

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

Now to demolish all the sophistry of this most 'artful contrivance' of Mr. Blanco White's; all history testifies that the true church always bore the honourable and distinguishing title of *Catholic*; and let Mr. White be well assured that with all his good advice, and those of many before him who laboured hard to give us opprobrious names, we shall ever be designated by the glorious and original name of *Catholics*. He cannot prevent our having a little which has descended to us through the unbroken course of eighteen centuries: he cannot demolish the triumphant proof established in our favour by our uniform possession of that honourable distinction. "Christian is my name, *Catholic* my surname," said St. Pacian, who lived towards the end of the fourth century. That saint says, the name of *Catholic* comes from God, and is necessary to distinguish the dove, the undivided *Virgin Church*, from all sects, which are called from their particular founders. Observe that this was in a letter to Sympronian, a Donatist and Novation heretic, who had found fault with the true Church for taking the title of *Catholic*. This makes powerfully against Mr. Blanco's account; and distinctly proves that the name of *Catholic* was the distinction from heresies, after the period when *Apostolical* was inserted in the Nicene Creed. Now let us hear what St. Augustine said in the same century: We must hold the communion of that Church, which is *Catholic*; and is not only called so by her own children, but by all her enemies. For heretics and schismatics, whether they will or not, when they speak not to their own people but to strangers, call Catholics, *Catholics only*. For they cannot be understood, if they give them not that name, which all the world gives them." And this very circumstance, which Mr. White has the effrontery to contest, was one of the four important considerations which kept St. Augustine in the Catholic Church; that Church which Mr. White has been so unhappy as to forsake with all these arguments before his face, thus strongly urged by so great a doctor as St. Augustine: "There are many other things which most justly hold me in the communion of the Catholic Church. 1st.—The agreement of people and nations holds me. 2dly.—Authority, begun with miracles, nourished with hope, increased with charity, confirmed by antiquity, holds me. 3dly.—A succession of Bishops descending from the see of St. Peter, to whom Christ after his resurrection committed his flock, to the present episcopacy, holds me. 4thly.—The very name of *CATHOLIC* holds me, of which this Church alone has, not without reason, so kept the possession, that though all heretics desire to be called *Catholics*; yet if a stranger ask them where Catholics meet, none of the heretics dare point out his own house or his Church."

Now which are we to believe, these holy and learned Fathers, or Mr. Blanco White? What reasonable man does not see that his account of the title *Catholic* is totally incorrect and unfounded? The Church of God in communion with the Pope, preserved that title in every century down to the present; and Mr. White knows that he cannot prove the contrary. His attempt to do so is the weakest we have ever seen. Protestants have always been jealous of our sole possession of this title: they have often tried to call themselves *Catholics*, and to distinguish us as *Roman Catholics*; but in this they have never succeeded. To be *Catholics* they must prove themselves to be universal as to time and place; which a system, or rather

a confused heap of systems, none older than three hundred years, and confined to very few parts of the globe, can never do; "Thou art not yet four hundred years old, and hast thou seen the Apostles?"

But we can readily and triumphantly shew that our Church is *Catholic*, and the "holy Catholic Church," in which we profess to believe in the creed. Our Church is *Catholic* as to time. It has existed in every age since the time of Christ. We can point out the origin of every sect and division of Christians; but no one can assign any other beginning to our Church, than that of Christ and his Apostles. It is *Catholic* as to doctrine. What it teaches now, it has taught in every age; and though our adversaries are fond of accusing us of adding new doctrines to those of the primitive Church, such a charge is more easily made than proved. The testimonies of the early Fathers abundantly shew that every single article of our faith was taught from the beginning. It is *Catholic* as to place. It is spread throughout the world, and has ever reckoned by far the greatest number of members in its communion; as every book of geography will testify. In fine it is *Catholic* by the universal consent of all people, in all ages, friends and enemies, who have always called its members *Catholics*. Some have sneeringly called us Romanists, Papists, and other names, but they have never generally obtained; we still are, and ever shall be distinguished by the glorious surname of *CATHOLICS*.

Mr. White's invention about the term *Apostolical* is as ridiculous as it is original. No one, surely, before him pretended to believe that *Apostolical* was inserted in the Nicene Creed; because the Catholics could no longer be distinguished from heretics. If they had separated from the Church, surely they could tell what Church they had left; and all the world knew Catholics from others then, as well as they do now, though heretics are now much more multiplied.

The word *Apostolical* was inserted as one essential mark of the true Church, as well as the other marks of *Unity, Holiness and Catholicity*. It signified that our Church had its origin, its mission, and its doctrine from the Apostles. The protestants have often boasted that their doctrine is *apostolical*, because they collected it, they say, from the writings of the Apostles; and Mr. White attempts the same argument, though in a very bungling manner. But how do Protestants know that they alone understand the writings of the Apostles in their true sense, while the whole body of the successors of the Apostles maintain that they understand them wrong, that these writings have in all ages been understood differently?

Mr. White, after these luminous discoveries, proceeds to condemn us as follows. "The members of that heretical, that is, particular Church of the Pope,—that Church of the individual city of Rome, cannot be *Catholic* or universal, except as far as they are *Apostolical*." And again: "We are bound to declare her a corrupt and heretical Church" &c. What absurdities are crowded together in these few lines! Who can value Mr. Blanco White's divinity a straw after such a display? He tells us that "the Church of the individual city of Rome cannot be universal;" which is about as wise as saying that London cannot be Europe. Who ever said that the particular diocese of Rome was the universal Church? We maintain, indeed, that the Church in communion with the see of Rome, is *Catholic*, as all the world knows: we maintain, that it is also *Apostolical*; but it is not its *Apostolicality* that makes its *Catholicity*, as Mr. White confusedly pretends; and it is utter absurdity to say that the Church in communion with the see of Rome is only *Catholic* as far as it is *Apostolical*. Mr. White suddenly claims autho-

rity to pronounce us *heretical*, by which, according to his former account, he means that we are separated from—Mr. Blanco White? It is a new idea truly, that that church should have separated from which all others separated. "If she fell by heresy, from what church did she fall? what church reproved her? what Council condemned her? what Fathers wrote against her? where were her accusers? did no Church condemn her? No Church, Lord! Then she is not an heretical Church." Before Mr. White assumed authority to pronounce thus of the Church he has deserted, he should have exhibited some claim for the Church of which he now professes to be a member. Tertullian would have demanded his warrant in these terms: "Let them produce the origin of their Church, let them give us a list of their bishops, deduced by succession from the beginning, so that this first bishop had either an Apostle, or an Apostolical man for his predecessor. Let heretics counterfeit any thing like this if they can."

To be continued.

Original.

MEMENTO, RERUM CONDITOR.

TRANSLATED.

Remember, Lord, how for our sake
Thou in the Virgin's womb did'st take
Our form, and nature frail:
And let with thee be ever heard
Her tender suit, for us preferred;
And let that suit prevail!

O Mary, mother meek of grace,
Protect thy kindred human race
Against their envious foe!
And, at life's latest parting hour,
Our souls receive, and place secure
Beyond all guilt and woe!

To Jesus, from a Virgin sprung,
Be ever grateful praises sung,
And matchless glory giv'n;
The same to God, the father be,
And holy spirit, one in three,
Who reigns supreme in Heav'n!

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