

There is a moral in the history, that he, who prefigured the coming Saviour in all His offices but that of suffering, should fall; that the King and the Prophet, who was neither priest nor warrior, should come short;—thereby to show that penance is the only sure mother of love. "They who sow in tears shall reap in exultation," but Solomon, like the flowers of the field which are so beautiful, but are cast into the oven, so he too, with all his glory, retained not his comeliness, and withered in his place. He who was wisest became as the most brutish; he who was the most devout was lifted up and fell; he who wrote the Song of Songs became the slave and the prey of vile affections. "King Solomon loved many strange women, unto them he clave with the most burning love. And when he was now old, his heart was depraved by women, that he followed other gods, Astarte, goddess of the Sidonians, and Moloch, the idol of the Amonites; and so did he for all his strange wives, who did burn incense and sacrifice unto their gods." O what a contrast between the grey-headed apostate, laden with years and with sins, bowing down to women and to idols, and the bright and youthful form, standing, on the day of Dedication, in the temple he had built, as a mediator between God and His people, when he acknowledged so simply, so fervently, God's mercies and His faithfulness, and prayed that He would "incline his hearts unto Himself, that they might walk in all His ways and keep His commandments, and His ceremonies, and His judgments, whatever He had commanded to their fathers!"

Well were it for us, my dear brethren, were it only kings and prophets and sages, and other rare creations of God's grace, to whom this warning applied; but it applies to all of us. It is true indeed that the holier a soul is, and the higher in the kingdom of heaven, so much the greater need has he to look carefully to his footing lest he stumble and be lost; and a deep conviction of this necessity has been the sole preservative of the Saints. Had they not feared to fall, they never would have persevered. Hence, like St. Paul, they are always full of their sin and their peril. You would think them the most polluted of sinners, and the most unstable of penitents. Such was the blessed Martyr Ignatius, who when on his way to his death, said, "Now I begin to be Christ's disciple." Such was the great Basil, who was ever ascribing the calamities of the Church and his country to the wrath of heaven upon his own sins. Such was St. Gregory, who submitted to his elevation to the Popedom, as if it was his spiritual death. Such too was my own dear Father St. Philip, who was ever showing, in the midst of the gifts he received from God, the anxiety and jealousy with which he regarded himself and his prospects. "Every day," says his biographer, "he used to make a protest to God with the Blessed Sacrament in his hand, saying, 'Lord, beware of me to-day, lest I should betray Thee, and do Thee all the mischief in the world.'" At other times he would say, "The wound in Christ's side is large, but, if God did not guard me, I should make it larger." In his last illness, "Lord, if I recover, so far as I am concerned, I shall do more evil than ever, because I have promised so many times before to change my life, and have not kept my word, so that I despair of myself." He would shed abundance of tears, and say, "I have never done one good action." When he saw young persons, he began considering how much time they had before them to do good in, and said, "O happy you! O happy you!" He often said, "I am past hope," and when urged, he added, "but I trust in God." When a penitent of his called him a Saint, he turned to her with a face full of anger, and said, "Begone with you, I am a devil, not a Saint." When another said to him, "Father, a temptation has come to me to think you are not what the world takes you for," he answered, "Be sure of this, that I am a man like my neighbors, and nothing more."

What a reflection on ordinary Christians is the language of Saints about themselves! Multitudes indeed live in mortal sin, and have no concern at all about present, past, or future. But even those who go so far as to come to the Sacraments, never trouble themselves with the thoughts of perseverance. They seem to take it as a matter of course that, if they are in a good state of mind at present, it will continue. Perhaps they have been converted from a sinful life, and are very different from what they have been. They feel the comfort of the change, they feel the peace and satisfaction of a cleansed conscience, but they are so taken up with that comfort and peace, that they rest in it and become secure. They do not guard against temptation, or pray for support under it; it does not occur to them to consider that, as they have changed from sin to religion, so they may, if so be, change back again from religion to sin. They do not realize enough their continual dependence on God; some temptation comes on them, or some vicissitude of life, they are surprised, they fall, and perhaps they never recover.

What a scene in this life, a scene of almost universal disappointment! of springs blighted, of harvests beaten down by the storm, when they should have been gathered into the storehouses! of tardy and imperfect repentances, when there is nothing else to be done, and unsatisfactory resolves and poor efforts, when the end of life is come! O my dear children, how subdued our rejoicing in you is, even when you are walking well and hopefully! how anxious are we for you, even when you are cheerful from the lightness of your conscience and the sincerity of your hearts! how we sigh when we give thanks for you, and tremble even while we rejoice in hearing your confessions and absolving you! And why? because we know how great and high is the gift of perseverance. When Hazael came with his presents to the prophet Eliseus, the man of God stood over against him, in silence, and in bitter thought, till at last the blood mounted up into his countenance, and he wept.

He wept, to Hazael's surprise, at the prospect of the dreadful butcheries which the soldier before him, little as he expected it, was to perpetrate when he succeeded to the throne of Syria. We, O honest and cheerful hearts, are not prophets as Eliseus, nor are you destined to high estate and extraordinary temptations as Hazael; but still the tears which the man of God shed, what if any Angel should be shedding the like over any of you, what time you are receiving pardon and grace from the voice and hand of the Priests of Christ! O how many are there who pass well and hopefully through what seem to be their most critical years, and fall just when one might consider them beyond danger! How many are good youths, yet careless men; blameless from fifteen to twenty, yet captives to habits of sin between twenty and thirty! How many persevere till they marry, and then perhaps get inextricably entangled in the cares or pleasures of this world, and give up attendance on the Sacraments, and other holy practices, which they have hitherto observed! how many pass through their married life well, but lapse into sin on the death of wife or husband! How many are there who by mere change of place lose their religious habits, and become first careless and then shameless! How many upon one sin fall into remorse, disgust of themselves, and recklessness, avoid the Confessional from shame and despair, and live on burthened with the custody of some miserable secret! How many fall into trouble, lose their spirit and heart, shut themselves up in themselves, and feel a sort of aversion to religion, when religion would be all in all to them! How many come to some great prosperity, and, carried away by it, "wax fat and kick, and leave God their Maker, and recede from God their Saviour!" How many fall into lukewarmness almost like death, after their first fervor! How many lose the graces begun in them by self-confidence and arrogant impetuosity! How many, who under God's guidance were making right for the Catholic Church, suddenly turn short and miss, "like a broken bow!" How many, when led forward by God's unmerited grace, are influenced by the persuasions of relatives or the inducements of station or of wealth, and become sceptics or infidels when they might have almost died in the odor of sanctity! How many, whose contrition once gained for them the grace of justification, by refusing to go forward, have gone backwards, though they maintain a semblance of what they once were, by means of the mere natural habits which supernatural grace had formed within them! What a miserable wreck is the world, hopes without substances, promises without fulfilment, repentance without amendment, blossom without fruit, continuance and progress without perseverance!

O, my dearest children, let me not depress you; it is your duty, your privilege to rejoice; I would not frighten you more than it is good for you to be frightened. Some of you will take it too much to heart, and will fret yourselves unduly, as I fear. I do not wish to sadden you, but to make you cautious; doubt not you will be led on, fear not to fall, provided you do but fear a fall. Fearing will secure you from what you fear. Only, "be sober, be vigilant," as St. Peter says, beware of taking satisfaction in what you are, understand that the only way to avoid falling back is to press forward. Dread all occasions of sin, get a habit of shrinking from the beginnings of temptation. Never speak confidently about yourselves, nor contemptuously of the religiousness of others, nor lightly of sacred things; guard your eyes, guard the first springs of thought, be jealous of yourselves when alone, neglect not your daily prayers; above all, pray especially and continually for the gift of perseverance. Come to Mass as often as you can, visit the Blessed Sacrament, make frequent acts of faith and love, and try to live in the presence of God. And further still, interest our Blessed Lady in your success; pray to her earnestly for it; she can do more for you than any one else. Pray her by the pain she suffered, when the sharp sword went through her, pray her by her own perseverance, which was in her the gift of the same God of whom you ask it for yourselves. God will not refuse you, He will not refuse her, if you have recourse to her succor. It will be a blessed thing, in your last hour, when flesh and heart are failing, in the midst of the pain, the weariness, the restlessness, the prostration of strength, the exhaustion of spirits, which then will be your portion, it will be blessed indeed to have her at your side, more tender than a mother, to nurse you and to whisper peace. It will be most blessed, when the evil one is making his last effort, when he is coming on you in his might to pluck you away from your Father's hand, if he can; it will be blessed indeed if Jesus, Joseph, and Mary are there, waiting to shield you from his assaults and to receive your soul. If they are there, all is their Angels are there, Saints are there, heaven is there, heaven is begun in you, and the devil has no part in you. That dread day may be sooner or later, you may be taken away young, you may live to fourscore, you may die in your bed, you may die in the open field, but if Mary intercedes for you, that day will find you watching and ready. All things will be fixed to secure your salvation; all dangers will be foreseen, all obstacles removed, all aids provided. The hour will come, and in a moment you will be translated beyond fear and risk, you will be translated into a new state where sin is not, nor ignorance of the future, but perfect faith and serene joy, and assurance and love everlasting.

Jesus, Joseph, and Mary, I offer you my soul and my heart!

Jesus, Joseph, and Mary, assist me in my last agony!

Jesus, Joseph, and Mary, let me breathe out my soul with you in peace!

Forty-six churches have been erected and fifty clergymen added to the Catholic mission in Scotland during the last ten years.

CATHOLIC INTELLIGENCE.

THE IRISH NATIONAL SYNOD.

(From the Tablet of Sept. 14.)

On Tuesday, September 10th, took place the third and closing session of the Synod. The Ecclesiastical ceremonies and observances were in every respect similar to those at the opening of the Synod, and which it is, therefore, unnecessary to recapitulate.

The attendance of both clergy and laity was most numerous, and there was an immense multitude of country-people assembled about the precincts of the cathedral. At half-past ten o'clock the Bishops, wearing soutans, and rochets, with pectoral cross, entered the cathedral in procession from the college. High Mass was celebrated by his Grace the Most Reverend Dr. Slattery, Archbishop of Cashel; the Reverend Mr. Lanigan, Administrator, Thurles, was Presbyter Assistant; the Reverend Dr. Quin, Deacon; and the Rev. Dr. Woodlock, Vice-President of All-Hallows College, Drumcondra, Sub-Deacon. The Rev. Dr. M'Hale, of the Irish College at Rome, together with the Rev. Messrs. Keogh and Ford, officiated as Masters of Ceremonies. At the conclusion of the High Mass the Prelates were robed in full Pontificals, and took their seats within the inner circle of the sanctuary, the theologians sitting immediately around them.

It was then announced by the Secretaries that the business of the Synod had now concluded, and that it only remained for the Prelates to affix their signatures to the decrees agreed upon, the Rev. P. Cooper came forward and deposited the records on which those decrees were inscribed on the gospel side of the altar. The Secretaries—namely, the Rev. Dr. O'Brien, of Waterford; the Rev. P. Cooper, of Dublin; and the Rev. Dr. Leahy, of Thurles—then took their places close by the altar to witness the singing and final attestation of the decrees of the Synod by all who were qualified by Ecclesiastical rank to take part in its councils, and vote at its deliberations. First came the Primate, his Grace the Most Rev. Dr. Cullen, who signed and declared his adoption of the decrees contained in the record before him, and then followed the other Prelates and procurators of absent Bishops, who each affixed their signature in like manner, and made obeisance to the Primate in the following order:—The Most Rev. Dr. Murray, Archbishop of Dublin; the Most Rev. Dr. Slattery, Archbishop of Cashel; the Most Rev. Dr. M'Hale, Archbishop of Tuam; the Right Rev. Dr. M'Gettigan, Bishop of Raphoe; the Right Rev. Dr. Ryan, Bishop of Limerick; the Right Rev. Dr. Browne, Bishop of Kilmore; the Right Rev. Dr. O'Higgins, Bishop of Ardagh; the Right Rev. Dr. Cantwell, Bishop of Meath; the Right Rev. Dr. Browne, Bishop of Elphin; the Right Rev. Dr. Blake, Bishop of Dromore; the Right Rev. Dr. Denvir, Bishop of Down and Connor; the Right Rev. Dr. Kennedy, Bishop of Killaloe; the Right Rev. Dr. Foran, Bishop of Waterford; the Right Rev. Dr. Healy, Bishop of Kildare; the Right Rev. Dr. Feeny, Bishop of Killala; the Right Rev. Dr. M'Nally, Bishop of Clougher; the Right Rev. Dr. O'Donnell, Bishop of Galway; the Right Rev. Dr. Walsh, Bishop of Ossory; the Right Rev. Dr. Delany, Bishop of Cork; the Right Rev. Dr. Derry, Bishop of Clonfert; the Right Rev. Dr. Murphy, Bishop of Cloyne and Ross; the Right Rev. Dr. Kelly, Bishop of Derry; the Right Rev. Dr. Murphy, Bishop of Ferns; the Rev. Dr. Durcan, Procurator for the Right Rev. Dr. M'Nicholas, Bishop of Achonry; the Rev. Dr. M'Eniry, Procurator for the Right Rev. Dr. Egan, Bishop of Ardferd and Aghadoc; the Rev. Dr. M'Evilly, Procurator for the Right Rev. Dr. French, Bishop of Kilmacduagh; the Very Rev. Dr. Fitzpatrick, Abbot of Mellary.

The following was the decree of *subscribendo*:—
"Illms. et Revms. Delegatus Aplicus. admonet omnes Illmos. et Revms. Dnos. Epos. qui huc sacro Concilio iure intersunt, ut post ipsum singuli loco et ordine suo ad altare maximum accedentes iis quæ in Synodo hac Nationali decreta sunt subscribant. Mandat etiam absentium Episcoporum Procuratoribus, ut nemo eorum. Turlesio discedat, nisi prius sui Episcopi nomine decreta suscipiant, illis subscripserint."

When the signatures of these dignitaries had been duly affixed to the decrees, and the same attested by the Secretaries as witnesses, the Secretary asked—
"Ilme ac Revmi. Domini—Revmi. Patres, placetne vobis ad Dei Omnipotentis laudem hujus Nationalis Synodi finem jam fieri?"

The Primate then dissolved the Synod in the following terms—
"Nos Paulus, Apostolicæ Sedis Delegatus—Dei et ejusdem Sedis Apostolicæ gratia Archiepiscopus Armacanus, totius Hib. Primas, cum Deo auctore et adjutore, absoluta sint, quæ pro temporis ratione agi gerique videbantur; cumque pastoralis cura Revms. Episcopos, in Concilio congregatos ad suas respective Ecclesias revocet, propterea de eorum Consilio et consensu hujus Synodi finem faciendum atque jam factum esse decernimus."

The following information, relating to the proceedings at Thurles on Monday, is from a previous letter in the *Freeman*:—

"In consequence of the great amount of business which came under the consideration of the Prelates assembled in Synod, it was found expedient to prolong its sittings a day beyond the period originally fixed on for their close. And even with this extension of time, it was only by great labor, and prolonged deliberations, that the private sessional business of the Council has been brought to a close to-night, the last sitting having occupied about three hours, during which the several decrees, &c., agreed upon were read over before the Bishops and Theologians, and thereupon affirmed, preparatory to their solemn ratification, by being signed on the altar of the Cathedral the following day, after the celebration of High Mass. Indeed, so urgent was the pressure of Ecclesiastical business this evening, that, for the first time since the

opening of the Synod, the solemn Benediction, at which all the Bishops assisted (one always officiating), did not take place, and it was near nine o'clock when the official proceedings in the College were brought to a close. The attendance, as well of clergy as of laity, to-morrow, is likely, consequently, to exceed that on either of the previous public ceremonies; vast numbers have been thronging into the town all day, from Cork, Limerick, and the intermediate stations; and the mail train this morning from Dublin brought down a large influx of visitors from the metropolis, including many respectable Catholic families. The prolongation of the Synod, and the constant labors, attendant upon it, have in some degree affected the health of a few of the Bishops who are attending, two of whom—namely, the Right Rev. Dr. Denvir, Bishop of Down and Connor, and the Right Rev. Dr. Browne, Bishop of Kilmore—have been obliged to leave the College, and put up at the principal hotel in order to obtain more extended accommodation.—Among the Ecclesiastics who arrived to-day was the Honorable and Rev. Mr. Spencer, Provincial of the Passionists, whose appearance, wearing the strict ecclesiastical costume of his Order, created no small sensation, as the gifted and eminent convert walked through the town to the monastery. He wore the flowing black serge habit cincture of the Order of Passionists, with the symbolic emblems richly embroidered over the left breast, broad-leaved hat turned up at the sides, and laced sandals, without stockings.

"The anxious and unremitting labors which the Most Rev. Dr. Cullen has gone through since the commencement of the Synod, and the change in his constitution naturally resulting from the change of climate, have slightly enfeebled him, and I learn that his Grace is suffering from a slight rheumatic attack, together with relaxation of the uvula. It is supposed that he will very shortly proceed to Rome, and be the bearer to his Holiness of the decrees of the Synod.

"By the afternoon of to-morrow nearly all the Prelates, Theologians, and other Ecclesiastics who have taken part in the councils and ceremonials, will have left Thurles; but an interval of at least two months must necessarily elapse before the formal official promulgation of the decrees of the Synod can take place—that is, until after they have been submitted to, and received the authoritative sanction of, the Holy See."

BRIEF OF HIS HOLINESS POPE PIUS IX. TO HIS GRACE THE LORD PRIMATE OF IRELAND.

PIUS P. P. IX.

Venerable Brother, Health and Apostolical Benediction—When We set you over that very great and illustrious Church, We, above all, had in view and consulted its interest and advantage, for the attainment of which, We, Venerable Brother, certainly reposed the greatest hope in your faith, prudence, learning, and, above all, in that remarkable piety which you have continually exhibited towards Us and this Chair of Blessed Peter. And from that very pious zeal and affection wherewith you are endeavored towards Us, We understand and are fully aware that that result has arisen which you announce to Us in your letters dated on the eleventh of July last, concerning the very great alacrity of your flock, who even then had nothing so much at heart as to give Us consolation in Our necessities and tribulations the moment they heard of them. But in that great deficiency both of private and public resources which has everywhere become prevalent, the outlay is assuredly painful to Us, Venerable Brother, which your flock have spontaneously chosen to undergo for Our sake. Wherefore you will take care to return thanks to them, thus solicitous and zealous about the person of Our humility, for the gift of money which has been sent to Us, and, at the same time, to declare to them the feelings which We entertain towards them. But persevere, Venerable Brother, in the manner you have adopted of discharging your pastoral office; fulfil with alacrity your Ministry, that both your and Our joy may daily become greater in the spiritual growth of the flock entrusted to you. Nobly, indeed, do you provide for your Clergy and people, when you hastened to communicate to them all that devotion wherewith you are yourself wonderfully imbued, towards the Most Holy Mother of God and Most Gracious Virgin Mary, by whom every faithful soul is said by Cyril to be saved. Under the guidance and auspices, above all, of her to whom it is given to destroy all heresies, let Us hope in this raging tempest for the very present help of a merciful God, and let us expect it with confidence. You, in the meantime, whom We regard certainly with singular interest and good-will, We embrace in our Lord Jesus Christ; and to yourself, Venerable Brother, and to your flock, very dear unto Us, We very lovingly, and with the intimate affection of Our heart, We impart the Apostolical Benediction, an omen of all true prosperity.

Given at Rome, at St. Peter's, on the 21st day of August, 1850, in the fifth year of Our Pontificate.

PIUS P. P. IX.

DEATH OF THE REV. MR. DEVINE, P.P., DRUMCULLEN AND EGLISH.—This melancholy event took place at one o'clock on Thursday, Sept. 12th, in Parsonstown. The Rev. gentleman came into that town on the evening previous, and in the course of the night he was attacked by apoplexy, from which he never rallied. The demise of the lamented pastor, under such circumstances, has cast a melancholy gloom over his devoted parishioners and a large circle of friends.

CONVERSION.—Mr. W. Allen, a member of an old and most respectable Protestant family, was received on Thursday, the 29th ult., into the bosom of the Catholic Church, by the Rev. John M'Crath, C.C., Newport, Tipperary.—*Tipperary Vindicator*.