

the members of Christ's mystical body on earth; afterwards they carried the name beyond the grave, and were called "saints" still. In the Apocalypse the name is given to those who are reigning with Christ in heaven, and when He speaks of the change that shall pass upon redeemed souls after death, it is in these words: "They shall be equal to the angels," they shall be "as the angels in Heaven." Thus, whatever privileges had hitherto been given to the angels, henceforth became the property of the saints their fellows. Hence God is surrounded not only by angels, but by saints, as His assessors; and the apostles "sit on twelve thrones, judging the twelve tribes of Israel." No longer does Ezekiel see merely the four creatures; there is now a new assemblage in heaven; the twenty-four elders stand around the Throne with harps in their hands, and cast down their golden crowns. A numberless crowd, too, sing the new song. Even the hundred and forty-four thousand virgins which follow the Lamb whithersoever He goeth. Here is a contrast. Under the Old Testament man was not admitted to the presence of God; under the New Testament we find human nature made partner with the angels; thus proving that until our Blessed Lord broke the gates of hell by his victorious resurrection and ascension, the kingdom of heaven was not open to all believers. And if this be the case, then the privileges which the Old Testament assigns to angels belong equally to the saints who reign with Christ; and the saints in heaven consequently still have communion with their fellows on earth. But who are the saints? They are "the spirits of the just made perfect," who have won and gained their crowns. Is it wonderful, then, that the New Testament should prolong and widen what the Old Testament already teaches in a degree? And what, too, is communion? In Holy Scripture the word implies a real fellowship, shown in the way of outward acts. Thus St. Paul speaks of Christians "communicating to the necessities of the saints;" and this cannot mean that they never interchanged their feelings. Again, he praises the Philippians for "communicating with him in his tribulations." The absence of all intercourse cannot be communion. Something must pass between the two parties who are said to be in communion; there must be an interchange of thoughts and feelings at the very least. And how can there be communion between us and the saints in heaven? Not by faith—for they see God; not by hope—for they already enjoy God—and faith and hope in heaven have no place, they are swallowed up in sight and possession. It must, then, be by charity—the only theological virtue which exists, nay gains strength in heaven. Here is the bond between us and them; in God alone do they rejoice, and with Him they rejoice in sinners doing penance. They weep at sin; they love us as God loves us; they wish as He wills; they desire for us grace and salvation. But love is not satisfied with mere wishes; it does more—it acts. They act for us. And if they love man, may not man love them? Can love exist on one side only? In the Catholic belief there is no such idle inconsistency. We must rejoice in their happiness if we truly love them; and what is more, we must tell them so—for love cannot conceal its feelings. But do they not do something more than love us? Yes; according to Christ's words they defend our little ones. Do not scandalise one of them, for their angels always looks upon the face of the "Father in heaven." They pray, then, habitually, for these little ones as the special objects of their care. But we have clearer evidence still on this head. The apostle saw an altar in heaven, and an angel standing by its side; and the incense which he offered was the prayers of the saints—for whom? For those on earth, surely; and the smoke arose to the throne of God. Here is no mere far-fetched analogy. The twenty-four elders were seated round the throne, with golden censers, and they pour them upon the golden pavement of the heavenly Jerusalem. These angels and saints equally minister to us by prayer. "But this," some Protestant will say, "is the turning point of the controversy. They pray for us, doubtless, to God, but why should we pray to them?" We answer—"If we are not to pray to them, why are all these things told us in Holy Scripture?" Surely it is not to encourage us. Even prayers not addressed to them go through their hands. Does not the Bible plainly tell us this? But you will urge such objections as these following:—1st, how do I know that the saints can hear me? 2d, I have no express warrant of Holy Scripture that bids me pray to angels and saints; 3dly, the doctrine is one which trenches on the one mediators of Christ; and 4thly, it leads to such abuses that it is best to get rid of it altogether. We will take these objections in order. As to the first, we say that the saints are not, as the Prophet Elijah said of the heathen gods, asleep, or on a journey, and need to be awakened. They are sunning themselves in the grace of God's presence; and if we admit that they pray for us, it is not much to go farther and to believe that God fits them for their office of love. A strange objection this, too, for such an age as the present, when men of science believe and profess that they can draw out from a poor cataleptic patient a knowledge of what is passing in America; aye, and in the unseen world. If the mind, unaided, can know things at a distance, it is surely not much to believe in a power which this age proves to be within the range of physical laws. But if a saint can know of sinners doing penance, and if angels can take cognisance of their little ones in the faith, it is hard to believe that they can also hear? This is a witty topic on a platform; it is a telling jest; but it is an objection unworthy of thoughtful men, who desire to judge of truth. Again, it is nowhere said in the Bible that we must pray to saints. Granted; but even you who are Protestants pray to the Holy Ghost, and there is no express text which commands such devotion. Nay, to go further, can you find warrant in the

Holy Bible for addressing your prayers to the Second Person of the Blessed Trinity, even to our Lord? You are bidden to pray to the Father through Him; but you are nowhere bidden to pray to Him; and the Greek schismatic Church goes further and forbids all devotion to the Holy Spirit. You will answer, "but St. Paul prays to our Lord." "But," we reply, "there you are, drawing your own inferences from Scripture, and I am only drawing mine in praying to the Saints." You will say—"Christ is my one Mediator": we reply, "but the saints also are our intercessors. What God permits and commands me to do I may do; I therefore pray to them on the same principle as that on which you address in prayer the second and third persons of the Blessed Trinity." Again, you will urge, "but Christ is the only mediator." To answer this, let me draw a simple comparison. It is easy to ask a person to pray for you on earth; then you may make him an intercessor. If this person goes to heaven, does his intercession cease? Christ is a Mediator apart from all human prayers; for God has made him to become the uniting link between heaven and earth. If an angel in heaven pray for us, he interposes, equally or more, between us and God's throne. And if this be so, then, it is equally right in us to ask his prayers as those of an angel. But, lastly, you cry out, "yet see what abuses have arisen from this doctrine. The saints are set up as patrons, and protectors, and the sources of blessings." But even admitting the abuses (which we doubt,) still is this a right way to deal with a fact or doctrine of revelation? Either God made the invocation of saints a part of the system of the Catholic faith, or he did not. If he did, then, we must use our reason, and draw our inferences, and ask "why is all this revealed?" Nothing is told us in vain by God: all is meant to have its proper place and weight. Was not the Holy Eucharist abused at Corinth? could St. Paul on that account have annulled it, and swept it away? Prayers and preaching ere this have been misused—could any Church abolish them? Yet it is said by some that the Reformers only removed abuses. "But who are you," we reply, "that lop off doctrines, because, forsooth, you think that they are abused?" God revealed that doctrine for some end. It is, then, nothing to the purpose to say that abuses have followed; that is God's concern, not yours. But what abuses have ever followed the invoking of saints and angels? These abuses are urged against us in scraps torn from their context, which is their living commentary, and from books in other languages and from other countries. They are woven into false quotations, and used for sacrilegious misapplications—and thus the saints themselves are held up to the scorn and dislike of even pious minds. There are now in England scores and hundreds of converts to the ancient faith; ask them whether they think less of, and dwell less on, Christ now than when they were Protestants. They will tell you that Christ is adored by us with a love and worship far, far higher than that which is bestowed on Him among Protestants; and that, until they become Catholics, they never could have conceived the deep adoration and love exhibited to Jesus Christ in the holy sacrifice of the altar, and with which our adoration of the saints cannot for one moment be put into comparison. It is impossible with us Catholics, so to love the saints as to shut out the love of Jesus. Did a parent ever grudge the sisterly affection between her daughters? Does not a mother see that the more they love each other—the better guarantee she has for their love of herself? I confess, then, without shame, that I love the saints of God, and her whom God chose for His mother. Will he be jealous of me? No; if this love be pure and right, its only standard and measure can be the love of Christ. Till I have loved His mother as He loved her, I have not loved enough. Convict me, then, of loving her more than He did; I cannot do wrong. It is so also with the other saints. I find Holy Scriptures verified in the Catholic Church, and no other place. It says—"You Christians are come," not you shall come, "to the heavenly Jerusalem;" you are already in possession; "you are one with the angels, and God, and the saints, and the Church of the first born, and the souls of the just made perfect, and with Jesus the Mediator of the new covenant." In the story of Perpetua and Felicitas, we see the sacred doctrine realised; the record of their sufferings was sent to the Christians abroad that they might have communion with the martyrs, and through them with Jesus Christ. This, then, is the best way of being brought near to Christ, and of being united with Him. I will imagine a learned doctor in the Protestant Israel, proudly dwelling on his favorite doctrine of the fall of man, and about to "lead his flock in prayer." He looks into a Catholic Church on his way, and sees a poor woman counting her beads, it may be, before an altar or an image. Let the Pharisee hasten on; he will profess to go straight to God: rise up, ye elders; give place, ye angels; make way for him to come in person and present his own solitary supplication. "I have nothing," he says, "in common with you; you may pray for the poor Papist whom I saw just now, but not for me. Rejoice ye angels, if ye will, over the poor sinner doing penance, but rejoice not over me or with me." Which gives the more glory to God—he who extinguishes the censers of the saints, or she who fills them? The intercession of saints then increases God's honor, whose delight it is to be with the children of men. He loves not a solitary grandeur. He dwells not alone. He loves not to be approached alone. Then why pray to Him alone? "Oh no! I cannot contemplate them alone, oh my God! nor see thee alone, even if I would. I cannot see thee at Bethlehem or at Nazareth without her thy Mother; without angels and thy band of apostles, rejoicing to be ever among thy loved ones. Yes; even in thine agony, and when thou didst ascend to heaven, it was not alone; and when thou comest to judgment, the

hosts of thy faithful ones will be with thee. Is this then all a mockery? Is it to steel my affections? Others may raise thee by adoring thee and celebrating thee alone. I will go to thee in the crowd that waits around thee; and I will offer thee my one petition—Salvation to all those who profess thy name, unity to thy Church, and the coming of all to everlasting bliss, through the merits of thy blood." Benediction was given by the Rev. Dr. Doyle at the conclusion of his Eminence's discourse.

IRISH INTELLIGENCE.

PROSELYTISM IN CONNEMARA.

To the Editor of the Tablet.

Outerard, Galway, April 6th, 1852.

My dear Sir—This parish has been for some years notorious for the efforts of those who strive to rob the poor and suffering of the Faith. Its name has often been before the public, and more than once mentioned in Exeter Hall—a boast of the success which proselytism has achieved in Ireland. It is too true that many of our wretched and religiously ignorant poor have received the bribes offered them in every form, of clothing, of food, and of money, but not the many of whom it was boasted.

This parish is an extended district, eighteen miles in length, and seventeen in breadth. It has fifty-seven villages, widely scattered, exclusive of the town of Outerard, which contains above one thousand inhabitants, and the poorhouse, which shelters above one thousand more. Not three hundred of the extreme poor, and of those most exposed to temptation by their ignorance and irreligious lives, have become converts. I can assert that there is not one respectable farmer, not a religious or instructed person, however poor (except in the latter quality, the paid teachers, and the itinerant expounders of the Bible) who has abandoned the Faith of his forefathers. Up to this date we have attended seventeen stations of the Easter confessions, and after a minute inquiry, I have not found more than three converts in those seventeen villages. It is possible there may be more, but I have not heard of them. Perhaps I take a liberty in saying here—but it is for the edification of the Faithful—that those stations, in the majority of cases, were well attended, and that in some of these villages we had forty communicants—I mean partakers of the Most Holy Sacrament—and, in others, thirty and twenty-five. I do not in this enumeration, or in these remarks, include the district of Glan, the stronghold of proselytism, which extends eight miles to the north of Outerard, nor the town itself.

To meet all the spiritual and literary wants of the many and distant villages of the parish, we have one National School, established last year by my Curate, the Rev. Mr. Geraghty, in Outerard; another in Lains, four miles distant to the west; a third in Glan, four miles and a half to the north. These latter schools are supported by private charity, but they are in miserable cabins, without a single window (though their object combines industrial with religious and literary education); whilst the enemies of the Catholic Faith have three schools in Outerard, in Derry, and in Glan, well built and endowed.

I am sure, Sir, that under these circumstances of our parish, you, and the other gentlemen of the press to whom I write, will allow me to appeal to the charity of the Faithful of the United Kingdom, &c., &c., through the medium of your paper. I ask the assistance of all Catholics to enable me, not only to oppose by religious, industrial, and literary education, the inroads made and making on the Faith of Catholics, but also to regain the little ones who have been enticed from the Fold. Of their entire return I do not despair, when assisted. Already more than twenty little ones, who strayed away, have returned to our poor miserable school at Glan. I ask means from the charity of Catholics to build a chapel in Glan, and also a school, for which I got a site a few days ago from Christopher St. George, Esq., M.P., who has also in his benevolence given us other sites. I ask means to build another in Lains, and a third in Collinamuck, six miles distant in a different direction, where hundreds of children are left exposed, without any species of instruction; and, finally, I ask assistance to commence a convent in Outerard. Our wants are many—more than I presumed to mention—and I have not yet received one pound with which to begin. I have a strong hope that many who shall read this appeal will feel it a noble act of virtue to co-operate with me for these purposes. Their reward is sure to be hereafter. I need not say that my parishioners cannot assist me. Their voluntary contributions to our support are not one-fourth what they have been here, and all our landlords, resident and non-resident, if not actively opposed to us, differ from us in Faith.—Believe me to be, dear Sir, your obliged and obedient servant,  
M. A. KAVANAGH, P.P.

The subscription for the proposed monument to the late Archbishop Murray now exceeds £1,000.

A meeting has been held in the town of Monaghan, and a county tenant right club has been formed.

Mr. H. Fitzgibbon has addressed a letter to the Earl of Milford, stating his opinion on the subject of tenant right, and explaining some expressions which had fallen from him at the recent tenant right meeting, in Abbey street, Dublin, on which a charge of coramunism had been made against him.

The opening of the new Belfast Corn Exchange was celebrated by a dinner, at which a very large and exceedingly numerous and respectable assemblage were present in the rooms of the building. The fine apartment appropriated to the purposes of the Exchange looked remarkably well. The company was at once large and eminently respectable.—Northern Whig.

Lord Dunsany, one of the representative Irish peers, died on the 7th instant at Dunsany Castle. He is succeeded by his only brother, the Honorable Captain Plunkett, R.N. The deceased nobleman was only in his 45th year.

A letter from Mr. Monsell, M.P., intimates that the treasury have decided upon refunding to the Limerick Union £1,500 out of the amount contributed in repayment of the rate-in-aid, and that it is probable £2,000 more will be remitted.

ELECTION MOVEMENTS.—KERRY.—We have heard that Edward Hartopp, Esq., of Dolby House, Leicestershire, will stand for the county of Kerry at the general election. Mr. Hartopp is a Protectionist, and has large estates in the county as well as in Limerick.—Cork Constitution.

DUNDALK.—Peter McEvoy Gartlan, Esq., solicitor, has addressed the electors of Dundalk.

COUNTY GALWAY.—Sir Thomas J. Burke, M.P., has been canvassing in Longhrea, and the adjoining baronies.—Galway Mercury.

TUAM.—We are glad to learn that Captain Bellew's canvass has been so far extremely successful. The committee appointed at the last meeting in Tuam are taking energetic and practical steps for the organization of the freeholders resident in the Tuam portion of the county.—Tuam Herald.

DROGHEDA.—Mr. Carew O'Dwyer has declared his intention of not contesting the representation of Drogheda.

COLERAINE.—On Friday Mr. Kennedy arrived in Coleraine to prosecute his canvass of the electors. Lord Naas, in reply to a requisition from certain of the electors, declares his intention of again seeking the representation of the borough at the ensuing election.

BELFAST.—Lord John Chichester, one of the present members for Belfast, has addressed the electors as a supporter of the Derby administration.

COUNTY OF WATERFORD.—It is intended to put in nomination, at the coming election for our representation, Messrs. W. Keogh, the present M.P. for Athlone, and Wm. Coningham, of London.—Waterford Chronicle.

QUEEN'S COUNTY.—The Hon. Thomas Vesey having formally taken leave, Sir Charles Coote has issued his address soliciting the suffrages of the electors of the Queen's County.

BOROUGH OF ENNIS.—On Saturday Mr. Fitzgerald proceeded on his canvass, accompanied by the Very Rev. Dean Kenny, a number of other Clergymen and influential electors. He met with scarcely a single refusal. The result of the canvass ensures Mr. Fitzgerald's return. There are only 143 electors on the polling book; of these 120 can be polled. About 70 are already pledged to Mr. Fitzgerald; and it is now very doubtful whether The O'Gorman Mahon will stand a contest.—Munster News.

COUNTY LEITRIM.—We believe two Conservative candidates will certainly start for Leitrim at the next election, and with every prospect of success, the effect of the new franchise bill being in that county to place the Conservative party in a majority.—Sligo Journal.

KILKENNY.—We (Kilkenny Moderator) understand on good authority that the Hon. George Agar Ellis, eldest brother of Lord Clifden, will come forward immediately, and enter on a canvass of the county constituency. It is also stated that one of the brothers of Lord Besborough will be a candidate.

DROGHEDA.—Mr. J. Mananara Cantwell, the clever solicitor, to whose exertions, in a great measure, the lovers of an "Irish Court" are indebted for the retention of the Viceroynalty, is a candidate for the borough of Drogheda, vice Sir Wm. Somerville, gone on a pilgrimage to Canterbury.—Times.

MONAGHAN.—Mr. Leslie, one of the members for Monaghan, is again in the field. He is a supporter of Lord Derby's government generally, and favorable to a settlement of the land question.

Mr. Charles Bagot, of Bindon-street, Ennis, has addressed the electors as a candidate. He professes himself a friend to civil and religious liberty, a full and efficient compensation for improvements to the tenant, and an opponent of the consolidated annuities, and other imposts pressing on the people.

W. S. O'BRIEN AND HIS BROTHER EXILES.—We are rejoiced to find that our late appeal to the humanity of our countrymen to exert themselves on behalf of the Irish Exiles, has not been made to "dry bones." Already a memorial from this parish on their behalf is in the course of preparation, which will be most numerous and respectfully signed. We have no doubt but that every barony and parish in Mayo will follow this humane example; and we are equally convinced that Lord Derby's government, Tory though they be will pay every favorable attention to the humble prayer of her Majesty's loyal Irish subjects on behalf of that exalted and noble-minded gentleman and his captive slaves. The Tuam Corporation have also memorialled on the same subject.—Mayo Telegraph.

EMIGRATION.—We have witnessed the vast increase of emigration from this and some of the adjoining counties with regret. The number of emigrants conveyed to the metropolis by the Midland Great Western Railway during one week in March averaged 100 daily; and of these the majority were young and healthy—the flower of the peasantry. The public conveyances from Longford and Cavan arrive here every day loaded with the more respectable class of emigrants, while every station on the line of railway to Galway contributes its numbers to swell the tide of emigration now flowing from the land. We are, in fact, daily losing the better portion of our peasantry; the frugal and industrious small farmers and their loss will, ere long, be felt.—Westmeath Guardian.

The emigration still continues. In one week six vessels, laden with emigrants, left Queenstown (Cork) for America.

It is with much sorrow that we are obliged to notice the continued flow of self-expatriation from this neighborhood. Since the spring of the year has set in, scarcely a day passes over but numbers may be seen proceeding to the coach-office, and engaging their seats to Mullingar, from thence to Dublin to embark for Liverpool, where they at once bid "good-bye" to the land which has been their pride so long.—Doyle Gazette.

The Weather, says the Tipperary Free Press, continues exceedingly fine, and farming operations are being rapidly concluded. In this locality an enormous breadth of land has been sown with potatoes, and there is a general expectation of a plentiful yield.

The Galway Vindicator gives a melancholy report of the state of the Clifden union. The union, it says, is in a frightful state of disorganization and destitution. There are upwards of 1,300 paupers in the house, and not a penny in the hands of the treasurer to procure the supplies. Large arrears of rates are due by the large proprietors, and scandalous jobbing is carried on. Our contemporary is of opinion that the union would be saved if vice-guardians were appointed.

FATAL AFFRAY WITH ORANGEMEN.—Letters have been received in town from Glenam, in the county of Antrim, stating that on Monday last a serious affray took place in that neighborhood, between the police and a party of Orangemen that had been marching in procession. It is stated that the police demanded the names of the parties, which were refused; that they then seized the drum with which the procession was headed, and took it to their barracks, where they were attacked by the Orangemen with stones and other missiles. The Orange mob was in the act of breaking open the door, when the police fired and killed one of the Orangemen dead, wounding several others more or less seriously. An inquest on the body of the deceased was to have been held yesterday.—Freeman.