

rod? The Vulgate translation, indeed, mentions something like it; but this, he might have known, is a corruption, which has crept into it since the days of Jerome, who made it; for says he, "Some persons foolishly feign, that Jacob adored the top of Joseph's sceptre, that, in honour of his son, he adored his power. But the Hebrew reading is very different. Israel, it is there said, worshipped upon the bed's head, that is, after exacting an oath of his son, and secure of his request, he worshipped God, &c. *"

"The pious Josiah," says the R., "respected the bones of the prophet, who foretold the destruction of Bethel—4. b. of Kings, xxiii. 18. and Moses himself returning from Egypt, took with him the bones of the great patriarch Joseph. . . †"

In producing this illustration, he might have likewise added, that this prophet announced the destruction of Bethel for presuming to worship God by images. Since the R. would exhibit these bones as relics, can he inform us where they were worshipped? and when the clergy of these days hung them about their necks in sacrificing to God? The bones of dead men could not then be handled to advantage; and therefore the Church permitted them to rest in peace: "Let him alone," said Josiah, "let no

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* Quæst. in gen.

† P. 216.

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