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THE CROSS.



NEW

SERIES.

VOL. 2.

No. 36.

od 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, SEPTEMBER 5, 1846.

CALENDAR.

- SEPTEMBER 6—XIV after Pentecost
7—St Eleutherius
8—Nativity of B V M
9—St Sergius
10—St Hilary
11—St Nicholas of Tolentino
12—St Eugene

We have been asked whether the signature of the Right, Rev. Dr. Walsh is not attached to one of the Political Addresses presented to Lord Falkland previous to His Lordship's departure for Europe.—During the Bishop's stay at St. Mary's, Frenchtown, he received a copy of an Address to Lord Falkland which he was requested to sign. The following letter in reply to the demand for his signature, will best explain the Bishop's views, and set conjecture at rest as to his political opinions :

*St. Mary's, Frenchtown, Clare,
Friday, 31st July, 1846.*

DEAR SIR,

I had the honour of receiving your Letter of the 7th inst., this morning whilst I was engaged in the duties of the Episcopal Visitation in the Church of St. Mary; and although I sit down at the earliest moment to write to you a line in reply, I regret to find that my communication cannot by any possibility reach you on to-morrow, as you have so earnestly desired.

I am anxious, however, that my sentiments

should be known as clearly as possible on the subject to which you have called my attention.

Since my arrival in Nova Scotia I have always entertained the greatest respect for Lord Falkland, as the representative of our most gracious Sovereign. The same respect, and for the same reason, I shall ever continue to feel for his successors in the Government, and to inculcate by word and example amongst that portion of the people who are confided to my spiritual care.

But independently of this conscientious duty, I am happy to embrace the present opportunity of testifying my high personal esteem for his Lordship, and of acknowledging the courtesy and kindness I have invariably experienced at his hands.

I will add my conscientious belief that as far as the members of my own communion in the Province are concerned, his Lordship was sincerely disposed to render them impartial justice, and to recognise all their legitimate claims.

I have never shrunk from the avowal of those sentiments and I take a pleasure in repeating them now on the eve of His Lordship's departure, that you may give them whatever publicity you please.

I fear, however, that if I appended my humble signature to the Address which you have enclosed I should depart from a principle that has been always sacred with me—namely a total abstinence from all political excitement.

My politics are the Gospel. The 'Kingdom' which I desire to extend "is not of this world." And as "I am a debtor to the wise and the unwise" I must endeavour, without "distinction of persons" to acquire and preserve the confidence of all, "that I may gain all to Christ." This, Dear Sir, I could never hope to achieve if I were to descend from the sanctuary and mingle in the strife of those of whom it is written: "Tradidit Deus mundum disputationibus eorum."

When once the Minister of God takes any part in politics, he is sure to alienate the affections and confidence of some portion even of his own flock. He can no longer be equally accessible to all—the common Father of all. Some will view him rather as the political partizan than as the "evangelizer of peace," and the dark clouds of earthly prejudice will thus obscure the bright halo which should perpetually environ the "Man of God."

Now I look upon this as a great evil, because I consider it the interest of the public of every religious and political denomination that the Minister of God should be exclusively devoted to the things of Heaven, and that amid the angry tumult of passion which political differences are so likely to produce, nothing can be more beneficial to the public weal than the existence of a body of men whose profession is peace; and whose duty and delight it is to pour oil on the troubled waters, and by the meek precepts of the Gospel of Love, to chasten and control the impetuous spirit of the world.

As therefore I cheerfully recognize in all the right of maintaining their own political opinions, so long as they do not militate against the principles of religion or social order, I am not inclined to mingle in politics, nor take any step whatsoever which might even indirectly be a cause of misunderstanding with any of my own beloved flock, or of my other, esteemed fellow-subjects in the Province.

Abstracting, then, from political considerations, there is no compliment, nor mark of personal regard which I am not prepared to offer my justly respected friend our late Chief Governor.

I am confident, Dear Sir, that you will appreciate the candour with which I have thus delivered my opinions on a subject which concerns not my personal feelings only, but which is intimately connected with the promotion of those immortal interests to which I have consecrated my life.

I have the honour to remain,

Dear Sir, with much regard,

Very truly Yours,

✱WILLIAM WALSH.

THE REV. MR. HANNAN.

This estimable clergyman has taken his departure for Bermuda. We anticipate the most happy results from his mission to that distant settlement. In no place is the want of a priest more felt and lamented, than in the Bermudas. Brighter days however, are beginning to dawn upon that portion of the flock. The religious destitution under which they labored in times past, had caused the Bishop many a painful thought, and many a bitter pang, and we have reason to believe that it is with no ordinary satisfaction he finds himself enabled to send them such a Missionary as the Rev. Mr. Hannan.

In the Windsor District the Rev. Gentleman left the impress of his zeal and efficiency wherever he went—entirely devoted to his clerical duties, and with that singleness of purpose characteristic of the good priest, he has left a name behind him which will be hallowed in the memory of hundreds. We wish him a safe and speedy passage to the scene of his future labors.

ST. PATRICK'S CHURCH.

The zeal manifested in the erection of this Church, is highly creditable to the Catholics of Halifax. One of the first objects to which a christian people should turn their attention is that of providing a temple, in some measure suitable to the dignity, the majesty, the awful solemnity of our holy religion. If those who have nothing but barren words and lifeless imagery to offer to their hearers, manifest so much zeal in the erection of houses of worship, what ought not we to accomplish—we, the children of the promise,—we the heirs of a living, a pure, and a spotless faith,—we who believe that our temples are consecrated by the presence of God himself in our august mysteries, what we say ought not we to accomplish? Our Church will be the Church of God, no matter to whom it may be dedicated, but still a church placed under the patronage of our immortal saint, our national apostle, of him who evangelized Ireland, the glorious St. Patrick, has a peculiar claim on the best feelings of the Irish heart. It reminds us that we are the natives or the immediate descendants of the natives, of a land that made more sacrifices for religion than any nation under Heaven,—it reminds us that we belong to a people who during two centuries and a half, worshipped their God

in the dark cave or the mud cabin, preserving the deposit of the faith pure and unspotted amid unexampled suffering, protracted trials, and horrid persecution. With all the destitution and distress in every ghastly shape to which our suffering country has been subjected, she has erected more churches to the worship of God during the last twenty years than any country in the world. We can never believe that the destiny of such a people will always be a sorrowful one. We can never believe that the great disposer of all events, will not, sooner or later reward the undying fidelity of the Irish nation in the cause of religion. We, the men of that creed and country too have a character to sustain—the eyes of the community, and of the Province at large are fixed upon us. We must prove to the world what the children of St. Patrick can do for the church of their patron. Anything like an approach to apathy would prove nothing but our degeneracy. Now that God in his own good time has sent us the blessings of religious and social concord let us make a noble effort—let us listen to the generous promptings of the Catholic heart, and St. Patrick's Church will soon be an ornament to the city of Halifax.

ST. ANDREW'S, COUNTY OF SYDNEY.

It will be seen upon reference to another column that the good people of St. Andrew's have been edified and delighted at witnessing in the beautiful Church, lately erected there, some of the most solemn and imposing ceremonies of our holy religion. It gives us unmixed pleasure to record every effort of zeal made in behalf of our ancient, time-honoured, and glorious faith, and our correspondent does us no more than justice in supposing that the triumphs of the Church, wherever achieved, constitute a sufficient claim to our consideration. The Rev. clergyman to whose exertions so much good is attributed, richly deserve the affection and confidence of his beloved flock. We are reminded by the letter of our correspondent that soon after the Bishop's arrival in Halifax, a High Mass and Office for the repose of the soul of the Pope, will be offered up in St. Mary's Church; the Bishop's arrangements for the visitation of the Diocese had been completed when the news reached Halifax that the venerable Pontiff was no more. What a beautiful feature in the unity of our church to see, even in this thinly peopled Province, the representatives

of so many tongues and people, Irish, Scotch, English, French and Indians, paying homage to the departed greatness of the late Holy Father, Gregory XVI.

ST. MARY'S COLLEGE.

This Establishment will re-open on Monday, 7th inst. Arrangements have been made which will render the course of Education efficient and respectable.

Mr. Editor,—

Believing that every species of information bearing upon the state and progress of Catholicity in this, as well as every other part of the Province, will always find ready admittance to the columns of your unassuming, yet very interesting vehicle of religious intelligence.—I beg to request that you will give insertion to the following rather hasty lucubration.

Should any one take it for granted, that because little relative to the state of religion, amongst us, appears in print, the Scotch Catholics of this district are far behind the age, not possessed of feelings to appreciate and consequently not desirous to emulate the bright examples of their brethren in the faith, throughout the world, such a one, I say, would be most egregiously mistaken. The writer of these lines, has had in his day, ample opportunities of forming a correct judgement between his brethren here, and their fellow-catholics abroad, and he unhesitatingly affirms, that the former when properly directed, yield to none in stability of faith, and genuine piety. Their devotion to the cause of religion is most exemplary—their willingness to contribute towards the erection and decoration of the House of God, is worthy of their ancestors in the ages of faith—and their attachment to their Pastors is proverbial. To make the benign influences of religion flow in sweet waters over the hearts of the faithful, to cause the moral tree to produce fruits of godliness, under the assistance of divine grace a persevering and experienced guide must attend to its cultivation. The laity in general act by example and injunction, it is the good priest who forms and moulds the morals of his flock. If then the plain statement, I am about to make, of our doings here will afford you or any of your readers the least satisfaction, let it be borne in mind, that our Rev. Pastor, Dr. McKinnon, is the heart and soul of all

our actions, for 'tis he who guides with a guardian hand all our undertakings, and leads to a successful issue whatever is necessary to be done.

The words of the Royal Psalmist "I have loved, O Lord, the beauty of thy house and the place where thy Glory dwelleth," are always dear to the genuine Catholic. In fact they constitute the ground work of one of the most noble principles in the genius of Catholicity. The face of Christian Europe attests the working of this principle in the numberless magnificent temples erected by Catholic hands to the honour of God. Well indeed it may be said that when we see a Catholic congregation, and I trust there are but few, acting upon the uncatholic, sordid, utilitarian, sectarian principle of considering as a useless expenditure, whatever exceeds mediocrity in the embellishment of the House of God, genuine piety is at a low ebb in that congregation, and there is every reason to fear that the shepherd is like the flock. If praise is due to any parish in Nova Scotia for attesting to the world that they are in heart and soul alive to the duties incumbent upon them as Catholics, and of carrying out the same principle which now actuates the devoted Catholic elsewhere, and to which I have already hinted, the parishioners of St Andrews have earned to themselves everlasting credit and honour. The 29th June of last year, the great feast of SS. Peter and Paul witnessed a spectacle never seen before in this quarter, on such a scale, viz. the imposing ceremonial of the consecration of a new church according to the Catholic ritual, it is said that no less than five thousand persons attended on that interesting occasion. It must have been a most consoling sight to the venerable Bishop of the Diocese as he officiated on that great occasion to see so noble a temple erected, where a few years before the trees of the forest stood in all their native beauty and the wild beast roamed in quest of prey.—Surrounded as he was on that auspicious day by hundreds of the hoary sons of Ossian and Fingal, heirs to the faith of the sainted Palladius and Columba, descendants of the heroes of Bannockburn, while the thousands that thronged the aisles of the new temple stood to him in the sacred relation of spiritual children, for he it was who regenerated them with the laver of Baptism, confirmed them with the chrism of salvation, and finally it

was he, who blessed before the altar of the most High, the matrimonial union of their parents.—This new Church cost upwards of £1800, a sum not great in the eyes of many—when they compare it with the cost of other churches, erected in wealthy cities and under more propitious circumstances but it must be recollected that this sum was collected within a short period from about two hundred families, cultivators of the soil. The exterior, though after the common style of architecture in this country, is highly imposing. Its beautifully tapering spire carries the sacred emblem of man's salvation to the height of 117 feet, the interior is well finished and elegantly painted, I believe 1200 persons can be accommodated with ease. The altar is really magnificent and the altar piece painted expressly for this Church is a splendid one, representing the martyrdom of the holy apostle St. Andrew. It reflects much credit upon the artist, Signor Roberto Pompiano, a young painter of eminence in Rome. The columns that stand on each side of the altar, supporting a large entablature and pediment above, are most elaborately and scientifically executed,—finally the short but comprehensive gaelic inscription, "Tigh De," "The House of God," in gold letters executed in relief on the large entablature, tells the sacred character of the place and elevates the mind of the faithful beholder to sentiments of a higher and better world.

Having thus Mr. Editor led your readers to form an idea of our new Church at St. Andrew's allow me to give you a few details of our proceedings a few weeks ago: It being generally known through this, and the adjoining parishes, that the 29th of June the anniversary of the consecration of the Church was fixed upon as the day for giving confirmation to the numerous youth of the parish and promoting to the holy order of priesthood, the Rev. Hugh McDonald lately from St. Mary's seminary, Quebec, hundreds from the neighbouring settlements flocked to witness the imposing ceremonial of admitting to the onerous duties of the priesthood one who already earned for himself favourable opinions by many traits of a kind and affable disposition. The church was most appropriately decorated for the occasion, the whole ceremonial was carried out with a scrupulous attention to the ritual of the church. The venerable and really Patriarchal appearance of Bishop Fraser in his Episcopal robes attended by Rev. Alexander and Ronald M'Gilvary as Deacon and Sub-deacon, Rev. Doctor M'Kinnon, Pastor of the parish, as Arch-deacon and Rev. Mr. Quinn, as Master of Ceremonies, must have left a lasting impression on the minds of the faithful; in fact the ceremony of the ordination of the young Levite, must have taught

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

God foresaw, that man would frequently rebel against his divine law; and, of course, unless these sinful rebellions were pardoned, the gates of heaven would be forever shut against the prevaricating rebel. The same mercy and charity which prompted the Son of God to atone for the crime of our first parents by his sufferings and thus to enable their redeemed and regenerated offspring to enter heaven, induced him as we may naturally conceive, to establish some means by which man's own personal sins against God might be cancelled. For if no means of recovering forfeited innocence were left to man, the possibility of gaining the end of his creation, and of avoiding the external punishments of sin, would be extremely limited; for sin is unfortunately very prevalent, and 'in many things we all offend.'

The means which God has left us, of recovering from sin, is universally believed and known to be repentance. If God had pleased, he might not have consented to pardon even repenting sinners at all, but he has done so; and this indulgence we owe to his mercy and goodness. Surely, then he can prescribe conditions, on which he will receive the sinner into forfeited favour, and no rational being could complain, if those conditions were far more severe than they really are. It is not in the littleness of human pride, or human self-sufficiency to enact laws for God, or to blunt the force of those which he has given to his creatures.

Catholics believe that God has left power on earth to forgive sin, and that he has delegated that power to the lawful ministers of his church; and by conceiving that application to those delegated powers, is one of the conditions in ordinary cases which are requisite for obtaining pardon, they think 'they give to God what belongs to God.' At the same time that they do not detract from the dignity of rational nature. They believe, that by the words of Jesus Christ addressed to his apostles, 'Receive ye the Holy Ghost, whose ye shall forgive they are forgiven, and whose sins you shall retain they are retained,' (St Matt. xviii. 18. St. John xx. 22, 23.) these apostles, who were the future ministers of his church received the power of remitting sin, by the authority of God. Indeed what other meaning can the words infer? This explanation of the text does not wear the least appearance of impossibility; for God could have as easily commissioned the Apostles to remit sin in his name, as to perform miracles in his name, for man in his own nature, is equally incapable of either. Indeed, it is almost universally believed by every denomination of Christians, that by the above words, the apostles did receive power to forgive sin. But the adversaries of Catholicity remark, that like other extraordinary powers communicated to them, the power of remitting sin died

when the church was substantially established. 'God gave power to the apostles,' they say 'to perform miracles, and if the present ministers of the Catholic Church claim the power of absolution, through the apostles, why should they not claim the power of working miracles? The second they cannot assert, so neither ought they to claim the first prerogative.' The force of this objection is completely annihilated, when we reflect that the common power of performing miracles was essentially necessary at the commencement of Christianity. Miracles were the ordinary means which Christ and the first champions of Christianity used to convert the Pagan and the Infidel, and even in modern times, upon similar occasions, the same means have been employed, by the confession of Protestants themselves; (vide Life of St. Xavier, juxt. fin.) but the power of absolution is at least as necessary now as it was in the Apostolic age. Wherever or whenever sin is committed, the power is necessary, or if it be not, then we must acknowledge, that that power was foolishly given to the Apostles. The same remark will apply with equal energy to every objection founded on the non existence of extraordinary powers in the present ministers of the church. Every thing which was necessary in the Apostolic age, may not be necessary now. But there are many prerogatives in the ministry, which are equally necessary during both periods. Among the rest the power of absolution and consecration hold a high station.— We are sinners now, as our predecessors were then; and we should consider ourselves very unfortunate, if our ministers had not inherited the same delegated power of absolution, which the Apostles, who were their ministers, had received from their Lord and master.

It were no difficult task to adduce other proofs in defence of the power of absolution, particularly from the authority of universal tradition. More than sufficient historical evidence is left us, to prove, that from the earliest ages of the church sacramental penance has always existed among the great body of christians. This authority, and the proofs founded upon it, ought not to be lightly contemned by our adversaries; for they should remember, that many important truths and facts, both ecclesiastical and civil, rest exclusively on this basis.

Having established the power of absolution let us proceed to the details of the subject. Believing that their ministers possess the delegated power of absolution, when certain conditions are present Catholics deem penance a sacrament of the new law; or, an outward sign of inward grace instituted by Christ for our justification. (Vide Cat. Conc. Trid. de Sac. § 5. and St Aug.) They believe that contrition, confession, and sanctification, are

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,

viz, Dr. Browne, Dr. Sharples, Dr. Morris, and Doctor Murphy, in their rich jewelled mitres and orphreyed copes, had a splendid effect as the long line of the procession passed down the knave of the church.

The Right Rev the Bishop of the district sang high mass, assisted by Dr Roskell, and Mr Whittaker, as Deacon and Sub-deacon, Dr Youens, Assistant Priest, and Mr Smith and Mr Hampson, Assistant Deacons. After the gospel had been sung by the deacon, his Grace the most Reverend Dr Polding ascended the ambo and delivered a most eloquent and appropriate sermon. The music was of the first order throughout. The attendance in the morning was very good and we are glad to find that there was liberal response to the appeal for aid, so eloquently enforced by the most rev. preacher. In the evening there were solemn vespers and sermon by the Right Rev. Doctor Morris, after which there was a grand solemn benediction of the blessed sacrament.—*Tablet*.

POPE PIUS IX. AND CARDINAL DE BONALD.

It is a curious fact that the present enlightened Pontiff, even before his election to the primacy of the church, while Archbishop of Imola, had the great Pastoral of Cardinal de Bonald, on the Liberty of the Church, lately published here, translated for and circulated amongst the thousands over whom he had spiritual jurisdiction.

We have much pleasure in recording that James Hozier, Esq. of London, has, with a praiseworthy liberality, handed to the Very Rev. L. Dillon, of Ballinasloe, the magnificent sum of one hundred guineas, in aid of the fund for the erection of the new Catholic Church of that town.

Friday an ordination was held in Tuam by the Most Rev. Dr. MacHale. Mr Greene, late of the Dunboyne establishment, Maynooth, was promoted to deacons' orders, and on Sunday the order of priesthood was conferred on the same rev. gentlemen, and on the Rev Mr Brady.

On Tuesday the 28th ult., his Grace the Most Rev Dr. Slattery, Archbishop of Cashel, held a visitation in the chapel of Killenaule, and on the 29th administered the sacrament of confirmation in the beautiful new chapel of Molyglass to about 700 postulants, whom he found admirably well instructed and prepared for the occasion.—*Tipperary Free Press*.

On Thursday the consecration of the chapel of St. Vincent, Sisters of Charity, Magdalen Asylum, took place in Cork. It was a grand spectacle.—The Rev Mr Mathew, after the first gospel, preached the dedication sermon.

NOTICE TO SUBSCRIBERS.

To Country Subscribers—we have this to say— all papers must be paid for in ADVANCE, after the expiration of the present year, all papers not so paid for, will be discontinued. It is impossible to collect subscriptions of FIVE SHILLINGS scattered over a whole Province. The man who cannot pay this sum for his paper in advance, is not more likely to do so at the end of the year. We pay CASH for paper and labour weekly, and we must be paid CASH by our subscribers, to enable us to continue to do so.

A. J. RITCHIE.

BIRTHS RECORDED.

AT ST. MARY'S.

- AUGUST 28—Mrs Mahon of a Son.
30—Mrs Lathay of a Son.
30—Mrs Kennedy of a Daughter.
SEPT. 1—Mrs Delany of a Son.
1—Mrs McGrath of a Son.
1—Mrs McGrath of a Son.
2—Mrs Isles of a Daughter.
3—Mrs Fitzpatrick of a Son.
3—Mrs Blant of a Son.
4—Mrs Savage of a Daughter.

INTERMENTS.

AT THE CEMETERY OF THE HOLY CROSS.

- AUGUST 22—John, infant son of William and Mary Callanan, aged 2 months.
25—Andrew, son of David and Mary Hogan aged 5 months and 8 days.
25—Catherine, daughter of Martin and Ellen Millally, aged 2 months and 8 days.
26—Ann, infant daughter of Thomas and Mary Mahar, aged 6 weeks.
27—John Daly, a native of Limerick, Ireland, aged 31 years.
28—Sarah, daughter of Miles and Sarah MaLaughlan, aged 16 months.
28—Ann, daughter of John and Mary Power, aged 5 years.
29—Margaret, daughter of Michael and Bridget Hartery, aged 7 months.

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