

her usual occupations; but the suspense was dreadful. Every sound startled her. The joyous shouts of the village children at their play seemed to her alarmed ear the yell of exulting vengeance. In this state she remained till after mid-day. At length Raymond entered; his first glance reassured her, and, approaching, he gently pressed her hand, and whispered, 'he is safe.'

'Safe, and gone far away, where I may never see—never hear from him more.'

'Yes, he will never more attempt to force himself into your presence.'

'Then I am satisfied. Dear Raymond, how can I ever repay—'

'Be happy, Theresa, that will repay all to me.'

From this time Theresa gradually recovered her tranquillity of mind; but the countenance of Raymond, usually so serene, was now often clouded by an expression of care. This was observed by Theresa with painful surprise; and, upon her questioning him, he confessed that his mind had lately been engaged by business of a perplexing nature, which would, he feared, oblige him to absent himself from home for a few days.

On his return she was struck with the agitation his whole appearance exhibited, and which he evidently strove to suppress.

'What can have happened, dear Raymond,' said she, 'something surely has occurred to distress you?'

'What has happened ought to give me satisfaction instead of distress,' said he; 'for I know how it will gratify you, and it does give me satisfaction. Yes—with truth I can say it. Prepare to hear something which will surprise—will please you?'

He paused. Theresa looked up in anxious expectation.

'Sebastian?'—at that name her cheek flushed to crimson, then turned pale as death—'Sebastian has been slandered; he is not so guilty as we supposed.'

'Not so guilty! Who can you mean? Did he not betray? Oh! revive not the memory of his crimes—of his disgrace; oh, do not, if you love me, Raymond.'

'If I love you, Theresa! Did I not love you far better than I love myself, should I be the person to justify—? I repeat it—Sebastian has been slandered—he is no traitor.'

'No traitor!—and he forsaken, he fled,' said she gasping for breath. 'Oh, tell—explain!'

'Compose yourself. I repeat it—Sebastian is innocent; but you are not now in a state to learn the vindication of his conduct.'

'Oh, yes, I am quite well. Keep me not in suspense. Let me try if I can believe such blessed news.'

You shall then hear the history of his misfortunes as I had it from his own lips, and which was afterwards confirmed by unimpeachable testimony. Sebastian performed the first few leagues of his journey in safety, but just as he reached the spot where the road winds through a deep ravine, he perceived emerging from it a small body of the enemy's troops. He endeavored to make his escape, but was observed, pursued, and taken. He expected nothing but immediate death, but instead of that, he was brought before the commanding officer, who informed him that the party were on their way to take possession of some of the mountain passes, naming, particularly one close to our village; but that they had learned that the insurgents—as he called them—had posted some of their band so as to assault them by falling down stones and fragments of rock upon them as they passed.

'Now, said the officer, 'I understand that there is another way, difficult indeed, but not impracticable, by which we may avoid these annoyances. It must be known to you. Conduct us safely, and you shall be handsomely rewarded, deceive us, and your life shall be the forfeit.'

'Mount him on a mule,' continued he; 'and do you, sergeant, ride beside him with a pistol in your hand, and upon the least symptom of treachery, give him its contents in the head.'

'Sebastian was mounted accordingly, and proceeded at the head of the party till they came to a place where two roads, or rather mountain paths, branched off.

'Now, my fine fellow,' said the sergeant, 'show us the right way.'

'Sebastian turned his mule in a direction which apparently led to our village, but which really wound away amongst the wildest recesses of the mountains. They proceeded thus for some leagues, when the path growing more and more rugged and difficult, the suspicions of the officer were awakened.

'Where are leading us to, fellow?' said he.

'Sebastian did not reply.

'Speak, wretch,' said the enraged chieftain; 'have you dared to betray us?'

'No, general, I have not betrayed you,' said Sebastian, 'you compelled me to ride before you, but could you expect that a Tyroler youth would assist you to destroy his native village?'

'Bow his brains out instantly,' said the officer.

'The sergeant fired, but the mule starting at the moment, the ball, after slightly grazing Sebastian's cheek, lodged in his shoulder. He fell from his mule, and remained insensible—how long he knew not. His first sensation was that of burning thirst; he endeavored to raise himself a little, and perceived that his enemies were gone. He was alone, and night was fast closing around him. During the intervals between the gusts of a rising storm, his quick ear caught the noise of falling water. Roused by the hope of allaying his thirst, he painfully dragged himself to the spot whence the sound seemed to proceed; but as he approached, other sounds—those of human voices—met his ear. He stopped in alarm, but, considering that without assistance he must perish before morning, he concluded to advance, and on turning on a angle of the rock, found himself close to one of the enemy's bivouacs. He was immediately recognised by the party, which was the same he had been forced to accompany in the morning. Some of the soldiers proposed to dispatch him, but this the officer would not permit.

'No, poor devil,' said he, 'since he has out-

lived that shot, we will not kill him in cold blood. See what can be done to relieve him, and let him lie there by the fire till morning.'

'Sebastian, who was completely exhausted by the exertion he had made, could only articulate: 'Water! for the love of Heaven, give me water!'

'They brought him water, and one of the soldiers, who had some skill in surgery, bound up his wound and settled him as comfortably as he could for the night. The next morning he was placed in a litter and conveyed along with some of the wounded soldiers to Inspruch, then in the possession of the Bavarian forces. He was received into the military hospital, and says he cannot speak too highly of the attention and kindness he experienced there. His wound inflamed and a fever came on in consequence, so that his life was for a time despaired of. At length his youth and good constitution prevailed, and he began to recover. He had been long anxiously desirous of sending tidings of his fate to his friends. At last a favorable chance enabled him to do so. A priest was admitted into the hospital for the purpose of attending a dying person. Sebastian obtained permission to speak to him in private, and entreated him to write a brief account of his adventures, and to have it safely conveyed to Lewis Vostner, and then, unluckily for himself, he wrote those few hurried lines to you, Theresa, when, coming without the necessary explanation, gave such terrible confirmation to the report of his treachery, which first arose from his having been seen at the head of the Bavarian troops by some persons who lay concealed near the path by which they passed.'

'But what became of the priest's letter,' said Theresa, 'which should have accompanied that unfortunate note and explained all?'

'I fear—indeed, from what I have heard, I am almost certain—that Basil had the baseness to suppress that document, which would have effectually vindicated his rival. There is sufficient evidence that both letters were faithfully delivered into his hands by the priest's messenger. But to return to Sebastian. He was sent, along with some other prisoners, to Munich, whence, on the termination of our unsuccessful struggle for liberty, he was permitted to return to the Tyrol. On reaching Inspruch, and having learned the light in which his conduct had been represented, he was aware that, until he could justify himself, he could not with safety appear near his home, where vengeance awaited his treachery—vengeance which even the iron sway of a foreign ruler would be unable to avert.—Notwithstanding this conviction, his anxiety to clear himself in the estimation of his friends was such that it prompted him at all hazards to seek an interview with some person in whom he might confide; and he had determined on that very evening on which he appeared to you, Theresa, to endeavor to visit the vicarage after it grew dark; but, on seeing you, all remains of prudence forsook him, and he could not resist the temptation to accost you. I found him concealed near the spot where you had seen him.—His entreaties to be heard in vindication of his conduct were so vehement that I could not refuse to listen to him; and his explanation of the circumstances of his adventure was given with such an air of truth that I was determined, at whatever expense of time or trouble to myself, to ascertain its veracity. I purposely avoided mentioning to you, dear Theresa, the hopes I entertained of his character being cleared till I should have convincing proofs to give of the fact, and I persuaded him to return to Inspruch immediately.'

My first step was to visit the residence of the priest to whom the unlucky note had been entrusted, and who had undertaken to write a full detail of the transaction for the satisfaction of his friends. The gentleman had confirmed all that Sebastian had told me; and further declared that the youth's conduct in exposing himself to almost certain death for the preservation of his native village, had extorted even the admiration of the enemy's troops, who considered him as a pattern of fidelity to his country. Not satisfied with this testimony, I treated the good father to write to the officer who commanded the detachment by whom Sebastian had been made prisoner, for a particular account of the transaction. It took some time to receive his answer, but when it did arrive, it corroborated, in every respect, Sebastian's statement.

Theresa had listened to Raymond's narrative with intense interest; and as the proofs of Sebastian's innocence became more and more apparent, her agitation increased, till it found vent at last in a passion of tears. When Raymond had concluded, she exclaimed:—

'And I condemned him unheard! I believed him guilty! What wonder, then, that others should?'

At this exclamation, and the vehemence with which it was uttered, Raymond's countenance changed, and he was about to rise, but Theresa, retaining his hand, which was clasped in hers, said:—

'Do not leave me, Raymond; stay a little while to share my joy—to hear from me how greatly your conduct has increased my esteem and affection for you.'

I was happy to hear her speak thus, for I must own I felt somewhat apprehensive of the effect Sebastian's justification might produce upon her feelings towards her generous cousin. When I sounded her on this point, however, she exclaimed:—

'Surely you do not believe me so ungrateful as to desert my excellent Raymond—nay, to make his generosity the cause of the ruin of his happiness? No; since he has chosen me, he shall find in me a faithful, a devoted wife. And now, father, you will see that it was Sebastian's supposed guilt, and not his loss as a lover, that affected me so deeply. These tears are blessed tears—not like those I used to shed, of shame and anguish. Now I need not fly at the sound of his name. Now I shall hear it uttered, not with scorn and reproach, but with praise and honor. Oh, happy day! what more can I desire on earth!—unless—unless it be to know that he is joined in marriage with one deserving of him—one who never had the weakness to doubt him.'

Though I was pleased to find that Theresa had no intention of breaking her engagement with her cousin, I should have preferred hearing her declare her purpose in a more tranquil manner; and could not help fearing that her mind was now too highly wrought to distinguish clearly her own feelings, and that her attachment to her first love was not so completely conquered as she seemed to suppose. Her resolution was, however, maintained in a manner which I did not expect. The following day—the one on which Sebastian's return to his native village took place—was a trying one to her. It was converted into a kind of triumphal entry by the crowds prepared to welcome him, and to efface, by every demonstration of esteem and affection, the remembrance of their former injustice.—Theresa did not make one amongst the number. On the contrary, she carefully secluded herself from public view; but her sparkling eyes and glowing cheeks clearly evinced the part she took in the general joy, in which the object of it alone seemed incapable of partaking. To the congratulations of his friends, Sebastian could only return languid smiles, and thanks expressed with effort. As soon as evening was closed in, he sought a refuge from the tumult in my quiet dwelling. I was anxious to learn his plans for the future.

'To leave this neighborhood as soon as possible,' said he, 'to seek subsistence in some distant part of the country.'

'And your old grandmother—will you forsake her?'

'Who!—I forsake my grandmother—the only being left me to love! Why, the hope of making her old age comfortable is all that is left me in life. She will accompany me wherever I go.'

'I believe you are right, Sebastian—I believe it will be best for you to leave this neighborhood.'

'It is not only best, but absolutely necessary, sir. I owe more than life—I owe the restoration of my character—to Raymond, and I wish him the happiness he so well deserves. But to remain, and see him the husband of Theresa—that is more than I can bear.'

Sebastian departed on the following day, to seek in some distant spot a retreat for himself and his grandmother.

(To be continued.)

THE ROMAN GOVERNMENT.

PANIS, Jan 25.—It was stated in one of the despatches from the French Minister at Rome that the Pope had given orders to prepare a minute on Roman affairs to be communicated to the Emperor of France. The minute, which has been received by his Majesty, consists of two parts: the first is an account of the manner in which the various branches of the Administrative service are organised; the second, a summary of the reforms decided upon, and now in course of execution. According to this document, the Pontifical differs in nothing in respect of its organization from the other European Governments. A Council of Ministers, with the Cardinal Secretary of State as its President, conducts the foreign relations. It carefully examines the more important affairs, settles any differences that may arise between Ministerial departments, decides upon doubtful cases, promulgates measures for the public security of the States, settles questions relating to property, names the principal functionaries, and hears all appeals brought forward by private individuals against the decisions of any particular department of State. The ministers holding portfolios are, at present, four. These are the Minister of the Interior—to whose department are annexed the functions of Grace and Justice—of Finance of War, and of Commerce and Public Works. Their duty is to prepare new laws and regulations, to be submitted to the Council of State; and otherwise they perform the duties attached to the office in other countries. There are three Ministers without portfolio—viz: Cardinal Merlet, Monsignor Mattucci, Director-General of the Police, and lawyer Giannini. The Minister of the Interior is the head of the internal administration of the State. He has under his control the provincial authorities, Provincial Councils, mayors, and communal Councils, and communal magistrates, the archives, woods and forests, the prisons, and the press. The Minister of Grace and Justice superintends the administration of civil and administrative justice. He has under his control the tribunals, the judges, the attorneys-general, the advocates, and their courts of discipline. To him are sent, for the reference to the sovereign, all memorials and petitions for the reversal of sentence; he decides in cases of extradition, and conducts the arrangement of judicial statistics and the periodical publication of the laws and acts of government. The Finance Minister administers the property and revenues of the State—mines, quarries, fiscal duties, the property of the Apostolic Chamber, custom-houses, taxes, direct and indirect, the public debt, registration, mortgages, the Post-office, and the Lottery. He prepares new tariffs; he prepares the estimates and the accounts of each department, and when the whole has been submitted to and approved by the Council of Ministers, makes out the budget and the general account of the State. On the Minister of Commerce devolves the duty of directing all that relates to commerce, industry, and agriculture, the conservation of ancient monuments, and the execution of public works. Under his control are the Chamber of Commerce, Exchange, stockbrokers, internal navigation, the merchant navy, captains of ports, industrial and literary property, weights and measures, manufactures, agriculture, concessions of fairs and markets, public monuments, roads, ports, bridges and canals, which are not provisional or national, &c. The War Minister is charged with the organization discipline, and administration of the army, and with the guard and maintenance of the forts for the defence of the State, the military works in the interior and on the frontiers, arsenals, powder magazines, manufactories of arms, barracks, the military hospitals, and, to a certain extent, the gendarmes. The Council of State consists of nine ordinary and six extraordinary members. A Cardinal is the President, a prelate Vice-President. The Councillors of State must be at least thirty years of age, born subjects of the Roman Government, or have resided in the territory constantly for ten years, and be in the enjoyment and free exercise of their civil rights. The extraordinary members do not habitually attend the sittings, but are summoned when required by the President. Minutes of the proceedings of the Council are made out by a secretary. The Vice-President, councillors, secretary, and other officers are named by the Pope, through the President. The functions of ordinary councillors and secretaries are incompatible with the profession of advocate or attorney, but not with that of consistorial advocates in all that relates to their functions in Consistory. The most important affair to be regulated by the Council of State are projects of new laws, the interpretation of laws and of superior orders, questions of competency between Ministers, the examination of municipal regulations, and the approbation of all the Acts of the Provincial Councils in the part reserved to his Holiness. The President presents to the Council the matters referred to him by the Holy Father. The Ministers, collectively, or separately, address reports to the President, demanding that they shall be examined and discussed in the Council. The duty

of the secretary is to apportion the affairs to be discussed to the sections according to the orders of the President. The Ministers may interfere in the sections, or at the general assembly, but they have no vote. When the President of Vice-President declares that the discussion is closed, a vote is immediately taken. The general assembly cannot deliberate except when there are at least six councillors present, of whom five must be ordinary councillors, besides the President and the Vice-President. The vote is to explain the matter submitted to the examination of the sections or of the general assembly, and must contain the motives for its decision, the opinions contrary to the decision, and the reasons of the disagreement. It must be signed by all the members present. When the Holy Father presents any matter to the Council for examination, the President communicates the decision to the Sovereign Pontiff directly, or presents it to the Council of Ministers. The Holy Father, after having received the report of the competent Minister, decides whether the vote is to be adopted, and in that case it is entered in the minutes of the Council. The ordinary general meeting is held once a week; that of the sections twice. Extraordinary general meetings are held as often as the President requires. The Consulta of State for the Finances is composed of councillors chosen by His Holiness on the proposition of the provincial councillors, and their number is equal to that of the provinces. The President is a Cardinal appointed by the Holy Father, with a Vice-President, who is to take his place in case of absence. He may vote when he does not preside at the meeting. The Council have a secretary, a chief accountant, and assistants. Each Provincial Council prepares a list of four candidates, from among whom a councillor is chosen, who must belong to one of the following classes:—1. Those who possess either in town or country a landed property worth 10,000 crowns. 2. Those who possess a capital of 12,000 crowns, of which one-third is in landed property, and the remainder in public securities, or in capital employed in trade, manufactures, or agriculture. 3. The rectors, professors, or members of colleges, or of the State universities, either in active service or on the retired list, provided they possess 2,000 crowns in landed property. More than one-half of the property must be situated in the province to which the candidate belongs. Only half of the candidates are chosen from the two latter classes—the other half are landed proprietors. Debtors to the state cannot be councillors, nor any person labouring under civil incapacity. The councillors are renewed by thirds every two years, and they retire according to length of service. When they cease to exercise their functions, from no matter what cause, in the interval of two years the Holy Father selects the new councillors among the candidates already proposed, or he commands the provincial councils to prepare a new list. The councillors immediately cease their functions when from any cause they are rendered ineligible. Should his Holiness dissolve the council a new composition is proceeded with in the manner indicated above. The principal objects of the deliberations of the council are the examination or revision of the budgets and the accounts of the state. Not only are the ordinary expenses submitted to the council, but likewise the Budget of other sundry expenses required. The examination and revision of the Budget and accounts comprise not only the general account, but likewise the particular accounts of each administration set forth in the Budget. The Councils, in case the subject relates to expense already incurred, pronounce its judgment, which is absolute. The opinion of the Council is demanded whenever it is intended to create or distinguish a debt, to raise new taxes, to diminish existing ones, to confirm existing contracts, or to conclude others which interest the public administration. Its advice is equally demanded with respect to changes or modifications in the customs' departments and to the best means of contributing to the prosperity of agriculture, manufactures, or commerce, and to the conclusion of commercial treaties as far as they regard articles relating to the finances. In the month of September preceding the expiration of each Session the Minister of Finance transmits to the President the Budget of ordinary expenses, and in the month of September of each year that of the extraordinary expenses, and both accompanied by his remarks.—The President, by means of the commission on accounts, prepares the revision so as to examine it at its next sitting. When under other circumstances the opinion of the Consulta is demanded, the Minister of Finance and other Ministers transmit their reports to the President. When they refer to important matters the President appoints a reporter, or transmits them to a commission of three or five councillors, who prepare the discussion and make the report to the Assembly. The accounts are submitted to a double examination—the one preliminary, the other definitive. The preliminary examination is made by a commission of five members, assisted by the chief accountant. The commission makes its report and gives its reasons, and the members must for the purpose attend at Rome three months previous to the convocation of the Council. The definite examination and decision belong to the entire body of councillors comprising the members of the commission. The latter communicates its opinion to the parties interested, who present their observations within twenty days. The Consulta then pronounces its final decision. The Ministers may attend the sittings, but they have no votes. The Council cannot deliberate except when two-thirds of the members are present. The deliberations are signed by all the members present, with their reasons, and by the secretary. The Cardinal-president submits them to the Holy Father for approval. The ordinary meetings of the Consulta are held three times a week; extraordinary meetings when the number and importance of affairs require them. The period of the Session in the first of the six years is four months, and it is limited to three in the following years. The Pope reserves to himself the right of suspending the Session, and of dissolving the Consulta during its Session. Should the Consulta be dissolved during the discussion of the new budgets, the provisions contained in the preceding ordinary budgets are maintained until further orders. The functions of councillors are gratuitous, but councillors chosen by the provinces have an indemnity out of the provincial funds for travelling expenses, and then for their stay in the capital. The councillors chosen directly by His Holiness receive an indemnity out of the public treasury if they are not otherwise provided for. The chief accountant, and the assistants are provided for by the State. The Pontifical State is divided into legation, delegations, governments, and communes, conformably to the law of the 22nd of November, 1850. The district of Rome is composed of the capital and the Comarca, with the provinces of Mitero, Civita Vecchia, and Orvieto, divided into governments and communes. The provinces belonging to each of the four legations are:—1. Bologna, Ferrara, Forli, and Ravenna; 2. Urbino and Pesaro, Macerata and Loreto, Ancona, Fermo, Ascoli, Camerino; 3. Perugia, Spoleto, Rieti; 4. Velletri, Frosinone, and Benevento. A Cardinal Legate governs each legation. He represents the Sovereign, provides for the maintenance of order, and communicates with the Central Government whenever occasion requires. He transmits the order of the superior government as well as his own to the functionaries under him. He superintends the execution of the laws and the conduct of the magistrates of communes and of other officers; reports to the Sovereign, and proposes persons for employment or advancement. He submits, with his own opinion thereupon, to the Pope all plans of public works, and of reforms considered useful to commerce, industry, and agriculture, and the requirements of the legation. He decides on all questions which arise between the provinces or communes in the legation; examines the Acts of the provincial councils as also the liberations of the delegates under his authority, and approves or ratifies them in all that is within his jurisdiction. He controls the auditing of the accounts of the communes and provinces, and the proceedings concerning their

interests. He accords to the provinces and communes, within the limits prescribed by the law, the power of contracting loans for local purposes, and controls these and other acts in the interest of the communes. The Cardinal Legate is assisted in his duties by a council composed of four members, a secretary, a director of police, and other officers, all named by the Sovereign. The council meets twice a week, and oftener if necessary. In matters relating to the Budget, or to the accounts rendered, each councillor has a deliberative voice, the majority decides, and in case of equal division the Cardinal has the casting voice. In all other matters which do not require to be submitted to the vote, the council may be consulted, but it is the Cardinal who decides. The functions of councillor are conferred on persons distinguished by their administrative knowledge, and particularly those who have previously filled municipal functions. The council is renewed every three years. At the expiry of the first triennial period, the renewal takes place by ballot, and subsequently by seniority. The outgoing members may be re-elected. The Cardinal Legate corresponds ordinarily with the Cardinal Secretary of State. He is named by brief for a determined period. His authority does not extend to matters judicial or ecclesiastical. Such a rapid summary of the first part of the Minute, which professes to expose the situation of the Pontifical States before their dismemberment. The second part, which is yet to come, will doubtless, contain the reforms which the Holy Father has introduced. The reasons alleged by the Pontifical government for drawing up the memorandum is to bring the real constitution of the States to the knowledge of the public. The second part will enable people to judge how far the new system differs from the old, and how far the changes proposed are really reforms.—Times Paris Correspondent.

IRISH INTELLIGENCE.

His Grace the Most Rev. Dr. Leahy, Lord Archbishop of Cashel and Emly, has received an autograph letter from His Holiness, Pio Nono, in which the Holy Father expresses the delight which it gave him to hear of the successful results of the Archbishop's exertions in restoring peace in the parish of Emly, where, aided by the worthy parish priest, the Rev. Mr. Rafter, and the indefatigable Redemptorist Fathers, the factions by which that ancient parish had been so long disturbed were restored to friendship and a total forgetfulness of their quarrels. His Holiness imparts the Papal benediction to the Archbishop and the clergy of Cashel and Emly, &c.—Limerick Reporter.

DEATH OF THE REV. MATTHEW KAVANAGH.—It is our painful duty to record the almost unexpected demise of the Rev. M. Kavanagh, for more than eight years the respected and zealous pastor of St. Mary's Catholic Church, Halifax.

THE YOUNG MEN'S SOCIETY AND POLITICS.—The following letter has been received by Gilbert Dowling Esq., President of the Young Men's Society of Limerick:—

'Newcastle, Jan. 25, 1863.
'My Dear Mr. Dowling,—I am thankful for your invitation, but I am unable to take advantage of it. I shall meet the brothers at our great annual soiree, when I hope to hear our 'Quarter Song' get life for the first time.

'I need not warn you to watch over the preservation of order—because our brothers have always been edifying examples of discipline. Of course, even at this 'guilt soiree,' two or three officers from the council will be present from first to last, and watch over the honour as well as the amusement of our people.

Be good enough to take care of political matters, and to avoid political speeches. Ours is a machinery that has worked well for its own great objects; but if it is applied to politics, it will break—break with out any hope of remedy—because the exclusion of politics enters into its very essence.

Of course, the spiritual directors everywhere will guard against this evil, as your spiritual directors will guard against it in Limerick; yet we can never repeat to each other too frequently,—'No Politics.'

We have never denied that we hoped to make the material for sound, united and intelligent politicians—the material for a great nation—because we teach men Self-reliance, Temperance, Practical Religion, and Industry, and we labour for intellectual advancement; but our success depends on keeping to our own work, and avoiding any other, particularly politics.

By turning to politics, we become a party—we destroy our fundamental principle, that 'to be a Catholic and determined to be a good one,' is the only quality required for admission to our ranks.

Secondly—By turning to politics, no matter what politics, we turn our Ecclesiastical superiors away—that is we really commit suicide. As things are, every society is a society erected by the Bishop, presided over by the Bishop, or his representative, and the Bishop is therefore morally responsible for every deed and word of his own association. If a society turn to politics, I ask you what Bishop will continue to be responsible for its doings and sayings? Not one; and the consequence will be the society's dissolution: for the Bishop's breath is its life.

And what does the politician gain for right and truth and justice, if he succeeded in turning us from our own objects, and inducing us to subvert our constitution? Why he destroys one of the greatest organisations for perfecting Irish manhood, that our times have seen, and leaves us in its stead a political club.

The monthly confessions making perhaps half a million annually—the Night Schools—Classes in Music, Modern Languages and Science—the weekly and monthly Lectures—the never ceasing inculcation of moral progress—all of which are kept active by the steady presence of Religion hand and had with Patriotism—all these are sacrificed for the discussion of a political Club.

I am not against politics; on the contrary one aim and hope of mine has been to assist the progress of true politics. I am only against their introduction into a place where they must destroy a great bulwark of the Church, the Country and Morals, and do no good for themselves.

Who would think of introducing them into the Society of St. Vincent de Paul—into a Society of the Living Rosary—of the Brotherhood of Mount Carmel—of the Third Order of Saint Dominic?—No one, I suppose. Well, it is just as wise and patriotic to introduce them among us.

Let a political movement commence, I am not the man to condemn it; nay, I should like to see every true man in the land join such a movement. But why endeavor to turn our organisation—as an organisation—in that direction, if it succeed, would ruin us and serve no political cause whatever.

And let me add that a sense of honour ought to restrain gentlemen, while addressing us, from entering upon ground forbidden our members, while within our rooms. When we invite them to speak, we suppose they will respect our principles, and that they will not force us through a spirit of hospitality to become accomplices in overthrowing our constitution.

This is more particularly true regarding members. They are supposed to have approved of our system before they joined us. Relying on that we received them. We never intended to accept them as brothers without placing them under the obligation of respecting our principles. Any other supposition would make associations an absurdity—an organisation to protect and support certain objects, leaving to each individual member the liberty of overthrowing them. The member of our Society therefore, who violates the rule of 'no politics,' sins against an implied contract as well as against the good of religion and the good of Ireland.

Let me pray you, and I may add, of our brothers everywhere to be upon their guard. We have over 50 societies in England—we have a fair number in Scotland and the fortunes of all are intertwined with