

SELECTED.

HUSENBETH'S DEFENCE OF THE CATHOLIC CHURCH.

Continued.

This with every other difficulty and consequence of our belief was long ago seen and solved by venerable antiquity. The holy fathers weighed all these things before God, and solved them by recurring to the Divine Omnipotence, as they did in all other mysteries of religion. St. Augustine saw no absurdity in the consequence thus objected. He has the very words: "Jesus Christ held himself in his hands, when giving his body he said. *this is my body, since he then held that same body in his own hands.*" St. John Chrysostom says to the same effect: "*He drank himself of his own blood.*" In fact, the body which Christ gave was by anticipation his glorified body, which was capable of being many places at once, and had other qualities which our bodies will also possess when they shall have put on incorruption and immortality. It was the same body as to the matter, but different as to the manner, and hence there is no absurdity in the consequence that Christ held his body in his hands.

From the false assumption that the Apostles could not understand the words in a corporeal sense, Mr. W. draws a consequence equally false. It is not true to say that St. Paul did not believe the real presence; he *did believe it*, notwithstanding Mr. White's mighty proof, from St. Paul's calling the elements *bread and cup*. And observe, St. Paul's belief no way follows from that of the other Apostles; for he tells us that what he taught of the Eucharist, he had learned by express revelation from Christ himself: "I have received of the Lord, that which also I delivered to you" &c. He delivered an exact account of the institution of this mystery; and what he says of the use and effects of it, evidently proves that he believed in the real presence of Christ's true body and blood. He declares that the unworthy receiver is guilty of the *body and blood of the Lord*. How could that be, if the body and blood were not there? He requires a person to prove himself before he receives; lest he eat and drink his own damnation, *not discerning the body of the Lord*. How could a man be guilty of not discerning the Lord's body if it were not there present? St. Paul uses the words *bread and cup* it is true, but this makes nothing against his belief or ours in the real presence. *Cup* merely means the contents of the cup, be they what they may; the *container*, for the thing contained, by a very common figure of speech, as Mr. White knew very well. The Blessed Sacrament may be called *bread* for many reasons: 1st.—because it is consecrated from bread. 2d.—Because it still retains the form and taste of bread. 3d.—Because it is the bread or food of the soul. 4th.—Because it is the body of Him who is the true bread of life, our daily and supersubstantial bread. But it may still continue to be in *reality* the true body of Christ; and therefore St. Paul's words prove his belief of the real presence. Mr. White's note, telling his readers that Catholics use a white wafer instead of common bread, in order to remove the appearance of bread, which would be too visible an argument against their doctrine, is too visibly false and ridiculous to merit serious refutation. He knew that it was not done for any such reason; and he would have hard work to prove that a *white wafer* looks any more like the body of Christ than common bread.

If Transubstantiation were invented by the Pope, how comes it that the Greek Church teaches it? For Mr. White took care to tell us long ago, that the Greeks never acknowledged the Pope, and therefore he cannot suppose that they would adopt his inventions.

We have shewn that the Greeks did not know

ledge the Pope up to the ninth century; and if Mr. White means to pretend that Transubstantiation is of later introduction, it rests with him to shew how the Greek Church came to embrace it; and also how the Ethiopians, Armenians, and others, should profess it, who separated from the Pope much earlier. The well-known fact that these early Separatists have ever believed in Transubstantiation invincibly proves that it is no doctrine invented by any Pope, but taught from the beginning from no other source than Divine revelation.

Mr. White's last attack is the most dishonourable, and withal the weakest he has made against Transubstantiation. "The presence," he says, "is so material, that if a mouse eats up part of the consecrated bread, it certainly eats the body of Christ," and this he calls "our most irreverent language." Let his readers be well assured, that the irreverence is all his own, and that of the poor objectors from whom he has copied it. No Catholic ever thought so irreverently, it is an old objection which Mr. White has seen refuted over and over again, in all our books of divinity. He has been dishonourable enough to bring forth the objection and suppress the answer, to charge us with the irreverent language of our opponents, and to withhold our own reply." "See," said St. Augustine, "by what arguments human weakness seeks to contradict Divine Omnipotence." "We should not believe in Christ himself, if we were to be moved by the scoffs of Paganism." We answer, then, to all such objectors: "You err, not knowing the Scriptures, nor the power of God." we deny that the body of Christ in the Blessed Sacrament can suffer any indignity, such as being devoured by mice or turned to corruption. It was liable to these things while in a state of mortality; but being now risen from the dead, it cannot suffer any more; it is in a glorified state, impassable and incorruptible. Hence, no kind of indignity affects the body of Christ in the Eucharist, but only falls upon the species or outward accidents, under which it is concealed. Thus vanish all Mr. White's groundless assertions about the Catholic belief in Transubstantiation.

The next point of our Faith which Mr. White attacks is *Purgatory*. His larger work says little about it. He has a flourish about those five sacraments which the Catholic Church has ever held from the beginning, and which Protestants have rejected, and he amuses himself with calling them *Roman sacraments*. Unluckily for Mr. White's witty designation, it is well known to him that they are not Roman sacraments alone, but held now, as they ever have been, by the Greeks Armenians, Ethiopians, and Coptic Christians; and this puts an end at once to his attempt to call them, in derision, *Roman sacraments*. The "Preservative," as usual, first gives an erroneous account of the Catholic doctrine of purgatory, and then derides it.

Catholics are taught, if we are to take Mr. White's account, that the Pope has the power to relieve or release the souls in Purgatory, by means of indulgences. He calls Purgatory "the offspring of Roman Catholic tradition;" and says that "tradition alone must have been brought to the aid of Purgatory." Also that the idea of Purgatory was first produced by the notion that pain and suffering have the power of pleasing God. Would it not have been far more creditable in Mr. White to state our doctrine fairly, and to oppose it with honourable argument? There is some excuse for their misstating our doctrines, who have never heard them but from prejudiced and illiberal reporters, but we can find nothing to extenuate misrepresentation in a man whose profession obliged him to know them thoroughly. Our belief concerning

purgatory is simply this: "That there is a Purgatory; and that the souls therein detained are helped by the sufferings of the faithful." To be continued

On the Epiphany, a Hymn at Lauds.

O SOLO MAGNARUM URBIVM!

TRANSLATED.

Say, Bethlem blest! what city proud may vie
With thee unmatched in regal dignity?
Thou heav'n prefer'd, and sole ordain'd to see
Great Nature's Lord, man's Saviour, born in thee.

Lo! issuing forth serene, with purer ray
Than e'er had shed the radiant orb of day,
The star predicted wondrous points the road
And guides the Magi to th' incarnate God.

Before him straight their prostrate homage paid,
The gifts, mysterious brought, these next display'd
Gold, frankincense and myrrh; which him design'd
The King, the God and Saviour of mankind.

The tributary gold, as to their King;
As to their God their fragrant incense bring:
Th' embalming myrrh the Saviour's death express'd
The triple gift their three-fold faith profess'd.

Jesus, whose star foretold, this day has shone;
And to th' expecting nations made thee known;
Thee, Father, and thy spirit, one in three;
May all thy creatures praise eternally!

AMEN.

The Hymn at Compline.

TE LUCIS ANTE TERMINUM.

TRANSLATED.

Again, before the close of day,
Creator now we humbly pray,
That with thy wondrous Mary's care
Thou guard us from each hostile war.

All dreams dispel, and phantoms vain
In ought that tend our minds to stain;
The foe repress, and ever pure
Our bodies, as our minds secure!

Most gracious Father, deign to hear
With Christ, thine equal son, our prayer:
Who with the holy ghost and thee
Doth live and reign eternally.

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