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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, SEPTEMBER 2, 1831.

NO. 46.

SELECTED.

AMICABLE DISCUSSION.

LETTER VIII.

Continued.

EXAMINATION OF TRADITION UPON THE EUCHARIST.

Again it is worthy of observation, that the public calamities were frequently attributed to the christians, as being an impious and detestable race of men. *Away with the christians to the beasts; Christianos ad bestias.* This infuriated and brutal cry was very often resounded in the amphitheatres. Long were the christians persecuted by the Emperors; from the savage Nero, who first drew the sword against them, to the time of Diocletian and Licinius. They were inhumanly put to death at Rome, accused indeed, but never convicted of setting fire to the city. Tacitus asserted their innocence of this crime, when he says that they perished, the victims of popular hatred and execration, which originated not less in calumnious imputations, than in the refusal of the christians to sacrifice to idols and to swear by the genius of the Emperors. The tribunes and governors of provinces put them to the torture, to force from them an acknowledgment of the crimes imputed to them. To this, Justin bears positive testimony, and complains that "to establish these calumnies, slaves, children, and women were put to the rack and tortured in the most horrible manner, to extort from them a confession of the incests and the feasting upon human flesh, of which the christians were accused." Call to mind the women whom Pliny interrogated on the rack after this manner but above all, remember the heroic Blandina and her companion Biblis: Some pagan "slaves in the service of the christians, fearing the torments endured by the faithful, and instigated by the soldiers, falsely accused the christians of Thyestean feasts and incestuous marriages—and of every abomination that decency forbids to mention or to think upon, and which we cannot even believe men capable of committing. These calumnies being spread abroad, the popular fury was excited against us: even those who had hitherto been somewhat friendly disposed towards us, were then filled with the general indignation against us. Then was accomplished the prophesy of our Saviour, that they, who should put his disciples to death, would think that they rendered a service to God." Speaking afterwards of Blandina: "We all of us, and particularly her mistress, he says,

were apprehensive that she would not have the courage to confess, by reason of her bodily weakness. She however, wearied out these, who one after the other tortured her in every way, from morning till night. They acknowledged themselves vanquished, not being able to discover any other way of tormenting her: and were astonished to find her still breathing after the laceration and dislocation of her whole body.—The confession of the name of christian seemed to invigorate her frame: her refreshment and consolation was to exclaim: I am a christian, and no evil is committed amongst us." St. Irenæus, a contemporary, and an eye-witness, mentions that she boldly and judiciously added, "How can they, who from motives of religion abstain from meats otherwise lawful, be capable of perpetrating the crime which you allege against us?"

I have before observed that, in the Zuinglian opinion, the christians would never have suffered these calumnies to gain ground, but would have instantly upset them, by making a public declaration of all their practices and ceremonials, and by inviting the pagans to attend their assemblies and witness the celebration of their harmless repast. But supposing that this simple means of sheltering their name from infamy was overlooked; you must allow that it was high time to think of it, when punishment and tortures stared them in the face. When Blandina and Biblis were interrogated respecting these pretended abominations, why did they not say: "We take indeed a little bread and wine in memory and in figure of our absent Saviour, and also as a mark of our union together. This is our only repast; to which you may, if you please, yourselves bear ocular testimony?" Would they submit to torture and to death, when both might be avoided by a declaration at once so natural and so likely to open the eyes of their judges? Is it consistent with any principle of reason or christianity to maintain an obstinate and unmeaning silence upon that which could innocently be acknowledged, which there was not a shadow of a reason for concealing, and which had it been but named, would have instantly disabused the minds of the people? Does not such conduct render a person guilty of permitting the commission of the enormities and murders, which he might so easily have prevented? Blandina however holds no such language and makes no such disclosure. In the midst of her torments, not a word of the kind escapes her lips. Her constant courageous reply is applauded by the christians for its judiciousness. Zuinglius and his followers would in vain attempt

to explain in what the discretion and judgment of the martyr consisted. It can be satisfactorily shewn in the catholic belief alone, in which, for the honor of Christ, and for the interest and salvation of the persecutors, the mysteries were not permitted to be divulged. As it was impossible to say any thing that might betray the secret, nothing remained for the accused but modestly to repel the calumny, which was, in fact admirably done by this illustrious slave. It is truly noble and even more than human, in the midst of protracted and horrible tortures, thus to bear in mind the wise and charitable discipline of secrecy: and the generous sacrifice of Blandina, crowned in heaven, will be a just subject of admiration to the end of time.

Such, Sir, are the observations I had to submit to your attention respecting the discipline of secrecy. I remember well, the first time I discovered it, the greater part of these same ideas confused and rustled upon my mind. Since then, it has frequently been to me a subject of serious consideration and deep investigation. I flatter myself that my view of the subject is correct; and, if I am not mistaken, I have convinced you that it is so. For, on the one hand, it is perfectly unintelligible and inexplicable according to the Zuinglian opinion; an unmeaning discipline, rigidly enforced and scrupulously practised, without motive or reason, or rather against every motive and every urgent reason. On the other hand, it accords with the catholic doctrine, and even supposes it; and on the supposition of this belief, is found to be wise, charitable and necessary at a period when religion was proclaimed to a world of unbelievers. In a word, since this general discipline is necessarily interwoven with our belief, and from the fifth century is traced back to the apostolic age, it is most evident, that in these first ages the catholic dogma was both believed and taught in all the Churches of the world.

DISCIPLINE OF SECRECY DURING THE FIVE FIRST AGES.

FIRST AGE.

Proofs drawn from the ignorance of the pagans respecting the Eucharist.

"We are traduced as the most wicked of men, as capable of murdering infants and feeding on their flesh, and afterwards of abandoning ourselves to shameful incests, having previously employed some dogs, accomplices in our debaucheries, to upset the lamps and thus give darkness and audacity to our abominations.—The imputation of these crimes is to be dated from the reign of Tiberius, es

I have already said. The hatred of truth commenced with truth itself. no sooner did it appear than it became the object of general detestation. It counts as many enemies as strangers, and each according to their own fashion, the Jews by jealousy, the soldiers by exaction, and all of you by nature."

"One might say that Celsus was desirous of imitating the Jews, who, on the preaching of the Gospel, spread false reports against those who embraced it; that the christians sacrificed a little infant and devoured its flesh in their assemblies; that to perform works of darkness, they put out the lamps, and then each one abandoned himself to his lusts with the first person he met. This most gross calumny for a long time made great impression on the minds of an infinity of persons who, having no intercourse with us, permitted themselves to be persuaded that this portrait of the christians was faithfully drawn: and even to this time there are individuals so prejudiced against us that they will not even enter into conversation with a christian."

Eusebius writes, that "the devil had made use of Carpocrates, Saturninus and Menander, disciples of Simon, who fell after being baptized by Philip, to seduce many of the faithful: and that, by their means, they had furnished to the pagans ample materials for calumniating and blackening the Church; that all the recently invented slanders were circulated by them to the disgrace of the christian name; and by this means has been circulated among the unbelievers an opinion respecting the christians as absurd as it is impious: as if it was our custom to abandon ourselves to shameful excess with our sisters and mothers and feed upon execrable meats."

Tacitus, speaking of the burning of Rome, says that Nero laid it to "a people odious by their crimes who were called christians." He adds: "This name came from Christ, whom Pontius Pilate had put to death under the Emperor Tiberius. And this impious superstition, repressed for the time, appeared again, not only in Judea, the source of the evil, but in Rome itself, where every thing that is black and infamous is collected together and put in practice. At first those only were taken, who confessed, then a great multitude, upon their report, were convicted, not so much of the burning of the city, as of hatred to all mankind." He afterwards mentions them as wretches, who deserved the most exemplary punishments.

Pliny, who belonged to the close of the first century, but who did not enter upon the government of Bithynia before the commencement of the second, wrote to the Emperor, on occasion of the rumors spread abroad respecting the christians, "that he thought it so much the more necessary, for coming at the truth, to question two women on the rack, who were said to have wanted in the secret assemblies. But I discovered nothing, continued he, more than an ill guided and excessive superstition."

Celsus an epicurean philosopher living at the close of the first and commencement of the second centuries, composed and published, under Adrian,

a libel against the christians and Jews under the bold and lying title of *A true narrative*. It has not come down to us, and is only known by the splendid refutation of it from the pen of Origen, who exposes and destroys his calumnies, and, among others, those which regarded the secrecy observed by the christians, and on account of which Celsus most bitterly inveighed against them.

SECOND AGE.

"Were we to ask our accusers whether they ever saw what they report of us, there will not be found one impudent enough to say that he has seen it. How can they accuse those of killing and eating human creatures, who, they are well aware, cannot so much as endure to see a man even justly put to death?"

"It will be said to us: Let every one of you destroy yourselves, and thus you will go to your God and disturb us no more." He replies that their faith in Providence forbade such an action, and he adds: that "to substantiate the calumnies heaped upon the christians, they interrogated slaves, children and women, and put them to excruciating torments to extort from them a confession of the incests and repasts of human flesh, which were laid to the charge of the christians. These who accuse us of these crimes are themselves the perpetrators of them, while they attribute them to their gods, as for us, as we have nothing to do with such abominations, we do not trouble ourselves about them, having God for the witness of our actions and our thoughts."

In the persecutions at Lyons, the magistrates, on the deposition of some slaves, persuaded themselves that the christians actually practised what was imputed to them, and they endeavored, by torments, to extort from Blandina a confession of the deed: but this christian slave boldly and judiciously answered: "How should those who, from religious motives, abstain from meats otherwise permitted, ever be guilty of the crimes you lay to their charge?" Eusebius has preserved this fact in a fragment of Irenæus, an eye witness and soon after Bishop of Lyons and successor to Phouusus, who after having passed his nineteenth year, suffered martyrdom in this persecution.

To this we may add what is told of the slave Biblis, as we find it related by the confessors and christians of Lyons, in a letter written by them to the Churches of Asia to give an account of the persecutions there raging. We owe the preservation of it to Eusebius.

"I designedly omit many things, fearing to write what I could wish, prudently to conceal, lest those who may read my writings should understand them in a wrong and perverted sense, and we should be accused, according to the proverb, of putting a sword into an infant's hand. There are certain things discoverable in the holy scripture, altho' they are not clearly expressed. There will be others on which it will insist more explicitly: and others again, which it will merely touch upon: but it will endeavour so to veil, as yet to de-

clare them; so to hide, as yet to reveal them, and so to pass them over in silence, as yet to let them appear."

And not to omit another passage from Tertullian, attend to the language in which he reproaches certain heretics of his time. "Above all they make no distinction between the catechumens and the faithful; for they are both equally admitted to hear and pray together: even the pagans are not excluded, should they happen to be present; and thus no difficulty is made in casting bread before dogs, and pearls, though false ones, to swine." He had already explained the intention of St. Paul, who, in confiding to Timothy the ministry of the Gospel, had commanded him to choose faithful witnesses, capable of instructing others, and not to open himself to every one indiscriminately, but according to the word of our Saviour, to avoid casting bread to the dogs or pearls before swine.

THIRD AGE.

Hear in what strains the Pagan Cecilius spoke of the christians. "A dark and subterraneous people, dumb in public, and speechless but in the most retired corners. Whether all our suspicions respecting them be well founded I know not: certain however it is that a nocturnal and hidden worship well befits such a tribe. And although many things are alleged against them, the obscurity alone of their vile religion proves them entirely or in part at least. How are we otherwise to account for this affectation and studied concealment of their worship, whatever it be? For what is virtuous and laudable courts the day, and wickedness loves darkness."

"As for the mysteries, concealed under secrecy and known to the priests alone, not only is the animal man forbidden to approach, but those also who although exercised and instructed, have yet not attained to the priestly honor by their merits and years; and not only are they prevented from seeing these objects any otherwise than obscurely and enigmatically, but they do not even receive them unless covered and veiled." This passage must allude to the prayers and words of consecration.

And again, "As for any other discourse, which shall contain secret things and treat of the faith of God and the knowledge of things,—that is reserved to the priests alone and confided to the sons of Aaron by a perpetual succession."

In another homily of Origen's on Leviticus, we find this passage: "Stop not at the blood of the flesh (that is of the sheep and oxen spoken of by Moses) but learn rather to discern the blood of the word, and hear him saying: For this is my blood, which shall be shed for you. Whosoever is imbued with the mysteries, knows the flesh and blood of the word of God. Let us not therefore dwell upon a subject known to the initiated, and which the uninitiated ought not to know."

Zeno, bishop of Verona, in a sermon on continence, exhorts the christian wife not to marry an unbeliever, lest such a marriage should cause her to betray the law of secrecy; *ne sis proditoræ legis*. He adds: "And know you not that the sacrifice of

*Origen, Rom. iv. on Ch. iii. of Numbers.—Hom. xiii. on Ch. xxiii. of Leviticus.—Hbm. ix. on Levit. No. 10.

the unbeliever is public, yours secret? Know you not that any one may approach his without difficulty, whereas it would be a sacrilege for christians themselves, if they are not consecrated, to contemplate yours?"

FOURTH AGE.

"The time admonishes us now to treat of the mysteries, and to explain the notions of the sacraments. But it, before baptism and the initiation, we had attempted to speak on these subjects we should have appeared to betray rather than explain them."

"Every mystery ought to remain concealed under a faithful silence, for fear that it should be rashly divulged to profane ears."†

"And we also have a discipline not to divulge the prayer, but to keep the mysteries concealed."‡ An allusion no doubt to the prayer of consecration.

"There are many things, which, crude, are unpalatable, but dressed, are agreeable. Concoct, then, in your heart these profound mysteries: let no premature discovery of yours confide them too crudely to delicate or perfidious ears: lest he who hears you may take alarm and turn with disgust from the meat, which if better prepared would have enabled him to taste the sweetness of a spiritual nourishment."

"The Lord spoke in parables to his hearers in general; but to his disciples he explained in private the parables and comparisons he made use of in public. The splendour of glory is for those who are already enlightened: obscurity and darkness is the portion of unbelievers. Just so, the Church discovers its sacraments to those who leave the class of catechumens; for we declare not to the gentiles the hidden mysteries of the Father, Son and Holy Ghost, nor do we speak openly of the mysteries to the catechumens: but we frequently employ obscure expressions, that they may be understood by those, who are already instructed, and that the uninstructed may not be injured by them."

I now present you with a very curious note which St. Cyril has put to the end of the preface to his *Catechetical discourses*, in which he is known to have explained, in the clearest manner possible, the doctrine of the church on the sacraments, particularly on the Eucharist. They were intended for the instruction of those who were about to receive baptism, and afterwards to participate in the sacrifice and the communion of the altar. The note addressed to the reader, is conceived in these terms: "Procure that these Catechetical Discourses be read, by those for whose instruction they have been composed, viz: by those who are approaching the sacrament of baptism, and by the faithful who have already received it. But do not communicate them to the catechumens and those who are not christians. If you do you will have to answer to God for it. And if you take a copy of them, do it I conjure you, in the presence of God."

They are not ashamed to celebrate the mysteries before the catechumens, and perhaps even before pagans, forgetting that it is, written that we are to conceal the mystery of the king: and regardless of the precept of the Lord, that we must not cast holy things to the dogs, or pearls before swine. For it is unlawful to lay the mysteries open to the uninitiated, lest through ignorance they should turn them to ridicule, and lest the catechumens should become scandalized through an indiscreet curiosity."

"This is what the uninitiated are forbidden to contemplate, and how should it ever be becoming to write and circulate an account of them among the people?"

The Apostles and the Fathers, who, from the

*St. Ambrose, *Book of the mysteries for the uninitiated*, Ch. I. No. 2.—†The same, B. I., on Abraham, Ch. V. No. 38.—‡The same, Ch. ix. No. 35, on Cain and Abel.

beginning, have presented certain rites to the Church, knew how to secure a becoming dignity to the mysteries by the secrecy and silence in which they have enveloped them."* Here we have this discipline of secrecy and silence positively attributed to the apostles by the learned prelate.

Saint Epiphanius reproaches the Marcionites of the island of Cyprus, that they were so rash as to celebrate the mysteries before the catechumens.†

St. Gregory Nazianzen‡ says that "the greatest part of our mysteries ought not to be exposed to strangers."§ He says further that "men should rather give their blood than publish them."§

"He who is to receive ordination requests the prayers of the faithful: these give him their suffrage and add the acclamations known by those initiated in the mysteries, and which I here pass over in silence, for it is forbidden to say every thing before the profane.—They who cannot approach the holy table are withheld and banished from the sacred rails."¶

Gaudentius, bishop of Brescia in Italy, contemporary with Cyril of Jerusalem, preaching, on Easter night, before the neophytes, on their return from the baptismal founts, said: "In the lesson you have just heard, I shall select only those parts which may not be explained in the presence of the catechumens, but which must be discovered to the neophytes."

Treating again the same subject, he observes that he had put off until the paschal discourses "to speak of the ceremonies described in Exodus, on the manner of celebrating the paschal solemnity, because, adds he, this splendid night requires our instruction to be adapted rather to the circumstances of the time, than to the lesson of the day. in order that the neophytes may, for the first time, be taught in what manner we partake of the paschal sacrifice."

The author of the Apostolical Constitutions, who assumes the name of Clement, disciple and successor of St. Peter, but whom critics place in, the fourth century, expresses himself in the 85th canon as follows: "These constitutions, which I Clement, have drawn up for you bishops, must on no account be communicated to all sorts of persons, because of the mysteries contained in them."

"Ask a catechumen whether he eats the flesh of the Son of man and drinks his blood he knows not what you mean.—The catechumens do not know what the christians receive. The manner in which the flesh of the Lord is eaten is concealed from the catechumens."

"They who know the Scripture understand perfectly well what Melchisedeck offered when he blessed Abraham. We must not here make mention of it, because of the catechumens: the faithful however discover it."

"We have dismissed the catechumens and retained only you, to discourse to you respecting the mysteries, which the initiated alone are allowed to hear spoken of."

What is this God, said Maximus of Medaurus, what is this God which you other christians consider as particularly belonging to yourselves and which you say you see present in your secret places? *Et in locis abditis presentem vos videre compositis?*

The question put to St. Augustine proves that the

*On the holy Ghost, Ch. xxvii, No. 66.—†St. Epiph.: *Heret. xlii.*—‡Died in 339.—§Orat. xlii.—¶Orat. xxxv.—†St. Chrysostom, *Hom. xviii, on ii. Cor.*

essence of the mystery was concealed from the pagans, and that there existed a report among them that the christians adored in their secret assemblies a God as present and visible.

FIFTH AGE.

In the dialogue entitled the *Immutable*, he introduces Orthodoxus speaking thus: "Reply to me, if you please; in mystical and obscure terms: it is possible there may be present some who are not initiated in the mysteries." (He means to say that this writing intended for the public, might fall into the hands of the uninitiated, and, so, betray the secret.) Eranistes: "I shall understand you, and reply to you according to that." And again, a little after; You have clearly proved what you wished, although in mysterious words."

In the second dialogue, Orthodoxus replies to this question. By what name do you call, before the priestly consecration, the gift that is offered? It must not be said openly, because it may happen that we should be heard by uninitiated persons." Eranistes: "Reply then in covert terms, if you please."

"The poor shall eat and shall be satisfied: not all indeed, for all have not obeyed the Gospel; but those who have had the divine love in their heart: it is concerning these that the Royal prophet said that their hunger and thirst should be satisfied, by the immortal nourishment that they should receive. Now, this divine nourishment is known to us with the doctrine of the spirit: and the mystic and immortal repast is well known by all those who have been initiated in the mysteries."

Innocent I. consulted by Decentius, bishop of Eugubio, on the sacraments, replies on the subject of the pax which some priests wished to give one another, before the consecration: "the ceremony of the pax absolutely ought not to take place until after the things which I cannot reveal.—As for the rest, which it is unlawful for me to write, we can discuss them together when you arrive."

LETTER IX.

SECOND GENERAL PROOF, DRAWN FROM THE LITURGIES.

The church has nothing to present us in her public worship so admirable as the sacrament of the Eucharist. The greater part of the other Sacraments have reference to this, and prepare us for it. The greater part of the offices and ceremonies of the church are but so many means or preparations either for the worthy celebration or participation of it. The Eucharist is the principle object here below of the thoughts and desires of the true Christian; it is the nourishment of his piety, the recompence of his labours, the consolation of his exile and earthly pilgrimage, his strength in dangers and afflictions, & even at the approach of death; it is in fine the pledge of his glorious resurrection. By representing our divine Mediator dying for the salvation of the world, it displays the greatest benefit we have received, the benefit on which rests our hope of salvation. His bloody immolation took place on the cross: The oblation is renewed upon our altars, and will to the end of time continue to be the sole sacrifice of the new law, having taken place of all the ancient sacrifices, from hence forth being the only one agreeable to the Supreme Being.

The prayers preparatory to this sublime act of

religion, those which operate the consecration of the bread & wine, those which follow, those which accompany the distribution of the Eucharist. The acts of thanksgiving by which all is terminated, together with the rites and ceremonies employed throughout, compose what is here called the liturgy. The first liturgy was undoubtedly drawn up by the apostles according to the instructions given them by their master, and celebrated by them in the assemblies which they held at Jerusalem till the time of their dispersion. St. James who remained in charge over that church, and who governed it for twenty nine years, continued to administer the Eucharist there, according to the form he had observed in common with all the apostles: those who had carried it with them into the countries which they traversed, communicated it to the bishops and priests whom they ordained, and established it in the churches where they fixed their sees. Antiquity will soon give us to understand this; for the present it may be sufficient to observe that the power of offering the bread and the chalice is the essence of the priesthood and its most eminent prerogative, and that its use is essentially obligatory upon the evangelical mystery.

The most ancient monuments effectually bear testimony that the liturgy was in use wherever the religion of Christ was preached and established. Of this Pliny informs us, indistinctly, tis true, but according to his means of information, when he relates that the Christians assembled on certain days before sunrise, sung hymns to Christ as to a God, bound themselves by mutual engagements not to do any crime, but to refrain from thefts, robbery, adultery, from breaking their promise, or betraying the trust reposed in them; and that they partook together of an innocent repast.

Justin goes into many details: he mentions that the assemblies were held every Sunday before day break; that the Bishop presided in them, that they joined in prayer, and then in reading the Prophets and apostles, which he who presided afterwards explained, exhorting the faithful to practice the beautiful instructions they had heard. He also mentions that the faithful rose and prayed, after the sermon, and saluted one another with the kiss of peace, that they presented the bread and wine to the presiding prelate, who offered up long prayers, over the gifts that were offered, to which prayers the people said *Amen*: that the deacons distributed the things sacrificed to those who were present, and carried them out to those who could not attend &c. Justin does not give us the prayers recited by the president, he is satisfied with mentioning their effect, which was to change the bread and wine into the body and blood of Jesus Christ. The description he gives of every thing that passed in these secret assemblies exactly corresponds with the order of the liturgies.

Irenæus, a disciple of Polycarp, who himself had been a disciple of St. John, informs us that the liturgy came from Christ and his apostles. "Our Lord, says he, taught the new oblation of his new testament; The church has received it from the apostles, and presents it to God throughout the

world." These words are decisive: they shew that in the first and second century the liturgy was considered of apostolic and divine institution! Irenæus adds that this oblation was the same that Malachi had predicted, and which, putting an end to all other sacrifices, was alone to prevail from the rising to the setting of the sun.

St. Cyprian complains of the scismatics, "who, slighting and abandoning the bishops, raise altar against altar, make up a different prayer composed of unlawful words, and profane by false sacrifices the truth of the divine victim." We are then to conclude, that there were essential forms of prayer to be learned only from the bishops, and not to be suppressed or changed by any one whatsoever. "For, continues St. Cyprian, to oppose the established order is to oppose the ordinance of God and incur his indignation." Here is a clear testimony that the essential prayers of the liturgy were traced to the institution of the apostles of Jesus Christ.

Firmilian, bishop of Cesaria, wrote to St. Cyprian, and twenty two years before, a woman had deceived many of the faithful, even so far as to persuade them that she consecrated the Eucharist; for she often had dared to make appearance of sanctifying the bread by an invocation by no means contemptible, and of offering the sacrifice to the Lord with the secret of the accustomed prayer, so that she seemed in nothing to swerve from the ecclesiastical rule. Firmilian says that this unfortunate creature had seduced a priest, which accounts for her discovery of the prayers of the consecration. This fact proves that there was a fixed formulary for the holy mysteries, that the priests alone were in possession of it, and that it was the rule or canon from which it was unlawful to swerve.

St. Epiphanius who bears testimony to the tradition of his time, that is of the fourth century, declares as follows: "Peter, Andrew, James, John, Phillip and Bartholemew, Thomas, Thadee, and James the son of Alphaeus, and Judas the son of James and Simon the Chananean, and Matthias chosen to fill up the number of the twelve were all chosen apostles to preach the holy gospel in the world with Paul and Barnabas and others: and they have been the ordainers of the mysteries with James, brother of our Lord, and the first bishop of Jerusalem." Here is a positive and indisputable fact: it is beyond doubt that in the time of Epiphanius the institution and order of the liturgies in use were attributed to the apostles, at least as to the essential part.

We can have no stronger warrant or evidence than that given by St. Epiphanius, who, being a native of Palestine, had applied closely, in solitude, to the study of sacred and profane authors, and was afterwards raised to the bishoprick of Salamis in Cyprus, where he died it 403, at the advanced age of ninety-three. He here makes special mention of St. James, as the first bishop of Jerusalem, because the apostles, having begun to celebrate the liturgy together in that city, must have proceeded regularly to compose and arrange the prayers, and decide as to what was essential. To this they would all conform at one common accord at Jerusalem, and each one separately, after the dispersion would continue the same, in the Churches they es-

tablish during the course of their preaching, and also in those where they eventually fixed their sees.

The author of the Apostolical Constitutions, who wrote about the middle of the fourth century, declares, in positive terms, that the liturgy came from St. James.

St. Augustine teaches that we must refer to the rites of the sacrifice that which St. Paul prescribed to Timothy, in these terms: "I desire therefore, first of all, that invocations, prayers, supplications and thanksgivings be made for all men." For says St. Augustine, by *invocations*, the apostle here understands those that are made in the celebration of the sacred rites, before that which is on the table of the Lord is blessed; by *prayers*, he understands those that are said, when it is blessed, sanctified and broken for distribution, and which are ended by the Lord's prayer almost throughout the whole church: by *supplications* he understands those pronounced by the bishops when they bless the people; and by *thanksgivings* those with which we finish the liturgy." You will tell me that Augustine speaks not here as a witness, but as a private divine. True: it forms part of an opinion, of a method peculiar to himself of understanding and applying this passage of St. Paul. If however you reflect a moment, you will perceive that even this opinion supposes that in his time the liturgy then used was generally attributed to the apostles: for, if it had not been so attributed, if it had been generally considered as of later origin, it would have been most evident to every one that St. Paul could never have alluded to it when writing to Timothy: and St. Augustine would not probably have thrown away his labour in pursuing an imaginary and fantastical allusion, by applying the words of the apostle to the different parts of a liturgy of which he could have had no knowledge. The connexion which the great bishop of Hippo discovers and explains between the one and the other, supposes then that in his time it was considered that the liturgy, as celebrated in Africa, had been known to the apostle, in all essential points, and this is all the conclusion I wish to draw from it at present.

The ancient author of a work falsely attributed to Proclus of Constantinople, affirms, that "The apostles after the ascension of Jesus Christ, before their dispersion, with one accord between themselves to prayers for days together, and as they enjoyed great consolation in the mystical sacrifice of the body of our Lord, they celebrated mass with many prayers."

Saint Celestin in opposing the errors of the Pelagians, referred to the ancient forms of prayer used in all the churches of the world, and which he attributed to the apostles. "Let us consult these sacred and mysterious collects, which transmitted by the apostles to the whole world, are uniformly recited in the universal church, so that the rule of our prayers becomes that of our faith." What are these collects and prayers? Celestin enumerates them at length. They are precisely the same that are every where said by us on Good Friday, for the unbelievers, Jews Heretics, &c.

Here would be the place to set before you in succession, the belief of the principal churches respecting the apostolicity of their liturgies: but, fearful of fatiguing your attention, I deem it more advisable to refer you for their full development and detail to the end of this letter; you will there discover the great national churches referring each their respective liturgy to one or other of the apostles, from whom it had received, together with its faith its form of public worship.

I now come to some indispensable observations previous to my laying the liturgies open before you, and before I develop those decisive consequences, which I intend to draw from them. If in the beginning the apostles had drawn up a liturgy with their own hands, it would have been ranked

among the inspired and canonical writings: not a syllable could have been added or retrenched: it would have formed the constant immutable law of the universal church, all would have been uniform: even to a word, in the prayers and also in the ceremonies instituted to accompany the recitation. The arcane discipline, established by the apostles themselves, permits them not to mark it out by writing any more than the formularies employed in the administration of the other sacraments. To give to each a copy of them would have been exposing them too much: there remained no other means of securing the transmission of them to posterity than to entrust them to the zeal and the memory of their disciples, the bishops and priests, until Providence should please to grant the Church more favorable times. This was the plan determined upon by the apostles, and adopted by their successors. Of this I will give you a few satisfactory proofs. First, you will have remarked that among all the authors who have attributed the liturgies to the apostles, not one pretends to say that the apostles ever wrote them; they all suppose the contrary, and some positively declare it. St. Justin says that the presiding minister prayed at great length, as much in fact as he was able. The whole of the prayer therefore was not fixed and determined; the formula was not of so definite and determinate a character as to admit of no prolongation or curtailment. Tertullian clearly testifies that the formularies of the sacraments and the manner of administering them were only known by unwritten tradition. "Mysteries should not be committed to writing," said Origen. *Mysteria chartis non committenda.* Had the liturgy been written in the time of St. Cyprian, he would certainly have availed himself of it, to shew that wine was to be mixed with water in the chalice, against those whom he rebukes, and who through ignorance or simplicity offered only water. "We must follow," said he, in every particular the evangelical law, and the divine tradition." The gospel informs us that there was wine in the chalice which our Lord consecrated; and we know by tradition that this wine was mixed with water. St. Basil most expressly asserts what Tertullian evidently insinuates. "Which of the saints was it, says, he, that has left us in writing the words of invocation to consecrate the bread of the Eucharist and the cup of benediction? For we do not confine ourselves to the words given in the apostle and in the gospel we add others both before and after, as being very efficacious for the mysteries, and which have not been written."

When, in the persecution of Diocletian, the tyrant's officers demanded the surrender of all the sacred books and whatever was employed in the service of the Churches, the traitor bishops replied; "The lectors have all the books for our parts, what we have here, we give you." They were the sacred vessels which they blushed not to produce. The lectors had charge of the books, from which they read to the assembled christians: now these lectors never recited the prayers of the liturgy, they therefore could not possess them; and since these traitor bishops asserted that there were no other books besides those entrusted to the care of the lectors, it is evident that the liturgies were not written. A later fact proves this more clearly still. The

Emperor Constantine, perceiving that the number of the christians had greatly increased, was desirous that the new Churches, raised in consequence of this vast increase, should be supplied with the books necessary for the divine service. he wrote to Eusebius of Caesarea, enjoining him to procure fifty new copies of the Bible. Nothing was said about liturgies, although they would have been necessary to the service of the new Churches, equally as much as the Bible and the other things with which Constantine caused them to be supplied.

From the Evangelical Magazine.
AMERICAN BIBLE SOCIETY.

The indifference manifested by the community generally, to the movements and progress of the American Bible Society, is one of the most remarkable traits in the religious character of the American people. That a people proverbially jealous of their rights, and cautious of bestowing money where emolument is not expected, nor the purposes of charity to be obtained, should foster in their bosom an institution which annually draws from them immense sums, and which menaces in its operations those very rights which are held so dear, is an anomalous and remarkable instance of indifference.— We say that this institution *menaces our civil rights*; and feel confident that we speak advisedly in making the assertion. For whatever tends to diminish the means of honourable competition among the citizens of a free state, does in the ratio of such effect, give exclusive privileges to some, at the expense of others. This is already the fact in relation to the operations of the American Bible Society. Under the specious and imposing pretence of publishing Bibles for gratuitous distribution to the poor, it has most effectually and triumphantly monopolized the publication of that invaluable book! Thus turning the absolute charities of the people into a system of speculation in trade! For it should be known, that Bibles are seldom ever; almost never given, even to the destitute.

We illustrate the monopolizing character of this institution in the following manner. Suppose a certain Bookseller invests \$10,000, being the whole amount of capital which he can command in an edition of the Bible. He depends entirely for the refunding of his money, and the support of his family; on the sale of his Books. In the meantime, the Bible Society commences operations; fills every Bookstore; and establishes depositories in every town, parish and village; and sells its Bibles for considerably less than the cost which is incurred by the individual publisher; but which the society can well afford, as the capital was given. The consequence is, our Bookseller is ruined; his Bibles lie on his shelves the sepulchral monuments of his fallen rights, and his family wants bread!

We do not say, that this is yet realized in all its extent; but we can point to an example, where the Bibles of a public-spirited and enterprising individual, remain to gather dust; if not to return to it, unsold; while the society treasures up its thousands from the sale of the same article; on the same street.

No monopoly can be more complete. Nor is it

the result of mere accident, it was foreseen and intended. And the managers of another national institution, have asserted their determination to pursue the same plan; to publish so many light works, and sell them at so low a price, as to force out of circulation all other similar publications. Were an individual to make such an avowal, the public would frown him into oblivion, and yet that same public will feed, and caress, and flatter an institution which has already more than attained its object.

That the American Bible Society has perverted the public charity into a trading speculation, appears from the following facts. For the year ending the first of May 1828, it issued 184,629 books of which number it sold 127,347, and actually gave about 7,200 to the destitute! The amount from sales was \$44,603. A respectable sum for giving away 7000 Bibles and Testaments. This it is believed, was the first instance in which the public were told that the Society *sold Bibles*.

The present year we are favored with another report of sales, from which it appears that the work goes on with great profit. For the year ending the first of May, 1829, this society has issued 200,122 books, of which it sold 191,974, the amount of which was more than \$73,688. In the mean time it distributed, *gratis*, 8,148 books.

The manner in which these sales are effected in certain instances, is a sufficient comment on the moral principles of some of the agents employed by the society; and will also serve to illustrate the course which it has hitherto encouraged them to pursue.

In a certain town in this country, (Oneida,) the Minister informed the congregation on Sunday, that some thirty families were destitute of the Bible; and that in the course of the week, he should visit from house to house for the purpose of obtaining donations to purchase Bibles for their supply. He accordingly did collect money for that purpose. If this be not speculation, and that of the lowest and most contemptible species, the word has never been truly applied.

But the proper colour of the pecuniary policy of this society; has been recently given in a certain village of college-memory, not fifty miles from Utica. A poor coloured woman, who earns her daily bread by performing the common drudgery of the village; wanted a bible. She accordingly went to one of the donors of the society who keeps Bibles for distribution, and purchased one at a fair price!!

Such low policy; such vile means to fill what is impiously called 'the treasury of the Lord,' are only paralleled by the mother's advice to her sons—'get money—get it honestly if you can—but get money.' So with this national society; it will beg money, by every means while it can be begged, and then—get money.

I cannot conclude this article, without urging as a solemn duty, the necessity of keeping this subject before the public. Let us number before the world, the abuses which have been practised, and are practising by this society—hold up to public indig-

nation and abhorrence that pollution of the sacred name of charity of which it is guilty, awaken one general tempest of feeling, which, in its progress shall forever dry up the fountains of its wealth, and satisfy the moral atmosphere from this pestilence of craft.

“ Drag forth the legal monster into light,
And bid the wicked see the pains they give.”

From the Irishman

Lies mixed with truths in words that vary still,
Of ease with news, unknowing ears come fill.
Some convey tales, all in the telling grove,
And every author adds to what he knows.”

Mr. Editor—It is gravely stated (for the ephemeral newspapers that retail and contradict countless untruths, are a weighty authority) that the Pope has permitted the Catholic Clergy to marry. Although the truth of this is questionable not only from its source being anonymous, but from its *prima facie* improbability; yet an apprehension *ne res publica quid detrimenti capiat*, influences me herein, lest he might make us pay for his kindness—and his act become one of the discriminating wonders of the age, to be transmitted to more distant times, with the discovery of perpetual motion, and the quadrature of the circle, which will certainly distinguish us as supremely illuminated and most happily freed from the old way of thinking and acting. This apprehension induces me to lay these observations before the public, that they might co-operate with me in my humble efforts to prevent the introduction of his favour into our country, and the evil which will result to the body politic from this extraordinary and undreamed concession. As I have neither time nor disposition (and really this is not the occasion or paper suitable to it) to discuss the opposite advantages of celibacy and the honorable state. I will abstain from any reflection of a polemic tendency: satisfied that the plain statement of real evils will compensate for the absence of unnecessary argument.

Had I, Mr. Editor, been at Rome at the time this reputed favor was about to be granted, an irreverent zeal might have carried me into the papal presence so far, as to drop a few reflections into his ear on the inexpediency, as well as the inconsistency of it. As I sought for common sense in the Classic springs, malgré the Classicophobia of a certain wonder of his age, as in the dull elongated and trailing prosings of the pulpit, I might have observed to him, as Tully has before now of one Augustus meeting another, that he did not know how they refrain from laughing at the consciousness of the religious imposture practised by each—the very same I might have done in the present case *mutato nomine*, that I did not know how that unperturbable and saturnine gravity of countenance in the pulpit could be affected therein before the helpmate; how a pastoral declamation on the ascendancy of the human passions could be carried through before such a witness of their existence in the gowned moralist himself: I would require the consistency of divine and chambermaids to be explained, of writing desks and cradles, of books and

distaffs, of pens and spindles, of a perplexing search through tomes silent in their oriental east, concerning omens and omens and neculations about the effect of the Tariff on ladies' gowns and children's frocks, between the sudden and rhapsodic bawling of babies and the solemn illapse divine, the lullaby of nurses and the tranquil and possessed meditations on the emptiness of sublunary goods, between delicacy offended at every turn and spiritual breathings of evangelic rapture, and the elevation *a thoro jugali* and the elevation to the pulpit—to sing the praises of the Lord too pure for even the angels in heaven.

If this representation of inconsistencies could not have availed, I would only have to rely on what I at present propose, the popular denunciation of the measure, as interfering with our constitution. It is by induction only we come to a knowledge of this, for certainly at first view, what is it to us? That a parson seeing that “the daughters of men are fair” should take unto himself a lady adjutant in the ministry, who however must according to St. Paul go into church with her bonnet on. His conspicuous predilections concern not us, but in the end after the due and natural revolution of months when “*jam nova progenies cælo demittitur alto*” it appears that we have the worst of it, that there is according to pretty respectable evidence, sea truly and according to what is generally known, a necessity of sending in ribbons, head-dresses, swathing bands, sweet cakes, wine, little stockings, &c. &c. I think it becomes the duty of every good citizen to prevent the further multiplication of these exactions on public benevolence. The Rev. Mrs. ——— is a coachman, immediately is a contribution levied!—This extract from a late miscellaneous compilation of much merit and popularity might enlighten the case a little:—“*The merchant presents him, i. e. the Rev. Mr. ——— a quarter case of maderia, the planter a barrel of rice, the ladies send him sweet-meats, and all the baby clothes of his children are made in advance!*” by the courteous labour of his youthful parishioners.” The increasing necessities of an increasing family will besides be felt by the community. Desperate cases require desperate resources, as the man is unfitted because of his biblical abstractions for any secular employment that would support his *pignora conjugii*. The want of bread will make a man determine on any contrivance to avert it. “*Græculus esuriens in calumjussaria ibit*.” Hence we have young men's and young women's societies striving in the pleasant rivalries of bachelor and maid committees, life memberships, and missionary expeditions encumbered with matrimonial baggage, made for the ostensible purpose of converting these Satyrs, against whom however we are to furnish them with fire-arms for the protection of their wives;—an incident similar to which actually occurred as mentioned in the journal of the ship *Duff*, which transported from England some apostles to Oahete, nine of whom being destined for Tongataboo, consulted whether they would march to it with fire-arms, and at last resolved by a majority of six to three in the affirmative. How

great must not these sums of money be, not taking into account the cradles and nurses. Our money is thus unprofitably expended, our finances not so well supported as they would be in the absence of this incubus on the national prosperity. Consider also how great will not the charge be, if Death, who is no respecter of persons, should make two of one, what will not be the consequence? Trouble and affliction will be found in Zion! Her harps will be hung on the willows! Furthermore, should the half-remaining with us not be satisfied with having recovered the rib he originally lost when

“ Adam's bride
Came from her closet in his side.”—Hud.

but should from a private comment given from above on the 1 Cor. vii. 9, feel disposed for the better alternative; should he feel a pious yearning after the honorable state, seat how great will not the charge be? The repetition of sweet cakes and baby clothes takes place and other evils against which, Mr. Editor, I solicit your countenance, and that you will not fail to oppose the Pope in his seeming favor.

When I sat down to write this article, I expected that the matter of it might be a hoax, but as my pen advanced, an alarm of the evils enumerated in its progress made me a little serious, and consequently to think that the affair is too serious to have been invented by persons, who while themselves would be eating the kernel, would in the irony of wantonness be flinging the nutshells at others. Such a hardened piece of inhumanity, as would be betrayed herein makes me suppose, that no person has been so guilty as to have invented it, it must then be the fact: against which I use the publicity of your paper.

“ Ask you what provocation I have had?
The strong antipathy of good to bad.
When truth or virtue an affront endures,
The affront is mine, my friend, & should be yours.
Mine, as a friend to every worthy mind;
And mine as man, who feels for all mankind.”

MISOPSEUDES.

FRATELLI DE MISERICORDIA,
THE BROTHERHOOD OF MERCY.

Two or three days after my arrival in Pisa, I was talking in the streets with an Italian gentleman, when about thirty fellows came round the corner, walking two and two, not soberly as pious folks move in procession, but with stout manly strides, and wearing a disguise of so uncouth a fashion, that the moment they caught my eye I muttered a “God bless me!” and asked who they were. They were clothed in black sackcloth from top to toe, girted round the waist, and the hood not only covered the head, but fell before the face down to the breast, with two small peep-holes for the eyes. Each carried a rosary in his hand and at his shoulder bore a broad brimmed hat. “*Dio meo guardi! macchi sono questi?*” My Italian answered, “*Le Misericordia*.” Whether owing to the word *Misericordia*, or to their sackcloth and rosaries, or both, or what, I know not, but without further question I set them down in my

mind as penitents on their way to some sort of devotion; and very sorry I was they could not be aghast at their own consciences without wearing so frightful an appearance.

It happened within a week that a house under repair, on the Lung Arno, fell down with the exception of the front wall, on the workmen, who had incautiously disturbed the foundation. I was on the opposite side of the river, ignorant of what had occasioned the noise and the dense cloud of dust, till the wind slowly wafted it away, and the mischief was clear before me. Four were buried in the ruins, and a fifth clung to the wall, with his feet upon the window-sill at the second story, whither he had leapt from the room at the moment of the crash. As soon as the panic would allow any one to act, a long ladder lying before the house, was raised, and the poor fellow slowly moved from his situation. As he reached the ground in safety, a loud bell in the city tolled once, then stopped, and tolled again, and I heard the crowd about me say, "Hark! there is the bell of the Misericordia! they will soon be here!" Those in the neighbourhood brought ladders of various sizes, and spades and pickaxes, to be in readiness. Presently across the bridge came those black penitents, as I had imagined them, hastening almost at a run, and bearing a litter on their shoulders. The crowd made way for them, and they climbed into the ruins at the back part of the house, with the spades and pickaxes. From the moment they came, not a word was spoken; all was hushed, even the sorrowful cries of relations, waited for the event. In a short time the brothers brought out one of the sufferers insensible and grievously bruised; they placed him in a litter, and bore him to the hospital. By that time a party of soldiers arrived, who kept the crowd back from the front wall, lest that also should fall; while the brothers regardless of the danger, still worked on, and indefatigable. I saw three of the buried workmen brought from the ruins and carried to the hospital; the fourth was killed, and they bore away his body on a bier.

After having witnessed his dauntless and persevering conduct on the part of the Brotherhood of Mercy. I was continually making inquiries about them. I was told it was a very ancient institution, first established in Florence; that the others were very numerous in all the Tuscan cities, and that their duty was to be always ready to succor any person in distress. "Are [they priests?]" "No, only a certain number of priests are permitted to join them." "Then is it not a religious establishment?" "Not at all; and their charity is so general, that they would render the same assistance to you, a foreigner and heretic, as to one of their Catholic citizens. They never inquire into creeds, it is enough that a fellow being stands in need of their exertions."

The next time their bell tolled I hurried from my lodging to attend them on their errand. They walked very fast, and not a word was spoken. At a sign from the chief, the litter from time to time was changed to different shoulders. I followed them to the further end of the city, on the south side of the Arno, and they stopped before a little chapel

where a poor woman lay on the steps with her leg broken. The litter, a covered one, was placed on the ground by her side; then, without a word, but with the utmost attention and gentleness, they placed her within it, and immediately it was raised again upon their shoulders. One of the brothers asked her some questions in a whisper, and she replied that she felt no pain, but was very faint; upon which the covering of the litter was pulled higher up, and as they bore her to the hospital, they stopped two or three times at the turnings of the streets, in order to dispose the covering so as to afford her as much air as possible, and at the same time to shelter her from the sun. Such quiet and unaffected benevolence, a tender regard for the ease and comfort of this poor woman, showed the brothers to me in another light, and I was rejoiced to see that their kindness was equal to their heroism.—They no longer appeared to me so uncouth; as I continued to walk near them, it struck me there was a very benignant expression in a pair of eyes seen through their sackcloth masks. I also observed, below their habits, that two of them wore black silk stockings. This rather surprised me; but I learnt that all ranks of persons are enrolled in the Misericordia—tradesmen, gentlemen, nobles, and the grand Duke himself.

Not to detain the reader by particularizing a variety of circumstances, under which both in Pisa and Florence, I have watched the prompt attendance of the brothers, I proceed to give you a short historical account of the institution. This has been done, and in the highest terms of praise, by the late Professor Pictet, in the "Bibliothèque Universelle" for 1822: and it appears he was the first traveller who considered them worthy of such notice.—Upon reference to several Italian works, and especially to that of Placido Landini, I am sorry to observe many inaccuracies in the professor's account. I shall therefore follow those writers who have derived their information directly from the archives of the establishment; adding to them what I have learnt through the kindness of several gentlemen, "Capi di Guardia" to the company.

Those who contend we excel our forefathers in humanity and charity will be surprised to hear that the Compagnia della Misericordia, the most conspicuous, even in the present day, for those virtues, has existed for nearly six hundred years within the walls of Florence. It was established in 1240; and its origin was extremely curious. At that period of the Republic, when the citizens were acquiring immense profits from the manufactures of woollen cloth, the country porters were numerous and usually took their stand round the church of the Baptistry near the Cathedral. In fact, for the most part, they live there; and during the intervals of work, they ate their meals and drank their wine or played at various games, either on the Piazzas, or in these sheds erected for their accommodation. One among them, Piero di Luca Borsi an old devout man, was highly scandalized at the cursing and swearing of his companions. Therefore, as their elder, he proposed that he who should hereafter take God's or the Virgin's name in vain, should be

mulcted to the amount of a *craiza*, (three farthings) and that the said *craiza* should be dropped through a small hole in a certain box, so that an end might be put to such vain and sinful conversation. To this the porters agreed, and the difficulty of conquering a bad habit caused the box to be well nigh filled. Piero then reminded them that, for the benefit of their souls, the contents of the box ought to be employed in acts of charity, and made the following proposal: "Let us," said he, "purchase with part of this money six litters, to serve for the six divisions of the city, and let us in turns attend with them. Thus we shall be in readiness to carry to their houses, or to the hospital, all those who may be taken with sudden illness, or who fall from a scaffolding, or otherwise be grievously injured in our streets, and stand in need of their fellow-creatures' assistance; and we will also carry to the churches the bodies of such as may fall down dead, or be slain, or be drowned; and let us agree that for each several journey of this sort, the porters shall receive a *guilo*, (six pence,) from the box." This not only met with approbation, but each individual took an oath to observe it. Their labors began, and they pursued them with so much diligence and charity, (says their chronicler,) that every man in the city greatly applauded these porters, sometimes offering them three *guili* as a present, for a single journey; but this the old man, Piero, would not allow, bidding them perform their duty cheerfully, and without bribes, and to wait for their farther reward in eternity.

Such was the commencement of the Misericordia, a society that has never relaxed in its zeal, through so many centuries, and under all the changes of government. Whatever enemy entered Florence, these brothers and their property were always respected. The French, their last invaders, did more,—they intrusted them with a set of keys to the city gates, that they might not be impeded in their labours; and Napoleon was preparing to establish a similar institution in Paris, when his own downfall put an end to the scheme.

ORIGINAL.

THE PAPAL SUPREMACY.

—The Catholic left unattempted what he full well knows to be unanswerable: that is, an article on papal supremacy, which the *Christian Sentinel* of August 5, tells us, appeared in his paper of April 8, but which we have never seen. In the absence therefore of this incomparable article, containing at last the grand desideratum of protestantism, its *ne plus ultra* argument against the pope's authority; we shall still continue to argue the point, as *adhuc sub judice*; and not without the hope too of proving it invincibly on the very grounds on which the *Sentinel* thinks he stands secure, namely: the sure warrant of scripture, and the history of the primitive church.

But first we would ask him; does he really mean to say that the Church, the Saviour's visible kingdom here on earth, should have no visible head

at all?—who ever heard of a visible kingdom, without a visible King? of a government without a governor? of an army without a commander? of a family without a father? of a visible body without a visible head? The thing were monstrous; and hence, to avoid it, his own national parliamentary church has run into the equally monstrous extreme by adapting two heads to its pigny stature; a *supreme one* in the Sovereign, man, woman or child; and a *subordinate one* in her primate, the Arch Bishop of Canterbury. We should ask him again, as he holds his national church to be the *only true one*; does he then consider this head of hers, as the head of Christ's church, or spiritual kingdom here on earth; as that must be, which is the *only true church*? We believe him too wise to make such an assertion; then let him say who is her *visible head*; for as a *visible body*, she must have one.

He perhaps will tell us that Christ himself is the *only head* of his church on earth. He is indeed her *invisible one*; & (as the soul is of the Body;) her *supreme ruler, enlightener, director and preserver*. But a *visible body*, which she is, not to be a monstrous one, requires also a *visible head*: though endowed with an *invisible soul*, to govern supremely, and direct it in all its movements and functions. Such, according to St. Paul, is the *mystical body of Christ, his church*; and all the faithful over the whole world, (not those of England, or Scotland only,) its visible members.—1, Cor. 12, 27.

The Sentinel's church is stiled, the *Church of England*: not of England's people, (the great bulk of whom are not of her communion; or hold to her only by their tythe and cess-connection,) but of England's Government; and hence, as the creature, so is the cherished pet, and privileged favourite of that government, wherever its *sectarian sway* and influence prevail. But were she even in the amplest sense, and quite exclusively the church of England; will any one, even the Sentinel himself, or Canadian Panygerist, affirm her to be the *only church*, and sole visible kingdom on earth of him who is the *King of Kings, and Lord of Lords*? His spiritual kingdom embraces *all nations*; for to all the nations were his Apostles sent. Go, said he to them, and *teach all Nations*. His church is then not the church of this or that, but of every nation under the sun. And who does not know that his can be no other than the *Roman Catholic, or Universal Church*; she being the only one to be met with every where, and always the same: the only one which has always existed, and still existing in every place; even where protestantism has never yet appeared, and also wherever it does now appear in all its reformed & reforming discordancy. This is therefore the only church worthy of him, who is the common Lord of all. This is his spiritual kingdom here below; governed, as *visible* by his visible representative, or Vice Gerent, her Chief Pastor; in union with her other lawfully commissioned and sub-ordinate clergy; her bishops and priests in their respective departments; each within the precincts of his own particular jurisdiction.

To be continued.

UPPER CANADA HERALD.

We are truly astonished that our neighbour, the *U. C. Herald*, should be so unacquainted with the *notorious workings* of the Bible Society, as to question the truth of what we advanced concerning them in a late number of our periodical.—Editor.

The 32d number of the Cristian Sentinel, containing the *irrefutable* article against the Pope's supremacy, has been transmitted to us by the Editor; though not in so handsome a way as we should have expected; for though we had clearly enough perceived from his stile and argumentation, that he was no scholar; we never before doubted his being a gentleman. His paper was directed to us on the outside cover, as follows:—"This contains the article on *Papal Supremacy* and the *Post-Master of Kingston* is requested to convey it safely to THE CATHOLIC; lest he should not get it, and complain of neglect." On this we need venture no further comment, than merely to observe that it is chiefly by such sudden, unguarded freaks, that real character is displayed.

With regard to the point in question, the *papal supremacy*, which indeed is a most important and fundamental one; after making a few strictures on the Sentinel's boasted article, just sufficient to show forth its absurdity; and the ignorance, bad taste and weak reasoning powers of its author;—We shall pass on to consider this momentous subject in a scriptural and historical light; and leave the christian public to judge how far the Church of England's champion in these provinces has, in our parliamentary, or rather pawn-broking phrase, *redeemed his pledge*, and proved his cause invincible.

IGNORANCE AND THE VICIES.

A. M. S. POEM.

Continued.

See with th' intemp'rate God Silenus drench'd,
Till in the draught his reason's flame is quench'd
Reeling and staggering on, with giddy poise,
He falls, and mutters madness where he lies.
With filth besmear'd, he strives, but strives in vain
Erect his manly posture to regain:
Bruis'd, numb'd, or drowning, feels the mortal thro',
Unconscious verging on to endless woe
Or, should he 'scape: his loathings sick confess
How life he shortens by the vile excess.
'Tis pleasure's sting, that gives the frantic joy,
Sure in the end his comforts to destroy.
Who so, but fiends, could rational man degrade;
And make him reckless brave such dangers dread.
Nay, glorying boast: his shame, the base exploit:
And in it place his pride and chief delight!

As for the shambles fatted, sleek and fair,
Next view the glutton gorg'd with dainties rare:
Happy he seems: nor other care has he,
But when to feast; and what his fare may be.
Yet, with the meats, that most his palate please,
Are mix'd the seeds of many a dire disease
For, at his board presides the tempting foe,
In pleasure's form; and plans his future woe:
His poison o'er the choicest viands flings:
Whence surfeit soul ensues; and gout, that stings
And fever lights her fast consuming flame:
And morbid humours mine his shrinking frame:
Or rushing apoplex our scaster gay
O'erwhelming sudden, sweeps from earth away.

Nor they, by lust from reason's precincts led,
Are less to plagues expos'd, and dangers dread:
Whether they break the fence of wedded love,
And all an injur'd husband's vengeance prove:
Or, like the brutes, contending for their mate,
In jealous strife they madly tempt their fate
E'en should no rivals spoil their guilty joys;
Disease waylays them, and their bliss destroys:

This Florio found; a youth of beauty rare;
And long the idol of th' admiring fair.
Like death embodied, now he moves along,
And stares with carrion look the passing throng
With all his features sine dissolv'd away,
He seems, to life restor'd, the maggot's prey.

Next view, by av'rice away'd, the wretched crew
Curs'd most, when gain'd the object they pursue.

Grippus, when young, was not ungen'rous thought:
What on his mind such woeful change has wrought:
An aunt's estate bequeath'd, and bags of gold.—
These with their keeper av'rice, took such hold
Of all his soul's affection, that not more
Socks he on earth, but how t' augment his store
Relations, friends, acquaintance, ev'n himself,
He all neglects; nor cares but for his pelf:
Counts it by day, and adds some sorry mite:
Then sleepless o'er it keeps his watch by night
Grudges the needful pittance to supply
His daily wants, that cost him many a sigh.
So thin and thread-bare clad, the frame he shows
Wastes in proportion as his treasure grows.
His far exceeds the penitence severe,
For heav'n endur'd by rigid Cordelier.
Though death, he knows, will make him all unclasp,
His hoarded wealth; and break his ling'ring grasp
Urg'd by the fiend, who marks him for his prey,
He hastes the fate he'd shun, or would delay.

Want, though herself not of the fiendly tribe,
Yet chooses most with av'rice to abide;
And with him leagues our species to betray,
His Jackal, serving to decoy his prey.
Points out his shining hoard, and bids us dare
To seize the whole; or snatch at least a share.
'Tis all a gilded snare, set by the foe,
Sure, once it rashly touch'd, to work our woe.

They too, whom envy's with'ring spell has bound,
A jaundic'd, pining, wretched crew are found.
At other's woe their hearts with anguish smart:
And scenes of bliss but grief to them impart.
Their ev'ry source of joy is drained quite,
Save that, like fiends, in mischief they delight.

To be continued

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