CARROLL O'DONOGHUE.

CHAPTER XXXVI.

TIGHE EXPLAINS TO CAPTAIN DENNIER. Captain Dennier was surprised by an early message from the governor of the jail, and still more surprised when he found that it had sole reference to his valet. He hastened to the prison, and had a somewhat lengthy private confer

ence with the governor.
"I do not know what to make of his "continued the latter tanctionary, he had told such portions of his ridiculous tale as he could remember "but the four men who were captured with him disclaim all knowledge of him they utterly dery that he had any part with them "

"Let me see him," said the officer; "perhaps I shall be able to make some-thing of it statement."

The governor led the way, preceding Captain Dennier into his cell.

The faithful fellow had been pack g the

stone flor, his face expressing the per-plexed character of his thoughts. He started slightly when he saw the governor, then catching eight of the mittary figure just behind, he gave a scream of delight and bounded forward. "On, captain dear, knew you'd come! sure I'm killed they sazed me on false pur-

intofrely! they sez a me on lake pur-tinees, an' they chragged ma here, an innocent man!"

"Tell me about it, Tighe," said the captain; "tell me as simply and briefly

"I will, yer honor-sure, what else'd I do but tell a simple shtory?" and Tighe feigned to be too much overcome by emotion to be able to proceed for a "I kem to shpind the evening wid Mr. Sutton here in the jail, as yer honor gev me lave to do, if you remimber, an' I tuk yer cloak in ordher to lave it wid Sany Bevel in the mornin' afore I'd go home; but we tuk a dhrop too much, Mr. Sutton and' mesel,' an' we were overcome. I axed him to let me out, an' begorra it was to the jati yard he tuk me, lavin' me there alone; it was no use thryin' to foind me way back, for the dures were all shut agin me, an' not a turnkay, nor the a suddint somethin' shot through the air an' fell jist at me fate; I luked down an' found it was a rope; it kem from the outside o' the wall, where the other ind o' it seemed shtill fastened, an' afther considerin' awhile, an' not resin any ens nor hearin' another sound, I med me moted to try what was in it. The alsiest way o' carryin' yer honor's cloak was to put it on mesel,—beggin' yer pardon for the great liberty I tuk—thin I sciled the wall to foind mesel', when I dhropped down on the other side, taken duropped down on the other side, taken for somebody ele. I thield to tell who I was, an' to beg th'm to let me go, but the darkness o' the noight, an' the excitemint, an' the hurry they were in, wouldn't let th'm ils'en to me Them, whit I found mesel' dhrove off, an' the police an' the solidiest tange? of the real diese tange? soldiers tearin' afther us, I was frightened out o' my sinses, an' I jist called out that I'd surrinder pacable There, yer honor, is me sthory, an' if you'll on'y get me relace, I'll shwear to you on me two binded knees that I'll niver ax to shpind another overlie, all some and a surrent in the surrent in

evenin' wid any one."

Captaia Dennier seemed inclined to beliave the tale, not because he was im-pressed by its truthfulness, but because of Trighe's well acted part of distress. "Well, well, my poor fellow," he said re assuringly, "be patient, and we shall see what can be done for you."

"I will, yer honor, for it's well I know."

to yer promise!" and Tighe

courtested almost to the ground. Captain Dennier and the governor left the cell, both in low and earnest conversa-

who had been captured in the attack on the barracks, and intense excitement thrilled every heart, and manifested itself in For days before the numerous friends of the unhappy prisoners swarmed the town, and cheeks blanched, and lips trembled, as the probable result was omin ously conjectured. Still, an unusual confidence was felt in the able counsel who had volunteered to defend the accused, and that outhusiasm which sometimes fires the most timid now sustained hearts that perhaps on the disastrous completion of trial would sink at once into grief and despair. It had been the topic of every household, and the animated subject of every street gathering; old and young, the stern sex and the fair, were equally exerclsed; and while wild and improbable stories of the number, organization, and plans of those who would make an Irish Republic were circulated—tales calcul ated to make the timorous shudder, and the determined upholders of English law more resolute to maintain their principles and their government-there was at the same time an under current of ardent sympathy inundating hearts that had no other bond with the poor captives than that evoked by commiseration for their youth and their unhappy plight. On the morning of the trial the court

room was crowded long before the hour appointed for the appearance of the prisoners. Fair ladies, many of whom never before had stepped within the precincts of a court of law, crowded the and leaned forward with the glow and the restlessness of ardent expectation; stern-browed and fierce eyed men mingled with the crowd that surged and pressed in the space without the r's dock, and more than one pailld

the good looks of her fair companions; and Grfield, as was his wont on all occasions when the widow appeared, stationed himself where his eyes could constantly rest upon her. Tighe a Vohr was early there, awaiting developments which might have some bearing on his marter's case; and Morty Carter, flushed and perspiring, from the effect of his

The prisoners were ushered in-six in number, all young, and types of a higher class than the Irish peasantry. Confine-ment and arxiety had made them pale ment and arxiety had made them pale and thin, and two stooped slightly, as if from the inroads of some fatal disease; but there was a feariessness about the mien of each, a promptness in their step, and a clear, unflinching look that be-tokened nobleness of purpose and unfalter-ing courage.

ing courage
After the jury had been impanneled and sworn in, the trial was opened by the reading of the indictment sgainst the prisoners. They were charged under the treason-felony act for the planning and the execution of the attack on the barracks. The counsel for the crown first stated their case, and called evidence in proof; then the counsel for the defense arose. Calm, slow, but with a vigor and an eloquence which increased with every word, he described the wrongs of the poor wretches for whom he pleaded— wrongs which had their first bitter origin in the oppression that made Ireland little better than the charnel house of her native people; in language that drew tears from sterner eyes than are given to britage of each of God's creatures.

Look," he said, turning and pointing

with a masterly gesture to the prisoners, "at those pallid faces, where Suffering has left her mark, and those attenuated form, on which Want has laid her bony hand Remember the youth of the accused, and the feelings which must accompany such a youth, oppressed, enslaved as it was, and then ask yourselves, gentlemen of the jury, what heart could have withstood the temptation to strike that blow which, if successful, promised at less tan ameitoration of their condition. There is no proof," he continued, turning back to his first position, "that the youthful prisoners at the bar were the leaders in this attack on the barracks; there is no proof that they were even connected with this Irish Republic organization prior to this attack; but there is proof that they were influenced. on which Want has laid her bony hand then, gentlemen, is their first offense_if, indeed, it can be called such, being utterly unpremeditated, -and the court will deal is her noble prerogative, and her rightful

He sat down, and witnesses were called masterly manner spoke in reply to the defense set up; one by one defenses which seemed to have been firmly established were ruthlessly demolished, facts were presented in a dam facts were presented the cell, both in low and earnest conversation; and the prisoner, (though unable to distinguish a word of the whispered sounds which reashed him as the two, arm in arm, passed out) with his wonted shrewdness augured favorably from the very fact of that whispered conversation; and he was hardly surprised when, a couple of hours later, his cell door was thrown open, and he was permitted to pass forth a free man.

CHAPTER XXXVII.

THE TRIAL.

The day arrived on which was to take place the trial of the unfortunate men who had been captured in the attack on Tighe stole a look at Carter; the latter

The stole, which add the whole structure of the implied in his elevation to the highest and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of yore, who were either my professors or fellow-swight and most responsible position in the Benedictine Order, and I am pleased also to meet once nore so many friends of the like tvoic, which is favor of the prisoners seemed to be aware aging light, and the whole structure of

lighe stole a look at Carter; the latter was staring at the counsel as if he thought that gentleman, or himself, or possibly both together, had gone suddenly mad At that instant one of the clerks of the court entered in great haste and put a small packet before the speaker. at the superscription without lift. ing it, his face kindling with pleasure Then he said:

Then he said:
"The paper of which I spoke has just arrived; it's coming is most opportune, arrived; it's coming is most opportune, and now it is in my power to prove beyond the possibility of doub; the gullt of the prisoners." He broke the seal, and whether in the haste of his triumph, or supposed contents of the paper, he did would certainly reach further on. With the same sonorous ring that had characterized his voice from the beginning, he electrified the whole assem-

bled court by reading:
"'DARLING, CHARMING MISTRESS MOORE —You have been the light of my eyes since I met you, and the pulse of my heart. Without any animadversion, I may say that in all the circumlocutions of poetry and logic there is nothing so super eminently perfect found on the face of the globe as the charming Widow Moore. The beaming light of the sun grows dark when you are not in my presence, and the circumlocutions of my palpitating heart tremmeeting on when your smile is not before me. Like a rose that kleses the morning dew, and a bee that sips from the fairest fi wer, consider me, darling, charm-ing Mistress Moore, Your undivided and

Garfield and Carter. The former, when the full comprehension of the ludicrous, but to him disastrous, incident broke upon his mind, darted one glance of agony in stationed himself where his eyes could constantly rest upon her. Tighe a Vohr was early there, awaiting developments which might have some bearing on his may be case; and Morty Carter, flushed and perspiring, from the effect of his corpulence and the narrow space into which he was wedged, was also present, and apparently in excellent spirits. Tighe watched him, dodging behind taller men than himself when he was in dauger of being seen by Morty, and mentally won dering what could be the cause of the being seen by Morty, and mentally won dering what could be the cause of the latter's evident self complacency. Rick of the Hills stood on the outskirts of the crowd, frequently rising to his toes, and sweeping with a rapid look of his deep set eyes the whole of the crowded courtclerk called for order—people were yet too vividly impressed with the ridiculous document just read, and for which so much had been beastingly promised, and no sooner was quiet partially restored than some burst from another part of the room would renew the whole mirthful exclosion. It was impossible to proceed and the court adjourned.
TO BE CONTINUED.

THE EVILS OF THE DAY.

We have much pleasure in furnishing our readers with the following able speech delivered by Rev. M J. Tiernan, rector of the Cathedral, on the 4th last July, at St. Vincent's University, near Pitteburgh, Pa. The occasion on which it was given was at the grand reunion of all the alumni of the college since it was established in 1846. Taere were present on the occasion men from all the different walks and avocations of life-feu: Bishops, seven mitred Abbots, upwards of one hundred and fifty Priests and a like number of lawyers and doctors; mechanics of every weepleg, he depicted the sufferiogs of the scussed—the impulse, born of despair, which drove them to their last frantic tillers of the soil—the good staunch farmer. - were well represented. Out of the great number of the alumni four were elected to give addresses-two priests and two lawyers. Father Tiernan was one of the pries's chosen, and before that very large and intellectual audience delivered

Republic organization prior to this attack; but there is proof that they were influenced by older men than themselves, that they were hurried into the act for which they now stand accused by the impulsive and unthicking arder of sudden feeling. This then, gentlemen, is their first offense—if, the command, not only because of the high dignity of his position in the church of G d, but also because when I church of G d, but also because, when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because when I church of G d, but also because the mean of the mean of the remaining a church of R i church a had the great privilege of being a student here, entering college for the first time, he was my able and venerated professor. I am, therefore, under such an obligation of gratitude to him for his affectionate and tender guidance at that time, that for the defense. Then one of the counsel for the prosecution alose, and in a been an act of ingratitude on my part to refuse his request on an occasion like the

present. It affords me very great pleasure, in deed, to be here to witness the recognition of the merits of the Rt. Rev. Abbot, which is implied in his elevation to the highest

would be impossible within the limits of a short speech to treat fully all the evils which silliet society at the present day, but there are certain evils which are the fountain and source for which nearly, if not entirely, all the evils of the present time spring. If we look around this vast continent, or in the old world, we shall find it equally true that the we shall had it equally true that the great obstacle which prevents menkind from fulfilling the end for which we are destined by our Creator, is the pride of intellect which refu es to acknowledge a Superior, which places man upon the throne instead of God as the object of our because of his perfect confidence in the worship, and even denies the existence of God himself. The great evil of the present day is irreligion or scepticism, and our not even glance his eye over it before he ent day is irreligion or scepticism, and our read it aloud—not even pausing when the age has been appropriately styled the age first ridiculous words had passed his lips, or era of scapticism. It exhibits itself in the denial of God, and in the refusal to absurd preliminary to the information acknowledge the authority of His church It exhibits itself is acknowledge the authority of His church which he has established upon earth, or any other legitimately established author ity. On these two points, therefore, I propose particularly to dwell. Irreligion manifests itself in two forms

Indifference to Religious Truth, and Positive Unbellef. In a matter of so su-preme importance it is difficult to say which of these forms of error is most dis astrous to our highest interests, yet I think I can safely say that indifference of reli-gior, or indifferentism, is the more dan gerous of the two, since positive unbellef may be corrected more easily by an ap-peal to reason, and this appeal may force conviction, even on a mind which is un willing, whereas indifferentism is the result of an act of the will whereby either through listless indolence, or an actual desire not to be convinced, the mind re faces to take cognizance of or even to take into consideration the reasons which would lead to faith. Yet it is precisely

we can never know of these with cer-tainty, because no living man can speak of them from having seen them. But cannot we be certain of things which we have not seen ourselves? Do we not every day accept the testimony of men in regard to things which we have not seen? The unvarying testimony of eye witnesses to facts of which we have not ourselves been personal witnesses is suffixent to as sure us that the event; have occurred, provided we know that the witnesses are neither themselves deceived or deceivers. If then it can be established that God has revealed himself to mankin I at any time, or has made known any truth regarding Himself or His Kingdom of Heaven, these tru he become known. Even the mere possibility of this being the case is sufficient to take religious truth out of the category of things that cannot be known, and it is absurd to name it the unknow. and it is absurd to name it the unknowable, as sceptics are so fond of doing.

That cannot be styled the unknowable which it is possible for us to know by any means. But there are means whereby we can know something of God and of the things which relate to Him.

It is, consequently, a misapelleation of terms, a misnomer, to call God, or the future life, the unknowable, and agnostic tem, as the prevalent infidelity of to-day in called, and which consists of wilfully not knowled, that is to say, in gross and not knowing, that is to say, in gross and deliberate ignorance of matters which are above all others in importance, in matters wherein it is of the strictest obligation for

us not to be ignorant.

The infidels of to-day endeavor to make it appear that we are bound to apply our selves to the study of science, whereas we may totally neglect the study of the things which relate to G.d. Thus, one of the most prominent zeslots of infidelity of the day, we may say the most promi-nent infidel in America, repreaches Mossa

in these terms:
"Did he know that the sun was 860,000 miles in diameter; that it was enveloped in an ocean of fire thousands of miles in depth? D.d he know that the volume of the earth is less than cne-millionth of that of the sun? Did he know of the 104 planets belonging to our solar system, all children of the sun? Did be know of children of the sun? Did be know of Jupter, 85 000 miles in diameter, hundred which we, as Catholics, may draw from the considerations which I have laid the considerations which I have laid au hour, accompanied by four moons, making the tour of his orbit in fifty years, a distance of three thousand million And he sdds much more ron-

sense of the same kind,

The object of all this is to show that man is not bound to know anything of religion, but that he is obliged to devote himself to the acquisition of the know ledge of physical science. This issue has become the battle ground of Christianity with modern infidelity. I may, there-fore, be pardoned if I say a few words in refutation of this new theory. In doing so, I have no intention to depreciate the value of scientific research. Most of the material progress which has attributed to the physical welfare and comfort of man kind is to be attributed to scientific study. To this is due the fact that man has almost annihilated space, as an obstacle to intercourse between nations dwelling at remotest distances from each other. It is due to the close application of comparatively few individuals to the properties of steam, and the use of the laws of motion steam, and the use of the laws of motion and of the mechanical powers that the earth and sea are encited by lines of rallway, and palace-like steamers by means of which a few days suffice to visit the most distant points of the sphere on which we dwell, with every imaginable comfort and even with the luxuries of

life always within our reach. To scientific research it is due, that the mysterious force of the lightning has been brought within the last few years into man's service, that power which in

former days was uncontrollable
The realization of all this in former days was not even thought of in the dreams of our race. Yet, who will presume to say that the whole end of man is fulfilled if we merely do a share in increasing the number of his physical com. forts, or if we assist in adding some new planets to the catalogue, which the American corypheus of infidelity seems to think it is a man's supreme and only business on earth to complete? This theory, which asserts that the sole object for which we asserts that the sole object for which we You know a geometrical demonstration. should labor, is to elevate humanity and to ignore the Deity, stripped of the elegancies of language in which it is some-times clothed, and which neither mean anything nor prove anything, simply means that man's sole end on earth is to increase his own, and perhaps his neighbor's, material comforts. Man, in fact, has no other end than that which the brute creation has in view. Being, however, endowed with superior intelligence, h

endowed with superior intelligence, he simply has more facilities for the attainment of this object.

R. ligion teaches us that we have a nobler end than this to fulfit. The higher faculties with which man is endowed, the intelligence which will not re t contented with the contemplation of what we are to eat and what we are to drink, but which soars even to the knowledge of God, off c tions which have for their object in finite perfection, were not given to man for the gross purposes of epicurean delights and ensual enjoyments, as would be the case if infidelity were truth. There is within us a monitor, which tells us in accents not to be mistaken that those nobler faculties were not given to us that we may grovel in the mire and filth of sensual gratification, but that we have a higher destiny to fulfil, a destiny which will satisfy the nobler yearnings and affections of our

Thus does nature itself teach us that the theories of infidelity are insufficient and false Nay, as every faculty and every organ we possess has been given to us by a Creator who had a wise design in view, have we not in this fact sufficient proof that these faculties, which do not and cannot attain their object on earth, are intended by our Creator for our lished on earth an authority to decide, guidance toward a future life which will without appeal, all questions of doctrine

need only to open the page of the back of nature to read inscribed thereon how unreasonable is the pretended religion of pure reason, how irrational is so called

The insufficiency of natural religion or rationalism to effect the happiness of man has been conceded even by the bitter foes of Christianity.

Montesquieu has said in "Spirit of

"How wonderful is it that the Christian religion, which seems to have no other object in view than happiness in a future lite, nevertheless produces happiness even in this world."

in this world."

Jean Jacques Rausseau has made a smilar admission:

"Philosophy cannot gain for us any benefit which religion does not afford more amply, while religion gives many benefits which philosophy does not give

at all. Some infidels have expressed a hope, a Some infidels have expressed a map belief, that the roul is immortal, but belief, that the roul is immortal, but human mind would necessarily make it an without the assurance of revelation, that hope must be shadowy, indeed. Nevertheless, reason itself teaches us that the theless, reason itself teaches us that the selves frequently obliged to abandon it, and the selves frequently obliged to abandon it, and the selves frequently obliged to abandon it. kind, and possessing qualities and facul-ties essentially different from the prop r-ties of matter, is not necessarily destroyed when the matter is discoved of which our body is composed. On the contrary, as it is acknowledged by natural philosophers that no force is lost, nor a single atom of the material creation destroyed, even in death, analogy, independently of revelation, would lead to the conclusion that the soul also survives the dissolution of the hadr. These considerations then hadr. These considerations then hadred the control of the hadren the control of the c the soul also survives the dissolution of the body. These considerations then, even if they lead us to merely a probable conclusion that the soul is immortal, should convince us that differentism to religion is a folly. The life of our soul for all eternity is of vastly more importance than life on earth which lasts but a few years at the most

few years at the most.

It would be impossible within the short compass of time that is available for this address to treat of the daugers of irreportence of the subject demards. I must, therefore, discuss the subject, with the few remarks which I have made upon it,

before you.

From the fact that there is a God, our Creator, it follows necessarily that we owe Him the homage of our whole being, the interior homage of our soul, by faith, hope and charity, by adoration and thanksgiving for benefits received, and the exterior homage which is the out ward manifestation of these sentiments.

In creating us, God had in view a wise end, at I to that end all our acts must be end, at 15 that end all our acts must be directed. A lour acts must, therefore, be conformable to the laws of order insti-tuted by Him, whether in the fulfillment of our duties to our fellow men, constituting society, or in the more direct wor-ship of Himself. As an immediate consequence of this, we owe obedience to the laws of society, which are necessary for the preservation of civil order, as well as to His Church, instituted for the purpose of directing us in the way in which God is to be served.

These principles, the direct consequence of our duties to our Creator, do not

These principles, the direct consequence of our duties to our Creator, do not meet the approbation of modern sceptics who delight in calling themselves "free thinkers." These men claim that we are entitled to think for ourselves in all things and to be lieve the contrary to what even Gold has trayed. One of them especially, known has taught. One of them especially, known throughout this continent, publicly maintains every where this view. He reproaches the clergy, that "like owls they hoot the same old hoots that have been hooted for eighteen hundred years." This means that they may and should draw from the recesses of their brains some doctrine to able to give a very good account of more true than what God has taught, and Mr. Gladstone's health. He was, in fact, of course the same principles should hold extremely well, and she felt sure that good, for a stronger reason, to free us from they all thanked God every day that he the shackles of obedience to civil authority. If God cannot command us, why should man? Hence he says, likewise, "I would like also to liberate the poli-ticians." It is true he explains that his

is frequently effected by proving that a single absurdity follows from assuming the contradictory proposition to be true. Hence, if true at all, it should be as true n regard to civil as to ecclesiastica matters that "every one should do his own thinking," and he should act upon his thoughts. This is precisely what the unfortunate Aparchists of Calesgo did, who suffered the extreme penalty of the law. This pretended liberty of thought and action is liberty to do evil, and it cannot be tolerated by God or man. Obedience to the authorities constituted

by God in the civil and ecclesia tical orders is required from man, inasmuch as we are creatures of God, subject to Him, and right to rule. Man was created for society. His wants from infancy to old age canno be supplied except by society, and what i necessary for the maintenance of proper order in society is ordained by God. have, therefore, duties towards society which we are bound to fulfill, and we owe due obedience to the laws which bind society together. The rights of others must not be violated, and the authority which preserves between man and man the just balance in their relations must be duly respected. The liberty which would open the door to a violation of such rights productive of anarchy and of every crime, and no eloquence of demagogues can make it lawful or desirable.

We have next to apply these principles to guide us in our religious obligations. We have seen that we owe to God the duty of adoration. Further, He has given

to man a revelation. It follows from this that He has estabface told, by its wild and suffering expression, how life and death hung in the balance of the approaching trial. Soldiers and civilians, baltiffs and barristers, policement and prison wardens, mingled indiscriminately, and the clute of the town had little barrier between them and the very the barrier between them and the very begars, some of whom had early forced the transposition in one of the gallerles, her beauty and graceful air of self possession dimming

I shall not dwell upon the difficulties and absurdities of this last hypothesis, which are to be found set forth more fully and ably than I could do here, in every manual of controversy. I shall merely indicate that, in order to do this, each in-dividual should in this case make a critical examination on the authenticity of the book claiming to be the Word, should be able to assure himself, with certainty, that there have been no interpolations intro-duced, no changes made, in the text, and, even when satisfied on these points, he should be able to tell when he had a correct translation and should be certain that he understood its difficulties, without pos-sibility of mistake. All this is evidently beyond the skil of the bulk of mackino, and, even for the most learned of men, it would be the work of a lifetime. From what we know of mankind, we know that a Church of Christ, or any other organize. tion, founded upon such a principle, would be a monstrosity of contradictions. Experience tells us that the vagaries of the and to exercise corporate authority. The unvaried practice of universal Christianity ed has been to exercise authority over the individual, and the written Word of God evidences that Christ established on earth a supreme authority in His Courch which had its natural fruit in the fearful spread of infidelity at the present day. This was to be expected, for, if the individual Chris-tian is to be the supreme judge of conduction of every error of doctrine, leaving us to be 'es children tossed to and fro, and carried about with every wind of doctrine, carried about with every wind of doctrice, by the wickedness of men, by cuaning crafteness by which they lie in wait to deceive," as the Apostic St. Paul deciares (E.h. iv, 14)

The only remedy to this sad state of affairs, the only safety against this utter disorganization of Christianity, is respect

for, and obsdience to, the Sapreme authority of the Courch, and loyalty to its divinely constituted Head, our Holy Father the Pope. To preserve unity of faith, adhesion to this centre of unity is absolutely necessary. The illustrious St. Chrysoitom has summoned up in these few words the testimony of tradition in regard to his authority. regard to his authority:
"He (Christ) placed Peter to rule the whole worli, and committed all things to

MRS. GLADSTONE ON WILLIAM

Last week Mr. and Mrs Hancock held a reception of the delegates to the Women's Liberal Federation at their residence, London. The attendance was very numerous, and included Mrs. Gladstone. On her arrival, Mrs. Gladstone was presented by Mrs. Hancock with a handsome bouquet, and Mr Hancock, warmly thanked her for her visit, and expressed a hope that either that evening or on the following day she would say a few words to the delegates, which would inspirit them for their important work, and prove an incentive to fresh energy and effort in the cause. Responding at once to this appeal, Mrs. Gladwone, after expressing the pleasure which she felt at seeing those who were doing so great a work-a work in which many of them had proved their interest by coming such a great distance to promote it-and re. was kept so well for the great work he had to do. Let them all, said Mrs. Gladstone, go on with the work which they had begun, and not get out of heart, She had been that day in court—they all knew what she meant by that-(laughter) —and she wished to say that Mr. William O'Brien made a most capital appearance as a witness. His words seemed at once so strong, so true and so beautiful that one could not help feeling refreshed by what he said, and convinced that a love of Ireland and a desire to do good had actuated him,

A PROTESTANT TO CATHOLICS.

Tae commencement exercises of St. John's College, Fordham, were held last week in a pavilion on the grounds west of the college buildings. Archbishop Corrigan sat on the right of the stage, peside Caancellor Henry R. Pierson

Albany.
Tae Very Rev. Joseph F. Mooney delivered the address to the graduates. He was followed by Chancellor Pierson in an address that caused the clergymen on the stage and in the audience to look at each other in astonishment. He said: "Though I am a Protestant I can thank

God that there is a Catholic Church. You have nothing of which to be asbamed in the Catholic Church, and I, a Protestant, tell you that you need to stick up boldly for your religion, and the people with whom you come in con-tact will like you all the more."

Continuing, he said that a great many

wise men were inclined to believe that irreligion was getting the upper hand in the world. It did not look so to him. He was led to think that there were many who were making investigations in their beliefs, and not so many who were willing to take their religion in chunks. He thought that in the long run, as every sensible man knew that religion was necessary to the world, it would be so demonstrated to those who investigated. -Troy Catholic Weekly.

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. BY THE REV. ÆNEAS M'DONELL DAWSON, LL D . F. R S. There was much difficulty and delay in obtaining payment of the money granted

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by Government for the benefit of the Catholic clergy in Scotland. Sir John Hippisley was, on application, informed that the Secretary of the Treasury had lation. received orders to intimate to the Lord | acquainte Advocate that the money would be paid wise inter in three weeks from the date of Sir John's it was no letter (August 27th, 1799). Nine weeks letter (August 27th, 1799). Nine weeks be done elspsed, when Sir John went to the Treasury and was told that there was a difficulty, held a le ury and was told that there was a difficulty, the Scotch Catholic clergy baving no that he w representative in London. On hearing this, Sir J.hu immediately wrote to Bishop Hay, requesting that he would Neapolit. lose no time in sending a power of attorney in his own name and that of Bishop Chisholm, authorizing him (Sir thing un John) and Mr. Spalding, M. P., for the G lloway Burghs, to receive the money G lloway Burghs, to receive the money granted to the Scotch clergy. There was only a weekly mail to the nearest town from Moydart, where Bishop Chisholm was staying at his seminary. This remoteness or the Highland Bishop was the control of the stay of the angle of the seminary. moteness of the Highland Bishop was the cause of further delay, but not the end of it. Sir John, on presenting the power of attorney, was informed that there was so great a run on the treasury that the payment he desired could not be made sooner than shortly before Christmas. It proved, however, to be a good deal later. Only on the 21st January 1800 was the Procurator able to sequesting Bishop Hay all his as

Only on the 21st January 1800 was the Procurator able to sequaint Bishop Hay that the money for the mission was paid. Much, it may be said, all, in this matter, was due to the determined perseverance of Sir John Hippisley.

There was now some hope of recovering the college property in Rome, and it was decided that Mr. McPherson should respond to the divisers agent. This reappoint more in ment to his former office at Rome was much to his liking; sand a commission was prepared, in the name of both the Bishops, empowering him to act for them in recovering the property of the mission in Italy. He was replaced in the mission of Haulty by Mr Andrew Sant 1801. sume his duties as agent. This reappointment to his former office at Rome was

Italy. He was replaced in the mission of Huntly by Mr Andrew Scott, who was afterwards so highly distinguished. Mr. Moir, a British restient in Rome, was empowered to act in the interest of the mission till the arrival of the agent.

The reprinting of the Lives of the

Saints now commenced was quite assibus undertaking. There appears to have been, at the time, a demand for religious publications. Bishop Hay's three best known works were out of print.

The Catholics of Edinburgh conceived the British of Edinburgh conceived its right. The Catholics of Edinburgh conceived the idea of having one large church, in which both congregations could meet, Instead of the two small chapels in Black friar's Wynd. Mc. C. Maxwell, their this coll two bis two bis two bis conceived and the movement: pastor, was at the head of the movement; pastor, was at the head of the movement; and proposed to purchase a house in the Canongate, which, according to his description, was very eligible for the priest's residence while the garden attached to it a quarter of an acre in extent, presented a suitable site for the new church. It had been the city manufact of the France of the prethe city mansion of the Earl of
Wemyas, by whom it was built. The price
demarded was 1000 ulneas. The Bishop
could not see any reason for encouraging
the scheme. He told Mr. Maxwell that no dependence could be placed on sub ecriptions from the Catholtes in the north. criptions from the Canadas in building chapels all over the country and were quite unprepared for any new call on their charity. As to the bishop himself, owing to the many demands upon him, he was unable much the many demands upon him, he was unable to give any assistance. All that he could do was to authorize the sale of the two old chapels in aid of the new building. This, nowever, could not be done until the proposed chapel was ready for use. Mr Maxwell could have no assurance that the inhabitants in the neighborhood of the intended site would not object to and intended site would not object to and oppose the erection of a Catholic chapel after the Catholics were committed to it by the purchase of the house. There powerful oppositi n to having St. Mar garet's chapel in the house that was purchased for it. The bishop was met with a laweuit, which, however, was decided, fortunately in his favor. If the project curbinued to be entertained, the bishop would have Mr. Maxwell break the matter to the Lord Advocate and the Lord Pro-vost, in order to learn their opinion. He decired, moreover, to hear what was said derired, moreover, to hear what and against the scheme, and particularly by the Rev. Mr. Rattray, on whose judgment he placed great reliance. Mr. Rattray vigorously opposed the measure; and, first of all, because a chapsi in the Camongate would not be convenient for the congregation. In the second place, the house was two small for the residence the house was two sham for the electric of the clergy. It was only a wing of the house built by Lord Wemyss about 1735. The actual proprietor, a bookseller, had bought it a few years previously, for £350, and the value of houses in that part of the town had been falling ever since, the proprietors generally being glad to seil them at any price, and remove to the more fashionable new town. Notwithstanding all this, the wily bookseller had deceived Mr. Maxwell and persuaded him to offer £1000 for the remaining part of Lord Wemyas' residence. Mr. Maxwell was indignant at Mr. Rattray's interference: and it was not without difficulty the town had been falling ever since, the

> contracted with the proposed science. As accordingly authorized Mr. Rattray to obtain from the committee that was entrusted with the care of promoting the plan of the new chapel, an exact description of the building which it was proposed to purchase, signed by every member of the committee, together with all other particulars that were calculated to throw ight on the subject. Financial difficulties were also taken into consideration; and finally, the idea of purchasing for £1,000. a house for which the proprietor had paid only £350, was abandoned. It was reserved for Bishop Hay's distinguished successor to erect a larger and more hand. some church in a suitable part of the city.

while the discussion regarding the city.
Wbile the discussion regarding the proposed new chapel was proceeding, the
bishop received cflicial information from
Cardinal Erskine, of the election of Pope

ence; and it was not without difficulty ence; and it was not without mindry that the latter succeeded in preventing a bargain from being concluded until the bishop could be heard from. The bishop, with his assal caution, declined to give a decision until he had learned everything

connected with the proposed scheme. He