

necessary, the two first to the essential, and the third to the integral or complete existence of the sacrament. In regard to contrition, or sorrow for sin, no doubt can exist, for we all believe that even God cannot forgive the unrepenting sinner. The priest therefore cannot pardon what sins he pleases, for unless the sinner be really sorry for his crimes, and firmly resolved never again to repeat them, the priest's absolution is of no avail, and is not ratified in heaven. This simple exposition wipes away many a foul calumny propagated by our adversaries and believed by many of our ignorant or malicious opposers.

Confession presents stronger difficulties, not indeed to the understanding, but to the heart; for it is naturally a painful task to reveal our secret sins to another. It is repugnant to fallen and vitiated and nature; but the fact of its existence in the Catholic Church, is a strong proof that it was instituted by a power superior to human agency. No one will forge fetters for himself, nor for another, when he is the sufferer by it; and if in a civil point of view, we watch over the political prerogative of the ruling powers with a jealous eye it would be outrageous to common sense to imagine, that during the civil and moral revolutions of eighteen hundred years, sacramental confession if a tyrannical usurpation of power, would be deemed a sacred obligation, unless it were imposed on man by his omnipotent Creator.—But though confession be a painful task, we should willingly undergo it, if we are really sorry for our crimes. We have proved that the priest has a delegated power to forgive sin; and according to the words of Christ, 'Whose sins ye shall forgive they are forgiven, and whose sins ye shall retain they are retained,' (ubi sup.) he has a power of refusing absolution in certain cases. He is then in some sense constituted a judge, and how can he pass judgement, and consequently give or refuse absolution, without knowing the case? And how can he know the case unless the penitent inform him of it; or in other words without confession? A general acknowledgement of having sinned can never suffice, any more than a general accusation of guilt can authorize an earthly judge to pronounce a sentence of punishment.

No evil consequences, no inconveniences can result to the penitent, other than the momentary confusion of self accusation. The priest is bound by every law, to observe the most profound silence on the subjects of confession, and there is no power on earth that can entitle him to divulge them.—The providence of God, too, has so watched over the tribunal of penance, that there is hardly one solitary glimmering of infidelity on this point, among all the wicked or apostatizing priests who from time to time have disgraced their profession,

to deter the sincere penitent from approaching that tribunal. Nor has the penitent any reason to fear a diminution of his reputation, in the eyes of the confessor for there is no shame attached to repentance; and how indeed can the latter think ill of the former, when he believes, as he is bound to believe, that the penitent is now a friend of God and beloved by his Creator? The confessor, besides, cannot act in any respect from the knowledge which he may have received in confession and, Catholic priests have frequently expressed and left on record, from the earliest times that their sacramental knowledge soon perished, or was perfectly inactive on their minds.

These are among the reasons which induce us to believe, that besides a sincere sorrow for sin one of the ordinary conditions of forgiveness is confession. We believe also that a true and perfect sorrow, together with an efficacious intention of fulfilling the second condition, on the proper occasion, will produce the same effect. The church deems this sacrament of main importance to her children, and hence she commands them all to visit it, at least once in the year; rejoicing however, with the feelings of an affectionate mother, when she sees her children more than simply obedient, she warmly applauds more frequent approaches to it.

General Intelligence.

DEATH OF THE BISHOP OF KILDARE.

The Honourable and Right Rev. Dr. Lindsay, Bishop of Kildare, expired at twelve o'clock this morning, after about a fortnight's illness. The deceased prelate was consecrated Bishop of Kildare, in 1804. By his death the see becomes united to that of Dublin, the revenues to be handed over to the Ecclesiastical Commission. Dr. Lindsay was in his 87th year.—*Evening Freeman of Saturday.*

OPENING OF ST. ANNE'S CHURCH, LIVERPOOL.

On Wednesday the 5th inst. this large and splendid church was solemnly dedicated to the service of Almighty God, under the patronage of St. Anne. The weather, which for some days previous had been in a very unsettled state, cleared on the morning of the opening, and added much to the comfort and enjoyment of the crowd of visitors, who came from "far and near."

The ceremonies of the day commenced with a procession from the presbytery to the church, arranged in the usual and prescribed form, headed by the Cross-bearer. The presence of his Grace the Most Rev. Dr Polking, and the other Bishops,