

CARROLL O'DONOGHUE.

CHAPTER XV.

On the morning succeeding the events detailed in the last chapter, there was unusual bustle and excitement in that portion of the barracks reserved for the officers. The cause of the unusual commotion was an arrival, and the blazoned carriage and thorough-bred, gayly-trimmed horses gave evidence of the wealth and title of their owner. Locks were in abundance, and the alacrity and obsequiousness with which the soldiers who were lounging about pressed forward to the service of the solitary occupant showed the latter to be more than an ordinary commanding officer. He waved his hand in response to the many respectful salutes which greeted him as he alighted from his carriage, and ascended the steps of the entrance with grave soldierly mien. Numerous medals glittered upon his breast, and his firm, rapid step, and the quick, keen glance which he threw about him, bespoke one accustomed to command. An apartment had been as sumptuously prepared for him as the haste and exigencies of circumstances would allow, and to this he was immediately conducted. Having entered the room, he turned to an attendant, saying: "I desire to see Captain Dennier—summon him."

The attendant departed on the errand, and the officer, directing himself by his sword and ornamented hat, threw himself into a large easy chair. His grave, handsome face was deeply indented with lines that told of no easy, nor peaceful life, and his firm set mouth evinced the iron will which so often brings more of suffering than satisfaction to its possessor. His abundant gray hair, stiff and strong, as if it partook of the nature of its owner, was worn somewhat long, so that it fell on the collar of his coat, and added strangely to an already remarkable appearance.

Captain Dennier was ushered into the apartment. He was somewhat flushed, because of the haste of the summons, and because of his own agitated thoughts which started into wild being at the very prospect of an interview with this man to whom he was so deeply indebted. Yet, withal, he was so handsome, so graceful, and bore himself with so marked a deference, yet a deference that was entirely free from sly servile or cringing, that an expression of pleasure shone for an instant in the cold, stern eyes before him.

"So you have achieved some success at last—the capture of this escaped convict." The tone of the voice was cold, and the flush deepened on the young captain's cheeks. He bowed in response, but remained dumb.

"I have come down here in great haste," the cold, hard voice resumed, "and I must leave again by noon. Evidence is pouring in from all sides of the country sufficient to convict every prisoner we now hold, and sufficient also to implicate many more upon whom the government has a watch. Preparations for speedy trials are making in Dublin, and it is probable that this Carroll O'Donoghue will be one of the first to be tried. He is under very strict guard, I believe."

"Captain Dennier again bowed. "No one should be permitted to see him, I understand that he has been one of the most daring and dangerous of the Fenians."

He paused, and the young officer, slightly advancing, said: "Permit me to inform your lordship that Morty Carter has been waiting here a day or two to see you; he has an important paper to deliver."

"Morty Carter," his lordship repeated, "I have no time to see him this morning; let him wait until the afternoon, and you can forward him by some trustworthy person to Dublin Castle."

muscle whether any emotion had been awakened by the appeal, though its last words had been spoken in a tone of touching sadness.

"You claim to be grateful," he said at length, his stern eyes fastening more piercingly upon the young man.

The latter bowed, and his lordship continued: "If I should make your obedience to my will the test of that gratitude, would you object?"

There was an instant's hesitation on the part of the young officer, as if he divided what was coming and shrunk from it.

Lord Heathcote seemed to understand the hesitation. He said sternly: "Let your answer be at once, sir, full and free. I shall put my own interpretation upon it."

The rigor of his voice, the severity of his mien, were in some measure appalling. Captain Dennier could not resist their singular influence over himself. He answered: "I make no objection to your lordship's imposing what test you please."

"Then, if you would prove your gratitude, remain as you are."

He waved him away, rung for an attendant, and strode to a distant part of the room.

It was with no enviable feelings that Captain Dennier hurried to his own apartment. Loathing himself for his weakness in yielding where he intended to be so firm, indignant at that very authority which his obligations to Lord Heathcote engendered, perplexed with his own emotions toward the nobleman, weary of his perpetual inward struggle between his duty to his country and the sympathies so largely and strongly enlisted for a suffering people, he felt all the unrest and unhappiness which wait upon a self-tormented soul. He threw himself into a chair, burying his throbbing, burning brow in his hands; then he suddenly remembered his commission to obtain a certain paper from Morty Carter. With a gesture of impatience and a face expressive of his repugnance to the whole matter, he summoned his servant and dispatched him for Carter.

Carter arrived, awning smiling, but secretly anxious. With haughty notice of him Captain Dennier produced the order of Lord Heathcote.

and his inquiry about it, which had elicited such a pathetic response from Claire O'Donoghue. He saw again the lonely, unprotected girl, their humble little abode within sight of their former elegant home, and he looked at the sleek, vulgar Carter, the would be possessor of the ancient homestead; it was with difficulty he restrained himself from spurning the fellow.

"Go," he said, his voice slightly quivering with the scorn he could not entirely repress, "and treat with Lord Heathcote for your promised reward. He bade me assure you that he would make good his word on the conclusion of the trial; and I wish you"—despite his effort he felt for the miscreant became firm, not alone in his voice, but in the flashing scorn of his look—"all the happiness which is the recompense of a traitor."

Without farther adieu he walked to an inner room, taking with him the paper Carter had brought, and closing the door between them.

Carter became purple with rage; it required a mighty effort to restrain himself from giving loud and profane vent to his violent passion. He waited, however, till he had reached the street, and was striding rapidly toward his daily rendezvous. Then he muttered: "I shall make him pay dear yet for his treatment of me this day; I could have whispered something to him that would have made him civil at once; but it wasn't the time, nor it won't be the time till Carroll O'Donoghue is disposed of."

THE JESUITS.

SIX LETTERS IN THEIR DEFENCE.

LETTER II.

Before producing further direct testimony in favour of the Society of Jesus, I would respectfully urge upon the attention of the sincere inquirer after truth, an important fact, advanced by Von Schlegel in the lecture quoted from my last communication, viz: That "the severest condemnation of the Jesuits proceeds from a quarter where we clearly discern the most implacable hostility to Christianity and to all religion." The source here referred to consists of the writings of Voltaire, Diderot, De Lambert, et al. *in genu omne*, which, at the time of the fatal order against the society, had not only acquired a pre-eminence in France, but had to a greater or less degree weakened the religious sentiments, and as a natural consequence corrupted the moral feeling of nearly all the higher branches of society in Europe.

In the learning and zeal of the followers of St. Ignatius did the infuriate enemies of Christianity above named, express their most formidable difficulties; not a question arose where they were not more than defeated by the all but inspired pen of a Jesuit. And hence the malevolent efforts of these wretched men to blacken in the public eye the principles and practice of the Jesuit institution. This hellish design, so manifest in all their proceedings, is still more clearly revealed in their private correspondence. Voltaire, in addressing a follower in whom all moral honesty had not yet been stifled, says, "allow no credit to the Jesuits," an injunction in which the intelligent reader will at once perceive the germ of volumes of the most heinous charges against the society, and from which have doubtless sprung also tenads of those imputations which constitute the "stock in trade" of many of its interested revilers. In addition to the caution implied in the statement of Von Schlegel, I would suggest that too implicit a reliance should not be placed upon the dictum of another class of authorities against the Jesuits. These are the reformers of the following century. We have seen that it is with the progress of the reformation, or, as it has perhaps been more properly termed, the GREAT REVOLV of that age that the order was instituted, and when we recollect the signal discomfiture, which, through its instrumentality, was everywhere heaped upon the new sectaries, we cannot but be struck with the justice did, in every instance, guide the pen, and the tongues of the angry Lutherans, and others struggling as they were for very existence. Hallem, in the second volume of his celebrated "Literature of the Middle Ages," speaking of the power with which the Jesuit writers and preachers attacked the new doctrines, says, "they attacked the most embarrasing points of Protestantism with the most embarrasing ingenuity;" and in the same volume he quotes from the German Protestant writer, Ranke, these remarkable words: "The Jesuits who came to Germany conquered us on our own ground, in our own homes, and stripped us of a part of our country. It would indeed appear from the following language of Calvin, that even the same unqualified hatred of the Jesuits cherished by Voltaire, existed in the Reform ranks:—"Jesuite vero, qui se maxime opponunt nobis, aut necandi, aut si non commode fieri non potest, ejiciendi, aut certe mendicis et calumniosis opprimendi." (Calvin's works, B. 4, p. 15 de modo prope pagandi Calvinum.)

In the early part of the seventeenth century the parliament of Paris, having expelled the Jesuits in consequence of their reputed connection with the infamous crime of Chatel, Henry IV, was induced to institute an inquiry into their conduct on the part of the king to establish them throughout the entire extent of

his kingdom; and up to the fatal hour when the regal steel of Ravalline performed its bloody purpose, that virtuous monarch did not cease to be their firm friend and munificent patron. The following passage from his letter in reply to the remonstrance of Parliament will show the pious zeal with which he resolved that justice should be done that maligned body:

"God has reserved for me the glory of giving security to the Jesuits in France. If they have not been here hitherto except by sufferance they will flourish henceforth by Edict, by Decree. The will of my predecessor tolerated them; my will is to establish them."

Louis XIV. followed his august ancestor in defending and encouraging the order of the College Louis is Grand, founded by himself, "as a proof," to use the words of his appreciation of the order, "of his appreciation of the Jesuits, and of his successful exertions in imparting to youth the richest knowledge, and in instructing them upon our obligations towards God, and towards those appointed by Him to govern."

In 1761, Louis XV, wishing to know the opinions of the Bishops of France relative to the principal accusations against the Jesuits, informed the Cardinal de Luynes that it was his desire that the bishops who were then at Paris, and at the Court should institute a rigid inquiry into these accusations. The bishops, conforming to the desire of the king, assembled to the number of fifty, at the house of the Cardinal of Luynes, and appointed a committee of the ablest of their body to enquire into, and report upon, the proposed questions. A report in the highest degree favourable to the Jesuits, was the result of this scrutiny. It was signed by forty-four Archbishops and Bishops, and transmitted to the King. The following are its closing words:

"Adhering then, Sire, to the judgment which the Sovereign Pontiff and the Council of Trent have pronounced in favour of the Society of Jesuits, and to the testimony which the clergy of your kingdom, the Kings, your august predecessors, and your own government have borne to their services in France, we think their retention cannot be otherwise than eminently useful to religion, and to your government."

In 1762, the same Prelates addressed a *memoire* to the King, in which they held the following language:—"Sire, in demanding from you now the preservation of the Jesuits, we present the unanimous wish of all the ecclesiastical provinces of your kingdom, none of which can contemplate without alarm, the destruction of a society which claims to be founded on the integrity of its discipline, the extent of their labours and of their knowledge, and on the numberless services they have rendered to the Church and Government."

In addition to this testimony of kings and prelates that is quoted that of the parliament of Bourdeaux, and the Sovereign Council of Alsace, the Provincial Council of Artois, and numerous other public bodies of eminence. Reference might also be made to the writings of Cardinal de Fleury, and to the *Tesament Politique* of Richelieu, in proof of the extensive services rendered to religion, and to letters by this illustrious order. The great Bossuet, too, whom there did not live in his day one more capable of correctly estimating the value of men and institutions, thus addresses the society in the peroration of his third sermon on the circumscription: "And you, celebrated company," cries this eloquent Divine, "who do not hear the name of Jesus, in whom the Divine Grace has inspired the grand design of guarding the children of God from their most tender age, even to the maturity of manhood, to whom God has given teachers, Apostles, Evangelists, to illumine with the glory of his Gospel the most distant and unknown parts of the universe, do not cease to employ to that all the power of intellect, eloquence, refinement, and literature."

But evidence still more favourable, inasmuch as it comes from an Emperor of communion with the Catholic Church, and who was, besides, intimately connected with the French Free-Thinkers, is that of Catherine II. of Russia. In the year 1783 this Sovereign sent to Rome, Beninowski, Cardinal Bishop of Mohowlow, as minister of her Court, and gave him a letter for Pius VI. wherein she earnestly requests the re-establishment of the Society in her dominions. The following extract from this letter will be found in the work of the English Protestant writer, Mr. Dallas, entitled, "The Late Conspiracy Against the Jesuits Examined and Briefly Explained."

"The motives which have determined me," writes the Empress, "to extend my protection to the Jesuits, are founded on reason and justice. This collection of men, peaceful and harmless, will live in my Empire, because, of all Catholic subjects, it is the most useful to inspire in the hearts of the Christian people, and to instruct them in the principles of the Christian religion. I am resolved to support these Ecclesiastics against any power whatever, and in that I do no more than discharge my duty, since I am their Sovereign, and regard them as subjects, faithful, useful and of most edifying demeanour."

I will next invoke the high name of the illustrious Father of Modern Philosophy, Bacon; and in what language do I hear him treat of Jesuits? In the language of dignified praise. Raising himself above the prejudices of education, and of England's Church, of which he was a member, he formed an ardent wish of seeing this order established in his own country, and thus expresses his immortal book *De Dignitate et Auctoritate*. "I cannot see," says he, "the application and skill of these masters of learning, in cultivating the mind and manners of youth without recollecting the expression of Agilaetus to Pharaonab, 'being what you are, can it be that you do not belong to us.'—Beside this lofty authority will I place another of equal dignity. Leibnitz, of whom it has been said, "he bore upon his forehead all the sciences," admired the character of the Jesuits, and scouted the falsehoods which some of his brother

Protestants had disseminated against them. In his letter to Tontensium, vol. v, page 400, this great man says: "I am persuaded that the Jesuits are very frequently calumniated, and that opinions ascribed to them which are not theirs even in thought." In another letter to the Count de de Marce on the Jesuit work "Acta Sanctorum" which it appears, he had examined: he remarks, "had the Jesuit Fathers produced no other than this single work, they would deserve the gratitude and esteem of the world." In my next letter, I will commence to examine the particular charges against the Jesuits of Heretic, thirst of worldly gain, and relaxed morality.

Montreal, February 11, 1843.

TO BE CONTINUED.

CHIEF REDSKIN ON THE JESUIT BILL.

By Knowledge in Canada Presbyterian. It was said that the insurrection in the North-West which took place four years ago was caused by reading the *Globe* and other bad papers. The dusky squaw, we may suppose, sat in the dock of her wigwam and inflamed the heart of her husband with *Globe* editorials, while he held the papoose. The chiefs held the hearts of their braves by reciting extracts from the London *Advertiser*. The half breeds, we may imagine, stirred each other's blood by quoting from the *Hamilton Times*. And thus it was that the insurrection was stirred up.

Now if the Indians and half breeds were such receptive readers in those days no doubt they must be well informed on the Jesuit question. They must take a great interest in the discussion of the Estates' Bill. Indeed we may imagine a chief whose name we shall call Redskin, stopping off at Toronto on his way to Ottawa to see old Tom-morrow and delivering an address to an audience composed chiefly of Toronto citizens. The chief speaks fair English with considerable force and fluency.

CHIEF REDSKIN'S SPEECH. White men of Toronto, I read by my camp-fire that you have trouble among your tribes. I read that some of your Protestant tribes are going to make war on your Jesuit tribe. I hear something about shooting and driving into the sea. I am very glad to hear these things because such speaking shows that you are becoming better men and may soon be as good as an Indian. You send your missionaries to the Saskatchewan to teach and the Gospel of peace, and when I read your papers I find you talk of going to war with each other. You tell us not to shoot at other tribes and then you talk of shooting each other about this Jesuit Bill. You say the Good Book teaches that we Indians should not scalp each other, but get it in your own hands, and threaten to scalp the Jesuits at a public meeting, the people cheer and raise a war whoop that might almost be heard at the Saskatchewan. No doubt the Jesuits raise just as great a war whoop when their braves threaten to scalp the *Orangistes*. I cannot understand you Christian people. You muzzle me. You send missionaries to teach us we should not quarrel, and then you quarrel among yourselves. You say the Indian should not scalp and then you threaten to scalp each other. You tell us to love the Great Mother across the sea and then some of you talk about breaking away from the Great Mother's Dominion because you can't agree among yourselves. Your missionaries tell us that the Great Spirit will not be pleased with the Red tribes if they fight, and then your own tribes talk about fighting. Does the Great Spirit allow the white men to do what the red man must not do? I cannot understand you white men. I don't understand.

YOUR GOVERNMENT. You tell the red man to become civilized, and learn to govern himself, and you promise to give him a vote if he will learn how to use it. You white men have had votes for fifty years. Votes are cheap and plentiful among you. Some of you tell us the power of intellect, eloquence, refinement, and literature. But evidence still more favourable, inasmuch as it comes from an Emperor of communion with the Catholic Church, and who was, besides, intimately connected with the French Free-Thinkers, is that of Catherine II. of Russia. In the year 1783 this Sovereign sent to Rome, Beninowski, Cardinal Bishop of Mohowlow, as minister of her Court, and gave him a letter for Pius VI. wherein she earnestly requests the re-establishment of the Society in her dominions. The following extract from this letter will be found in the work of the English Protestant writer, Mr. Dallas, entitled, "The Late Conspiracy Against the Jesuits Examined and Briefly Explained."

"The motives which have determined me," writes the Empress, "to extend my protection to the Jesuits, are founded on reason and justice. This collection of men, peaceful and harmless, will live in my Empire, because, of all Catholic subjects, it is the most useful to inspire in the hearts of the Christian people, and to instruct them in the principles of the Christian religion. I am resolved to support these Ecclesiastics against any power whatever, and in that I do no more than discharge my duty, since I am their Sovereign, and regard them as subjects, faithful, useful and of most edifying demeanour."

I will next invoke the high name of the illustrious Father of Modern Philosophy, Bacon; and in what language do I hear him treat of Jesuits? In the language of dignified praise. Raising himself above the prejudices of education, and of England's Church, of which he was a member, he formed an ardent wish of seeing this order established in his own country, and thus expresses his immortal book *De Dignitate et Auctoritate*. "I cannot see," says he, "the application and skill of these masters of learning, in cultivating the mind and manners of youth without recollecting the expression of Agilaetus to Pharaonab, 'being what you are, can it be that you do not belong to us.'—Beside this lofty authority will I place another of equal dignity. Leibnitz, of whom it has been said, "he bore upon his forehead all the sciences," admired the character of the Jesuits, and scouted the falsehoods which some of his brother

THE CROWN PRINCE OF AUSTRIA.

In reference to the Crown Prince Rudolph, the London Universe has the following:

"The Crown Prince Rudolph, who committed suicide was buried with all the pomp and pride and circumstance of the Catholic Church; had he been a poor man, he would have been denied a religious burial and would have been put into the ground like a dead dog." This is the argument that has gone the round of the Protestant press of Germany for the last fortnight. A little knowledge is not only a dangerous but a mischievous thing, too, and to correct the very serious mistake made by the papers which gave publicity to the foregoing statement, a Catholic priest, belonging to the diocese of Freiburg, has sent a communication to them of which we subjoin an abstract: "The Church condemns suicide on principle, but in practice it always takes the contingent circumstances into consideration, and never, on any account, makes any distinction of persons. In my own parish, a young man belonging to quite a poor family committed suicide by hanging about twelve months ago. About his having taken his own life there could be no doubt, yet he received a religious burial. Why? Because there were circumstances which led to a doubt whether he could have been held responsible for his actions." The statement goes on to say that in cases like those mentioned the ecclesiastical authority hold with putting the most lenient construction on a man's action, be he a prince or beggar; and the Germania, in reproducing the foregoing communication, adds that the reflections made by some of the Protestant and infidel papers amount to nothing less than a libel on the Catholic Church.

NEWSPAPER CRITICISM.

It is a privilege every newspaper reserves to itself to criticize, adversely if needs be, for the public's benefit, anything in which the public is deeply interested.

It is the custom of H. H. Warner & Co., proprietors of the renowned Kidney and Liver Cure, to flood the country with medical pamphlets. The writer has taken the liberty to examine one of these marvellous little books, and finds food for criticism, but before indulging in it, will give our readers some quotations therefrom, from the highest medical authorities, which we believe worthy of no consideration. Under the head of "No Distinctive Symptoms Apparent," we find:

First—More adults are carried off in this country by chronic kidney disease than by any other one malady except consumption.—Thompson.

Second—Deaths from such diseases are increasing at the rate of 250 per cent, a decade.—Edwards.

Third—Bright's Disease has no symptoms of its own, and may long exist without the knowledge of the patient or practitioner, as no pain will be felt in the kidneys or their vicinity.—Roberts.

Fourth—In the fatal cases—and most cases have hitherto been fatal—the symptoms of diseased kidneys will first appear in extremely different organs of the body as stated above.—Thompson.

Fifth—Only when the disease has reached its fatal and fatal stages may the usual symptoms of albumen and tube casts appear in the water, and will great pain rack the diseased organs.—Thompson.

WRITTEN FOR CATHOLICS

BY THE REV. ANDREW GARRETT. The bishop now 14 years and less able burden of so great a apply for a coadjutor on the Rev. James Gilmour was obtained for 1837. He was con-Lima on the 22nd appointment added administration of 1 Through the exertion a colony of religious from the diocese of I established at Edinburgh first time since the pation that any bring a religious con-laud. It was emine French sisters, togeth their number two formed two houses teaching of children seen near the school where the Sisters had also visited and nurs are still known by the originally adopted, "Jen."

The pontificate of was further illustration of a beautiful private and longer used in Sir William Drummond well known American Catholics of the freely admitted to was founded a mission of Murthy, of Sir W. was a Protestant, but he longer used in its furniture and moved, partly to C Bankfoot in the mission still e- nected with the new The extensive co- said to have been any sense, to the m- more intelligent of Caruthers. Soon a opened as a field of six stations were est- suitable places—at chief city of the We- county; Cupar, the Eastern division; K Newburgh and Cul- named have been were only opened for way people, count- laborers. Churches erected at Dunfermline, oaldy, and St. And- mentence of these was shown to the p- Protestant inhabi- more intelligent o- favor to the Irish having occurred, t was to expel all pe- from Dunfermline, Lord-Lieutenant, sufficient police for- the military to the more serious occur- arrived before night under the protectio- the old town. The military beck to as it was late wher- were lodged for th- hall, the princip- their comfort, r- rations, ale, etc., w- assured them that they would have the outraged law, taken by surpris- than any force of- on the occasion g- tude, Harington, seen next day in the city, seated on a principal hotel. The in writing, that the- gation was disper- herenorth have b- benches. This was- was no difference- at Mass on the 1- This fact co- communicated to friendly paper who- statement. Not o- but at other time- bent of that day, w- dent priest in the- ule himself on- shown by the pro- Dunfermline, the- the sheriff substit- particular.

The bishop, now 14 years and less able burden of so great a apply for a coadjutor on the Rev. James Gilmour was obtained for 1837. He was con-Lima on the 22nd appointment added administration of 1 Through the exertion a colony of religious from the diocese of I established at Edinburgh first time since the pation that any bring a religious con-laud. It was emine French sisters, togeth their number two formed two houses teaching of children seen near the school where the Sisters had also visited and nurs are still known by the originally adopted, "Jen."

The pontificate of was further illustration of a beautiful private and longer used in Sir William Drummond well known American Catholics of the freely admitted to was founded a mission of Murthy, of Sir W. was a Protestant, but he longer used in its furniture and moved, partly to C Bankfoot in the mission still e- nected with the new The extensive co- said to have been any sense, to the m- more intelligent of Caruthers. Soon a opened as a field of six stations were est- suitable places—at chief city of the We- county; Cupar, the Eastern division; K Newburgh and Cul- named have been were only opened for way people, count- laborers. Churches erected at Dunfermline, oaldy, and St. And- mentence of these was shown to the p- Protestant inhabi- more intelligent o- favor to the Irish having occurred, t was to expel all pe- from Dunfermline, Lord-Lieutenant, sufficient police for- the military to the more serious occur- arrived before night under the protectio- the old town. The military beck to as it was late wher- were lodged for th- hall, the princip- their comfort, r- rations, ale, etc., w- assured them that they would have the outraged law, taken by surpris- than any force of- on the occasion g- tude, Harington, seen next day in the city, seated on a principal hotel. The in writing, that the- gation was disper- herenorth have b- benches. This was- was no difference- at Mass on the 1- This fact co- communicated to friendly paper who- statement. Not o- but at other time- bent of that day, w- dent priest in the- ule himself on- shown by the pro- Dunfermline, the- the sheriff substit- particular.

The bishop, now 14 years and less able burden of so great a apply for a coadjutor on the Rev. James Gilmour was obtained for 1837. He was con-Lima on the 22nd appointment added administration of 1 Through the exertion a colony of religious from the diocese of I established at Edinburgh first time since the pation that any bring a religious con-laud. It was emine French sisters, togeth their number two formed two houses teaching of children seen near the school where the Sisters had also visited and nurs are still known by the originally adopted, "Jen."

The pontificate of was further illustration of a beautiful private and longer used in Sir William Drummond well known American Catholics of the freely admitted to was founded a mission of Murthy, of Sir W. was a Protestant, but he longer used in its furniture and moved, partly to C Bankfoot in the mission still e- nected with the new The extensive co- said to have been any sense, to the m- more intelligent of Caruthers. Soon a opened as a field of six stations were est- suitable places—at chief city of the We- county; Cupar, the Eastern division; K Newburgh and Cul- named have been were only opened for way people, count- laborers. Churches erected at Dunfermline, oaldy, and St. And- mentence of these was shown to the p- Protestant inhabi- more intelligent o- favor to the Irish having occurred, t was to expel all pe- from Dunfermline, Lord-Lieutenant, sufficient police for- the military to the more serious occur- arrived before night under the protectio- the old town. The military beck to as it was late wher- were lodged for th- hall, the princip- their comfort, r- rations, ale, etc., w- assured them that they would have the outraged law, taken by surpris- than any force of- on the occasion g- tude, Harington, seen next day in the city, seated on a principal hotel. The in writing, that the- gation was disper- herenorth have b- benches. This was- was no difference- at Mass on the 1- This fact co- communicated to friendly paper who- statement. Not o- but at other time- bent of that day, w- dent priest in the- ule himself on- shown by the pro- Dunfermline, the- the sheriff substit- particular.

The bishop, now 14 years and less able burden of so great a apply for a coadjutor on the Rev. James Gilmour was obtained for 1837. He was con-Lima on the 22nd appointment added administration of 1 Through the exertion a colony of religious from the diocese of I established at Edinburgh first time since the pation that any bring a religious con-laud. It was emine French sisters, togeth their number two formed two houses teaching of children seen near the school where the Sisters had also visited and nurs are still known by the originally adopted, "Jen."

The pontificate of was further illustration of a beautiful private and longer used in Sir William Drummond well known American Catholics of the freely admitted to was founded a mission of Murthy, of Sir W. was a Protestant, but he longer used in its furniture and moved, partly to C Bankfoot in the mission still e- nected with the new The extensive co- said to have been any sense, to the m- more intelligent of Caruthers. Soon a opened as a field of six stations were est- suitable places—at chief city of the We- county; Cupar, the Eastern division; K Newburgh and Cul- named have been were only opened for way people, count- laborers. Churches erected at Dunfermline, oaldy, and St. And- mentence of these was shown to the p- Protestant inhabi- more intelligent o- favor to the Irish having occurred, t was to expel all pe- from Dunfermline, Lord-Lieutenant, sufficient police for- the military to the more serious occur- arrived before night under the protectio- the old town. The military beck to as it was late wher- were lodged for th- hall, the princip- their comfort, r- rations, ale, etc., w- assured them that they would have the outraged law, taken by surpris- than any force of- on the occasion g- tude, Harington, seen next day in the city, seated on a principal hotel. The in writing, that the- gation was disper- herenorth have b- benches. This was- was no difference- at Mass on the 1- This fact co- communicated to friendly paper who- statement. Not o- but at other time- bent of that day, w- dent priest in the- ule himself on- shown by the pro- Dunfermline, the- the sheriff substit- particular.

The bishop, now 14 years and less able burden of so great a apply for a coadjutor on the Rev. James Gilmour was obtained for 1837. He was con-Lima on the 22nd appointment added administration of 1 Through the exertion a colony of religious from the diocese of I established at Edinburgh first time since the pation that any bring a religious con-laud. It was emine French sisters, togeth their number two formed two houses teaching of children seen near the school where the Sisters had also visited and nurs are still known by the originally adopted, "Jen."