

served from evil for the wicked one touches him not. Not, as if in other and ordinary matters, he necessarily differed from other boys, he may be ignorant, thoughtless, improvident of the future, rash, impetuous; he is a child, and has the infirmities, failings, fears, and shyness of a child. He may be moved to anger, he may say a harsh word, he may offend his parents, he may be volatile and capricious, he may have no fixed view of things, such as a man has. This is not much to allow; such things are accidents, and are compatible with the presence of a determinate influence of grace, uniting his heart to God. O that the multitude of men were as religious in their best seasons, as the Saints are in their worst! though there have been Saints who seem to have been preserved, even from the imperfections I have been mentioning. There have been Saints whose reason the all-powerful grace of God seems wonderfully to have opened from their baptism, so that they have offered to the Lord and Saviour, "a living, holy, acceptable sacrifice," "a rational service," even while they have been infants. And any how, whatever were his acts of infirmity and sin, they were the exception in his day's course; the course of each day was religious; while other children are light-minded, and cannot fix their thoughts on prayer, prayer and praise and meditation, are his meat and drink. He frequents the Churches, and places himself before the Blessed Sacrament; or he is found before some holy image; or sees visions of the Blessed Virgin, or the Saints to whom he is devoted. He lives in intimate converse with his Guardian Angel, and he shrinks from the very shadow of profaneness or impurity. And thus, he is a special witness of the world unseen, and he realizes the vague ideas and dreams of the supernatural, which one reads of in poems or romances, with which young people are so much taken, and after which they cannot help sighing, before the world corrupts them. He grows up, and he has just the same temptations as others, perhaps more violent ones. Men of this world, carnal men, unbelieving men, do not believe that the temptations which they themselves experience; and to which they yield, can be overcome. They reason themselves into the notion that to sin is their nature, and therefore no fault of theirs; that is, that it is not sin. And accordingly, when they read about the Saints or about holy men generally, they conclude either that these have not had the temptations which they experience, themselves, or have not overcome them. They either consider them to be hypocrites, who practise in private, the sins they denounce in public; or, if they have decency enough to abstain from these calumnies, then they consider that they never felt the temptation; and they view them as cold and simple persons, who have never out-grown their childhood, who have contracted minds, who do not know the world, and life, who are despicable while they are without influence, and dangerous and detestable from their ignorance, when they are in power. But no, my brethren; read the lives of the Saints, you will see how false and narrow a view this is; these men, who, think, forsooth, they know the world so well, and the nature of man so deeply, they know nothing of one great far-spreading phenomenon in man, and that is his nature under the operation of grace; they know nothing of the second nature, of the supernatural gift, induced by the Almighty Spirit upon our first and fallen nature; they have never met, they have never read of; and they have formed no conception of, a Saint.

He has, I say, the same temptations as another, perhaps greater, because he is to be tried as in a furnace, because he is to become rich in merits, because there is a bright crown reserved for him in heaven; still temptation he has, and he differs from others, not being shielded from it, but in being armed against it. Grace overcomes nature; it overcomes indeed in all who shall be saved; none will see God's face hereafter who do not, while here, put away from them mortal sin of every kind; but the Saints overcome with a determination and a vigor, a promptitude and a success beyond any one else. You read, my brethren, in the lives of Saints the wonderful account of their conflicts, and their triumphs over the enemy. They are, as I was saying, like heroes of romance; so gracefully, so nobly, so royally do they bear themselves. Their actions are as beautiful as fiction; yet as real as fact. There was St. Benedict, who, when a boy, left Rome, and betook himself to the Apennines in the neighborhood. Three years did he live in prayer, fasting, and solitude, while the Evil One assailed him with temptations. One day, when it grew so fierce that he feared for his perseverance, he suddenly flung himself, in his scanty hermit's garb, among the thorns and nettles near him; thus turning the current of his thoughts, and chastising the waywardness of the flesh, by sensible stings and smart. There was St. Thomas too; the angelical Doctor, as he is called, as holy as he was profound, or rather the more profound in theological science, because he was so holy. "Even from a youth," he had "sought wisdom; he had stretched out his hands on high, and directed his soul to her, and possessed his heart with her from the beginning;" and so when the minister of Satan came into his very room, and no other defence was at hand, he seized a burning brand from the hearth, and drove that wicked one, scared and baffled, out of his presence. And there was that poor youth in the early persecutions, whom the impious heathen bound down with cords, and then brought in upon him a vision of evil; and he in his agony bit off his tongue, and spit it off in the tempter's face, that so the intensity of the pain might preserve him from the seduction. Such acts as these, my brethren, are an opening of the heavens, a sudden gleam of supernatural brightness across a dark sky. They enlarge the mind with ideas it had not before, and they show to the multitude what God can do, and what man can be. Though, doubtless, all Saints have not been such in youth; there are those, who not till after a youth of sin have

been brought by the sovereign grace of God to repentance, yet who, when converted, differed in nothing from those who have never served Him, not in gifts, not in acceptableness, not in detachment from the world, or union with Christ, or exactness of obedience, not in the severity of their penance. Others have been called, not from vice and ungodliness, but from a life of mere ordinary blamelessness, or from a state of lukewarmness, or from thoughtlessness, to heroic greatness; and these have often won up lands, and property, and honors, and a high reputation, for Christ's sake. Kings have descended from their thrones, bishops have given up their rank and influence, the learned have given up the pride of intellect, to become poor monks, to live on coarse fare, to be clad in humble weeds, to rise and pray while others slept, to mortify the tongue with silence and the limbs with toil, and to avow an unconditional obedience to another. In early times were the Martyrs, many of them boys and girls, who bore the most cruel, the most prolonged, the most diversified tortures, rather than deny the faith of Christ. Then came the Missionaries among the heathen, who, for the love of souls, threw themselves into the midst of savages, risking and perhaps losing their lives, in the attempt to extend the empire of their Lord and Saviour, and who, whether living or dying, have by their lives or by their death succeeded in bringing over whole nations into the Church. Others have devoted themselves, in time of war, to the redemption of Christian captives from Pagan or Mahometan conquerors, or to the care of the sick in pestilences, or in hospitals; others to the instruction of the poor; others to the education of children; others to incessant preaching and the duties of the confessional; others to devout study and meditation; others to a life of intercession and prayer. Very various are the Saints, their very variety is a token of God's workmanship; but however various, and whatever their special line of duty, they have been heroes; they have attained such noble self-command, they have so crucified the flesh, they have so renounced the world; they are so meek, so gentle, so tender-hearted, so merciful, so sweet, so full of prayer, so diligent, so forgetful of injuries; they have sustained such great and continued pains, they have persevered in such vast labors, they have made such valiant confessions, they have wrought such abundant miracles, they have been blessed with such strange successes, that they have set up a standard before us of truth, of holiness, of love. They are not always our examples, we are not always bound to follow them; not more than we are bound to obey literally some of our Lord's precepts, such as turning the cheek or giving away the coat; not more than we can follow the course of the sun, moon, or stars in the heavens; but though not always our examples, they are always our standard of right and truth; they are raised up to be monuments and lessons, they remind us of God, they introduce us into the unseen world, they teach us what Christ loves, they track out for us the way which leads heavenward. They are to us who see them, what wealth, nobility, rank, and name are to the multitude of men who live in darkness, objects of veneration and of worship. O who can doubt between the two? The national religion has many attractions; it leads to decency and order, propriety of conduct, justness of thought, domestic feelings; but it does not lead the multitude upwards, it does not point out to them heaven. It is of the earth, and its teaching is of the earth. It uses religious words, of course, else it could not be called a religion; but it does not impress on the imagination, it does not engrave upon the heart, it does not inflict upon the conscience, the supernatural; it does not introduce into the popular mind any great ideas, such as are to be recognized by one and all, as common property, and first principles or dogmas from which to start, to be taken for granted on all hands, and handed down as images and specimens of eternal truth from age to age. It in no true sense teaches the Unseen; and by consequence, sights of this world, material tangible objects are idols and the ruin of souls which were made for God and heaven. It is powerless to resist the world and the world's teaching; it cannot supplant error by truth; it follows when it should lead. There is but one real Antagonist of the world, and that is the faith of Catholics;—Christ set it up, and it will do its work on earth, as it ever has done, till He comes again.

THE CHILD AND THE INFIDEL.—An infidel remarked, within the hearing of a little girl of thirteen, that all things come by chance, and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from?" —Boston Pilot.

NEW WAY OF MAKING PEOPLE CHARITABLE.—It is often easier to obtain favors from the pride than the charity of men. A shrewd preacher after an eloquent charity sermon, said to his hearers, "I am afraid, from the sympathy displayed in your countenances, that some of you may give too much. I caution you, therefore, that you should be just before you are generous, and I wish you to understand that we desire no one who cannot pay his debts to put anything in the plate." The collection was a rousing one.—Ib.

TWENTY-FOUR HOURS OF SUN-LIGHT.—Letters from the United States expedition in search of Sir John Franklin, written at Whale Fish Island, on the Coast of Greenland, June 24, state that as the vessel sailed northward the days began to grow longer and longer until at length there was darkness; and finally the sun remained above the horizon during the whole twenty-four hours. To our men, the shining of the sun all night was singular enough, but to the Greenlanders it was nothing new. In the course of a few months, when winter sets in, the days will gradually shorten until it will be totally dark during the whole twenty-four hours. These days of darkness will continue for about two months.

RELIGIOUS INTELLIGENCE.

IRELAND. THE NATIONAL SYNOD.

(From the Tablet.) The Opening.—On Thursday, August 22d, about half past 10 o'clock, the procession of the Bishops of Ireland, and other Reverend Fathers and Ecclesiastics, appointed to attend the National Council, set out from the College of St. Patrick's to the Cathedral Church of Thurles. We may premise, for the better understanding of the scene, that St. Patrick's is a large collegiate structure in the Grecian style, standing in the midst of spacious grounds, through which a broad gravel road leads from the principal entrance of the College to the gates, which open on the public road or street, on the other side of which and nearly opposite to the College, stands the Cathedral of Thurles. This latter building is well adapted, by its size, for the celebration of a grand function. The procession set out in the following order:—

- THE PROCESSION. The Mace-bearers, or Vergers. The Regular Clergy of the Diocese, preceded by their Cross. The Clergy of all Orders, in surplice, soutane, and the Parish Priests walking last, and having, in addition, red stoles. The three Secretaries of the Council. The Primatial Cross, borne by a Sub-Deacon, in vestments, between Acolytes. Provincials of Religions Orders, assisting as Members of the Council. Deacon and Sub-Deacon for the Mass. The Abbot of Mount Melleray, in red cope and white linen mitre. Bishops, in the order of their promotion, in red cope and cloth of gold or silver mitre, attended by Chaplains and Mitre-bearers. Primatial Crosier-bearer, in red cope. The Primate, vested in amice, alb, eucroce, pectoral cross, stole, red cope, and rich mitre between two assistants in vestments, and followed by his own personal attendants. During the procession, the "Veni Creator Spiritus" and the "Ave Maria Stella" was sung; as also the Hymn to St. Patrick, and the professional Psalms—viz., Ps. 80, 67, 83, 86, and 132. We need hardly mention that meanwhile, and since nine o'clock, a vast crowd had been gathering all round the church, the church itself being filled; yet, thanks to the admirable arrangements adopted, there was much less inconvenience than could have been expected. The procession now entered the great doors, the organ pealing loudly.

THE SYNOD—THE UNIVERSITIES.

(From a Correspondent of the Tablet.)

Thurles, August 28th, 1850. Sir—A very little inquiry has thoroughly convinced me that whatever hints have oozed out in the provincial, or other papers, relative to the proceedings of the Synod, are pure surmises; at all events, the discussions being carried on with closed doors, and the members under the most solemn promise not to divulge the decrees, it may well be supposed that nothing of any real interest transpires. People talk abundantly of what is being discussed—Godless Colleges, fasts and festivals, regular Clergy, and what not; they even confidently state which Bishop vehemently maintained the sinking reputation of the Godless, and which as vehemently bore up the hands of those who would fight for the Catholic faith, against State allurements or terrors. But feeling confident that such rumors can only be based upon the knowledge different persons may have of the part such and such Bishops were likely, by their character and antecedents, to maintain, I avoid giving you any doubts; and, therefore, mischievous information. I may, however, say certainly that the members of the Council themselves are not distinctly aware how long their deliberations may last. Sunday week is talked of, and also Sunday fortnight, for the close of the Synod, but it is not supposed that it will be prolonged beyond the latter date. The Primate's health, I understand, has borne up tolerably well, but he was suffering on Saturday. I believe nothing of importance was transacted on Friday, the day after the opening; but since Saturday the Council have been incessantly and anxiously at work. Their deliberations, I understand, are not arranged on any fixed plan, or at least no particular plan is adhered to; the turn that discussions have taken has depended very much upon circumstances. The rumor about the Right Rev. Dr. McGettigan having been appointed to the Charitable Bequests appears to want confirmation; his Lordship, I believe, was not consulted. On Sunday there was solemn Vespers, sermon, and Benediction, at three o'clock. The Right Rev. Dr. Blake, Bishop of Dromore, again preached, and it is understood with even greater force than at the opening. He looked, I am informed, full of vigor, much better than on Thursday, and produced a deep impression on his venerable audience. The following is believed to be something like the *motus vivendis* observed in the Council:—

- A. M. 6.—They rise. 7.—Mass, which all attend who do not celebrate. 8.—Breakfast. 9.—General Congregation of the Bishops and Theologians. 10.—Private Congregation of the Bishops (attended by no other members of the Council) except the three Secretaries. 11.—Dinner. 12.—Benediction of the Blessed Sacrament in the Cathedral. 13.—Private sittings of the Congregations of the Theologians. (These Congregations or Committees are five in number.) The time not engaged in the above order is spent in private devotion. This evening, as usual, solemn

Benediction was given by one of their Lordships. The music is described to have had an extremely beautiful and devotional effect; indeed it seems a remarkable piece of good fortune that they have been enabled to assemble so admirable a choir for this great occasion. As you are already aware, the Archbishop of Tuam preaches to-morrow. The ceremonies will be much the same as before, but no procession. I am informed that the Archbishop of Dublin will celebrate High Mass, and that the Deacon and Sub-Deacon will be the Rev. Dr. Quinn and the Rev. Dr. Woodlock, of All-Hallows College. The Rev. Dr. Meyler will be the Presbyter Assistant. It is expected there will be a very large concourse of Clergy, and of the laity in general. The town of Thurles is, I think, even fuller than on Thursday.

CATHOLICITY IN BELFAST.—On Sunday evening last there was a solemn Benediction and sermon at Saint Mary's, at which a great number of the clergy of the town assisted. We are happy to state, that the Right Rev. Doctor Denvir has purchased a splendid new organ for that church.—Belfast Visitor.

THE BEQUEST COMMISSION.—The Right Rev. Dr. McGettigan has been appointed by her Majesty one of the Commissioners of Charitable Donations and Bequests for Ireland, in the room of the late Most Rev. Dr. Crolly.—Freeman.

THE LATE RIGHT REV. DR. FLEMMING.—On Wednesday the Solemn Office and High Mass were offered in the Franciscan Chapel, Carrickbeg, for the eternal repose of the beloved and lamented Bishop of Newfoundland, the Right Rev. Dr. Fleming, a native, and long a resident Priest in that parish.

PROSELYTISM.—A scene of a very edifying nature was witnessed in the Catholic chapel of Lower Glanmire, on Sunday week, when a person named Cashman, who had been seduced by the efforts of proselytising parties into the abandonment of his faith, made a public confession of his submission before the Rev. Mr. Lacey, and the whole congregation. He appeared to be deeply impressed with the wickedness of his conduct, and confessed that his conscience accused him day and night. This is only one of the many instances in which the respected Clergy of that parish have succeeded in defeating the designs of a corrupting and demoralising organisation which is supported by funds from Cork.—Cork Examiner.

ENGLAND.

DEPARTURE OF DR. WISEMAN—ORDINATION AT ISLINGTON.

(To the Editor of the Tablet.)

London, August 26, 1850.

Dear Sir—Our Bishop is now far on his way to Rome; but the excitement attendant on his departure has not yet subsided. In addition to the address to his Lordship, which emanated from the meeting at the Thatched-house Tavern, we have had last week an address from the Clergy, which has already been signed by all those of that body in London, and to which the names of all who reside at the remotest quarters of a district extending many miles out of town will be ere long attached.

The subscription, too, which has been set on foot to meet the expenses of the Cardinalate, to which Dr. Wiseman is about to be elevated, goes bravely on. I am happy to see that an argument put forward by persons of wealth and influence, in reply to my applications in behalf of the O'Leary Trust Fund, when endeavoring to raise the paltry sum of twenty pounds—namely, that on the physical and educational wants of the poor alone should our generosity be bestowed—does not influence the Catholic body in this instance. If, till all the wants of the necessitous be supplied, we open not our purses to other calls, all the requirements of religion must be neglected, churches must remain unadorned, the gifted and the zealous go unrewarded, and our holy religion be denuded of its wonted splendor; for "the poor we shall have always with us."

The tribute raising to Dr. Wiseman has already many names attached to it, and the sums subscribed are unusually large. I do not know whether it is the intention of the Committee to organise any plan by which to make the contributions general. At present it would appear as though it were intended that all who wish to subscribe should send their donations to the Commercial Bank; but I would humbly suggest that some mode of collection be entered upon. There are numbers willing to have the honor of taking a part in the raising of this fund, who, not being able to spare more than their half-sovereigns, or five shillings, or half-crowns, are not likely to go to the Bank with these small sums. The poor, too, for whom the Bishop has done so much in establishing missions in localities where all knowledge of religion had been lost—bringing the light of faith, so to speak, to their very doors—would cheerfully contribute were the opportunity afforded them. I am quite sure that if the Clergy were applied to they would allow a Sunday to be set apart for a collection, in which, all might join in doing honor to an Ecclesiastic whose great learning and varied talents have gained for him an European reputation, and whose untiring zeal in the cause of religion, and great worth in private life, have endeared him to the Catholics of London.

As the hopes which many entertained of the learned Prelate's return vanish, surmises grow rife as to the name of his probable successor. Bishop Gillis is already spoken of as the chosen one; but thus, as yet but mere speculation, or idle gossip. There can be little doubt, however, that if for the general good of Catholicity, London should be deprived of the advantage which she has for the last two years enjoyed under the jurisdiction of so eminent a Bishop, his place will be supplied by one fitted for the necessities of the times.