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THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, OCTOBER 13.

On the insertion [into the Paper called the Church] of an article from Bishop Bull, endeavouring to shew that the necessity of works of righteousness are practically denied by the Church of Rome.

We have only to observe that Bishop Bull's idea of the Church of Rome is prodigiously at variance on this subject with that of Martin Luther, the Father of the glorious Reformation, and of his followers. He, and they, (as the Editor of the Church should know) maintained, that on our faith alone, *without works*, depended our salvation. The reason why is evident; because their own works were evidently not those of *Righteousness*, as was objected to them by the Catholics, but the carnal indulgences of their libidinous and criminal propensities; the loose and unrestrained libertinism of apostate Friars and Monks; who, having *eyes full of adultery*, as saint Peter says, loathed the state of celibacy, which they had vowed to observe, and, tired of the obligation of fasting and abstinence, which their rule so often enjoined, longed for the worldly delight of "rioting in their feasts with you." 2 Peter, ii. 13. These, having nothing edifying to show in their conduct, turned round upon their Catholic accusers of excesses; and, boldly and unblushingly told them: "it is not by works that man is saved, but by *faith alone*." So violently opposed was Luther to good works, that he affirmed them not only to be useless, but that they were even prejudicial to believers. Nay; he says to his followers: "Let this be your rule in interpreting the scriptures; whenever they command any good work, do you understand that they forbid it, because you cannot perform it." (See his work, *de Servo Arbitrio*, tome 8, folio 191. "Unless," says he, "faith be without the least good work, it does not justify: it is not Faith." *Ibid.* To this day this is the doctrine of many; nay, of most of his followers, who, with him, accuse the Catholics of relying too much on their works of righteousness; though these only affirm, with the Apostle saint James, "that Faith, without good works, is dead." JAMES ii. 17. And now, a Bishop Bull is called in to testify that the "necessity of works of righteousness is practically denied by the Church of Rome." And how does he prove this? by a misrepresentation of her doctrine, of which he is either really, or pretendedly, and, as saint Peter says, "wilfully ignorant."

It is remarkable that the doctrines of the Catholic church can never be assailed

till they are disfigured and misrepresented by her enemies. "The doctrine of the Church of Rome [says Bishop Bull] is, that a man, by attrition, or such a sorrow for sin as ariseth solely from fear, and is void of charity and the love of God above all things, with the help of the sacrament of penance—that is, of confession to, and absolution from, a priest—may obtain the pardon of his sins: justification and eternal life."

Now, the Catholic church never taught that "attrition" is a "sorrow arising only from fear," and "VOID OF CHARITY OR THE LOVE OF GOD ABOVE ALL THINGS." On the contrary, it always supposes charity, or the love of God, though in an inferior degree, than in that sovereign and pure contrition, which, of itself, immediately cancels guilt; the obligation, however, still remaining, of showing our spiritual leprosy to the priest, when we have the power to do so. The sincere intention of complying with this obligation is necessarily included in this perfect contrition; for who can indubitably affirm that he has this perfect contrition, when he attends to the words of a saint Paul declaring, "I am not conscious to myself of any thing, yet I am not hereby justified; but he, who judges me is the Lord; 1 Cor. iv. 4:—and when he reads in the Ecclesiastes, ix. 1, that "no man knows whether he be worthy of love or hatred" It were wise then to have recourse to the cancelling power granted by Jesus Christ, to *his lawful pastors*, when, *breathing* upon them, he said "receive ye the Holy Ghost; whose sins ye forgive, they are forgiven." John xx. 23. And it is strange to find Bishop Bull condemning, as encouraging to vice, a practice inculcated by his own church, to be observed in the visitation of the sick. "Here [says her Rubrick] shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter; after which confession, the priest shall absolve him, &c. after this sort."

"Our Lord Jesus Christ, who hath left power in his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and 'by his authority committed to me,' I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost." Amen.

Now, if confession is good for the dying why should it not be so for the living? or it, as Bishop Bull says, it is encouraging to vice, in the Church of Rome, how is it encouraging to virtue in the Church of England?

But of this more in our subsequent number.

THE NORTHERN FRONTIER.—The state of this frontier is such, that the President of the United States has deemed it necessary to issue his proclamation, enjoining upon all good citizens the observance of the law, and admonishing all those who are or have been engaged in secret insurrectionary movements, immediately to desist.

Ever since the first of June, rumours have, from time to time, been prevalent

concerning the mischievous intentions of those secret associations called "Hunter's lodges." Depredations of the most flagrant character have been committed on both sides of the line. These, together with the information in possession of the general government concerning the projected movements, have induced the executive to interfere in the manner prescribed by law. Enough has already transpired to show that there are men in the frontier States sufficiently desperate for any enterprise. This is abundantly proved by the recent explosions in the Niagara and the Welland canal.

It appears to be the determination of this class of individuals to plunge the two nations into war, regardless of consequences. We hope their intentions may yet be frustrated. If honorable peace can be sustained, war must be averted, and we are sure that at least three-fourths of the people of this country would rejoice in such issue of the present difficulties.—*Rochester Democrat.*

THE McLEOD CASE.

UTICA, Thursday, Sept. 30.

Judge Gridley has been engaged to-day in the trial of cases on the criminal calendar, and others for assault and battery, and the counsel retained in the McLeod case are busily engaged in the work of preparation for the great trial of next week. Mr. Seth C. Hawley the able representative of Erie County in the State Legislature, has arrived, and the array of talent at present engaged stands thus:—

Counsel for the people—Willis Hall, Esq., Attorney General; Jonathan L. Woods, Esq., District Attorney for Niagara county; Seth C. Hawley, Esquire of Buffalo.

Counsel for the prisoner.—Joshua A. Spenser, Esq., United States District Attorney; Hiram Gardner, Esq., of Lockport; Alvin C. Bradley, Esq., of do. The indictment on which McLeod is to be tried has been drawn to meet every possible evasion to which the ingenuity of the prisoner's counsel may enable them to resort. It consists of *seventeen* counts in each of which the accusation is varied.—The first is the common murder count, which presents—

That Alexander McLeod, late of the Province of Upper Canada, not having the fear of God before his eyes, but being moved and seduced by the instigation of the devil, on the thirtieth day of December, in the year of our Lord one thousand eight hundred and thirty-seven, with force and arms, at the town of Niagara, in the county of Niagara, aforesaid, on and upon one Amos Durfee, in the peace of God, and of the people of the State of New York, then and there feloniously, wilfully and in his malice aforethought and with a premeditated design to effect the death of the said Amos Durfee; did then and there make an assault upon the said Durfee, and that the said Alexander McLeod with a certain gun of the value of five dollars, then and there loaded and charged with gun powder and one leaden bullet, (which the said Alexander McLeod in his right hand, then and there had and held,) to, against, and upon the said Amos Durfee, then and there feloniously, and wilfully, and of his malice aforethought, and with a premeditated design to effect the death of the said Amos Durfee, did shoot and discharge; and that the said Alexander McLeod, with the leaden bullet aforesaid, out of the gun aforesaid, then and there by force of the gun-powder,

and shot sent forth as aforesaid, the said Amos Durfee, in and upon the back part of the head of him the said Durfee, a little above the neck of the said Durfee, then and there feloniously, wilfully, and of his malice aforethought, and with a premeditated design to effect the death of the said Amos Durfee, did strike, penetrate, and wound, giving to the said Amos Durfee, then and there with the leaden bullet aforesaid, so, as aforesaid, shot, discharged and sent out of the gun aforesaid, by the said Alexander McLeod, in and upon the back part of the head of him, the said Amos Durfee, one mortal wound, the said Durfee, then and there on the said thirtieth day of December, in the year of our Lord, one thousand eight hundred and thirty-seven, aforesaid, at the said town of Niagara, in the said county of Niagara, did languish, and languishing did die; and so the jurors aforesaid, upon their oaths aforesaid, do say that the said Alexander McLeod, the said Amos Durfee, in manner and form aforesaid, feloniously, wilfully, and of his malice aforethought, then and there did kill and murder, against the peace of the people of the State of New York, and their laws and dignity.

The 2nd count presents that Alexander McLeod killed Amos Durfee, at the time, place and manner as specified in the first count with a pistol.

The 3rd count presents that John Mosier committed the crime of murder; and that Alexander McLeod was accessory before the fact; and that the deed was done with a pistol.

The 4th count presents that the murder was committed by certain evil disposed persons to the jurors unknown; and that Alexander McLeod was accessory before the fact; and that the deed was done with a pistol.

The 5th count presents that Thomas McCormick committed the crime of murder; and that Alexander McLeod was accessory before the fact; and that the deed was done with a gun.

The 6th count presents that a crime of murder was committed by certain evil disposed persons to the jurors unknown, and that Alexander McLeod was accessory before the fact; and that the deed was done with a gun.

The 7th count presents that Rolland McDonald committed the crime of murder, and that Alexander McLeod was present, aiding and abetting; and that the deed was done with a pistol.

The 8th count presents that the crime of murder was committed by John Mosier, and that Alexander McLeod was present, aiding and abetting; and that the deed was done with a gun.

The 9th count presents that the crime of murder was committed by certain evil disposed persons, to the jurors unknown; and that Alexander McLeod was present, aiding and abetting; and that the deed was done with a pistol.

The 10th count presents that the crime of murder was committed by certain evil disposed persons to the jurors unknown; and that Alexander McLeod was present, aiding and abetting; and that the deed was done with a gun.

The 11th count presents that the crime of murder was committed by certain evil disposed persons, to the jurors unknown; and that Alexander McLeod was present, aiding and abetting; and that the deed was done with certain instruments and deadly weapons to the jurors unknown.

The 12th count presents that Alexander McLeod, and divers other evil disposed persons, to the jurors unknown, &c.; wickedly devising and intending to oppress one William Wells, and to injure, damage and destroy his personal property, seized and destroyed his steamboat called the Caroline, in a manner dangerous to the