

throw some light. There is a class of doctrines which to the natural man are an especial offence and difficulty: I mean those connected with the divine judgments. Why has the Almighty assigned an eternal punishment to the impenitent sinner? Why is it that vengeance has its hold on him when he passes out of this life, and there is no remedy? Why, again, is it that even the beloved children of God, that holy souls who leave this life in His grace and in His favor, are not at once admitted to His face; but, if there be an outstanding debt against them, first enter purgatory and exhaust it? Men of the world shrink from a doctrine like this as impossible, and religious men answer that it is a mystery; and a mystery it is, that is, it is but another of those instances which nature and revelation bring before us of the divine infinitude; it is but one of the many overpowering manifestations of the Almighty, when He acts, which remind us that He is infinite, and above and beyond human measure and understanding, — which lead us to bow the head and adore Him, as Moses did, when He passed by, and awfully with him to proclaim His Name, as "the Lord God, who hath dominion, keeping mercy for thousands, and returning the iniquity of the fathers upon the children and children's children to the third and fourth generation."

Thus the attributes of God, though intelligible to us on their surface,—for from our own sense of mercy and holiness and patience and consistency, we have general notions of the All-merciful and All-holy and All-patient, and of what is proper to His Essence,—yet, for the very reason that they are infinite, transcend our comprehension, and can only be received by faith. They are dimly shadowed out, in this very respect, by the great agents which He has created in the material world. What is so ordinary and familiar with us as the elements, what so simple and level to us, as their presence and operation? yet how their character changes, and how they over-master us, and triumph over us, when they come upon us in their fulness! The invisible air, how gentle is it, and intimately ours! we breathe it momentarily, nor could we live without it; it fans our cheek, and flows around us, and we move through it without effort, while it obediently recedes at every step we take, and obsequiously pursues us as we go forward. Yet let it come in its power, and that same silent fluid, which was just now the servant of our necessity or caprice, take us up on its wings with the invisible power of an Angel, and carries us forth into the regions of space, and flings us down headlong upon the earth. Or go to the spring, and draw there at your pleasure, for your cup or your pitcher, in supply of your wants; you have a ready servant, a domestic ever at hand, in large quantity or in small, to satisfy your thirst, or to purify you from the dust and mire of the world. But go from home, reach the coast; and you will see that same humble element transformed before your eyes. You were equal to it in its condescension, but who shall gaze without astonishment at its vast expanse in the bosom of the ocean? who shall hear without awe the dashing of its mighty billows along the beach? who shall without terror feel it heaving upon him; and swelling and mounting up, and yawning wide, till he, its very sport and mockery, is thrown to and fro, hither and thither, at the mere mercy of a power which was just now his companion and almost his slave? Or, again, approach the flame: it warms you, and it enlightens you; yet approach not too near, presume not, or it will change its nature. That very element which is so beautiful to look at, so brilliant in its light, so graceful in its figure, so soft and lambent in its motion, is in its essence of a keen resistless kind; it tortures, it consumes, it reduces to ashes that of which it was just before the illumination and the life. So is it with the attributes of God; our knowledge of them serves us for our daily welfare; they give us light and warmth and food and guidance and succor; but go forth with Moses upon the mount and let the Lord pass by, or with Elias stand in the desert amid the wind, the earthquake, and the fire, and all is mystery and darkness; all is but a whirling of the reason, and a dazzling of the imagination, and an overwhelming of the feelings, reminding us that we are but mortal men and He is God, and that the outlines which nature draws for us are not His perfect image, nor inconsistent with the lights and depths with which it is invested by revelation.

Say not, my brethren, that these thoughts are too austere for this season, when we contemplate the self-consuming, self-sacrificing charity wherewith God our Saviour has visited us. It is for that very reason that I dwell on them; the higher He is, and the more mysterious, so much the more glorious and the more subduing is the history of His humiliation. I own it, my brethren, I love to dwell on Him as the Only-begotten Word; nor is it any forgetfulness of His sacred humanity to contemplate His Eternal Person. It is the very idea, that He is God, which gives a meaning to His sufferings; what is to me a man, and nothing more, in agony or scourged or crucified? there are many holy martyrs, and there torments were terrible. But here I see One dropping blood, gashed by the thong, and stretched upon the Cross, and He is God. It is no tale of human woe which I am reading here; it is the record of the passion of the great Creator. The Word and Wisdom of the Father, who dwelt in His bosom in bliss ineffable from all eternity, whose very smile has shed radiance and grace over the whole creation, whose traces I see in the starry heavens and on the green earth, this glorious living God, it is He who looks at me so piteously, so tenderly from the Cross. He seems to say,—I cannot move, though I am omnipotent, for sin has bound Me here. I had had it in mind to come on earth among innocent creatures, the fairest and loveliest of them all, with a face more radiant than the Seraphim, and a form as royal as the Archangel's, to be their equal yet their God, to fill them with My grace, to receive their worship, to enjoy their company, and to prepare them for the heaven to which I destined them;

but, before I carried My purpose into effect, they sinned, and lost their inheritance, and so I come indeed, but come, not in that brightness in which I went forth to create the morning stars and to fill the sons of God with melody, but in deformity and in shame, in sighs and tears, with blood upon My cheek; and with My limbs bare and rent. Gaze on Me, O My children, if you will, for I am helpless; gaze on your Maker, whether in contempt, or in faith and love. Here I wait, upon the Cross, the appointed time, the time of grace and mercy; here I wait till the end of the world, silent and motionless, for the conversion of the sinful and the consolation of the just; here I remain in weakness and shame, though I am so great in heaven, patiently expecting My full catalogue of souls, who, when time is at length over, shall be the reward of My passion and the triumph of My grace to all eternity.

CATHOLIC INTELLIGENCE.

THE CATHOLIC UNIVERSITY.

Mr. Cooper has the honor to acknowledge the receipt of £200, the promised donation of his Lordship the Bishop of Achonry to the Catholic University Fund, which he has placed in the bank to the credit of that fund.—Marlborough-street, Nov. 4th, 1850.

Mr. Cooper also begs to acknowledge the following subscriptions and donations towards the Catholic University Fund:—

Table with 3 columns: Name, Donation, Subscription. Includes entries for The Very Rev. Dr. Whitty, V. G., &c., The Rev. John Kyne, The Rev. Frederick Oakley, The Rev. R. G. Macmullen, and The Rev. James McQuoin.

EDUCATION—THE CATHOLIC UNIVERSITY.

To the Editor of the Tablet. Sir—At this remarkable period of Catholic excitement, when our feelings are painfully taxed by the disedifying conduct of some Reverend gentlemen, who, instead of attending to the concerns of their flocks, have graced the pageant of a public distribution of prizes at the "Godless" in Cork, and thus have striven "to give strength to the enemy," by placing themselves in antagonism to the solemn injunctions of the Venerable Heads of that Church of which they are the Ministers, it is consoling to find that the good cause is rapidly progressing, and that, in spite of all opposition from within and from without, the will of the Sovereign Pontiff will be enforced by the faithful and generous Catholics of Ireland.

Permit me to draw your attention to the subject of the Catholic University, which is now so much agitating the public mind. I was glad to find, by the last Tablet, that it is your opinion that the committee should set about working it at once, by opening some of the principal faculties forthwith. This I look upon to be most essential, and is sure to result in the best possible consequences. In the first place, it will take a great argument out of the mouths of our opponents, by placing within their reach those opportunities which they seek for in the "Godless Institution." But the difficulty is to make out a suitable residence, which must be both imposing and capacious. I have just been informed that the magnificent Castle of Mitchelstown, in this county, is in the Encumbered Estates Court, and is likely to be sold in a few days. It is my opinion, that it would make one of the finest Universities in the world, being unrivalled for its accommodation. It has a splendid demesne attached, which could be purchased with it. It is situated in a beautiful country, and within a few miles of Knocklong, one of the stations of the Great Southern and Western Railway, which places it in close connection with Dublin, while, at the same time, it has Cork and Limerick in its immediate neighborhood. There is, besides, a fine hotel, I may say completely idle, which would make a most desirable lodging house. In a word, I make no doubt that, upon the closest inspection, it would be found one of the most suitable residences in the United Kingdom for the purpose alluded to. I need not say that the purchase money would be much less than would be sufficient to build a new one, while I doubt whether it would be found afterwards better adapted to the purposes of education.—Yours, &c., A SOUTHERN.

THE MISSION OF THE JESUITS AT KILKENNY.

The mission of the Jesuit Fathers commenced on Monday evening, at St. James's Church, which was crowded to excess. The Rev. Father Healy, S. J., delivered a most impressive sermon on the objects and advantages of the mission, and on the dispositions requisite to ensure a participation in the blessings to be derived from a proper performance of the religious exercises of the three ensuing weeks. He also complimented the people on assembling in such numbers, and announced the regulations of the mission, which are as follows:—Masses will be daily offered from seven to nine o'clock, a.m., during which time confessions will be heard by the Jesuits, assisted by the Clergymen of the parish. A sermon will be preached at half-past ten o'clock, and at eleven confessions will be resumed, and will continue till three. At seven each evening the Rosary will be recited, after which a meditation on some of the great truths of religion will be given. At nine o'clock the bell will toll, when all are earnestly entreated to join in reciting a Pater, Ave, and Gloria for the conversion of sinners. On Tuesday the confessionals were crowded, and in the evening the Church was even more crowded than on the previous occasion. Nothing could be more edifying than the devotion of the Faithful. The Rev. Fathers who have already arrived are Father Healy, Father Gaffney, and Father Mahony. Another of the illustrious order is expected.—Kilkenny Journal.

(From Northumberland and Durham Correspondent of the Tablet.)

The Rev. James Sheridan, late indefatigable Pastor of St. Joseph's of Birtley, in the county of Durham, has just been called to a more extensive field for the exercise of his zeal and talents, in the town of Liverpool. The Birtley Mission was raised, by the Rev. gentleman's indomitable perseverance, from a state of comparative helplessness to a respectable country mission. Mr. Sheridan carries with him the most affectionate regard and gratitude of his congregation. Mr. Sheridan has been succeeded at Birtley by the Reverend Mr. Snale, from Yorkshire.

It will be gratifying to the readers of the Tablet to learn, that a most desirable site for the intended new church at Gateshead has at length been purchased, in one of the best and most central situations in the town, at the west-end of "Jackson's Chare," at a short distance west from the remains of the old Catholic Church of St. Edmund, which was burned down when "Duke Willey" marched northward to arrest the progress of the unfortunate Charles Stuart in his attempt to resume the crown of his fathers. From the commanding situation of the ground, a fine view will be afforded of the river Tyne and of the town of Newcastle. That this intended new mission may be speedily accomplished, is the earnest prayer of all those who are acquainted with the extensive importance of the district.

It will be gratifying to the good Father Ignatius to learn that his injunction to the audiences he addressed in this district—in private family devotion to add one prayer, a Hail Mary, or supplication to the Queen of Heaven for her prayers for the conversion of England—is extensively adopted, and become in many families a set form of prayer attached to their usual devotion.

The sectarians in this neighborhood are seconding the efforts of the press in raising a "No-Popery" cry. At meetings where it had ceased to be usual to lug in Popery, the old game is resumed: the accustomed balderdash, abuse, and misrepresentation of the doctrines and practices of the Church, are now again the theme of their declamation.

In this district, at least, whatever the press may say to the contrary, the "people" are not responding to the "No-Popery" cry; provided (is the feeling generally?) that the new hierarchy is merely to govern the members of their own Church, "the mere assumption of new titles is not considered an inroad on the rights of others." The Wesleyans are absorbed with their own crisis, and most of the other Dissenters are engaged in propping up their institutions from the consequences of decaying funds. Several of their missionaries, who have died abroad during the last two years, have not been succeeded, owing to the retrograde state of their finances.

(From the Daily News.)

We have most of us read how Gregory the Great, in the sixth century, was struck by the sight of some English slaves in the market place at Rome—how he indulged thereupon in some very indifferent punning—how he took care that his good intentions should not evaporate in wit, but sent Priest Augustine to convert the whole nation from the error of its ways. Those who have read further know that Augustine and his Monks entered the kingdom singing litanies, and proceeded diligently to work. Augustine himself was made a Bishop, afterwards Archbishop, and invested with plenary authority over the twelve Bishoprics into which the kingdom was divided by the orders of the Pope. The native Bishops were delivered over into the new Archbishop's hands, that "the unlearned might be taught, the weak strengthened by persuasion, and the perverse corrected by authority."

Now, mark the facts of the parallel case. In the nineteenth century, Pius IX. is made acquainted with the notorious imperfections of the native Church Establishment. He meets with not a batch of young English slaves, but a staid English nobleman, whose case he pities, and while pretending to listen to a discourse on politics, makes up his mind that the nobleman himself and all his fellow-countrymen will be all the better for a conversion to the True Faith. Report says that his lordship, engrossed, perhaps, by the ardor of political propagandism, made no objection to the scheme laid for his preservation from the consequences of his attachment to an heretical church. However that may be, certain it is that the successor of Gregory the Great determined then and there to walk in the footsteps of his predecessor. He chose a second Augustine in the person of Bishop Wiseman, he elevated him to the highest dignity in the Church, he has mapped out, as before, the island into twelve Bishoprics, he has encouraged the mission with lofty promises and hopes of success, and given out publicly that there is no doubt that ultimately the whole island will be brought back to the True Faith.

Now, there is, no doubt, a great degree of insolence exhibited in the pretensions set forth by Pius the Ninth, but he at least has the tradition of his Church in his favor; he is not exceeding the limits prescribed by Gregory the Great. There is no doubt that we are obstinate schismatics in the eyes of the rulers of the Vatican, and there is little to wonder at it the fact of an attempt being made to bring us back to the proper fold. The cause for wonder is, that an attempt in the eyes of the majority of Protestants apparently so hopeless should be made with such openness, accompanied with tones of such jubilant insult.

CONVERSIONS.

The Church and State Gazette announces the Conversion of the following members of the two Universities:—Rev. F. W. Trenow, B. A., St. John's College, Oxford; Mr. J. Maillard, Commoner of Trinity College, Oxford; Mr. T. Priggett, Commoner of St. John's College, Cambridge; and Mr. J. Harper, M. A., Pembroke College, Oxford.

The same paper adds, that Tractarian principles are rapidly making way among the younger members of the University.

From the same journal we give verbatim the following, from the pen of a correspondent, which appears under the title of "Movements of the Transitionists and Romanists:—"

"Miss Yates, of Charlton-crescent, Islington, and several other Transitionist ladies, have been received into the Romish Church by Father Oakeley; and it is reported that several of the congregation of St. Margaret's, Leicester, (the vicar is Mr. Anderson, nephew of Archdeacon Manning,) are also about to join the Church of Rome.

"It is also asserted that a number of the leading agitators have signed a document to the effect that, unless the present state of things is entirely altered, they shall feel themselves compelled to leave the Church of England, &c.

"There is a report that the sacrament has been 'reserved' (as in the Romish Church,) at St. Barnabas and other Transitionist churches, and with the sanction, (though not formally and publicly expressed,) of the Bishop of London! It is said that Mr. Richards, of Margaret (now Fitchfield-street) Chapel, made an application to his lordship on the subject a year or two ago, but that then no definite answer was given.

"It appears that, before the Church of St. Barnabas was built, the late schoolmaster, Mr. Heald, (who is now most actively engaged in the dissemination of undisguised Romanism,) was in the habit of having service to the virgin and for the "souls in purgatory" performed in the school-room: how far this was with Mr. Bennett's sanction is not stated. On one occasion a service (probably the Romish one,) was performed in honor of the Immaculate Conception, and on that festival of the Romish calendar; and it is said that it was attended by one of Mr. Bennett's "nuns"—(a "parlor nun" for there are both parlor and kitchen nuns in the Puseyite establishment—and also by his children's governess. The Romish office for the dead has been many times recited there, and Mr. Bennett has publicly intimated his approval of such devotions. The school-master's room (which was used also by the clergy,) contained images of the Virgin and Saints, Romish books, and pictures, &c.: but the license of the Bishop was also placed against the wall, framed and glazed! Mr. Heald appears to have instructed the boy most carefully in the performance of Romish ceremonies—such as bowing at the 'Glory be to the Father,' and at other parts of the service, and also to the communion table; and they were charged never to call themselves Protestants. Mr. Heald was recommended to Mr. Bennett by the Dean of Chichester."

Another correspondent reports,—the conversion of Dr. Goltz, late Rector of Christ Church, Southwark, and Fellow of Christ College, Cambridge.—He was received about a fortnight ago by the Jesuits in the Rue des Postes, Paris."

Among the most recent conversions is that of Captain Patterson, brother of the Anglican minister lately received.

DEPARTURE OF THE ARCHBISHOP OF NEW YORK.

—According to our announcement Archbishop Hughes embarked for Liverpool in the Steamer Baltic on Saturday last. A great number of clergymen, the clergy of this city almost without exception, and many from other parts of this and other Dioceses accompanied him to the Steamer, and by their farewells testified their affection and esteem for the Archbishop. A great number of the laity came on board also to bid him adieu. The Archbishop seemed in excellent health and spirits, and, from the unequalled bearing of the Baltic as she moved off into the Bay, he has every prospect of a pleasant and rapid passage across the ocean. His companions on the voyage are the Right Rev. Dr. Cretin, Bishop elect of St. Paul's, Minnesota; and the Very Rev. Mr. Donohoe, V. G. of Vincennes, and the Rev. Dr. Villanis, of this Archdiocese. Mr. Morrough, a Seminarian of this Archdiocese, also accompanies the Archbishop to Rome, where he proposes finishing his ecclesiastical studies. The prayers of the clergy and faithful of New York, and elsewhere, will certainly be offered for the happy return of our chief Pastor.—N. Y. Freeman's Journal.

FOREIGN INTELLIGENCE.

FRANCE.

General Changarnier's position is now truly remarkable. A military dictator, he rules in the Tuileries, silent, courteous, but unbending to Louis Napoleon in the Presidential palace of the Elysee. The following curious anecdote is stated by the Constitutionnel:—"The President of the Republic, after communicating to General Changarnier the decision come to by the Cabinet with respect to the removal of General Neumayer, added these words: 'This measure cannot in the slightest degree hurt your feelings, General. We have thought of General Carrelet, but to prove to you the high confidence we all have in you, here is a long list of Generals who are entitled to be promoted to the command of the first military division; choose from amongst them, and I will sanction your choice.' General Changarnier bowed, but declined to choose." The Constitutionnel concludes thus:—"It is needless for us to say that neither the President of the Republic nor any of his Ministers have ever thought of restricting, in any way, the extensive powers confided to General Changarnier, and placed in such good hands. These powers are such that, while there is no one at the Elysee, charged to command or move a single regiment, General Changarnier alone has under his guardianship the President and the whole Government." The powerful Chief published a not less significant