## SELECTED.

HUSPARETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Later us next examine the means adopted by the Reformers. Their conduct contradicted their principles. They laid down as a fundamental maxim, that the Bible was the sole rule of faith and morality; and that every one could interpret it as he pleased, since it was clear in all things necessary for salvation. Yet they themselves disputed eter-nally about the meaning of the Scriptures; they did not begin to study the Bible coolly and impartially : but they boldly contradicted the Catholic doctrines, and then looked out texts and accommodated them to their own dogmas. After promising the people the great evangelical liberty of reading and judging for themselves, they drew up various Confessions of Faith and Catechisms; and, as the Protestant Mosheim acknowledges, obliged people to follow them, under pain of excommunication, prison, exile, and even the sword (sect. 37, 38, 39) Thus, in professing to free the people from the authority of the Catholic Church, they faid upon them a yoke a hundred times more insupportable. In this kingdom Queen Elizabeth was not behind them with her Act of Uniformity and High Commission Court, which was a real Inquisition. The historian Hume declares that this Court was an inquisitorial tribunal, with all its terrors and iniquities. Maclaine shews that the High Commission Court " was empowered to make inquiry, not only by legal methods, but also by rack, torture, inquisition, and imprisonment; that the fines and imprisonments to which it condemned persons were limited by no rule, but its own picasure." Thus the Reformers never adhered in practice to their leading principle of the Bible and every man his own inter-

A record means, equally criminal, which the Reformers adopted, was that of misrepresenting the Catholic doctrines. To instance one in which those who founded his adopted Church. The Catholic Church has ever taught that the rule of taith is the whole word of God, unwritten as well; as written; that the Bible is not the sole rule of faith, but the Bible explained and understood by the tradition and belief of the Church; that though any point be not formally and evidently taught in the Scripture, we are still obliged to believe it, if it be taught by the constant and uniform tradition of the Church. But the Protestants have always accused us of taking for our rule of faith, not the Bible, but tradition; of exalting the word of man above the word of God; of following traditions contrary to the Scripture. These are egregious misrepresentations and calumnies.

A third means to establish the reformation was, revoits against all authority, seditions, wars, massacres, and especially pillage of churches and monasteries. The original design of the Reformers was to abolish the Catholic Religion altogether, and to employ for this end all possible means. This fa-

nable disputes, national and intestine hatreds, and new schisms, constantly arising. There were twelve sects of the reformed in the first fifty years; and they are now multiplied to a prodigious extent. If any one imagines that this pretended reformation

\*History of England, James 1. chap. vi. >Notes on Mosheim, vol. vi. p 395

formers themselves, of Luther, Calvin, Musculus, and other leading Protestants, as well as of Erasmus, it is acknowledged that the Reformed were generally much more dissolute than the Catholics. world grows every day worse and worse. It is plain that menare much more covetous, malicious. and resentful, much more unruly, shameless and ver claimed Spiritual authority over the Church, full of vice, than they were in the time of Popery." Formerly when we were seduced by the Pope, men willingly followed good works, but now all their study is to get every thing to themselves, by exactions, pillage, theft, lying, usury." "It is a wonderful thing, and full of scandal, that from the time when the pure doctrine was first called to light, the world should daily grow worse and worse. Bucer, an immediate disciple of Luther, says The greater part of the people seem only to have embraced the Gospel, in order to shake off the yoke of discipline, and he obligation of fasting, penance, &c. which lay upon them in the time of Popery; and to live at their pleasure, enjoying their lust, and lawless appetites without controll. They therefore lend a willing ear to the doctrine that we are justified by fauth alone, and not by good works, having no relish for form." Calvin complains the same: "Of so many thousands, seemingly eager in embracing the Gospel, how few have since a mended their lives! Nay, to what else does the greater part pretend, except, by shaking off the yoke of superstition, to launch out more freely into every kind of lacaviousness?" The conclusion to be drawn from all this is, that this pretended Reformation, unlawful in its principle, criminal in its means, and fatal in its effects, bears every mark of a false religion; and could never have been approv-

ed, much less inspired, by Almighty God.

The next portion of Mr. White's second Dia.
logue of the Preservative, professes to give the origin and progress of the spiritual tyranny of the Pope." In hislarger work of "Evidences against Catholicism," he has a long and confused Dis-sertation about the Pope, which is entitled" Real Mr. Blanco White closely trea is in the steps of and practical extent of the authority of the Pope, according to the Roman Catholic Faith." plain observations will suffice to expose the fallacy

of both his productions on this subject. Mr. White would persuade the readers of his Preservative, that "Christianity had been long established before the Popes bethought themselves of claiming spiritual dominions over all Christendom;" that the Bishops of Rome only began to claim authority over the Church, when the Pagan persecutions ceased in the beginning of the fourth century; and that the belief of St Peter had been Bishop of Rome was an idle and ungrounded report. It is deplorable to see a Licentiate in Divinity attempt thus to impose upon such humble readers as have no means of examining history, by such worn-out falliacies and vile fabrications as these. The constant testimony of all ecclesias-tical writers, without one exception, for fifteen centuries, proves that St Peter fixed his see at Rome. and died there by martyrdom. In the first century it is testified by Papias, a disciple of St. John the Evangelist; and by St Ignatius, Martyr, in his to employ for this continuous the same manner in acticism prevailed in much the same manner in Germany, Switzerland, France, England, and Scotland. Thus were the means of the Reformers criminal.

How could the effects of such a Reformation be otherwise than fatal? This blessed and glorious fourth and fifth centuries by St. Ambrose, St. Jerfourth and fifth centuries by St. Ambrose, St. Jerfourt oret, Sulpicius Severus, St Cyril of Jerusalem, St. Chrysostem, St. Athanasius, and many others followed through every century up to the pretended Reformation, Even a Pagan writer in the fourth century, A mianus Marcellinus (Hist.1.xv,c. 7,) says, that the chief authority among th Christian is placed in the Bishop of Rome: many illustrious

contributed to establish purity of morals, he is Protestants have acknowledged the same. With much deceived. From the testimonies of the Re- what face than han Mr. White attempt to delude his readers with the groundless assertion, that St. Peter's having been bishop of Rome was an " ldle report?"

It is false to assert that " Christianity had been Luther's own testimony is in these words: "The long established before the Popes bethought themselves of claiming spiritual dominion over all Christendom." Mr. White pretends that the Popes notendom." at least for the first three centuries, during which it suffered from Pagan persecutions. The contrary is easily proved. St. Irenœus in the second century, in the place alluded to above, says that " to the Church of Rome, on account of its supreme principality, every other Church must repair." Tertulpality, every other Church must repair." lian in the third century, says these words: "I hear that an edict is put forth—the bishop of bishops says. &c." To be continued.

## VENI, SANCTE SPIRITUS.

TRANSLATED

Come, Holy Ghost! we humbly pray : Shed on our minds a cheering my Of thine effulgence bright!

Come thou, the father of the poor!

Of ev'ry gift the kind bestow'r;

The heart's enliv'ning light!

Come thou, of comforters the best; Come thou, the soul's delightful guest; In care our sweet relief; Our cooling shade in scorching heat; and solace in our grief.

O sacred light, thy beams display '
Bid with thy love's expanding ray
Our inmost bosoms glow!
Nought worth in man, depriv'd of thee,
Nought in our helpless race can be,
But folly, guilt and woe.

Cleanse then th' nuclean ' Thy dows supply To moist and fertilize the dry The bruiz'd and wounded heal! The stiff-neck'd and the stubborn bow! Melt with thy fire the heart of snow ! The wand'rer's steps repel.

O grant us all, in thee who place
Our trust, thy sacred, sev'afold grace '
Grant virtue's well trued ment!
And, when death's darksome gate we're pass'd,
Grant safe with thee to reign at last; And endless joys inherit !

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