

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

THE CATHOLIC

Hamilton, C. D.

WEDNESDAY, FEBRUARY 8, 1843

To AGENTS AND SUBSCRIBERS.—We beg leave again to call the attention of our Agents and subscribers to the near approach of the end of the half year of the present volume of the Catholic; and to request that they will lose no time in fulfilling at least the conditions upon which they receive the paper. The terms, they surely must acknowledge, are easy, merely requiring that half the subscription, or 7s. 6d., be paid in advance. Now this incumbent duty is very indifferently attended to, and subjects us in consequence to very serious pecuniary annoyance. Not ONE THIRD of the names on our list have paid any thing towards the maintenance of this year's paper; and they, for a moment cannot suppose that we are able to bear the accumulating expense and fatigue without this honest though trifling assistance! We are of course a good deal in arrears, but we only require the outstanding subscriptions to relieve us from that obligation. We hope our people will attend to this matter forthwith; otherwise we shall be obliged to send printed letters to the editor. No Debt is more justly due than what we engage to pay for the defence of our Holy Religion.

We must acknowledge ourselves indebted to the Toronto Church Editor, (by the insertion into his paper of the 6th ult. of Walter Farquhar Hook's "Novelties of Romanism; or Popery refuted by tradition!!") for the opportunity thus afforded us of proving to demonstration from the writings of the most ancient and illustrious Fathers of the Christian Church, (whom he would press into the service of his own national sect,) that the alleged "Novelties of Popery," are no "Novelties;" but the earliest, and uninterruptedly continuous Doctrines of Christianity. That Yankee organ of ignorant fanaticism, the self-debbed *Christian Guardian* of the 25th ult., is made to play the same tune; and its envious Manager, to impose upon his uneducated customers, scruples even to mark down the very year in which each of the supposed "Popish Novelties" were introduced.

We gave in our last what might seem sufficient proof that the belief of the faithful in a Purgatory was as ancient as Christianity itself. It was also undeniably the unrepented belief of the people of God, the Jews, before the Saviour, 2. Macabees, xii. 26. We shall add a few more proofs to the same effect; and then, following up the Vicar's category of "Popish Novelties," we shall shew each of them to have been held and taught from the very beginning by the Fathers. It was wise in the first Reformers to have discarded, as Luther and his followers did, the writings of the primitive Fathers; and

its folly in Protestants to refer to them at the present day.

1st.—Tertullian, lib. de Monogamia, c. 10. *de Officio Viduæ, Fidelis erga Maritum*; that is, of the faithful widow's duty towards her Husband, says: "She prays for his soul; supplicates for his relief, and that he may have part in the first resurrection; and offers for him every year on the day of his demise."

In his book, *de Exhortatione Castitatis*, chap. 11. "It were a double shame to you, says he, if in a second marriage two wives should cling to the same husband, the one by the spirit, the other by the flesh; for you cannot hate the first one, to whom you must retain a religious affection, as having been received with the Lord; for whose soul you pray; for whom you offer up yearly oblations. Will you not stand then before God for as many wives as you commemorate in your prayer, and offer up for both; recommending them through the Priest: who is either ordained from single matrimony, or consecrated from virginity, surrounded by Virgins, or but once married men. And will your sacrifice ascend so (*libera fronte*) from a free (unblushing) countenance?"

2nd. Saint Cyprian, Epist. 66. *Ad clericum et Plebem Furnitanam*, says: "The Bishops, our predecessors, in their religious opinions and salutary provisions have enjoined that no one on his death bed shall name a Priest as guardian, or his executor; and, should any one have done so, that no offering should be made, nor sacrifice celebrated for the rest, (*pro damnatione ejus*) of his soul. Nor, indeed, does he deserve to be named at the Altar in the prayer of the Priests, who wished so to withdraw the priests and ministers from the Altar." He therefore orders that no sacrifice or prayer be offered up in the Church for the repose of the soul of one Victor, who, contrary to the above mentioned regulation, had dared to constitute Geminus Faustinus, a Priest, his executor. See, in proof of the same doctrine, his Epist. 52. Also, Origen, *Homilia 28, in Numeros*.—Arnobius, *Lib. 4 adversus Gentem*. Saint Cyril of Jerusalem, *Catechesis Mythagogica 5*. Saint Gregory of Nyssa, in *Oratione de Mortuis*. Saint Basil the Great, on the 10th chapter of Isaiah. Saint Gregory Nazianzen, *oratio 39, in Sancta Lavinia*.—Eusebius, *Lib. 4 de vita Constantini Imperatoris*. Saint Epiphanius, *Heresi, 75, Arianorum*. Saint John Chrysostom, *Homilia 41, in Epistolam 1. ad Corinthios*, also his *Homilia 3, in Epistolam ad Philippenses*. His *Homilia 21, in Acta*, and that on Matthew, in which he exhorts parents to give alms for their deceased children. Theodoretus, *Lib. 3, cap. 36, Historia Ecclesiastica*. Saint Ambrose in his funeral oration on his Brother Satyrus; in that on the death of Valentinian; and that again of Theodosius, and in the second of his Epistles, addressed to Faustina. Saint Jerom, in his 26th letter addressed to Pammachius, on the death of his wife Paulina. Saint Augustine, in the ninth book of his confessions, chapter 12, on the funeral of his mother Saint Monica. Inspire, says he, O my Lord, my God, inspire thy servants, my brethren, and all

who read these lines, to remember at thy altar thy servant Monien, and Patricius, once her husband, whose union has introduced me into this world * * * that her last request to me may be more fully accomplished by the prayers of many. See also the same Father's Book on the care to be taken of the dead, ch. 1. on the Macabees, and ch. 4. his 32d Sermon, *de verbis Apostoli. Sc. Sc.*

We should never end, were we to undertake citing at length all the testimonies of the holy Fathers to this doctrine on Purgatory of the Christian Church. But one may judge from our citations from them on this one point, how profoundly, how shamelessly ignorant this "Vicar of Leeds," this "Chaplain in ordinary to her Majesty," this "D. D. prebendary of Lincoln," is of the writings of those, whom he recommends to be consulted, as favorable to his Parliament Church.—That such an untutored fanatic as the Editor of the *Toronto Christian Guardian* should be a perfect stranger to their writings; is nothing to be wondered at.—He has all his Religion of his own botching from the Bible, without note or comment. But for such a titled divine of a regal establishment to be so little acquainted with them, whom he boasts as his guides in religion, if not dishonest, is disgraceful.—We must still postpone the consideration of the other alleged "Novelties of Popery," till our next.

CATHOLIC CATECHISM.—We have received a specimen of the new Catechism printed by Mr. Donlevy, Toronto; and approved of by the Bishops of Kingston and Toronto for their respective Dioceses. It is more full and easy than those hitherto in use. We wish the publisher would send—say 100 copies to begin with—and we will endeavour to find purchasers for them.

The communication from Beachville, though anonymous, shall be attended to; though the person who wrote it, might have seen the impropriety of taxing us with the postage. The expense we are put to by receiving such unpaid for letters, on other people's concerns, is so considerable, that we must in future decline receiving them.

It is affirmed by some, that Miller, the Prophet, had laid a secret wager with a friend, that as a proof of the blind credulity of the Protestant public, he would in less than six months make 100,000 April Fools in 1843.

We wish our corporation would order the footpaths to be inspected, and dangerous impediments, especially during the night, to be removed: projecting cellars to be closed up; and torn up planks to be replaced, especially in the end of McNab Street.

A posthumous work of J. A. Mohler—the great author of *Symbolik* *La Patrologie*—is now being translated in Paris. It contains a history of the Fathers of the first three centuries, and a digested analysis of their works.—*English Paper.*

Our esteemed Coburg correspondent will be happy to learn that we have found his communication, which got enclosed with other papers shortly after its receipt by our printer, and was not discovered till the other day. We hasten now to give it publicity, regretting much the accident that caused its delay. It is congratulatory to find such spiritual love and fellowship existing between pastor and flock as is here represented in the Coburg Mission.

To the Editor of the Catholic.

VERY REV. AND DEAR SIR,

As it is evident to, and acknowledged by, all unbiassed and impartial readers, the able and active part you have hitherto taken, and continue to take, not only to expose the errors of innumerable sectaries, but also so indisputably to defend the indefectible constitution, pious discipline, and divine origin of our holy and spotless Church, which, in defiance of the foaming billows of infuriated tyranny, has in all ages of the world planted the Cross of Christ upon the ruins of idolatry;—and, as it is also well known to be joyful news for you to hear of any spiritual or temporal comfort or consolation being granted or administered to the Roman Catholic community, I hereby take this opportunity of informing you that this Mission (which was lately deprived of its much esteemed and beloved pastor, the late Rev. A. F. Kernan, in consequence of the lamentable accident which happened on the 13th July last) has on the 28th ultimo, been again favoured with a worthy pastor, in the person of the Rev. WILLIAM DOLAN, who has been appointed to this Mission by His Lordship the Bishop of Kingston.

The Rev. Gentleman on the Sunday after his arrival, commenced the exercises of the Jubilee in the Roman Catholic Church of St. Polycarp in this town, and continued them with the most indefatigable zeal and unabated perseverance. I also wish to inform you, that on Sunday last, at the time of divine service in the said R. C. Church in this town, the Rev. Gentleman delivered in a clear style, a very able, eloquent, and impressive discourse, on the institution and necessity of Auricular Confession. He also expatiated at length upon the happy results of Temperance, and the many benefits and advantages which have arisen, at present arise, and will continue to arise therefrom, in Ireland and other places, and explicitly pointed out the baneful and melancholy effects consequent upon the use of intoxicating liquors; after which the Rev. Gentleman administered the total abstinence pledge to upwards of one hundred individuals.

If you deem it expedient to give this an insertion in your truly laudable Journal, *The Catholic*, you will be the means of circulating glad and happy tidings to the readers of that invaluable paper, and also of conferring a particular favour on the Roman Catholics of this place.

I have the honour to remain,

Very Rev. and dear Sir,

Your most ob'dt. servant,

A SUBSCRIBER.

Coburg, November, 1842.