

SELECTED.

ROUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

WITH equal disregard to *truth* and *charity*, Mr. White states that the Pope "grounds his claims on his own authority and supports his authority by the sword; that he objects to the free circulation of the Scriptures because they are unfavourable to him; and because he has added articles to them, decidedly to his own profit." Such is the contemptible fallacy with which he introduces several of our doctrines, in order to persuade his readers that they are the inventions of Popery, and additions to the word of God, for the profit of the Catholic Church. The clearest arguments in reply may be thrown away upon a mind so dishonourable, and so determined to misrepresent. It may be vain to shew that the authority of the Church and the supremacy of the Pope are clearly taught in the Holy Scriptures; to protest, that we totally disapprove of and condemn persecution in every shape for religious opinions; that we do not object to the free reading of the Scriptures, from any fear that any part of our doctrine will be disproved by them, and that our Church or Pope has never proposed any new articles of Faith, any contrary to the word of God, or in addition to the word of God, or any not delivered to the Church by Christ, immediately or through his Apostles. But though we have little expectation of convincing a man so bent upon calumniating the creed of his fathers, it will be right to examine the doctrines which he calls inventions of the Pope, and prove them to be all divine revelations, lest any be imposed upon by Mr. White's grievous mis-statement. The points which he charges us with inventing are Tradition, Transubstantiation, Confession, Relics, and Images.

Mr. White's larger work does not profess to enter into arguments upon these doctrines, but only to show their tendency to increase the power of the Pope and his Church, and thence to infer the motive the Pope had in inventing them. The smaller work, "The Poor Man's Preservative," which is that more immediately under notice, is by no means so reserved; it follows the usual train of first misrepresenting our doctrines, and then ridiculing them and drawing the most unwarranted consequences from them. The "Evidence" merely speaks of our placing *tradition* on the same footing with the scriptures: the "Preservative" unblushingly charges us with making *tradition* or *hearsay* superior to the word of God in writing; and declares that, "by placing Scripture under the control of these hearsays, the Pope and his Church have been able to build up the monstrous system of their power and ascendancy." All this will be best confuted, by a concise statement of the real doctrine of Catholics concerning Tradition.

The rule of our Faith is the Revealed Word of God. The word of God is two-fold, *written* and *unwritten*. The *written* is called *Scripture*, the *unwritten*, *Tradition*. The *unwritten* word was the first rule of Christianity; the Church was established before the New Testament was written; Tradition was already in possession; and when the New Testament was added to it, its authority was not forfeited on that account. The *written* word is not the *whole* word of God, but only a part. It is not alone a sufficient rule of faith without traditional authority; for if it were, there would have been no heresies, and the gospel *should* have been so clear and explicit in every point of faith, as to preclude all doubt. The *written* word itself was delivered down by Tradition; and its authenticity is therefore *traditional* or dependent on Catholic tradition. By traditional authority the Church is empowered, both to attest the authenticity of Scripture and to deter-

mine its original, genuine, and orthodox interpretation.

The earliest Fathers, to whom no Protestant can object, refer in striking terms to the authority of Tradition. Tertullian, in the third century, says, speaking of controversy: "Wherefore the Scriptures cannot be the test, nor can they decide the conflict; since, with relation to them, the victory must remain pendulous." St. Irenæus in the same century, speaking of heretics, says; "They are averse from Tradition, saying that they are more penetrating, not than the Pastors only, but than the Apostles themselves—that they have discovered the general truth—the hidden mystery." How applicable to Luther and his associates, "who founded Mr. White's Church;" and to him who devoutly treads in their footsteps! Sometimes, however, they themselves were compelled to give glory to truth, as Melancthon does in the following remarkable words: "Let us learn to love, reverence, and venerate the teaching Church; . . . as it was most agreeably signified in Samson's allegory; had he not ploughed with my heifer, ye had not found out my riddle; that is: had ye not heard the Church—which is the *depository* of the word of God—the word of God itself had been utterly unknown to you." With this explanation and these testimonies, who will credit Mr. White that Tradition was invented by the Pope.

Mr. White next attacks *Transubstantiation*. He sets out as usual with false assertions. He says it would be searched for in vain in the Scriptures—that the Apostles could not understand the words of Christ in a corporeal sense—that St. Paul did not believe in the real presence,—that in order to secure veneration for the priests, the people were taught the real presence—and that it was so material a presence that if a mouse eat up part of the host, it certainly eat the body of Christ, &c. Here for once, Mr. White has not the small merit of having invented false accusations. These are all old attacks, a thousand times made against us, and a thousand times repelled. There is no truth in any one of them.

We certainly believe the doctrine of Transubstantiation to have been handed down to us by divine Tradition, as a revealed truth received from Christ himself, but not to the exclusion of testimony in its favour in the Scriptures. *It would not be searched for in vain in the Scriptures.* They contain the memorable words, "This is my body," &c.; and now Luther and Calvin shall prove for us, by condemning each other, that *Transubstantiation* is the only true Scriptural doctrine of the real presence. Luther tried hard to disbelieve the real presence, but declared that the words were too strong for him, and that he was forced to believe that Christ was truly and corporeally present after the consecration. However, he taught that the body of Christ was present, in the bread & with the bread which mode was called consubstantiation. Calvin, however, denied any real presence; and accused Luther of doing violence to the words of Christ for he did not say, "This bread is my body," or, "My body is in this;" but, "This is my body." Therefore, said Calvin, you must either admit no real presence at all, or admit *Transubstantiation* with the Catholics. Luther replied that Calvin's figurative sense did equal violence to the words of our Saviour; for he did not say, "This is the figure of my body;" nor, "This contains the virtue and efficacy of my body;" but simply, "This is my body;" therefore, concluded Luther, his body was there really present. Thus the enemies of the Catholic Church, by refuting one another proved unintentionally the truth of her doctrine; and this alone will sufficiently shew that *Transubstantiation* will not be searched for in vain in the Scriptures. *The Apostles could understand the words of our Lord in a corporeal sense:* they knew him to be the omnipotent Son of God, and the truth itself; hence they

must believe him able to change bread into his body, and they must believe that he gave them his body, when he expressly declared that he did so. But, says Mr. White, it would have been "as if Christ had said to them that he was holding himself in his own hands." Exactly so, Mr. Blanco White: the consequence is rigorously true. Does Mr. White mean to claim this paltry objection as his own! No even this is an old quibble, and perhaps while he was an infidel, he learnt it from the works of J. J. Rousseau. That writer exclaimed in a tone of triumph: "We must believe then that Jesus Christ put his body into his mouth!" Let Mr. White and all such, be assured that this was after all no more an original idea of Rousseau's than of his own.

To be continued.

The Hymn for Easter Day.

AURORA CÆLUM PURPURAT,

TRANSLATED.

The purpling dawn with cheering ray
Now ushers in th' auspicious day;
When Christ to life, o'er all his foes,
O'er death himself, triumphant rose:

And, freed from Limbo's drear domain,
Led forth th' exulting Patriarch train.
His praises then the Angels sung:
Whole nature with his praises rung:

Save that th' infernal gulf profound
Recoil'd abhorrent at the sound.
In vain his tomb is fast secur'd;
And round the num'rous watch is pour'd:

Though seal'd the huge sepulchral stone,
That o'er his monument is thrown;
He breaks death's adamant chain;
And bursts his gates: and soars again.

Cease then to shed the pious tear:
Nor mourn, as dead, your Saviour dear.
He lives, the shining Angel cries,
Who conquer'd death; nor ever dies.

To God the Father, sov'reign Lord,
And Christ, his Son, to life restor'd,
And Holy Ghost, dread ONE IN THREE,
Let equal praise and glory be!

AMEN.

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