

national position? Strip it of this world, and it has been a mortal operation, for it has ceased to be. Take its bishops out of the legislature, tear its formularies from the Statute Book, open its universities to Dissenters, let the secularization of its clergy be legal, remove the civil penalty from its prayer-meetings, and what would be its definition? You know that, did not the State compel it to be one, it would split at once into three several bodies, each bearing within them the elements of further divisions. Even the small party of Non-jurors, a century and a half since, when released from the civil power, split into two. It has then no internal consistency, or individuality, or soul, to give it the capacity of propagation. Methodism represents some sort of an idea, Congregationalism an idea; the Established Religion has in it no idea beyond establishment. Its extension has been, for the most part, passive not active; it is carried forward into other places by State policy, and it moves because the State moves; it is an appendage, whether weapon or decoration, of the sovereign power; it is the religion, not even of a race, but of the ruling portion of a race. The Anglo-Saxon has done in this day what the Saracen did in a former. He does grudgingly for expedience, what the other did heartily from fanaticism. This is the chief difference between the two; the Saracen, in his commencement, converted the heretical East with the sword; but at least in India the extension of his faith has been by immigration, as the Anglo-Saxon's now; he grew into other nations by commerce and colonization; but, when he encountered the Catholic of the West, he made as little impression upon Spain, as the Anglo-Saxon makes on Ireland.

There is but one religion, my brethren, possessed of that real internal unity which is the primary condition of independence. Whether you look to Russia, England, or Germany, this note of divinity is wanting. In this country, especially, there is nothing broader than class religions; the established form itself is but the religion of a class. There is one persuasion for the rich, and another for the poor; men are born in sects, they make money, and rise in the world, and then they profess to belong to the Establishment; the enthusiastic go here, and the sober and rational go there. This body lives in the world's smile, that in its frown; the one would perish of cold in the world's winter, and the other would melt away in the summer. Not one of them understands human nature: none compasses the whole man; none places all men on a level; none addresses the intellect and the heart, fear and love, the active and the contemplative. It is considered, and justly, as an evidence for Christianity, that the ablest men have been Christians; not that all sagacious or profound minds have taken up its profession, but that it has gained victories among them, such and so many, as to show that it is not ability or learning which is the reason why all are not converted. Such is the characteristic of Catholicity; not the highest in rank, not the meanest, not the most refined, not the rudest, but the Church includes them among her children; she is the solace of the forlorn, the chastener of the prosperous, and the guide of the wayward. She keeps a mother's eye for the innocent, bears with a heavy hand upon the wanton, and has a voice of majesty for the proud. She opens the mind of the ignorant, and she prostrates the intellect of the most gifted. These are not words; she has done it, she does it still, she undertakes to do it. All she asks is an open field, and freedom to act. She asks no patronage from the civil power: in former times and places she has asked it; and, as Protestantism also, has availed herself of the civil sword. It is true she did so, because in certain times it has been the acknowledged mode of acting, the most expeditious, and open to no just exception, but her history shows that she needed it not, for she has extended and flourished without it. She is ready for any service which occurs; she will take the world as it comes; nothing but force can repress her. See, my brethren, what she is doing in this country now; for three centuries the civil power has trodden down the goodly plant of grace and kept its foot upon it; at length circumstances have removed that tyranny, and lo, the fair form of the Ancient Church rises up at once, as fresh and as vigorous as if she had never intermitted her growth. She is the same as she was three centuries ago, ere the present religions of the country existed; you know her to be the same; it is the charge brought against her that she does not change; time and place affect her not, because she has her source where there is neither time nor place, because she comes from the throne of the Illimitable Eternal God.

With these feelings, my brethren, can we fear that we shall not have work enough in a vast city like this which has such need of us? He on whom we repose is "yesterday, and to-day, and the same for ever." If He did His wonders in the days of old, He does His wonders now; if in former days the feeble and unworthy were made His instruments of good, so are they now. Why we trust in Him, while we are true to His Church, we know that He intends to use us; how, we know not; who are to be the objects of His mercy, we know not; we know not to whom we are sent; but we know that tens of thousands cry out for us, and that of surety we shall be sent to His chosen. "The word which shall issue from His mouth shall not return unto Him void, but shall do His pleasure, and shall prosper in the things whereto He hath sent it." None so innocent, none so sinful, none so dull, none so intellectual, but need the grace of the Catholic Church. If we do not prevail with the educated, we shall prevail with the rude; if we fail with the old, we shall gain the young; if we persuade not the serious and respectable, we shall succeed with the thoughtless; if we come short of those who are near the Church, we shall reach even to those who are far distant from it. God's arm is not shortened; He has not sent us here for nothing; unless, (which

He Himself forbid!) we come to nothing by our own disobedience.

True, there is one class of persons to whom we might seem to be sent more than to others, to whom we could naturally address ourselves, and on whose attention we have a sort of claim. There are those, who, like ourselves, were in times past gradually led on, step by step, till with us they stood on the threshold of the Church. They felt with us that the Catholic Religion was different from any thing else in the world; and, though it is difficult to say what more they felt in common, (for no two persons exactly felt alike,) yet they felt they had something to learn, their course was not clear to them, and they wished to find out God's will. Now, what might have been expected of such persons, what was natural in them, when they heard that their own friends, with whom they had sympathized so fully, had gone forward, under a sense of duty, to join the Catholic Church? Surely it was natural,—I will not say, that they should at once follow them, (for they had authority also on the side of remaining,) but at least,—that they should weigh the matter well, and listen with interest to what their friends might have to tell them. Did they do this in fact? nay, they did otherwise; they said, "Since our common doctrines and principles have led you forward, for that very reason we will go backward; the more we have hitherto agreed with you, the less can we now be influenced by you. Since you have gone, we make up our minds once for all to remain. Your arguments are a temptation, because we cannot answer them. We will turn away our eyes, we will close our ears, lest we should see and hear too much. You were so singleminded when you were with us, that party spirit is now your motive; so honest in your leaving us, that notoriety is now your aim. We cannot inflict a keener mortification on you than by taking no notice of you when you speak; we cannot have a better triumph over you, than by keeping others from you when they would address you. You have spoiled a fair cause, and you deserve of us no mercy!" Alas, alas! let them go and say all this at the judgment-seat of Christ! Take it at the best advantage, my brethren, and what is the argument based upon but this,—that all inquiry must be wrong, if it leads to a change of religion? The process is condemned by its issue; it is a mere absurdity to give up the religion of our birth, the home of our affections, the seat of our influence, the wellspring of our maintenance. It was an absurdity in St. Paul to become a Christian; it was an absurdity in him to weep over his brethren who would not listen to him. I see now, I never could understand before, why it was that the Jews hugged themselves in their Judaism, and were proof against persuasion. In vain the Apostle insisted, "Your religion leads to ours, and ours is a fact before your eyes; why wait and long for what is present, as if it were to come? do you consider your Church perfect? do you think its teachers infallible? do you profess to have attained? why not turn at least your thoughts towards Christianity?" "No," said they, "we will live, we will die, where we were born; the religion of our ancestors, the religion of our nation, is the only truth; it must be safe not to move. We will not unchurch ourselves, we will not descend from our pretensions; we will shut our hearts to conviction, and will stake eternity on our position." O great argument, not for Jews only, but for Mahometans, for Hindoos! great argument for heathen of all lands, for all who prefer this world to another, who prefer a temporary peace to truth, present ease to forgiveness of sins, the smile of friends to the favor of Christ! but weak argument, miserable sophistry, when a man may know better, in the clear ray of heaven, and in the eye of Him who comes to judge the world with fire!

O, my dear brethren, if any be here present to whom these remarks may more or less apply, do us not the injustice to think that we aim at your conversion except for your own sake alone. What good would you be to us? a charge and a responsibility. From my heart I say it, you relieve us from care and anxiety by remaining where you are; were I actuated by any selfish policy, I should be well content to leave you in your error. But I cannot bear to think that pious, religious hearts, on which the grace of God has been so singularly shed, who so befit conversion, who are intended for heaven, should be relapsing into mortal sin, and losing a prize which once was within their reach. I will not believe that you will always disappoint the yearning hopes of those who love you so much in the recollections of the past. *Dies venit, dies Tui*, the day shall come, though it may tarry, and we will in patience wait for it. Still the truth must be spoken, and the rule of God's dealings magnified;—we do not need you, but you need us; it is not we who shall be baffled if we cannot gain you, but you who will come short, if you be not gained. Remain, then, in the barrenness of your feelings, and the decay of your love, and the perplexity of your reason, if you will not be converted. Alas, there is work enough to do, less troublesome, less anxious, than the care of your souls. There are thousands of sinners to be reconciled, of the young to be watched over, of the devout to be consoled. God needs not worshippers; He needs not objects for His mercy; He can do without you; He can of the very stones raise children to Abraham; He offers His benefits and passes on; He delays not; He offers once, not twice and thrice; He goes on to others; He turns to the Gentiles; He turns to open sinners; He refuses the well-conducted for the outcast; "He hath filled the hungry with good things, and the rich he hath sent empty away."

For me, my brethren, it is not likely that you will hear me again; these may be my first and last words to you, for this is not my home. *Si justificare me volueris, os meum condemnabit me*, "If I wish to justify myself, my mouth shall condemn me; if I shall show forth my innocence, it shall prove me perverse;"

yet, though full of imperfections, full of miseries, I trust that I may say in my measure after the Apostle, "I have lived in all good conscience before God unto this day. Our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have lived in this world, and more abundantly to you-ward." I have followed his guidance, and He has not disappointed me; I have put myself into His hands, and He has given me what I sought; and as He has been with me hitherto, so may He, and His blessed Mother, and all good Angels and Saints, be with me unto the end.

## CATHOLIC INTELLIGENCE.

**CATHOLIC UNIVERSITY.**—His Grace the Archbishop of Cashel, Dr. Slattery, has selected Charles Bianconi, Esq., of Longfield, as one of the two laymen, for the Province of Munster, to sit on the committee of the projected Catholic University. Mr. Bianconi has accepted this distinguished honor, notwithstanding the other obvious claims on his time, and will not fail to bring to the duties of the trust the excellent judgment, practical patriotism, and genuine Catholic spirit which have characterised him through life.—*Limerick Reporter*.

The Rev. William Faby, O.D.C., late Prior of the Carmelite Convent of Loughrea, has, at the instance of the Right Rev. Dr. Derry, Bishop of Clonfert, been appointed Bursar of the Irish College at Paris, and inducted into office accordingly.

The Hon. and Rev. Mr. Spencer preached on Sunday and Monday evenings, Oct. 13th and 14th, in the Catholic Church of Dundalk, to crowded congregations, which included a large number of Protestants and Presbyterians.

**THE BISHOP OF EXETER AND THE SISTERS OF CHARITY.**—The Bishop of Exeter has formally laid the foundation of "a house of religion and mercy," in connection with the "Sisterhood of Mercy" of Plymouth and Devonport. On the occasion of laying the stone, some thousands of children belonging to the schools, supported and assisted by the Sisterhood in Plymouth, Devonport and Stonehouse, were entertained at dinner.

Liverpool, Oct. 16th, 1850.

Four of the Redemptorist Fathers, from Clapham, began on Sunday last to preach a mission at St. Oswald's, Old Swan, in the vicinity of Liverpool. As usual, the Retreat is already producing the most abundant fruits. The same is to be said of a mission which is being preached at Rainhill during this week by the Rev. Father Rinolfi, of the Order of Christian Charity. The Rev. Thomas Newsham, Rector of St. Anthony's Church, has commenced a course of seven doctrinal lectures, to be continued each Sunday evening.—*Correspondent of Tablet*.

**ANOTHER CONVERT.**—The *Inverness Courier* states that the Rev. William C. A. MacLaurin, Elgin, Dean of the united diocese of Moray and Ross, has forsaken the Scottish Episcopal Church for the Church of Rome. On Sunday he announced his unexpected "conversion" to his congregation at Elgin. Mr. MacLaurin has a wife and family; "consequently cannot become a priest."

## PROSELYTISM IN THE WEST.

(To the Editor of the Tablet.)

Ballinakill, County Galway, 9th Oct., 1850.

Dear Sir—I am emboldened by your past generous conduct to trespass once more on your kindness to enable me to direct the attention of the public to the persecution which the poor people are suffering in this parish. It might be well called the eleventh persecution. The few misguided fanatics who have undertaken to "Christianise Connemara," have made a rule not to employ a Roman Catholic laborer even for a day, unless he goes to Church with them, and sends his children to their schools; and should a holiday occur, the Roman Catholic is heavily fined if he dares to observe the laws of his Church. If any of the poor people, unwilling to be looked upon as "heathens and publicans," refuse to trample on the laws of God's Church and the dictates of their consciences, they are told by those God-fearing Biblicals "to go to the D—I or the Priest for work in future." A laborer has told me, in the hearing of three respectable men, "that he was fined by Mr. — for not working on a holiday, and that in future the fine would be 9d. for the first offence, 1s. for the second, and for the third, a dismissal from the work." Is it lawful for those persons to mulct the poor people on their own private authority? or will the Government allow such of them as have borrowed money under the Drainage Act, to make use of that public property for the perversion of the people and the ruin of society?

The soul-buyers visited the island of Shark a few days ago, and selected a Friday for that purpose. They, of course, took compassion on the starving Islanders, and offered them bread and meat to eat; but they, "strong in faith," resisted the D—I, and despised his bribes. The soul-market is now opened in Innisboffin, it is said, under very high and influential auspices; and as the people are miserably poor and oppressed from various concurring causes, they calculate on making large purchases during the approaching winter. When the landlord's agent said, a few days ago, "that he would banish all the poor people from the island," the Exeter Hall merchant exclaimed, "If you do so, I have no business to remain on the island."

The *primo solus eram*, "being alone at first," Luther's positive characteristic, sums up their history as yet in Boffin, as they have only one Jumper, the driver, and the Parson, to constitute a congregation on the island. A moment's reflection on this sad state of things is better than any appeal I could make

to the charity of the Faithful in behalf of the suffering people.—I remain your obliged and faithful servant,

WM. FLANNELLY, P.P.,  
Ballinakill, Clifden, County Galway.

## AUSTRALIA.

**ARRIVAL OF THE RIGHT REV. DR. POMPALIER AT SYDNEY.**—On the 12th February, the Belgian ship *Oceanie*, 521 tons, arrived at Sydney from Antwerp, bringing passengers the Roman Catholic Bishop of New Zealand (Pompalier), the Rev. Messrs. Garnett, O'Rourke, Cleary, Garibel, Reneaud, Segele, Cloutts, Kurns, Attack, Perrier, the Rev. Mother Mary Cecilia Maher, and seven sisters of Mercy. The *Oceanie* brought a large and valuable cargo, including fifteen packages printing materials, one hundred and nine packages church ornaments, nineteen packages books and other articles for Bishop Pompalier.—*South Australian Register*.

## FOREIGN INTELLIGENCE.

### FRANCE.

**LOUIS NAPOLEON—THE REVIEW AT SATORY.**—The papers are filled with pompous accounts of the grand review held by Louis Napoleon on the plain of Satory, on Friday last. No less than 200,000 spectators were present, and the "pomp and circumstance" of the review was unusually magnificent. As at Versailles, the policy of the President had furnished a large supply of cold chickens, champagne, cigars, and other good things, to the officers and soldiers, which hospitality was reasonably well rewarded by their cheers.

The resolution passed by the Committee of Permanence, severely blaming the Minister of War for the violation of his promises respecting unconstitutional manifestations at the reviews, is only one of the many signs of dislike or contempt for Louis Napoleon that the monarchical party have evinced. The Orleanists have abandoned their hitherto passive attitude, and openly assumed an offensive position toward the President. Two main facts have contributed to bring about this sudden declaration of war,—the Barthelemy circular, which killed all hopes of fusion, and the imperialist manifestations on the plain of Satory, which have exhibited the progress of Bonapartism in the most important regiments of the army. When the Assembly meets, it will be seen whether the present Ministry will be able to induce the Assembly to vote the violation of the Constitution, in order that Louis Napoleon may be re-elected. The *Patric*, in the name of the Bonapartist party, maintains that all other candidacies would infallibly fail to pieces, against the indifference of the rural populations. "The prestige is so powerful that, in 1852, as in 1848, the President of the Republic, whether re-eligible or not, will be re-elected. The interest of the country, consequently, ought to induce all honest folks to rally round him." Trade is flourishing both in Paris and in the provincial districts. The working classes are now better employed than they have been since the Revolution.

Monsieur Franzoni visited on the 6th the civil and military authorities of Lyons. General Castellane and M. de la Coste went to the Hotel du Luxembourg to return his visit. All the clergy of St. Francis also went to pay their respects to the exiled Archbishop.

### SPAIN.

The ministry in Spain has been again in danger,—this time from a slight put upon General Serrano (who had spoken disrespectfully of her Majesty) by the young Queen. General Narvaez had guaranteed that the former should be well received, and when he found that it had been otherwise, threatened to resign; the Queen-Mother, however, has interfered as a peacemaker (!). The correspondent of the *Morning Post* writes,—"The King-Consort and Narvaez have shaken hands more than once in the course of the last two years, and promised to bury in oblivion their mutual enmity; but, like the devils of Asmodeus, they only embrace to hate each other all the more, and consequently their feud continued smouldering beneath the thin coat of hypocritical varnish with which they sought to conceal it from the world. But the King-Consort cannot forgive the insults he has had to put up with from the President of the Council, nor forget that he has banished from Spain his brother and sisters; whilst the latter, aware of this feeling on the part of his antagonist, lives in continual dread of another palace coup, and is determined to strike vigorously in his own defence."

### THE WAR IN SCHLESWIG-HOLSTEIN.

Affairs with the Schleswig-Holstein army have relapsed into the same state as they were prior to the sanguinary failure of Frederichstadt. The whole of the heavy artillery, dragged from Rendsburg to the left banks of the Eider and Treene, has been reconveyed to Rendsburg; and the troops of the left wing have not maintained an inch of ground in advance. A strong division is posted as before at Suderstapel. The Danes have thrown a bridge over the Schlei, at Stechswig, which they are proceeding to fortify. All the reports thus, Danish as well as German, agree in representing the works of Frederichstadt as impregnable. The loss of the Holsteiners, besides the thirty-nine officers, is about 600.

Volunteers are arriving in considerable numbers, and, what is very important, the Government have just had notice from Wiesbaden that the Government of the Duchy of Nassau is prepared to pay into the treasury at Rendsburg, the second instalment, 40,000 florins, of its quota of the expenses of the war of 1849.

A Congress of Deputies from all the different committees established to raise funds in support of the war