

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

They taught many other errors equally revolting; and concerning the Eucharist, they did not deny *Transubstantiation*, but maintained that a bad priest could not consecrate, though transubstantiation was effected in the mouth of a worthy receiver. They continued to teach these errors till, in 1536, they were induced by Favel to embrace Calvinism; but obliged first to reject several of their former errors, and to renounce all belief in the real presence and necessity of confession of sins. Thus they become a great deal more like Protestants than they were in their "happy rustic and primitive state," and we dare say they are still "most excellent Protestants." All we contend for is, that they were very little like Protestants before the era of the Reformation; and held doctrines before that time which were most monstrous and revolting.

Mr. White returns to the Albigenses, and gives a moving account of their being persecuted by order of Innocent III. in 1198, and "one who made most havoc among them," he says, "is known and worshipped by the Roman Catholics, by the name of Saint Dominic. He was the founder of the Inquisition." Here he insidiously uses the word *worshipped* to make people think that Catholics pay divine adoration to the saints, which, he well knew, is not the case. How base is such an insinuation! Saint Dominic was not the founder of the Inquisition; nor did he make any *havoc* among the Albigenses; for Echard, Tousson, and the Bollandists prove that he never was an *inquisitor*, nor ever opposed those heretics in any other way than by preaching, instruction, prayer, and patience. No Dominican was an inquisitor till the year 1233, and Saint Dominic had died in 1221. So much for the correctness and good faith of Mr. Blanco White! As to the persecution of the Albigenses, we can never approve of any persecution on the score of religion; but let it be remembered, that many doctrines of the Albigenses were such as led to the most dangerous disorders in civil society, and many enormities which called for the interference of the secular power; and we all know that, when once the sword is drawn, barbarities and injustice are sure to follow on both sides. These heretics, protected by Raymond, count of Toulouse, had been guilty of seditions and violence. In armed troops they expelled the bishops, clergy, and religious, demolished monasteries, and plundered churches. They were not persecuted by order of Innocent III.; he only ordered the Cistercian monks to *preach against them*. Several princes protected the Albigenses and opposed the monks, and one of the religious was assassinated by the heretics in 1208. Then the Pope exhorted the King of France, Phillip Augustus, to raise a crusade against these seditious disturbers of the public peace, and the assault of the town of Beziers followed; but far be it from us to defend the cruel massacre of its inhabitants, though they are proved to have been robbers and plunderers, and guilty of all kinds of enormities. It was done, however, by authority of the secular power, and not, as Mr. White would insinuate, by order of Pope Innocent III.

Now let the reader decide whether Mr. Blanco White has gained any thing for Protestants, by claiming these men for their ancestors; whether he has shewn any candour in his representation of their history, and whether a sincere Protestant has any reason to be glad of such a convert as Mr. Blanco White.

MR. WHITE'S ABSURD EXPLANATIONS OF THE WORDS CHURCH AND CATHOLIC.—SOPHISTRY ABOUT THE POPE'S SUPREMACY.—TRADITION.—TRANSUBSTANTIATION.—MR. W.'S MISREPRESENTATIONS OF THE DOCTRINE OF CATHOLICS ON TRANSUBSTANTIATION AND ON PURGATORY.—INDULGENCES.—CONFESSION, RELICS, AND IMAGES.

The concluding part of Mr. White's second dialogue in the "Preservative" is so nearly connected with the whole substance of Letter 111. in the "Evidence," that it will be best to begin with the notice of both. The first treats of the *Church*. the second of the *Pope*.

The first is a paltry effort to explain away the meaning of that article of the creed in which we profess our belief in the *Holy Catholic Church*. Mr. White was well aware how inconsistent it is in a Protestant to profess belief in the *Catholic Church*: when he cannot shew that his *Church* is *Catholic*, that is, *universal*, in any sense, either as to time or place. Hence he labours to do away with the difficulty by confusing the real meaning of both the words, *Church* and *Catholic*. *Church* he would have to mean "*Christianity* in general;" and when our Saviour promised that Satan should not prevail against his *Church*, he merely meant that "the devil should never succeed in abolishing the Faith in God through Christ—not that the Pope must always be in, the right, &c." But if *Church* means no more than *Christianity* in general, it must follow that all those who call themselves Christians are members of the *Church* of Christ, let their errors be what they may; and if that be Mr. White's idea how came he to subscribe the Articles of the *Church* of England, the nineteenth of which gives a very different definition of the *Church*? "The visible *Church* of Christ is a congregation of faithful men, in which the pure word of God is preached," &c. Mr. Thorndike, a learned Protestant, understood the matter much better. He says in his letter concerning the present state of Religion, that "when we say we believe the *Holy Catholic Church*, as part of that faith whereby we hope to be saved, we do not profess to believe that there is a *company of men professing Christianity*, but that there is a *corporation of true Christians, excluding heretics and schismatics*; and that we hope to be saved by being members of it." What becomes now of Mr. White's absurd notion of the *Church*? He has evidently not learnt yet what he ought to hold as a member of the *Church* of England; he is too raw a convert from infidelity; he may learn from the Article of the *Church* of England, and this testimony of a Protestant writer, to correct his ideas about the *Church* and salvation out of it.

Mr. White gives an explanation of the word *Catholic*, equally removed from its real meaning and application. *Catholic* means *universal*. So far Mr. W. tells the truth; but he says, that as soon as errors arose, they were "called *heresies*, which means *separations*; because those who set up their own conceits as the doctrine of the Gospel, *separated* themselves from the universal belief." It may be humiliating to such a scholar as Mr. White, to be reminded that *heresy* does not mean separation, but *choosing* for one's self, as any Greek Lexicon would have informed him. It comes from the verb *aireo*—to choose, and hence those who despised the authority of the Catholic Church, and would choose for themselves, were always called from the same word, *heretics*, that is, *choosers*. According to Mr. W.'s account, heresies became "so numerous, that the true Christian belief could no longer be called Catholic or universal; so that to say, I believe in the *Holy Catholic Church*, was not the same as if one said, I believe in the *true Church*." He goes on to state, therefore, that in the course of about three centuries, it became necessary to add the word *Apostolic*, as it stands in

the Nicene Creed. Then he accuses us, whom he insultingly calls "Romanists," of artfully contriving to be called Catholics, and cautions Protestants to be aware of this trick, and never call us *Catholics* but *Roman Catholics*, *Romanists*, or *Papists*. Very good advice, no doubt: but why, then, did Mr. White say in the first page of his book that he had been ordained a *Catholic priest*? Why, but that "great is the power of truth; and it will prevail!"

To be continued.

Original.

AVE, MARIS STELLA!

Hail, thou resplendant star, whose peerless ray  
O'er life's dark ocean guides our dang'rous way:  
Hail, Virgin mother of the Saviour God!  
Heav'n's gate, by which he sought our mean abode!

O thou, whom Gabriel greeted full of grace,  
Guard us, Eve's helpless children here in peace.  
For thine be chang'd her name, that wrought our woe;  
Since all from thee is bid our bliss to flow.

O pitying then, the sinner's bands unbind;  
And sight restore, and Heav'n's light to the blind!  
Far from our race all threat'ning ills avert;  
And to thy suppliants every good impart.

Deign still for us t' exert a mother's care.  
Our ev'ry want, our ev'ry wish prefer  
To him, who stoop'd so from his heav'nly throne,  
And, for our sake became thy subject son.

O Virgin pure, and meek beyond compare!  
Our steps release from guilt's entangling snare!  
From sin's foul leprosy preserve us free;  
And make us ever meek and chaste like thee!

Through life our course we'll safely thus pursue,  
Till blest with thee at last we Jesus view  
In all his radiant charms enthron'd on high  
And live, and reign with him eternally.

Be endless praise to God the Father giv'n!  
To Christ his Son, who equal reigns in heav'n!  
And to the Holy Ghost; dread one in three,  
Who lives and reigns through all eternity.

The Catholic

Will be published weekly at the Office of the Patriot and Farmer's Monitor, Kingston, Upper Canada, and issued on the Friday. Terms—\$2 per annum, (exclusive of postage, which is four shillings a year) payable in advance.

All Communications to be addressed "to the Editors of the Catholic, Kingston," and *Post Paid*.

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