

manner of slaughtering animals both for the altar and for private consumption.

In Levit. 16' 29, we find this ordinance: "The seventh month, the tenth day of the month, you shall *mortify* your persons" (Hebrew text: Drach). Nowhere does the Written Word state in what the prescribed mortification shall consist; and, here again, Divine tradition necessarily supplements the Law. (Drach's Harmonie, vol. 1, p. 128).

[34] How to Distinguish Divine from Human Tradition:

If we ask: how shall we distinguish between the spurious, corrupt traditions of the Pharisees, condemned by Our Lord—and the genuine, Divine tradition of "the Chair of Moses" indorsed by Him in Matt. 23' 2—the answer is at hand. In the Synagogue as well as in the Church, we find an infallible Magisterium ever ready to draw the line between truth and error. Now, "the Chair of Moses," mentioned and indorsed by Our Lord, was to the Synagogue what "the Chair of Peter" is to the Church of Jesus Christ, i.e., its infallible guide in matters of faith and morals. As for us, Catholics, all we have to do in order to test the character of Jewish traditions is to accept only such as harmonize with the infallible teaching of the Church.

If we only follow such a simple and safe rule, we shall find most precious relics of Divine tradition in the very Talmud of the Synagogue—v.g., in the famous Jewish book known as the Zohar, one of the oldest after the Bible—"the Zohar, that eminently Christian book," writes the celebrated ex-rabbi Drach, in his Harmonie entre l'Eglise et la Synagogue, vol. 1, page 304.

Most precious relics, indeed, shall we discover in those old Jewish traditions, since they illustrate, and cluster around the original Hebrew text of the Old Testament. Now, the most profound Hebrew scholar of the century just elapsed, Rabbi Drach, tells us that "the Hebrew text is even more deeply in harmony with the Gospel and more intensely Catholic than the Latin text of the Vulgate" (Drach: Harmonie, vol. 1, pp. 8 and 209).

[35] Divine Tradition known in various Degrees in the Synagogue:

Of the old Hebrew traditions which we will quote presently—the patriarchs, the prophets, the supreme Pontiffs and the just, living under the old dispensation, had a perfect knowledge—as intimated by Our Lord in Matt. 13' 17; John 8' 56, etc., etc.

The Doctors of the Law had a less eminent, but quite distinct, knowledge of the same truths.

Finally, the people had either a confused or even a merely implicit, though sufficient, faith in the two-fold nature of the