

Conversion of one tribe, they began to extend their labours and one hundred and fifty Indians left the Presbyterian station in a body and joined the Catholics! Our informant is certain, that if Priests could be procured every Indian nation could be speedily brought into the "one fold of the one shepherd." Efforts will be soon made to procure the necessary laborers, and then with God's blessing, the example of Paraguay will be renewed in the regions of the Rocky Mountains. We are glad to hear that the officers of the English Government and Hudson Bay Company are so friendly to our missionaries.—*Catholic Telegraph.*

☞ 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.

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THE PAPAL SUPREMACY.

14. ° After Christ's ascension into Heaven, when the faithful had assembled together in an upper room, with the apostles; we find in their enumeration by Saint Luke, still Peter mentioned as the first of them.—He is the first to address the congregated Faithful; and to recommend the Election of an Apostle, in the room of the Traitor, Judas the Iscariot.—Acts 1. 13, 15.

15. ° After the descent of the Holy Ghost, he is the first who, after refuting the mocking surmises of the Jewish multitude, preached openly the Divinity of Jesus Christ, whom they had crucified; and his Doctrine of Baptism, Penance, and the remission of sins; by which discourse and exhortation he won over to the faith, and added to the Church by Baptism, about three thousand souls.—Acts 2 14, 41.

15. ° He was the first who proved the truth of his doctrine by a public miracle, in the case of the lame beggar at the Temple Gate. Acts 3. 6, 7, 8. On which occasion, he again boldly preached the Faith of Christ to the astonished multitudes, whom the rumoured miracle had drawn together; v. 12. So that "many bearing the word believed; and the number of the men was made five thousand." He was the first also, on whom *hands were laid*, and who had the honor to suffer in his divine Master's cause; and to bear testimony to his Divinity before the Jewish "princes and ancients, and Scribes, and Annas, and Caiaphas," the very murderers of his Lord. "and John, and Alexander, and as many as were of the kindred of the High Priest, Acts 4. 3, 6, 8.

17. ° He was the first who showed by miracle, in the case of Ananias and Sapphira, the danger of lying to the Holy Ghost, Acts 5.—His very shadow too delivered the sick on whom it fell, from all their infirmities. He again bears testimony before the High Priest to the Divinity of the Saviour, and is scourged with his companions, notwithstanding the dissuasive counsel of Gamaliel, Acts 5. 15, 20, 40.

18. ° Peter and John were deemed by the rest of the apostles, the fittest to be sent to confirm the Samaritan converts; and thus begins the extension of the faith beyond the hitherto chosen, but now rejected House of Israel, Acts 8. 14.

19. ° Peter anathematized on that occasion the first Heretic, Simon Magus; and in him condemned the sin of Simony: the reproach and scandal of the Church of England.

20. ° "And it came to pass that Peter, as he passed through, visiting ALL" &c. Acts 7, 32. Peter had then the Superintendent care of the whole church.

21. ° The miracles wrought by Peter, resemble most those wrought by the Saviour; such as those he performed on Oneas, whom he healed of the palsy; and on Tabitha, whom he recalled to life, *ibid*, 34, 40.

22. ° To Peter was first revealed the universal call of the Gentiles, in the vision thrice exhibited of "the linen sheet, let down by the four corners from Heaven;" and containing all kinds of Reptiles, Birds and Beasts; which, in the law of Moses, were accounted unclean: but which now God was to make clean, from all the four quarters of the earth, by Baptism and Belief in the Blessed Trinity. He was also the one who received into the Church the first fruits of the Gentile race, in the person of the Centurian Cornelius, and in those of his household. Nor was it to any other, but Peter, that Cornelius was directed to send for by the Angel, Acts 10. &c. He is the first then also who preached to the Gentiles, and opened to them the door of salvation. He sets, in fine, the Faithful of the circumcision right in their notions concerning the call of the Gentiles, with whom he had, by the evident order of God, communicated. ch. 11.

23. ° We observe that while Peter was confined in prison, from which he was delivered in so wonderful a manner by an Angel, "prayer was made without ceasing by the Church unto God for him," ch. 12, 5, that which we read, not to have taken place for any other; and that which still takes place for his successor, the Pope, all over the world.

24. ° In the first Council of the Church, held in Jerusalem, on the subject of the circumcision; "when there had been much disputing, Peter, rising up," gave judgment; in which all present acquiesced; for "all the multitude held their peace," Acts 15, 7, 12.—Saint James speaks only after Peter, and confirms his sentence, *ibid*, 14.

25. ° St. Paul, after labouring three years in the ministry, to which he was so miraculously called, went, as he tells us, to Jerusalem, to see Peter, Gal. 1. 18. Why "to see Peter," more than any of the rest of the Apostles? "For other of the Apostles," he assures us, "he saw none, saving James, the brother of the Lord." *ibid* 19.

26. ° The same holy Apostle, fourteen years afterwards, going up again to Jerusalem, "according to revelation, to confer apart with those, who seemed something, the gospel, which he preached among the Gentiles; lest perhaps he should run, or

had run in vain; *ibid*. ch. 2" mentions "James, and Cephas, and John" the three chosen companions of the Lord, as seeming pillars of the Church; "who gave him the hand of fellowship;" that he, and his companions, Barnabas and Titus, "should go unto the Gentiles; as they unto the circumcision." This is the only instance, in which Peter is not named in scripture the first, where any of the other Apostles are mentioned; and the reason of this may have been, that James, the first named, was then the resident Bishop of Jerusalem. The special call of St. Paul to the Gentiles, or *uncircumcised*, is here recognized by the three great pillars of the Church; that of Peter, and the other Apostles, was first to the Jews, or *circumcised*; and afterwards to the Gentiles.—As for St. Paul's reproof to Peter, mentioned in the same chapter; it was nothing more, as just, than what the meanest in the Catholic Church venture to the Pope; whom some suppose *infallible*, in his private conduct, or opinions. This much we learn from the context, that St. Paul, though a miraculously chosen and inspired Apostle, was, notwithstanding, ordered by Almighty God "to go up to Jerusalem, and confer" with the Chief Apostles "upon the gospel which he preached among the Gentiles; lest, perhaps he should run, or had run in vain;" that which shows the necessary unity and uniformity of Doctrine in the Church of Christ: Very unlike our Protestant Apostles, who, though uncalled, and uninspired, subject their Doctrines to the criterion of no other deciding authority, than that of their own imaginations, influenced by their views of worldly interest or celebrity.

But all this, it will be said, is nothing to the purpose, if the Popes, in after times, (as the Vicar of Leeds pretends) have altered the faith; and added Novelties of their own invention; corrupting and disfiguring it. Let us then see what these alleged Novelties are. We have shewn that the papal supremacy, at any rate, is not one of them.

"Popery," says the Vicar of Leeds, consists in novel enlargements of old Catholic Truths; in novel additions to ancient and true doctrines. Thus, the papist holds with us that the twenty two books of the old Testament are canonical; but then he adds to them other books, which we affirm to be apocryphal." But, pray, on what authority do Protestants affirm them to be *apocryphal* which, he should know, were acknowledged *canonical* by the Church from the fourth century downwards, till Luther, Calvin, and the dissenting Fathers of the pretended Reformation rejected them, as containing (though Jewish) doctrines of the Catholic Church; which, with all their other novelties, to make a difference from the ancient faith, they discarded?

"The papist agrees with us, says the Vicar, that after death there is a Heaven and a Hell; but then he adds a purgatory!" Did this man, who affects to claim the ancient Fathers as supporters of his national creed, ever read their works? We say he never did, or he knowingly

imposes on the ignorant public, on this, and as we shall shew, on all the other alleged novelties in doctrine introduced by what he calls popery. We could make a volume of the testimonies of the holy Fathers from the first century downwards, proving their belief, and that of the universal church, in a purgatory, or a middle state of suffering in the next life for venial sin. Saint Dionisius in his Book on ecclesiastical hierarchy, chapter 7. says: "the Venerable Prelate drawing near, recited a prayer over the dead man, beseeching the divine clemency to forgive the deceased all the sins he had committed through human frailty; and to place him in the light and region of the living." This is early popery indeed.—In the acts of the Martyrs, who suffered at Carthage in the year 208, under the Emperor Severus, quoted by Tertullian, *Lib. de anima*, cap. 55, and by Saint Augustin, sermo 250, 263, 294, Saint Perpetua relates a vision she had, as follows: A few days after receiving sentence, when we were altogether in prayer, I happened to name Dinocrates, at which I was astonished, because I had not before had him in my thoughts; and I that moment knew that I ought to pray for him. This I began to do with great fervor and sighing before God. And the same night I had the following vision.—I saw Dinocrates coming out of a dark place, where there were many others, exceedingly hot and thirsty. His face was dirty; his complexion pale, with the ulcer in his face of which he died, &c. &c. By this I knew my brother was in pain; but I trusted I could by prayer relieve him. So I began to pray for him, beseeching God with tears day and night that he would grant my request, as I continued to do till we were removed to the camp prison, being destined for a public show on the festival of Cæsar Geta. The day we were in the Stocks I had this vision. I saw the place, which I had beheld dark before, now luminous; and Dinocrates with his body very clean, and well clad, refreshing himself; and, instead of his wound, a scar only. I awaked, and I knew he was relieved from his pain." Does not this look like a popish legend. But it is a very early one, and is quoted with approbation and admiration by no less eminent Fathers of the Church than Origen, Tertullian, and Saint Augustin; and the names of the sufferers, *Felicitus* and *Perpetua*, have been ever since commemorated by the whole Christian Church in the Canon of the Mass. The authorities we could cite on this article of the Catholic faith, from the earliest ages of christianity are numberless, and prove, as we said, that the Vicar of Leeds is either a perfect stranger to the writings of the Fathers; or a wilful deceiver of the Public.

We shall consider in our next the other novelties, which he pretends to have been introduced by Popery into the Christian Church.