

ded to any person or thing, denotes either their sanctity or sanctification. The unleavened bread, therefore, the cake without leaven, the unleavened wafers, and flour, all tempered with oil, show the extreme holiness of the thing signified by these figures, which is the true bread from heaven—even the body of our Lord, as he himself assures us, John vi.

Verse 42.—“This is the sacrifice to the Lord of perpetual oblation—at the door of the tabernacle of the testimony before the Lord;” where he was himself to speak with us, and sanctify the priests and people; the tabernacle of the testimony and the altar, or his whole church; in the midst of which, and of her children, he was to dwell, and be their God.—“For lo!” said he, “I am with you at all times, even to the end of the world.”—Matt. xxviii 20, And, where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20; not only as God, for as such he is always every where; but also as man, our Redeemer and propitiatory victim.

☞ All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, FEBRUARY 23.

The *Hamilton Gazette* being a paper which we never thought worth the retaining on our files, we may have overlooked, as equally worthless, some of its anti-Catholic insertions, doubtless furnished by some quack theologian, the Editor's prompter; who, like every true Protestant polemic, deals wholly in negative and contradiction—gathering his affectedly learned arguments from professedly partial writers, without ever examining the original works of the ancient fathers, as they are in themselves; but relying implicitly on the testimony of those whose worldly interest it is to deceive the public, by artfully selecting sentences from them, and misconstruing them, contrary to their author's meaning.

We have luckily retained the *Gazette* of the 14th instant, in which we find it affirmed—

“1st—That the practice of *auricular* confession was, in cases of a *private* nature, actually discouraged by the early Church;

“2nd—That the only Penance in the early church was for public offences; and

“3d—That Penance was but of yesterday made a Sacrament; having never been heard of till the 12th, and not made a doctrine of Faith till the 16th century.”

Now all this we engage ourselves to prove most evidently false; and the one who asserts it an *ignoramus* in church history.

In the very Apostolic age, St. Clement, in his second letter to the Corinthians, exhorts us,—“As long as we are in this world, and have time to do Penance, to repent with all our heart; for after our

departure out of this world, we can no more confess, or do Penance.”—Postquam animo mundo exivimus, non amplius possumus ibi confiteri, aut penitentiam agere.

In the second century, St. Irenaeus, then Bishop of Lyons, in his book against heretics, c. vi., mentioning certain women who had been seduced by the Valentinians, and had returned to the church, says, that “they confessed, together with their sin of apostasy that of impurity;” [which was certainly secret;] and in c. 13, “that Marcus, a magician, had violated them; and that, on their return to the church, they confessed having been guilty with him, and much inflamed with impure love towards him.” This shews, that in the second century, confession, even of the most secret crimes, was deemed indispensable.

St. Cyprian, in the third century, in his treatise, *de Lapsis*, praises those who, “though not guilty of sacrificing to idols, nor of purchasing certificates, feigning them to have done so; yet, inasmuch as they may have intended doing so, who, repairing to the priests of God, and with sorrow and sincerity confessing it, thus exposing the burthen of their conscience, seek the salutary cure from the infliction of small and but trifling incisions.”—*Illos colludat, qui quamvis nullo sacrificio, aut libelli facinore constricti, quoniam tamen de hoc vel cogitaverunt, hoc ipsum apud sacerdotes Dei dolenter ac simpliciter confitentis exomologesim conscientiae faciunt; animi sui pondus exponunt, salutarem medelam parvis licet et modicis vulneribus exquirunt. Tract de Lapsis.*

Is not this the sacramental confession of hidden sins? The same holy bishop and martyr continues as follows:—“I beseech you, most dearly beloved brethren, let every one confess his guilt, while he, who sins, is yet in this world; while yet his confession can be received; while satisfaction and remission through the priests is acceptable with the Lord.”—*Confiteantur singuli, queso vos fratres dilectissimi, delictum suum; dum ad huc qui deliquit in saeculo est; dum admitti confessio ejus potest; dum satisfactio et remissio facta per sacerdotes apud Dominum grata est.*

We have neither time nor space, on this occasion, to lay before the public a more full exposition of the unanimous teaching of the first Fathers of the Church upon this head; but we shall revert to it in our next, and produce such abundance of undeniable testimony, as will prove the ignorant presumption of our tyro-theologian in challenging us on such a subject.

His threatened “*flying remarks*” may afford us an opportunity of showing forth the truth, and removing much prejudice from the minds of our misinformed and long misguided Protestant brethren.

The remarks on our address to our brethren in the Lower Province, and the ignorant surmises on it, to say the least of them, were impertinent and unmannerly.

In the “*Toronto Church*” of February 12th, we find the following: “Another clergyman of the Established Church, the Rev. A. E. D. Wackerhath, late fellow of Queen's College, Cambridge, has renounced the pure doctrines of our reformed

faith; and, in the light of the 19th century, embraced the absurdities and anti-Christian inventions of Romanism.”

Pray, Mr. Editor, tell us what these absurdities and inventions are, that we may be able to identify them.

☞ The *Hamilton Gazette* of this week gives, from the *Liverpool Mail*, what it calls “A novel ceremony—the public recantation of the errors of the Church of Rome.” A long puff for the Tract Pedlers; or a rival scene got up of Protestant conversions, in opposition to the Catholic conversions, especially those taking place among the Oxford Divines.

We regret to observe noticed in a late Irish paper, the demise, on the 20th Decr. last, of Mr. JAMES McDONOUGH, sincerely and deservedly regretted by a numerous circle of friends and acquaintances, at the residence of his brother-in-law, the Rev. Andrew Gavin, P. P. of Crossloyne, Co. Mayo, Ireland. His funeral was very respectably and numerously attended by all the clergy and gentry of the neighbouring parishes. The deceased was father to the Rev. J. H. McDonough, P. P. of Perth, Canada. May he rest in peace.

☞ We would respectfully urge upon our agents and others interested in the furtherance of the Catholic, to observe, that the subscriptions for the 2nd half-year are nearly due. This notice, we hope, they will take kindly, and be prompt in forwarding remittances.

☞ We are sorry that in the press of other matter we quite overlooked the parting Address of the Catholics of Ramsay to their worthy and beloved pastor, the Rev. J. H. McDonough, and his answer to it, both which we give below, illustrating that esteem and good feeling that ought always to exist between pastor and people.

*Parting Address of the Catholics of Ramsay and adjoining Townships to their late Pastor.*

REVEREND DEAR SIR,—

Having ascertained with unfeigned regret of your determination to resign this part of your mission, owing to its great extent, and the arduous duties that require your presence elsewhere, we avail ourselves of this your last visit to Ramsay in the capacity of Parish Priest, to express to you our sincere and deep regret at parting with such an exemplary divine, and also that cordial and heartfelt demonstration of our imperishable sense of gratitude for you, our admired and our esteemed benefactor.

We cannot be unmindful of the invaluable blessings which your sublime and sanctified mission has conferred upon us, since your advent amongst us,—(which advent we hailed with delight and pleasure) your labours have been most vigilant and incessant, as a pious (because) Apostolic Missionary. In temporal matters your happy counsels were never denied us, and in spiritual matters we have always experienced at your hands that consolation so indispensably necessary in matters of reli-

gion, which has rendered your name so endearing to us all, that as long as we are allowed to walk in the true faith, so often and so eloquently described, by you—we will not forget the sound dogmas which alone belong to our most ancient and most revered religion.

Often at the most inclement season of the year, and the hour of midnight, have we been compelled by the cries of the sick and the dying, to wait upon you, and tho' living from thirty to forty miles distant, you were never known to refuse that greatest of blessings your presence affords at such a time, as the anointed of the Lord, but on the contrary—cheerfully did you on all and every occasion undertake the toilsome journey.

Through your great perseverance and exertions, we have a splendid Church all but complete in Ramsayville. Allow us then briefly to tender you this humble but sincere address at our parting, and sincere and heartfelt thanks for the zeal, talents, and fidelity with which you fulfilled the duties of your sacred calling, for the good feeling which you on all occasions have exerted yourself to bring about among all, without distinction of religious belief; and wherever duty led you, you had the talent to make yourself acceptable, without ever failing to command the respect due to your character and ministry.

We beg the Almighty God to assist you in your arduous undertakings, and may He leave you health and long life to preside over those more fortunate individuals who have the good luck to be under your future charge.

[Here follows upwards of two hundred names.]

The Rev. John McDonough,  
Presbytery, Perth, &c.

### REPLY.

GENTLEMEN,—

I really cannot find words sufficiently explicit, to give expression to the feelings with which I am actuated by your very kind and affectionate address. The associations at this moment awakened in my bosom are indeed many, mingled sensations of pleasure and pain prevail alternately, pleasure at the idea of having unconsciously merited your esteem, and pain at the idea of being, from my multifarious duties, obliged to leave you. I cannot but feel grateful for the approval you pass upon my conduct and exertions amongst you, and am exceedingly glad to find that I have been, by my example and otherwise, instrumental in cultivating brotherly love amongst you, and that all differences are being sacrificed on the altar of charity. It has on all occasions when my admonitions could have any effect, been my object to inculcate principles of universal charity and christian benevolence, without distinction of creed, colour, or country, imitation of Him who made the love of one another the distinctive mark by which we are to be known amongst the children of men, and who, in order that we should not lose sight of this heavenly virtue, composed Himself for our daily use that admirable petition, which while it holds out the most consoling recompense to its observers, threatens the most dreadful judgment on