

to what was taking place in Jerusalem between Bishop Gobat and gentlemen who had made certain charges against him, as it was impossible, they could form a correct idea of the circumstances which were now under investigation. The committee of the Diocese of London, of which he (Lord Shaftesbury) was chairman, represented the Bishop in this country, and were responsible for his acts with regard to the diocese and schools. They were prepared to conduct his case either in public or in private, and to lay the whole truth before the world. The report was read by the secretary, the Rev. J. C. Goodhart. The gross receipts of the society, exclusive of the jubilee fund, were £31,368.7; the expenditure was £35,160. On the 31st of March the jubilee fund amounted to £1,018. The Bishop of London moved the first resolution, referring to the number of Jews in London as requiring an organization like the society whose jubilee was being celebrated. The work of that society must have had a great influence on large bodies of our fellow-men. It had been said, there was a great deal of mere romance in the society's object, and no doubt the past history of the Jews would, to some extent, call forth romantic feelings; but still there was a great deal in the work that was thoroughly practical and real. The resolution was seconded by Dr. Marsh. The meeting was afterwards addressed by Dr. McNeile and several other friends of the society.

The fourth extract is taken from the Times of May, 27th, 1858.

CHURCH MISSIONARY SOCIETY.—The annual meeting of this society was held on Tuesday in Exeter-hall, the Earl of Chester in the chair, with whom there were on the platform Lord Middleton, the Bishop of London, the Bishop of Carlisle, the Rev. Dr. Cotton (Bishop designate of Calcutta), the Rev. Dr. McNeile, the Rev. Hugh Stowell, the Rev. C. F. Childs, the Rev. D. Wilson, the Rev. Dr. Miller, the Rev. Dr. Marsh, and other clerical and lay supporters of the society. The noble chairman, in opening the proceedings, said the one great topic of interest to the society was India, where events had taken place which, while they afforded encouragement and stimulus to missionary work, ought to humble British Christians in the dust for their past neglect. He hoped that the lessons taught by those events would never be forgotten; that they would not only often recur to the minds of Englishmen, causing them to shed many a tear of compassion for the sufferers still fresh in their memory, but would lead them to shed bitter tears of repentance for the share they had in drawing down the judgment of God, and to do more than they had hitherto done for the extension of the Saviour's kingdom. Surely we ought to be more anxious than ever to spread the Gospel in India when we considered that the natives of that country were now, or shortly would be, prostrate at our feet, having received at the hand of God a righteous but tremendous punishment for their sin. A proposal had recently been made to increase largely the number of bishops in India, and to make certain changes in regard to their ecclesiastical positions in that country. It had been said that the Church Missionary Society opposed the projected extension, but he wished it to be understood that all the committee of that society had done was to recommend that for the present only one additional bishop should be appointed, and that before the other sees were created the subject of ecclesiastical law in India and the ecclesiastical status of the missionaries to their bishops should be more clearly defined. The Rev. Henry Venn read the annual report, which announced a large increase of receipts in comparison with former years. The total ordinary income (including a donation of £10,000 given by a single individual at the last annual meeting) amounted to £130,766. This amount was exclusive of the sum of £24,717, which, up to the 31st of March last, had been raised as a special fund for India. The ordinary expenditure amounted to £129,321; leaving a balance in hand of £1,444. The local funds raised in the mission, and expended there upon the operations of the society, but independently of the general fund, were estimated at £9,915; so that the grand total of sums received at home and abroad on account of the society's missions amounted to more than £160,000. The number of the society's stations is 138, as compared with 136, last year. Number of clergymen—English, 138; foreigners, 50; natives and East Indians, 47; total, 235. European laymen, schoolmasters, lay agents, printers, &c., 42. European female teachers (exclusive of missionaries' wives), 13; native and country-born catechists and teachers of all classes, 2,077.

The fifth extract is taken from the Times of June 16th, 1858.

PROPAGATION OF THE GOSPEL.

The annual meeting for the Propagation of the Gospel in Foreign Parts, was held yesterday in the Egyptian Hall of the Mansion-house, by permission of the Lord Mayor, who presided on the occasion. There were present the Bishops of London, Chichester, Oxford, Lincoln, and Pennsylvania; the Dean of St. Paul's the Dean of Westminster, Archdeacon Harrison, the Rev. T. Nicholson, chaplain to the Lord Mayor; Revs. J. H. Gurney, J. K. Povah, Ernest Hawkins, F. G. Bloomfield, H. Mackenzie, J. Lawrell C. Sparkes, and a large body of the metropolitan clergy; Sir James Brooke, Rajah of Sarawak; Mr. J. Hubbard, Director of the Bank of England, and many other influential members of the community. As an introduction to the business of the day, prayers were read by the Lord Mayor's chaplain, after which the Rev. J. Povah, the secretary, read the report of the Society's operations during the past year, which certified a considerable increase in the number of friends and supporters, as of an augmentation to the general income. The funds amounted to about £80,000 per annum and the special funds to £13,200, giving an aggregate of £93,200. The increase under the head of subscriptions and collections was £5,000 above the corresponding items in the preceding year. The funds for the extension of the Indian mission (part of which is included in the receipts of 1857) now amounts to £17,000.

The report having been read, the Lord Mayor expressed the pleasure in which he felt presiding at a meeting of such importance as the present, and stated that for the last 150 years it had been the practice of each of the Lord Mayors of London to attend the special service at St. Paul's Cathedral, which was held at this season of the year, to celebrate the foundation of the Society for the Propagation of the Gospel in Foreign Parts. His Lordship then called upon the Bishop of London to move the first resolution, namely:—

"That the providential openings for the diffusion of Christianity in India, China, and the adjacent settlements, demanded vastly increased exertions on the part of the Society for the Propagation of the Gospel."

The Bishop, in expressing his willingness to advocate to the best of his power the claims which this society had on the sympathy of the Christian Church considered that the persons who had the greatest right to address a meeting like this on such a subject were the missionaries themselves. We require (said his Lordship) those who have had the practical experience of missions in foreign countries as the details of missionary work are best attested by the missionaries who have been in the work, and who know the practical duties of it, and understand the character of the people among whom they have laboured in propagating the doctrines of Christianity.

The foregoing quotations only form a small portion indeed of the contributions of the English people to further their Gospel in foreign countries: there are upwards of fifty Bible Societies, whose united funds amount to the annual sum of five million of pounds sterling! With these statements, and with these facts, therefore, before us, I think we may justly conclude that

the people who willingly, cheerfully, and voluntarily contribute these enormous annual sums, besides the eight and a half millions already referred to, must have Religion intimately and dearly bound up with their warmest affections. And if money alone were to be the test of the national love for the Gospel, it would follow that the English are about twice more Christian than all Europe taken in the aggregate, since their voluntary and their legal contributions to their Church are about twice the amount paid to all forms of Christianity through all the kingdoms in Europe taken together.

Again since this education of the Bible is so universal, so patronized by rank and learning, so maintained by money and power, so fenced round about by imperial laws, one ought to expect the most religious results from such Christian reading. The nation which commits the Bible to memory, commits all its texts to the head, ought, one should suppose, commit its injunctions to the heart, and copy all its precepts into the practice of their lives.

Now, what must the reader think, when after all these statements he is informed that this Gospel, with all its aids, helps, funds, &c., has decidedly and bona fide failed—totally failed—in its office, both at home and abroad. Truth alone, without any help, my foreign assistance, is able to recommend itself to the human mind properly prepared: if this English system, therefore, were strict truth, it ought with double power make its triumphant way to public, universal acceptance. Its failure, therefore, would seem to stamp it as a lie, which no eloquence can enforce, no power can command, no money can bribe into willing worship. Who can worship a lie, adore a swindle? Who can propitiate God by a royal decree, save the soul by Acts of Parliament, or scale Heaven by a ladder that reaches no higher than the ball of Saint Paul's in London? How can a bill in Chancery arrest the tide, stop the earth in its course, disarm the Omnipotent angel?

Firstly—This system has totally failed in India, after one hundred years' trial. Hear the Rev. Dr. Fennelly, V.G. of Madras, in his pamphlet (page 4), where he shows that the Catholic faith, without any help, save its own innate veracity, has succeeded, while the Protestant creed has most signally failed, viz:—

"In the territories subject to the East India Company there is a Catholic population of 801,858 souls, of whom about 16,000 are European Soldiers." And page 6, "the Protestant population, including Protestants of every shade, is inconsiderable as compared with the Catholic, there being rather more than one hundred Catholics to one Protestant: that is to say, there are in all India about eight thousand Protestants!"

Secondly—Lord Ellenborough in his place in the House of Lords stated, that in case of an outbreak there could not be found 'two dozen' sincerely converted natives in the entire empire!"

And in reference to the progress of the English creed in Jerusalem, of which I have already given an extract, hear the Times, of the 8th of May last, on this subject, as follows:—

"The London Society, for promoting Christianity amongst the Jews holds its anniversary meeting this day. It is a great society. The Archbishop of Canterbury is its Patron. All the Bishops, home and colonial, are its Vice-Patrons. Its President is the Earl of Shaftesbury. It has Vice-Presidents, Honorary Life Governors, Trustees, a Committee, Secretaries, and a Treasurer. The names which fill its offices are these of stereotyped philanthropists. It is widely supported. It collects thousands and tens of thousands a year. A part of the funds of this society are expended in providing a moiety of the stipend of the Bishop of Jerusalem. Now, it is not our intention to go at any length into the disagreeable revelations which the proceedings of Bishop Gobat have recently elicited.

We think, however, we may fairly ask those charitable persons who so liberally support the cause of Christianity in Palestine, first, if they are satisfied that the Diocesan Schools in Jerusalem, of which they have heard so much in their annual reports, are satisfactorily conducted if the pupils are properly taught and the master capable, in their behaviour moral, and if their examinations, when conducted by competent and impartial persons, are calculated to reflect credit on the institution? Next we would ask these benevolent persons if they are satisfied that Bishop Gobat was altogether right in the course he pursued with regard to a certain Hanna Haboub, who is now said to be a twice converted felon sentenced to chains for life? We would ask them besides if they are aware that they not only aid in converting, but that they absolutely support their converts in the East, and we would inquire whether, prima facie, such conversions are not rather suspicious? Finally, we would ask whether they know that the whole Protestant community in Jerusalem, after 20 years efforts, amount to more than 200 souls at the outside, whether this result does not rather remind the Christian reader of those Scribes and Pharisees who compassed sea and land to make one proselyte, and whether the sums so spent might not have been more profitably devoted to relieving that spiritual destitution which stares them in the face at home?"

Thirdly, at home in England, is not this system every day becoming extinct, in spite of its aristocracy, its nobility, its learning, its funds? Are not its churches empty, its universities deserted by its most eminent men, its whole rubric daily putting on new changes to please the public taste, to win the popular passion? Crimes unheard of are of constant occurrence within its fold, sects innumerable have issued from within its walls, and an immorality, knee deep, walks the streets of its metropolis at noon day in unabashed turpitude. Acts of Parliament are every day framed like buttresses to prop up the old splitting walls of this ancient hypocrisy; but the building still sinks, and totters in each succeeding season; and the public joy or hatred, or both, are in hourly expectation of the final fall of this institution, which has corrupted and infidelized mankind wherever it has exerted its baneful influence.

Fourthly, if it has failed in England it has been more than unsuccessful in Ireland. It is abhorred there as an instrument of torture, as a penal infliction, as the very worst weapon of national despotism. It has covered Ireland with mourning, is known amongst us only in the tears of the poor, and is followed wherever it travels through this country by the execrations of the people. It can speak nothing of our doctrines but lies: nothing of our clerical character but slander: nothing of the people but cruel misre-

presentation. One specimen of their pulpit veracity will suffice to show the stratagems to which they have recourse amongst strangers: and it will also demonstrate amongst many other causes the reasons why society can no longer believe their statements; and it will explain, too, why the public are essentially led from a disbelief in their personal truth, to the utter rejection of their professional doctrines. The people of Kingston will, no doubt, feel quite surprised with the singular and novel statement contained in the following extract, taken from the Leeds Mercury of the 7th November, 1857. The extract will speak for itself without one word of remark from me—

LECTURE ON IRELAND.—On Wednesday evening, a lecture was delivered in Harrison-road (Independent) chapel, 'On Ireland' by the Rev. Denham Smith, of Kingstown. The Rev. J. C. McMichael took the chair. The lecturer entered into a lengthened account of the Ireland of twenty years ago, in contrast with the Ireland of to-day. He himself was an Englishman; but after study for the ministry, he entered on his labors as a Christian Protestant missionary twenty years since, and spent many years itinerating that country, preaching as often as opportunity afforded. At that time, nine-tenths of the inhabitants were Roman Catholic; but now only one-half of them are so. The one-and-fifty islands studding the Atlantic in the neighborhood of Ireland (of which but little is yet known) were then tenanted by races wild almost to barbarism; but at the present time, civilisation is seen to have advanced rapidly. Mr. Smith stated the pleasing fact that at the present moment three millions of the children of the country are in schools, and being well educated by the different sects. These would shortly be sent into the world, and others take their places, so that in a very short period it was anticipated that three millions of the youthful population would be educated. The lecture was both instructive and amusing. Mr. Smith brought before the congregation the condition of the church at Kingstown over which he ministered. There was a debt of £500 upon the place, and his object in visiting this country, in addition to giving information as to the state of Ireland, was to solicit money to free his place from debt. A collection was made.

In the whole history of Soupers, perhaps there is not one of their shameful statements more thoroughly Biblical than the foregoing extract.

If it be now asked what can be the cause of the invariable failure in every country of this system of religion, while surrounded with such plausible adjuncts to ensure universal and permanent success. The answer to this most important question is very clear—while I admit that the clergy are men of superior learning, refined breeding, and unstained reputation, still these accomplishments and this character can have no influence on the creed of their congregations.—The first principle of this creed is, that each man has a right to follow his own judgment;—this point being once conceded the clergy have therefore no right to interfere with his opinions, no matter what these opinions may be. Since, therefore, the clergy can claim no authority, neither have they any authority over their people: hence the Protestant system opens a flood-gate to every novelty of doctrine which the ignorance, the prejudice, the fancy, the whim, or the vice of each individual may deduce from the various passages of the New Testament. And since each individual has an unlimited right to form his own opinions as he may deem fit, it will follow also, when this principle is urged to its legitimate conclusion, that he has an indisputable right too, to disbelieve in a part, or in the whole scheme of Christianity, to reject the Old and New Testament, and to adopt either Deism or Atheism, as he may judge best.

And strange to say if his views of religion should end in the total denial of Christianity he still must be said to adopt these religious sentiments on pure Protestant principles. It is not intended to offer any insult or disrespect to Protestants or to Protestantism in these remarks: but merely to demonstrate on strict reasoning that Protestantism can never succeed in any age or any country under these incongruous premises; and that neither power, learning, nor money can maintain in permanent vigor a system which, in the rigid application of its own principles, may end, and can end, and always will and must end in naked, stark-naked infidelity.

June 24, 1858. D. W. C.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE PIUS IX.

To all the Patriarchs, Princes, Archbishops, Bishops, and other Ordinaries of the Places in Communication with the Apostolic See.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING.—The goodness and charity of Our Most Dearly Beloved Redeemer, Jesus Christ, only Son of God, towards mankind, has been so great, that you know, Venerable Brethren, having taken human nature, He desired not only to suffer for our salvation the most fruitful torments and the horrible death of the Cross, but still more, ascending to Heaven at the right hand of the Father, to dwell, meanwhile, with us in the August Sacrament of His Body and of His Blood, and in the excess of His love to make it our food and our nourishment, for the purpose of being also our sustenance and our strength by the presence of His divinity, the most assured safeguard of spiritual life. And not content with this signal and altogether Divine proof of charity, adding benefits to benefits, and spreading over us the richness of His love, He has wished to give us the full certainty that those whom He has loved He loved to the end. It is on that account, declaring Himself the Eternal Priest according to the order of Melchisedech, He has instituted in perpetuity His Priesthood in the Catholic Church, and decreed that the Sacrifice which He offered once by the effusion of His Precious Blood on the altar of the Cross, to redeem the entire human race, to deliver it from the yoke of sin and from the slavery of the Devil, and to pacify all things in the heavens and on the earth, shall be permanent unto the consumption of ages; ordaining that this Sacrifice, in which there is no change except in the manner of offering it, shall be made and offered each day by the ministry of the Priests, in order to sow among men the fruits, sovereignty, salutary, and sovereignly fruitful, of His passion. Thus, in the unbloody Sacrifice of the Mass accomplished by the noble ministry of the Priests, is offered this same Victim, the source of life, who has reconciled us to God the Father, and who having all virtue to merit, to appease, to obtain, and to satisfy, "repairs in us the ruins of death by the mystery of the only Son. Arisen from the dead, the Only Son dies no more, and death shall no more have any power over him. He lives by Himself an immortal and incorruptible life, and it is he who is immolated for us in this mystery of the Sacred Oblation." Such is the pure oblation that no unworthiness, no perversity in those who offer it, can ever sullify, and which, by the mouth of Mal-

achi, the Lord has predicted "that in the glory of His name become great among the Nations, it shall be offered in its purity in every place from the rising to the setting of the sun." (2). This Oblation of an unspeakable fecundity embraces the present and the future life. By it, giving us the grace and gift of penance, God, who is appeased, remits even the most enormous crimes and sins, and, although grievously offended by our provocations, He passes from anger to mercy, from a just severity to clemency; by it are equally remitted the temporal penalties due for the expiration of our faults: by it are relieved the souls of those who are dead, in union with Christ, without having been fully purified; by it also we receive those temporal goods which are not an obstacle to the goods of a superior order; by it is rendered to the Saints, and, above all, to the Immaculate Most Holy Mary Mother of God, the greatest honor and worship that she can receive. It is, therefore, that, conformably to the traditions of the Apostles, we offer the Divine Sacrifice of the Mass "for the common peace of the Churches, for the good order of the world, for emperors, for warriors, for those who are united to us, for those who labor under sickness, for those who are oppressed with grief, for those in general who are in want, and for the dead detained in Purgatory, believing that the greatest succor which those souls can receive is that which is here given them when we pray for them at the moment that the holy and formidable Victim is immolated before us." (3). There is nothing, then, greater, more holy, more Divine, than the unbloody Sacrifice of the Mass, by which the same Body, the same Blood, the same Jesus Christ, Our God and Lord, is offered and immolated on the altar, for the salvation of all, by the Priests, and it is for that reason that the Holy Mother Church, which is in possession of this treasure, so great, of her Divine Spouse, has never ceased to employ all her care, all her zeal, all her vigilance, in order that that grand mystery may be accomplished by the Priests with the greatest interior purity of the heart, and in order that it might be celebrated with all the becoming appearances of worship, according to the rules laid down by the Ritual and the sacred ceremonies, in order that the grandeur and the majesty of the mystery itself may shine in the exterior appearance, and that thus the Faithful may be excited to the contemplation of the Divine things contained and hidden in so venerable a sacrifice. It is with the same ardor and the same solicitude that this pious Mother, addressing herself to those faithful children, never ceases to bring to their minds to exhort them, to inflame their zeal, to bring them frequently to this Divine Sacrifice with all the piety, all the respect, and all the devotion which it deserves—ordaining that all are absolutely held to assist at it on feast days of obligation, attending to it with a religious attention of eyes and of heart, in order that they may be happily enabled to obtain, by the virtue of the mercy of God, the abundance of all gifts.

Now, it is in favor of mankind that every Pontiff taken from among men is constituted in those things that appertain to God, in order to offer for their sins gifts and sacrifices. It is, then, your wisdom knows well, Venerable Brethren, the duty of Pastors to apply the Most Holy Sacrifice of the Mass for the people of whom they have the charge. According to the doctrine of the Council of Trent, this obligation involves a Divine precept. This council teaches in effect, in terms the most profound and the most grave, "that by the Divine precept it is commanded to all those to whom the care of souls is confided, to know their flock, and to offer the Sacrifice for them" (4). You also know the Encyclical Letter, dated the 19th of August, 1744, of our predecessor Benet XIV. of happy memory, in which, speaking at full length and wisely of this obligation, explaining more in detail, and confirming the sense of the Fathers of Trent, in order to erase all doubts, and do away with all controversies, he declares plainly and openly, and enacts that the Parish Priests (parochos) and all others having the care of souls ought to offer the Sacrifice of the Mass for those who are confided to them every Sunday, and on every feast of obligation. He adds that this obligation extends for the days in which he himself, diminishing the number of feasts of obligation in certain dioceses, had given permission for servile work, still maintaining for them the obligation of assisting on those days at the Holy Sacrifice (5). By the returns on the state and the situation of your dioceses, which, with a care worthy of all praise, and well has filled Our heart with satisfaction, you addressed us, Venerable Brethren, us and the Apostolic See, how you discharged the duty of your charge, we see with great joy the Pastors of souls scrupulously fulfilling the obligation of which we have just spoken, and not neglecting to celebrate the Sacrifice of the Mass for the people confided to them, on Sunday and on the other days which continue to be days of obligation. But we also know that in a certain number of localities this duty has ceased to be fulfilled by Parish Priests on days which ought to be observed as feasts of obligation, according to the constitution of Our predecessor, Urban VIII., of happy memory (6), and for which the Apostolic See, submitting to the various demands of the first Pastors, and taking into considerations the reasons and the motives which they have explained, has not only permitted, in reducing the number of feasts of obligation, that the people may attend to servile work, but it has granted to them that they may be dispensed with from hearing the Holy Mass. Since these indulgences emanating from the Holy See were published, the Parish Priests of different countries believe themselves also relieved from the obligation of offering the Holy Sacrifice for their parishioners on the days of the suppressed feasts, and have ceased completely to fulfill this duty. Hence there has been established in those countries, among the Parish Priests, the practice of not celebrating at all, on the named days, the Holy Sacrifice of the Mass for the people, and this custom has not wanted apologetists and defenders. Full of an extreme solicitude for the entire spiritual flock which the Lord himself has confided to us, and livelly afflicted at the loss of the great spiritual advantages which result from this omission to the Faithful of those countries, we have resolved to regulate a matter of such great importance, we remembering above all that the Apostolic See has always taught that the Parish Priests ought to celebrate the Holy Sacrifice for their parishioners, even on the days of suppressed feasts. Having, in fact, the Roman Pontiffs, Our predecessors, although in regard to the pressing solicitations of the faithful people, and to the grave motives resulting from the interests, of the times and of the places, had judged it right to reduce the number of the feasts of obligation, and consented, at the same time, that the people might freely attend on those days to servile works without being obliged to assist at the Holy Sacrifice; nevertheless, these same Pontiffs, Our predecessors, in granting these indulgences, have desired that the law should be fully and faithfully observed which enacts that there should be nothing of innovation in the churches in all that appertains to the regular order and rite of the Divine offices, and that all should be continued to be done absolutely as before, from the time the constitution of Urban VIII., of which we have spoken, was still in vigor, and which prescribed that the feasts should be observed as of obligation. From thence the Parish Priests could easily comprehend that they were never, by any means, freed from the obligation of offering on those days, for the people, the Sacrifice of the Mass, which is the most important part of Divine worship, and they ought, above all, to observe that the Pontifical Re-

scriptions should be understood together in the sense in which they regard themselves, and that they must be interpreted in the strictest sense. Let us add that the Holy See, consulted in many particular cases, by the different congregations, whether it be that of the Council, whether it be that of the Propaganda, whether it be that of the Holy Rites, and also by the Sacred Penitentiary; and ever and always has it declared that the Parish Priests, continue under the obligation of saying Mass for the parishioners, even on the days which have ceased to be counted among the number of feasts of obligation. After having weighed and examined these things with maturity, and after having taken the counsel of many of Our Venerable Brethren, the Cardinals of the Sacred Congregation of Rites, who compose the congregation charged with causing to be respected and with interpreting the decrees of the Council of Trent, we have judged it right, Venerable Brethren, to write you this Encyclical Letter, in order to trace out for your guidance a sure rule, and to fix for you a law which must be observed with care and vigilance by all Parish Priests. It is, therefore, that We declare by these presents, We enact and decree that all Parish Priests, and also all others who have a charge of souls, should offer and apply the Most Holy Sacrifice of the Mass for the people who are confided to them, not only on all the Sundays and other days which obligation obliges them to preserve, but also on the days which the Holy See has consented to re-trench from the number of feasts of obligation, and which have been transferred, as all those who have charge of souls should be aware, since the time of the constitution of Urban VIII., was fully in vigor, before the feast days of obligation were diminished in number and transferred. We only except one case—that in which the Divine Office shall have been transferred with the solemnity of the day of Sunday; then the one only Mass shall be applied for the people by the Parish Priest, provided that the Mass, which is the principal part of the Divine Office, ought to be deemed transferred with the office itself. Wishing also in the love by which Our paternal heart is animated with a view to the tranquillity of the Pastors who, ceding to the custom that was introduced, have omitted to apply their Mass for the people on the days indicated, and in virtue of our Apostolic authority, We fully absolve those Parish Priests from all anterior omissions; and as, among those who have charge of souls, there are those who have obtained from the Holy See, a particular indulgence for reduction, We agree that they should continue to enjoy the benefit of the indulgence, on the conditions which are herein expressed, and as long as they fill the office of Parish Priests in the parishes which they administer and govern at present. In giving these decisions and in using this indulgence, we have every reason to hope, Venerable Brethren, that the Parish Priests, animated more than ever with zeal and charity will hasten to satisfy with as much care as piety, the obligation of applying the Mass for the people, and that they will seriously reflect on the abundance of the spiritual graces at first, then on the multitude of the gifts which the application of the Divine and Unbloody Sacrifice causes to flow so largely on the people confided to their care. But we are not unaware that particular cases may be presented which, on account of facts and circumstances, there is reason to grant to Parish Priests a dispensation of this obligation. We wish that you should know that it is to Our Congregation of Council alone that all should repair to obtain these kinds of indulgences. We do not except any but the persons who depend on Our Congregation of the Propaganda, on which We have conferred the same powers in this regard.

We entertain no doubt at all, Venerable Brethren, that in the solicitude of your Episcopal zeal you will hasten to cause it to be known without delay to all and to each of the Parish Priests of your dioceses, that by Our present Letters, and in virtue of Our supreme authority, We confirm and declare a new, We wish, command, and ordain, touching the obligation in which they are to apply the Holy Sacrifice of the Mass for those who are confided to them. We are equally persuaded that you will carry the greatest amount of watchfulness to those who have the charge of souls to acquit themselves with care of this part of their duty, and that they will observe with exactness what We have regulated and laid down by these Letters. We desire also that a copy of these Letters shall be preserved in perpetuity in the archives of your Episcopal courts. And as you very well know, Venerable Brethren, that the Most Holy Sacrifice of the Mass is a great source of enlightenment for the faithful, never cease to call attention to, and to exhort the Parish Priests, principally the preachers of the Divine Word, and all those who are charged with instructing the Christian people, that they have to expound and explain to the Faithful, with all the care and zeal possible, the necessity, the greatness, and efficacy, the end and the fruits of this Holy and Adorable Sacrifice; that they may impress and excite the Faithful to assist at it frequently, they shall be able with faith, religion, and becoming piety, in order that they may call down on themselves the Divine mercy and all the good things of which they stand in need. Do not cease to make use of all the means in your power in order that the Priests of your dioceses should distinguish themselves by this integrity and gravity of manners, by this innocent and this perpetual holiness of life which becomes well those who alone have the power of consecrating the Divine Host, and of celebrating the holy and dreadful Sacrifice. Desire them frequently to call the attention of, and to impress on, all those who are congregated in the sacred Priesthood, in order that, thinking seriously on the Ministry which they have received in the Lord, they may be faithful to it, and that having always present, in spirit, the heavenly power and the dignity with which they are clothed, they may shine by the brightness of all the virtues; that thus, by the merit of holy doctrine, they may devote themselves entirely to the service of worship, to Divine things and the salvation of souls, offering themselves as a living and holy host to the Lord, and that carrying always in their body the mortification of Jesus, that may worthily offer to God, with pure hearts and hands, the Host of salvation for their own salvation, and for that of the entire world. In fine nothing is more agreeable to us, Venerable Brethren, than to take advantage of this occasion to express to you and to renew towards you the testimony of the lively affection which We bear towards you in the Lord, and also to encourage you to continue with still greater ardor to fulfill with courage all the duties of your Pastoral charge, and to watch with still greater zeal over the salvation and preservation of your own dear flocks. Be assured that We are always ready to take to our nearest heart of hearts all that we shall judge to be proper to contribute to your utility, and to that of your dioceses. In the meanwhile receive, as the pledge of all the gifts of Heaven and in testimony of Our lively affection towards you, the Apostolic Benediction which We give from the bottom of Our hearts to you, Venerable Brethren, to all the Clergy, and to the faithful laity confided to your care.

Given at Rome, near St. Peter's, the 3rd day of May, MDCCLXVIII., the twelfth year of Our Pontificate.

END OF A SILLY MARRIAGE.—On the 15th of April, says the Buffalo Commercial, we detailed the circumstances of a hasty marriage at the Genesee House, in this city, in which a bold widower "met, wooed, and won" a Dulcinea in the short space of an afternoon, and the departure of the couple for the country residence of the rich but uncultivated bridegroom. Such matches are not made in Heaven! Last week the young and disappointed bride pretended to make a visit some distance from her home, but carefully packed up her effects and left her husband forever, having gone West with a relative. Here is a lesson for ambitious damsels, who fancy that wealth is better than "love in a cottage," and we trust that it will not be lost.

(2) Malach. ch. 1.
(3) St. Cyril of Jerusalem, Catholic mystagog. 5 do Sacra Lit. ch. 23.
(4) Council of Trent, Sess. 23, cap. 1.—de ref.
(5) Benet XIV.—Encyclical Letter. Cum Semper Oblatus, 19th August, 1744.
(6) Constitut. of Urban VIII. Universa per orbem decides of September, 1642.