



THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 6, 1843.

In the Coburg Church paper, of the 34th ult., we observe given the life and Martyrdom of a Rev. George March, (Tract of the Bristol Church of England Tract Society.)—And, what a Tract! How wilely contrived, not so much in the now almost forlorn hope of imposing on the educated and well informed of the community, who begin at last to spy the cloven foot peeping forth from its half torn clerical covering; as, by foul fiction, and abuse to stir up, now smouldering after ages past, and keep for ever alive in the prejudiced minds of the simple, unsuspecting, ignorant, credulous, uninquiring, but gratuitously Tract stuffed multitude, the unblest scorching fire of hatred to the Saviour's Church, the first of any in existence, and therefore the only one founded by him, from the beginning, and to which alone he made all his promises: one of which was, (and it has hitherto been obviously and wonderfully verified,) that the Gates of Hell should never prevail against her.

It is beneath us to notice the low drivel of this more Calvinistic than Anglican Tract; or the blasphemous sneer at the Eucharistic dogma, embraced by the Catholic millions, and by the most learned even of the Anglican establishment; witness, for one at least, Mr. Pusey on the real presence: and hence it surprises us that the Editor of the Church, should admit into his paper such wretched stuff; the filthy rakings of John Calvin's kennel; did we not know from his publicly expressed hatred to what he calls Romanism, that every impure missile, every foul ingredient of aspersion to be cast against it, no matter by whom administered, or from what quarter they are borrowed, are always welcome to his hand, as the readiest and fittest ammunition to be used in his weekly warfare with the Romans. Nor need we wonder that though now an Anglican, he should lean a little too much by times towards the Geneva School, in which, like his Toronto Bishop, by divine permission, he was first baptized, reared and taught; till he saw at last what he shrewdly guessed, a more eligible object for his choice set before him. But, as the poet says:

***** Semper conservat olorem
Testa recondit.
And again:
Naturam expelles furca; tamen usque recurret.
By the bye, instead of such mock-mar-

tyrs as the Rev. George March, who died more for treason under Queen Mary, than for religion; we may some day, by way of contrast, give to the public the sufferings and real martyrdoms of the numerous Catholics and Catholic Priests, who, for not acknowledging the lewd and bloody tigress, Elizabeth, the head of Christ's Church on Earth, were hanged, drawn, and quartered alive. We shall also show from our penal code, as yet but imperfectly repealed, the worse than Pagan persecuting spirit of the Anglican Law Church.

The Quebec Herald and Catholic Advocate, is in error respecting us finding fault with the Banner of the Cross, for not exchanging papers. The latter is an American Episcopal periodical; and we have never had any thing to say to it.—We, however, hope that for the future our Quebec auxiliary will have no cause for complaint on our part; and if we have not before noticed this acquisition to the cause of Catholicity, it was not for the want of wishing triumphant success to the enterprising proprietor.

RESIGNATION OF THE MINISTRY.

We have to announce to our readers the startling intelligence of the resignation of the whole of the Ministry with the exception of Mr. Secretary Daly. The resignations were tendered and accepted by His Excellency on Sunday last, that course having been resolved upon after full deliberation in a Council presided over by the Governor General on the day previous, Saturday, after which the whole of the ex-Ministers were entertained at dinner by His Excellency. By this latter fact we presume at least that the difference between His Excellency & his advisers was not of such a nature as to preclude their entertaining towards each other social respect and confidence. It is generally rumoured that the cause of difference between the late advisers of the Governor General and himself had reference to the question of patronage, His Excellency claiming to be solely responsible for all appointments to office; his Council, on the other hand, claiming it as a part of the duty necessarily attaching to their offices, that they should be advisers with His Excellency in such appointments.—Kingston Chronicle.

[We shall give further particulars in our next.]

From the Catholic Telegraph.

It is not enough that the Catholic doctrine of venial sin must be calumniated, but mortal sin too must come in for its share. As long as men will delight in being cruel to the religion of Christ, so long will they bear the marks of their depravity. Nothing can convince a Catholic of the divinity of his faith, so much as the very means, whereby both himself, and his faith, are assailed. If his faith were false, its enemies would not be forced to have recourse to falsehood to refute it; they could do so by the naked force of truth. If a lie be not allowed to refute a lie, how can it be tolerated to impugn

truth? But let us hear how Bishop Melvaine overturns the Catholic faith as touching the remission of mortal sin:—"How then does the church of Rome provide for sin after baptism? She invents (that is, what you do yourself, my very good Bishop,) a sacrament for its (forgiveness,) remission." "Without this (sacrament) it is absolutely unpardonable." As touching the inventive faculties, we shall not say one word, lest we might be thought to dispute this ground with his Right Reverence. We shall therefore leave the ground of invention to himself; for it would be a pity to rival him. But we do not, therefore, mean to let him say without contradiction, that mortal sin is absolutely unpardonable without the sacrament of penance, for if we did, we would allow him to say what is most emphatically untrue.

It is true, that Penance, as a Sacrament, is the ordinary instrument, or means, or channel, whereby mortal sin is forgiven; but as the sacrament is a positive institution, and not to be had in every instance, and place, it is not absolutely required in all circumstances for the penitent. Yet it is always necessary to have, either an explicit, or implicit, desire to receive it; an explicit desire is necessary to him, who knows of such a sacrament being instituted; and an implicit one, to him who does not know any thing at all about it—that is, a will to do all that we know, and can; and more than this God does not demand. Should there be Catholics imprisoned by the Episcopalians of England, and be, unfortunately, in the state of mortal sin at the time of their imprisonment, as was the case, at least some time, among the countless instances that occurred during the bloody reign of Elizabeth, and further, he denied the benefit of clergy, as was Mary Queen of Scots, with thousands of others, we are not to suppose that that Catholic would be damned, because he could not procure a priest to give him absolution. In such a case it would be required to make an act of perfect contrition for the remission of sin, and no more would be required. Such an act of love absolutely justifies in every instance. And whether a priest may, or may not, be had, the case is not altered; for God cannot withhold his pardon and love, even for one moment, from such a soul. Yet this sort of contrition does not except the penitent from absolute obedience to the positive institutions of Christ.

The divines of the Catholic Church unanimously contradict the Bishop—Bailly lays down this proposition in order to prove. "Perfect contrition can reconcile a man to God not only in a case of necessity, but at all times, even before the sacrament of Penance can be received." The council of Trent says, "Although it may, at times, happen that this contrition may be perfected by love, and may reconcile a man to God before this sacrament is received in the act, yet &c." The holy scriptures declare that perfect contrition justified in the old law, and Christ we know has not lessened its efficacy in the new law. Perrone, Peter Dens, Liguori, and every other divine

demonstrates from scripture, reason, and universal tradition, that contrition perfected by love, blots out sin. Pius 5th, Gregory 13th, and Urban the 8th, have condemned the 31-2-70, and 71st propositions of Baius, who among other assertions has said, "The crime is not remitted without the case of necessity, or martyrdom, by perfect contrition . . . , unless the sacrament be actually received." So Bishop Melvaine would folio on the Catholic church the very errors she anathematizes!!! P. McL.

To the Editor of the Catholic.

REPEAL PROGRESSING.

A meeting of the Repeal Association took place on Monday evening last, the President in the Chair, who made some very good remarks on the Repeal movement at present going on in almost all parts of the civilized world.

He commenced by stating, that, although very incompetent to be the President of this association; yet, as far as love of country was concerned, he would not give way to any man. He had been sneered at for his vanity in consenting to become the President of this Association. But he cared not for the derision of men, who have ever been known as the enemies of the rights of man.—He hoped that every friend of the cause would not be backward in enrolling himself, as the turn that affairs have taken in Ireland, required from every one of us, the expression of our views, at the present eventful crisis.

He would recommend a junction of the Repealers of Brantford, Dundas and Ancaster; and he was happy to say, that two of the above named places had already expressed their willingness to join us, and use all endeavours to forward the cause in their several Localities. He was under the impression that, if a full expression of the wishes of all the friends of Ireland in those places were given, it would materially assist our countrymen in their peaceable and praiseworthy struggle for justice.

A vote of thanks was then given to the Editors of the Catholic, and the Mirror of Toronto, for their kindness in giving publicity to the proceedings of this Association: A large number of new members were admitted, and all was harmony, good will and enthusiasm, during the evening.

Yours, &c.

A REPEALER.

Russia.—It is known that the Russian government aims at Russifying its Polish and German subjects in the political as well as in the religious respect; and that the followers of the Catholic creed are subjected to measures of a most atrocious description. A work, exposing the state of the Catholic Church under the sceptre of the Russian autocrat, was published at Posen; but the Prussian government did not permit its propagation, though the work, being of more than twenty printed sheets, ought not to be submitted to censorship.—Tablet.