

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

POPE Victor at the close of the second century claimed and exercised the supreme spiritual authority, by threatening excommunication to certain Churches of Asia Minor. Pope Stephen in the third century exercised the same authority, in the case of those who were for re-baptization. It is vain for Mr. White to attempt to contradict these proofs. He can impose his assertions upon no one who has read history; and, truly, we blush for the want of common sincerity thus exhibited by a man, who professes to be a Licentiate of Divinity, and has many more titles than we can stop to cauterate.

"You must know," says Mr. White, "that there exists a very ancient and numerous Church which is called the *Greek*, which has never acknowledged the Pope. There are also the churches of the Armenians and Ethiopians, which were established by the Apostles, or their early successors, and have no idea of the necessity of submission to the Pope, in order to be true christians." What does Mr. White mean to infer from this? Does he mean that any one may be a *true christian*, provided only that he abjures the Pope? Does he mean that, because these Churches abjure the Pope, they are good Protestants? He would not like to stand to such inferences; for he knows, though he conceals it from his readers, that the Greeks and Armenians and Ethiopians hold most tenets which the Catholic Church does. They hold transubstantiation, the seven sacraments, purgatory, invocation of saints, &c.; and as to their not acknowledging the Pope, it proves at least that people may hold all the above doctrines without being enslaved to Popery; and then what becomes of Mr. Blanco White's fine theory about our making the Pope the *finisher of our faith*, and the eternal reproach that we build our faith upon the traditions of men? But he again states what is not true, when he says that the *Greek Church never acknowledged the Pope*. A man read in divinity and history, like Mr. White, must know that till the time of Photius, the author of the Greek schism, in the ninth century, the Greek Church had ever been in communion with Rome, and acknowledged the supremacy of the Pope.—Mr. W. cannot be ignorant that the Ethiopians were in communion with the Pope up to the sixth century, when they were drawn into the errors of Eutyches, which a Protestant of the Church of England can have no reason to approve. It is equally well known that the Armenians were in communion with the Pope till the year 585, when many became Jacobites or Monophysites; but even now one part of them, called free Armenians, are Catholics, and subject to the Pope. Why does Mr. White disingenously conceal all this?

Now to notice the laboured efforts of Mr. White in his "Evidences," to work out his alarming account of the real and practical extent of the

authority of the Pope," &c.; we are glad to find that Mr. White, unblushing as he is, does not directly charge us with the old calumny of holding the temporal power of the Pope; he has chosen a new route, by which, however, he labors hard to arrive at pretty much the same conclusion. He endeavors to shew that the interference of the Pope with the civil allegiance of his spiritual subjects is "a fair consequence of doctrines held by the Roman Church as of divine origin, and consequently immutable." We shall briefly shew that it is not: *videbunt recti, et latabuntur: et omnis iniquitas opprobabit os suum.*

Mr. White begins by finding fault with the statement of the Faith of Catholics on the authority of the Pope, given by C. Butler, Esq. in his excellent "Book of the Roman Catholic Church:" That gentleman has ably defended himself from the charges of Mr. White, in the beginning of his "Vindication of his Book of the Roman Catholic Church," to which work Mr. White and his readers would do well to attend.

What is Mr. White's object in his dissertation on the Pope's supremacy, it is not easy, from his own account, to discover. "I have examined," he says, "the Roman Catholic doctrine concerning the Pope's supremacy, not because I conceive it to have any practical effect in this country, but in order to expose the vagueness, obscurity, and doubt in which—it is involved." "The days—are no more when the Pope might endeavor to remove a Protestant king from the throne." So then he has covered ten pages with attempts to shew that Catholics tolerate a doctrine, which he afterwards owns has no practical effect in this country, and the time for acting upon which is gone by! The rest of his essay is to shew that British Catholic subjects are still exposed to a trial which flows directly from the *spiritual* claims of the Pope; and what he means by this is, that in virtue of the obedience we owe to the Pope, he can command us to assist in checking heresy by *any means* not likely to produce loss or danger to the Roman Catholic Church; and he insinuates, that our Church cannot acknowledge the validity of any engagement to disobey the Pope in such cases. It is in fact to charge us with being obliged to obey the Pope in *any means* he may command us to employ against heresy: a charge a thousand times brought against us in plain language, and now resorted to in a long round-about way by Mr. Blanco White.

This author complains that our doctrine concerning the Pope's supremacy is involved in vagueness, obscurity and doubt. It may appear so to

those who are determined not to understand it: but to all Catholics it is very evident: and the Catholics of this country have given the clearest proofs of their understanding it, by repeated oaths and protestations that they disclaim all temporal power in the Pope out of his own dominions, that they "do not believe that the Pope hath or ought to have any *civil* jurisdiction, power, superiority or pre-eminence, directly or indirectly, within this realm." If the Pope's deposing power be still a tolerated opinion, let Mr. W. point out, if he can any Catholics in any part of the world who believe it; he will find few, if any: and if many believed it, they would not believe it as of faith, but as a private opinion.

To be continued.

Original.

AUDIT TYRANNUS ANXIUS.

Alarm'd the jealous tyrant hears  
That, lo! the king of kings appears;  
O'er Israel, David's heir foretold,  
Now born, the sovereign sway to hold.  
"And sh!l that babe our race exclude!"  
"Haste, slave, he cries, in frantic mood;  
"Let ne'er thy sword male infant spare!"  
"Sure he the fate of all must share."  
Ah! what avails th' atrocious deed  
By guilty Herod thus decreed?  
Alone, 'mid all the carnage spread  
He shuns unhurt the murderous blade.  
'To Jesus, from a virgin sprung,  
Be glory giv'n, and praises sung!  
The like to God, the father, be,  
And Holy Ghost eternally!

SALVETE FLORES MARTYRUM.

Hail, infant Martyrs! cruelly slain  
By Christ's relentless foe!  
So strews the whirlwind o'er the plain  
The roses, as they blow.

Close by the throne of him, who you  
His earliest victims owns,  
Sweet babes! in playful group, you now  
Sport with your palms and crowns!

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