

all present, that admittance to the sacred office of the Priesthood in the Catholic Church imposes a deep share of responsibility upon those who assume it. After Mass the Youth of the Parish of both sexes were called forward by their pastor to receive the holy Sacrament of Confirmation.—Under his vigilant and paternal care they had been for a while receiving instruction and making preparation for the due reception of that important Sacrament. It was a beautiful and interesting sight, upwards of 300 were confirmed on the occasion. In a few days after the faithful met in solemn silence round the altar of God to assist at a High Mass for the repose of the soul of the late Pope Gregory XVI. At an early hour (the 15th July) the deep tones of the bell were heard over the township tolling a requiem for the departed Pontiff, the sun shone not—nature divested of her smiles looked as if sunk in grief, the sanctuary looked solemn indeed, for instead of the gay flowers that entwined themselves, a few days before, in beautiful wreaths around the massive columns the sable habiliments of death were seen. After the Gospel, an affecting and eloquent address was delivered by the Rev. Pastor, on death, and particularly the death of the late head of the church. There are few indeed, in our northern Provinces, to whom the person of his late Holiness was so well known as to the Rev. Gentleman who officiated on this occasion, hence his acquaintance with the many virtues, that adorned his character.

Scarcely had the sun tinged with his golden beams the eastern horizon, on the 20th July, when the loud boom of the cannon awoke the members of the Temperance Society of St. Andrews from their pleasant slumbers (for such are the slumbers of the man of sober habits) and reminded them (for who could forget it) that this was the day fixed upon for the Temperance Procession. At 10 o'clock the Church bell announced Divine Service, High Mass was celebrated by the Pastor of St. Andrews, and after the gospel an appropriate address was delivered to a most attentive and crowded audience. The limits to which I have already extended this Letter, preclude me from giving even an outline of the Rev. gentleman's discourse; suffice it to say, that it was creditable to him throughout. After Mass the Procession left the Church, no less than from five to six hundred members, male and female, forming the line of march; the deep notes of the bell sounded a happy peal—the thunder of the cannon carried the news in reverberating peals over the distant hills—the warlike notes of the Pibroch sent a thrill through each Highland heart as it swelled on the gale,—a number of the gayest banners, bearing suitable and appropriate mottoes, floated on the breeze;

the scene at this time was really grand. After walking a considerable distance, the procession returned to the Glebe land, where a plentiful refreshment was prepared by the Committee of Management,—and after several hours of innocent amusement, the ever vigilant sentinel from the tower of the Church, announced that the hour of parting was come—and after three cheers for our next happy meeting, the gay multitude dispersed. Before concluding this hurried article allow me to add another item to what I have already said, and though last not least it affords to many the greatest consolation. The holy institution of the Arch-Confraternity of the Sacred Heart of Mary, has been lately established in this parish. All Saturdays are days of special devotion; the distance of 5 or 6 miles is no impediment even to females to attend at the holy Sacrifice of the Mass, which is offered regularly on the morning of the above day. Service takes place each Sunday for the faithful, and more particularly the members of the Confraternity. In fine, the rules and regulations of this excellent institution are, I believe, most scrupulously attended to.

If Sir your very interesting details of the good that many districts of the Province are doing in the sacred cause of Religion and Morality have afforded us here pleasure and delight, I trust this feeling will be reciprocal on the part of your readers when they learn that we are also labouring in the good cause; and though the public but seldom hear of our labours, still I trust we are not to be judged remiss and indifferent to the interests of religion.

I remain, Sir,
Yours, &c.

St. Andrews, County of Dyuney, {
Aug. 20, 1846. }

TENETS OF THE ROMAN CATHOLIC CHURCH FAIRLY EXPLAINED.

CHAPTER VI.

ON SACRAMENTAL CONFESSION.

Every Catholic believes, that as sin is an offence offered principally against God, so, he alone can pardon it. The Catholic church does not conceive, that either the highest order of angelic or sanctified spirits, or the most virtuous or privileged man, is in possession of any inherent power of forgiving sin. Reason itself dictates, that a personal insult can only be pardoned by the insulted party.

As human nature, in consequence of the apostacy of our progenitors, is constantly prone to evil