

SELECTED.

MUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

But Mr. White thinks he has a triumphant retort against Catholics, when he recounts the wicked lives of several Popes; a fact which, he says, we "shall not venture to deny." No, we shall not; and let Mr. White be equally candid, and not attempt to deny the accusations of all history against Luther and the reformers. But we have something important to say upon the matter; and we can soon shew Mr. White that there is no parity in the two cases. We acknowledge that there have been very wicked Popes; but let it be well observed, that it is a very different thing for ordinary ministers of wicked character, to be permitted, to carry on a religion otherwise firmly established; and for extraordinary men to appear, of dissolute lives, and give themselves out to be special Apostles commissioned from the God of Holiness, to reform his Church, and purify it from corruption. We are ready to allow that perhaps a tenth part of the Popes have been wicked men: but even these always fulfilled the public duties of the Church, and maintained the *Apostolic doctrine, order and mission*; so that their personal vices did not essentially affect the Church. The inscrutable Providence of God has permitted that bad men should sometimes be invested with the ordinary mission and ministry in his Church? and this is not lost by any personal crimes, nor does their wickedness justify the faithful in refusing to obey them: *the Scribes and the Pharisees have sitten on the chair of Moses. All therefore, whatsoever they shall say to you, observe and do: but according to their works do ye not.*—Matt. xxiii. 2, 3.

The great Protestant philosopher, Leibnitz, thought very differently of the Popes from Mr. Blanco White. "It must be acknowledged," he says, "that the vigilance of the Popes for the observance of the canons, and the support of Church discipline, has produced from time to time very excellent effects, and that exercising an influence with Kings, in season and out of season, either by remonstrances, which the authority of their charge entitled them to make, or by the fear of ecclesiastical censures, they prevented many disorders."

We repeat, then, that if the church of Christ had needed a reform in faith, such men as Luther and his brother reformers would never have been chosen for its reformation. But the very idea of reforming the faith of the Church, is an insult to its divine Founder, Jesus Christ. He had promised to be with his Church to the end of time; he declared it built upon a rock, and proof against the gates of hell: he promised that the Holy Spirit should guide it into all truth: who then will say that he did not fulfil his promises! What are we to think of men pretending to reform the Church of Christ, and loudly proclaiming that it had become corrupt in faith and discipline, that its doctrine was erroneous, its worship superstitious, & its discipline full of abuses? Far be from us the blasphemous idea that the promises of Eternal Truth should have failed; or that the increased wisdom of God should have founded a Church liable to become corrupt and erroneous? Against the empty boasts about the glorious work of the pretended Reformation, we shall shew, that this Reformation was unlawful in its principle, criminal in its means and fatal in its effects: it was the work of human passions, and not of divine grace.

The pretended reformers were, in the first place, men without mission, ordinary or extraordinary; they could shew no proofs of a supernatural commissi-

on; though so great a work as that of reforming the Church of God, would have demanded no less powerful signs than those given by Moses, by Christ our Lord, and his Apostles. When Luther and Calvin arose, there was already in the Church a public ministry appointed to teach, a body of pastors claiming an ordinary mission, which came down to them in regular succession from Jesus Christ and his Apostles. When the Sacramentarians and Anabaptists preached contrary to Luther, he haughtily required them to shew supernatural proofs of their mission, as if he had been able to exhibit any such of his own. When Servetus and others taught against Calvin, he drove them out of Geneva; or punished them by the arm of the secular power. This was not acting like the Apostles; they employed against those who opposed them only the gifts of the Holy Ghost, and the ascendancy of their eminent virtues. The reformers claimed the right of preaching against the faith of the whole Christian world, and they refused every one the liberty of preaching against them. As the reformation proceeded, confusion and dissention daily increased; there was soon a swarm of sects, Lutherans, Anabaptists, Calvinists, Zuinglians, Church of England, &c. &c. Calvin began to see the disgraceful consequences, and wrote thus to Melancthor, a brother Reformer: "It is of the greatest importance, that no account of the divisions that are amongst us should go down to future ages: for it is worse than ridiculous; that, after breaking off from all the world, we should have agreed so little among ourselves, ever since the beginning of the Reformation." Another leading Protestant says: "Our people are carried away by every wind of doctrine. If you know what their belief is to day, you cannot tell what it will be to-morrow. Is there one article of religion in which the Churches that are at war with the Pope agree together? If you run over all the articles, from the first to the last, you will not find one which is not held by some of them as an article of faith, and rejected by others as an impiety."—(Dutith inter Epist. Bega.) Nothing then could be more contrary to all law and order, than the assumption of Luther and his followers, to be divinely commissioned to reform a Church founded and preserved by the Eternal Truth.

To be continued.

Original.

LAUDA, SION, SALVATOREM.

In sweetest strain now, Sion, sing
The praises of thy Saviour King;
And wide resound his fame!
Exert thy skill the song to raise
Not all thy loudest, loftiest lays
Can match th' exalted theme.

The living and life-giving bread,
With which the chosen twelve he fed,
'Tis giv'n thee to extol
Exulting let each heart rejoice,
While Hymns and Anthems fill the skies,
And sound from pole to pole.

For now to mankind is renew'd
The memory of their mystic food
In wondrous banquet spread
The Christian's pash: each Jewish rite,
As shadows fly before the light,
At truth's bright dawn has fled.

"Henceforth, in memory of me,
"What I have done, Christ said, do ye;"
At supper as he sat.
Empow'rd thus by his word divine,
Into himself the bread and wine
We're taught to consecrate.

Into his flesh th' bread is chang'd
The wine into his blood, that cleans'd
The guilt-stain'd human race.
Should sense her wonted aid deny
To ascertain his mystery;
Firm faith assumes her place.

Naught, but the outward form is seen
Whose slender veil is left to screen
His Person unreveal'd
His flesh our food, our drink his blood
Though he his two-fold lustre shroud
Beneath each form conceal'd.

Him none can bruize, divide or main
For ever now his glorious frame
Impassable remains,
Him one receives; a thousand may
Nor he has less; nor more have they
Each him entire retains.

Both saints and sinners him receive:
The first are bid on him to live:
The last are doom'd to death.
When Priests the sacred host shall read,
Remember that he's whole contain'd,
Each smallest part beneath.

Not he, 'tis but th' external sign
That broken lies: his form divine,
His size and shape's the same.
Behold the Children's sweet repast
Angelic fare: not to be cast
To Dogs: no food for them.

This mystery was of old reveal'd
To Israel; though in part conceal'd
Behind the typic cloud:
In holy Isaac sacrific'd,
And Paschal Lamb it was disguis'd:
And manna's wondrous food.

Jesus, our gracious Shepherd, tend,
Feed here thy flock, and safe defend,
Till death hence act us free
With thee aloft to wing our flight,
And mingle with the legions bright
Of Saints, who reign with thee!

ERRATA.—In page 69 of last Catholic, after the words "atoning medium" in the first column, 20th line from the top, read "which the prefigured male child was alone to shed: water the purifying medium."

In the Hymn: for "influence me with thy charity," read "inflame me with thy charity."

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*See the admirable work of a Protestant minister, the Baron de Starck, entitled, "Entretiens philosophiques sur la Reunion des differetes Communions Chretiennes," page 396