

They have not in them the principle of faith; and I repeat, it is nothing to the purpose to urge that at least they firmly believe Scripture to be the word of God. In truth it is much to be feared that their acceptance of Scripture itself is nothing better than a prejudice or inveterate feeling, impressed on them when they were children. A proof of it is this; that while they profess to be so shocked at Catholic miracles, and are not slow to call them "lying wonders," they have no difficulty at all about Scripture narratives, which are quite as difficult to the reason as any miracles recorded in the history of the Saints. I have heard on the contrary of Catholics, who have been startled at first reading in Scripture the narrative of the ark in the deluge, of the tower of Babel, of Balac and Balac, of the Israelite's flight from Egypt and entrance into the promised land, and of Esau's and of Saul's rejection; which the bulk of Protestants receive without any effort of mind. How do these Catholics receive them? by faith. They say, "God is true, and every man a liar." How come Protestants so easily to receive them? by faith? I conceive that in most cases there is no submission of the reason at all; simply they are so familiar with the passages in question, that the narrative presents no difficulties to their imagination; they have nothing to overcome. If, however, they are led to contemplate these passages in themselves, and to try them in the balance of probability, and to begin to question about them, as will happen when their intellect is cultivated, then there is nothing to bring them back to their former habitual belief; they know nothing of submitting on authority, that is, of faith; they have no authority to submit to. They either remain in a state of doubt without any great trouble of mind, or they go on to ripen into utter disbelief on the subjects in question, though they say nothing about it. Neither before they doubt, nor when they doubt, is there any token of the presence in them of a power subjecting reason to the word of God. No; what looks like faith, is a mere hereditary persuasion, not a personal principle: it is a feeling which they have learned in the nursery, which has never changed into any thing higher, and which is scattered and disappears, like a mist, before the light, such as it is, of reason. If, however, there are Protestants, who are not in one or other of these two states, either of credulity or doubt, but who firmly believe in spite of all difficulties, they certainly have some claim to be considered under the influence of faith, but there is nothing to show that such persons are not in the way to become Catholics, and perhaps, they are already called so by their friends, showing in their own examples the connexion which exists between possessing faith and joining the Church.

If then faith be now the same faculty of mind, the same sort of habit or act, which it was in the days of the Apostles, I have made good what I set about showing. But it must be the same; it cannot mean two things; the word cannot have changed its meaning; either say it is not necessary now at all, or take it to be what the Apostles meant by it, but do not say you have it, and then show me something quite different, which you have put in the place of it. In the Apostles' days the peculiarity of faith was submission to a living authority; this is what made it so distinctive; this is what made it an act of submission at all; this is what destroyed private judgment in matters of religion. If you will not look out for a living authority, and will bargain for private judgment, then say at once that you have not Apostolic faith. And in fact you have it not; the bulk of this nation has it not; confess you have it not; and then confess that this is the reason why you are not Catholics. You are not Catholics because you have not faith. Why do not blind men see the sun? because they have no eyes; in like manner it is in vain to discourse upon the beauty, the sanctity, the sublimity of the Catholic doctrines and worship, where men have no faith to accept them as divine. They may confess their beauty, sublimity, and sanctity, without believing them; they may acknowledge that the Catholic religion is noble and majestic; they may be struck with its wisdom, they may admire its adaptation to human nature, they may be penetrated by its tender and winning conduct, they may be awed by its consistency. But to commit themselves to it, that is another matter; to choose it for their portion, to say with the favored Moabitess, "Whithersoever thou shalt go, I will go; and where thou shalt dwell, I will dwell; thy people shall be my people, and thy God, my God," this is the language of faith. A man may revere, a man may extol, who has no tendency whatever to obey, no notion whatever of professing. And this often happens in fact: men are respectful to the Catholic religion; they acknowledge its services to mankind, they encourage it and its professors; they like to know them, they are interested in hearing of their movements, but they are not; and never will be Catholics. They will die, as they have lived, out of the Church, because they have not possessed themselves of that faculty by which the Church is to be approached. Catholics who have not studied them or human nature, will wonder they remain where they are; nay, they themselves, alas for them, will sometimes lament they cannot become Catholics. They will feel so intimately the blessedness of being a Catholic, that they will cry out, "O what would I give to be a Catholic! O that I could believe what I admire! but I do not; and I can no more believe merely because I wish to do so, than I can leap over a mountain. I should be much happier, were I a Catholic; but I am not; it is no use deceiving myself; I am what I am; I revere, I cannot accept."

O deplorable state! deplorable because it is simply their own fault, and because such great stress is laid in Scripture, as they know, on the necessity of faith for salvation. Faith is there made the foundation and commencement of all acceptable obedience. It is described as the "argument" or "proof of things not seen;" by faith men have understood that God is, that He made the world, that He is a rewarder of

those who seek Him, that the flood was coming, that the Saviour was to be born. "Without faith it is impossible to please God;" "by faith we stand;" "by faith we walk;" "by faith we overcome the world." When our Lord gave to the Apostles their commission to preach all over the world, He continued, "Whoso shall believe, and shall be baptized, shall be saved; and whoso shall not believe, shall be condemned." And He declared to Nicodemus, "whoso believeth in the Son, is not judged; but whoso believeth not is already judged, because He believeth not in the Name of the Only-begotten Son of God." He said to the Pharisees, "If ye shall not believe that I am He, ye shall die in your sins." To the Jews, "Ye believe not, because ye are not of My sheep." And you may recollect that before His miracles, He commonly demands faith of the suppliant; "all things are possible," He says, "to him that believeth;" and in a certain place, "He could not do any miracle," on account of the unbelief of the inhabitants. Has faith changed its meaning, or is it less necessary now? Is it not still what it was in the Apostles' day, the very characteristic of Christianity, the special instrument of renovation, the first disposition for justification, one out of the three theological virtues? God might have renewed us by other means, by sight, by reason, by love, but He has chosen to "purify our hearts by faith;" it has been His will to select an instrument which the world despises, but which is of immense power. He preferred it, in His infinite wisdom, to every other; and if men have it not, they have not the very element and rudiment, out of which are formed, on which are built, the Saints and servants of God. And they have it not, they are living, they are dying, without the hopes, without the aids of the Gospel, because, in spite of so much that is good in them, in spite of their sense of duty, their tenderness of conscience on many points, their benevolence, their uprightness, their generosity, they are under the dominion (I must say it) of a proud fiend; they have this stout spirit within them; they will be their own masters in matters of thought, about which they know so little; they consider their own reason better than any one's else; they will not admit that any one comes from God who contradicts their own view of truth. What! is none their equal in wisdom any where? is there none other, whose word is to be taken on religion? is there none to wrest from them their ultimate appeal to themselves? Have they in no possible way the opportunity of faith? Is it a virtue, which in consequence of their transcendent sagacity, their prerogative of omniscience, they must despair of exercising? If the pretensions of the Catholic Church do not satisfy them, let them go somewhere else, if they can. If they are so fastidious that they cannot trust her as the oracle of God, let them find another more certainly from Him than the House of His own institution, which has ever been called by His Name, has ever maintained the same claims, has ever taught one substance of doctrine, and has triumphed over those who preached any other. Since Apostolic faith was reliance on man's word as God's, since what faith was in the beginning, such it is now, since faith is necessary for salvation, let them attempt to exercise it towards another, if they will not accept the Bride of the Lamb. Let them, if they can, put faith in some of those religions which have lasted a whole two or three centuries in a corner of the earth. Let them stake their eternal prospects on kings, and nobles, and parliaments, and soldiery, let them take some mere fiction of the law, or abortion of the schools, or idol of a populace, or upstart of a crisis, or oracle of lecture-rooms, as the prophet of God. Alas! they are hardly bested if they must possess a virtue, which they have no means of exercising; if they must make an act of faith, they know not on whom, and know not why!

What thanks ought we to render to Almighty God, my dear brethren, that He has made us what we are! It is a matter of grace. There are, to be sure, many cogent arguments to lead one to join the Catholic Church, but they do not force the will. We may know them, and not be moved to act upon them. We may be convinced without being persuaded. The two things are quite distinct from each other, seeing you ought to believe, and believing; reason, if left to itself, would bring you to the conclusion that you had sufficient grounds for believing, but belief is the gift of grace. You are then what you are, not from any excellence or merit of your own, but by the grace of God who has chosen you to believe. You might have been as the barbarian of Africa, or the free-thinker of Europe, with grace sufficient to condemn you, because it had not furthered your salvation. You might have had strong inspirations of grace and have resisted them, and then additional grace might not have been given to overcome your resistance. God gives not the same measure of grace to all; has He not visited you with over-abundant grace? and was it not necessary for your hard heart to receive more than other people? Praise and bless Him continually for the benefit; do not forget, as time goes on, that it is of grace; do not pride yourselves upon it; pray ever not to lose it; and do your best to make others partakers of it.

And you, my brethren also, if such be present, who are not as yet Catholics, but who by your coming hither seem to show your interest in our teaching, and your wish to know more about it, you too remember, that though you may not yet have faith, still the mercy of God has brought you into the way of obtaining it. You are under the influence of God's grace; He has brought you a step on your journey; He wishes to bring you further, He wishes to bestow on you the fulness of His blessings, and to make you Catholics. You are still in your sins; probably you are laden with the guilt of many years, the accumulated guilt of many a deep mortal offence, which no contrition has washed away, and to which no Sacrament has been applied. You at present are troubled with an uneasy conscience, a dissatisfied reason, an unclean heart, and

a divided will; you need to be converted. Yet with all this the first suggestions of grace are working in your soul, and are to issue in pardon for the past and sanctity for the future. God is moving you to acts of faith, hope, love, hatred of sin, repentance; do not disappoint Him, do not thwart Him, concur with Him, obey Him. You look up, and you see, as it were, a great mountain to be scaled; you say, how can I possibly find a way over these giant obstacles, which I find in the way of my becoming Catholic? I do not comprehend this doctrine, and I am pained at that; a third seems impossible; I never can be familiar with one practice, I am afraid of another; it is one maze and discomfort to me, and I am led to sink down in despair. Say not so, my dear brethren, look up in hope, trust in Him who calls you forward. "What art thou, O great mountain, before Zorobabel? but a plain." He will lead you forward step by step, as He has led forward many a one before you. He will make the crooked straight and the rough plain. He will turn the streams, and dry up the rivers, which lie in your path. "He shall strengthen your feeble hearts' feet, and set you up on high places. He shall widen your steps under you, and your tread shall not be weakened." "There is no God like the God of the righteous; thy Helper is He that mounts the heaven; by His mighty working the clouds disperse. His dwelling is above, and underneath are the everlasting arms; He shall cast out the enemy from before thee, and shall say to him, Waste away." "The children shall faint and labor, and the youths shall fall in their weakness; but they that hope in the Lord shall be new fledged in strength, they shall take feathers like eagles, they shall run and not labor, they shall walk and not faint."

CATHOLIC INTELLIGENCE.

THE JUBILEE.

EXTRACT FROM THE PASTORAL OF THE ARCHBISHOP OF DUBLIN.

Beloved Brethren—While our hearts are steeped in affliction on account of the heavy calamities which have fallen upon us, a ray of comfort beams upon us from above, since God has vouchsafed to prepare for us in His mercy the spiritual consolations to be derived from a General Jubilee.

The document which communicates this great privilege is dated the 23rd June, this year, and states, that on account of the adverse circumstances of the times, the formal proclamation of the year of Jubilee could not take place, as was the custom on the return of its periodical year, 1850, now current; yet, in order to promote the salvation of souls, to provide for the spiritual necessities of the Faithful, and to give thanks to Almighty God for his own safe return to the Holy See, our Most Holy Father, Pope Pius IX., has ordered to be published the present Jubilee, the duration of which is limited to fifteen days; but, by a subsequent document, the respective Ordinaries are authorised to protract the time of its continuance to three months from the day of its publication.

The conditions for gaining the indulgence of the Jubilee within that space of time will be the same as those which the Supreme Pontiff himself prescribed on the last occasion when a similar privilege was granted:—1. To receive with due sentiments of compunction the Sacrament of Penance. 2. To receive devoutly the Blessed Eucharist. 3. To visit twice the Church or Churches appointed for that purpose by the Ordinary of the Diocese, and to pray therein devoutly for the intention of his Holiness. 4. To fast on the Wednesday, Friday, and Saturday of one of the weeks during which the Jubilee is to continue. 5. To give some alms according to each one's devotion.

The respective Confessors of those who may be hindered by confinement, sickness, or any other impediment, from performing the specified conditions, or any of them, may commute them for such other works of piety as they can perform.

To afford to sinners every possible facility of returning in this acceptable time to the bosom of mercy, the most ample powers, with respect to censures and reserved cases, are granted to all approved Confessors: so that, when once the penitent is truly converted, he may select among all the Confessors approved by the Ordinary, the individual of his preference, and unbosom to him his spiritual miseries, how grievous soever they may be, without incurring the risk of being referred by him to any higher authority.

You have heard the conditions on which only you can obtain, and, perhaps, too, for the last time of your lives, the important advantages of the Jubilee; enter without delay on the fulfilment of them, "with a great heart, and a willing mind."—2 Macab., i., 3. Let us again impress them still more deeply on your memory; they embrace the great duties of repentance, sacrifice, prayer, fasting, and alms-deeds.

1st. Repentance, rendered efficacious through the merits of Christ, for obtaining the forgiveness of sin in the Sacrament of Penance; in other words, you are to make a good confession.

You are aware that an Indulgence is not intended to remit the guilt of sin, nor, of course, the eternal punishment which, according to the decree of God, is due to that guilt. It remits only the temporal punishment, which often remains due by the penitent sinner to the Divine Justice, after his repentance, through Christ, had ascended to the throne of mercy, blotted out his guilt, cancelled the decree of eternal death which stood against him, and reinstated him in the friendship of God. No one who is not already in a state of grace and friendship with God can receive any benefit from an Indulgence. Oh! with what care, therefore, should you not endeavor to purify your hearts from every stain, that the graces of this holy time may flow abundantly upon you. It is chiefly for this purpose that confession is prescribed, as one

of the conditions for obtaining the Indulgence of the Jubilee. Approach, then, the sacred tribunal; but do so in that true spirit of interior repentance, without which your confession would be little better than a mockery, and your absolution, instead of being an instrument of pardon, would add the new crime of sacrilege to your former guilt.

2ndly. You are called upon to participate in the fruits of the great sacrifice of the Mass, by receiving in the Holy Communion the Divine Victim that is offered on our altars. Will you not possess within you the abundant price of all that you can ask, when you will hold in your bosom "Jesus, the Mediator of the New Testament, whose blood speaketh better than that of Abel?"—Heb., xii., 24. Let us prepare, then, to receive this Holy of Holies with the most fervent devotion and during the precious moments when He abideth in us, "let us go with (peculiar) confidence to the Throne of Grace, that we may obtain mercy, and find grace in seasonable aid."—Heb., iv., 16.

The other conditions required on this occasion are nearly comprised in those words of the Archangel Raphael to the virtuous Tobias, "Prayer is good with fasting and alms, more than to lay up treasures of gold."—Tob., xii., 8.

"Prayer is good"—above all, that prayer which is offered to God in His own house, "the house of prayer."—Mark, xi., 17. Of this consecrated house, He is still ready to say, as he once did, "I have sanctified this house, and my eyes and my heart shall be there always."—3 Kings, ix., 3. Go, then, before the altar of God, and there let your prayer ascend like incense before His throne; and if, when two or three are gathered together in His name, He is there in the midst of them; surely He will, on this occasion, listen in mercy to the united supplications of His whole Church; "Ask, and it shall be given to you."—Matt., vii., 7. Ask for light, and counsel, and fortitude, and all the aid that the Father of the Faithful shall stand in need of, for the due government of the Church of Christ. Ask for the conversion of sinners, for the extension of the one fold, under the one shepherd, for the universal spread of peace and brotherly love. Ask for all that can be necessary for your own happiness, and the happiness of your brethren, both for this world and the next; and ask it with confidence in the name of Him who has said, "If you ask the Father anything in my name, He will give it to you."—John, xvi., 23. Ask, oh! ask, that God may vouchsafe to look down with pity on the afflictions of our suffering country, and especially to save it, in His mercy, from the renewed visitation of the scourge of famine, which has spread so much misery around us; but ask it in that spirit of perfect resignation to His decrees which moved our Divine Saviour to say, in His bitter agony, "My Father, if it be possible let this chalice pass from me. Nevertheless, not as I will, but as thou wilt."—Matt., xxvi., 39.

† D. MURRAY.

THE CATHOLIC UNIVERSITY.—We are in a position to state that, in conformity with the decision of the National Synod, the arrangements for commencing the formation of a National Catholic University in Ireland, are already in a state of forwardness. The four Archbishops, together with the other Bishops and Clergy nominated as a committee of arrangement, will hold their first sitting in Dublin on the 15th instant, on which occasion the first act towards the foundation of this great national undertaking will be accomplished.—*Freeman's Journal.*

On Sunday the Synodical Address was read at each Mass throughout the Archdiocese of Cashel and Emly; and at the same time the Jubilee granted by his Holiness the Pope, was proclaimed by directions of his Grace the Most Rev. Dr. Slattery.—*Limerick Reporter.*

Our readers will be interested to learn that Mgr. Nakar, Archbishop of Nabk and Keriatim, in Mount Lebanon, is at present sojourning at the College of All-Hallows, near Dublin. This Prelate is a very remarkable personage, who originally belonged to the Eastern heresy of the Jacobites (or Eutychians), at Mosul, near the ancient Nineveh. He was of a noble family in this sect, and became Jacobite Archbishop of Mosul, in which capacity he persecuted Catholics almost with the zeal of a St. Paul before his conversion. Like the great Apostle, however, he was taught by Divine grace to see his errors, became a Catholic, was in his turn subjected to the most cruel persecutions from the heretics he had left, went through a variety of extraordinary events, such as one seldom reads of except in Eastern history; was at length made Catholic Archbishop of Mount Lebanon, and is now visiting Europe to obtain assistance for his diocese. Mgr. Nakar brings recommendations to the Faithful from the Nuncio-Apostolic, and from the Archbishop of Paris.—*Tablet.*

TWELVE MONTHS' MIND FOR THE LATE RT. REV. DR. KEATING.—Oct. 2d an immense concourse of the clergy from every part of this diocese assembled in the new and splendid Cathedral at Enniscorthy, to celebrate the sacred ceremonies of the Church commemorative of the deceased, and for the eternal repose of the pious and beloved Chief Pastor, the late Rt. Rev. Doctor Keating.—*Wexford Guardian.*

SCOTLAND.

THE ST. ANDREW'S SOCIETY, FOR THE PURPOSE OF ESTABLISHING NEW MISSIONS IN THE EASTERN DISTRICT OF SCOTLAND.

Founded July 3, 1850.

Patrons.—The Right Rev. Andrew Carruthers, D.D.; V.A.E.D.S.; the Right Hon. the Earl of Traquair; Sir W. D. Stuart, of Grantully; Bart.; Marnaduke Maxwell, Esq., of Terregles.
Committee of Management.—The Right Rev. Jas.