

THE CROSS.



NEW

SERIES.

VOL. 2.

No. 8.

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, FEBRUARY 21, 1846.

CALENDAR.

- FEB. 22.—Sunday—Quinquagesima.
23.—Monday—Vigil St. Peter Damian, Bishop and Confessor.
24.—Tuesday—St. Mathias, Apostle.
25.—Wednesday—Ash Wednesday.
26.—Thursday—St. Margaret of Cortona, Penitent.
27.—Friday—Feast of the Crown of Thorns.
28.—Saturday—St. Peter's Chair at Antioch.

NEWS FROM THE OLD WORLD.

By the Cambria which arrived on Tuesday morning, after an unusually quick passage at this season of the year, various items of important intelligence have been received.

The Corn Laws are irrevocably doomed. There may be still one short and fierce struggle to avert their fate; but it is sealed. No living man can tell the consequences of the mighty change in the commercial policy of England. Poor Ireland is still in the throes of agony; and for nearly the twentieth year since the Union she is partially menaced with Mercion Bills and Special Commissions. A famine supposed to be imminent, and disease is already making frightful ravages amongst its helpless and self-starved victims. Let us hope that an effectual remedy will be applied before it is too late, before the whole country shall be turned into one Lazarus house. The nomination of Ecclesiastics worthy to succeed the late Bishop of Ossory has taken place, according to the Concordat agreed to with the Irish Church by Pius VIII, in 1829. The Archbishop of Dublin, and his two Suffragans, Bishop Haly of

Kildare, and Bishop Keating, of Ferns, went to Kilkenny to the Election. The greatest number of votes was given to the Very Rev. Doctor Walsh, P. P. of Slieverue, near Waterford, and for a great number of years previously, President of the Diocesan College at Birchfield, near Kilkenny, and the Rev. John O'Hanlon, the highly distinguished Professor of Theology in Maynooth College. Dr. O'Hanlon is a native of the Diocese of Ossory, and Dr. Walsh was born within a few miles of Waterford, on the Kilkenny side of the Suir. We have the pleasure of knowing both these eminent Ecclesiastics, and sure we are, no matter on whom the choice of the Holy See may fall, that either will be an honour to the Mitre, and an invaluable pastor to the widowed Church of Ossory. Some of the Irish papers talk about the patriotism and politics of the respective candidates for the vacant mitre, as if these were some of the essential qualifications for the bishopric, or as if there could be found in the clerical ranks in Ireland, of any order, a single priest or bishop who is not in his heart and soul a genuine Irishman, or who does not ardently desire the happiness and prosperity, both spiritual and temporal, of his native land. Dr. Walsh and Dr. O'Hanlon are both genuine Irishmen in every sense of the word.

The papers have furnished us with the particulars of an investigation recently held by Dr. Crolly, the Primate of Ireland, in the case of the misunderstanding which has so long subsisted between Dr. Black, the pious and learned Bishop of Dromore,

and Dr. Keenan, of Newry, one of his parish priests. This investigation was held by order of the Cardinal Prefect of Propaganda. We do not know how the evidence has found its way into the newspapers, but we confess we are by no means edified at its publication, nor can we tell what useful object was to be achieved thereby, before it had been transmitted to the Supreme Judge at Rome. Had this dispute been originally confined to Ecclesiastics only, we firmly believe it would have been amicably settled long since. But, as elsewhere, some of the laity have rushed into the sanctuary, and mixed themselves up with questions which they had neither power nor knowledge to decide. Need we wonder that scandal and confusion have been the consequence of this usurpation?

We see with regret an account of the death of the Rev. Nicholas Carroll of Moncoin, one of the most respected and estimable parish priests in Ireland. We copy elsewhere an obituary from the *Waterford Freeman*, an excellent and well-written journal, which has been recently established in that city.

The conversions at Oxford, and amongst the Puseyites generally, have been steadily increasing, and many of the converts were going through the exercises of a spiritual Retreat in some of the English Catholic Colleges. Prayers for the conversion of England are offered up throughout France, and a beautiful pastoral has been published on the subject, by the Cardinal Archbishop of Lyons. The Venerable Cardinal de la Tour D'Auvergne, who has been Bishop of Arras for the last 44 years, has set out for Rome, on a visit to his Holiness, and for the purpose of receiving the Cardinal's Hat, which he has been unable to do since his promotion to the Roman purple, some years back. A new promotion of French Cardinals is again spoken of; and the Archbishop of Paris amongst the number. The accounts from Rome as well as from the north of Europe are filled with rather favourable anticipations of the consequences of the late interview between the Czar and his Holiness. Time will tell. We have our own doubts. 'Nemo repente fuit turpissimus,' says the Roman satirist, and it is not all at once that the ferocious heart of a despot, like Nicholas, can be softened by civilization or religion. Nothing however is impossible to God; and the reflection of indignant public opinion, in the civilized portion of Europe, may open his eyes to the future consequences of his ruthless policy. Nicho-

las has been made to feel at Rome that he was looked upon as the Nero or Dioclesian of the nineteenth century. The venerable Abbess of Minsk has drawn up by orders of his Holiness a circumstantial detail of the atrocities practised on herself and the persecuted nuns by an apostate tool of the Emperor. Perhaps we may give the entire history to our readers, though we fear its perusal will freeze their blood with horror.

A Consistory was held at Rome on the 19th of January, in the Vatican Palace. Fourteen new Bishops were nominated to vacant Sees in different parts of the world, and three new Cardinals were made, an Italian, French, and Portuguese, viz: Monsignor Riario-Sforza, Archbishop of Naples, and born in that city 5th December, 1810; Mgr. de Carvalho Patriarch of Lisbon, born at Coimbra, 10th February, 1793, and Mgr. Bernet, Archbishop of Aix, born at St. Flour, 4th September, 1770. In this Consistory also Cardinals Simonetti and Piccolomini, who were created on the 24th of November last, received their titles from his Holiness, as Cardinal Priests of *S. Lorenzo in pane e perna* and *S. Balbina*.

Amongst the Bishops appointed in this Consistory is the excellent Abbe Marilley, Parish Priest of Geneva, and now Bishop of Lausanne and Geneva. The Catholics in that part of Switzerland were filled with unbounded enthusiasm at the news of his promotion. Few Catholics who have visited the Lake that have not made the acquaintance of the zealous and indefatigable Cure of Geneva. He was reared in the school of the venerable Abbe Vuarin, his sainted predecessor in Geneva, who suffered so much persecution from the intolerant Calvinists of that city, and from a personal knowledge of his character we have no doubt that his episcopal career will be honourable to himself, and a glorious one for our holy religion. May the spirit of God direct and strengthen him, for he is called to one of the most difficult posts in the Church!

The mother of Cardinal Altieri died at Rome on Christmas eve. She was born Princess of Saxony.

On that hallowed evening the first Vespers of the Nativity were chaunted in the Sistine Chapel. Cardinal Micara officiated. After Matins the Midnight Mass was celebrated by Cardinal Ferretti. On Christmas day the Pope, attended by his whole court, assisted at the High Mass which by virtue of an Apostolic Brief was celebrated at the High Altar.

in St Peter's, by Cardinal Micara. His Eminence who belongs to the Capuchine Order is Dean of the Sacred College, and Bishop of Ostia and Velletri.

CANONICAL ERECTION OF THE CONFRATERNITY OF THE MOST SACRED HEART OF JESUS, IN THE CITY AND DIOCESS OF HALIFAX.

We most sincerely congratulate the Catholics of Halifax on this auspicious event—the introduction into our Diocess of the Devotion to the Sacred Heart of Jesus. The Rt Rev. Dr. Walsh in the course of the last year petitioned the Holy See for the necessary powers to erect this Confraternity, and obtained them from his Holiness. By the following Document he has established for ever in the City and Diocess of Halifax this salutary devotion.

Guillelmus Walsh,
 Dei et Apostolicæ Sedis gratia,
 Episcopus Maximianopolitanus et
 Halifaxiæ Administrator Apostolicus,
 &c. &c. &c.

Salvator noster Dilectissimus, qui testante Evangelista (Johan. xiii. 1,) 'cum dilexisset suos qui erant in mundo, in finem dilexit eos' charitatem suam ad ultimum amoris, vitæque suæ terminum, erga nos exhibuit.

Et sicut 'majorem hac dilectionem nemo habet quam ut animam suam ponat quis pro amicissimis,' (Johan. xv. 13,) Christus pro nobis animam suam posuit, et tanquam divini amoris victima in ara crucis immolatus est.

Hanc admirabilem charitatem Dni Nostri Jesu Christi patientis, et pro generis humani redemptione morientis, atque in suæ mortis commemorationem instituentis Sacramentum Corporis et Sanguinis sui, ut fideles sub ejus SANCTISSIMI Cordis symbolo, devotius ac ferventius recolant, ejusdemque fructus percipiant uberiores, Devotionem erga S.S. Cor Jesu plurimi Summi Pontifices non solum auctoritate sua probaverunt, sed variis etiam privilegiis atque Indulgentiis favore maxima cura studuerunt.

Hanc devotionem saluberrimam inter fideles spirituali nostræ curæ subditos promovere cupientes, vi Facultatum nobis a S.Smo Dno Nostro GREGORIO Divina Providentia P.P. XVI., sub die 23 Februarii 1815 concessarum, CONFRATERNITA-

TEM SSMI Cordis Jesu, in civitate et Diocesi Halifaxiensi, perpetuo per presentes erigimus, et erectam esse volumus, declaramus, ac instituimus, cum applicatione omnium Indulgentiarum et Privilegiorum quæ Summi Pontifices memoratæ Confraternitati impertiti sunt.

In quorum fidem, &c.,
 Datum Halifaxiæ in Nova Scotia,
 Idib. Februarii 1816.
 † GUILLELMUS Episcopus, &c.,
 ut supra.

Loco Sigilli.

We are sure that most of our readers are already well acquainted with the object and advantages of the Sacred Heart of Jesus. A Book of Registry is now opened by the authority of the Bishop, and all that is required for admission into the Confraternity is the simple enrolment in this book, of the name of the candidate. No obligation, under the pain of the smallest sin, is contracted by becoming a member of the Association of the Sacred Heart. But by being enrolled, a Catholic is entitled to the various Indulgences annexed to the Society, whenever he performs the pious conditions prescribed. A valuable little work on the nature of Indulgences was recently published by a Parish Priest, in the Diocess of Dublin, from which we extract the following remarks :

CONFRATERNITY OF THE SACRED HEART.

PRELIMINARY OBSERVATIONS.

The particular and precise object of the devotion of the Sacred Heart of Jesus, is the adorable heart of the Son of God; a living Heart, by its union with the most holy Soul; a divine Heart, by its hypostatical union with the person of the Word of God. It is this Heart, considered on the one hand, inflamed with an infinite love for man; and on the other hand, as outraged by the ingratitude of those very men for whom he has suffered the most bitter and excruciating torments, and for whom he was pleased to be nailed to the tree of the cross. All these different objects united; objects so sublime, so admirable, so divine, and so amiable, ought to excite in us two sentiments truly just and rational, which constitute the particular end proposed in this devotion; namely, an ardent love for Jesus Christ, which should, as far as possible, correspond to the love with which his divine Heart burns for us, and a bitter sorrow for the outrages which are daily offered him; which sorrow may in some degree compensate for the

ingratitude of men. All the exercises of our devotion to the Sacred Heart of Jesus ought to be directed to these two objects.

This devotion must be as ancient as christianity: Jesus Christ has employed in these latter times, an humble and obscure but most holy nun to renew this devotion; namely, Mother Margaret Mary Alacoque, a religious of the Visitation, who died, aged forty, in the odour of sanctity, in the Monastery of Paro-le-Monial, in Charolois, in the year 1690.

She relates how "Jesus Christ revealed this devotion to her, whilst prostrate before the blessed Sacrament, during the octave of the feast, I received from my Saviour extraordinary marks of his love, and animated with a desire of making a suitable return, and of repaying love for love, he replied, 'you cannot please me more than by doing what I have so often required of thee.' Then disclosing to me his divine Heart, he said, 'Behold this Heart, which has loved man to such excess, that it has exhausted and consumed itself to testify to him his love. In return, I receive from the greater number nothing but ingratitude, contempt, irreverence, sacrilege, and the coldness which they manifest in this sacrament of love. But what I feel more sensibly is, that I am treated in this manner by persons peculiarly consecrated to my service. It is for this reason that I require of thee, that the first Friday after the octave of the Blessed Sacrament be dedicated as a special feast to honour my Heart, in making reparation to it by acts of atonement, and going to communion on that day, in order to repair the indignities which the blessed sacrament received during the time it has been exposed on the altars. I promise thee that my Heart shall be dilated to impart abundantly the influence of its divine love to those who shall render this honour, or cause it to be rendered to my Heart.' 'But, my Lord,' said Sister Margaret, to whom do you address yourself? to a poor miserable creature—to so wretched a sinner, whose unworthiness is calculated to frustrate thy design?' 'Alas!' replied our Saviour, 'don't you know that I employ the most feeble instruments, to confound the proud; and that it is through the poor and humble in spirit I shew my power with greater eclat and splendour, in order that they should attribute nothing to themselves?'

'Enable me, therefore,' replied the sister, to do what thou commandest.' He then said, 'speak to my servant, Father la Colombiere, and tell him from me, to do all that he can to establish this devotion, and to give my heart that satisfaction. Let him not be discouraged by the difficulties he will have to encounter, for he shall not want for assistance: but he ought to know that he who

mistrusts himself in order to place his entire confidence in me, is all-powerful.'

To be continued.

BERMUDA.

It is with indescribable pleasure we make the announcement that after a sorrowful interval of nearly three years, the Catholics of Bermuda are about to receive the consolations of their religion. The Rev Mr Kennedy, of Dartmouth, sailed in the Bermuda Packet on Tuesday last. This zealous missionary was accompanied to the packet by the Bishop and six of his clergy, whose fervent prayers for his safe arrival, and the prosperous result of his labours, will, we are certain, be shared by the faithful at large. We shall soon return to the subject of this interesting mission.

LITERATURE.

THE WOODEN CROSS.

A RELIGIOUS TALE.

Chapter 5.

Concluded.

They dined most heartily. At the dessert William brought a bottle of good old wine, and uncorking it, said: We will drink this to the health of the two sufferers whom heaven has, in its great goodness, brought together. But, I must entreat Hippolytus to tell us his history from the day he was separated from his worthy father. Hippolytus consented, and thus began:—

"The day I was torn from my kind father, I was dragged by the horsemen many leagues away from the little town where they were then staying. As the weather was cold, they ordered me to make a good fire and to collect wood. I availed myself of this liberty, and fled to the mountains where I hid. There I wandered about for several days, subsisting on the wild fruit, some of which still remained on the trees, and sleeping in rocky caves. At length I resolved on quitting my retreat, and making my way back to our farm. But I acted with great caution lest I should again fall into the hands of the enemy. I cannot tell you with what difficulty I procured food, as the country was entirely destroyed, and bread was nowhere to be had. One time I killed and roasted animals; at another I boiled herbs and eat them without any seasoning. At length, after a thousand precautions I succeeded in reaching the farm. I there beheld the greatest desolation. Every thing had been carried off, or destroyed or burned by the soldiers. Nothing was left but the walls. Nevertheless, I had the courage to settle myself in the midst of the

ruins, and every time that soldiers came, I hid in a recess in the middle of a thick wall, and re-appeared when the coast was clear. The winter was thus spent in frightful alarms. Although my situation was most dismal, I could have borne it all with patience. But the idea of having lost my father embittered every moment and rendered my existence so painful a burthen, that it is a miracle how I have survived. Tranquillity was in some degree restored in spring. It was time to sow our fields; but a new difficulty presented itself. I had neither seed nor cattle, in fact I possessed nothing but the ruins of our house. I did not however lose courage. I went to see our wood one day, and I found that I could cut down some timber, with the price of which I hoped to relieve myself in some measure from my embarrassment. As the enemy had consumed a great quantity of wood, I imagined it was a favourable time for its sale. One of our old servants had received a little legacy, and the poor fellow lent it to me. He also helped me to cut down the trees, which I sold at a very good price. Having thus obtained some money, I repaired the house and one of our stables. A second woodcutting succeeded still better with me. I was now enabled to pay the money I had borrowed, and to buy two horses and seeds of various kinds. The Lord prospered my exertions, and in the space of two years I had the farm in pret y good condition. I have not yet entirely recovered our losses, but still I have every reason to be satisfied. We have as yet only ten horses, twelve cows and fifty sheep. Our lambs are increasing every year, and the fields which I cannot at present till myself for want of horses, I have let to different farmers in the country, who pay me the rent very punctually. With all this prosperity I was nevertheless miserable, because I had not my dear father with me. I advertised in all the newspapers, I applied to the authorities, I made every possible search but in vain. I was beginning to despair of ever seeing him again, when one day as I was coming in from the fields, a letter was put into my hand which stated that an old man of such a name, who had an only son, and who said he was the former proprietor of the farm, &c. &c., was staying in this village. O heavens! said I; it is my father! I must be off this moment to look for him, and if I have to travel to the end of the earth, I won't come back until I find him. I immediately gave my orders to the servants, had two of my best horses harnessed, and set out. For six whole days I was fluctuating between hope and fear. But at last, thank God, I have the happiness to possess him who is dearer to me than any thing on earth," and the happy son bedewed with kisses his venerable father.

After this affecting scene the guests spent the

rest of the evening together in the greatest delight and did not retire to bed until a very advanced hour. Sophy had prepared a bed for Hippolytus in the room where his father slept.

Next day William brought the old man and his son to the Church where they heard a Mass of Thanksgiving to shew their gratitude to God for all his goodness towards them.

The news of the event soon spread throughout the village, and during the entire day William's shop was not empty for a moment. Every one wished to behold the good son of a father so worthy and respectable from his virtues and misfortunes. The mothers shewed Hippolytus to their children, to inspire them with the same filial piety which had conducted this young man into his father's arms. It might be said that the entire day was a holyday for all the inhabitants of the village who sensibly shared in the happiness of these two good people.

At length, on the third day, Hippolytus signified to William that he was about to take his leave, and bring home his father. Before they departed he said to him. Your noble conduct towards my father convinces me of your excellent principles. I shall never know how to repay you for this inestimable benefit which I owe you, for, in preserving my father, you have preserved my very life. I hope with the Lord's assistance, that in a little time our affairs will be placed on the same footing as they were before that unfortunate war. Well; I am going to ask you a new favour, and if you grant it, I assure you it will serve to complete my happiness.

"And what may it be?" said William.

"You have a daughter who is an angel of sweet temper, and goodness, and who promises to become one day, an accomplished matron like her mother. Is it too much to ask you for her hand?"

"Oh! but Julia is still too young; she is but fourteen, and is not fit to be married yet."

"I don't ask you at present to grant my request. But in some years hence when all my affairs will be settled, I hope you will do so. Promise me not to bestow her hand on any one else, and this assurance will redouble my activity, and sustain me in all my fatigues."

"I cannot come to any decision by myself. I must consult my wife."

Sophy was accordingly called in, and as she had no objection to young Hippolytus, she consented to give him her daughter in marriage, in the course of some time.

Hippolytus and his father returned home quite happy. By their prudence and economy they soon restored their place to its ancient splendour. Three years after Julia was married to the young

farmer and left her parents house to go live with her worthy husband.

William and Sophy continued their little business for some years longer, and when their son was of proper age they gave him up the shop. Hippolytus out of gratitude surrendered his rights of succession to his young brother-in-law, and refused even to receive any portion with Julia. The Almighty poured down his blessing on the two families, and they lived happily to a good old age.

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TESTIMONIES IN FAVOUR OF CATHOLICITY
FROM
MARTIN LUTHER.

THE WORKS OF LUTHER REFERRED TO IN THESE TESTIMONIES.—Volume I. Edition of Donat Richzenham. A.D., 1560

THAT CONFESSION IS OBLIGATORY AND NECESSARY.

It follows consequently that auricular confession only extends to positive mortal sins, which from time to time awaken and disturb the conscience, for if it were necessary to confess every sin without exception, we should be obliged, every moment, to go to confession.....

Nevertheless it tends very much to Christian perfection to confess even our less weighty sins, especially if our conscience does not reproach us with mortal sins.

Luther, vol. i. p. 341., a. p. 65, b. 66, c. Jena.

For it is true that man is not damned for venial sin.

Luther, vol. iv. p. 27, b. Jena. In the year 1525.

HOW MUCH LUTHER ESTEEMED THE HOLY SACRAMENT OF PENANCE.

I esteem auricular confession, as well as virginity and chastity, as most precious and most salutary. Ah! what would be the affliction of the Christian, if there were no auricular confession, and, how great therefore should be his gratitude to God for having handed it down to us!

Auricular confession is an abundant treasury of graces, wherein God preserves for us, and offers us, perpetually, His mercy, and the remission of all our sins,

WHY WE SHOULD LOVE CONFESSION.

There are two powerful motives to make us love confession. The first is, the holy cross, that is to say, the shame and confusion which a man feels in disclosing his sins, in accusing and humbling himself before another man: this is a precious part of the holy cross. Oh! if we only knew what sufferings this shame expiates, and how much the Divine mercy is moved at seeing a man who humbles and annihilates himself before

another man, we would willingly go a hundred leagues to procure the consolations of Confession!

Neither fasting, nor prayer, nor indulgences, nor pilgrimages, nor sufferings, are so salutary as this shame and this confusion, which annihilate and humble the man so profoundly, that is to say, which render him so susceptible of grace. And, would to God! that it was the custom to confess ourselves before all the world, and of all our secret sins, as Saint Augustine did. O God, how soon should we thus acquire a fund of grace more rich than by a life the most austere! And what, after all, is this shame that we feel in declaring our sins to a man, compared to the shame that will overwhelm us, when death, and perhaps an immediate death, will force us to confess them in the presence of God, in the presence of the angels, and of the very devils themselves? And all this we can avoid by humbling ourselves in the presence of a single man! Moreover, I do not conceive that that man can feel a lively faith who will not even condescend to so slight a humiliation, and thus bear a small share of the holy cross.

The second motive which should engage us to love confession is the noble and the brilliant promise of Jesus Christ, in Saint Matthew, chap. xviii. v. 18. "Amen, I say to you, whatsoever you shall loose upon earth, shall be loosed also in Heaven." And, in St. John, chap. xx. v. 23. "Whose sins you shall forgive, they are forgiven them: and, whose sins, you shall retain they are retained."

Luther, vol. i. p. 512, a. p. 513, a. p. 516. b. p. 517, a. and b. Jena.

CONFIRMATION AND EXPLANATION OF THE FOREGOING.

Jesus Christ distinctly said that He wished to give the keys to Peter. And, do not say that He has two sorts of keys: they are His own keys, and not those of any other person, which He gave to Peter. As if He had said, "Why do you look up to Heaven for my keys? Do you not know that I have given them to Peter? They are truly the keys of Heaven, but they are not in Heaven; I have left them upon earth, and you are not to seek them in Heaven, or elsewhere. They are in the mouth of Peter; it is there I have deposited them. The mouth of Peter is my mouth, and his tongue is the depository of my keys; his ministry is mine; his power to bind is mine; and his power to loosen is also mine; and his keys are mine. I have none other, and, I do not know of any other: that which they loosen ought to be loosened." Observe now, what is meant by the keys, a priesthood, an authority, or an order, which God has given to christianity, the object of which is to remit, or to retain, through Jesus Christ, the sins of mankind. Such are the words of our Divine

Saviour on this subject, in Saint Matthew, chap. ix. verses 6, 7, and 8.

"But, that you may know that the Son of Man hath power on earth to forgive sins, (thou saidst he to the man of the palsy,) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to man."—Do not permit yourselves to be led astray by the Pharisæical language of those who amuse themselves by asking how a man who can give neither grace, nor the Holy Spirit, can remit sin! Rely on the words of Jesus Christ, and be assured that God does not remit sin otherwise than by the living voice of man, as He Himself has ordained it. If you do not seek the remission of your sins in the living word, you will look in vain to Heaven to obtain its grace, or, as it is called, *Interior Remission*.

Luther, vol. v. p. 232, b. and 233, a. Jena.

We must acknowledge ourselves guilty of all our sins before God, even of those sins which we do not know: but, before our confessor, we must only confess the sins that we know, and which our conscience upbraids us. And what are those sins? Examine yourself according to your condition and your state of life, upon the ten commandments of God, whether you be a father, mother, son, daughter, master, mistress, male or female servant. See if you have been disobedient, unfaithful, idle; whether you have offended your equals by words or deeds; whether you have stolen, neglected, or abandoned that which required your care, or injured your neighbour, &c.

Luther, vol. viii. p. 351, a. Jena. Written in the year 1546.

ON THE CONFESSION OF BAD THOUGHTS.

In the fourth place you must confess the sins of the heart, sins secret and known to yourself only. For it is also necessary to declare in confession the secret sins that you may have committed by refusing *interiorly* to observe the commandments of God.

Luther's Colloquies, p. 196, b.

ON SINS CONCEALED IN CONFESSION.

Whoever conceals his sin and his shame from the vicars of the Lord, and thus receives absolution for the purpose of being admitted to the holy table, must take it upon his own conscience, for the confessor is not responsible.

Luther's Colloquies, p. 198, b.

THAT THE HOLY COMMUNION IS TO BE RECEIVED UNDER ONE FORM ONLY.

Nevertheless, I am delighted to see that it has been taught that we should be content to receive

under one species only, and to believe firmly that Jesus Christ is not in part, but *whole and entire*, under each species of the Holy Sacrament. I believe it, and I pray every one else to believe it also; my sermons teach the same doctrine.

Luther, vol. i. p. 219, a. Jena. Written in the year 1520.

I have neither said nor taught, and it is quite contrary to my opinion, that either one or more bishops, of their own authority, and without the decision or command of some general council, may give to any person whatever, the holy communion under both species.

Luther, vol. i. p. 211, a.

ON THE SACRIFICE OF MELCHISEDECH, AND ITS MEANING.

Melchisedech was king and priest. He offered up bread and wine for the holy prophet Abraham, and his servants. This figure signifies that no one can be saved from condemnation, not even by the most holy life, unless Jesus Christ were offered up for him.

Luther, vol. i. p. 95, a. Jena.

What is the meaning, then, of the bread and wine offered up for Abraham? It signifies the priesthood of Jesus Christ which remains to the end of ages; and, in this sacrifice He offers, under the forms of a Sacrament, His Body and His Blood throughout all Christianity.

Luther, vol. i. p. 96, a.

INSTITUTION OF THE SACRIFICE OF THE NEW TESTAMENT.

Jesus Christ, in order to select a people united by the bonds of charity, abrogated the entire law of Moses: and, to avoid giving rise to sects and schisms, He has given but one rite and one law to all His people, and that is the holy Mass. For, though baptism is also a rite, and an outward law, yet it is only administered once in each man's life, and is not, therefore, a religious act which continues for an entire life, like the holy sacrifice of the Mass, instituted to be the sole manner of serving God. Where the sacrifice of the Mass is, there is also the *true* divine worship.

Luther, vol. i. p. 330, a. Jena.

And when the priest elevates the most sacred Host, it is not so much to God that he addresses himself as to us, as if he said to us, "Behold, this is the seal and the sign of the Testament, in which Jesus Christ has bequeathed to us the entire remission of our sins, and eternal life." It is in this sense also that the choir sings, "Blessed is He who comes to us in the name of the Lord."

Such as should be the gratitude of him who had received a large legacy from a friend, such, and

much greater still, should be our gratitude for the sacrifice of the Mass, which is nothing else than a perpetual Testament of all the riches made by Jesus Christ in our favour.

Father, vol. i. p. 337, a. Jena.

General Intelligence.

DEATH OF THE REV. NICHOLAS CARROLL, P. P. OF MONCOIN.

It is to us a source of poignant regret to have this day to record the demise, after a long and afflicting illness, of the truly pious and patriotic pastor of Moncoin, the Rev. Nicholas Carroll. The melancholy event took place in Dublin, on Thursday. Alas, that death should inflict his sting on one of God's most zealous ministers—one of Ireland's most devoted children. A pure and enthusiastic spirit has passed away with the entire silvery hue of his green old age untarnished or dimmed by a single speck, and the living proofs of his piety, benevolence, and zeal, standing as a glorious attestation of the faithful and unwearied discharge of the functions of his holy calling. Endeared by his virtues and winning qualities to those over whom he immediately presided, he was looked upon by his parishioners as a kind and indulgent father whom they loved and respected, as a friend whom they had tried and found true, and upon whose advice they could rely, and whose counsel they might act on with safety and advantage to themselves. As a politician he had been from the earliest portion of his life the firm and consistent advocate of every measure calculated to benefit this country, and to obtain for it civil and religious liberty. By his influence and exertions he set an example that was imitated—he roused the dormant energies of the entire county of Kilkenny—infused into the bosoms of the people a spirit of patriotism and public spirit before unknown—a staunch and uncompromising Repealer, he yearned for the legislative independence of his native land, and directed while able all the powers he possessed to aid the Liberator in obtaining it.

Beloved and respected he lived; regretted by his flock he has died. May he rest in peace.

The Right Rev. Dr. Ryan conferred priests' orders, on Friday, at the chapel of the Presentation Convent, upon the Rev. Joseph Darrac and the Rev. John Clifford, both of this diocese.—[Limerick Chronicle.

The Right Rev. Dr. O'Donnell, Bishop of Galway, has appointed the Rev. George Commins to the parish of St. Nicholas West, in that town, of which the rev. gentleman was administrator.

The Rev. Philip Cleary, parish priest of Bally-

bricken, died on Monday evening, quite suddenly, at the residence of the parochial clergyman of St. Michael's, in this city, aged 64 years. In him the poor have lost a father, and religion a zealous and exemplary minister.—[Limerick Chronicle.

The Rev. Drs. Newman, Oakeley, and St. John, who have recently joined the Catholic Church, paid a visit, last week, to Stonyhurst College. On Sunday, Dr. Newman visited Liverpool, and stayed at the house of the Right Rev. Dr. Brown. He visited the different Catholic chapels and religious establishments in company with the Right Rev. Dr. Sharples.—[Liverpool Times.

The Pope has elevated the Cure de Marilly to the Bishopric of Lausanne and Geneva.

MORE CONVERTS TO THE CATHOLIC FAITH.—The Rev. Mr. Formby, rector of Ruardean, Herefordshire, and the Rev. Mr. Burder, lately assisting at Ruardean, were received into the Catholic Church, on Sunday, by the Right Rev. Dr. Wiseman, at Oscott.

BIRTHS RECORDED.

AT ST. MARY'S.

- FEB. 14.—Mrs Bridget Mahony, of a Son.
 “ Mrs Frances Power, of a Daughter.
 16.—Mrs Anastasia Power, of a Daughter.
 18.—Mr. Mary Ann Ballard, of a Son.
 19.—Mrs Mary Shea, of a Daughter.
 “ Mrs Judith Murray, of a Son.

MARRIAGE RECORD.

- FEB. 16.—William Egan to Mary Higgins.
 17.—Joseph Allison to Elizabeth Bruce.
 “ Daniel O'Brien to Helena Fox.
 “ Denis Murphy to Mary Houlihan.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- FEB. 14.—Catherine Shannon, native of Ireland, aged 35 years.
 “ Patrick Barry, native of Kilkenny, Ireland, aged 70 years.
 17.—Eleanor Flynn, native of Newfoundland, aged 30 years.
 18.—Bridget, daughter of Thomas and Catherine Megley, aged 3 years, native of Waterford.
 19.—Bridget, wife of James Carleton, native of county Cork, Ireland, aged 28 years.