

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

The question then only remains, *which is the true Church of Christ?* We believe most firmly that the Catholic Church, in Communion with Rome, is the true Church of Christ. If another believes the Lutheran, another the Genevan, another the English Church to be the true Church of Christ, all of these, to be consistent, must believe that salvation cannot be had out of their respective communions. The moment they adhere to them as *true*, they must reject every other as *false*.—They could not value their respective systems, if they did not consider them right, and preferable to all others. Hence, to be consistent, they must hold, not indeed that "all men not of their faith must be lost to eternity," but that though men may be saved by other pleas, *their false religion will never save them*. This, and no more, is the doctrine of the Catholic Church on salvation out of her communion. We condemn *doctrines*, but not *persons indiscriminately*: resigning all judgment to God, we subscribe to the sentiment of a great doctor and saint: "They who, without passionate obstinacy, defend their opinion, how false soever; who solicitously seek for the truth, ready to own their error as soon as the truth is discovered, are no wise to be numbered among heretics." (St. Augustine, Ep. 43.)

It is strange however, that the doctrine of exclusive salvation should be so often objected to us, by those whose Church expressly teaches it:—that we should be told by Mr. Blanco White that the rejection of it would procure us civil privileges, when the entrance to most important civil privileges is obtained for others, by acting upon the very objected principle, excluding us from salvation by swearing that our doctrine is *damnable* idolatry! The Church of England in those Articles which Mr. White has signed, says expressly (Article 19th): "They also are to be had accursed, that presume to say, that every man shall be saved according to the Law or Sect which he professeth; so that he be diligent to frame his life according to that Law, and the light of nature." She also obliges her ministers to read publicly, thirteen days in the year, the ancient Creed, called the "Creed of St. Athanasius," which sets forth the Catholic faith, and contains these words: "Whosoever will be saved before all things it is necessary that he hold the Catholic Faith.... This is the Catholic Faith: which except a man believe faithfully, he cannot be saved." Surely no man who subscribes to the Articles of the Church of England, which retains this Creed, may reproach Catholics with holding a dogma "which is an obstacle to mutual benevolence, and perfect community of political privileges." Let Martin Luther, whom Mr. White acknowledges to have founded his Church, put a powerful finish to this question:—"I know many were of opinion fifteen years since, that every one might be saved in his own persuasion—and what is this but to make one Church out of all the enemies of Christ? From whence it would also follow, that there was no need of Christ and his Gospel, and there will be no difference between Turks, Papists, Jews, and us who have the Gospel. Strange then is the boldness and impudence of the Zuinglians, who dare advance such doctrine, and cover it with my authority and example."\* Observe how snugly Martin puts poor Papists in between Turks and Jews, and how civilly he insinuates that we have not even the Gospel! We are very easy upon all such accusations: conscious of adhering to the truth, we are only disposed to smile at those who would consign us to

damnation. If others felt as firm a conviction of the truth of their religion, as we do of the truth of ours, they would not be troubled about exclusive salvation being held by any one. Mr. White had done better if he had not moved this question: he has by criminating the Catholic Church, condemned the Church of England, in which he professes now to believe—he has verified that passage of the Psalmist, which he used to recite in his office book: "*Sagittæ parvulorum factæ sunt plagæ eorum: et infirmatæ sunt contra eos linguæ eorum.*"

Mr. White, after acknowledging that Luther and his brother reformers founded his Church, is as anxious as many Protestants have been before him, to show that Protestants had existed, in some shape or other, long before. Thus he tries to make out that certain heretics and fanatics of the eleventh and twelfth centuries were Protestants! Following up the luminous definition of a Protestant Bishop. That Protestantism is the *abjuration of Popery*, By which Jews, Turks, and Chinese become, no doubt, very good Protestants, Mr. White says, that the heretics he alludes to "were certainly Protestants as far as opposition to the Pope's tyranny and usurpation is concerned; though I cannot answer for every point of doctrine which they held. So Mr. White appears to require a little more than Dr. Burgess to constitute a perfect protestant; but how ridiculous is this attempt to claim these sects as Protestants, who it is very certain would never have signed the Lutheran, or Calvinistic profession of faith before the reformation; nor would any sincere Protestant be willing to adopt all the reveries of these different sects. There were, about those times, two sects of people whose origin is quite distinct, and whose doctrines were for a long time very different from each other, and essentially different from any of the many forms of Protestantism. These were the *Albigenses* and the *Vaudois*. A book lately published by an English Protestant Clergyman has excited a great feeling in favour of the *Vaudois* as they now exist in the vallies of Piedmont. It is nothing in the present question, what they are now. Mr. White takes care to tell us that they are most excellent Protestants; that "they have *Bishops, Priests, and Deacons!*" so we may suppose the Scotch and the Dutch and others fall short of being most excellent Protestants; and there must be another clause added to Dr. Burgess's definition of Protestantism.

Our business is to shew that these people taught few doctrines before the Reformation, which Protestants would be willing to subscribe to; and therefore that it is worse than ridiculous for Protestants to claim them for their ancestors.

The *Albigenses* were Manicheans, and arose about the beginning of the twelfth century. They were a confused collection of sects; generally very ignorant, and very unable to give any regular account of their belief; But they all agreed in condemning *the use of all Sacraments and the exterior Worship* of the Church; they wished to *destroy the Hierarchy*, and change the established discipline. They held the monstrous doctrine of the Manichees, that there were *two Creators, one good, the other bad; two Christs*, an error of the *Gnostics: no resurrection: our souls are devils: no purgatory; no Hell; marriage unlawful*; and many other abominations. Protestantism must be wide indeed if it include such men as these! Mr. White did well to say that he could not answer for any doctrine they held.

But let us examine the history if the *Vaudois*; "simple shepherds," as Mr. White very simply calls them. "By means of their poverty and simplicity," he adds, "these happy rustics preserved

the doctrines of Christ, such as they had received them from the early Christian Missionaries," &c. He calls them, moreover, "truly primitive Christians." What a pity it is that truth compels us to spoil this simple, rural picture of primitive Christianity! The *Vaudois* began in 1160, with Peter Valdo or Waldo, a tradesman of Lyons. He persuaded some ignorant people that *poverty was necessary for salvation*; that if priests and ministers of the Church did not practice Apostolic poverty, *they were no longer ministers of Christ*, and had no power to administer sacraments; that any layman who practised poverty *had more power than priests*; that oaths, war, and the punishment of death were never lawful. How would Protestants relish these tenets? What are we to think of simple primitive Christians" like these?

To be continued.

Original.

O GLORIOSA VIRGINUM!

Hail, Virgin Queen, enthron'd on high  
Next to the filial deity!  
Who, though thy maker, stoop'd to be  
A helpless babe, and nurs'd by thee,

All now, through him, thy Son and Lord,  
Our forfeit bliss thou hast restor'd;  
And op'd, through his redeeming grace,  
Heav'n's gates to our descending race.

Through thee, his chosen medium pure,  
He sought our earthly home obscure.  
In thee, become his temple bright  
He design'd to dwell, th' eternal light.

Let nations all rejoicing raise  
Their grateful voice, and sound their praise  
To him, who, from a virgin sprung,  
Upon the cross, our ransom hung.

To Jesus, whom the virgin bore,  
Let creatures all their praises pour!  
Alike extoll'd the father be  
And Holy Ghost, one God in three!

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