

henceforth new creatures, inviolably observing the commandments of God, and decided on dying sooner than offend him by a single mortal transgression. I ask you again, my lord, is there anything in this doctrine of our confessional subversive of the peace of the community? With these feelings, the work of God within us, who gives the will and the perfection, we run to the sacred bath which a merciful Saviour provided for us. We humbly, sincerely, simply, without reserve or equivocation, expose, in all sincerity, the wounds of conscience to the minister in whose mouth the Redeemer in love for us put the word of reconciliation. This minister—the approved minister of the church—is believed to be the dispenser of the heavenly mysteries of God's grace, on whom the Redeemer breathed, and to whom he communicated his Holy Spirit in the sacramental rite of ordination, when it was said, "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." In this doctrine, my lord, pray tell me is there anything injurious to the civil government? Mark well, my lord. The Catholic penitent, moreover, believes that the minister to whom he confesses, and from whom, by the authority of Christ imparted to him, he expects pardon, is not the lord but the steward of the treasures committed to him, and that can only forgive in the circumstances in which his own Divine Master would not refuse forgiveness. Whom Christ would pardon, him only can the priest pardon, viz., a sinner, heartily sorry, for having offended God, detesting sin for its essential deformity with, and opposition to God, the source of all justice—a sinner, disposed to make every possible reparation to God, whom he offended, to his neighbour, God's image, should he have injured him in person, property, or character; to society, disaffected, scandalized, or in any way disturbed by his conduct—a sinner, disposed not only to break the bonds of sin within him, but to break with all his sinful companions—to commit himself to no secret society, association, or conspiracy, tending in the least to violate that precept of charity by which he is commanded to love all mankind in God, and for God's sake—to forgive his personal enemies, his slanderers, his calumniators. Even you, my Lord Stanley, as his personal enemy he should forgive—as the enemy, however, of his country and of his religion, that is a matter in which his religion and his country are concerned; and should he himself have calumniated or slandered any person, he must be disposed to regret the injury he has done to character, and make the earliest possible satisfaction—public, if the calumnies and slanders were public, private, if they were private. In every, or in any case of this description, reparation must be made, or otherwise, according to Catholic belief or discipline, he cannot obtain absolution. He seeks, my lord, mercy and friendship from a just and loving God. He must be just to all, loving all, and a friend to all. So disposed, and not until so disposed, doth the priest impose the hand of peace upon him, and absolve him from his sins, by the authority of Christ, and in the name of the Father, and of the Son, and of the Holy Ghost.

Now, my lord, let me ask you is there anything dangerous to the civil government, or to the peace of the community, in this holy ordeal through which every Catholic penitent must pass to arrive at the grace of justification? How, I again ask you, could the secrecy of such a confessional be subversive of good government, or detrimental to social tranquility? Take away the secretness, my lord, and you take away confession, and you thereby deprive religion and society, which you pretend to serve so much, of the very best means man ever thought of, or God in his wisdom or mercy, invented, for the reservation of both. Lugo, the great Spanish theologian, says that the bare suspicion of its violation in Ethiopia destroyed for ever the efficacy of that holy institution, and with it, the morals of that sect of Christians.

You might here ask, my lord, such questions as malice generally proposes on such occasions. Cannot the priest abuse the sacred institution of the confessional? Of course he can, as the most sacred things can be abused. Religion is a sacred thing, and it is every day abused. Nothing is more sacred than the holy communion, and it is constantly abused even in your own noble and right honourable house of Lords. Nothing more sacred than the name of God, and by that name you and others swear an oath—the oath of abjuration—which makes angels tremble, and the very devils tremble. Nothing more

sacred than the person of our blessed Redeemer, and yet it is every day blasphemed. The priest, no doubt, can abuse the secret institution of confession, as everything sacred is being used has been abused. But, if he abuses it, he abuses it at his risk—at the risk of everything he holds dear in earth and in Heaven. As the garden of Eden was preserved from profane aggression by the flaming swords of angels, the Church of God has guarded all the outworks of her sacred tribunal, as planted on thorn round and round her most awful thunders, to terrify and strike down the sacrilegious priest who would dare to pervert his holy office to any evil purpose. Show me, my lord, in that church of yours, which a million of times denounced, yea, even down to the present day, daily, hourly, denounces us, our people, and our creed, and now cries out with more than her olden ferocity for the assassination of her priests—that church on whose account more innocent blood was shed in Ireland than would float the proud navy of England—that church that made the most hallowed things appertaining to her ministers and her religion subservive to extirpate us from "our own, our native land," that she might be elevated and aggrandized on our ruins—show me, my lord, in that church, any such safeguard or protection for the lives of her Majesty's subjects, against the aiding, abetting, perpetrating, or counselling, by word or deed, of assassination, as this safeguard and protection with which the Catholic Church defends the persons of Christians without distinction of sect or creed. "With the approbation of the sacred council, we decree that should any prince, prelate, or any other person, whether ecclesiastic or secular, have caused to be murdered by the aforesaid assassins, any Christian, or have ordered said assassins so to do (although death may not have ensued), or have received, defended, or concealed the same, he shall incur by the very fact the sentence of excommunication or deposition from his dignity, honour, order, and office, and these shall be entered freely on others by the proper authorities. Let him, also, with all his worldly goods, as an enemy to Christianity, be cut off for ever from Christian society. And when it shall have been established by sound proofs that any one has been guilty of so execrable a crime, let no other sentence of deposition, or excommunication, be required to be quoted against him" (Bull of Gregory XIV, a. 3. Concordat a. l. de Homicid in 6 Decretal).

(To be Continued).

The Cross;

HALIFAX, SATURDAY, MARCH 4.

NEWS FROM THE UNITED STATES.

A Treaty of Peace has been at length made with Mexico by Gen. Scott and Mr. Trist. It has been brought to Washington for the ratification of Government.

The venerable John Quincy Adams expired at Washington on the 23d. February. His funeral was to take place on the 26th, with all possible honour. He had been President of the United States, and in early life discharged many important functions in various Courts of Europe. Though in very enfeebled health, he came to attend the present Session of Congress, and his exertion proved too much for his shattered powers. He has left a public man behind him of the same exalted character, experience and ability. Mr. Adams was always conscientiously opposed to the shameful and unjust aggression upon the neighbouring Republic of Mexico, and on all religious matters was, we believe, extremely tolerant. He was a great admirer of the Catholic Bishop of New York. During Dr. Hughes's memorable Sermon in Congress, on Sunday 12th of December last, the most remarkable man in his entire audience, and the most profoundly attentive listener, was John Quincy Adams. At the close of that most impressive and able discourse, the hoary Statesman was seen leaning on the arm of the Bishop of Halifax and tottering up the steps of the Tribune to the Speaker's Chair to compliment Dr. Hughes. He warmly grasped the hand of that distinguished Prelate, and thanked him in his own name as well as that of Congress "for his admirable discourse, and for the very instructive lesson on their Legislature's duties which he had read to both Houses of Congress." It is erroneously stated in some of the papers that Mr. Adams was a Senator. He was a member for Massachusetts in the House of Representatives. The habits of Mr. Adams were simple and dignified, and his

life most systematic. He was a walking Chronicle of all the events of his time. Both at home and in foreign countries he observed, and wrote down everything. His Diary, if published, will be one of the most valuable legacies which the United States could receive.

We perceive with deep regret an account of the death of the Rev. Mr. Murphy, a recently ordained Priest of New York, who took fever in the discharge of his duties at the Quarantine Station in Staten Island. What is still more melancholy, the Rev. Mr. Smith, who attended Father Murphy, has also taken the fever and died. During the last year twenty-seven Catholic Priests and one Bishop fell victims to this Emigrant Fever in the North of England.

The Anniversary of the foundation of the "Confraternity for the Conversion of Sinners" was lately celebrated at Philadelphia. In the morning there was a solemn High Mass celebrated by the Vicar General, Very Rev. Mr. Garland, assisted by the Rev. Messrs. Carter and Strobel. Bishop Kenrick was present, and preached a moving sermon on the nature and objects of this holy association, and the means by which it accomplishes the ends proposed. At Vespers there was another discourse on the same subject, by the Rev. Mr. Barbelin, one of the Jesuit Fathers of Philadelphia. At night a third Sermon was preached by the Rev. Mr. Sourin when the impressive and pious exercises of this Sacred Association were closed by a benediction of the Most Holy Sacrament. Philadelphia is a truly Catholic City. Its churches, colleges, schools, orphan asylums and convents, in a word every Institution connected with its religious progress reflects the highest credit on its Catholic spirit. The Clergy are zealous and untiring in the discharge of their sacred duties, and there are numerous models of education and fervor amongst the laity which would do honour to the primitive ages of the Church. It is not surprising then that so many conversions take place there, and among the most respectable classes and professions. The united prayers, the numerous and fervent communions, the abundant alms, the institutions of charity and mercy, the generous contributions for clergy, colleges, churches and all religious purposes, the heroic sufferings for faith and conscience, all cannot fail to draw down Heaven's choicest gifts on the devoted Catholics of Philadelphia. The noble Cathedral will be the crowning work of their piety, and the imperishable monument of their faith. Our readers may form some idea of the gigantic undertaking when we tell them that the foundations alone have cost between two and three thousand pounds, and that there will be no less than fifteen Altars in this grand Basilica. The zealous, learned and indefatigable Bishop Dr. Francis Patrick Kenrick—the main spring and conductor of all these religious movements is an Irishman, and well may Dublin be proud of the honour of his birth. He is one of the most erudite Prelates in the American, or indeed any other Church, and was in youth one of the most distinguished students of Propaganda. For many long years after his return from Rome he laboured as a Missionary and a Professor in the far West. Even in his wilsome pilgrimages in the wilds of Kentucky he never abandoned his favourite pursuits of religious literature. Several large volumes of Dogmatic and Moral Theology, composed in Latin, and specially adapted to the use of the American Mission attest his unwearied diligence, and great research. He is now giving to the world a Fourth and much improved Edition of his invaluable work on the "Primacy of the Apostolic See"—a book which already enjoys a European as well as American reputation. Dr. Kenrick's brother, the Most Rev. Peter Kenrick, is Archbishop of St. Louis, and the author of several works, some of which have been translated into Italian. He is an Alumnus of Maynooth, and like the good Bishop of Philadelphia, an honour to his native land. If we add to these, the gifted and eloquent Dr. Purcell, Bishop of Cincinnati, and the "Great Bishop of New York," as Dr. McHale so justly calls him, we have four Irish Prelates, whose virtues and learning are not exceeded in any part of the Catholic world.

THE GREAT LITERARY IMPOSTER

Bennett of the New York Herald, amidst the laughter and astonishment of the people of America has commended Label, suits! against some of his brethren of the Press. Our able contemporary the Freeman's Journal, the Tribune, and Despatch are among the assailed Journals. All that the wretch has gained by this move, is the

replication in some of the Papers, of the history of his numerous career for several years past.—His vile attack on Mrs O'Connell, the wife of the Liberator, his triple conviction for libel, his sentence and severe Lecture from the late venerable Judge Kent, his ignominious rejection from the Corn Exchange, Dublin, by O'Connell, his disgusting proclamation about his marriage, his bombastic description of his wife's mental and bodily qualifications are all given in high relief. We should not be surprised to hear of the fellow's having committed suicide before the arrival of the next Packet. We had long been under the painful impression that Bennett was an Irishman. Our Country, thank God, is relieved from that stigma by the recent publications in New York. The native American Journals also reproduce him, and glory in the fact that he was not born in their land. It seems that he was married eight years ago by a Catholic Priest, but we have never heard whether he confessed on the occasion or not. If so, his repentance was of a very brief duration.

One of the Redemptivist Fathers, Rev Francis Poilache, died lately in Michigan. He was the first of the order who died in the United States.

ST. PATRICK'S CHURCH.

A new female School has been opened this week in connection with the above Church. From the dispositions already manifested by Catholic Parents in that vicinity it is likely that a great number of children hitherto deprived of education, will avail themselves of this precious opportunity. We are gratified to hear that the Male School under the superintendance of Mr McDonnell, continues to prosper. If the Catholics of Halifax receive but common justice from the Legislature, common-school Education in the populous northern localities will soon be placed on the most satisfactory footing. The Catholics amount to nearly one half the population of the entire city. They are certainly eleven or twelve thousand and yet out of £600 voted for common school Education they get but £100; just one sixth! The remaining £500 are distributed with the most unjust partiality. Not only the claims from numbers, but those arising from poverty on the part of Catholic parents should not be overlooked. This, we suppose, is another proof of the bigbear, hypocritical cry of Catholic Ascendancy! We never wanted Ascendancy; but we shall always cry out for simple justice.

NEWS BY THE ENGLISH STEAMER.

The arrival of the Steamer has been so long delayed, that we regret we cannot publish at any length this week some of the most important news from Europe.

The Propaganda have written to the Catholic Primate of Ireland to enquire into the abominable falsehoods that have been recently circulated against the Irish Clergy. Rome will now be fully and officially informed on the subject, and the English defamers of Ireland—both Catholic and Protestant—will be exposed to the indignation of Christendom as a pack of shameless calumniators.

A Bill has been drawn up for establishing Diplomatic relations between Rome and England. We sincerely hope it may never pass, until the majority of the English people return to the Faith of their forefathers.

The Archbishop of Canterbury is dead. He was in his 82d. year. The Queen or Lord John Russell will of course appoint the next Protestant Pope. They could not do better than elevate Doctor Hampden to the dignity.

The General of the Jesuits is seriously ill at Rome.

John O'Connell had arrived in Paris to be present at the obsequies of his illustrious father on the 10th ult. On the evening of that day a dinner was to be given him, at which between ninety and a hundred Peers, and Deputies, and others, had promised to attend.

Count Montalembert, the eloquent champion of Catholicity, was lying ill of fever.

The King of Naples has promised a new Constitution to his subjects on the French model.

The Catholic Bishop of Adelaide, Dr. Murphy, arrived at his See on the 28th of July last, after a passage from London of 102 days.

Dr. Maginn has written another powerful Letter to Lord Stanley.

Dr. Milley has addressed Count Montalembert on the horrible sufferings of the Irish people, and the supine neglect of the English Government. The Young Irelanders are splitting into pieces. The celebrated Mr. Newman has preached his