

**HOW THEY FOUGHT IN '98.**

On the 26th day of August, 1798, Lord Cornwallis, with 8,000 British Soldiers occupied the town of Castlebar, in the county Mayo. More than half this number were regular troops belonging to the "royal army," and consisted of English Highlanders and Hessians. The remainder were Irish Orangemen, loyal subjects of King George the enemies of Irish freedom. Those 8,000 men armed with the best muskets then in use, and with 15 pieces of artillery, not including the carbineer's guns marched out to meet the enemy. The enemy consisted of 800 French soldiers of the expedition sent from France, under General Humbert who had landed at Killala, three days previously and 1,500 Irish rebels, armed with pikes. The English soldiers and their Orange allies, confident of victory, being superior, both in numbers and guns boasted openly that they would annihilate the French detachment, and hang every rebel found in arms against the King. As the grand army was ascending an eminence about two miles out of the town, a tremor ran through their royal hearts, for there, right before them, were the French and Irish advancing to battle. The English general chose a very commanding position, planted his guns on the hill, and opening with a discharge of grape and canister, mowed down the files of the advancing enemy. A cheer burst from the Orangemen on the hills as the French and Irish paused and fell back before the dreadful fire. Their general, Humbert, in order to divert the fire of the artillery, which was concentrated upon his little army, now divided his men into columns, and at the head of his Frenchmen, again advanced to the charge. The rebels, on the right, moved at the same moment and another volley of grape greeted them from the hill. But on pressed the stout pikemen of Mayo, and, as they advanced within range of the enemy fired off their muskets, and, flinging them away, grasped their pikes, and with a cheer burst upon the batteries of the English, and carried them with the pike. The French followed: their gallant leader had stormed the English position on the left, and with their bayonets were driving the redcoats before them. Thirty minutes from the time the first shot was fired, the Englishmen and Orangemen were running from the field, leaving their arms, ammunition behind them, and two regiments prisoners in the hands of the Irish and then commenced the most cowardly retreat known in the annals of war.

Sir Jonah Barrington, an English historian, speaking of this, says: "Our army fled to Castlebar; the heavy cavalry galloped among the infantry and Lord Jocklyn's light dragoons, made the best of their way, through thick and thin, to Castlebar and towards Tuam, pursued by such of the French as could get horses to carry them. About nine hundred French and Irish took possession of Castlebar without resistance, except from a few Highlanders stationed in the town who were soon destroyed. This battle has been called the 'Races of Castlebar.' A considerable part of the Louth and Kilkenny regiments not finding it convenient to retreat, thought the next best thing they could do would be to join the victors, which they immediately did. About ninety of these men were afterwards hanged by Lord Cornwallis at Ballinamuck.

The Rev. Mr. Gordon says: "So strange was this panic that the royal troops on this fatal occasion never halted until they reached the town of Tuam, nearly forty miles from the scene of the action."

What a noble spectacle! Thousands of British soldiers and Orange hirelings running for forty miles from a mere handful of French and Irish soldiers! The allies lost but few in action, and none in pursuit, while the Orangemen and English lost two thousand killed, hundreds wounded, all their artillery and two regiments prisoners.

**EVIL INFLUENCE OF PROTESTANTS ON CATHOLICS**

The eminent divine Faber in many of his writings warns English Catholics against the dangers accruing to them from constant intercourse with Protestants. Catholics in England being a very small minority as compared with the bulk of the nation which is professedly Protestant, this danger is very striking and well nigh inevitable. In Ceylon, on the contrary, we are the majority as compared with Protestants; but unfortunately the bulk of the nation is heathenish, and it would seem that our danger ought to come from heathenism in all its forms, including Buddhism. Yet, it is not precisely so. Although the lowest classes amongst Catholics are liable to be affected by heathenish superstitions, we can

always hold our own against Siva, Vishnoo and Buddha and all dangers arising from them can easily be removed from them by instruction and education.

What threatens to impair the soundness of our faith and the clearness of our intellectual sight, is the influence of heresy. For, although Catholics in Ceylon immensely outnumber Protestants, the latter, as a body are rich, active and influential; they represent the European—that is to say, the governing—class: they occupy most of the public offices and dispose of the much coveted Government situations; in all the small towns of the interior they rule supreme, with no little arrogance, as the representatives of her Majesty the Queen, and in large centres, what is called 'society' is thoroughly imbued with Protestant ideas and manners.

Catholics cannot, therefore, avoid being in contact with Protestants, and the more English customs, manners and language spread, the more also will this contact increase. They must, therefore, be on their guard against the danger that threatens their faith, and for their guidance, with the help of the experienced writer we have named above, and who was himself a convert from Protestantism, we will place before them the catalogue of evils which flow from intercourse with heresy.

1. Human respect. Fear of being ridiculed, it being the disgraceful habit of Protestants, though they pretend to be so very liberal, to mock at Catholics and Catholic practices. Concealing one's sentiments through fear of offending Protestants or companions. Trying to be outwardly as Protestant-like as is impossible to a Catholic and rejoicing if one has been perchance mistaken for a Protestant.

2. Spurious charity, which causes one to hope and express the hope that all Christians are saved, even in heresy thus confirming in heresy many who might be converted through fear of eternal damnation.

3. Becoming obtuse and careless about heresy. Looking at Protestantism although it were another Church, whilst it is no Church at all. Feeling no repugnance nor hatred for its errors. Consequently being cold and indifferent about the conversion of others. Feeling no concern at the sight of so many souls in danger of damnation and at the outrage which the sin of heresy causes to the Majesty of God. Giving a half consent to the accursed doctrine that one should remain in the religion in which he was born, whatever it may be.

4. Losing respect for authority in matters both doctrinal and disciplinary. Sifting through the dogmas proposed to our faith by the Catholic Church and admitting them because they appear to us well grounded; thus adhering to Catholicism on Protestant principles. Losing much of the respect due to the character of the priesthood. Viewing the persons rather than the dignity of bishops and priests. Losing that simple and childlike confidence which Catholics, in purely Catholic countries, place in their priests as their spiritual fathers and pastors.

5. Endeavouring to introduce into the Church lay influence and management to supersede or counteract the influence of the clergy.

6. In matters of discipline, being remiss concerning obedience to the precepts of the Church, such as those of abstinence, fasting and hearing Mass on Sundays and days of obligation. Frequenting Protestant churches and meetings. Reading Protestant Books and all sorts of newspapers, Perhaps, even, joining secret societies.

7. Neglecting those practical devotions of which Father Faber says that they are to Catholics what "his hair was to Sampson"—the Rosary, images, picture medals and other blessed objects, relics invocation of the Saints, familiar love of the Blessed Virgin and the like. Loss of a lively faith in Purgatory, causing one to neglect prayer for the holy souls and so forget his departed friends and relations.

8. Hazy ideas about penance expiation and sacrifice. Losing sight of the virtue of almsgiving as an expiation for sin.

9. A disposition to praise everything Protestant and to run down everything Catholic—authors literature, newspapers, books, colleges, etc. Sending one's children to Protestant or other non-Catholic schools.

10. Using Protestant in preference to Catholic expressions—"minister" for "priest," "service" for "Mass," or "office," "sexton" for "sacristan," "Sabbath" for "Sunday," etc.

11. Diminution of one's respect for the sanctity of marriage. Gradual rubbing off of the natural horror a Catholic feels for divorce. Banishing of one's esteem for the holy state of virginity.

12. Last but not least, a liking for mixed

marriages, although knowing well that the Holy Church holds them in un-mixed detestation. Sometimes, even, having a marriage of that description solemnized in a Protestant Church, in defiance of the anathemas of the Church.

Let Catholics who, by choice or through necessity, mix with Protestants, look at themselves in the above mirror and see, whether they have not already to some extent caught the infection. Let them also remember that, although very seldom, Catholics at the contact of Protestants leave their Church for the so-called Reformed Religion, yet this intercourse unless well guarded against, causes a gradual decay and sometimes a complete wreck of their faith.—Ceylon Catholic Messenger.

**A CURIOSITY IN NEVADA**

Although there is not much to be found in Nevada that is of interest to the antiquarian, still there are to be seen in Lincoln County, at no great distance from the Colorado River, some interesting traces of an extinct civilization. One of the most remarkable of these relics is in the Kingston range, near the summit of Clarke Mountain. On the eastern face of this mountain stands a perpendicular cliff of Limestone 250 feet in height. On the face of this cliff, about 100 feet above its base, is engraved the following inscription: 'L D.' The cross and letters are of mammoth proportions, being not less than sixty feet in height. The characters are cut into a rock to a depth of over two feet, and are to be seen at a great distance. The letters must have been cut for a guiding sign of some kind yet the amount of work required for their engraving seems disproportionate for the utility of such purpose. The Indians have no tradition of regard to this curious relic, but the fact of the inscription being made in Roman letters, and preceded by the figure of the cross, indicates that the work was done by white men and Christians. At Ash Valley and on Indian Creek are to be seen traces of the walls of adobe buildings, and about Pah Tuck Springs are found blocks of hewn granite. It is known that there were Jesuit missions about the mouth of the Gila River, some of which are indicated on a map dated 1757, but there is no account of the missionaries having pushed so far North. The Indians in this region show signs of having once been subjected to the influence of civilization; they do not rove about, but live in permanent villages.

**A NEW USE FOR NIAGARA**

Husband:—"Let us go to Niagara next week. I should like very much for you and me to spend a week there. I think I should enjoy it very much."  
 Wife:—"It is very unusual for you to be so considerate to me. Why do you want to take me to Niagara Falls?"  
 Husband:—"Smith took his wife there last week, and he said she was speechless with awe, and I just thought perhaps—Ouch! let go my hair!"

A. M. D. G.

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