendency of Roman Catholicism, which is to fasten upon the traditional qualities of the more modern saints in preference to authorized revelations concerning any of the Apostles, and, if possible, to connect the spiritual history of the saint with some taugible memento such as a shrine or monument. However this may be pilgrimages to the tomb of St. Vitus were the order of the day, and many were the miracles to have been wrought upon the victims to the dancing plague. The remains of this celebrated saint had been carried to several resting-places during the time that elapsed between his death and his final interment at Corvey, while a constant exhibition of miraculous power was attributed to his relica Among other places, his body was deposited for a short time in Apulia, the chief seat of tarantulisma fact of some importance in connection with the supposed origin of that disease. The tradition which gave to St. Vitus the power of curing the dance mais rests upon the same kind of evidence as such things usually do-a legendary tale, which seems to show that the opidemic was of great autiquity: How early the worship of John the Baptist became contaminated (as we know it was) by dancing and other extravagances we cannot tell, but at some time or other during the festivals in his name the seeds of this mad ecstacy were probably sown.

The affection continued with varying force through three or four centuries, till towards the close of the seventeenth century, when it began to decline. The amendment was no doubt due, among other things, to the transfer of "the treatment" from the moral to the material world, it having found at least as amenable to medical as to clerical or saintly management. No sooner, however, had St. dance subsided than another convulsive affection arose not dissimilar to it in its symptoms, course, and effects. The Convulsionnaires of France made their appearance in 1731 at the tomb of the Deacon Paris and re-enacted all the scandalous and disgusting scenes that had characterised the epidemics of previous centuries. Curiously enough the resemblance is closely maintained in the mode of relief given to the sufferers; for the "grands secours," which con-sisted in banging and thumping the victims in diff-erent parts of the body, was (not except in its humorous name) a French invention of the eighteenth century, but a practice that had been found long before very efficacious on the dancing mania in Germaay,

A complete history of religious epidemics would

carry the reader through an unbroken series of visitations allied to one another in a singular degree, without any undue strain upon the evidence. About the middle of the last century Scotland was visited with more than one outbrenk, of which there is no lack of record. One variety is called the "leaping ague," and was characterised by the phenomena of incontrollable muscular exertion, with dancing, leapng, and running. Religious excitement seems in this instance to have been a good deal in abeyance, and altogether, the paroxysms resembled the Abys. sinian malady more than anything else. Those who had the disease were able to produce certain gymnastic effects by balancing the bodies in various attitudes and hazardous positions without the least sense of danger, just as one sees in cases of somnombulism, and mania, where the mental faculties are damaged or completely suspended. Then we have the celebrated revival in Uist, one of the Shetland islands, described by an eye-witness as "a shocking distemper generally prevalent but especially so among young women" The inhabitants gave it the name of convulsive fits for in appearance it resembled epilepsy. The sufferers would al! at once fall lown, toss their arms about, and distort their into extraordinary shapes, crying out all the while dismally, and throwing their heads from side to side, with their eyes fixed and staring. From one girl, who was attacked first at home and afterward at church, the disease was widely communicated. By degrees the epidemic subsided, and the alleged mode of its termination is peculiar and suggestive. The cure is attributed to a kirk officer, who tossed one of the women into a ditch, and it is said that she had no repetition of the attack, while her example had a beneficial effect upon others. Another instance of the same treatment occurred under the superintendence of a prudent and energetic minister in the north of Scotland, and is quoted by Hecker, (Tansworth, page 71) from Hibbert's book on the Shetland Isles. An intelligent minister of one of the Shetlands told the physician, who was an eyewitness of the malady, that as the disturbances of the service through these convulsive attacks had become frequent and annoying, he took pains to assure the people that there was no better remedy than a ducking in cold water. Attendants were according placed in readiness, who had orders immediately to carry any one who was attacked to the neighboring pond. This expedient exceeded his expectations, or the fear of immersion acted like a charm, so that there was no occasion for its adoption, and the congregation became one of the best conducted in the Shetland Isles.

Although the disease was checked in one district t flourished elsewhere, and is stated that in one parish upon a sacramental occasion 50 or 60 were sometimes carried out of church and laid in the church-yard, where they struggled and roared with all their strength for several minutes. These accounts lead us naturally to the the great revival at Cambuslang, in Lanarkshire, which took place in 1743, soon after the outbreak of the Convulsionnaires at Paris. No epidemic has been more studied than this or more variously commented on. According to a narrative given at the time, the people were seized all at once with something said in the sermons or prayers with the most dreadful apprehensions concerning their souls, crying out in the most frightful manner. They saw the mouth of hell open to receive them, and heard the shricks of the damnod. Nor in some cases were there bodily sufferings less acute. Women, who had borne children, declared that while under conviction they endured more pain than they had ever done in child-bearing. The clergy, in this instance, duly assisted by authorised officials, in a manner that reminds us of Archdeacon Stopford's account of what took place at Belfast, and the results seem to have been in accordance with this judicious cultivation of the prevailing disease.

It is evident, then, that in every age there have occurred visitations of an epidemic or spasmodic character, having religion as their prevailing expression, and being accompanied with more or less disturbance of mind and body. In some instances religion appears to have been the origin of the offection, in others the physical manifestations are first in the field; but in every variety of this compound

*It should be borne in mind that the epidemic hysteris of the middle ages alluded to by the Saturday Review was peculiar to heretics, viz., aliens to the Roman Catholic Church, whilst her true children were then as now exempt from those maladies to which our cotemporary gives the name of religious

in regard till the termination o' the God forsaken abdomen, and other symptoms allied to the manifes-malady there is little progress made without the aid battalion, that all officers and non-commissioned officers of that body are requested forthwith to report menced with a religious awakening, but it was very soon damaged by extravagence and ill directed enthusiasm; whilst other revivals, and among them some of the earliest specimens had a distinctly physical commencement. It was not long, however, before they received the common stamp, and became more or less religious movements. Thus, in the history of the Dancing Minia of the 14th century, referthat many of those who were struck saw the Heavens open and the Virgin and Saviour enthroned. The Protestants of Belfast and elsewhere beheld the creed than to have any relation to fact .- London Standard.

IRISH INTELLIGENCE.

THE IRISH BRIGADE. -- ARRIVAL OF THE WOUNDED IN PARIS. - A detachment of the Irish Brigade, consisting of twenty-four men, arrived in Paris on Saturday morning, Nov. 17. These were the men who had to be left behind at the hospital in Genoa,in consequence either of iliness or of wounds received in action. They arrived by the train from Marseilles at four a.m., and were received at the station by Captain O'Carroll, late of the 18th Royal Irish, who was one of the senior captains of the Brigade at Ancona, a fine dashing young fellow, six feet high, and made in proportion, and Lieutenant Howley, of Belleek Castle. The morning was peculiarly raw and inclement; but these gallant young officers, who remained here specially to receive the disabled members of their corps, would allow no personal inconvenience to prevent them from being at their posts when the men arrived. The poor fellows looked much cut up, but were as cheery as if no affliction had befallen them, and the meeting between them and their officers was a good illustration of the affectionate respect which kindness and care engender in the soldier. I enclose the names of the men who arrived. Two of them are France-Belge, who took such a fancy to their Irish comrades that they would not part them, and have resolved to visit Ireland with them. One of these men speaks French, as well as German and a little English, and having been accustomed to aid in a hotel, he will, doubtless, easily procure employment in Ireland. His comrades speak well of his courage and steadiness under fire, and Irish bospitality will not be wanted, I am certain, but will show its regard for the brave by procuring for him an instant engagement. Another of these men is a remarkable illustration of good fortune. He was hit twice by a round shot, but, with the exception of a little feebleness in one of the arms, he feels no effect from the double hit. Two days elapsed between the first and the second hit.-After the first he was taken up stunned, but finding no blood, he refused to leave the front, and stood his ground bravely; the second hit threw him into hospital. This man was looked upon as one of the best soldiers in the force. His name is Gorman, from Tipperary. Young M'Cabe, the engineer, of Bachelor's-walk, Dublin, is with this detachment. I was glad to see him look so well and in good spirits. Immediately on their arrival they were taken to the Hotel des Missions des Etrangers, in Rue de Bac, and it was a gratifying sight to see young O'Carroll, O'Mahony, and Howley looking after their wants. and attending to them with almost fraternal care throughout the whole day The local members of the committee here were also most attentive, and amongst those whom I saw paying them a visit was the member fo Waterford city, Mr. J. A Blake, who regaled the party with a supply of excellent Havan-na cigars, They leave on Monday for Havre, and are all being well supplied with new clothes before returning to their native land. Subjoined is a list of the men, including the Franco-Belge:-S James Mangan, C Patrick O'Connor, C Christopher Banks, Michael Herbert, Gintare Mannen, Stepen Walsh, Daniel Gleeson, John Maher, Michael Grant, Michael Manton, John Delany, Timothy Leahy, Wm. Price, John Butler, Peter Butler, James M'Cabe, Thomas Garvey, John Purcell, James Cleary, Thomas Gorman, James Healy, James Plearun, Thos. O'Brien, Thomas Heffernan .- Paris Cor. Dublin Freeman.

TO THE FBIENDS OF IRELAND.

been afforded us-of giving public expression to our heartfelt gratitude, to the hierarchy, clergy, and people of Ireland for the prompt and successful manner in which we were conducted from the prisons of the Sardinian Government to our own native land, and to our homes. No words could convey the feelings of happiness and of pride enkindled within our breasts by the more than enthusiastic welcome which has everywhere greeted us since our arrival in Ireand. Ireland sent us to fight in the cause of the Sovereign Pontiff: and, we thank God, it is to Ire land and Ireland alone, we are indebted for our re-turn. We would shrink with shame and loathing from the bare idea of being under any obligation to that country which has endeavoured, and is still endeavouring, to brand us as mercenaries and cowards. We are satisfied that we have done our duty; and, believe, we can point, in proof of that fact, to the despatches of General de Lamoriciere and the officers under his command -- as well as to those of the foe, to whose overwhelming numbers we were forced to succumb. The memory of the kindness shown us by the glorious people of France, while passing through their magnificent country, shall never be effaced from our hearts. We wish to let them and the world know that in this country we are slavesbut not contented slaves. The right to have arms, or to practice any sort of military discipline, is forbidden us. And we feel the galling humiliation all the more keenly since we have learned the real value of arms and discipline. To say "halt" or "march," is an offence against English law in Ireland. A man has been imprisoned in this country for having in his possession a pitchfork which exceeded our ruler's ideas of the dimensions of a loyal and respectable pitchfork. Houses are every day ransacked, and the proprietors robbed of their arms by the authorities. A man was arrested within the past week for carrying a gun for his master who was out towling. And, since our return home, the police are going the country, entering the houses of the people,not even excepting the houses of Catholic clergymen -and taking an inventory of the branded arms of those who are licensed to keep them. And this while English statesmen subscribe money for the revolutionists of Italy, and are straining every nerve to put a rifle in the hands of every man in England and Scotland. They would stamp out every spark of manhood in Ireland. Wo, the Tipperarymen of the Battalion of St. Patrick, feel stung to the quick by this debasing law of the English parliament, call-ed the "Peace Preservation Act." If one of our comrades should die we dare not give him a soldier's funeral, and fire a farewell shot over his grave. We protest against this intolerable tyranny, and de-nounce to the world the hypocrisy of England in pretending to be the friend of freedom and of struggling nationalities :- James Kickham, James Mockler, John O'Donnell, Pierce Quirk, Thomas Bolger, Thomas O'Shea, Richard Carrigan, William Orotty, John Phelan, Patrick Frency, John Gender, John Dea, James Strapp, Michael Hogan, Martin Funchen, James Funchen, Richard Kennedy, Thomas Goolsberry, John Maher, Nicholas Dea, Owen Shea, Michl. Doran, Patrick Morris, Denis Kerwick, Edmond Maher, Con. Sullivan, John Whita, Edmond Kelly,

ANOTHER IRISH BRIGADE .- The following suggestive announcement appears in the Morning News :-"It will be seen by an advertisement which we publish to-day from the Major commanding the Irish

Patrick Moroney.

ficers of that body are requested forthwith to report themselves in writing to him. Our gallant and distinguished countryman was in Dublin yesterday, and all officers and non-commissioned officers of that body one of his first visits on reaching town was to see two soldiers of the battalion now lying in St. Vincent's Hospital, not yet recovered from their wounds on yesterday, and one of his first visits on reaching and the effects of Piedmoutese prisons. The sight town was to see two soldiers of the battalion now of Major O'Reilly had a touching effect on the poor fellows, who seemed deeply moved at this evidence ence is made over and over again to the part played of his genuine interest in his men. He remained by religious emotions; and we are told distinctly some time with them, chatting over the events of the campaign, and on coming away received their warmest expressions of gratitude. We may mention that the Major met yesterday, by appointment, several of Saviour alone, so that the particular revelations ex- the gentlemen who acted on behalf of the Brigade perienced seems rather to depend on the sufferer's at its first formation, and was engaged with them for some time in consultation with reference to the affairs of the battalion. We-are sincerely happy to state that our gallant countryman is in the best health and spirits," Subjoined is the advertisement referred to in the foregoing: - "Pontifical Buttalion of St. Fatrick -Officers and non-commissioned officers of St. Patrick's Battalion are requested to communicate by letter (giving their address) with Major O'Reiliy, Knockingin Balbriggan, Ireland." In a long article, headed "Anglican Intermeddling" the News labors to prove that certain agents of the Ultramontaine faction in England are busy at Paris intriguing against the national character of the Irish Brigade; in other words, endeavoring to have the body officered by Englishmen, in case it should be again called into existence, the probability of which contingency is more than hinted at. The News says: -"We know that an urgent desire exists on the part of the Minister of Arms in Rome to have a large body of Irish troops. We know that-under influences which, with due respect, we believe to be, in this case, at any rate, injurious (in effect) to the interests of the Holy Father, he has manifested an objection to recognizing the nationality of a brigade composed of Irishmen. We have the best authority composed of Irishmen. We have the best authority for stating the fact, We know that those English gentlemen whose valor ambittoned the officering of mere Irishmen, but was not equal to the pinch of joining the brave Guides, have the desire and the pecuriary means of turning the generous enthusiasm of our people for the Holy Father to their own account in this way. We know that, should Irishmen be induced to proceed to Rome under such anspices, and, finding themselves made mere implements of, full into irregularities or misconduct, all the odium and reproach would be cast on the name of Ireland -cast on us by the very persons who allured our men to Italy without the assent of their natural guides, and without undertaking or guarantee as to their treatment or position, individual or collective Waterford has done the thing handsomely by the Brigade, as appears by the following letter from Dr. Cullen to the Mayor of the Urbis Intacta:-

"DUBLIN, Nov. 17 .- My Dear Mr. Mayor-I beg to acknowledge the receipt of your letter enclosing a bill on the National Bank for £230, subscribed by the citizens of Waterford to the Irish Brigade fund. I shall hand the amount to the committee, and I am confident that all will unite in awarding the highest praises to the generosity of the contributors. As to any arrangements you have made in Waterford, undoubtedly the committee will approve them, as their only anxiety is to do honor to the Brigade, our countrymen who fought in defence of justice and truth, of God and religion, against anarchy, sedition, perady, public robbery, and scandalous infidelity.— Everything that we do to promote their interest is a declaration that we sympathise with the cause for which they fought, and that our feelings are with the Pope, and with the cause of God and the Church which he so worthily represents. Wishing you every esteem, your obedient servant, happiness. I have the honor to be, with the greatest

Archbishop of Dublin.

" To the Mayor of Waterford."

THE IRISH BRIGADE .- The Central Committee, sitting in Dublin, have passed a series of resolutions, in which they thank the Very Rav. Canon Forde for the manner in which, at the expense of a long period of toil, of ceaseless exertions, and of painful anxiety, he discharged his important, arduous, and responsi ble mission on behalf of the Irish Brigade in Italy. A full report relative to the reception and disembarkation of the Irish Brigade at Cove has been drawn up and ordered by the committee to be print-Brigade, take this opportunity—the first that has been afforded us—of giving public expression to any They were attended to the packet by two members of the Central Committee. Before going they published a letter in which they say - "We are proud of the sympathy which we have met in Ireland; France is her Catholic sister; and we have been treated amongst you as brothers. We shall never forget the paternal kindness of His Grace the Arch-

bishop of Dublin, and the delicate attention of the Catholic Committee." MAJOR O'REILLY'S ARRIVAL IN IRELAND. - Balbriggan, Nov. 15.—Major O'Reilly, late commander of the Irish Brigade, arrived in this town last night. by train from Dublin. He left London, it appears, on Tuesday morning, and the first public reception and address which he received took place here last night. About half-past seven p.m., the town was very generally illuminated, and a number of tarbarrels were sent to different parts of the country, around Balbriggan and Knockingen House, the seat of Major O'Reilly. About forty to sixty men, carrying flambeaux, took up their position in the vicinity of the Major's carriage, while a crowd of fully two thousand persons cheered most vehemently at intervals. The approach of the train shortly after eight o'clock, was announced by a discharge of fireworks, and rockets were sent up momentarily until Major O'Reilly and Mrs. O'Reilly stepped on the platform. They were received with a warm greeting by the Rev. Mr. Keogh, and many respectable parties from Balbriggan, Skerries, and Gormanstown. At this time the acclamations of the vast crowd outside were loud and long. There were loud calls for the address, which was then read by the Rev. Mr. Keogh. It commenced by congratulating Major O'Reilly for his virtue, honour, and chivalry, and next alluded to the English press, which maligned him and the brave fellows who fought under him. Ireland could not afford to lose so good a man at present, and it has pleased Almighty Providence to spare his life. They tendered him their lasting gratitude for his chivalrous defence of their Holy Father, Pins the Ninth. Renewed cheers followed the reading of the address. Major O'Reilly then briefly replied, stating that he was not prepared to receive so enthusiastic a welcome or so flattering an address as that just read. Had he been previously aware of it he should be prepared to return thanks on that occasion but he might truly say that it came on him by surprise. He had within the last eight or ten days met with a domestic affliction, and therefore endeavored by every means he could adopt to avoid demonstrations of a public nature. He returned his heartfelt thanks to all for this kind and brilliant reception-it was such as Irishmen alone could give. The reception was given, he knew, in honour not only of himself and brother officers, but was equally intended as a tribute to the courage and fidelity of the men who fought in the ranks. The Major next alluded to the report of General Lamoriciere, in which he states that the Irish at Spoleto, Ancona, and Perugia nobly did their duty; and Mrs. Major O'Reilly having got into the carriage, the horses were taken therefrom, and the vehicle was drawn by a number of men, first round the town, and then to his residence at Knockingen, about a mile and a quarter distant. The line of route was lit up with scores of bonfires, and the scene on the whole was one of excitement. Having arrived at the mansion of Knockingen, large numbers were regaled with refreshments, and the crowds dispersed by degrees to their respective homes. -Cor. Freeman's Journal.

MAJOR O'RIBLLY-THE IRISH BATTALION. - It will be seen by an advertisement, which we publish to-day, from the Major commanding the Irish Battalion, that are requested forthwith to report themselves in writing to him. Our gallant countryman was in Dublin. lying in St. Vincent's Hospital; not yet recovered from their wounds and the effects of Piedmontese prisons .- Morning News

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THE BRIGADE AT ROME .- The following is from the Drogheda Argus :- On Monday evening Licut. Green, of the Irisn Brigade, arrived at his residence, Manimore, and on it becoming known to the public of the locality, they welcomed him enthusiastically. ()n Tuesday night they celebrated his arrival with a fine boufire consisting of tar barrels, furze &c., around which some five hundred people gathered, cheering lustily for the Pope, the brigade, Major O'Rielly, and Lieutenant Green. On Wednesday Sub-heutenant Henney arrived at his mother's residence at Oldbridge, and he was received by the gentry, farmers, and pensantry, with enthusiastic welcome.

IRISH BRAVERY .- The recent Chinese desputches furnish another instance of the gallantry of Irishmen before the enemy. Foremost in the breach at Tang Kou appeared a young lieutenant of the 44th regiment, named Rogers, son of a Dublin gentleman James Rogers, Q. C., and through his gallantry the British flag soon surmounted the fortifications. Lieutenant Rogers is but a year and a half in the service, and for his bravery before Tang Kou he has been gazetted to a captaincy unattached, and he is nise to receive the Victoria Cross. This is a rare instance of rapid promotion .- Clonmel Chronicle.

In Italy, the Irish Brigade have had a full revenge over their English enemy. The grimmest fact of the day is the utter disgrace and aggradation, at Naples, of that choicest band of "Angle-baxon" blackguards the English Brigade. Were they of any other country, we should feel pivy for the nation they degraded. But as they are English members of that nation which is our dire enemy -that nation which never yet did one single generous act to friend or foe - that nation whose boastful insolence is equalled only by its cruelty and meanness-we can only laugh at the humiliation of our brutal enemy. The Irish soldiers of the Pope-all men have confessed-distinguished themselves in Italy by their soldierly bearing and their irreproachable conduct. If opportunity was not given them to signalize themselves by that touris-cendant valour which has made the name of their race the synonym for "warrior," the fault was not theirs: in such opportunity as they had they proved that the brave blood of the Gaedhel flowed in their veins. But this boastful English Brigade-these "soldiers of freedom"—faugh! their very name sticks in the nostrils of honourable men. We did not think that even England could have produced such a gathering of blackguardism as that wortniess mob of "rowdies" whose disgraceful conduct has so disgusted the people of Southern Italy. - Irishman.

IRISOMEN IN ITALY .- We presume that few men will question the fact, that Irishmen have, in many a score of fiercely contested battle-fields, proved themselves the best soldiers Britain ever had. ranks of her armies have been crowded with the sons of Ireland, who brought honor on her name and themselves by deeds of glory-if matched, still excelled by few, and the officers she has produced -- have been among the first soldiers of their time. Let justice be done, and let the truth be spoken : Irishmen are soldiers in the fullest meaning of the word and have ever proved themselves able, willing, brave, and quite as likely to die as yield before the foo; therefore let the silly nonsence uttered by cortain silly writers in a narrow circle of the British press, relative to the conduct of the Irish Brigade in Italy, be condemned-and that emphatically-as false and mischievously disgrace to the land that gave so many of us birth. In Italy they did behave, we believe, as brave men fighting in a bad cause. -Scottish American.

On Monday, Nov. 19, steps were taken to forward such of the men as did not belong to Dublin to their homes. On that day Mr. James Martyn, one of the secretaries of the Papal Brigade Fund in Galway, received a telegram stating that about five-und-twenty of the Brigade arrive in Galway at one o'clock. At five minutes past one, the bell announced that the train was in sight. The people rushed from ed. M. M. Emile, Mouttet, Charles Escalle, Vis-compte de Poli, Pontifical Volunteers who had ac-form. The perters strove in vain to keep them back, and in a second, and ere the ponderous enae had been disconnected from the train, hundreds of eyes were straining into the windows of the carriages. It was then discovered that only nine members of the Brigade had arrived, and they, immedistely on leaving the train, were seized and literally borne along amid vehement cheering. More than fifteen had stopped at Athenry, and went on to Tuam. They all looked well, active and light-hearted-a little thin, perhaps, but bearing not the slightest trace of hardship. One of them (Mackey) who was wounded, seemed in bad health, and he was sent to Westport on Tuesday. Most of them were the French cap, commonly known as the 'Polytechnic,' and had it decorated with a small green bough .-Galway Vindicator.

> INTRIGUES AGAINST THE BRIGADE .- Saturday's (Nov. 17) news contains the following :-- "The following despatch from Paris will, if we mistake not, arouse the intense indignation of the entire country. We may take an early opportunity to unfold the long chapter of plotting and intrigue of a similar kind, from the same quarter, which sought to destroy our Brigade, if consent was not given to let it be officered by Englishmen, and called the Anglo-Irish Brigade! These intrigues will fail. We will have a National Brigade or none at all; and the Irish tools of this Anglican intrigue will find themselves visited with the contempt their conduct deserves. The impudence of one of them at least is really something to stare at :-

> " The French Catholic Committee are worried with a 'deputation,' represented to them as sent by " the Catholics of Ireland to look after Catholic interests-Dr. Gray, of the Freeman, John Blake of Waterford, and John P. Hennessy. Has it come to this with Ireland - that this humiliation can be dared to be put on her? I will send you by next post a full and minute exposition of the whole plot. Look out for the Anglo-Irish Brigade this time or never. The London interests seem sure of it now. Observe they will play the game with Irish tools. Put the country on its guard. Pope Hennessy has been employed to go on to Rome. Dr. Gray and Blake remain here about "Peter's Pence, &c."

> THE BRIGADE AND THE ENGLISH PRESS .- The following letter has appeared in the Dublin News :-Sir,-Will you kindly give publicity to the enclosed letter. It was addressed by my son to the Times, but was refused insertion in that journal. The letter contains a simple statement of facts, and bears testimony to the bravery of the Irish Brigade in Italy. But facts and justice to Ireland do not suit the Times. I deeply lament the systematic insults which, with such a ludicrous want of truth, the Times heaps upon the Irish nation. In times like these, it seems scarcely wise to good the Irish into increased hatred of the English Government and people. I have the honor to be, sir,

Your most obedient servant. Bruges, Nov. 15, 1860. J. H. WOODWARD.

To the Editor of the Times.

Sir.—Several English newspapers and the official journals of Turin having denied that any of the prisoners of the Pontifical army received ill-treatment at the hands of the Piedmontese, I trust you will allow me an opportunity of giving in your columns a simple statement of what has been my experience on this subject. A few days after the battle of Castelfidardo, in which I was engaged in the Franco-Belge Battalion, I was taken prisoner by the Piedmontese. At first I was kindly treated, especially by one or