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# THE CROSS.



NEW

SERIES.

VOL. 3.

No. 10.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

HALIFAX, MARCH 6, 1847.

## CALENDAR.

- MARCH 7—Sunday—III of Lent.  
 8—Monday—St. John of God, Conf.  
 9—Tuesday—St. Frances Roman Widow.  
 10—Wednesday—The Forty Martyrs.  
 11—Thursday—St. Agatha, P. and C.  
 12—Friday—Five Sacred Wounds of our Lord J. C.  
 13—Saturday—St. Hyginus P. and M.

## THE "CAKE AND WAFER" HISTORIAN OF THE GUARDIAN.

We promised last week to give a testimony or two from Protestant writers, on the real nature, and character of monastic Institutions, from which it will be seen that the "Presbyterian" Correspondent of the Guardian, this great literary "man in the iron mask" and bottle-holder in ordinary, to the "aggravated criminal," is not so profound an historian as he imagined. We warrant him that there is much more than he dreams of, to be said on the other side of the question, and in behalf of those noble Institutions to which the world is so much indebted.

Dr. Tanner Bishop of St. Asaph in the time of George II, and who is repeatedly quoted by Hume in his mendacious history of England, published a Book entitled: "An account of all the abbies, priories, and friaries, formerly existing in England and Wales" from which we take the following remarkable passage:

"In every great abbey there was a large room called the Scriptorium, where several writers made it their whole business to transcribe books for the use of the library. They sometimes, indeed, wrote the leiger books of the house, and the missals, and other books used in divine service, but they were generally upon other works, viz: the Fathers, Classics, Histories, &c., &c.—John Whettnamstead, abbat of St. Alban's, caused above eighty books to be transcribed (there was then no printing) during his abbacy. Fifty-eight were transcribed by the care of one Abbat at Glastonbury and so zealous were the Monks in general for this work, that they often got lands given and churches appropriated for the carrying of it on. In all the greater abbies, there

were also persons appointed to take notice of the principal occurrences of the kingdom, and at the end of every year to digest them into annals. In these records they particularly preserved the memoirs of their founders and benefactors, the years and days of their births and deaths, their marriages, children and successors; so that recourse was sometimes had to them for proving persons ages and genealogies; though it is to be feared that some of those pedigrees were drawn up from tradition only; and that in most of their accounts they were favourable to their friends, and severe upon their enemies. The constitutions of the Clergy in their national and provincial synods, and (after the Conquest) even Acts of Parliament, were sent to the abbies to be recorded; which leads me to mention the use and advantage of these religious houses. For FIRST, the choicest records and treasures in the kingdom were preserved in them.—An exemplification of the Charter of liberties granted by King Henry I. (Magna Charta) was sent to some abbey in every county to be preserved. Charters and Inquisitions relating to the county of Cornwall were deposited in the Priory of Bodmin; a great many rolls were lodged in the Abbey of Leicester and Priory of Kenilworth, till taken from thence by King Henry III. King Edward I. sent to the religious houses to search for his title to the kingdom of Scotland, in their leigers and chronicles, as the most authentic records for proof of his right to that Crown. When his sovereignty was acknowledged in Scotland, he sent letters to have it inserted in the chronicles of the Abbey of Wincheomb, and the Priory of Norwich, and probably of many other such-like places. And when he decided the controversy relating to the crown of Scotland, between Robert Brus and John Balliol, he wrote to the Dean and Chapter of St. Paul's London, requiring them to enter into their chronicles the exemplification therewith sent of that decision. The learned M. Selden hath his great evidences for the dominion of the narrow seas belong to the King of Great Britain from monastic record. The evidences and money of private families were oft times sent to these houses to be preserved. The seals of Noblemen were deposited there upon their deaths. And even the King's money was sometimes lodged in them. SECONDLY, they were schools of learning and education; for every convent had one person or more appointed for this purpose; and all the neighbours, that desired it, might have their children taught grammar and church music without any expense to them. In the Nunneries also young women were taught to work and to read English, and sometimes Latin also. So that not only the lower rank of people who could not pay for their learning, but most of the noblemen's and gentlemen's daughters were educated in those places. THIRDLY, all the monasteries were

in effect, great hospitals. And were most of them obliged to relieve many poor people every day. There were likewise houses of entertainment for almost all travellers. Even the nobility and gentry, when they were upon the road, lodged at one religious house, and dined at another, and seldom or never went to inns. In short their hospitality was such, that in the Priory of Norwich, one thousand five hundred quarters of malt, and above eight hundred quarters of wheat, and all other things in proportion, were generally spent every year. **FOURTHLY**,—the nobility and gentry provided not only for their old servants in these houses by coronies, but for their younger children, and impoverished friends, by making them first monks and nuns, and in time priors and prioresses, abbots and abbesses.—**FIFTHLY**, they were of considerable advantage to the Crown: 1. By the profits received from the death of one Abbot or prior to the election, or rather confirmation of another. 2. By great fines paid for the confirmation of their liberties. 3. By many coronies granted to old servants of the Crown, and pensions to the King's clerks and chaplains, till they get preferment.—**SIXTHLY**, they were likewise of considerable advantage to the places where they had their estates: 1. By causing great resort to them, and getting grants of fairs and markets for them. 2. By freeing them from the forest laws. 3. By letting their lands at easy rates.—**LASTLY**, they were great ornaments to the country; many of them were really noble buildings; and though not actually grand and neat, yet, perhaps, as much admired in their times, as Chelsea and Greenwich Hospitals are now. Many of the abbey-churches were equal if not superior, to our present Cathedrals: and they must have been as much an ornament to the country, and employed as many workmen in building and keeping them in repair, as noblemen's and gentlemen's seats now do."

How different the account of this Protestant Bishop from that of the lying scribe in the Guardian! But we must call up more Protestant evidence in behalf of the calumniated Monks and Nuns:

"**Mallet**. *History of the Swiss*, Vol. I, p. 105. The monks softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbours. On this account the government of the Monks was preferred to theirs. The people sought them for Judges. It was an usual saying that it was better to be governed by the Bishop's crosier than the Monarch's sceptre."

"**Drake**. *Literary Hours*, Vol. II, p. 435. The monks of Cassino observes Wharton, were distinguished not only for their knowledge of sciences, but their attention to polite learning, and an acquaintance with the Classics. Their learned Abbot Desiderius collected the best Greek and Roman authors. The fraternity not only composed learned treatises on music, Logic, Astronomy, and the Vitruvian Architecture, but likewise employed a portion of their time in transcribing Tacitus, &c. This laudable example was, in the 11th and 12th centuries, followed with great spirit and emulation, by many English monasteries."

"**Turner**. *History of England*, Vol. II, p. 333 and 361. No tyranny was ever established that was more unequivocally the creature of popular will, nor longer maintained by popular support; in no point did personal interest and public welfare more cordially unite than in the encouragement of Monasteries."

"**Bates**. *Rural Philosophy*, p. 322. It is to be lamented, that, while the Papists are industriously planting Nunneries and other religious Societies in this Kingdom, some good Protestants are not so far excited to imitate their example, as to form establishments for the education and protection of young women of serious disposition, or who are otherwise unprovided, where they might enjoy, at least, a temporary refuge, be instructed in the principles of religion, and in all such useful and domestic arts, as might qualify them, who were inclined to return into the world, for a pious and laudable discharge of the duties of common life. Thus might the comfort and welfare of many individuals be promoted to the great benefit of society at large, and the interests of Popery, by improving on its own principles, be considerably counteracted."

"**QUARTERLY REVIEW**, December 1811. The world has never been so indebted to any other body of men as to the illustrious order of Benedictine Monks; but historians in relating the evil of which they were the occasion, too frequently forget the good which they produced. Even the commonest readers are acquainted with the arch miracle monger, St. Dunstan, whilst the most learned of our countrymen scarcely remember the names of those admirable men, who went forth from England, and became the Apostles of the North. Timan and Juan Fernandez are not more beautiful spots on the Ocean than Malmesbury, Lindisfarne and Jarrow were in the ages of our heptarchy. A community of pious men devoted to literature and to the useful arts as well as to religion, seems, in those days, like a green Oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray. If ever there was a man who could truly be called venerable, it was he, to whom the appellation is constantly fixed, Bror, whose life was passed in instructing his own generation, and preparing records for posterity. In those days, the Church offered the only asylum from the evils to which every country was exposed—and continual wars the Church enjoyed peace—it was regarded as a sacred realm by men who, though they hated one another, believed, and feared the same God. Abused as it was by the worldly minded and ambitious, and disgraced by the artifices of the designing and the follies of the fanatic, it afforded a shelter to those who were better than the world in their youth, or weary of it in their age. The wise, as well as the timid and gentle fled to this Goshen of God, which enjoyed its own light and calm, amidst darkness and storms."

The foregoing testimonies are certainly as worthy of our respect as the nameless authority, quoted by the sour Presbyterian in the Guardian. This brainless creature whose bigotted spleen is exceeded only by his ignorance thus rushes into print in his last abusive Epistle:

"**Messrs. Editors**,

That no erroneous impression may obtain with the readers of the Guardian I would now crave permission to remark, &c.

And this is the great champion of Presbyterianism, or rather of that fractional part of it, represented by the Guardian! Indeed we may truly say:

Non tali auxilio, nec defensoribus istis, are the hideous doctrines of Calvin to be sustained. He has the modesty also to call us to an account for the just severity of our language but his sectarian rancour prevents him from taking "the beam out of his own eye." We must pull a nosegay for him out of his own rank Calvinistic bed, which does not yield in beauty or perfume to any of the choicest flowers of even the faggot-lighting hypocrite himself.

"Brutal attack"—"slang and scurrility"—"vildest newspaper"—" Jesuitical leaders"—"who herd together"—"drones in the social hive"—"nest of hornets"—"this clan"—"bullying writers"—"priestcraft and humbug of a corrupting creed"—"priest ridden"—"unreasonable bigots"—"billingsgate"—"priestly vengeance"—"wolves in sheep's clothing"—"the resort of the coward or the assassin."

This is all pretty well, coming from a Lecturer on charity and good taste. The "aggravated criminal" however is not responsible for this. He only publishes it from his correspondent who has of course "reasons of his own," and "to this extent" we suppose the Guardian will "plead guilty and nothing more." He doats too fondly on his Catholic friends, from whom he "has received numerous tokens of respect and kindness."

\*The above epithets have been applied to unoffending clergymen by a nameless writer who knows nothing, who can know nothing of those on whom he pronounces this rash judgement, and against whom he directs those false and unfounded imputations.

We have endeavoured to find a parallel for the above abusive strain, and for the sake of brevity and point, we give the following.

"Thy school is nothing but a stinking pig-stye. Dost thou hear me thou Dog! Dost thou hear me thou madman! Dost thou hear me thou huge beast!"

Gentle reader, whose language is this, and from what school of Divinity does it proceed? Could you believe that it smacked strongly of the Geneva Conventicle, or that the above is a polite specimen from "Jack Calvin" himself in his reply to Westphal the Lutheran? And yet so it is. This is a genuine specimen of the Christian dialectics of "Jack" himself, who was burned with a red-hot Iron in his native town of Noyau for an infamous crime,—who burned Servetus to death for the exercise of private judgement,—from whose dark and terrible vengeance many other Evangelical dissentients had to fly—who ruled Geneva with an iron despotism—who was implicated in, and approved of the conspiracy of Amboise and the murder of the Duke of Guise—who brought all manner of calamities, civil war, massacre, spoliation and ruin on his native country—who could never brook opposition even from his friends—who was notorious for using the most brutal, vile, and insulting language—who in fine died in despair, of a loathsome disease, and blaspheming the God that made him!

And forsooth, we are to be called to an account for not speaking of this wretch as if he were a canonized Saint!—What a founder of a Church!

#### THE TIMES AND THE CROSS.

Our article last week under the rubric of "The Times" has been read by thousands of our fellow-citizens in the metropolis and province of Nova Scotia. It has opened the eyes of many, forced men to think on Catholic subjects, who have never reflected upon them before, and struck terror and dismay into the heart of every bigoted Catholic; feel too, that they can be no longer insulted with impunity; and Irishmen, that an assault upon their country is sure to be returned with interest. Certain it is that many of our opponents never imagined that so much could be said "on the other side," and their exclamations of surprise to that effect have been loud and frequent. Though reluctantly forced to assume a defensive and hostile attitude, we are by no means sorry that this brief skirmish has taken place. If we have wounded the feelings of some, we hope it will induce them to reflect on the many painful wounds they have inflicted on their Catholic neighbours, and teach them to observe more cautiously in futuro the Golden Rule of the Gospel.

The ruse adopted by the Times, to evade our arguments, and the classic language in which its literary abortion is published to the world, dispense us altogether from the necessity of comment. We thought we had to deal with grave divines, or erudite scholars; but we are fully undeceived. We had made every preparation for carrying the war into the enemy's camp, but on reading the last Editorial of the Times, we were completely disarmed. We have no desire to "impale a glow-worm" or "break a butterfly on a wheel," and we are sure that any jury of scholars would pronounce us guilty of wanton and unjustifiable homicide if we dealt another stroke to our prostrate and almost lifeless foes. Nay, in the abundance of our charity we declare, that we pity and forgive them. Their punishment has been somewhat severe, but their insolence was most outrageous. We trust that they have learned a useful les-

son from the past, and that the occurrences of the last few weeks will convince the really well disposed and sincere members of all parties, that social harmony cannot be secured without mutual respect and reciprocal toleration.

#### JUSTICE TO THE TIMES.

To prove the sincerity of our opinions, and the accuracy of our judgment in the preceding article, we have resolved on publishing for the benefit and amusement of our own readers, the entire Editorial of the Times of Tuesday, in reply to the last Cross. We commend to their especial notice the varied beauties of this delightful essay—its logical acumen, its profound theology, its rhetorical flowers, its brilliant flashes of wit, its lofty "stilt" and aerial "lightness," its "backwardness" in the "mazes of metaphysical abstraction" its choking "mystifications" such as "In every black there is a white" and above all its horror of "holy water" which the Old Gentleman himself would admit to be most natural! The grammarians of the Times wont allow us to treat that Journal as if it were a noun of multitude, and although it has a brace of Editors who are identified with the Paper, they must invariably be spoken of, it seems, in the singular number. The use of the royal and editorial we is to be discarded altogether. This odd freak we can easily overlook, but we will not suffer the Gentils of the Times, to shift from their own shoulders the responsibility, the deep and "lasting disgrace" of "sowing the seeds of religious strife." We confidently appeal to the whole community on this point.

But we owe an apology to our readers for having so long deprived them of the rich treat which follows:

#### "LAST SATURDAY'S CROSS."

"We have neither time nor room this week, fully to notice the articles in The Cross of Saturday. It is rampant as usual, mounted on the stilts of Transubstantiation and Absolution, without producing an argument on either subject which any school-boy may not controvert from either of the gospels. The sins of the Guardian and abuse of its Editor occupy four of its broad pages—the Times comes in for only two pages and three quarters. These essays are rambling dissertations in which there is much abuse—and a lightness of imagination pervades them, which induces us to believe that they have been penned under the influence of potatoes stronger than holy water.\* Certainly many of the passages savour this idea. One cannot read the quotations which follow without supposing that the writer was far gone—that such countries as Portugal, Spain, Italy, South America, and Roman Catholic Ireland, must for the moment, with the great mass of their ignorant population, and the cause of that ignorance, have escaped his remembrance altogether. Nothing but a state of maudlin excess, could have imagined the following sentence, which is one of the gems of The Cross:—

"We must express our serious opinion that Protestantism and ignorance are so nearly allied, that one cannot exist without the other?"

Incomparable wisdom. In every black there is a white. The metaphysical mind of the writer was far back in the mazes of abstraction when that passage was penned. Unfortunately for ourselves we cannot prove that the principles of Protestantism carry along with them perfect enlightenment, though it would be easy to show that they make direct approaches towards it—they do not claim white under the influence of human passions, to be infallible; but we can safely place them in contrast with the knowledge they impart, for their civilizing tendency, and tolerating disposition, with the intolerance and bigotry, and soul-debasing superstition of that creed, the spirit of which the Editors of The Cross so admirably illustrate.

\* Surely the Times is in error here, no liquid can be stronger than holy water; as the D—l himself cant stand that!

"The very term *Protestant*, as applied to a religious believer" say these worthies "is an exponent of ignorance, an empty sound, an unmeaning title! (! title,) a mere negation, an idea without point or substance, a common noun (we wonder it is that much in their estimation) which may signify any thing or thing, which can be applied to *ourselves* (oh! certainly, just as Protestants may use the term *Catholic*, a designation which applied to the Editors of *The Cross*, and the Romish creed, is false in fact and inference) as well as the Editors (! What Editors,) for we too are staunch Protestants." Here is more enlightenment of our ignorance, coupled with illustrations in *Lindsay Murray*, a Jesuitical enlightenment, which shows how apt the *Cross* people are to take either side of an argument, the right or the wrong, which is likeliest to serve their purpose. If our Protestant ignorance did not come to our relief, we should really be smothered under the mystification. We have always believed, with all due deference to the *Protestants of The Cross* that the term as regards the religious world, was used to signify a denial of the Church of Rome, and a disbelief of its gross and idolatrous superstitions.

We have not time now to comment at length upon the repeated absurdities of the Editors of *The Cross*—we shall perhaps touch upon a few next week. They accuse us of writing bad grammar, and certainly it would be a fitter task for them to correct our syntax than to be employed to their lasting disgrace in sowing the seeds of religious strife. But these Editors are not such proficients in English Grammar, as the discovery of a small mistake, which perhaps after all ought not to be laid to our charge, might lead people to suppose. We need not go far into their own Editorial to convict them of gross inaccuracy in this particular. The very next sentence to that they condemn is full of blunders. "We fear" say they, "that the Protestant ignorance of *The Times* has put its foot in it altogether, and we must recommend them! to take a few lessons in *Lindsay Murray*" (do they mean *English Grammar*?) from the "aggravated criminal" of the *Guardian*." Surely if we need not fear to put our Protestant ignorance against the critical accuracy of Maynooth and St. Mary's to boot."

On looking over the *Times* more carefully, we discerned the following allusion to the *Cross*, which we also publish as an additional specimen of the refined taste, and high mental culture of those accomplished writers. Had we seen it at first, we might have reprinted the above Editorial, as the "people of the *Times*" publish their Bibles—"without note or comment." Here it is!

"To Correspondents.—We are much obliged for the loan of the *Achill Herald*. We shall make it leather\* the writers in the *Cross* next week!" We are positively quaking with fear. What will become of us!

\*To leather v. a. To beat; to lash as with a tongue of leather. A low expression." Dr. Johnson's Dictionary.

"You may say what you please

There is nothing like *Leather*." Universal Spelling Book.

#### JUSTICE TO CAPE BRETON.

We are glad to hear that the Solicitor General has made a move at length, in favour of the deeply injured people of Cape Breton. We hope it will not turn out to have been a mere flash in the pan, like so many former allusions to the same subject.—We perceive from the distribution of the Road money, that the seventy thousand inhabitants of Cape Breton get £1,260 for public improvements, whilst Nova Scotia Proper will receive nearly twenty six thousand Pounds. Is this justice?

Mr. Dodd gave some faint hope of renewing the discussion on this question before the close of the present Session. What can prevent him from doing so? Certainly no subject of greater, or even equal importance. But if his memory should prove treacherous, we expect that the other members from Cape Breton will give him what the Lawyers call a *Refresh*. "Now's the day, and now's the hour" to introduce this question, and to test by a division the genuine sentiments of those members who are so soon to give an account of their stewardship to the constituencies whom they represent, or misrepresent, as the case

may be. We therefore rely on the Hon. Speaker, Mr. Mo-Keagney, Mr. Martell, and Mr. Brymer, for the faithful discharge of their duty in this respect, to the unrepresented thousands of Cape Breton.

Our "aggravated" friend of the *Guardian* has become all at once as gentle as a sucking dove, and as innocent as a playful kid. Any thing to equal the infantine simplicity of his last effusion we have never seen. The child's bargain too, of "let me alone and I'll let you alone" is introduced with the most touching and resistless effect, and forms an appropriate finale to his graceful essay. It is evident that his friends have been about him, and that they have recommended him to rescue "his soul and his bones" as speedily as possible out of the profane hands of those "olden Monks" of the *Cross* whose "stabs in the dark" have put his ally the *Presbyterian* in such fear for his life. We humbly opine that the advice was a sound one, and that none but a "caput insanabile tribus Antyciris" would hesitate for a moment in adopting it. There is one announcement made by the innocent Editor of the *Guardian*, which will relieve the anxiety of his distant admirers, and proclaim to the world his cool and undaunted bravery in the midst of so fierce a struggle. Alluding to a former Editorial of the *Cross* he writes:

"It has not disarranged one feature of our countenance" (We would not for the world be guilty of impairing the effect of such attractive beauty, and thereby depriving the Convent's doves of their wonted salutations) "it has not singed one hair of our heads" (Does he mean his own and the *Presbyterian's*?) or are we to look upon the Editor as a *Janus Bifrons*? And yet how can this be, if he has but one "countenance"? At all events we may safely conclude with the proverb that "two heads are better than one," "It has not amputated one limb of our body" (What a blessed escape! He could have much better afforded the loss of one of the *Heads*) "or even drawn one drop of blood from our veins!" This is certainly a most consoling assurance to the nervous friends of the *Guardian*, though it must be no small mortification to the "Olden Monks" whose pons are so pointless as to be unable to penetrate his *thin* and tender *skin*.

We cannot conclude this brief notice without expressing our admiration of the incidental and skilful defence of that "lamb of a man" so happily described by our friend P. Power. The Editors" (of the *Cross*) "commenced a furious assault not only upon us, but a wanton attack also upon a peaceable and unsuspecting brother, who had given them some *supposed offence*! several years ago."

Therefore, the fact which we stated cannot be denied. Probatum est. And this being the case we cannot help thinking that a judicious silence would have been a more graceful homage to public opinion, and a better defence for this "peaceable and unsuspecting brother."

ECONOMY—All to whom want is terrible, upon whatever principle, ought to think themselves obliged to learn the same maxims of our parsimonious ancestors, and attain the salutary arts of contracting expense; for without economy none can be rich, and with it few can be poor. The mere power of saving what is already in our hands must be of easy acquisition to every mind; and as the example of Lord Bacon may show that the highest intellect cannot safely neglect it, a thousand instances, every day prove that the humblest may may practice it with success.—*Rambler*.

## General Intelligence.

### THE CATHOLIC CHURCH.

#### ST. MARY'S COLLEGE.

On Saturday last (Ember Saturday), the Rev. F W Faber received the order of Sub Deaconship from the Right Rev. Dr. Wiseman, Mr. Paley, late of St. John's College, Cambridge, received the Sacrament of Confirmation at the same time. On the Sunday following the Rev. F. H. Laing of Queen's College, Cambridge, and the Rev. H. M. Walker, of Oriel College, Oxford, made their profession of Catholic Faith, and were received into the Communion of the Church, according to the form of the Roman Pontifical.

#### RATCLIFFE COLLEGE.

During the last Ember Days, Holy Orders were conferred, for the first time, at Batcliffe College, near Loughborough, by the Rt. Rev. Dr. Walsh, the venerated Bishop of the District. On that occasion three Brothers of Charity and members of the College were ordained. Alfred Kidgell received the Tonsure and the four minor Orders; the Rev. Andrew Egan received the order of Deacon; and the Rev. Wm Lockhart was promoted to the Priesthood. The Rev. John Noble, Conceptionist, from Whitwick, near Grace-Dieu, was also ordained Sub-Deacon.

### IRISH DISTRESS—THE POPE.

Extract of a letter from Rome, dated the 18th January, 1817:—"The Pope is deeply afflicted at the state of his devoted children in Ireland. He has appointed a public Triduum of prayers to be celebrated in the Church of *Sant' Andre Della Valle*, and has thrown open the treasures of the church, by the grant of copious indulgences, to all who shall attend it. A collection is appointed for each day. The Italian preacher is the celebrated Padre Ventura, one of the first preachers in Italy: The French sermon will be preached by the Bishop of Montreal, and the English sermon by the worthy Doctor Cullen. Although the amount of the collections may be only as a drop in the ocean of Irish misery, still it will show the clergy and people of suffering Ireland how deeply the Father of the Faithful and the good people of Rome sympathise in their affliction. Yesterday a diamond ring, value £100, was sent to Doctor Cullen for the good cause. The writer adds—"I had the singular happiness to hear the Holy Father himself preach on the Octave day of the Epiphany in the Church of Sant Andrea. Oh! indeed he is an angel sent from heaven to console us."

BISHOP OF TORONTO, U. C.—The Rt. Rev. Dr. Power arrived in this city on the 28th ult., and sailed in the *Hibernia* on Monday. The distinguished Prelate is in excellent health and spirits.—*Boston Pilot*.

### APOSTOLICAL LETTER OF OUR HOLY FATHER POPE PIUS IX.—PROCLAIMING A UNIVERSAL JUBILEE TO IMPLORE THE DIVINE ASSISTANCE.

*PIUS the IX., to all the Faithful who shall receive these Presents, Health and Apostolical Benediction.*

Elevated by the secret designs of Divine Providence, notwithstanding our unworthiness to the Apostolic Throne, we know too well the difficulties of the present time not to feel how deeply we need the assistance from on High to preserve the Lord's flock from the snares of hidden foes on every side, to raise up and set in order according to the duty of our charge the affairs of the Catholic Church. We have, therefore, never ceased up to the present moment, to pray to the Father of Mercies that he would deign to strengthen by his power our feeble forces and to enlighten our spirit with the light of His wisdom in order that the Apostolic Ministry which is confided to our care, may turn to the advantage of the entire Christendom, and that, in fine the billows calming down, the vessel of the Church may repose from the long-standing agitations of the tempest.

But as that which is a common good should be asked for with a common prayer, we have resolved to arouse the piety of all the faithful of Jesus Christ, in order that their prayers being joined to ours, we might all implore with more ardour the succour of the right hand of the Almighty. And as it is certain that the prayers of men will be more agreeable to God if they flow from pure hearts, that is to say, from consciences free from every stain, we have resolved to imitate the example which our predecessors have given us in the commencement of other Pontificates, by opening with Apostolic liberality to the Faithful of Jesus Christ the celestial treasures of indulgences of which the dispensation has been confided to us, in order that excited in a more lively manner to true piety, and washed from the stains of sin by the Sacrament of Penance they may approach with more confidence to the Throne of God, may obtain his mercy and find favour with Him.

For these reasons we announce to the Catholic universe an Indulgence in form of a Jubilee.—Wherefore, confiding in the mercy of God Almighty and in the authority of his blessed Apostles Peter and Paul, in virtue of that power of binding and

loosing which the Lord has conferred on us; however unworthy of it we may be, we give and accord by the tenor of these presents a Plenary Indulgence and Remission of all their sins to all and every one of the Faithful of both sexes dwelling in our good City, from the Second Sunday of Advent that is to say, from the 6th of December inclusively, until the 27th day of the same month inclusively, the day of the Feast of St. John the Apostle, who shall twice visit during these three weeks the Basilicas of St. John of Lateran, of the Prince of the Apostles, and of St. Mary Major, or one of these Churches; shall there pray with devotion during some space of time; shall fast on Wednesday, Friday and Saturday, of one of these three weeks shall confess their sins and shall receive with respect the Most Holy Sacrament of the Eucharist, and shall give some alms to the poor each one according to his devotion; and to all those, who dwelling out of Rome, in whatever place it may, shall visit twice the above named churches (on the receipt of these presents, whether by the Ordinaries, by their Vicars or Officials, or according to their order, and failing them, by those who have the conduct of souls in these same places) who having visited twice these churches or some one of them in the space of three weeks (which will be determined by the authority above named) shall perform with devotion the other works before enumerated; we grant them also by these presents the Plenary Indulgence and Remission of all their Sins, as it is customary to grant in the year of the Jubilee to those who visit certain churches within or without the City of Rome.

We grant also that those who are on the sea or their travels may gain the same indulgence as soon as they return to their abodes, on fulfilling the conditions above named and visiting the Cathedral, principal or parish Church of the places of their abode. And as respects the Regulars of both sexes, those who live in perpetual enclosure, and all others whoever they may be, as well Laics as Ecclesiastics, Seculars as Regulars, even those who are in prison or confined by any corporal infirmity or other hindrance, who shall not be able to accomplish the works above mentioned, or some one of them, we permit that a confessor of the number of those who are already approved by the ordinaries of the place may commute the said works for other works of piety, or defer them to a little more distant time, and may enjoin things that the penitents will be able to accomplish. We authorise, also, the same confessors to dispense with the reception of the Eucharist to children who have not yet made their First Communion:

— Moreover, we give to all and every of the Faithful, Seculars and Regulars, of whatever order or institute they may be, the permission and the power to choose for themselves for this purpose as Con-

fessor, any Priest, whether Secular or Regular, from the number of those who are approved by the Ordinaries of the places (the Religious even, the novices and women living in enclosure, may use this provision provided that the Confessor be approved *pro monialibus*;) which Confessor may absolve them and loose them *in foro conscientiae*, and for this time only, from excommunication, suspension, ecclesiastical condemnations and censures, either *a jure*, or *ab homine*, pronounced or carried into effect by for whatever it may be (excepting these which are excepted below,) and also from all sins, excesses, crimes, and faults, however serious and enormous they may be, even cases in any manner reserved to the Ordinaries of the places, or to us and the Apostolic See, and of which the absolution would not be considered to be granted by any other concession, however extensive it might be; which said confessor can also commute all sorts of vows even made with oath, and reserved to the Holy See (excepting vows of chastity, of religion and those by which an obligation to a third party is contracted, which have been accepted by this third party, and the omission of which would be to his injury or prejudice; as well as those vows called Preservatives from Sin, unless the commutation of these vows should be judged as useful as their first matter to repress the habitude of sin) into other pious and salutary works by imposing nevertheless on all and every one of them in all the above named cases a salutary penance and other things that the said Confessor shall judge proper to enjoin them.

We grant, moreover, the faculty of dispensing with irregularity contracted by violation of censures inasmuch as it could not be brought before the *forum exterius*, or could not easily be brought there. We have no intention, however, by these presents, of dispensing with any public or occult irregularity, defects, note of infamy, incapacity, or inability, in whatever manner it may have been contracted, nor of giving any power of dispensing on these objects, or of rehabilitating and replacing in their former state, even *ad forum conscientiae*, nor that these presents should derogate from the constitution and the declarations of our predecessor Benedict XIV., of happy memory, relatively to the Sacrament of Penance; nor moreover that these presents should or ought in any way to avail those who may have been by name excommunicated, suspended or interdicted, by us, or by the Apostolical See, or by any other Prelate or Ecclesiastical Judge, or who may have been otherwise declared or publicly denounced as having incurred censures and other penalties decreed by these sentences, unless that, within the space of the said three weeks they shall have satisfied or made arrangements with the parties interested. That if within the said term, they have not been able to

satisfy the judgement of the confessor, we grant that they may be absolved *in foro conscientie* for the purpose solely of gaining the indulgences of jubilee, with the obligation of making satisfaction as soon as they shall be able.

Wherefore we command and ordain expressly by these presents, in virtue of holy obedience, to all and every one of our venerable brethren, the Patriarchs, Archbishops, Bishops, and other Prelates of the Churches, to all the ordinaries of places, wherever they may be, and to their Vicars and officials, or failing them to those who have the care of souls, that when they shall have received copies of these presents, even printed, they do publish them, or cause them to be published, as soon as, before God, they shall judge convenient, having regard to times and places, in their churches, dioceses, provinces, cities, towns, territories, and localities, and that they shall indicate to the people suitably prepared, as much as may possibly be, by the preaching of the word of God, the churches to be visited, and the time for the present Jubilee.

These presents shall be able to have and shall have their effect notwithstanding all Constitutions and Apostolic Ordinances, and particularly those by which the faculty of absolving in certain cases therein expressed, is in such manner reserved to the Roman Pontiff for the time being holding the Holy See that similar or different concessions of indulgences and of faculties of this kind cannot be of any effect to any one whatsoever if express mention of him be not made, or if he has not therein especially exempted; as also, notwithstanding the rule of not granting an indulgence *ad instar*, and notwithstanding all statutes, and customs of all orders, congregations, and regular institutes, even confirmed by oath and apostolic authority, and in whatsoever other manner they may have possibly been so (confirmed); notwithstanding, in fine, all privileges, Indults and Letters granted in any form whatsoever they may be, to these same orders, congregations and institutes, and to the persons who compose them, even though approved and renewed; all and every of which things as well as all others contrary, we suspend on this occasion especially, expressly and by name for the purpose of these presents; although even of these and of their whole tenor it were necessary to make mention or special specific and individual expression, and not by general equivalent clauses, or that it were necessary for that to observe some other particular formality respecting their tenor as sufficiently expressed in these presents and all the prescribed form as duly observed. And in order that these presents, which cannot be borne everywhere, may more easily come to the knowledge of all the Faithful, we will that in all places the copies of these presents, even printed—when signed by the

hand of a public notary, and sealed with the seal of some appointed person possessing ecclesiastical dignity—be considered of equal authority as if these presents were exhibited and shown in the original.

Given at Rome, at St Mary Major, under the Ring of the Fisherman, this twenty-second day of November, one thousand eight hundred and forty six—the first year of our Pontificate.

### ST. PATRICK'S CHURCH—SUBSCRIPTIONS.

Collected by Messrs. Pierce Ryan and William Walsh.

Mr. Joseph W. Quinan 5s 2½d; William Burke, Michael Connors, Michael Fitzgerald, John Killeen, John Quann, Jeremiah Sullivan, Michael Gray, John Dillon, George Smith, Lawrence Connors, Timothy Dunn, James Spruhan, Patrick Maher, Richard Dawson, William Tierney, Mrs. Capt. Cahoon, Mrs. Lyons 1s 3d each; Wm. Leahy 5s; Michael Morrissey, Thomas McGee, Patrick O'Mally, and John Dunn 7½d each.

Collected by Messrs. Peter Morrissey and Edward Barber.

Peter Laughlan, Mrs Condon, Mr. Hunter, Mrs. Barber, and Mrs. Lanigan 2s 6d each; David Cushman, Miss Mary Ann Walshman, Mrs Vaughan, Mr. Kenrick, Maurice Mulligan, Mrs Hurley, Lawrence Whelan, Mrs. Mullias, and Mrs Marks 7½d each; Mrs. Kavanagh, John Tobin, William Kelly, Mr. Boyle, Mr. Blake, Mrs. McGrath, Miss Longard, A Friend, Mr. James Howard, Mr. Gunter, Mrs. Connors, Mrs. Quirk, Mr. Hoskings, Mr. Lacey, John McGrath, Mrs. Kiely, Mrs Thomas Maher, Mrs. Lonergan, and Michael Power 1s 3d each; Michael Howley, 3s 9d.

Collected by Mr. Roger Cunningham.

Thomas Ring, 12 months Subscription at 2s 6d, 30s; Mr. y 2 month Moones do. at 2s 6d, 5s; Mrs. Morrissey 1s 3d; Mr. and Mrs. Farrel 3s 9d.

Additional Monthly Subscriptions.—Rt. Rev. Dr. Walsh £1; Very Rev. Mr. Conolly 5s.

Donations.—Mary Doyle 5s; Johanna Broderick 2s 6d; Juvenile Society of Saint Aloysius 7s 6d.

We read in a letter from Rome of the 26th ult. in the Nuremberg Correspondent:—"A short time since a peasant presented himself at the gates of the Holy Quirinal and expressed a desire to see the Pope. He was told that this was impossible, on which he declared that he would not leave, and would sleep at the gate of the Palace until he should be able to see his holiness. The Pope, being informed of the man's obstinacy, ordered him to be introduced, and on seeing him recognised him to be his foster brother. The Pope re-



ceived him very kindly, and, after having inquired after the health of his mother, asked him if he could do anything to serve him. He said he had no want of anything, but should like to remain watch over the safety of his holiness. The Pope told him he had no want of protection, and the peasant left; but came a few days afterwards, and solicited a place as under gardener, in order that he might be able to see the Pope at least once a day. The Pope yielded to his desire, and desired him to send for his mother, in order that his holiness might also have his foster-mother near his person."

### EMBER DAYS—ORDINATIONS.

#### ST. EDMUND'S COLLEGE.

On Saturday last, the 19th instant, the Right Rev. Dr. Griffiths, Vicar Apostolic of the London District, held an Ordination at St Edmund's College, at which the following members of the college were admitted to the several Sacred Orders, viz. :—the Revs. Joseph Butt and Edward Hood, to the Holy Order of Priest; the Revs. A. Guidez, D. Shehan, J. Norris, W. Mills, and J. Maccarthy, to the Holy Order of Deacon; and Mr F. Oakeley to the Holy order of Sub-Deacon.

At the last consistory the Pope created two Cardinals and reserved two others *in petto*, He also appointed an Archbishop and nine Bishops for vacant Sees.

A young and holy descendant of the Borromeo family has lately received the Order of Priesthood at Rome. He had been private chamberlain to His Holiness, and Pius IX., no doubt to testify his respect for the memory of one of his illustrious ancestors Saint Charles Borromeo, was pleased to ordain him himself, a thing most unusual at Rome. He conferred the order of Subdeaconship on him, the feast of the Immaculate Conception, and Deaconship and Priesthood on the two following Sundays.

During the last year 33 Protestants were received into the True Church in the Diocese of Cambray.

The Canton of Vaud in Switzerland, is now divided into three Churches, the State Church, the Free Church, and the Neutral Church. Three individuals disguised in a ridiculous manner lately entered one of their Temples, placed themselves opposite the minister in the Pulpit, and amidst the applause of the Congregation mimicked his tones and gestures. In another, an unknown person took his stand in a pew opposite the pulpit, and whenever the preacher used the name of Jesus he apostrophised him as a *Liar*, and when the sermon was over he roared out *you're a Liar*. In another, as the Clerk was bringing the bread and wine for communion, he was attacked thrown down, kicked, and the Sacramental emblems trampled under foot. The minister unable to repress this shocking scandal burst into tears. Fine samples these, of the consequences of Private Judgement!

The oldest priest in Germany, Father Anthony Vautjes the last Jesuit who exercised his sacred ministry in Bayana,

died at Landsberg on the 9th of last December at the venerable age of 97 years.

At the recent ordination held by His Eminence the Cardinal Bishop of Arras, twenty students received minor Orders, and 24 Deacons and 19 Priests were also ordained.

To CORRESPONDENTS.—P. Power's comic lines on "Saint John Calvin and his two holy neighbours" have been received. They are full of the gifted writer's original sallies and quaint humour, but we must at least for this week, have some compassion on the aching sides of our readers.

### ST. MARY'S AND ST. PAIRICK'S TEMPERANCE SOCIETY.

The Quarterly meeting of this Society will be held on Wednesday evening next 10th of March at 7 o'clock.

By order

P. MAGEE, Sec'y.

ERRATA.—From the press of original matter in our last number, some misprints have occurred, especially in the original quotation from Luther, which however any Latin scholar could easily remedy.—Then again in p. 67, "could not well afford it," should be, "could not well afford to lose it," in p. 68 for *elegant* read *elegantly*, p. 69, for "hopeless" read "hapless" and for "little"—"title." We are indebted to the critical eye of the Times for the wonderful discovery of this last mistake of the compositor.

### BIRTHS RECORDED.

#### AT ST. MARY'S.

FEBRUARY 13,	Mrs. Crashaw of a Son.
13,	Conroy of a Son.
13,	Murphy of a Daughter.
15,	Murray of a Daughter.
17,	Halloran of a Son.
22,	Macksay of a Son.
22,	Bourke of a Son.
22,	Fitzgerald of a Daughter.
25,	Doyle of a Son.
MARCH 2,	Keefe of a Son.
4,	Walsh of a Daughter.
4,	O'Brien of a Daughter.
5,	McLeod of a Son.

### INTERMENTS.

#### AT THE CEMETERY OF THE HOLY CROSS

FEBRUARY 16,	Charles, infant Son of John and Catharine Ast, aged 5 months and 14 days.
17,	Ellen Connolly, Native of Ireland, aged 60 years.
18,	Thomas Fielding, Native of Carlow, Ireland, aged 42 years.
19,	William Ryan, Native of County Kilkenny, Ireland, aged 36 years.
20,	John Kline, Native of Uppar Germany, aged 86 years.