

SELECTED.

MUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

How will Mr. White make out that the interference of the Pope with the civil allegiance of his spiritual subjects is a fair consequence of our doctrines? Our doctrine is, that he has no right to interfere with our civil allegiance; that we only owe him obedience in spiritual concerns. How unjust is the attempt to infer a consequence for us, which we have loudly and repeatedly disclaimed! It is no use to tell us that Popes have claimed temporal power beyond their own dominions: Mr. W. should shew *who acknowledged that power*. It avails nothing to tell us that the Pope absolved the English from their allegiance to Queen Elizabeth: he should shew us any Catholics who refused to acknowledge her as their sovereign in consequence. Why does Mr. White rake up this old grievance, acknowledging all the while that the "days are no more when the Pope might endeavour to remove a Protestant king from the throne?" It is needless to add more, then that the days never were, when Catholics were bound, by any article of their Faith, to forward any such endeavour of the Pope.

But Mr. White would have it believed of us, that in consequence of our holding the Pope's spiritual authority, we are bound to obey him in any means he may command us to use for checking the progress of heresy. This would be acknowledging an *indirect* temporal power in the Pope, which we have so often disclaimed. We protest again and again that we should not obey the Pope, were he to command the use of any other means for checking heresy, than such as were strictly consistent with our civil allegiance to our Sovereign. We acknowledge no authority in the Pope to enforce his spiritual power by any temporal means; he may command us to assist in checking the progress of heresy by spiritual means, by preaching and teaching, but by no other means; and we are not bound to obey him if he commands the use of any other means.

The following passage is so admirable a defence of the Catholic Clergy, whom Mr. White has been ungenerous enough to insult, that we take the liberty of extracting it from "Mr. C. Butler's Vindication of his Book of the Roman Catholic Church;" and we do it the more readily, as our defence will come better from a Layman than from any of our own Body:—"In page 60, (Evidence), Mr. Blanco White informs us, that 'he knew very few Spanish Priests, whose talents or acquirement were above contempt, who had not secretly renounced their Religion.' I have never been in Spain, and have known few Spanish Priests; but I have conversed with many Spanish, and many English and Irish Roman Catholic gentlemen, intimately acquainted with the opinions, the manners, and the habits of the inhabitants of Spain: all assure me that there is not the slightest ground for this accusation. Mr. Blanco White intimates, that something similar may be the case of the English Catholic Priesthood, on account of 'the support which they seem to give to oaths so abhorrent from the belief of their Church, as those which must precede the admission of members of that Church into Parliament.' These are the Oaths of Supremacy, and those against Transubstantiation and Popery. Here Mr. Blanco White has been miserably deceived. There is not, and there never was, Roman Catholic Priest who supported these oaths, or a similar oath; or who did not believe, and, if called upon, did not explicitly declare, that a Roman Catholic would, by taking

them, absolutely abjure the Roman Catholic Religion."

Mr. White, having affected to suppose that there are some amongst us ready to take such oaths as the above, invites such as "can conscientiously swear to protect and encourage the interests of the Church of England, to speak openly before the world, and be the first to remove that obstacle to mutual benevolence, and perfect community of political privileges—the doctrine of exclusive salvation." This is quite an original idea! Mr. White has made a new discovery indeed, that we could obtain a community of political privileges by renouncing the doctrine of exclusive salvation. To expect from us too, to swear to *protect and encourage the interests of the Church of England*, is rather too much. Mr. White may be well assured that he will never see a Catholic ready to swear away his creed in that manner. What would the Protestants of France say, if the Government of that country required them to swear to protect and encourage the interests of the Catholic Church, before it admitted them to a community of political privileges? They would say, "you may as well ask us to abjure our religion, and become Catholics at once; for how can we believe one religion conscientiously, and yet swear to encourage the interests of another?" We say the same; it is quite enough for us to swear, that we will never use any other means against the established Church than those of preaching and teaching, and fulfilling our ministry according to the Gospel. This we are ready to swear: and truly the Church of England must stand upon a frail foundation, if it is so far afraid of us as to refuse us a community of civil privileges, unless we swear to "protect and encourage its interests!"

But our "doctrine of exclusive salvation is an obstacle to mutual benevolence: cancel but that one article from your creed," says Mr. White, "and all liberal men in Europe will offer you the right hand of fellowship." So far Mr. White in his "Evidence." In his "Preservative" he tells us, in plain terms, what he means by our doctrine of exclusive salvation. The reader is supposed to ask him: (page 40.) "Is it not a doctrine of the Pope, that all men who are not of his opinion must be lost to eternity?" And Mr. White devoutly replies; "It is indeed. It is an express article of their creed, which it is not in their power to deny without being accursed by their own Church," &c. Mr. W. talked just now of the vagueness and obscurity in which our doctrines are involved: they would be vague, indeed, if they were put forth as he has here represented them. We shall not stop to point out the inconsistency of those parts we have put in Italics, where "doctrine of the pope," "opinion of the Pope," and "article of our creed," are all gloriously jumbled up together by a man who boasts for ever of his knowledge of divinity.—We shall simply state what we hold, and what others hold on this *alarming* subject, as it is always represented to imaginations easily prejudiced and affrighted.

There is nothing so revolting in our doctrine concerning salvation, when it is properly understood: nothing but what all other communions ought to hold to be consistent, if they do not hold it in reality. It is important in this matter to separate *doctrines from persons*. It is very far from being the doctrine of our Church that "all men who are not of our opinion must be lost to eternity." Mr. B. White, a priest, whose "lips should have kept knowledge," ought to blush at so false an assertion as that above quoted. We believe that there is no salvation out of the Church of Christ. Every Christian of whatever denomination ought to believe the same. Christ our Lord expressly taught it in the parables of the good sheep, and the true vine and its branches. And

speaking "no longer in parable," he said manifestly that "he that will not hear the Church is to be held by its members as a heathen and a publican." This was held by the reformers equally with the Catholics. Calvin says, "out of the bosom of the Church there is no remission of sins, or salvation to be hoped for." The same doctrine is expressed in all the confessions of Faith of the reformed Churches.

To be continued.

Original.

ON ASCENSION DAY.

Eternæ Rex, altissime.

O thou supreme, eternal King,
And Saviour of mankind;
Whose rescuing arm from vanquish'd death
Has snatch'd his prey assign'd!

Triumphant now, as God aloft
Thou soaring seek'st thy throne;
Though creatures all in thee, as man,
Their sov'reign Lord must own.

Hence, let with reverential awe
Whole Nature's subject frame,
The Heav'n's, the earth, and hell beneath
Bow to thy sacred name.

Angels amaz'd our doom reverse'd
View from their blest abode:
Man's sinful mould for sin atones,
And reigns in God a God.

O thou, in heav'n our sure reward!
Sweet source of purest joy!
Let ne'er on earth sin's deadly lure
From thee our hearts decoy.

Cleanse from all guilty stains, and keep
Our souls for ever free!
Our fondest wishes teach to rise,
And centre all in thee.

So, when at last in dreadful pomp
Our Judge thou shalt appear;
We may expect the promis'd Crown;
Nor quake our doom to hear.

To Jesus, who this day to heav'n
Victorious did ascend;
The father and the Holy Ghost
Be glory without end!

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*.

AGENTS.

Mr. Bergen, Merchant..... York
Mr. Macan..... Do..... Niagara
Rev. Edward Gordon..... Toronto
Rev. Mr. Crowley..... Peterboro.
Rev. Mr. Brennan..... Belvidere
Mr. MacFall..... Wellington
Patriot Office..... Kingston
Rev. J. Macdonald..... Perth
Alexander McMillan, Esq..... Prescott
Mr. Trench, Merchant..... Mariatown
Rev. Wm. Fraser..... Saint Andrews & Cornwall
Mr. Cassidy, Student, St. Raphaels..... Glengary
Angus McDonell, Esq. P. M. Alexandria..... Ditto
Col. J. P. Leprohon, Compt. of Customs..... Coteau du Lac
Mr. Moriarty..... Schoolmaster at the Recollets, Montreal
Hon. James Cuthbert..... Manorhouse, Berthier
Mr. Gordian Horan..... Quebec
Rev. Mr. Camusky..... New York
Rev. Dr. Purcell..... President of St. Mary's College
of Emmet's Burgd. Maryland