

Wyse should be distrustful, because he has to deal with an unprincipled Government that is most anxious. I feel convinced, to wrest education from the hands of the Catholic clergy, and thereby weaken their salutary influence * * * Let Mr. Wyse, then, labour to stir up the Government to acts of justice by giving us what we have every right to expect—a sound Catholic system of education; an education that will train the heart and expand the energies of the youth of Ireland; that will keep pace with the scientific and artistic movements of the age; that will gather together those scattered fragments; those loose atoms of society now cast away or trodden under foot into useful corporations and sound portions of society, even as the very pebbles on the shore are consolidated into massive rocks. Let Mr. Wyse procure for Ireland such blessings as these, and rewards which this world can neither give nor take away will await him here, and generations yet unborn will mingle blessings with his name.

Waterford, Feb. 2, 1845.

[The reverend writer of the above letter is. we need hardly remind the reader, the late Professor of the Theology at St. Mary's Oscott, and author of the Letters to Dr. Pusey, &c. We have reason to think that this letter will be shortly reprinted under the form of a pamphlet with others, which will embrace the authors opinions on the French and German Education systems, with both of which a long residence on the continent has enabled him to become well acquainted, and a full exposure of their disastrous results may be expected.—ED. TAB.]

(From the U. S. Catholic Magazine.)

CATHOLIC VIEWS OF THE HOLY SCRIPTURES.

- 1.—*The Written Word and the Living Witness; or the Bible Question fairly tested.* New-York: Casserly & Sons. 18mo.
- 2.—*Traite de la lecture Chretienne, par Dom Jamin.* Paris: Victor Legier, 12mo.

(Continued from last Number.)

That this was the only use of the inspired writings among the laity, ever countenanced or authorised by the Christian church, is plain from all the documents which exhibit its practice in the earlier ages and in subsequent times. The Scriptures themselves distinctly assert that they contain "some things hard to be understood, which the unlearned and the unstable wrest to their own destruction" and consequently they suppose the exercise of an unauthoritative tribunal, to which the

faithful may have recourse, for the determination of their religious belief. Without this, it would be impossible for an individual to wrest the Scriptures to his own destruction, because he could not be accountable in the sight of God for errors which he had not the means of preventing. 2. During the primitive ages of Christianity, the Bible, although recommended to the body of the faithful, was withheld from those who were newly converted. They were not permitted to read it until they had been prepared by a due course of instruction to receive with docility the teachings of the sacred book. This term of probation lasted generally for three years, and never less than two.

3. That the Scriptures were not placed in the hands of the laity as a rule for forming their faith, is evident also from the fact that the Spiritual canon was not settled until the latter part of the fourth century, and therefore could not serve as a guide in the decision of so important a matter. Hence many nations, as St. Irenæus of the second century testifies, were converted to the Christian religion, without any examination of the inspired volume. 4. It is undeniable that, upon the appearance of any errors at variance with the faith universally held, it has at all times been the custom of the Christian church, not to refer the individuals who broached these errors to a more diligent study of the Scriptures,—for heretics in every age have pretended to derive their newfangled doctrines from the sacred writings,—but the consideration of the matter was assumed by the chief pastors, and their decision was looked upon as definitive on the subject: thus were the Manicheans, the Pelagians, the Arians, the Nestorians, and all other innovators, condemned by the church. 5. The inspired volume could not have been considered, in the hands of the laity, as the mode of discovering the truths of the revelation, because, if such had been the case, it would follow that few, comparatively speaking, before the art of printing was introduced, possessed the necessary means of acquainting themselves with the doctrines to be believed, and ascertaining what doctrines were to be rejected; and, therefore, that Christ had not provided adequately for the communication of religious truth.

It follows from all this that the inspired volume was read by the faithful, not as a necessary means of instruction, but for the purpose of strengthening their religious sentiments, and animating themselves to the more zealous pursuit of spiritual things. They used the Holy Scriptures by way of co-operating with the pastors of the church, to whom they chiefly looked for direction in reference to the great affair of salvation. Hence the reading of the inspired volume always went hand in hand with the teachings and explanations of the clergy; the sense attached to it by ecclesiastical tradition