

same treaty; and has begun to swing the sledge-hammer against the pillars of serfage. France would have signed that treaty, but for the interference of the Minister of this Protestant Republic. Mahometanism is better than the religion of these pious sects, who have formed a society for the express benefit of the Catholics, for it has abolished the slave trade in Tunis. The religion of that society which sent out friend Brown has sold 255,000 of its own communicants into perpetual slavery and heathenism, to get means to give the Bible to Catholics. I warn the community, and all friends of God and man, not to patronize it. Can such a compact of thieves teach Christianity?"

"False! foul! profane! go teach; as well
Of holy truth from falsehood learn!
Of heaven refreshed by airs from hell!
Of virtue nursed by open vice!
Of demons planting Paradise!"

JOHN ORVIS.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 25, 1843.

THE PAPAL SUPREMACY, PROVED FROM SCRIPTURE.

It is acknowledged by all the world that the Pope inherits all his supremacy, and distinctive powers from the Apostle Peter; the founder of his See. Now, without dwelling any longer on the changing of his name by the Saviour from Simon to Peter, or *the rock*: or on the further declarations of Christ to him on the occasion; let us see if, in the whole context of the New Testament, Peter be not pointed out as the chief, and prince of the Apostles.

1° Peter is the only one, whose name was changed, if we except James and John; whom the Saviour called, no doubt for their zeal in his cause, *Boanerges*, sons of thunder. But they never after went by that name; whereas Simon was ever after distinguished by the name of *Cephas*, or *Peter, the rock*.

2° In the list given of the twelve Apostles in Matthew, Mark, and Luke, Peter is always named the first, as Judas is the last, Matt. 10, 2, Mark 3, 16, Luke 6, 14, John 21, 2. And of the three chosen close companions of our Lord, Peter is always named the first. Matt. 17, 1, Mark 9, 1, Luke 9, 28, Matt. 26, 37, Mark 14, 33, John 21, 2, Acts 1, 13.

3° Peter always answers for, and speaks the mind of the other Apostles. He is the oracle, the mouth, the declaratory organ of the Apostolic College; and his successor, consequently, of the Episcopal order: the guardians of the faith. Matt. 16, 16, *ibid.* 19, 27, John 6, 69, Acts 1, 15, *ibid.* 15, 7, &c.

4° He is the only one for whom the Saviour besought the Father that his faith should not ultimately fail; and whom he commissioned, when converted, to confirm his brethren, Luke 22, 32. This prayer

is seen evidently verified in the infidelity of Peter's see in Rome; and in the deference paid to his confirming authority by all the Catholic Bishops in the universe.

5° In the payment of the tribute money, Christ put him as the head of the Apostolic College, on a level with himself; when he said to him, "go to the sea, and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stater; take that and give it to them (the tax gatherers), for me and thee." Matt. 17, 26.

6° It was from Simon's ship that Christ taught the multitude. It was from it that he directed the nets to be let down, which enclosed the miraculous draught of fishes. The other Apostles were but his assistants in hauling home the captured fishes. It was to Simon in particular that he said, in reward of his humility, "fear not, from henceforth thou shalt catch men." Luke 5, 3, 10.

7° He is the only one like Christ, who walks upon the water. Matt. 14, 29. John 21, 7.

8° When the Saviour so humbled himself as to wash the feet of his disciples, He came first for that purpose to Simon Peter (John 13, 6), who was struck with amazement at the condescending dignity of his Lord; and from a humble sense of his own unworthiness, said, "Lord, dost thou wash my feet?" — "thou shalt never wash my feet." But when Jesus told him that "unless he washed him, he should have no part in him:" from his ardent desire to be altogether, and more than any one, united with him, he exclaimed, "Lord, not only my feet, but also my hands and my head." (*Ibid.* 9.) This lesson of humble condescension towards inferiors, though directed to all, seemed intended particularly to Peter; whom, and his successors, he was to leave behind him, as his viceregents and masters of the sacred household. *Ibid.* 13, 14, 15.

9° Peter, as the only one of the Apostles destined to carry the sword, was warned by his Lord not to use it, as the worldlings, who do perish by it; not to think of defending with so profane a weapon the divine cause of his master. John 18, 10, 11.

10° To Peter nominally were the holy women at Christ's sepulchre bidden by the angels to bear the glad tidings of the Lord's resurrection. Mark 16, 7. Peter also was the first of the Apostles, to whom the Lord appeared after his resurrection. Luke 24, 34.

11° "Simon Peter, and the other disciple whom Jesus loved," were those, whom Mary Magdalene ran to apprise of the circumstance, which she, the first, had witnessed, viz., that "the stone was taken away from the sepulchre." John 20, 1, 2. Then both these Apostles ran towards the sepulchre; but John, the youngest, outrunning Peter, and arriving at it the first, yet went not into it; but waited for Peter to enter it before him. *Ibid.* v. 3, 4, 5, 6, 8. To Mary Magdalene, of the women (except, as all must suppose, his most blessed and afflicted mother), and to Peter, as we observed, of the men, both

repentant sinners; did our Saviour first manifest himself after his resurrection; affording thus to real penitents the encouraging pledge of his mercy and love.

12° It was still from Peter's ship, after the resurrection, as before it, that Jesus bade the net be cast, which enclosed the miraculous draught of fishes. For the other Apostles had, at his proposal, only gone with him as his assistants. John 21, 3, 6. The first draught of fishes represented the Jewish converts; the last, after the resurrection (when the net was cast "on the right side of the ship"), the christian converts. Peter also, now on the firm land, while the others were still afloat, "went up," at Christ's command, "and drew the net to land: and, although there were so many fishes in it," (the faithful of all ages and nations) "the net was not broken:" the unity of Peter's Church remains still undissolved. John 21, 8, 10, 11.

13° After the Apostles had partaken of the repast, to which their Lord had invited them; and during which "none of them durst ask him, who art thou? knowing that it was the Lord" (*ibid.* v. 12), [emblematical of his divine repast, to which his followers are invited by him in the blessed Eucharist; during which also none of his real followers dare ask him who art thou? knowing that it is the Lord]. "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?" Thrice did the Saviour put this question to him, that he might make amends for his threefold denial by his threefold sincere and humble confession of his love: sincere, for he appealed to Christ himself, as knowing all things, that he loved him; humble, no more, as at the last supper, professing his attachment to his Lord, stronger than that of his fellow Apostles. By his denial he had forfeited for a moment the title of *Cephas*, conferred upon him by his divine master; who therefore addressed him as *Simon, the son of Jonas*, reminding him of what he originally was. But now, on the reparation of his fault, restoring to him the sovereign charge of his whole flock: of the lambs, or hearers, who receive the milk or the spiritual food of the word of God and the sacraments from their dams, or spiritual parents, the pastors; and of the sheep or dams themselves, the pastors who administer the spiritual food to the faithful. The Saviour then, after alluding to the suffering fate that awaited him, said to him "follow me." Peter then turning round, and seeing his dearest associate, the disciple whom Jesus loved, &c., following; "expressed his anxiety to know what might befall him also; but was checked by the Lord's telling him; "so I will have him remain till I come" (as he did, till his visitation on the guilty city of Jerusalem). "what is that to thee? follow thou me." He was thus commanded, in following his Lord, to take precedence of all the other followers. *Ibid.* &c.

To be Continued.

From N. Y. Freeman's Journal.

BISHOP HUGHES'S LETTER

To the editor of the Evening Post, relative to the meeting lately held at Plattsburg, N. Y. on the alleged outrage in burning Bibles.

Sir:—I send you herewith, the report of the proceedings of a meeting "convened in the Methodist Episcopal Church at Beckmanstown," on Wednesday, the 30th of November, in relation to the alleged burning of a quantity of "Bibles, by Roman Catholic priests, in the town of Champlain, Clinton county, New York." I request that you will have the goodness to publish the said proceedings in connexion with this communication. I found them in the Albany Evening Journal, which has reached me by the post of this day; and I lose not a moment to express, through the medium of the public press, the indignation with which I condemn the proceedings there reported, so far as they may turn out to be true. I have had no opportunity of judging of the facts in this case, except through the medium of the public press; and so far as that medium has reflected truth, I protest against the alleged burning of Bibles in my own name, and in the name of the Catholic clergy, and Catholic laity of the diocese of New York. I protest against it, as an act unworthy of citizens of this republic; and I protest against it, in order that, if it did occur, the parties immediately concerned in it shall alone be held responsible.

Claiming to enjoy the privileges of the constitution, granted to all citizens without distinction of creed, I hold it unworthy of their position to do an act, calculated to injure the rights, or wound the feelings of any other denomination; and with these feelings which, I trust, are the universal feelings of Catholics in the United States, I cannot find language strong enough to express my reprobation of the outrage committed on the feelings of my Protestant fellow-citizens, by an act so shocking to their prejudices, as would be the burning, in an ostentatious manner, of that form of translation of the Bible, to which they are so generally attached.

In these remarks, I have supposed for the moment, that the statement assumed by the "meeting convened in the Methodist Episcopal church in the town of Champlain, Clinton Co. New York," is a true statement; I do not however, admit the truth of it; but merely assume it for the purpose of expressing the feelings which, if it were true, it should excite in my breast, and in the breast of all American Catholics. From the form of the proceedings, however, I take it for granted that there must be some truth in it; and so far, I unite with them in the unqualified condemnation of the act.

As I understand the duty of American citizens, I conceive that every man so long as he governs himself by the laws of the country, and fulfills the duties of his social position, is accountable to God alone for the convictions of his conscience; and therefore, it is, that I condemn, with the same emphasis the burning of Protestant Bibles, as I would the burning of a Catholic convent; and, as I hold that it would be unjust to condemn the Protestant ministers, and the Protestant people of the United States, for the burning of a convent at Boston: so I maintain it would be equally unjust to hold the Catholic people, or the Catholic priesthood, accountable for the burning of a Protestant translation of the Scriptures, in the town of Champlain, Clinton Co. New York.

Catholics have but little respect for King James's translation of the bible, but they should have respect for the different convictions of their Protestant fellow-citizens on that subject.—There are zealots among the