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## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, JANUARY 18, 1843.

### THE PAPAL SUPREMACY.

To return to Walter Farquhar Hook, Vicar of Leeds, &c., who chooses for his motto in this his sapient essay, the following foolish saying of his Bishop Ridley: *I prefer the antiquity of the primitive church to the novelty of the Church of Rome.*

*The antiquity of the primitive church!* Pray what Christian church on earth can boast of more antiquity, or is more primitive, than the Church of Rome? To what church did St. Paul write in his *epistle to the Romans*; if not to the Church of Rome; giving thanks to God through Jesus Christ, for you all; (says he, addressing them), because *your faith is spoken of in the whole world.* Rom. i. 8. Was it to the Church of England, established by Act of Parliament, that the Apostle was then writing? Did he, this many titled Doctor of the Anglican sect, who prefers the Fathers to the church; though the Fathers form but an illustrious portion of the church; and it is *the church in toto* which Christ commands us to hear, or be accounted as heathens and publicans. Did he never read in these Fathers of the earliest ages the strong testimonies which they unanimously bear to the supremacy of the See of Peter, or the Roman Church? We shall help his memory to a few of these:—

1st. Saint Ignatius, an immediate disciple of the apostles, and next successor, after Euodius, to Saint Peter in the See of Antioch, addressing his celebrated Epistle to the See of Rome, calls it *the presiding church, in the country of the Romans.* PROKATHARTAI.

2nd. Nearly at the same time dissensions having arisen in the Church at Corinth, the case was referred for decision to the Church of Rome; to which Pope Clement (whose name, St. Paul says, is in the book of life. Philip. iv. 3), returned his answer, which had the desired effect.

3rd. Saint Irenæus, Bishop of Lyons in the second century, who had been instructed by St. Polycarp, the disciple of Saint John the Evangelist, confutes all heresies and false doctrine by the authority of the church of Rome alone; which he calls *the greatest, most ancient and universally known, as having been founded by St. Peter and St. Paul; to which, says he, every church is bound to conform by reason of its superior authority.* CONTRA HERESIM, 1, 3, cap. 3.

4th. Tertullian calls Saint Peter *the rock of the church*; and says that *the church was built on him.* PRÆSCRIP. s. 1, cap. 2. In different places of his works he styles the Bishop of Rome the *blessed Pope; the High Priest; the Apostolic Prelate, &c.*

5th.—Origen, in the third age, explaining the text, "thou art Peter," &c. says; "It is true, though not said expressly, that neither against Peter, nor against the Church, shall the gates of hell ever be able to prevail; for, if they could prevail against Peter, on whom the Church is founded; they would also prevail against the Church."

6th.—Cyril, Patriarch of Alexandria, speaking on the same text, "thou art Peter," concludes thus: "According to the promise, the apostolical Church of Peter remains immaculate; free from all seduction and heretical circumvention." He, as well as Origen, repeatedly declares the Church to have been "founded on Peter;" that he fixed his Chair "at Rome;" that the Church of Rome is "the Mother Church and the root of Catholicity," Epist. ad Cornel.—Epist. ad Anton.—De Unit. &c.—1 Hom. 5, in Exod. Hom. 17, in Luc. The latter expressed great indignation "that certain African Schismatics should dare to approach the See of Peter; the Head Church, and source of ecclesiastical unity," Epist. ad Corn. It is true, this Father had afterwards a dispute with Pope Stephen about re-baptizing converts from Heresy; but this proves only that he did not think the Pope's authority superior to "general Tradition;" which, through mistake, he supposed to be on his side. To what degree, however, he did admit this authority, appears, by his advising this same Pope "to depose" Marcian, a Schismatical Bishop of Gaul; and "appointed" another Bishop in his place, Epist. 29.

7th.—Eusebius, the Greek Historian, declares in the clearest terms, that the Roman Pontiff derives his "superior authority" from Peter, Euseb. Chron. An. 44.

8th.—Saint Hilarius says that it was in order to confound Satan, that the Saviour appointed Peter, the first proclaimer of his divinity, to be the foundation of his church; the door keeper of his kingdom; and in his decisions here on earth, the judge of Heaven, O thou, in thy new appellation, (he exclaims,) thrice happy foundation of the church! the rock deemed worthy to uphold such a fabrick, which art destined to frustrate all the infernal schemes; to dash to pieces the gates of Hell; and demolish all the strong holds of death! Comments in ps l. 131.

9th.—"Hear, says St. Chrysostom, what Christ says to Peter, the pillar and foundation of his faith; who, for the strength of his confession, was called 'the Rock:'" Christ saying to him: "thou art a rock, and upon this rock will I build my Church," Com. 16. in Matt.

10th.—St. Athanasius, appealing against his opponent, to the Bishop of Rome, calls that see "the mother and head of all other churches."—Epist. ad Marc.—In fact the Pope reversed the sentence of deposition pronounced by the Saint's enemies; and restored him to his patriarchal chair.—Socrat. Hist. s. 2, c. 2. Zozom.

11th.—St. Augustine in many places of his works, testifies to the Pope's supremacy; particularly where he mentions the condemnation of the Pelagian Heresy by the Roman pontiff. Rome, says he "has spoken forth; the cause is ended: would

that the error were ended also." ROMÆ LOCUTA EST; CAUSA FINITA EST; UTINAM FINIRETUR ET ERROR.—Serm. 2 de verb Apost.

12.—St. Jerom, distracted between three parties, who divided the church of Antioch; to which he was then subject; wrote to Pope Damasus, imploring him to set him right on the subject. "I, said he, who am but a sheep, apply to my shepherd for succour. I am united in communion with your holiness; that is to say, with the Chair of Peter. I know that the Church is built on that rock. He who eats the paschal Lamb out of that house, is profane. Whoever is not in Noah's Ark, will perish in the deluge. I know nothing of Vitalis; I reject Meletius: I am ignorant of Pulinus. He, who gathereth not with thee, scattereth."—Epist. ad Damas.

But why unnecessarily add more testimonies from the Holy Fathers on this head, to which all of them in word and deed have borne witness. St. Hippolitus, in lib. de cons. mundi. St. Dionysius, in Epist. and Tim. St. Basil, in ancho. St. Gregory Nazianzen, in orat. de moderat, in Disp. St. Ambrose, Serm. 47. de fide petri. et 69. de Nat. petri et pauli. &c. The Council of Sardica confirmed the Bishop of Rome in his right of receiving appeals from all the churches in the world. Even the Pagan Historian Ammianus about the same time bears testimony to the superior authority of the Roman Pontiff.—Roman gest. I. 15.

We might here add many protestant authors of the first standing in favour of Papal Supremacy; such as even Henry the eighth, in a book written in defence of it. James the first, in his first speech in Parliament, and in his writings. Arch-Bishop Wake, bishop Bramhall, Ingho Grotius, and Melancton himself, with numberless others, too tedious to mention.

In our next we shall give the scripture proofs of the Papal supremacy; and then conclude by shewing against the *Vicar of Leeds*, that what he calls *novelties*, introduced into the Catholic Church, are no novelties, but doctrines acknowledged by the Church and Fathers from the beginning.

We beg to acknowledge the receipt of the *Catholic Expositor* and the *Catholic Magazine* for January, of whose interesting contents we have not had time to avail ourselves. We admire the improved typographical style with which they are executed.

We beg to acquaint the Editor of the *New England Reporter*, that we copied the article on "Monastic Institutions" from the *Charleston Miscellany*, never having observed it in any other paper. We gave it as we found it, without any credit or authorship attached to it. We are happy, however, in fulfilling the old maxim—*Suum cinque tributo: Give every one his due.*

☞ We are induced to republish, and lay before our readers, in the subsequent numbers of our Paper, a small treatise which appeared in our periodical edited in Kingston in 1831, entitled "*The Protestant, or Negative Faith refuted, and the Catho-*

*lic, or affirmative Faith demonstrated from scripture.*"—It has been published apart in two successive editions; and from the clear convictions we know it to have brought to the minds of many sincere seekers after truth, who wish to see it again in print, we are encouraged to submit it once more to the attentive consideration of the Public.

THE PROTESTANT, OR NEGATIVE FAITH REFUTED, AND THE CATHOLIC, OR AFFIRMATIVE FAITH, DEMONSTRATED FROM SCRIPTURE.

*Our preaching to you was not YEA and NAY—For the Son of God, Jesus Christ, who was preached among you by us—was not YEA and NAY: but YEA was in him YEA. For all the promises of God are in him YEA: therefore also by him AMEN, &c.—2. Cor. i. 18. 19.*

*Thus saith AMEN, the faithful and the true witness.—Apoc. iii. 14.*

### INTRODUCTION.

PROTESTANT is the general appellation by which all those sects designate themselves, that have built their various and ever-varying systems of belief upon the same bottom with the first Reformer Luther: that is, on the right assumed by every one of interpreting the Holy Scriptures for himself: and of forming his faith accordingly. This common title, which they have taken to themselves, is, in truth, the most appropriate one they could possibly have chosen: as all their doctrines *purely such*, and properly their own, are but so many flat denials, or open protests made against as many affirmative articles taught by the Catholic Church. They are all negatives; or *nay*; opposed to as many affirmatives, or *yea*.

The first negative or Protestant assertion ever advanced, was that of the Devil to our first Parents in Paradise; in direct contradiction to God's positive declaration, that if they eat of the forbidden fruit, *they should die.*—*You shall not die said the Devil.* This negative was the first lie. Hence the Devil is called a *liar, and the father of lies.*

The Religion of God is a revealed one, and hence is called *Revelation.* But a negative cannot be revealed: for the denial of any thing supposes that thing previously revealed and affirmed: since where nothing is affirmed nothing can be denied. Hence, the Protestant's Creed, which consists entirely of denials, can make no part of *Divine Revelation.*

Christ, the eternal word, is the essential truth. *I am the way, the truth and the life.* says he—John xiv. 6. But according to St. Paul, he, and his doctrine, is ever and essentially affirmative; for he is neither *nay*; says that Apostle; nor *yea* and *nay*: that is inconsistently affirming and denying the same thing: but he is always *yea*: for all the promises of God are in him *yea*; and therefore by him AMEN; that is, *be it so*; which is affirmative; and the very name of the faithful and true witness. The name, therefore of the *deceitful, and false witness* must be the opposite of AMEN. that is, *be it not so: I deny it: I protest against it.*—2. Cor. i. 18. Apoc. iii. 14.

To protest against, is to oppose. But an opposer is an adversary. The Protestant then has assumed the very title, by which in Scripture the Devil is designated.—1 Pet. v. 2. Psalms, lxxiv. 10. Eccles. xxxiv. 7. 1s. 2. 8.

Another Scripture name of the Devil is, in Hebrew, *Abaddon*; in Greek *Apolluon*; which signifies *Destroyer.* But the word *Protestant, or denier*, has the very same meaning: for, to deny is to pull down and destroy what previous affirmation had built up.

And is not this just what the adversary has done & still continues to do, by the instrumentality of our Protestant Reformers; who—