

CATHOLIC INTELLIGENCE.

IRELAND.

ARCHDIOCESE OF TUAM.—His Grace the Archbishop has selected for the mission of this parish (Tuam), our young and highly gifted townsman, the Rev. Patrick Corcoran. He has just returned from the College of Maynooth, where, during a lengthened course of studies, he was eminently distinguished in every department of ecclesiastical science. The other appointments made by his Grace during the past week are as follow:—The Rev. Eugene Coyne has been changed from Annadown to Tuam; the Rev. John Lally from Roundstone to Annadown; and the Rev. Mr. Moore (lately ordained) has succeeded to the curacy of Roundstone. The Rev. John Boyle, R.C.C., has been removed to Clare Tuam, to succeed the Rev. R. Hosty. His Grace the Archbishop has returned from Dublin.—*Tuam Herald.*

PROSELYTISM IN CASHEL.—An edifying scene has taken place in the Catholic Chapel at Cashel, the reconciliation of a young man perverted from the Faith some months back, and employed by the Rev. Mr. W. Archdall, as one of his proselytising agents. The Rev. J. Ryan, C.C., received the public recantation of the penitent.—*Tablet.*

THE HON. AND REV. GEORGE SPENCER.—This gentleman, whose conversion to the Roman Catholic Church dates a considerable time back, arrived in this city on Sunday morning last. The object of his mission is to solicit the prayers of the Irish Catholics for the return of England to the Church. He delivered two lectures on this subject in the Catholic Chapel on Sunday last, and also preached on the evenings of Monday and Tuesday on the same subject. His lectures have been attended by a great many of all denominations, and he generally speaks for an hour and a half. We understand the order of Passionists, to which he belongs, are at present engaged in building a monastery, and he is receiving contributions for that purpose. When he appears in public he wears the habit of his order, and a large crucifix is attached to his breast.—*Derry Journal.*

UNITED STATES.

CONSECRATION OF THE RIGHT REV. BISHOP O'REILLEY.—The consecration of Bishop O'Reilly took place at Rochester, N. Y., on Sunday.—Bishops Timon, of Buffalo, and Fitzpatrick, of Boston, were the consecrating Prelates.—*Boston Pilot, 16th inst.*

CONSECRATION OF THE RIGHT REV. BISHOP GARTLAND.—The consecration of Bishop Gartland, for Savannah, took place in St. John's Church, Philadelphia, on Sunday.—*Id.*

ORDINATIONS IN NEW YORK.—The distinguished converts to the Catholic Church, John Murray Forbes, D.D., and Thomas Preston, are this week elevated to the Priesthood in the Catholic Church. At the request of the Most Rev. Archbishop Hughes, the Right Rev. Bishop McCloskey conferred minor orders and Subdeaconship on these gentlemen on Thursday. The Order of Deacon is to be conferred on Friday, and on Saturday morning they will be made Priests. We learn that Dr. Forbes is to be stationed at Nativity Church in the Second Avenue, with the present Pastor, the Rev. George McCloskey. Mr. Preston will be stationed in the meantime at the Cathedral.—*N. Y. Freeman's Journal.*

ARCHDIOCESE OF BALTIMORE.—The Most Rev. Dr. Eccleston has appointed for the See of Baltimore the two weeks from Nov. 24th to the Feast of the Immaculate Conception inclusive, as the period of the Jubilee.—*N. Y. Freeman's Journal, Nov. 16.*

FOREIGN INTELLIGENCE.

In casting one's eyes over the Foreign Intelligence, the bristling array of figures showing the movement and levying of troops is the most striking thing. Europe seems partitioned out amongst vast military arrangements. The Bavarian and Prussian troops are hovering on the frontier of Hesse-Cassel. The Austrian troops are marching out of Italy by thousands. The Prussians are lying completely across the North of Europe, and the Russians are *perdu*, but ready to spring up in overwhelming numbers at the bidding of their Cæsar. The chief political subject in France is also military, the result of the contest between the friends of the rival generals; the administration itself seems to depend on the temper of General Changarnier. So important is this contest, and so impending the results of military collision, that the French funds have fallen rapidly; and our own show a declining tendency.

It is a fact of more importance than our politicians seem to consider it, that every petty political squabble is to be settled at Warsaw; the Imperial Autocrat presiding, and really giving the decisive judgment. The destiny of Hesse-Cassel is to be there settled by the three fates of Europe—France, Russia, and Prussia; poor Austria humbly waiting on its oppressive ally. Prussia seems inclined to emphasize her words with deeds—deeds of arms—having near 100,000 men in the field, with a tremendous train of artillery at her disposal, belonging to herself and her allies.

In the meantime, the small but destructive war proceeds in Holstein, and all its horrors are manifested in a proportionate scale.

Spain is occupied with financial arrangements, and seems as little to operate on, as to be affected by, European affairs. Whether all the mighty mass of gunpowder that now occupies the whole of Europe will be restored to the arsenals without exploding, is a question, which it is difficult to answer, for Foreign affairs seem to have reached that crisis when the slightest untoward occurrence is sufficient to cause an

ignition. All concerned, either commercially or politically, with state affairs, and especially the gentlemen of the Bourses, must look with anxiety to the arrival of every courier.—*Weekly News.*

FRANCE.

A dispute which has arisen between the Ministry and General Changarnier threatens troublesome times. It seems that Louis Napoleon and his Ministers considered that if Gen. Hautpoul was "sacrificed," as the French papers term it, to the Commander-in-Chief, one of the friends of the latter ought to be "sacrificed" in turn. Consequently General Neumayer, an old friend of Changarnier's, has been removed from the command of the 1st military division to the command of the 14th and 15th divisions at Rennes and Nantes. This has enraged Changarnier, and caused an unusual hubbub in ministerial circles. No less than three cabinet councils were held on the subject on Wednesday, and the Commission of Permanence held a sitting. Another reason given for Neumayer's disgrace is, a change of the military post on Monday night at the Tuilleries, substituting the Gendarmerie-Mobile for the ordinary post of National Guards, by order of General Changarnier. This act "looked like a defiance."

These contests have caused, as may be imagined, "considerable uneasiness" at the Bourse, and the price of public securities falls lower and lower each day. There is a rumor to the effect that the French Government intends establishing an army of observation on the Rhine. The cholera "has fallen like a thunderbolt" on the inhabitants of Algiers, 150 persons having been swept away in two days. There is every probability that the plan adopted by the Republicans of Lille, of abstaining from the election there, will prove successful, and that General Lahitte will not obtain the number of votes (one fourth of the registered electors) required by the law. The venerable Dupont de l'Eure has published a letter calling upon the Republicans not to vote at any election under the present electoral law.

The Archbishop of Turin, Mgr. Fransoni, after stopping some hours at Geneva, returned to Lyons on the 22nd, where he will fix his residence until further orders. At Divonne he had an interview with his brother-Confessor for the Faith, Mgr. Morille, Bishop of Lausanne and Geneva. Mgr. Fransoni occupies, temporarily, the apartments in the Archbishop's palace at Lyons, where Pope Pius VII. formerly resided, and every day receives numerous visits.

AUSTRIA, PRUSSIA, AND ELECTORAL HESSE.

The news from the continent this week consists of details of the promenading of military forces throughout Germany. At the time we write, everything is thought to depend on the conference now being held at Warsaw, where are assembled the Emperors of Russia and Austria, and Count Brandenburg. The immediate question is the occupation of Hesse-Cassel. This is to be decided by the Emperor of Russia; his patent word will decide whether the swords half drawn from the scabbard are to be returned for a time. It seems that the invasion of Electoral Hesse by Bavarian and Austrian troops was originally intended to come off on the 23rd ultimo, and that the Prussian armies took their positions according to this contemplated measure; further orders, however, caused this movement to be stopped. Meanwhile, both Austria and Prussia are gathering together their armies from every direction, and the tramp of armed men resounds through Germany. 30,000 Austrian troops were to march from Lombardy on the 23rd, and in the neighborhood of Vienna 60,000 men were to be concentrated. A portion of the army in Hungary, as well as that in Italy, is to be detached. The Prussian troops surround Hesse-Cassel, and apparently will resist to the last any invasion of Bavarian or Austrian troops. It is said that in a few days Prussia and her allies will have little short of 90,000 men, with 160 pieces of cannon, ready for action.

The *Kolner Zeitung*, of the 30th ult., states, in its second edition from Vienna of the 26th, that the official news of the march of the two corps in the Tyrol and Vorarlberg, and the announcement that a part of the Italian army is proceeding to Germany, added to the military preparations now going on at Vienna and in Austria Proper, have created a violent panic on the Exchange. The prices of silver has risen $\frac{3}{4}$, and its closing price was 21, while gold stood firm at 28. The only consolation which the Austrian stockholders have is, that war is utterly impossible without a national bankruptcy, and therefore they disbelieve the possibility of a war. "These men," adds the correspondent of the *Kolner Zeitung*, "forget the bankruptcy of 1811, and there is no reason why the same event should not take place in our time. The first cannon which Austria fires against Prussia, is the signal for a break-down of her finances; it is bankruptcy, and the repudiation of her notes, which must sink down to the level of the notorious French Assignats. Even the friendship of Russia cannot assist Austria in her painful position. Russia can give guns and bayonets, but no money. It is consequently almost passing belief, that a real war is intended. Still this trifling with serious events is most reckless and criminal. It proves that the re-establishment of absolute power is the last and only idea which pervades the rulers of Austria, and that even credulity herself must now despair of the Charter of the 4th March, 1849."

Advices from Cassel of the 27th state, that fifty-two of the officers who have sent in their resignations, have received the Elector's permission to quit his service. The rest are still retained.

The *Kolner Zeitung*, of the 27th ult., states, from Frankfort, that the Elector, terrified by the approaching contingencies and the danger which might

voice is full of praise and worship, reflect, not that they tell you nothing of their Maker, but that they are the poorest and dimmest glimmerings of His glory, and the very refuse of His exuberant riches, and but the dusky smoke which precedes the flame, compared with Him who made them. Such is the Creator in His Eternal Uncreated Beauty, that were it given to us to behold it, we should die of very rapture at the sight. Moses, unable to forget the token of it he had once seen in the Bush, asked to see it fully, and on this very account was refused. "He said, Show me Thy glory; and He said, 'Thou canst not see My Face; for man shall not see Me and live.'" When Saints have been favored with glimpses of it, it has thrown them into ecstasy, broken their poor frame of dust and ashes, and pierced it through with such keen distress, that they have cried out to God, in the very midst of their transports, that He would hold His hand, and in tenderness to them, check the abundance of His consolations. What Saints partake in fact, we enjoy in thought and meditation; and even that mere reflection of God's glory is sufficient to sweep away the gloomy, envious thoughts of Him which circle round us, and to lead us to forget ourselves in the contemplation of the All-beautiful. He is so bright, so majestic, so serene, so harmonious, so pure; He so surpasses, as its prototype and fulness, all that is graceful, gentle, sweet, and fair on earth; His voice is so touching, and His smile so winning while so awful, that we need nothing more than to gaze and listen, and be happy. Say not this is not enough for love and joy; even in sights of this earth, the pomp and ceremonial of royalty is sufficient for the beholder; he needs nothing more than to be allowed to see; and were we but admitted to the courts of heaven, the sight of Him, ever transporting, ever new, though He addressed us not, would be our meat and drink to all eternity.

And if He has so constituted us, that, in spite of the abyss which lies between Him and us, in spite of the mystery of His attributes and the feebleness of our reason, the very vision of Him dispels all doubt, allures our shrinking souls, and is our everlasting joy, what shall we say, my brethren, when we are told that He has also condescended to take possession of us and to rule us by means of hope and gratitude, those "cords of Adam," by which one man is bound to another? You say that God and man never can be one, that man cannot bear the sight and touch of His Creator, nor the Creator condescend to the feebleness of the creature; but blush and be confounded to hear, O peevish, restless hearts, that He has come down from His high throne and humbled Himself to the creature, in order that the creature might be strengthened and inspired to rise to Him. It was not enough to give us grace; it was little to impart to us a celestial light, and a sanctity such as Angels had received; little to create Adam in original justice, with a nature added to his own, with an intellect which could know God; and a soul which could love Him; He revealed to our first father in his state of innocence a higher purpose which in the fulness of time was to be accomplished in his descendants. It became the Wisdom of God, who is the eternally glorious and beautiful, to impress these attributes upon men by His very presence and personal indwelling, that, as He was by nature the Only-begotten Image of the Father, so He might in time become "the First-born of every creature." It became Him, who is higher than the highest, to show that even humility, if it dare be said; was in the number of His attributes, by taking Adam's nature upon Himself, and manifesting Himself to men and Angels in it. It became Him, of whom are all things, and who is in all things, not to create new natures, which had not been before, inconstant spirit and corruptible matter, without taking them to Himself and uniting them to the Person of God. And see, my brethren, when you complain that we men are cut off from God, see that He has done more for you than He has done for those "who are greater in power and might." The Angels surpass us in their original nature; they are immortal spirits, and we are subject to death; they have been visited by larger measures of God's grace, and they serve in His heaven, and are blessed by the vision of His face; yet "He took not on Him the nature of Angels," He made not Himself the Brother of those who stood, He shed not His blood for those who fell; He turned aside from the eldest-born of creation, He chose the younger. He chose him in whom an immortal spirit was united to a frail and perishable body. He turned aside to him, whom an irritable, wayward, dim-sighted, and passionate nature rendered less worthy of His love; He turned to him; He made "the first last, and the last first;" "He raised the needy from the earth, and lifted the poor out of the mire," and bade Angels bow down in adoration to a material form, for it was His.

Well, my brethren, your God has taken on Him your nature, and now prepare yourselves to see in human flesh that glory and that beauty on which the Angels gaze. Since you are to see Emmanuel, since the brilliancy of the Eternal Light and the unspotted mirror of God's majesty, and the Image of His goodness," is to be born of a Virgin, since the manifold attributes of the Infinite are to be poured out upon your souls through material channels and the operations of a human soul, since He, whose contemplation did but trouble you in nature, is coming to take you captive by a manifestation which is both intelligible to you and a pledge that He loves you one by one, raise high your expectations, for they cannot suffer disappointment. Doubtless He will take a form such as "eye hath not seen, nor ear heard of" before. It will be a body framed in the heavens, and only committed to the custody of Mary; a form of light and glory, worthy of Him, who is "blessed, for evermore," and comes to bless us with His presence. Pomp and pride of men He may indeed despise; we do not look for Him in kings' courts, or in the array

of war, or in the philosophic school; but doubtless He will choose some calm and holy spot, and men will go out thither and find their Incarnate God. He will be tenant of some paradise, like Adam or Elias, or He will dwell in the mystic garden of the Canticles, where nature ministers its best and purest to its Creator. "The fig-tree will put forth her green figs, the vines in flower yield their sweet smell;" "the spikenard and saffron" will be there; "the sweet cane and cinnamon, myrrh and aloes, with all the chief perfumes;" "the glory of Libanus, the beauty of Carmel," before "the glory of the Lord and the beauty of our God." There will He show Himself at stated times, with Angels for His choristers and Saints for His doorkeepers, to the poor and needy; to the humble and devout, to those who have kept their innocence undefiled, or have purged their sins away by long penance and masterful contrition.

Such would be the conjecture of man, at fault when he speculated on the height of God, and now again at fault when He anticipates the depth. He thinks that a royal glory is the note of His presence upon earth; lift up your eyes, my brethren, and answer whether he has guessed aright. O incomprehensible in eternity and in time! solitary in heaven, and solitary upon earth! "Who is This that cometh from EDOM, with dyed garments from Bozra? Why is Thy cloak red, and Thy garments like to them that tread in the wine-fat?" The Maker of Man, the Wisdom of God, has come, not in strength, but in weakness. He has come, not to assert a claim, but to pay a debt. Instead of wealth, He has come poor; instead of honor, He has come in ignominy; instead of blessedness, He has come to suffer. He has been delivered over from His birth to pain and contempt; His delicate frame is worn down by cold and heat, by hunger and sleeplessness; His hands are rough and bruised with a mechanic's toil; His eyes are dimmed with weeping; His Name is cast out as evil. He is flung amid the throng of man; He wanders from place to place; He is the companion of sinners. He is followed by a mixed multitude, who care more for meat and drink than for His teaching, or by a city's populace which deserts Him in the day of trial. And at length "the Brightness of God's glory and the Image of His Substance" is fettered, haled to and fro, buffeted, spit upon, mocked, cursed, scourged, and tortured. "He hath no beauty nor comeliness; He is despised and the least of men, a Man of sorrows and acquainted with feebleness;" nay He is a "leper, smitten of God and an abject." And so His clothes are torn off, and He is lifted up upon the bitter Cross, and there He hangs, a spectacle for profane, impure, and savage eyes, and a mockery for the evil spirit whom He had cast down into hell.

O wayward man! discontented first that your God is far from you, discontented again when He has drawn near, complaining first that He is high, complaining next that He is low,—unbumbled being, when wilt thou cease to make thyself thine own centre, and learn that God is infinite in all He does, infinite when He reigns in heaven, infinite when He serves on earth, exacting our homage in the midst of His Angels, and winning it from us in the midst of sinners? Adorable He is in His eternal rest, adorable in the glory of His court, adorable in the beauty of His works, most adorable of all, most royal, most persuasive in His deformity. Think you not, my brethren, that to Mary, when she held His light lifeless weight in her maternal arms, when she gazed on the pale countenance and the dislocated limbs of her God, when she traced the wandering lines of blood, when she counted the weals, the bruises, and the wounds, which dishonored that virginal flesh, think you not that to her eyes it was more beautiful than when she first worshipped it, pure, radiant, and fragrant, on the night of His nativity? *Dilectus meus candidus et rubicundus*, as the Church sings; "My beloved is white and ruddy; His whole form doth breathe of love, and doth provoke to love in turn; His drooping head, His open palms, and His breast all bare. My beloved is white and ruddy, choice out of thousands; His head is of the finest gold; His locks are branches of palm-trees, black as a raven. His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams. His cheeks are as beds of spices set by the perfumers; His lips are lilies dropping choice myrrh. His hands are turned and golden, full of jacinths; His throat is most sweet, and He is all lovely. Such is my Beloved, and He is my friend, O ye daughters of Jerusalem."

So is it, O dear and gracious Lord; "the day of death is better than the day of birth, and better is the house of mourning than the house of feasting." Better for me that thou shouldst come thus abject and dishonorable, than hadst Thou taken on Thee a body fair as Adam's when he came out of Thy Hand. Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, that crushed and livid frame, they teach me more than wert Thou Solomon "in the diadem wherewith his mother crowned him in the day of his heart's joy." The gentle and tender expression of that Countenance is no new beauty, or created grace; it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou canst not change, O Jesus; and, as Thou art still mystery, so wast Thou always love. I cannot comprehend Thee more than I did, before I saw Thee on the Cross; but I have gained my lesson. As I adore Thee, O Lover of souls, in Thy humiliation, so will I admire Thee and embrace Thee in Thy infinite and everlasting power.

A speaker at a "Wesleyan Reform Meeting," held at Newcastle last week, alluding to the assertion of the Conference party that agitation must prove injurious "to the souls of men," said, he was none the worse for it himself, and believed that it was particularly beneficial to some men—"who were like tea-leaves—not good for anything, till they got into hot water"—(laughter).