

Supremacy of Peter, in the legitimate successor of his Supreme Apostleship—and the only question, was a question of fact, which further evidence never failed, ultimately, to determine.

80. As I have remarked already, it does not fall within the purpose of these letters to collect the historical testimonies by which the supremacy of the Holy See is established, as a matter of fact, in the several ages which have elapsed since the origin of Christianity. And I can the more willingly omit such testimonies, as a work expressly devoted to this subject, from the pen of the learned Catholic Bishop of Philadelphia, is announced as being now in press. It is enough for my purpose to state that I am not acquainted with any period of time in which the Bishop of Rome did not exercise powers which are utterly inexplicable, except on the hypothesis of his acknowledged supremacy; whether that word was in use to express that power or not. From the very beginning we find him *interfering*, to use an expressive term, in matters which, of right, would seem to belong to other Bishops of the Church. But what is more, we do not find those Bishops complaining of the interference, or denying his right to take cognizance of what was going on in the several portions of the Church subject to their jurisdiction. It is true that remonstrances have been sometimes addressed to him by other Bishops, but always in the respectful and deferential language due to superior authority, and what is most remarkable is, that these remonstrances never questioned the substance of his right to interfere, but always had reference to the form, or some incidental circumstance of that interference. I find in all ages that interference was invoked and appealed to as the sovereign remedy by which alone, the evils and disorders that afflicted the Church, to the farthest bounds of Christendom, might be healed or removed. I find that whilst, in the earlier ages, the fervour of the primitive Christians, and his own humility may have rendered it unnecessary and inexpedient to define, either in speech or in writing, the extent, or the nature of the Supremacy which, as the successor of St Peter he was charged with, he exercised, nevertheless, whenever the occasion required, the power which the word implies. I find Nestorius appealing to him, in the fifth century, on behalf of his new doctrines, just as Luther did in support of his, at the beginning of the sixteenth; and we may reasonably conclude, that if he had not condemned the errors of both, neither of them would ever have denied his supremacy. I find that in all ages the blessed Apostle St Peter was regarded and spoken of, as having been distinguished from the other Apostles by special and peculiar honours and prerogatives which the Divine Master conferred on him alone.

St. Thus the evangelist St Matthew:—Simon Peter answered and said:—Thou art Christ the Son of the living God. And Jesus answering said to him:—Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but My Father who is in heaven.—And I say to thee:—That thou art Peter: and upon this rock I will build My Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth it shall be loosed also in heaven.—St Matt. xvi. 16-19. What is here narrated, by the inspired writer, had taken place several years before. It is not the record of the text which gave this prerogative to the chief of the Apostles, but it is recorded as a historical fact which had taken place in the life and ministry of our Divine Redeemer. You perceive that it has reference to Peter alone. What does it mean? The answer to this question Catholics have ever had and have in the teaching and practice of the Church. The answer to this, they would have had whether St Matthew had written his gospel or not. Again, we find in the 22d chapter of St Luke, that when Satan desired to have the Apostles, that he might sift them as wheat. Our Divine Saviour prayed, but the prayer as the text remarks, was for Peter alone, as if in his safety there was security for them all. Had this conduct and language of our Blessed Saviour no meaning? If it had not why was it employed?—If it had, what else could it be, than what the Church has ever taught upon the subject. Again, still in the 21st chapter of St John after Our Saviour's resurrection, twice does He command Peter to feed the lambs, and the third time to feed the sheep of His fold. Thus Peter alone was made the shepherd of the entire flock, and

in this was fulfilled what Christ had elsewhere said in the tenth chapter of St John:—“And other sheep I have that are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd.” I might call your attention to many other passages of the sacred writing in which the pre-eminence and primacy of St. Peter are most distinctly recorded. But these will be sufficient, and especially taken in connection with the whole history of the Catholic Church, in which *de facto* as well as *de jure*, the successors of St. Peter have always exercised the Primacy and pre-eminence thus conferred on him, with the universal approbation of the Church, and without a reclamation, except from the Private Reasoners of the different ages, whose heterodox opinions it was the duty of the Popes, both as the supreme guardian of the faith, and as the official organ of the Church, to condemn and anathematise.

The Cross;

HALIFAX, SATURDAY, APRIL 16.

A TEXT AND A COMMENTARY.

“Lay not up to yourselves treasures on earth.” St Matt. VI. 19.

COMMENTARY

by the late Pope of the English Protestant Church

ARCHBISHOP OF CANTERBURY'S WILL.—The probate of the will of the late Archbishop of Canterbury has passed the seal of the Prerogative Court of Canterbury. The testator has bequeathed the whole of his property to his wife absolutely. The personal estate is sworn under £120,000, and the probate duty is £1,500.—*Church and State Gazette.*

Need we add a word to this lucid and practical comment on the Scriptures? Exclusive of landed property the departed Archbishop bequeaths something under £120,000 to his dear wife Mrs. Howley. Whilst he fared sumptuously every day in Lambeth Palace, more than five scotches of the London Protestant population were deprived of all Church accommodation. Indeed, according to some accounts, there is not Church room for one tenth of the people of London. And whilst appeals have been made to the piety of Churchmen, and the public at large taxed severely for building several additional Churches, the Protestant Hierarchy had £120,000 laid up to bequeath “with all and singular his other property to his dear wife Mary Howley.” The people of England talk a great deal about their common sense, and indulge in many a sneer against what they are pleased to term “the absurdities of Popery.” But they cannot see the beam in their own eye. We defy any country in the world or any Church on earth to exhibit such an absurdity as the above. In the good old Catholic times the English Bishops made a better use of their Ecclesiastical revenues. They built and endowed Colleges, Hospitals, Alms Houses, and other useful public institutions. They erected those magnificent Cathedrals which are to this day the ornaments of England, and which the boasted Reformation has never been able to rival. But they had no dear Mary Howley's to squander their revenues upon, or to rob the poor and the Church of their rightful claims. Their wives were their Diocesan Churches, to which they were wedded with the Episcopal ring at the solemn rite of consecration. And yet, in those old Popish benighted days, there were no Poor Laws, nor deaths of God's creatures from hunger—no bastardy laws nor encouragement to libertinism by holding out a bonus to vice—no grinding down of the people by exorbitant taxes and class legislation—no cruel imprisonment of bruised youth and half-naked maidenhood in filthy factories or murky mines. The people of England, in the days when their Bishops had no wives, were well fed, and well cared and clothed. They were not chained to ceaseless toil, both day and night. They had their sports, and pastimes, and recreations. They had the glad return of their frequent holiday to relieve the mind and body. They could afford to keep the “twelve days of Christmas” as one continuous Festival. It was in such times that the epithet of “Merrie England” was properly bestowed. But now—yes, now all is changed. We are now living under the blessings of the “glorious Reformation.” Who ever hears now of a Bishop or a parson bequeathing his Church and property to an alms house, a college, or an hos-

pital! What Protestant Prelate now builds a Cathedral or even a Parish Church, in a land where the masses are living in the most stupid ignorance of all religion! What monument of Protestant piety can England now show, after three hundred year sacrilegious possession of the Church and the poor? Not one. Not a single edifice worthy of being compared with a fifth rate building of the ages of Catholic Faith. The so called priests and bishops of the Church and State establishment could not afford any outlay for such extraneous purposes. Charity begins at home with them all; and ends there too. Their “dear Mary Howleys” and their darling daughters, and hopeful sons, must be all provided for, and the industry of a whole nation must be taxed to support in idleness and profusion a worthless and pretensionless class of Aristocratic paupers.

It is not difficult to imagine a curious Dialogue between Doctor Howley and St. Peter at the gates of Heaven. We fancy the holy fisherman of Galilee must have been very searching in his enquiries on the state of faith and morals in the Province of Canterbury and vicinity of Lambeth, and particularly anxious to know how his Grace disposed of his enormous Church revenues. We doubt much whether, if admitted within the sacred precincts, he could get any of his predecessors in the See of Canterbury to acknowledge him at all. An Edmund, or an Eiphage, an Anselm, a Lanfranc, a Thomas, a Becket, or a Stephen Langton, would hardly believe that he was a Bishop at all, and would smile, no doubt, and shake their heads on hearing that he had left £120,000 of money, made in the See of Canterbury, to his “dear Mary Howley.”

How provoking it is to hear English Churchmen prating about the absurdities of other Religions, when they tolerate in the very capital of their Empire such arrant humbug, and gross sanctuary traffic as this! If the £120,000 were sent out to these Colonies to assist poor congregations of the Church of England, and to provide them with Pastors!—the very thought of such a God-send would make many an holy mouth water in these parts. (Perhaps an application to dear Mary Howley might do something). If it were even sent to India, China, Japan, or the Islands of Oceania to “convert the heathen,” it would be something for Churchmen to boast of. But, what would become of “my dear wife Mary Howley” all the time? She was far dearer to the Protestant Primate's heart than all the Churches, and all the heathens in the world.

Alas! alas! we fear that the *real heathens*, and those that most require conversion are the hypocritical infidels at home, who, with the Scriptures of God in their hands and on their lips, patronise and practice such devilish abominations as the above—in the eyes of God and man.

One blessing, however, will be secured to the Church by the recent Will. When Miss Burdett Coutts peruses that Scriptural document she will, no doubt, at once launch out another £30,000 to create another Bishop of the Lambeth school, and to found another Bishopric “at Hong Kong or somewhere in the Chinese seas!”

• The only thing they can boast of—St. Paul's—was built by a coal tax.

ST. MARY'S.

On Tuesday last there was an office and High Mass in the Cathedral for the repose of the soul of Miss Anne Conolly sister of the Very Rev. Mr. Conolly who died in Dublin on the 18th of March. The Bishop presided, and the High Mass was sung by the Vicar General assisted by Messrs Hannan and Daly as Deacon and Sub-deacon and Rev. Mr. McLeod as Master of Ceremonies. The Requiem Mass sung by the Organ Choristers was beautiful and impressive.

DISTRESS IN IRELAND.

The sum of £25s. has been forwarded to the office by the Rev. Hugh O'Reilly of New Glasgow, being the charitable contributions of some of the Catholics at Merigomish and the Mines in aid of the starving Parishoners of the Rev. Mr. Brennan of Kilglass in Recessonon Ireland whose appeal to the public was lately inserted in this Paper. The benevolent donors may rest assured that the money will be forwarded to its destination as soon as possible.

TRUE CATHOLIC CHARITY.

The Bishop of Montreal lately issued a Pastoral Letter recommending to the charity of the faithful the orphan children of the Emigrants who died last year. As a noble response to this appeal four hundred orphans were adopted into Catholic families within two days. This is indeed St. Religion pure and undefiled with God and the Father.”

NEWS BY THE LAST STEAMER

The accounts from France are still of the most gloomy and uncertain character. The Bank of France has suspended Cash payments, private Bankers and merchants are winding up their accounts, commercial operations are at a stand. business is declining, the English are quitting the country at the rate of one thousand per day, the great Hotels are deserted, the Cafés and Restaurants are abandoned, thousands of servants and employes are thrown out of place. No equipages are seen in the streets, there are no Balls, parties or reunions, and the very numerous class of modistes and milliners suffer from the general depression of the times. To remedy this awful state of things, there is no Government but that of the Mob. The National Guard and the middle classes—all those who have something to lose, now clearly see the yawning gulph that is ready to swallow them up. It is the same with the social as with other edifice—much easier to throw down than to build up. From the temper always displayed by the Sovereign People we do not think that Religion will gain much by the recent changes. As for the approaching National Convention we fear it will be any thing but a National Assembly, and if it meet in Paris it can enjoy no freedom of discussion, nor even personal security under the control of the many-headed monster that now reigns on Paris. If the French had intelligence and moderation enough to construct a Government like that of the United States, we should have some hopes for them, and we should speedily see France instead of being ruled by a Parisian mob, divided into different States with federal Governments and local Legislatures, whilst a National Congress might sit in the Capital. Paris, Lyons, Bordeaux, Marseilles, Rouen, and Besancon, or Dijon, would be the Capitals of so many States. But alas! what hope is there of anything so rational from the ignorant and besotted men who now control the destinies of that great nation! The Provisional Government already feel that those who have to rule the French people do not sleep on a bed of roses. They already know that it is impossible to satisfy the gamins of Paris, and we should not be surprised to hear before long that they had to struggle for their lives with their late admirers. Unless a stable Government be soon consolidated we see nothing before them but another Reign of terror, or another insane war with all Europe, ending most likely in another military despotism. We dare say there are many of the French, and even some of the late Opposition, who would be glad to see Louis Philippe back again. Any sort of despotism, with security for life and property, would be much better than the present state of things.

THE CATHOLIC SCHOOLS AT ST. PATRICK'S.

This question has been again submitted to the House of Assembly, and the collective wisdom voted that £50 should be granted, but that this sum was to be taken in proportions from the grants to the other schools in the city. When this vote was brought up to their Honours of the Legislative Council they laughed outright, and pronounced it a *humbug* on the part of the Lower House. Some added that if the House of Assembly were really desirous that the Catholics should get the above paltry sum they would vote its appropriation at once out of the Provincial Funds, and that the Upper House would confirm the vote immediately.

The Session was closed on Tuesday evening, and we have heard of no vote upon the subject. For three years have the Catholics petitioned. The first year they were summarily denied. Last year they were referred to the Commissioners of Education, it being well known, from the complexion of said functionaries, that they would not give the Papists a single penny. And this year their claims are strangled by that species of legerdemain above described.

We feel deeply grateful to those—and we know them well—who were sincere in their advocacy of our righteous claims on this occasion. We believe all the Conservative party voted against us except Mr. Johnston. Their opposition, however, would have been unavailing but for the accession of some Liberal votes. Heaven defend us from such liberality as this! The two Houses seem to have played a regular game of shuttlecock with us. It remains to be seen whether the Catholics of Halifax will again expose themselves to similar insults.