

length he died fighting against them in battle. Such was he in his life and in his death: such were his deeds; but what were his words? most religious, most conscientious, most instructive. "If Balac," he says, "shall give me his house full of silver and gold, I cannot alter the word of the Lord my God." Again, "Let my soul die the death of the just, and let my end be like of theirs!" And again, "I will tell thee, O man, what is good, and what the Lord requireth of thee; to do judgment, and to love mercy, and to walk carefully with thy God." Here is a man, who is not in a state of grace, speaking so religiously, that at first sight you might have thought he was to be followed in whatever he said, and that your soul would have been safe with his.

And thus it often happens, that those who seem so amiable and good, and so trustworthy, when we only know them from their writings, disappoint us so painfully, if at length we come to have a personal acquaintance with them. We do not recognize in the living being the eloquence or the wisdom which so much enchanted us. He is rude perhaps and unfeeling; he is selfish; he is dictatorial; he is sensual; he is empty-minded and frivolous; while we in our simplicity had antecedently thought him the very embodiment of purity and tenderness, or an oracle of heavenly truth.

Now, my dear brethren, I have been engaged in bringing before you what human nature can do, and what it can appear, without being reconciled to God, without any hope of heaven, without any security against sin, without any pardon of the original curse; nay, in the midst of mortal sin; but it is a state which has never existed in fact, without great modifications. No one has ever been deprived of the assistances of grace, both for illumination and conversion; even the heathen world as a whole had to a certain extent its darkness relieved by these fitful and recurrent gleams of light; but I have thought it useful to get you to contemplate what human nature is, viewed in itself, for various reasons. It explains how it is that men look so like each other as they do,—grace being imitated, and, as it were, rivalled by nature, both in society at large, and in the hearts of particular persons. Hence the world will not believe the separation really existing between it and the Church, and the smallness of the flock of Christ. And hence too it is, that numbers who have heard the Name of Christ, and profess to believe in the Gospel, will not be persuaded as to themselves that they are exterior to the Church, and do not enjoy her privileges; merely because they do their duty in some general way, or because they are conscious to themselves of being benevolent or upright. And this is a point which concerns Catholics too, as I now proceed to show you.

Make yourselves quite sure then, my brethren, before you go away with the belief, that you are not confusing, in your own case, nature and grace; and taking credit to yourselves for supernatural works, which merit heaven, when you are but doing the works of a heathen, are unforgiven, and lie under an eternal sentence. O, it is a dreadful thought, that a man may deceive himself with the notion that he is secure, merely because he is a Catholic, and because he has some kind of love and fear of God, whereas he may be no better than many a Protestant round about him, who either never was baptized, or threw himself once for all out of grace on coming to years of understanding. This idea is entirely conceivable; it is well if it be not true in matter of fact. You know, it is one opinion entertained among divines and holy men, that the number of Catholics that are to be saved will on the whole be small. Multitudes of those who never knew the Gospel will rise up in the judgment against the children of the Church, and will be shown to have done more with scantier opportunities. Our Lord speaks of His people as a small flock, as I cited his words when I began: He says "Many are called, few are chosen." St. Paul, speaking, in the first instance, of the Jews, says that but "a remnant is saved according to the election of grace." He speaks even of the possibility of his own reprobation. What a thought in an Apostle! yet it is one with which Saints are familiar; they fear both for themselves and for others. It is related in the history of my own dear Patron, St. Philip Neri, that some time after his death, he appeared to a holy religious, and bade him take a message of consolation to his children, the Fathers of the Oratory. The consolation was this, that, by the grace of God, up to that day not one of the congregation had been lost. "None of them lost!" a man may cry out, "well, had his consolation for his children been, that they were all in paradise, having escaped the dark lake of purgatory, that would have been something worth telling; but all he had to say was, that none of them were in hell! Strange if they were! Here was a succession of men, who had given up the world for a religious life, who had given up self for God and their neighbor, who had passed their days in prayer and good works, who had died happily with the last Sacraments, and it is revealed about them, as a great consolation, that none of them were lost!" Still such after all is our holy Father's consolation; and, that it should be such, only proves that salvation is not so easy a matter, or so cheap a possession, as we are apt to suppose. It is not obtained by the mere wishing. And, if it was a thing so to be coveted by men, who had made sacrifices for Christ, and were living in sanctity, how much more rare and arduous of attainment is it in those who have confessedly loved the world more than God, and have never dreamed of doing any duty to which the Church did not oblige them?

Tell me, what is the state of your souls and the rule of your lives? You come to Confession, once a year, four times a year, at the Indulgences; you communicate as often; you do not miss Mass on days of obligation; you are not conscious of any great sin.—There you come to an end; you have nothing more to say. What? do you not take God's

Name in vain? only when you are angry; that is, I suppose, you are subject to fits of violent passion, in which you use every shocking word which the devil puts into your mouth, and abuse and curse, and perhaps strike the objects of your anger?—Only now and then, you say, except when you are in liquor. Then you are given to intoxication;—you answer, you never drink so much as not to know what you are doing. Well, have you improved in these respects in the course of several years past? You cannot say you have, but such sins are not mortal at the most. Then, I suppose, you have not lately fallen into mortal sin at all? You pause, and then you are obliged to confess that you have, and that once and again; and the more I question you, perhaps the longer becomes the catalogue of offences which have separated you from God. But this is not all; your sole idea of sin is, the sinning in act and in deed; sins of habit, which cling so close to you that they are difficult to detect, and manifest themselves in slight but continual influences on your thoughts, words, and works, do not engage your attention at all. You are selfish, and obstinate, and worldly, and self-indulgent; you neglect your children; you are fond of idle amusements; you scarcely ever think of God from day to day, for I cannot call your hurried prayers morning and night any thinking of Him at all. You are friends with the world, and live a good deal with Protestants. Now what have you to tell me which will set against this? what good have you done? in what is your hope of heaven? whence do you gain it? You answer me, that the Sacrament of Penance reconciles you from time to time to God; that you live in the world; that you are not called to the religious state; that it is true you love the world more than God, but that you love God sufficiently for salvation, and that you rely in the hour of death upon the powerful intercession of the Blessed Mother of God. Then besides, you have a number of good points, which you go through, and which are to you signs that you are in the grace of God; you conceive that your state at worst is one of tepidity. Tepidity! you have no marks of tepidity: do you wish to know what a tepid person is? one, who has begun to lead almost the life of a Saint, and has fallen from his fervor; one who retains his good practices, but does them without devotion; one who does so much, that we only blame him for not doing more. No, you need not confess tepidity, my brethren;—do you wish to have the judgment which I am led to form about you? it is, that probably you are not in the grace of God at all. The probability is, that for a long while past you have not gone to Confession with the proper dispositions, with real grief, and with sincere purpose of amendment for your sins. You are probably such, that were you to die this night, you would be lost for ever. What do you do more than nature? You do certain good things, "what reward have ye? do not even the publicans so? what do ye more than others? do not even the heathens so?" You have the ordinary virtues of human nature, or some of them; you are what nature made you, and care not to be better. You may be naturally kind-hearted, and then you do charitable actions to others: you have a natural strength of character,—if so, you are able to bring your passions under the power of reason; you have a natural energy, and you labor for your family; you are naturally mild, and you do not quarrel; you have a dislike of intemperance, and therefore you are sober. You have the virtues of your Protestant neighbors and their faults too; what are you better than they?

Here is another grave matter against you, that you are so well with the Protestants about you; I do not mean to say that you are not bound to cultivate peace with all men, and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem, and love you, it redounds to your praise and will gain you a reward; but I mean more than this; they do not respect you, but they like you, because they think of you as of themselves, they see no difference between themselves and you. This is the very reason why they so often take your part, and assert or defend your political rights. Here again, there is a sense of course in which our civil rights may be advocated by Protestants without any reflection on us, and with honor to them. We are like others in this, that we are men; that we are members of the same state with them, subjects, contented subjects, of the same Sovereign; that we have a dependence on them and have them dependent on us; that, like them, we feel pain when ill-used, and are grateful when well-treated. We need not be ashamed of a fellowship like this, and those who recognize it in us are generous in doing so. But we have much cause to be ashamed, and much cause to be anxious what God thinks of us, if we gain their support by giving them a false impression in our persons of what the Catholic Church is, and what Catholics are bound to be, what bound to believe, and to do; and is not this the case often, my brethren, that the world takes up your interests, because you share its sins?

Nature is one with nature, grace with grace; the world then witnesses against you by being good friends with you; you could not have got on with the world so well, without surrendering something which was precious and sacred. The world likes you, all but your professed creed; distinguishes you from your creed in its judgment of you, and would fain separate you from it in fact. Men say, "These persons are better than their Church; we have not a word to say for their Church; but Catholics are not what they were, they are very much like other men now. Their Creed certainly is bigoted and cruel, but what would you have of them? You cannot expect them to confess this; let them change quietly, no one changes in public, be satisfied that they are changed. They are as fond of the world as we are; they take up political objects as warmly; they like their own way just as well; they do not like strictness a whit better; they hate spiritual thralldom, and they are half ashamed

of the Pope and his Councils. They hardly believe any miracles now, and are annoyed when their own brethren officiously proclaim them; they never speak of purgatory; they are sore about images; they avoid the subject of Indulgences; and they will not commit themselves to the doctrine of exclusive salvation. The Catholic doctrines are now mere badges of party. Catholics think for themselves and judge for themselves, just as we do; they are kept in their Church by a point of honor, and reluctance at seeming to abandon a falling cause."

Sure is the judgment of the world, and you, my brethren, are shocked to hear it;—but may it not be, that the world knows more about you than you know about yourselves? "If ye had been of the world," says Christ, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." So speaks Christ of His Apostles. How run His words when applied to you? "If ye be of the world, the world will love its own; therefore ye are of the world, and I have not chosen you out of the world, because the world loveth you." Do not complain of the world's imputing to you more than is true; those who live as the world give color to those who think as the world, and seem to form but one party with them. In proportion as you put off the yoke of Christ, so does the world by a sort of instinct recognise you, and think well of you accordingly. Its highest compliment is to tell you that you disbelieve. O, my brethren, there is an eternal enmity between the world and the Church. The Church declares by the mouth of the Apostle, "Whoso shall will to be a friend of the world, becomes an enemy of God;" and the world retorts, and calls the Church apostate, sorceress, Beelzebub, and Antichrist. She is the image and the mother of the predestinate, and, if you would be found among her children when you die, you must have part in her reproach while you live. Does not the world scoff at all that is glorious, all that is majestic, in our holy religion? Does it not speak against the special creations of God's grace? Does it not disbelieve the possibility of purity and chastity? Does it not slander the profession of celibacy? Does it not deny the virginity of Mary? Does it not cast out her very name as evil? Does it not scorn her as a dead woman, whom you know to be the Mother of all living, and the great Intercessor of the faithful? Does it not ridicule the Saints? Does it not make light of their relics? Does it not despise the Sacraments? Does it not blaspheme the awful Presence which dwells upon our altars, and mock bitterly and fiercely at what it calls bread and wine, being the same Flesh and Blood of the Lamb, which lay in Mary's womb and hung on the Cross? What are we that we should be better treated than our Lord and His Mother, and His servants, and His works? Nay, what are we, if we be better treated, but the friends of those who treat us well, and who ill-treat Him?

O, my dear brethren, be children of grace, not of nature; be not seduced by this world's sophistries and assumptions; it pretends to be the work of God, but in reality it comes of Satan. "I know My sheep," says our Lord, "and Mine know Me, and they follow Me." "Tell me, O Thou whom my soul loveth," says the Bride in the Canticles, "where Thou feigest, where Thou retest at noon;" and He answers her, "Go forth and depart after the footsteps of the flock, and feed thy kids beside the shepherd's tents." Let us follow the Saints, as they follow Christ: so that, when He comes in judgment, and the wretched world sinks to perdition, "on us sinners, His servants, hoping from the multitude of His mercies, He may vouchsafe to bestow some portion and fellowship with His Holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and all His Saints, not for the value of our merit, but according to the bounty of His pardon."

CATHOLIC INTELLIGENCE.

EXTRACTS FROM THE SYNODICAL ADDRESS OF THE FATHERS OF THE NATIONAL COUNCIL OF THURLES TO THEIR BELOVED FLOCK, THE CATHOLICS OF IRELAND.

The Synod of Thurles has concluded its labors. We copy from the *Tallet* the most important passages of the pastoral, which was adopted, it is said, unanimously:—

EDUCATION—THE GOVERNMENT COLLEGES.

It is, we feel assured, unnecessary to observe to you that, of all modes of propagating error, education is the most subtle and dangerous, furnishing, as it does, the aliment by which the social body is sustained, which circulates through every vein, and reaches every member, and that, if this aliment should prove to be corrupt or deleterious, it will not fail to carry moral disease and death to the entire system. Hence the awful obligations we are under, at the peril of our souls, of watching over the education of the people, whom God has entrusted to our charge.

Listen to the pathetic words in which the present illustrious Pontiff sets forth the dangers to which youth is exposed at the present time, and the duties which are placed upon the pastors of the people in their regard:—"It is incumbent upon you," he says, "and upon ourselves, to labor with all diligence and energy, and with great firmness of purpose, and to be vigilant in everything that regards schools, and the instruction and education of children and youths of both sexes. For you well know that the modern enemies of religion and human society, with a most diabolical spirit, direct all their artifices to pervert the minds and hearts of youth from their earliest years. Wherefore they leave nothing untried, they shrink from no

attempt to withdraw schools, and every institution destined for the education of youth, from the authority of the Church, and the vigilance of her holy pastors."—Encycl. Letter of Pius IX., December 8, 1849.

Such are the words of the Vicar of Jesus Christ, which show the responsibility under which we are placed, and point out our duty to protect from the insidious snares laid for their destruction, the lambs of the fold—that most helpless but precious portion of the flock of Jesus Christ, which the Prophet represents as carried in his bosom.

It is by the sternest sense of duty—by a painful but irresistible feeling of necessity—that we are compelled, dearly beloved, to announce to you that a system of education fraught with grievous and intrinsic dangers, has, within the last twelve months, been brought to your own doors. It is presented to you, we deplore to say, in those collegiate institutions which have been established in this country, and associated with the name of our august, most gracious, and beloved Sovereign. Far be it from us to impugn for a moment the motives of its originators. The system may have been devised in a spirit of generous and impartial policy; but the statesmen who framed it were not acquainted with the inflexible nature of our doctrines, and with the jealousy with which we are obliged to avoid everything opposed to the purity and integrity of our Faith. Hence those institutions, which would have called for our profound and lasting gratitude, had they been framed in accordance with our religious tenets and principles, must now be considered as an evil of a formidable kind, against which it is our imperative duty to warn you with all the energy of our zeal and all the weight of our authority.

In pointing out the dangers of such a system, we only repeat the instructions that have been given to us by the Vicar of Jesus Christ. He to whom were given the "keys of the Kingdom"—(Matth., c. xvi., v. 19)—to whom was committed the charge, not only of the lambs, but of the sheep—that is, of the entire flock, Pastors as well as people—(John, c. xxi., v. 17)—he, for whose faith the prayer of Christ was offered—(Luke, c. xxii., v. 31, 32)—whom St. Chrysostom so appropriately designates as the teacher of the whole world—(Hom. 88 in Joan)—he, Peter, has spoken to us by Pius as he spoke to the Fathers of Chalcedon by Leo, and pronounced this system of education to be fraught with "grievous and intrinsic dangers" to faith and morals—has declared that "religion can expect nothing but loss from it"—and that your "Bishops should take no part in carrying it into effect."

Following the invariable practice of our own Church, as well as that of every Church connected with the Centre of Unity, and, in particular, the instructions given in one of those Synods convoked and presided over by St. Patrick—"If any questions arise in this island (Ireland), they are to be referred to the Apostolic See" (si quæ questiones in hac Insula orientur, ad Sedem Apostolicam referantur.—Can. S. Patrici, apud Wilkin. Council. t. 1. p. 6)—we laid at the feet of our present venerable and beloved Pontiff the plan of instruction that had been proposed to us, with a statement of the diversity of opinion that prevailed on the subject; because we knew, to use the language of St. Columbanus, addressing one of the great Pontiffs of antiquity, that it was ours "to call upon, to put questions, to beseech him; and his not to withhold what had been freely bestowed, but to put out his talent to interest; to give at Christ's behest, the bread of doctrine to those who sought for it from him"—St. Columb. Epist. 1, ad Greg. Pap. apud Galland. Bibl. Vt. Pat. t. 12, p. 346). After a most searching and protracted examination of the statements and facts that were urged on either side, availing himself of every resource of counsel and information which he could procure, demanding and receiving from every member of the Irish Episcopacy his individual opinion on the subject, making it the object of his long and anxious deliberation, and pouring forth his soul in prayer to Him who promised to abide with His Church even to the consummation of time, the successor of Peter pronounced his final judgment on the subject. All controversy is now at an end—the judge has spoken—the question is decided.

CATHOLIC UNIVERSITY.

It is then, in our conviction, quite unnecessary to assure you that everything which concerns your welfare, all that regards the advancement of your interests, whether temporal or eternal, is bound up with our warmest affections; that there is no exertion, no sacrifice, compatible with principle, which we would not cheerfully make, to ameliorate your condition and promote your prosperity. As a pledge of the sincerity of those sentiments, we have determined to make every effort in our power to establish a sound and comprehensive system of university education, that will combine all that is practically useful in the present system with all that is pure and edifying in religious doctrine. A committee has been appointed by this Synod to examine into the details of this most important project, and to carry it into execution. The difficulties to be contended with are, indeed, great; but if we meet them in the spirit of faith, if we act with Christian union, they will soon disappear. We have within ourselves here at home, and in the persons of our brethren, who are scattered not only through the sister kingdoms and the British colonies, but throughout the Continent of America, ample resources—zeal, learning, talent, and the pecuniary means for the accomplishment of such an object.

As great undertakings cannot be realised in a moment, some time will be necessary for collecting and combining these resources, and giving maturity and organisation to the plan. During the brief interval that must intervene previous to the realisation of this most desirable object, you can procure for your children, as you have ever done, the advantages of a liberal and comprehensive education in those excellent collegiate establishments of your own church, that are to be found in this country and the sister kingdom.