

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven. S. Matthew xvi. 15-19.



“Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?”—TERTULLIAN Proserip. xxii.  
“There is one God, and one Church, and one Altar founded by the voice of the Lord Jesus Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers up waters, scatters. Whatever is derived by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious.”—St. Cyprian Ep. 43 ad plebem.  
“All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. l.

Calendar.

- MARCH 11—Sunday—III Sunday of Lent semidouble.
12—Monday—St Gregory the Great P.C. Doub.
13—Tuesday—St. Lucius I P.M. Doub from 4th inst.
14—Wednesday—St. Francis Widow Doub from 9th inst.
15—Thursday—St. Zachary P.C. Doub.
16—Friday—Five Sacred Wounds of our Lord Jesus Christ great Doub.
17—Saturday—St. Patrick B.C. semidouble in the Diocese of Arichat. Doub. I class, and Holiday with the obligation of hearing Mass in Diocese of Halifax.

THE "LIVES OF THE SAINTS."

We announce in another column, with great regret, that this most valuable publication is suspended. We regret this for the sake of the thousand subscribers and the troubled number of readers. Nuns in their convents, and Monks with their Ecclesiastical students have by these very Lives been encouraged in their Christian warfare. We regret it, too, for the sake even of the mechanical appliances which must now be thrown aside; the many subscribers, and the enthusiastic translators have had a rebuff given them which, upon many minds, will have no good effect. It is, surely, a mistake to suppose that these Lives are a scandal to Protestants.—Protestants will respect us far more for honestly publishing the acts of the Saints than for suppressing them. This seems on the surface a concession to an evil spirit from which we can augur no good. We venture still to express our hope and prayer that this suspension is only for a time. The editor and translators will forgive us if we remind them of the obstacles thrown in the way of the Bollandists whom now all men honor for their labors, while their adversaries are not respected. We beg the particular attention of our readers to the terse and explicit letter of the Father Superior of the English Oratory. There will be many who will differ from him, but we must admire so generous a sacrifice to the wishes and alarms of others; while on the policy of it we have a very strong opinion. The grounds on which the Fathers of the Oratory have come to their resolution are most painful to dwell upon, and in all generous minds will excite strong indignation. It is, surely, very hard that the children of the House should lose their bread because strangers to the Faith dislike it. Protestants cannot be expected to admire the lives of Saints; and the good people who urge this argument against Mr. Faber's publication will do well to remember that Protestants object to Saints themselves; and that, upon this principle, the way of perfection itself must be abandoned because it hurts the feelings of those who do not delight to walk in it. Many pious souls, of whom the world knows little and cares less, will regret this resolution. The Father Superior's letter shows his sympathy with these and his hearty good will to the Lives, and our readers will gather from it how great is the sacrifice which the English Oratory has just made to the fears, however groundless, of our more timid brethren.

That English Catholics should object to these lives is a matter of grave import. The majority does not, we feel well assured; and it really is very hard that those who profit by these biographies should be deprived of that benefit through those who are insensible to their advantages.—The objectors are not bound to buy these lives, neither are they compelled to read them; still less are they compelled to imitate the actions of the Saints. Why then do they practice this tyranny on their brethren? It is most unjust

that their dislike to a particular study, which Saints have commended, should be visited with penal effects upon those who have no sympathy with them. Why are the children of the Church in England to be deprived of that which their brethren abroad are allowed to use? If this is the way to restore "Old English Catholicity," we pray to be delivered from walking in it, and to have no portion of the penalties which such a system must deserve. As for these Lives being unacceptable to Protestants, that can be only a most cogent reason and argument in their favor, for heretics are not likely to approve of Catholic works of any kind. The Council of Trent did not consult the opinions, nor minister to the whims of heretics, whom it condemned. Alexander VII., when he condemned Jansenism, did not respect the feelings of its professors; and the Bull, Unigenitus, was published, though utterly unacceptable to the Protestants of those days. The work of the Church is to convert Protestants from their heresy, and not to encourage them in it by gratifying their wishes and consulting their unhealthy tastes. This act, to which the Fathers of the Oratory have committed themselves, is a melancholy sign of our future condition, and betrays a state of disease among us which must fill all good Christians with alarm. Let us conciliate Protestants, by all means; but to abandon a great work like this will be so far from conciliating that it will provoke further and greater demands, and will excite their keen contempt, which, for our selves, we shall be the first to say that we utterly deserve. The conversion of this country is a work which many have set their hearts upon: they rejoice in the multiplication of Priests; in the building of churches and in the increase of the Religious orders among us. Convents and monasteries are planted throughout the country, and prayers are continually made that the Saints would remember us in our desolation when we show ourselves to be utterly unworthy of their protection. Not the least good and available work was that undertaken by Mr. Faber. If he had done nothing but edit these Lives and bring them to the knowledge of his countrymen, none could deny that he at least had done his portion of this service to the Church. But when we remember that he has labored as a most zealous missionary, and been successful beyond all his equals, we feel that he has been harshly judged by the English public. He has himself received into the Church, during the first year of his priesthood, more than two hundred and thirty converts, who persevere in the faith and edify all who have visited St. Wilfrid's. Such is the state of his congregation there that it excites the astonishment even of those who have been conversant with Christians abroad. The depth and fervor of Catholic feeling which pervades St. Wilfrid's, speaks to them rather of Rome than of England.

Mr. Faber, if any one, must know what is hurtful to Protestants; and we think his experience, both as a Protestant himself and as having instructed so many in the truth, ought to be treated with more respect by those of our brethren whose objections to his proceedings have had so fatal an issue.

We have but one word more to say: all the Saints in their several days have given scandal to weak brethren, and no great work was ever yet done in the Church which was not cavilled at and condemned. It does not surprise us, therefore, though it pains us, that the "modern Saints" have not escaped the censures which fell upon Him Whom they imitate, and for Whom they led lives above those of their companions in the world.—Tablet.

THE CATHOLIC SOLDIERS IN CEYLON. (To the Editor of the TABLET.)

Dear Sir—Although very averse to make my humble name to appear in public, I cannot resist the temptation of sending you the following extract of a letter lately received from one of "my dear boys," of my beloved 37th, now at Ceylon, and which I enclose for insertion in your esteemed and truly Catholic journal—it, of course, you should think proper so to do. I transcribe it exactly as it was written by my truly pious correspondent, as its natural, simple, and unaffected style cannot fail of being very edifying to every practical Catholic reader. Before, however, I conclude these quasi-introductory remarks, allow me to state, as a kind of explanation to some passages contained in the same extract, that these "dear boys," as soon as arrived in Ceylon, hired immediately, at their own expense, a large room in the fort, which they fitted up as a temporary private chapel—exclusive of the public one, which they regularly frequent on Sundays—where they meet together at stated hours to perform their additional devotional exercises, and especially to recite the Rosary of the Blessed Virgin Mary, a Devotion which I am happy to say they learned to practise when at Nowport. Their fervent and truly filial devotion to the ever-blessed Mother of God, has worked wonders amongst those "dear boys"—In fact, I do not hesitate to say, that the heavenly practice of reciting the Rosary daily, and consequently to the powerful intercession of Most Holy Mary, is principally to be attributed their having become, and still continuing to be, exemplary good, and practical Christians, and exceedingly well-behaved soldiers—so much so as to merit the frequent and marked approbation of their Protestant excellent officers.

Believe me, dear Sir, as usual, yours affectionately, Uske, Jan. 30. A. M. BALDACCONI.

Colombo-Fort, 13th December, 1848. "My dear and Reverend Father—I received your kind and affectionate favour, dated September 27th, and cannot express my feelings of gratitude towards you. My dear and Reverend Father, I feel a sincere pleasure in informing you, that since my last there is a great deal of improvement amongst my Catholic comrades as Christians and soldiers, particularly since we had the happiness of forming ourselves into a Sodality of the Living Rosary. Our chief intention in forming the above, was for the greater glory of God and our Blessed Lady, in drawing our poor comrades to a sense of their duty, which, I am happy to inform you has had the desired effect on the greater part of them, and hope with the blessing of God and the kind intercession of our Blessed Mother, our members will daily increase. My dear and Reverend Father, I mean to inform you of our daily spiritual practices in our little community. They are as follows:—On Sundays, after Mass we assemble in our little chapel, and have one hour's devotion suitable for the day, with a spiritual lesson from some approved book; and at three o'clock in the afternoon prayer and lesson, which generally lasts for an hour, and catechism immediately after. At half past six o'clock the Rosary and Litany sung, and a lesson from St. Alphonsus's "Sermons for every Sunday," the Act of Faith, Hope, and Charity, and a hymn suitable for the season, or festival. On the week days the Devotions are various, too tedious to mention here, suffice to say, that we come together at eight o'clock each morning, and remain generally an hour, and from half-past six until eight o'clock in the evenings.

"I have the pleasure of saying that morning and evening our little chapel is well attended, particularly in the afternoon our little place is densely crowded, on an average from sixty to one hundred comrades assemble together every night. The number of weekly communicants is from twenty to thirty, and monthly about forty, to the best of my opinion. The women of the regiment also attend very regular, since we had the happiness of being visited by the Reverend Father Strickland, S.J., and an Englishman from the French Mission at Negabatam. The cause of his coming here was the schismatic destroying all his property, to the value of £2,000, the property of the College. His intention in coming here was to raise funds for the rebuilding of their College. The Regiment contributed very handsomely, in giving the sum of £33, considering our small pay, which is much less than at home.

"Dear and Reverend Father, I cannot conclude without returning my heartfelt thanks for your exertions in our spiritual and temporal welfare while under your pastoral care at Nowport.

"I must now conclude by letting you know that our little community offers up a poor prayer to the Immaculate Heart of Mary, morning and evening, for your spiritual and temporal welfare.

"All your poor children of the 37th desire to be remembered in your prayers. All my comrades in general desire to be remembered in pure love to you. So now, adieu, dear Father, for the present.

I remain your's affectionately until death, "S. M.—, 37th Regt. "Rev Dr Baldaccioni, Uske."

IRISH CHARACTER.

No nation, says Sir John Davis (Attorney-General to James the First) loves equal and impartial justice more than the Irish. Lord Coke gives the same character of them.

Sir J Davis further says, that the minds and bodies of the Irish people are endued with extraordinary ability. Mr Twoby, of York, a benevolent and talented member of the Society of Friends, who visited Ireland in 1847, delegated to mitigate the miseries of its oppressed children, states in his letter to the Central Relief Committee, p. 43, "With respect to the charge of ignorance made against the Irish, it is only needful to visit a second-rate school to convince one's self that an Irish child from the poorest class is an apt and clever scholar." The writer then dilates on the industry, economy, and domestic virtues of the Irish, when, as in the Colonies, they have a chance afforded them of exercising those qualities.

Lord Clarendon, as reported by the Daily News of the 23d January, 1849, said, "It is no unmeaning compliment, when I say the Irish are more apt to learn, and have much greater natural talent and much more ingenuity than the English."

The sums which for many years have been sent to Ireland by emigrants to enable their friends to exist or to follow them to a better land, is well known to have been enormous. The Dublin Evening Post, in a December number, stated that in 1818 it amounted to a million sterling. The sum subscribed by the Irish in England and America, in 1847, amounted £640,000 equal to the English subscription.

The Catholic Magazine states that the Archbishop of Baltimore has invited Pius IX. to attend the National Council to be held in that city next May.