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The Catholic.

Quod semper; quod ubique; quod ab omnibus.

VOL. I.

KINGSTON, FRIDAY, SEPTEMBER 16, 1831.

NO. 48.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER IX.

SECOND GENERAL PROOF, DRAWN FROM THE LITURGIES.

"With hearts full of respect and fear, let us all approach the mystery of the precious body and blood of our Saviour:—and now, O Lord that thou hast called me to thy holy and pure altar to offer unto thee this *living and holy sacrifice*, make me worthy to receive this gift with purity and holiness" At the communion the priest says again: "O Lord my God, I am not worthy, neither is it becoming that I should partake of thy body and the blood of propitiation, or even so much as touch them. But may thy word sanctify my soul and heal my body." And in the thanksgiving after communion, the priest says: "Strengthen my hands which are stretched out to receive the Holy One.—Repair by a new life the bodies, which have just been feeding upon *thy living body*.—God has loaded us with blessings by his living Son, who for our Salvation descended from the highest heavens, clothed himself with our flesh, has given us his own flesh and mixed his venerable blood with our blood, a mystery of propitiation."

After the words of institution, the deacon says aloud: "Silence and trembling!" Then comes the invocation, which the priest, bowing down, begins as follows: "May the grace of the Holy Spirit come upon us and upon this oblation: may it descend and repose upon this bread and upon this chalice, and may it bless and sanctify them.—May this bread by the virtue of thy name, become the holy body of our Lord Jesus Christ, and this chalice the blood of our Lord Jesus Christ."

The invocation runs thus: "O God, may the grace of the Holy Spirit come, dwell and repose upon this oblation, which we present before thee; may it sanctify and make it, i. e. this bread and chalice, the body and blood of our Lord Jesus Christ, thou thyself transforming them, *transmutante ea te*, and sanctifying them by the operation of the holy Spirit."

The liturgy of Nestorius and the preceding one of Theodorus resemble the first, called the liturgy of the apostles.

At the offertory of the mass for the dead are found these words: "Holy Father, lover of mankind, receive this *sacrifice* in memory of the dead: place their souls among the saints in thy heavenly kingdom; may this *sacrifice* that we offer with faith, appease thy divinity and procure repose to their

souls." At the canon, the priest speaking of our Saviour says: "Taking the bread into his divine, immortal and spotless hands, which have the power to create, he blessed it, gave thanks, broke it, &c., O God, send upon us and upon these gifts, thy holy Spirit, coeternal and consubstantial with thyself (the deacon bows to the corner of the altar,) that thou mayest make this blessed bread the body of our Lord and Saviour Jesus Christ." And, holding the host over the chalice, he continues: "That thou mayest make this blessed bread and wine the true and real body and the true blood of our Lord and Saviour Jesus Christ, changing them by thy Spirit." The priest adores three times, kisses the altar, and from that time raises his hands no more over the gifts: but now, with his eyes fixed upon them,—he reveres them as God, and with tears exposes his wants.—Towards the communion the priest adores, kisses the altar, and taking the sacred body, dips it all into the precious blood, saying: "O Lord, our God,—make us worthy, we beseech thee to receive this sacrament for the remission of our sins." The priest, with humble reverence elevating the sacred body and blood of our Lord and Saviour Jesus Christ from the holy table, turns round and shows it to the people, saying: "Let us with holiness taste this holy, sacred and precious body and blood of our Lord and Saviour Jesus Christ, who, descending from the heavens, is distributed among us."—He then says: "I confess and believe that thou art the Christ the Son of God who didst take upon thee the sins of the world—O Jesus Christ my God! I taste with faith thy holy & life-giving body for the remission of my sins. O my God Jesus Christ I taste with firm faith thy purifying and sanctifying blood, for the remission of my sins." Then, making the sign of the cross upon his mouth he pronounces these words of St. Thomas the apostle: "May thy incorruptible body be my life, and thy sacred blood the propitiation and remission of my sins." Then, turning towards the people with the chalice: "Approach with fear and with faith and communicate in holiness." During the communion of the people a canticle is sung, in which are these words: "This bread is the body of Jesus Christ: this chalice is the blood of the New Testament; the hidden sacrament is made manifest, and by it God shows himself to us. Here is Jesus Christ, the word of God, he who sits at the right hand of the Father: he is sacrificed in the midst of us, &c."

I cannot sufficiently exhort you, Sir, to read the whole of these different liturgies: you will find them in the admirable work of pere le Brun,* who

* Explication littérale, historique et dogmatique des prières et des cérémonies de la messe, suivant

has been my guide. I have followed him through his learned expositions, feeling convinced that I might safely rely on his authority. And now my only remaining wish is, that the few short extracts I have made from him, may create in you a laudable curiosity to read the whole of his work.*

les anciens auteurs, et les monumens de toutes les Eglises du monde chrétien. 4 vol. in 8o.—The English reader may profitably peruse the collection of liturgies to be found in an Appendix to that excellent work of the late Dr. Poynter, entitled, "Christianity," &c. Tr.

"The oriental liturgies were not much known in Europe before the seventeenth century. Had they been brought to light about a century sooner, there is every reason to believe that they would have deadened the rage of the reformers against the apostolic dogmas of the Eucharist. Certain it is, that, since their discovery, they have brought back to the primitive faith and catholic unity men of the first talents and of great learning, who had imbibed from their fancy the principles of the reformation. Certain it is, that they have produced much trouble and inquietude in the heart of many more, who notwithstanding, could not be torn from their error, but who were compelled to publish their anxious wish to see these liturgies again established in protestant communions. "I find, says Grotius (*Votum pro pace*) in all the greek, latin, arabic, syriac and other liturgies, prayers to God that he would consecrate by his Holy Spirit the gifts offered to him, and that he would make them the body and blood of his son. I had therefore good reason for saying that a custom so ancient and so universal, that it must be considered as coming from the first ages, ought not to be changed." Whiston, Stephens and Grabe, distinguished divines of your church, being dissatisfied with the English liturgy have composed some of their own, more in conformity with the oriental liturgies. "The reverend and pious Ed. Stephens (says Whiston in the preface to his liturgy) not only zealously declared himself to be of the same opinion, but had himself drawn up an excellent liturgy very conformable to the original liturgies.—And more than this, he made use of it most openly in London for many years, to his own great satisfaction as well as to that of his whole congregation. Even the learned and pious Dr. Grabe had so great a relish and admiration for this eucharistic formulary, that, not presuming to communicate in public, because the actual Anglican form differs in some respects from the primitive liturgies, he repaired to the private congregation of Dr. Stephens, and there communicated in the joy and consolation of his heart." Now the liturgy of Dr. Stephens, after the words of institution ran thus: "We offer thee through Jesus Christ this pure and spotless offering, in the most humble adoration.—In all humility we beseech thee O Almighty God; to accept this *unbloody, reasonable and spiritual sacrifice*—Send also thy Holy Spirit upon these elements here spread out; that he may bless and sanctify them. and that to those who receive them, this bread may become the precious

I know not what impression the above extracts may have made upon you. The impressions they made upon me were such as I shall now candidly declare. In the first place, I become covered with confusion: in them I read my own condemnation and also that of the great proportion of catholics of the present day. How lively said I to myself, is the faith of these first christians, who lived near the times of revelation and its accompanying prodigies! how feeling is their conviction of the truth and divinity of its dogmas! how strongly do they express this their belief! with what piety and holy fear do they approach to partake of the sacred mysteries. How do they labour to keep themselves in a fit state to approach! and how eager are they to return again to the heavenly banquet! They seem no longer to belong to the earth; they lead the life of angels; riches, honors, pleasures, all that can flatter the senses of man, they despise and forsake. Neither sufferings, nor torments, nor death seem to affect them: their aim and object are eternity and heaven: good works, pure morals, prayer and a frequent use of the sacraments are the means they employ to arrive thither. And we, degenerate offspring of so holy a race, how do we behave? Tepid and slothful inheritors of their name and belief, we scarcely possess a shadow of their virtues. The time and thoughts of the generality of christians are occupied with the pleasures and affairs of this world. Incredulity in some, simplicity of faith in others, indifference in almost all, have nearly exterminated practical christianity from among us. Observe their repugnance to the sacred table: by many it is entirely abandoned;

body of thy Christ, and this wine for the precious blood of thy Christ, for the remission of sins and life everlasting."

Doctor Grabe had composed two liturgies. One of them is in Greek, and in it are found these words: "Hear us, O merciful Father! we humbly beseech thee; send down thy Holy Spirit on us, and these gifts here offered, and make this bread the precious body of thy Christ, and what is in the cup, the precious blood of thy Christ." And at the communion—"May the body of our Lord Jesus Christ delivered for me (for thee,) preserve my soul and body (thy &c.) to life everlasting! May the blood of Jesus Christ, shed for me (thee,) preserve my soul and body to life everlasting!" This liturgy contained also a prayer for the dead.

In the English liturgy there was this prayer: "Vouchsafe, O my God, to bless and sanctify, by thy word and thy Spirit, these thy creatures, this bread and wine, that they may become for us the body and blood of thy very dear Son."

Whiston's liturgy, printed at London, 1713, holds the same language. (See *Plinius Sancti Aeneas scripta anecdota*. In 1716, many English and Scotch entered into a compact to unite themselves to the oriental church, and establish a particular rite. Two years afterwards, they printed at London, 1718, a liturgy in English, in which are these words: "We give thee thanks for admitting us here to offer thee the sacrifice.—Send down thy Holy Spirit, the witness of the passion of our Saviour Jesus, on this sacrifice, that He may make this bread the body of thy Christ." All this is, indeed, so much homage paid to the apostolicity of our public liturgy: but of what avail were all these feeble attempts? It is neither by clubs and associations, nor by piece-meal, that the deserted path of truth is regained.

many, whether from habit or for appearance sake, approach to it once in the year; tepidity and thoughtless indifference accompany their approach; nay, shameful to say! but too often appear in those who officiate at the altar. For, where do we find the minister seized with fear and trembling? To judge from the precipitation of some, and the cold formality of others, it will be difficult to believe that they even think of their exalted ministry, of the divine victim they are about to offer for the salvation of the people, and of that divine furnace which they hold in their hands, and which is about to pass to their heart, without enkindling a flame therein? Unfortunate people! and more unfortunate pastors! whence comes this universal degradation? I know full well the cause, and in spite of the pretensions of the age, I shall not hesitate to lay it to our profound ignorance. We appreciate only the knowledge of the things that pass, and view with apathy those things that never pass away. Our judgment, taste, inclination, and our whole life, are one system of positive error, reaching with fatal consistency from the cradle to the grave *O curvæ in terras animæ et cœlestium inanes!* What will be the termination of this irreligious disorder, and to what this abuse of our reason will conduct us, I know not: but, it is impossible not to remember that according to the word of God the extinction of all faith is one indication of the approaching close of this terrestrial world.

Having thus lamented our fallen state, I turned my thoughts upon the various protestant societies, and comparing their belief with the belief of the first ages, I was seized with astonishment and pity. Is it possible, have I a thousand times exclaimed, that men should announce to the world a religious reformation with the plausible and alluring promise of restoring the primitive faith and fervour, whilst at the same time they commence the work, by erasing from the catalogue of faith that which the primitive ages believed and practiced as most holy and sublime! For, most assuredly, the liturgies written in the fifth century present us with those essential prayers, which the bishops and priests of preceding ages repeated from memory at the altar. Some trifling variations in the expression, in the arrangement of the prayers, and in the disposition of the rites and ceremonies: clearly shew that they were not written by the apostles: but the complete and universal agreement of the liturgies pointing out to us, through the whole christian world, the oblation, the victim, the unbloody sacrifice, the invocation for effecting the change of substance, the adoration which follows it together with the real presence, &c. can proceed but from one and the same cause, a cause equally obligatory and imperative upon all, in short, from one and the same apostolical institution. Indeed, if the apostles had not taught by their word & example that these dogmas should be expressed in the celebration of the sacred mysteries, how comes it that they are found in all the liturgies as soon as they appear? Let the advocates of a figurative presence and of a real absence tell us, if they can, at what time, and in what manner mankind could have passed from a

belief so simple as theirs, and which, according to them, had been taught by the apostles and their disciples in all nations, to a perfectly contrary belief, to inconceivable dogmas, which had been hitherto unheard of, & which suddenly plunged the world into a new and abominable idolatry. By what means & at what precise time could this prodigious change take place? Would it be at the time when the liturgies were committed to writing? or would it be before that time? But they were not written all at once: there was no general order given for bringing them to light; there was not, neither could there have been, any agreement or understanding amongst those who compiled them. A thousand clamours would have been raised against the unfaithful authors of a first liturgy; a thousand reclamations would have echoed from every side against interpolations so serious and notorious. If we call to mind the zeal of St. Cyprian against those who did not mix water in the chalice, we shall be able to judge of the reclamations that would have been raised against more essential innovations at a time when, as St. Jerome said, the blood of Jesus Christ was still smoking, and the newly enkindled faith was burning in the hearts of the faithful. It would have been the duty of every bishop and priest loudly to condemn an attempt of such a nature; silence, in such circumstances, would have been a crime. Every patriarch and metropolitan would have published the ancient liturgy of his Church to stifle these revolting novelties in their birth; and we should have possessed at this day a multitude of contrary liturgies. It cannot be doubted that the Fathers of Ephesus and Chalcedon would have proclaimed the legitimate tradition, have suppressed the authority of the false liturgies, and confirmed those that were authentic and true.

We shall be obliged therefore to suppose that the change must have taken place before the publication of the liturgies. But, name what Church you please, it is impossible to conceive that such a change could have been effected during the interval between the time of the apostles and the commitment of the liturgies to writing. We will, if you please, take as an example the Church of Alexandria. About the year 328, we find Frumentius leaving that city and carrying with him a copy of the liturgy for the purpose of celebrating it in the centre of Abyssinia. This copy, transcribed by the order and under the inspection of Athanasius, must have been revised by him and found conformable to that which was in use in his church. To that which numerous venerable priests of his clergy had constantly recited at the altar for fifty or sixty years, and which they had learned from their predecessors the most advanced in years; already we find that the very first links of this chain bring us to the times of St. Clement, who died in this Church about the year 215, and St. Clement assures us that in his time there were still surviving some of those, who had immediately succeeded the apostles. Where are we to place this anti-apostolical change in a chain so closely and sa-

credly connected, and so near to the first origin of christianity? The same observation would apply to the Church of Jerusalem, of which the second bishop, Simeon, was 129 years old when crowned with martyrdom, and the liturgy of which was explained by St. Cyril to his neophytes about the middle of the fourth age, and likewise to the Church of Lyons, where St. Irenæus disciple of St. Polycarp, sealed the faith with his blood in 204, &c. Now if a change of this nature could not have been effected in any given Church, how are we to conceive it possible in them all? How are we to imagine, that, in times so pure & so devoted to the doctrine of the apostles, men could ever have come to an understanding to change and corrupt that doctrine. that they could, for the adopting of an unheard of faith and novel practices, have concerted together, in Italy, the Gauls and in Spain, in Syria and in the Kingdoms of Asia? But this is not all. how are we to imagine that the Nestorians, who appeared at the precise time when the liturgies were first published, would have borrowed them from the Church which condemned their heresy, instead of retaliating upon her by reclamations which they might reasonably have made, and which their interests would not have allowed them to forego? How are we to conceive again, that the partisans of Eutyches would have followed the same conduct, and that the numerous enemies of the council of Chalcedon—the Jacobites, Copts or Syrians—would have taken pride in celebrating the catholic liturgies, notwithstanding so many essential and manifest interpolations? This supposition is full of every thing so contrary to the laws that rule the heart of man, that it would be loss of time to dwell any longer on the subject. As it cannot with any shew of reason be contradicted, nothing remains but frankly and honorably to acknowledge, that the unanimity, and uniform agreement of all the christians of the fifth age, without even a trace of the most trifling reclamation, clearly prove that the liturgies of that period must faithfully express the belief and practice of the first ages.

These ancient liturgies you have just been reading—In them you have every where discovered the altar, the oblation, the immolation of the victim and the unbloody sacrifice: every where have you found the invocation for effecting the change of substance, which, on the one hand, supposes the real presence, and, on the other, commands our adoration. From north to south, from east to west you have heard words expressing these dog-

*“I add, to what hath been already observed the consent of all the Christian Churches in the world, however distant from each other, in the prayer of oblation of the christian sacrifice; in the holy Eucharist or sacrament of the Lord's Supper; which consent is indeed wonderful. All the ancient witnesses agree in this form of prayer, almost in the same words, but fully and exactly in the same sense, order and method; which, whosoever attentively considers, must be convinced, that this order of prayer was delivered to the several Churches in the very first plantation and settlement of them.” Bishop Bull's “Some important Points of Primitive Christianity maintained and defended.” London, 1714, 2nd Edit. Vol. II. Serm. xiii. p. 553.

mas proceed from the mouth of the priests and bishops, even, if I mistake not, with more energy and spirit in the oriental Churches than in the Roman Church. You have beheld all the christians of the world approaching the altar with faith, fear and adoration. Such therefore was incontestably the belief of the world, united with the general and almost daily practice of this golden age of christianity. The liturgies* of every thing that bore the christian name to the 5th century and of every thing that still bears it, excepting only yourselves, trace them in characters so bold and legible that I cannot conceive how any man of sense, who is solicitous for his salvation, after having once read them, should not immediately abandon every communion, in which these dogmas are despised, that he might unite himself to the faith of the primitive Church, become associated to her sacred liturgy, and join with her in adoring Jesus Christ present under the sacred species in the august and adorable mystery of the Eucharist.

PARTICULAR BELIEF OF THE PRINCIPAL CHURCHES RESPECTING THE APOSTOLICITY OF THEIR LITURGIES.

It will be but just and proper to commence by the eminent and primitive church, in which all the others unite as in their centre. See, then, in what manner the Sovereign Pontiffs have spoken of their Liturgy. “Who does not know that what has been left to the Church of Rome by Peter, and is practised to the present day, ought to be observed by all: that no one can add to it, or introduce any thing into it without authority, or from any other source: it being manifest above all things that, throughout all Italy, in the Gauls, Spain, Africa and Sicily, no Church has ever been established, but by those, to whom the venerable Apostle Peter or his successors had confided the priestly administration of it?”

Gelasius, who occupied the holy see from 492 to 496, has left us a sacramentary bearing his name, which is the most ancient of any that have come to us in the Roman Liturgy. He has arranged the prayers handed down to him by tradition, and has also introduced some prayers and prefaces of his own. Following the opinion of the learned, we must consider the sacramentary of Gelasius as a collection of what was read at mass in the Church of Rome from the time of the Apostles, and of some few additional prayers, which this saint thought advisable to introduce.

*There is not one of these ancient liturgies which together with the oblation and sacrifice, does not also mark out, and often in the same phrase, the change of substance and the adoration. Bishop Bull must have been aware of this: yet he passes it over in silence. From the uniformity of the liturgies, he infers with good reason the apostolic doctrine of the oblation and sacrifice: but he refrains from drawing the same inference respecting the change of substance and the adoration! He loudly proclaims the apostolicity of the former, while he conceals that of the latter! What ties his tongue and checks his manly progress towards truth? Deplorable weakness of human nature! The acknowledgment of the whole truth would have exposed him to sacrifices, which he had not the courage to make.

From Rome the Churches of Spain received the Liturgy, as we learn from Innocent I. just quoted. and also according to the tradition among the Spaniards, of which Isidore, the celebrated and learned bishop of Seville, assures us in the following most positive terms: “The order of the mass together with the prayers by which the gifts offered to God are consecrated, was first instituted by St. Peter.” We may add, that he did it at the instigation of St. Paul; for Saint Clement, successor of Saint Peter, says in his letter to the Corinthians that the apostle, after having instructed the East announced the Gospel to the extremities of the West, which will apply to Spain. We know, further, from St. Paul himself, that he projected this apostolic course. “When I shall begin to take my journey into Spain” wrote he to the Romans “I hope that as I shall pass, I shall see you.” And a little afterwards: “I will come by you into Spain.” It appears also that after this voyage St. Peter and St. Paul sent from Rome seven bishops into Spain, who extended the faith in that vast and populous country, and there also sealed it with their blood, after having founded many Churches and established the public worship and divine service according to the liturgy of St. Peter.

Pope Vigilius sent the order of the Roman mass to Probalanus, bishop of Brague, that he might see how it was drawn up. The council of Brague in 563 adopted it for all Spain. Now, in the letter of Pope Vigilius, the canon is called by excellence the canonical prayer: we there learn that it comes down traditionally from the apostles, *quem ex traditione apostolica successimus*; that it was said straight forward in every mass and that there were not different canons for different feasts, *sed semper eodem tenore oblata Dio numero consecramus*: that there were merely some additions made on certain solemn festivals by way of commemorating them. This testimony confirms what has been already mentioned, that, according to the Roman tradition, the canon, that is, the essential part of the liturgy, came from the apostles.

The liturgy, that Pepin and Charlemagne caused to be put aside for the Roman rite, was undoubtedly brought from the East into Gaul. We come to this decision from its close resemblance to the oriental liturgies. It appears that St. Paul, on his way from Rome to Spain, passed through Gaul and left bishops there, Crescentinus at Vienna, Paul at Narbonne, Trophimus in Arles. Pothianus, first bishop of Lyons, where he suffered martyrdom when upwards of ninety, was a disciple of St. Polycarp: Irenæus, his successor, came also from Smyrna, where he had been brought up by the same apostolic man. The letter of the Churches of Vienna and Lyons to those of Asia and Phrygia clearly shews the relation existing between christian Gaul and the East. This should suffice to shew the origin of the Gallic liturgy and its apostolic institution, because it was indubitably practised and taught by its first bishops. It is indeed probable that the apostles of Gaul went to Rome, and there received authority from Saint Peter or his successors. But this sanction of the Holy See did not prevent them from forming the liturgy according to

the usage of the Eastern Churches, to which the Church of Rome made no resistance, since their liturgies differed in nothing essential from her own. We know that when St. Polycarp was at Rome, Pope Anicetus allowed him the honor of celebrating the sacred mysteries in his Church.

Hilduin, abbe of Saint Denis, in his preface on the Areopagities, addressed to Louis le Debonnaire shortly after the death of Charlemagne in 814, speaks of some missals of the highest antiquity, and "almost consumed with age, which contained the order of the mass according to the Gallican rite such as was received with the faith in this western country, and always used, until the Roman rite, now in use, was adopted." They were, therefore, persuaded that the Gallic liturgy was as ancient as the faith, and that both were derived from the same source—the apostles and apostolic men.

The Greek and Syriac liturgy of Jerusalem is incontestably traced to St. James, first bishop of that first Church, where the apostles celebrated the mysteries together before their dispersion, and where St. James continued to celebrate them during the remainder of his episcopacy. The fathers of the general council in Trullo, in 692, cited it as coming certainly from the same apostle, and made use of it to refute the error of the Armenians, who at that time merely put wine in the chalice without water. It will be readily perceived how it may indifferently be called the liturgy of St. James or of Jerusalem. The Greeks and the Syrians of that town and the neighbouring countries have always regarded it as transmitted by St. James. They wrote it at first in Greek for their use, because that language was generally spoken in the great towns of the East in the fourth and fifth centuries, at which periods the liturgies began to be committed to writing. In the Greek it bears the name of St. James, as well as in the Syriac version afterwards made of it.

Firmilian, when at Jerusalem towards the commencement of the third century, observed some difference between the office there celebrated and the Roman office. He observes to St. Cyprian that the ceremonies at Jerusalem are exactly the same as those at Rome. He merely takes notice of the difference in the ceremonies; which supposes that in essentials he discovered no difference, whatever.

In the judgment of skilful critics, the liturgy which St. Cyril of Jerusalem explained to the newly baptised is exactly the same as that known under the name of St. James. We see nevertheless that since the apostles, time and even since the time of St. Cyril, it has undergone some change in the ceremonies and in the collects or prayers, some being lengthened and others shortened: a change very common to books in common use, and which circumstances failed not to occasion, even after they had been committed to writing. It is also very manifest, that, not having been, like the other liturgies written in the fifth century, there was added to the name of Jesus Christ the word *consubstantial*, and to that of the Blessed Virgin the title of Mother of God, defined at Ephesus. This proves, indeed, that it was not written before these general councils, since it was not cited by them as a proof; but it would hardly be the part of a judicious critic to conclude from this circumstance, that it did not exist before these additions, which were commanded by posterior decrees of the Church.

For more than eleven centuries has the Church of Constantinople made use of two liturgies, one under name of St. John Chrysostom the other under that of St. Basil. Neither one nor other of

these two bishops were the authors of these liturgies. The eloquent patriarch did not receive the glorious title of Chrysostom, till three centuries after his death. Before him, in his time, and long afterwards, the liturgy, which has since gone by his name, bore the name of the apostles. For the purpose of distinguishing it from so many others equally coming from the apostles, and to follow the custom which had been introduced in other parts, they gave it without doubt the name of this great patriarch. At the conclusion of the sixth century it had not as yet received his name. Our voucher for this is Leontius, a lawyer of Byzantium, who reproaches Nestorius in the following strain: "Another crime yet, which yields in no respect to the preceding one: he had the audacity, without regard to the liturgy of the apostles and to that of St. Basil, written in the same spirit, to model a new form of mass, different from that which our fathers had transmitted to the Churches. In this his new mass he covered the mysteries of the Eucharist with blasphemies rather than with prayers."

As to St. Basil, we know from St. Gregory Nazianzen, that he had composed prayers for the altar: and St. Basil himself, in his letter to the clergy of Neocessarea, speaks of those which he had made for the mass: he had intended them for his monastery: they accorded with those which were said in the churches, merely with the addition of certain prayers to the canon without changing or removing any part of it: they were much admired in the East: various churches accommodated them to the order of their liturgies, each after its own manner.

The Church of Alexandria was founded by St. Mark: we cannot doubt that this evangelist gave to his Church the order of the liturgy, which was followed by his successors and by the bishops under their jurisdiction. Cyril, who lived till 444, was occupier of the patriarchal see about the time when the liturgies were committed to writing, that is, about the council of Ephesus, in 431. It was at first written in Greek, which was spoken in Alexandria, in Coptic for the provinces, then, in the seventh age in Arabic, after the conquest of Egypt by Mahomet. Cyril had, after the example of many saints, composed prayers for the altar: the splendour he had thrown upon the Church caused his name to be put to the liturgy which was written, but this did not destroy the remembrance of its first apostolical origin. The ancient coptic authors declare that the liturgy of St. Mark was augmented by Cyril, *liturgia Marci quam perfecit Cyrillus*.

Frumentius and one of his cousins, both very young, were led into Ethiopia by a merchant of their parents, who had also entrusted to him the education of their children. The barbarians, having assassinated the merchant and his crew, found the two children studying under a tree, and preparing their lessons: they were moved with compassion and led them to the king, who, charmed with their appearance and compassionating their situation, kindly took them into his protection, and eventually made Frumentius his treasurer and secretary of state, and the other his cup-bearer. The king dying some years afterwards, Frumentius divided the affairs of the regency with the queen dowager, during the minority of her son. He employed his credit and influence in favour of the christian merchants who landed on those coasts. Obtaining, at last, from the young king permission to return with his relation to Tyre, his native country, he passed through Alexandria, of which Athanasius had just been elected the patriarch, made known to him the state of the christians in Ethiopia, and the happy dispositions manifested by the barbarians towards christianity, and besought him to send them a bishop. Athanasius after duly considering the matter, decided upon

sending them Frumentius himself. From being a laic, he was accordingly made bishop of all that country, where his preaching was crowned with wonderful success.

Who can doubt that, upon dismissing him for a distant country, Athanasius would provide him with what was necessary for the ministry and public worship, such as a copy of the Scriptures and of the liturgy, to supply the defect of his memory, till then unpractised in the administration of the sacraments, and that after his death leaving it to his Church, his successor might find it written at length? What very much strengthens this more than probable conjecture is, that M. de Ludolf has by his translation made us acquainted with an Ethiopian liturgy, in which there is mention made of only 318 fathers of Nice, to whom Athanasius was so much devoted.

Nestorius, patriarch of constantinople, condemned and deposed in the general council of Ephesus in 431, for teaching that there were two persons in Christ, and consequently denying the union of the Word with the human nature and the divine maternity of the B. Virgin, found many adherents in Syria, where these notions had long been in embryo since Paul of Samosata. The Nestorians carried their errors with christianity into the kingdoms of the Assyrians and Persians, from thence into the Indies, and even, in the seventh age, as far as China as has been discovered from an inscription found in 1625 in the town of Sigam-Fu, capital of the province of Xinsi, which inscription has been considered as authentic by the most learned antiquaries. It was engraved on a stone of twenty-nine columns, in Chinese characters, with some Syriac lines, and dated the year of the era of the Greeks or Seleucidæ, 1092, which corresponds with the year 780 or 781 of our era. From it we learn that the Gospel was preached in China by priests who came from Syria in the year 936. You may consult on this singularly curious monument father Kircher, in his *China Illustrata*, and the liturgies of Pere Lebrun, t. III, p. 374.

Now, the Nestorians have three liturgies, written in the Syriac language, the first entitled of the apostles, the second of Theodoré of Mopsuestia, the third of the Nestorians. The learned abbe Renaudot who has translated them, observes that the first is the ancient liturgy of the Churches of Syria before Nestorius: the second was to be the liturgy of the Church of Mopsuestia, in Cilicia, of which Theodoré, the friend and master of Nestorius, was bishop. The third was to be the liturgy of Constantinople, which Nestorius had followed in it, but into which he insinuated his errors. The analogy and confrimty of the words of institution between the liturgy of Constantinople and that of the Nestorians sufficiently proves that they were originally the same. We do not discover the error of the Nestorians in the two former.

According to the tradition of Lesser Armenia, the faith was announced to their ancestors by S. S. Thadeus and Bartholomew. We know that at the commencement of the third century there was found there a great number of christians: the attachment of the Armenians to their religion determined the emperor Maximinus, who renewed the persecutions in 235, to declare war upon them, although they were friendly to the Romans. In the following persecutions of Decius and Diocletian they had many martyrs.

Greater Armenia was converted at the commencement of the fourth age by St. Gregory the Illuminator, himself an Armenian, educated at Cæsarea and ordained bishop by Leontius, who assisted at the council of Nice, and was succeeded in his See by St. Basil. "Shall the church no longer exist in the two Armenias, because you are not there?" said Opatius of Milevum to the Donatists. And Rufinus, the translator of Eusebius, after relating what we have said of Maximinus, adds in a

parenthesis, that *all Armenia is entirely devoted to religion*. St. Basil continued, after the example of his predecessor, to extend his solicitude to these countries, and to send them bishops. St. Chrysostom was sent thither into exile, and there finished his holy and glorious career.

It was therefore from Cassarea that Greater Armenia received its liturgies, and also the beautiful prayers which St. Basil had composed. It added some prayers of St. Athanasius, and of St. Chrysostom, whose memory it held in honor. It wrote a liturgy like the other churches about the middle of the fifth age, and followed it in its primitive purity till the middle of the sixth; but then it permitted itself to be led into schism and hatred against the council of Chalcedon rather than into the error of Eutyches, by James the Syrian, bishop of Edessa. The Armenians inserted in their liturgy the Eutychian addition, *who was crucified &c. to the trisagion or thrice holy*, as Nicophorus relates. This reproach, and that of not mixing water in the chalice, are the only ones ever made by the church to their liturgy, which incontestably had its origin before the schism, and must have been brought to them by their Apostle Gregory.

THE CONVENT OF ST. BERNARD.

The Convent of St. Bernard was founded in the year 968, and is situated more than 8000 feet above the level of the sea, being the most elevated habitation in Europe. It is bordering on the region of eternal snow; in the height of summer, the thermometer descends every evening to the freezing point. The mountain was known to the Romans by the name of *Mons Jovis*; but Bernard, the uncle of Charlemagne, conducting an army into Italy by this route, it has been ever after called by his name.—About ten monks constantly reside here, and, braving the horrors of this inhospitable climate, with a devotion beyond praise, pass their lives in the perilous offices of humanity. By their active exertions, many lives are saved yearly, and their unbounded hospitality reflects on them the highest honor as men and christians. The duties of christianity are, indeed, practised to their fullest extent by these exemplary and pious ecclesiastics. Within their hospitable walls, the hungry are fed, the naked clothed, and the sick are administered to; and all without distinction of rank or religion. Every evening, during the winter, one of the monks, accompanied by a trusty domestic and one or two of their large dogs, descends a part of the mountain in search of benighted travellers. The dogs, of which so many interesting stories are related, are trained to this sort of service, and, aided by natural and wonderful instinct, perform their duty to admiration. They will scent a man at a great distance, and rarely miss their way through the thickest fog or deepest snow. They generally travel laden with small baskets of meat and wine, to refresh the traveller who may stand in need. The fathers themselves are continually on the alert, and are often seen in the most exposed situations, looking out for objects on which they may exercise their charity. Without this invaluable hospital, the passage of St. Bernard would be impracticable in winter; and, with all their care, scarcely a winter passes without

lives being lost. Buonaparte crossed this mountain with the army by which he conquered at the battle of Marengo. The spot is still shown where his life was saved by a guide, who afterwards reaped the reward of his services in the shape of a purse filled with Napoleons. It might well be supposed that so truly excellent a community would be respected even by the depraved; yet an instance was related of a shameful violation of their hospitality, by some abandoned wretches, who doubtless thought the convent well stored with the donations of the rich and benevolent. These miscreants, under the disguise of travellers—were invited within the walls, and after partaking of the cheer, presented some concealed arms, and demanded all the money they were possessed of, on pain of instant death. Some little delay was effected, under the pretence of complying with their wishes, when the opportunity was taken of collecting the dogs together. With this formidable reinforcement, the superior of the convent returned to his false guests; but instead of handing them the eagerly expected gold, he gave the word to his faithful auxiliaries, who rushed fiercely at their unworthy antagonists, and, had not the monks interfered, would have speedily sacrificed them to their fury. Having been obliged on their knees to beg for mercy, they were forthwith bound by the monks, and secured from further attempts at violence. On the arrival of the next travellers, they were delivered over to them, to be escorted to the next town. The kindness and attention of these worthy and respected monks, cannot fail to make a lasting impression on all those who have experienced their hospitality and benevolence.—*Landscape Annual*.

From the Catholic Press.

A GRAVE AND SORROWFUL QUESTION.

Our readers should know that "a grave and sorrowful question" agitates the minds of hundreds in the Presbyterian church. They have been obliged to confess that the Bible alone is insufficient, as a rule of faith, to distinguish orthodoxy from heterodoxy, and be a "safeguard against Arminianism, Pelagianism, Arianism, or Socinianism," and they ask, *where shall the line be drawn?* It cannot be a matter of indifference, which is the true doctrine of Christ, and which is the false and erroneous doctrine of men. But for the Protestant it is a difficult and delicate question to determine, or rather it is a question which he cannot attempt to determine without inconsistency and presumption. For although he may draw such a line for himself, he cannot prescribe it to others and forbid them to pass it, without depriving them of the right of private judgment upon every point of doctrine, which they acknowledge to be the unalienable right of every Protestant. And yet something, they say, must be done, or the orthodoxy of the American church will soon become, what it has become in Europe, a name of reproach—a butt of ridicule. But let us hear what they intend doing in this difficulty, as we may gather from

the accredited organ of one party, lately established in Philadelphia, in opposition to the questionable orthodoxy of Dr. Ely's paper.

From the Presbyterian.

"That the line must somewhere be drawn between orthodoxy and heterodoxy, we are still agreed. Where to draw the line, is the question of hundreds in our church. On the one hand, there are some who plead for unshackled investigation and promulgation of doctrine, and who are alarmed with the prospect of being shut up from all independent inquiry. On the other hand, there are many conscientious men who dread the introduction of fundamental errors, and the secession of the American churches from the tenets of our fathers, and of the Reformed Church at large. And the conclusion of many a grave and sorrowful discourse, on either side, is *Where shall the line be drawn?*

And for my own part, Mr. Editor, (addressing Rev. J. Burt of the Presbyterian) I should utterly despair of any favorable issue to the inquiry, if this delicate affair of demarkation were now to be undertaken. *Such is the prevalent ignorance with regard to the doctrines of past ages, both true and false,—such the reckless haste of stripling theologians, unlettered speculatists, arrogant metaphysicians, and gray-haired sciolists; such the mania for new and self-originated theories, and such the unblushing contempt of age and piety, and long-honored learning, that Babel was not more confounded with diverse tongues, than is a large portion of the nominal Presbyterian Church with heterogeneous doctrines.*"

And yet with all this ignorance of the doctrine of past ages, these "stripling theologians, unlettered speculatists, arrogant metaphysicians, and gray-haired sciolists" with their "new and self-originated theories, and unblushing contempt of age, piety and long-honored learning"—these very men who cannot agree among themselves, but have made a Babel of their church by filling it with heterogeneous doctrines, pronounce sentence of condemnation upon the doctrines and usages of the Catholic Church, received from the hand of Apostolic antiquity, and sanctioned and consecrated by the practice of the most learned and pious servants of God in every age, and by the whole christian world; until the fatal schism of the 16th century.

"One would think either that theology is a science to be learned in a day, or that the resolution of doubts come by *affatus*; for you will hear a man at one general assembly, soberly declare his attachment to the undisguised peculiarities of the Reformed church; and at the next denounce, with a heat betokening any thing but candid love of truth, doctrines long since established by the arguments of those whom he scarcely knows by name. Arguments for doctrine are not now derived so much from study of the contested points, as from sudden excitements which seem to favor new views of truth. Every man who has proceeded beyond the first elements of Divine truth sets himself up as a

teacher, and he who can by vociferation, or extravagance, or adroitness of policy, draw crowds, wheedle young, and crude students or preachers, and rise on a popular commotion, is already an "instructor of babes."

The natural consequence of such influence is manifestly, endless diversity of sentiment. Unity of faith is spoken of by many, almost as if it were as undesirable as it is unattainable. There was a time when orthodoxy was a name of honor; it is with the improved theologians every thing but a reproach.—It is easy to make one's name famous by heresy, while the beaten path of truth is familiar, and the pursuits of established usefulness are tame.* The disease of the times is a passion for novelty and excitement; and instead of applying a palliative, the ambitious teacher prefers catering for the depraved appetite. So various, therefore, are the shades of opinion with respect to christian doctrines that the question becomes more alarming every day. *Where shall the line be drawn?*

My firm belief is, that it cannot now be drawn, and that if we have no precedent or established rule, we have no safeguard, (unless God in his mercy revive the truths of the Reformation beyond our hopes, against Arminianism, Pelagianism, Arianism, or Socinianism. The positions assumed by those who desire greater latitude of sentiment than that of our formularies, are the identical positions assumed by the remonstrants in the Synods of Nice and of Dort; positions which give as much room for the establishment of one heresy, as another."

They are the identical positions assumed by Luther, Calvin, & Co. They appealed from the teaching of the church of the Fathers; and would admit no rule of faith but the Bible, to which they confidently appealed in support of their innovations, aware that the letter of the Bible would not speak to pronounce them in error.

"I frankly avow my conviction of this, while I declare my belief that the doctrines of the great majority of the metamorphosed Presbyterians, are not fundamentally erroneous. Let us then seek some resolution of our doubts.—I find it here, viz.

THE LINE IS ALREADY DRAWN. It is drawn in the Confession of Faith, the Catechisms, and the Form of Government, and Directory for the Worship of our church. It is so distinctly drawn, that none within or without the church, can mistake it, except those unquibbling theologians, who are disposed to reenact the Geneva and Ulster game in America. Let this truth then be sounded in the ears of all the genuine Presbyterians by education, by conviction, and by belief and practice—men who dare to answer questions, and have no interest in concealing their creed.

With the strict interpretation of our formularies, Calvinistic Presbyterianism stands or falls."

As we agree with Dr. Ely and his party, that

no consistent Protestant can bind himself, or be bound to the strict interpretation of the formularies or confessions of faith, we must conclude, in compliment to the writer in the *Presbyterian*, that Calvinistic Presbyterianism will fall ere long in the few remaining meeting-houses in which it has not already fallen.—*Sicut, deficit, sumus, deficit.*

We freely lay before our readers the following extract from our worthy neighbor, "*The Presbyterian*," whose courtesy towards us, we have repaid with interest. Several of our readers will smile to hear Presbyterians talk of "*heresy*," and many will, we doubt not, be surprised that they do not see "the means used by Satan to draw men into heresy" exemplified in Luther and Calvin, and that they should quote from *St. Bernard* a Popish monk of the 16th century.

HERESY.

Rev. and dear Sir,—The extracts which follow are from a rare work, entitled the *PREACHER'S TRIPARTITE*, by R. Mossom, *Preacher of God's word late at St. Peters, Pauls-wharf, London.* Date of publication 1637, folio. You may perhaps consider these observations appropriate, though all Mr. Mossom's are not so.

I. THE MEANS USED BY SATAN TO DRAW MEN TO HERESY.

1. *Pride and pertinacity of spirit.*—Pride—Lucifer's sin and fall; and the scholars are of the same temper with their master; all heretics of the same resolution with Satan, *ascendam in altum.* They will up on high; they will be above; above the Church, above the councils, above all antiquity, yea above all authority. As *St. Bernard* of Abeland, so experience tells us of all heretics, they are at their *Omnes sic—ego autem non sic.* though the ancients and orthodox think and say thus, I think and say otherwise—they are of that mind, but I am not of their mind." This is the right genius and proper strain of heresies.

2. *Impurity and profaneness of life.*—Wherefore how often is it that we have seen debauched and dissolute persons taken off from their open profaneness, and have become great saints among heretics in their way of formal holiness.

3. *Envy at some, and admiration of others.*—Above all the sinful affections. Envy and Malice do most blind the judgment of the mind and cloud the light of the faith; from hence is that spirit of contradiction so common with heretics. *Valentinus* aims at a bishoprick; and missing of his aim, he is so full of envy and malice, that he becomes the head of a heresy, because he could not be the chief in the church. Thus *Arius* in envy and malice to *Alexander*, bishop of Alexandria, and *Donatus* in envy and malice to *Cecilian*, bishop of *Carthage*; they broach their heresies, and become ringleaders of their sects; to the great dishonor of Christ's sacred truth and the general disturbance of the church's peace.

And now what envy and malice does in some by an antipathy of hate, the like does the esteem and admiration of others by a sympathy

of love; when men do *ex personis probare fidem non ex fide personarum*—approve of the faith from men's persons, not of men's persons from the faith.

4. *A familiarity with heretics, and a careless indifference in men's selves.*—The plague is not more catching—pitch is not more defiling than heresy; which is still active and busy in gaining proselytes and making disciples unto Satan. Wherefore from men of "corrupt minds and destitute of the truth," *St. Paul* gives Timothy the admonition of an "ABSCUDE"—"from such turn away," without thyself, shun the congregations of heresy, as thou wouldst do an house infected with the plague. Who is there of you that have friends perverted by heresies? Are they not still urging you to read their books, to hear their preachers, and embrace their opinions? If so, remember our Savior's admonition, "Beware of false prophets."

5. *An itching curiosity and affectation of novelties.* "Seek and ye shall find," saith our Savior. SEEK, is the precept; YE SHALL FIND, is the promise. But no wonder if men find what is not intended in the promise, when they seek what is not commanded in the precept. Let humility seek, and it finds truth, but let curiosity seek, and it finds heresy. Let prayer seek in a devotion of piety, and it finds grace and peace; but let passion seek in an affectation of novelty, and it finds wrath and a curse. To be settled in mind is a right means to be established in truth; and to be wise unto sobriety is a temper for all those who will be sincere in the faith. But he who still is affected with novelties, no wonder if he be soon infected with heresies; and they that have the itch of curious disputings, no wonder if they get the seal of heretical opinions.

6. *Covetous desires and ambitious designs.*
- II. WHAT ARE THE PRESERVATIVES AGAINST THE INFECTION OF HERESIES?
1. *To be sincere in obedience.* 1 Tim. iii. 9. Jno. vii. 17.
 2. *Humble in mind.*
 3. *Fervent in prayer.* Jam. i. 5. iii. 14.
 4. *Rooted in the faith.* Eph. iv. 13.

Thus being sincere in obedience, humble in mind, fervent in prayer, and rooted in the faith, we have our preservative against heresies, that though we cannot avoid them in their event, yet we may repel them, as to their infection. Wherefore, when *false prophets* arise and heresies infect the church, curb ye the murmurings of discontent, quell ye the repinings of impatience, be ye not offended at God's providence, nor discouraged in your piety. Our blessed Lord and his holy apostles have foretold us of what we find, and forewarned us of what we feel; the fiery trial of heresies and persecution. This is what we ought in our greatest prosperity, to expect with fear; and therefore do we, in our greatest adversity, endure it with patience, holding faith and a good conscience, till the victory of Truth (which is great, and will prevail, crown our sufferings. To this end, make we it

* So thought the famous heroes of the Reformation

a chief part of our prayer unto Christ, as the woman of Tokoah unto David, *Save, O King.*

The Hebrews.—It is calculated that there exist between 4,000,000 and 5,000,000 of Hebrews, dispersed through the four quarters of the world, descended in a direct line from, and maintaining the same customs and religion with their forefathers, who, 3000 years ago, retreated from Egypt under the guidance of their inspired Lawgiver. Of the number of these people in Africa, little can be ascertained. 150 families alone inhabit the great city of Alexandria, in Egypt. In Cairo, they amount to 2000. In Malabar, 1000. In Bakhara reside 2000 families; in Balkh 150. In Persia 3590. (They are treated more harshly in Persia, than in any other part of the globe—every where Princes, says Mr. Woolf, in comparison with those in the land of Persia.) In Mesopotamia and Assyria, their ancient seats—they number 5,270 families. At Damascus there are 7 Synagogues. In Yemon reside 18,000. In Safet and Jerusalem 10,000. In the Turkish dominions, not including Barbary, they are numbered at 800,000: At Constantinople 10,000. At Adrianople 800 families—13 Synagogues. In Salonichi 30,000. In the Crimea 1,200. In the Austrian dominions 650,000: In the Prussian 135,000. In the rest of Germany 138,000. In Copenhagen 1491. Netherlands 90,000. France 50,000. Gibraltar 3 or 4000. In Italy 7000. In Great Britain from 12 to 15,000. In America 6000. In Charleston they may be estimated at from 900 to 1000.

ORIGINAL.

PAPAL SUPREMACY.

He, who is not with me, is against me: and he, who gathers not with me, scatters.—Mat. 12, 30.

It were passing strange indeed; and more, than a natural way could be accounted for; that, notwithstanding human ambition, which has manifested itself all along, in Church as well as state; nay which even appeared among the Apostles, striving for superiority under the eye of Christ himself; when he checked them, saying: *He who is the greater among you let him become as the younger; & he who is the leader, as he, who serveth.* Luke 22, 26, (there was therefore to be among them a greater, and a leader, whom he trains to humility by his own example: for which, says he, is greater; he who sitteth at table; or he who serveth? Is it not he who sitteth at table? But I am in the midst of you, as he who serveth, *ibid*, v. 27. Wherefore does the Pope subscribe himself in all his solemn mandates and oecumenical addresses, SERVUS SERVORUM DEI, or servant of the servants of God.) It were truly wonderful and unaccountable on any principle, but that of divine right; that from the earliest ages of christianity down to the present times, the Bishop of Rome; as the successor of St. Peter, should have been universally acknowledged, without a dissentient voice but one in the whole Episcopal order, (that of the ambitious Photias, Arch Bishop of

Constantinople, who began the Greek Schism in the ninth century) that he should be thus regarded and proclaimed by all as the Chief of the sacred Hierarchy; the declaratory organ of their common sentiments; and the visible head of the Catholic Church.

We shall first show the scriptural grounds, on which he has been considered as such; and secondly the universal consent of the ancient Fathers in regarding him as the supreme Bishop: the visible centre and key-stone of Catholicity.

The chief scriptural ground, on which the Pope, as successor to St. Peter builds his title to supremacy; is the Saviour's solemn declaration addressed to him in particular: *Thou art Peter, (or the rock) and upon this rock will I build my church: and the gates of Hell shall not prevail against it. And to thee will I give the Keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound also in Heaven: and whatsoever thou shalt loose on earth, shall be loosed also in heaven,* Mat. 16, 18.

In our last number, when refuting the Sentinel's ignorant quibble about *petros* and *petra*, employed both, for the reasons we assigned, to express in the Greek the single word *Cephas* repeated in the Hebrew, or Syriac original; we made it pretty clear that Peter was the very identical rock, or mystical foundation, on which Christ said he would build his Church. In corroboration of this, we shall here add a few more observations.

First we must avow that God never gave a name nor desired a name to be given, to any of his distinguished servants; without granting also the realization of its prophetic import. This is amply proved on scriptural evidence: as in the case of Abraham, Sarai, Isaac, Jacob, Joseph, Gedeon, Samuel, &c., whose names were all indicative of some distinctive favor, dignity, perquisite or power supernaturally conferred upon these, and other individuals mentioned in the holy scriptures. And can we suppose that the name of *Cephas*, was given by the Saviour to Simon, the son of Jonas, without any intended meaning, or significative distinction whatever from the rest of the Apostles? The name given to Simon was *Cephas*, a rock, or a stone: and on that same *Cephas* repeated, (that rock or stone,) Christ said he would build his Church: and by that same title of *Cephas* ever after was Simon, the son of Jonas distinguished from the rest of his brethren. Was there nothing more intended in all this by the Saviour, than the mere change of a name. Then why change his name at all, since he was as well known and distinguished from others by the name of Simon, as by that of *Cephas*?

If those blind protesters, who affect such intimate acquaintance with the written word, were but half as well instructed in its contents and meaning as Catholics generally are; they would perceive what is very obvious, that Christ here but confirms to his Apostle, in reward of his explicit faith, that name, by which he had told him before that he should be called. *And Jesus, looking on him, said: thou art Simon, the son of Jonas: thou shalt be called Cephas; which is interpreted Peter.* John, 1, 42.

They would hereby perceive that, as Abraham, for his faith, was named by the deity *the father of many*; Genes. 17, 6. So Peter, for his faith, received from Christ a name, which distinguished him as the visible head, and spiritual father of a new generation: of those who should worship God in spirit and in truth: John, 4, 23, as the chief of those stones indirectly alluded to by the Saviour; of which he said, *God was able, in the fulfilment of the promise, to raise up children to Abraham*; Mat. 3, 9, as the first visible stone of the spiritual building; resting on the invisible one of its foundation; and on which must rest all the other stones to be superadded in the superstructure. And to shew that the name given to Simon was not a mere empty title; but that it implied the grant to him of real and supreme dignity and power; the Saviour makes to him, over and above, the following magnificent and solemn declaration: *and to thee will I give the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound also in Heaven: and whatsoever thou shalt loose on earth, shall be loosed also in Heaven.* If this be not the grant of supremacy in the amplest sense; we should like to know what is still wanting here to constitute it such. Is he not hereby constituted master of the sacred household or Governor of the Holy City, to whom the keys of either are so unreservedly consigned? Does not this show that Peter was chosen to be the special representative of Jesus Christ; his vicar here on earth; the visible rock, on which his Church is built; and the supreme ruler of his spiritual kingdom?

But why then, some may ask; did not Christ say plainly; and upon thee, will I build my Church. Because such a speech would have destroyed all the justness and beauty of the Metaphor employed: for to build a house upon a man, presents an absurd idea to the imagination.

But protestants will maintain that the Saviour's declaration was as much directed to the other Apostles, as to Peter. If so, why then did not Christ say instead of *blessed art thou Simon, son of Jonas, &c. Blessed are ye &c.* why did he not say to all present: *To you will I give &c.* instead of *to thee will I give &c.* And hence it is justly inferred, that though Peter spoke the sense of the other Apostles; yet he spoke for himself; he declared his own faith in Christ; and for that was rewarded accordingly.

Besides, as we hinted above, it was proper that as Christ had chosen twelve apostles, for the spiritual progenitors of the Christians; in imitation of the twelve patriarchs, the carnal progenitors of the Jews; it was befitting that he should also select one as Abraham; who, like that patriarch, for his more perfect faith, should deserve to be made the common head and Father of all the faithful and therefore do we find the case of Peter, in all respects corresponding with that of Abraham. Abraham excelled by his faith, in God's promise; so did Peter, by his faith in the words of his divine master. Abraham's name was changed, to signify that he should be the Father of many nations; so was Peter's name, to shew, under a metaphorical

but most intelligible figure, that he should be the head and father of all future Christians; and the foundation stone of Christ's Church on earth.

But, say the protestants, we are told by Saint Paul, 1. Cor. 3, 11, that *no man can lay any other foundation, but that, which is laid; which is Christ Jesus.* This however is false in the sense alledged; as is proved from the words of the same holy Apostle who calls the apostles and prophets the foundation likewise of the Church: *Built says he upon the foundation of the Apostles and prophets; Jesus Christ himself being the chief corner stone: in whom all the building being framed together, groweth up into a holy temple in the Lord, &c.* Ephes. 2, 20, 21. Nor can that foundation of the Apostles be, as Protestants pretend, their faith; since the same Apostle adds, *Jesus Christ himself being the chief corner stone; by which words he means that in the Church as in all other buildings, the foundation consists of various stones; the first and greatest, or chief corner one, being Christ himself on which all the others are grounded; but first, and next to him, the Apostles and prophets; who thus serve as a foundation to all who follow; as St. John in this Catholic sense so clearly testifies; where in his apocalypse, he says: And the wall of the city (that is of the church,) had twelve foundations; and in them the twelve names of the twelve Apostles of the Lamb.* Apoc. 21, 14. On this account does St. Paul say: *built on the foundation of the apostles and prophets; rather than built on Christ; because, in the building up of the church, we are more immediately contingent with them, from whom we directly receive the faith; to whom we are successively united, and built up in the mystical fabric.*

But if the Church is founded on others, as St. Paul affirms; not only on the Apostles but on the prophets also; what special privilege is then conceded to St. Peter by these words of the Saviour: *thou art Peter, (or the Rock) and upon this Rock will I build my church, &c.* Are not they as truly the foundation of Christ's Church, as he? They are indeed but in a subordinate degree to Peter; as Peter is but in a more subordinate degree to Christ himself, the main & all supporting foundation of the fabric. And hence is Peter stiled by St. Chrysostom the prince of the Apostles. Hom. 55. *patri primatus.*

Thou art Peter; and upon this Rock will I build my church; and the gates of Hell shall not prevail against it.

Although this promise regards the whole church militant here on earth, which we have shewn, is grounded on Peter, as her visible foundation after Christ; yet history, and the knowledge of the wonderful changes, which have taken place in the world during these eighteen hundred years past, since the promulgation of the christian religion; cannot but convince every reflecting person that this promise of perpetual durability regarded in a particular manner the papal See, erected in Rome, the Capital of the Heathen world, by the prince of the Apostles. For who does not know that, amidst all the revolutions of states and Empires, which, in the course of these by gone centuries, have risen, flourished, fallen, and disappeared; the only unalterable government remaining is that of the Roman

See: the only unbroken succession of Rulers all the while, is that of the successors of St. Peter in the capital of the Nations; conquered not by the sword of Man, but by the word of God, preferred, as the Jerusalem of the converted gentiles, before the Jerusalem of the unbelieving jews: the immortal trophy of the prince of peace; the Saviour. Won from Mars, the God of war: the *Appollon*; the destroyer? And, while all the other Sees, founded by the Apostles, have been swept away by the infidel; or in the mystical language of scripture, while their *candle-sticks have been moved out of their place:* Apoc. 2, 5. the Roman one, though all along the chief object of envy and hatred to heresy, Schism and Infidelity, has, like a rock in the midst of the toiling ocean, withstood every shock; and still all over the surrounding deep its lofty beacon blazes forth, and shines as bright as ever.— We refer our readers to what on this interesting subject we have already published, No. 2. In our article on *Jerusalem and Rome*; and No. 26, page 196, in that on the *temporalities of the Pope.*

To be continued.

IGNORANCE AND THE VICES.
A M. S. POEM.

Continued.

As when the tempest-troubled night is o'er;
And all is hush'd the dread nocturnal roar
Of warring winds, and show'ry torrents pour'd;
We view with joy the smiling morn restor'd;
In disarray, while o'er the face of heav'n,
In giant lowering groups, the clouds are driv'n:
So glad from error's phantom crowded night
We view the dawn of truth and reason bright.

At length 'twixt man and his prevailing foes
His pitying maker deigns to interpose.
Th' eternal father's coeternal son
Did not the task enjoin'd reluctant shun.
Down silent gliding through the circling spheres
He on our earth, in man's frail form appears.
A new born babe, in manger laid, between
An Ox and Ass, great nature's Lord is seen!

Ah! why so abject, poor and mean disguis'd
Such man of sorrow, suff'ring and despis'd!
As if, beyond compare he'd wish to seem
Alike in misery as in bliss supreme.
He, who so bright, glids with his glory's ray;
And with his smile supports all nature gay:
As man prefers to lead a life obscure,
Drain sorrow's bitter cup, and death endure.
'Tis thus he means the vices to subdue,
That we in him our model bright may view;
In him, who mock'd their ev'ry art when tried,
And all their joint exerted pow'r defied.

Lo! in the desert when his fast is o'er,
They 'gainst him ply their vain seductive pow'r.
With ready fare they tempt his hunger keen:
Crave the vain test of worth, 'love human seen:
Bare on his sight, in vision gorgeous gay
Of worldly pomp and pow'r the rich display.
These, theirs pretended, all they'd give, did he,
Their vassal, homage yield on bended knee.
Their boasted ALL to win such dreaded foe,
To him at once, they vainly proff'ring, show.
Foil'd in their purpose dark, with huge dismay
They fly rebuk'd, and dread their ending sway:
Since one, so fierce assail'd of human kind,
'Gainst all their lurings proof at last they find.

To be continued.

AU PUBLIC.

Les pseumes, aux quels nous voila arrives dans le cours de nos explications Bibliques; etant une portion si importante et interessante de l'écriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour

le moment, nous ne saurions realizer a notre pleine et entiere satisfaction. En cessant donc pour un temps, de continuer nos explications de la Bible: nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroit que nous puissions hazarder la continuation de notre periodique: ce qui depend de l'exacititude avec laquelle les abonnements sont remis au publicateur. Car, quelque disposes que nous soyons a dedier nos veilles *gratis* et sans retour icibas, a l'instruction publique, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en suppleant le defaut des payments a l'Imprimeur, au fournisseur, et a la poste, pour la publication la moins dispendieuse qu'on puisse nommer.

NOTICE TO THE PUBLIC.

THE Psalms, at which we are now arrived in our *Biblical Notices and explanations*, are so important and interesting a portion of the inspired writings; that we could wish to give a more choice & studied commentary upon them, than we can well at present accomplish. We must therefore suspend for a while our scriptural notes; which we intend renewing in our second volume: should we be induced to continue the publication. This, however, entirely depends on the exactness, with which the subscriptions are remitted to the publisher, for, though willing to yield, as we have hitherto done, even single handed, our labours *GRATIS* to the public in the cause of truth; we cannot afford to be at so very considerable a yearly loss, to make up the defalcation of payments to the Printer of the cheapest periodical in existence.

THE EDITOR.

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