

finite good and we are but finite creatures. When then I say that Mary merited to be the Mother of God, I am speaking of what it was natural and becoming that God, being God, should grant to the more than angelical perfection which she by His grace had obtained. I do not say that she could claim any more than she did contemplate, the reward which she received; but allowing this, still consider how heroic, how transcendental must have been that saintliness, for which this prerogative was God's return. Enoch was taken away from among the wicked, and we therefore say, Behold a just man who was too good for the world. Noe was saved, and saved others, from the flood; and we say therefore that he earned it by his justice. How great was Abraham's faith, since it gained him the title of the friend of God! How great was the zeal of the Levites, since they merited thereby to be the sacerdotal tribe! How great the love of David, since, for his sake, the kingdom was not taken away from his son when he fell into idolatry! How great the innocence of Daniel, since he had it revealed to him in this life that he should persevere to the end! What then the faith, the zeal, the love, the innocence of Mary, since it prepared her after so brief a period to be the Mother of God!

Hence you see, my brethren, that our Lady's glories do not rest simply on her maternity; that distinction is rather the crown of them; unless she had been "full of grace," as the Angel speaks, unless she had been predestinated to be the Queen of Saints, unless she had merited more than all men and Angels together, she would not have fitly been exalted to her unspeakable dignity. The Feast of the Annunciation, when Gabriel came to her, the Christmas Feast, when Christ was born, is the centre, not the range of her glories; it is the noon of her day, the measure of her beginning and her ending. It recalls our thoughts to the Feast of her Conception, and then it carries them on to the Feast of the Assumption. It suggests to us how pure had been her rising, and it anticipates for us how glorious was to be her setting.

Come, my dear brethren, I would not weary you with argument in a festive season; yet, let me finish as I have begun;—I will be brief, and bear with me if I view the bright Assumption of our Lady, as I have done her immaculate purity, rather as a point of doctrine, than as a theme for devotion.

It was surely fitting then, it was becoming, that she should be taken up into heaven and not lie in the grave till Christ's second coming, who had passed a life of sanctity and of miracle such as hers. All the works of God are in a beautiful harmony; they are on to the end as they begin. This is the difficulty which men of the world find in believing miracles at all; they think these break the order and consistency of God's visible world, not knowing that they do but subserv to a higher order of things, and introduce a supernatural perfection. But at least, my brethren, when one miracle is wrought, it may be expected to draw others after it to complete what is begun. Miracles must be wrought for some great end; and if the course of things fell back again into a natural order before its termination, how could we but feel a disappointment? and, if we were told that this was to be, how could we but judge the information improbable and difficult to believe? Now this applies to the history of our Lady. I say, it would be a greater miracle, if her life being what it was, her death was like that of other men, than if it were such as to correspond to her life. Who can conceive, my brethren, that God should so repay the debt He condescended to owe to His Mother, for His human body, as to allow the flesh and blood from which it was taken to moulder in the grave? Do the sons of men thus deal with their mothers? do they not nourish and sustain them in their feebleness, and keep them in life while they are able? Or who can conceive, that that virginal frame, which never sinned, was to undergo the death of a sinner? Why should she share the curse of Adam, who had no share in his fall? "Dust thou art, and unto dust thou shalt return," was the sentence upon sin; she then who was not a sinner, fitly never saw corruption. She died then, my brethren, because even our Lord and Saviour died; she died, as she suffered, because she was in this world, because she was in a state of things in which suffering and death was the rule. She lived under their external sway; and, as she obeyed Cæsar by coming for enrolment to Bethlehem, so did she, when God willed it, yield to the tyranny of death, and was dissolved into soul and body, as well as others. But though she died as well as others, she died not as others die; for, through the merits of her Son, by whom she was what she was, by the grace of Christ which in her had anticipated sin, which had filled her with light, which had purified her flesh from all defilement, she had been saved from disease and malady, and all that weakens and decays the bodily frame. Original sin had not been found in her, through the wear of her senses, and the waste of her substance, and the decrepitude of years, propagating death. She died, but her death was a mere fact, not an effect; and, when it was over, it ceased to be. She died, that she might live; she died as a matter of form or a ceremony (as I may call it) to fulfil, what is called, the debt of nature,—as she received baptism or confirmation,—not primarily for herself or because of sin, but to submit herself to her condition, to glorify God, to do what her Son did; not however as her Son and Saviour, with any suffering, or for any special end; not with a martyr's death, for her martyrdom had been before it, not as an atonement, for man could not make it, and One had made it, and made it for all; but, in order to finish her course, and to receive her crown.

And therefore she died in private. It became Him, who died for the world, to die in the world's sight; it became the great Sacrifice to be lifted up on high, as a light that could not be hid. But she, the Lily of Eden, who had always dwelt out of the

sight of man, fittingly did she die in the garden's shade, and amid the sweet flowers in which she had lived. Her departure made no noise in the world. The Church went about her common duties, preaching, converting, suffering; there were persecutions, there was fleeing from place to place, there were martyrs; there were triumphs; at length the rumor spread through Christendom that Mary was no longer upon earth. Pilgrims went to and fro; they sought for her relics, but these were not; did she die at Ephesus? or did she die at Jerusalem? accounts varied; but her tomb could not be pointed out, or, if it was found, it was open; and instead of her pure and fragrant body, there was a growth of lilies from the earth which she had touched. So inquirers went home marvelling, and waiting for further light. And then the tradition came, wafted westward on the aromatic breeze, how that when the time of her dissolution was at hand, and her soul was to pass in triumph before the judgment seat of her Son, the Apostles were suddenly gathered together in one place, even in the Holy City, to bear part in the joyful ceremonial; how that they buried her with fitting rites; how that the third day, when they came to the tomb, they found it empty, and angelic choirs with their glad voices were heard singing day and night the glories of their risen Queen. But, however we feel towards the details of this history, (nor is there any thing in it which will be unwelcome or difficult to piety,) so much cannot be doubted, from the consent of the whole Catholic world and the revelations made to holy souls, that, as is befitting, she is, soul and body, with her Son and God in heaven, and that we have to celebrate, not only her death, but her Assumption.

And now, my dear brethren, what is befitting in us, if all that I have been telling you is befitting in Mary? If the Mother of Emmanuel ought to be the first of creatures in sanctity and in beauty; if it became her to be free from all sin from the very first, and from the moment she received her first grace to begin to merit more; and if such as was her beginning, such was her end, her conception immaculate and her death an assumption; if she died, but revived, and is exalted on high; what is befitting in the children of such a Mother, but an imitation, in their measure, of her devotion, her meekness, her simplicity, her modesty, and her sweetness? Her glories are not only for the sake of her Son, they are for our sakes also. Let us copy her faith, who received God's message by the Angel without a doubt; her patience, who endured St. Joseph's surprise without a word; her obedience, who went up to Bethlehem in the winter and bore our Lord in a stable; her meditative spirit, who pondered in her heart what she saw and heard about Him; her fortitude, whose heart the sword went through; her self-surrender, who gave Him up during His ministry and consented to His death.

Above all let us imitate her purity, who, rather than relinquish her virginity, chose to lose Him for a Son. O my dear children, young men and young women, what need have you of the intercession of the Virgin-mother, of her help, of her pattern, in this respect! What shall bring you forward in the narrow way, if you live in the world, but the thought and the patronage of Mary? What shall seal your senses, what shall tranquillise your heart, when sights and sounds of danger are around you, but Mary? what shall give you patience and endurance, when you are wearied out with the length of the conflict with evil, with the unceasing necessity of precautions, with the irksomeness of observing them, with the tediousness of their repetition, with the strain upon your mind, with your forlorn and cheerless condition, but a loving communion with her? She will comfort you in your discouragements, solace you in your fatigue, raise you after your falls, reward you for your successes. She will show you her Son, your God and your all. When your spirit within you is excited, or relaxed, or depressed, when it loses its balance, when it is restless and wayward, when it is sick of what it has, and hankers after what it has not, when your eye is solicited with evil, and your mortal frame trembles under the shadow of the Tempter, what will bring to yourselves, to peace and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon? It is the boast of the Catholic Religion, that it has the gift of making the young heart chaste; and why is this, but that it gives us Jesus for our food, and Mary for our nursing Mother? Fulfil this boast in yourselves; prove to the world that you are following no false teaching, vindicate the glory of your Mother Mary, whom the world blasphemes, in the very face of the world, by the simplicity of your own deportment, and the sanctity of your words and deeds. Go to her for the royal heart of innocence. She is the beautiful gift of God, which outshines the fascinations of a bad world, and which no one ever sought in sincerity and was disappointed. "She is more precious than all riches; and all things that are desired are not to be compared with her. Her ways are beautiful ways, and all her paths are peace. She is a tree of life to them that lay hold on her; and he that shall retain her is blessed. As a vine hath she brought forth a pleasant odor, and her flowers are the fruit of honor and virtue. Her spirit is sweeter than honey, and her heritage than the honeycomb. They that eat her shall yet be hungry, and they that drink her shall still thirst. Whoso hearkeneth to her, shall not be confounded, and they that work by her, shall not sin."

An unseemly display of feeling was made in the church of St. Barnabas, Pimlico, on Sunday, Nov. 10th. Mr. Bennett recommended to doubting Christians; that they "confess" to their priest. At the close of the sermon, while the congregation was leaving the church, several persons cried out, "There's Popery for you! No Popery!" and hissed lustily. In the evening it was found necessary to close the church.—*Spectator*.

CATHOLIC INTELLIGENCE.

ADDRESS OF THE CATHOLICS OF ENGLAND TO HER MAJESTY.

The following Address will lie at the various Catholic Churches and chapels, on Sunday next, and will be otherwise circulated, with the view of obtaining signatures to it, to testify to the loyalty of the Catholics of England to "Her Majesty's Royal person, crown, and dignity."

"To the Queen's Most Excellent Majesty.

"May it please your Majesty—

"We, the undersigned subjects of your Majesty, residing in England, and professing the Roman Catholic religion, beg to approach your Majesty's throne, there to express our sentiments of unimpaired and unalterable fidelity to your Majesty's Royal person, crown, and dignity.

"At a moment when attempts are being made to impeach our loyalty, we consider it a duty to give fresh utterance to these our feelings.

"During centuries of exclusion from the privileges of the constitution, and from the rights enjoyed by their fellow-subjects, the Catholics of England remained true to their allegiance to the Crown of this realm, and yielded to none in their readiness, at all times, to defend its rights and its prerogatives against every foe. And now that, under your Majesty's wise rule, we enjoy equal participation with others in the benefits of the constitution, we are more than ever animated with the same sentiments of fidelity and attachment, and are equally ready to give proof, whenever occasion may present itself, of the sincerity of our loyal professions.

"The dearest of the privileges to which we have thus been admitted, by the wisdom of the British Legislature, is that of openly professing and practising the religion of our fathers, in communion with the See of Rome. Under its teaching we have learned, as a most sacred lesson, to give to Cæsar the things that are of Cæsar, as we give to God the things that are of God. In whatever, therefore, our Church has at any time done for establishing its regular system of government amongst its members in this island, we beg most fervently and most sincerely to assure your Majesty that the organisation granted to us is entirely Ecclesiastical, and its authority purely spiritual. But it leaves untouched every title of your Majesty's rights, authority, power, jurisdiction, and prerogative, as our Sovereign, and as Sovereign over these realms, and does not in the leastwise diminish or impair our profound reverence, our loyalty, fidelity, and attachment to your Majesty's august person and throne; and we humbly assure your Majesty, that among your Majesty's subjects there exist no class who more solemnly, more continually, or more fervently pray for the stability of your Majesty's throne, for the preservation of your Majesty's life, and for the prosperity of your Majesty's empire, than the Catholics of England, in whose religion loyalty is a sacred duty, and obedience a Christian virtue."—*Tablet*.

MEETING OF THE ARCHBISHOP AND CLERGY OF DUBLIN TO ADDRESS THE ENGLISH PEOPLE ON THE RE-ESTABLISHMENT OF THEIR HIERARCHY.

The Clergy of the Archdiocese of Dublin assembled on Monday, at the requisition of their venerable Archbishop, for the purpose of adopting an address to the Catholics of England, congratulating them on the recent restoration of their Hierarchy. Considerably over two hundred Clergymen attended the meeting, which was held at the Presbytery of the Metropolitan Church, Marlborough-street.

According to the rule observed on such occasions, the meeting was private, and exclusively confined to Clergy. The address adopted will, prior to publication, be transmitted to the Cardinal Archbishop of Westminster, to be by him communicated to his suffragans, and through them to the Clergy and laity of England. We may state, however, that the address, which, for convenience sake, was in the form of a series of resolutions, was all that the high quarter from whence it emanated would lead us to expect. It was calm, dignified, and conclusive; worthy of the Clergy of the archdiocese, and worthy of the time and occasion. When the address shall be made public, it will be found to convey, in a calm and dignified manner, the congratulations of the Clergy of the Archdiocese of Dublin to the Catholics of England on the restoration of their Hierarchy; and it will express their surprise that the act of his Holiness should have excited the feelings which, according to the public press, appear to prevail amongst at least a section of the Protestants of England. The real facts of the case will be found to be calmly stated, and clearly and conclusively reasoned upon. In the address it will be shown that no territorial rights are claimed under the arrangements—that the restored Hierarchy of England will not possess or claim any territorial power which they did not previously enjoy—that a single individual not before under their spiritual authority, will not be brought by the recent change within their jurisdiction—that no new episcopal powers are conferred upon them—and that, in point of fact, instead of his Holiness claiming any new powers under, or deriving any such from the new appointments, he has voluntarily surrendered into the hands of the English Clergy powers hitherto vested in himself, but which, according to the canons of the Church, exist in the Clergy where the Hierarchical orders are complete.

A resolution was also adopted, conveying the reverential thanks of the Clergy assembled to his Holiness, for the restoration of the English Hierarchy. The meeting, though a very full one, was not of long duration, the proceedings, we understand, not occupying more than half an hour.

His Grace the Archbishop presided at the meeting, and will transmit the resolutions and address to the Cardinal Archbishop of Westminster in his own name, and that of the assembled Clergy.—*Frecman*.

DEATH OF THE RIGHT REV. DR. KENNEDY.—With feelings of deep regret, we have to announce the death of the Right Rev. Dr. Kennedy, the

venerable and respected Bishop of Killaloe. His Lordship, who was in the 63rd year of his age, and in the 15th year of his Episcopacy, died at half-past eleven on Tuesday, at his residence in Birr. The Catholic Church has lost in him one of its brightest ornaments.—*ZB*.

THE JESUITS IN KILKENNY.—We are delighted to know that the Jesuits, who have worked so much good in our town will not leave us without carrying with them some expression of gratitude on the part of the people, among whom their labors have been so assiduous. No money or substantial testimonial would be received by the pious missioners. But an address will be presented to them, in which will be conveyed the sincere, heartfelt, affectionate expression of admiration and of gratitude for the sacrifices made on the one hand, and the spiritual advantage reaped on the other. The Mayor will call a meeting of the inhabitants, to be held on Friday evening next, at the Tholsel, to prepare the address. Every Catholic in the town should make it his business to attend. The appearance of St. Mary's Church, in which the Jesuits sit, is really edifying in one sense, while in another it presents a scene of modified confusion, from the pressure of the vast multitude who pour into it for confession. Persons have waited for days and have not succeeded. Before five in the morning the walls are scaled; and for nearly two hours before the church doors are opened, the grounds are filled by crowds. The pressure in the church in the evening, at the discourses of Father Healy, is inconvenient to a great degree, so great is the desire of the people to hear them. Many enjoy the privilege only by standing outside the doors on the ground floor, or upon the gallery steps. We should state that in all the other chapels of the town (five in number) the Clergymen are kept in very close attendance in the confessionals, by the numbers who flock to them.—*Kilkenny Journal*.

FOREIGN INTELLIGENCE.

FRANCE.

A great controversy has been going on for some some days past in the Paris papers as to the actual existence of the much talked of conspiracy among the Decembrists for the assassination of M. Dupin and General Changarnier. According to the Bonapartist papers, the whole affair is a fable, got up for the purpose of injuring the cause of Louis Napoleon; according to the Republican papers, the plot was a real one, of which the Prefect of the Police has the proofs, if he choose to give them. The evidence in favor of the existence of a plan of assassination is gradually accumulating, while the conduct of the authorities is, if anything, calculated to impress the public with the belief that there is something they wish to conceal.

AUSTRIA AND PRUSSIA.

The friends of Austria congratulate themselves upon the alleged concession of Prussia to all that is asked. The Prussian ultimatum of the 3rd inst., insisted on parity (equality) with Austria, on a change in the Presidency of the federal organ, on free conferences "in a neutral city," (Dresden,) on the non-recognition of the Federal Diet, on the right of separate leagues (*freie untrungs recht*) and, last, on the reduction of the Austrian army. In exchange for those important concessions, Prussia, it is understood, has offered to drop the Parliatary or Friurt League, and to suffer the intervention in Hesse and Holstein. It appears that the terms of this ultimatum were all but accepted by Baron Prokesch Osten, the Austrian Ambassador at Berlin, but that that diplomatist went too far when he promised the unconditional assent of his Court. The objections which Prince Schwarzenburg made to the promise of his delegate, though slight in their nature and easily removable, still sufficed to adjourn the decision, and to favor the action of the constitutional party, which loathes the thought of any concessions whatever being made to Austria. The position is certainly an extraordinary one. The Federal army in Fulda has received orders to avoid a collision with the Prussian troops; but at the same time the enrolment of the Landwehr is pressed forward with extraordinary alacrity, whilst the Federal armies are being brought together in threatening masses upon the Prussian frontier. Professions of peace are held out, but the general armament continues with unwonted vigor.

The opposition of the press against Baron Manteuffel and his colleagues assumes a more decided and uncompromising character. It is an earnest of what the Prussian Minister has to expect in the Lower House, unless the Parliamentary session is cut short by a prorogation or a dissolution. The suspicion that the Prussian Government never intended the armament to serve any other purpose but that of a closing demonstration, confirmed as it is by the late events, gives their articles a tone of discontent and menace which stands unparalleled in the history of continental journalism. The concession which allows Austria to occupy Hesse, will be a source of grave complications. Even the most zealous supporters of Baron Manteuffel and his policy stand aghast at the idea of a total evacuation of Hesse by the Prussian troops, because such a measure will tend to drive the Austrian forces like a wedge between the body of the Prussian kingdom and its outlying Rhenish provinces; and in such a case the fate, and indeed the very existence, of Prussia, would for a time lie in the hands of a young and energetic Emperor and of a bold and ambitious diplomatist.

On Thursday the King of Prussia was to meet his assembled nobility, and will require all the resources of his eloquence to satisfy them that the honor of Prussia has not been wantonly pledged and cheaply thrown away. "Should he not succeed," says the *Times*, "we may, perhaps, behold Prussia at the