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The Catholic.

Quod semper; quod ubique; quod ab omnibus

VOL. I.

KINGSTON, FRIDAY, SEPTEMBER 9, 1831.

NO. 47.

SELECTED.

AMICABLE DISCUSSION.

Continued.

LETTER IX.

SECOND GENERAL PROOF, DRAWN FROM THE LITURGIES.

Can you account for this reserve, Sir? Can you explain why they were so fearful of committing the liturgy to paper? This question, you must allow, would have now embarrassed you, had it not been put to you before, at an earlier stage of this discussion. Indeed it is impossible, according to the notions of the Calvinists, and Zuinglians, to account for this ancient observance. The prayers of invocation would not have borne, indeed could not bear, any other sense than to ask of God to make the bread and wine, vile and common creatures, become the sign and figure, the emblem or memorial of the body and blood of Jesus Christ present in heaven, but absent from the earth. Now this petition is so simple and natural, so perfectly coinciding with the ideas, and suited to the taste of all mankind, that there could have been no possible motive for its concealment, but otherwise every reason in the world for its manifestation. Reflect here upon what has been said respecting the discipline of secrecy in general: the arguments there suggested by the subject return here upon us in their full force, and most naturally explain the extreme reserve of the church in regard to the prayers composing the liturgy.

But, you will say, it being once granted, that, for several centuries, the liturgies were not written, it must follow of course, that there was no fixed and determined formulary for the celebration of the holy mysteries, and that it is an error to attribute to the apostles the institution of the liturgies, such as we now have in writing.

This objection is partially, but by no means entirely founded on truth, as I hope soon to convince you. To come to a better understanding of the matter, a little explanation will be necessary.

1^o you know that the formulary of faith was for many ages preserved among the Christians without the help of the Scriptures. "The symbol of our faith and of our hope comes to us from the apostles, and is not written, said St. Jerome." No one writes the symbol, said St. Augustine, and it is not to be read. Repeat it in your mind, each day, rising and retiring to rest, your memory must be your book. *Sit vobis codex memoria vestra.* The like is to be said of the prayers of the liturgy. They were faithfully preserved in the memory of

the bishops and priests, as was the symbol in the memory of the faithful. In both cases, their memories were their books. This living rule was held to be established by Jesus Christ and his apostles: Hence the ancient usage of obliging the priests to learn the liturgy by heart; which custom is scrupulously recommended and observed among the Copts. This precaution of not writing the symbol, the formularies of the sacraments and the prayer of consecration owed its origin to the general discipline of secrecy, and ended together with it, about the time of the council of Ephesus, in 431.*

2^o I have one simple remark to make to you, and greatly should I rejoice were it to catch the eye of all those, who call in question the apostolic origin of the liturgies. All the fathers who for the four first ages make mention of the liturgies, before they were committed to writing, and all those who had occasion afterwards to speak of them, are of one mind in attributing their institution to the apostles. Of this we have supplied the proofs, What is the language held now a days? You sir, and your

*There was then no longer any reason for fearing that the mysteries should fall in to the hands of the Pagans, because the Emperors having embraced Christianity, the faithful were no longer compelled to give up the Scriptures. Now, therefore, was the time to commit the symbol and the liturgy to writing. Almost all the churches must have determined upon it, because the number of the Christians increasing to an infinite extent, and that of the priests augmenting in proportion, it could no longer be expected, that they should be all as fervent and enlightened as they were in and after the time of St. Justin, so as themselves to make suitable prayers adapted to persons and times, or that they should all have memories to learn and remember these prayers, without the possibility of ever reading them in a book.—Le Brun sur les liturgies, tom. II, p. 132, edi, in.

Up to this time we discover no trace of written liturgies, with the exception of the book of apostolic constitutions, falsely attributed to Pope Clement, but the real author of which is supposed by the best critics to have lived some time in the 4th century, between St. Basil and Nectarius, that is between 370 and 390. The liturgy is given in an abridged form in the 2d book, and at full length in the 8th.

The 85th canon is very remarkable: "These constitutions reduced into 8 books by me Clement for you a bishop, must on no account be divulged, because of the mysteries it contains." In the fourth age therefore they seemed to think that the discipline of secrecy was established from the beginning: they must therefore have been convinced that the liturgies were derived from the apostles, since the digesting of them is here attributed to Clement, the disciple and successor of St. Peter; and since in the eighth book the author positively declares that his liturgy came from St. James.

contradictory compeers, in the seventeenth and eighteenth centuries, first begin to call in question the ancient origin of the liturgies. In sober seriousness, do you pretend to put your opinion in competition with the testimony of the whole Christian world, during the first six centuries? Have you any historical information bearing on this fact which was unknown to the ancients? Are you not at so great a distance from those times, and were not they so near them, that their testimony must evidently be preferred before the judgment you ventured to form? They belonged to the primitive times, the greater number of them were connected with the very origin of things by a very few intermediate links; the tradition if it was at least fresh and vigorous; and would you, who come fourteen or fifteen centuries after them, throw doubt, suspicion and uncertainty around their positive persuasion and unanimous deposition? Certainly it is now your greatest interest to divest the liturgies, if possible, of their apostolic origin, because in them you read your condemnation; but in former times men had no interest either in contesting their real origin or in palming a false one upon them. Catholics, Heretics and Scismatics were all agreed upon this fact. There was no dispute not reproach on either side. The conviction of all was equally strong—the belief universal. In your opinion, which of these two deserve the most credit? Would any tribunal, any unprejudiced person lay more stress upon the doubts of a few persons of the eighteenth century, than upon the positive affirmation of all the christian churches of antiquity, respecting a fact much more easily ascertained and of the first importance in those times, because it was every where intimately connected with the habitual celebration of the holy mysteries?

3^o Again, when we attribute the liturgies to the apostles, we do it as to their substance but not as to every particular part & portion of them. Every book of common usage, every collection of prayers & ceremonies is subject to change. What is adapted to one time may not be so to another. Public worship could not be the same during times of persecution as in the days of peace, neither could the mass be celebrated in subterraneous vaults, or in prison, with the same pomp and on the same grand scale, as they afterwards were in magnificent temples and basilicas. Particular circumstances, local calamities, or feasts newly established required new and appropriate prayers. The prefaces and coi-

*At Lyons for example, in 204, there was but one intermediate link between Irenaeus and St. John, Pothinus who could have known him, because he was 15 years of age when that apostle died, or Polycarp, who had been his disciple.

lects composed to commemorate, the apostles were naturally posterior to them and drawn up by a more recent hand: the abrogation of public penances under Nectarius, in 390, must necessarily have struck out from the liturgy whatever was connected with the penitents. In short it is not surprising that there should have been many variations in the liturgies of different Churches, before they were written, it being certain that new variations have appeared since they were committed to writing. These changes and alterations only took place in the variable and accidental part of the liturgy, the substance always remaining the same. And even this substance must not be considered as remaining word for word the same, since it has been translated into many languages. It was the sense that was always to be attended to, the sense that was to be preserved unvaried through all the Churches, and which is actually found the same in all the liturgies.

4^o And here I solicit your increased attention till the conclusion of my proof. It is acknowledged that the Apostles had instituted the liturgies: we find, before and after their publication, the most respectable authorities concurring to the certification of this fact; witness Irenaeus, disciple of St. John, by one intermediate gradation: Firmilian, bishop of Cesarea, for Asia and the Gauls: Tertullian, Cyprian, Augustine, for Africa; St. Cyril for Palestine; St. Epiphanius, St. Basil, for the Islands and Greece: the fragment of Proclus for Constantinople: Celestin I and Innocent I, for Rome and Italy: and after their publication, the popes Gelasius and Vigilius, Isidore of Seville, Hilduinus of Saint Denis, for Italy, the Spains and the Gauls: the author of the Apostolic Constitutions, Leontius of Byzantium for Greece; Athanasius and Rufinus for Ethiopia; the ancient Copts for Egypt; the Nestorians, Eutychians and Jacobites, for Syria, Armenia, Assyria, Persia and India. As a matter of history it is beyond dispute that the liturgies were instituted by the apostles. But how are we to ascertain what is derived from this source and what is not? Nothing is more easy. When once the apostles taught by what prayers the mysteries were to be celebrated, these prayers were necessarily to be religiously observed by their disciples and successors, to be regarded as essential, and to pass from age to age, as the rule or canon, from which it would never be lawful to depart, except as far as might regard the arrangement of terms, but never so far as to change the sense and substance of the words given by the apostles. Hence it will follow that all the liturgies of the world, when first committed to writing, must have expressed the sense and substance of those apostolic prayers, and that, whatever variety might exist in accidentals, the leading features of resemblance must be discernable in them all, and, if I may use the expression, a family likeness indicative of their common origin.

If then it should be found that in the midst of variations that a long series of ages, a variety of events and the peculiar idioms of different Churches may well be supposed to have rendered unavoidable; if it should be found I say, that notwithstanding, all the liturgies tally together as to their sense and substance, in the prayers that precede, accompany, and follow the consecration, and if those

prayers should be found clearly to express the real presence, transubstantiation, adoration, and sacrifice, we must conclude that this uniformity, in every essential part of the liturgy, would denote an apostolic origin: for it would be impossible to account for such uniformity on any other supposition. No other cause can be discovered sufficiently preponderating and universal to unite in this manner all the Churches of the world in one common sentiment, in a firm adherence to the same dogmas, and invariably an equally scrupulous attention to professing them in the same circumstances. There exists no council to the intervention or agency of which this singular uniformity can be ascribed: in fact no council how general soever could have sufficed for the purpose, since the heretics would never have followed its decisions, and the schismatical societies of the fourth and fifth ages, no less hostile to each other than to the mother Church, would never have come to an agreement to adopt formularies of prayers and professions of faith drawn up by a general council. Consequently, nothing less than the institution of the apostles and their authority, equally respected by all, could reasonably account for such a uniformity, if it actually existed in the christian liturgies written in the fourth and fifth centuries. Now I will engage to prove to you in the most palpable manner, that all the liturgies of these times, not only those used in the catholic churches, but also those adopted in the schismatical and heretical societies, perfectly without exception agree in the prayers that precede, accompany and follow the consecration; and that they express in the clearest and most energetic terms the belief of the sacrifice, the real presence, transubstantiation and adoration. We are now dealing with a fact of most easy demonstration; a fact established by authentic citations drawn from all these liturgies. I will collect them together and make them pass in review before you.

"We offer to thee our king and our God, this bread and this chalice according to the ordinance of our Saviour, giving thee thanks through him for that thou hast vouchsafed to let us exercise the priesthood in thy presence. We beseech thee favourably to regard these gifts in honor of Jesus Christ, and to send down upon this sacrifice thy Holy spirit, bearing testimony to the sufferings of the Lord Jesus, in order that he may make this bread become the body of thy Christ, and the chalice his blood: we offer thee &c." The prayers are long and very beautiful.

At the time of communion, the people exclaim; "Hosannah to the son of David, blessed be the lord God who cometh in the name of the Lord, and who has shewn himself to us." The rubrick adds: "The bishop gives the Eucharist saying: *It is the body of Jesus Christ.* The receiver answers. *Amen.* The deacon gives the chalice saying. *It is the blood of Jesus Christ, the chalice of life;* and he who drinks answers *Amen.* And after the communion the deacon begins an act of thanksgiving, and says; after having received the precious body and precious blood of Jesus Christ, let us return thanks to him who makes us partakers of his

holy mysteries." The bishop concludes with a most solemn prayer.

In the liturgy, rather referred to than transcribed at length, in the second book, we read simply thus: "The benediction is followed by the sacrifice, during which all the people must remain standing, and pray in silence: and after it is offered, each in his turn must receive the body and blood of the Lord, approaching *with a reverence and fear due to the body of the King.*"

"Vouchsafe O God, we beseech thee, to make this oblation in all things blessed, acceptable, ratified, *reasonable*, and pleasing: that it may become for us the body and blood of thy well beloved son our Lord Jesus Christ. And after the consecration: "We offer to thy supreme Majesty, of thy gifts and benefits a *pure host, a holy host, an unspotted host*, the holy bread of eternal life and the chalice of everlasting salvation." And at the moment of communion, the priest, bowing down in sentiment of *adoration and profound humility*, addresses himself to Jesus Christ, *whom he holds in his hands*, and says to him thrice: "Lord, I am not worthy that thou shouldst enter under my roof say but the word and my soul shall be healed." And when he gives the holy communion, as also when he receives it himself, he again declares it to be the body of our lord Jesus Christ.

Such was the language of the liturgy that was introduced into the British Isles in 595, and which up to the sixteenth century was universally celebrated in England, Ireland and Scotland, as it has been now for many centuries in France, Germany, and Spain, and in every country in the world, where latin priests are to be found.

It would be superfluous to introduce here the ancient Spanish liturgy, since we know, among others, from the learned Isidore, successor of Leander, his brother, to the see of Seville in 600, that in the canon, and every essential part of the mass, it was conformable with the Roman Liturgy, from which we have just been making an extract,

We have unfortunately no manuscript, nor monument describing the liturgy of the Gauls to us at full length and unmixed with other subjects. There is extant an abridged exposition of the mass composed by Germanus of Paris, about the middle of the sixth century. With the help of this little treatise and of what we find in the works of St. Gregory of Tours, who lived a few years after St. Germanus, we are enabled to arrive at a tolerably exact knowledge of the ancient order of the Gallician Mass, and by the same means it is that the learned discovered that it has more connection and similarity with the oriental than with the Roman liturgy.

Now St. Germanus, speaking of the gifts laid upon the altar, says: "The bread is transformed into the body and the wine into blood, the Lord having said of the bread, this is my body, and of the wine, this is my blood.—The oblation is consecrated on the paten.—The angel of God descends upon the altar, as upon the monument and blesses the *host*. Whilst the fraction is made

the clergy, in a suppliant posture, shall sing the anthem: vouchsafe, we humbly beseech thee, to receive this sacrifice, to bless and sanctify it, that it may become for us a legitimate Eucharist in thy name, and in the name of thy Son and of thy Holy Spirit, being transformed into the body and blood of our Lord Jesus Christ."

"May the consoling spirit of thy benediction, thy eternal co-operator, descend, O my God, on these sacrifices, to the end that ——— this aliment having been transformed into body, this chalice into blood, what we have offered for our sins, may save us by its merits. *Ut translata fruge in corpore, calice in cruore, proliciat meritis quod obtulimus pro delictis.*"

"Praying by our fervent supplications, that he who changes water into wine may convert into blood the wine which we offer."

The Gothic Gallican Missal of the end of the seventh century contains a prayer to God in the form of invocation. "That thou mayest vouchsafe to regard with a gracious eye these gifts presented upon thy altar, and that the Holy Spirit of thy Son may overshadow them." "And again this prayer after the consecration. "We, being mindful of the passion and resurrection of our most glorious Lord, offer to thee, O God, *this spotless host, this reasonable host, this unbloody host.*" Again the following prayer before communion: "Completing the sacred solemnities that we have offered to thee, according to the order of the high priest Melchisedec, we devoutly beseech thee, O eternal Majesty, for the grace to receive *this bread turned into flesh* by the operation of thy virtue, *this drink changed into blood*, and to drink in the chalice the same blood that flowed from thy side on the cross."

The priest takes the bread and says of Jesus Christ: "Taking the bread into his holy, immaculate and immortal hands, raising his eyes to heaven shewing it to thee O God, his Father, he gave thanks, blessed, broke, and gave it to us, his disciples and apostles, saying: Take, eat, this is my body, which is broken for you, and for the remission of sins: (The people answer *amen.*) In like manner, after he had supped, taking the chalice, and mixing the wine with water, looking up to Heaven, and offering it to thee, O God his Father, he gave thanks, he sanctified, and blessed it and filled it with the Holy Ghost, and gave it to us his disciples saying; drink ye all of this: This is my blood of the New Testament, which is shed for you and for many, and which is given for the remission of sins. Ans. Amen." And further on: "We offer thee, O Lord, this tremendous and unbloody sacrifice ———." And again: "This life-giving Spirit, who reigneth with thee, who is consubstantial and coeternal with thee, O God the Father, and with thine only begotten Son, who spoke by the law, by the prophets and by thy New Testament, who appeared and descended, in the form of a dove, upon our Lord Jesus Christ, in the river Jordan; who came down, in the shape of fiery tongues, on thine apostles, when assembled in a room at holy and glorious Zion. Send down at present, this most Holy Spirit on us and upon these holy gifts; that he,

by his holy, kind and glorious presence, may make *this bread the holy body of Jesus Christ.* Ans. Amen. And this chalice the precious blood of Jesus Christ. Ans. Amen." Before the communion the priest addresses himself to Jesus Christ upon the altar as follows. "O Lord, my God, who art the bread of heaven and the life of the world, I have sinned against heaven and before thee, and I am not worthy to partake of thy most immaculate mysteries: but grant, by thy divine mercy, that thy grace may make me worthy to receive thy sacred body and precious blood, without incurring condemnation, but for the remission of my sins and everlasting life." At the communion of the people, the Deacon says: "Draw near *with fear, with faith and with love.*" The people answer: Blessed is he, who cometh in the name of the Lord."

"Receive us at thy holy altar," says the priest at the oblation, "according to thy great mercy; and make us worthy to offer thee this reasonable and unbloody sacrifice, for our sins, and for all the ignorances of the people." After the words of consecration, which are not passed over in any liturgy with which I am acquainted, the priest bowing down, says, in a low voice: "We offer to thee this reasonable and unbloody worship, and we beseech thee to send down thy holy spirit upon us and upon these gifts *make this bread the precious body of thy Christ,* (the deacon answers Amen,) and what is in this chalice, the precious blood of thy Christ, (the deacon answers amen) *changing them by thy holy spirit.*" The deacon answers, amen, amen. Further on, the priest addresses himself to Jesus Christ, and says: "O Jesus Christ, our God, look down upon us, from thy holy mansion, and the throne of glory in thy kingdom: thou who dwellest in the highest heavens, with the Father, and *who art invisibly present with us here below,* render us worthy, by thy mighty hand, to partake of thy immaculate body and precious blood, and to distribute it to all thy people." The priest and the deacon keep themselves in a posture of adoration, and both repeat three times: "Lord be merciful to me, a sinner:" the people adore in like manner. ——— Towards the communion the priest says to the deacon: "deacon draw near:" he draws near and bows down with reverence before the priest, who holds a particle of the blessed host in his hand, and the deacon says, "Father, give me the holy and precious body of our God and Saviour, Jesus Christ." The priest gives it into his hand, and says: "I do give thee the precious, holy, and most immaculate body of the Lord God our Saviour Jesus Christ, for the remission of sins and eternal life."

Then the deacon bowing down near the altar, prays in the same manner that the priest does, who takes the blessed host, saying: "I believe, Lord and I do confess, that thou art Christ, the Son of the living God, who camest into the world to save sinners, of whom I am the chief. Make me partake of thy mystical supper; for I will not reveal

*Liturgy of Constantinople: by some attributed to the apostles; since the seventh century ascribed to St. John Chrysostom.

the mystery to thy enemies, and I will not give thee a treacherous kiss like Judas; but, like the good thief, I confess, what thou art: remember me, O Lord, in thy kingdom ———." I regret that I cannot transcribe the whole of this confession, which concludes as follows: "Pardon and remit me, O Lord our God, the sins, which I have committed against thee, whether knowingly or through ignorance, whether by word or deed: O thou who art goodness itself, forgive them all, through the intercession of thy unspotted and ever Virgin Mother: suffer me not to incur condemnation, but to receive thy precious and immaculate body——." The priest then presents the chalice to the deacon, who says: "I come to the immortal King: I believe, Lord, and I do confess, that thou art Christ, the Son of the living God——:" and the priest says "Thou, O Deacon, N. the servant of God, receive the holy body and precious blood of Jesus Christ, for the remission of sins and eternal life." The deacon going to communicate the people, says: "Draw near *with faith and in the fear of God.*" The choir answers: "Amen, amen, amen; blessed be he who cometh in the name of the Lord." The communion is administered to the faithful, by giving them with a spoon, the consecrated bread and wine. The communicant says. "I believe, O Lord, and confess, that thou art, in truth, the Son of the living God." "Servant of God," says the deacon to him, "receive the most holy body and precious blood of our Saviour Jesus Christ."

This liturgy is used by all the Greeks who are in the west, at Rome, in Calabria and Apulia; by the Mingrelians and Georgians; by the Bulgarians, Russians and Muscovites; by all the modern Melchite christians, whether subject to the patriarch of Alexandria resident at Cairo, or to the patriarch of Jerusalem, or to the patriarch of Antioch, residing at Damascus.

We will now proceed to give some extracts from the liturgies of St. Mark, of St. Basil and St. Gregory Nazianzen. The Jacobite Copts, who were opposed to the council of Chalcedon in 451, have now continued to make use of it for more than twelve hundred years.

In the preparatory prayer, the priest says: O Lord, by virtue of the holy Spirit, make us worthy to fulfil this ministry, that we may not fall into judgment before the throne of thy glory, and that we may offer the sacrifice of benediction—The following are a few words taken from the oblation: "O Lord, Jesus Christ, the only Son and Word of God the Father, bless this bread and this chalice which we have placed upon this sacerdotal table: sanctify them, consecrate them, and change them in such manner that this bread may become thy holy body, and that what is mixed in the chalice may become thy precious blood." Having devoutly repeated the words of institution, the priest continues: "O Christ, our God, we thy sinful and unworthy servants, adore thee, and beseech thee, that through thy gracious clemency, thou mayest send down thy holy Spirit upon these gifts, which are in thy presence, to sanctify and make these holy things, the Holy of holies: that he may make this bread the holy body of our very Lord

God and Saviour Jesus Christ, which is given for the remission of sins and everlasting life to him, who receives it: (the people answer, *Amen*;) and this chalice, the precious blood of the New Testament of our very Lord and Saviour Jesus Christ, who is given for the remission of sins and life everlasting to him, who receives it." People, *Amen*. At the Preface before the breaking of the bread, the priest says:—"We, therefore, beseech him, the Almighty Lord God, our God, to make us worthy to communicate of his divine and immortal mysteries, the holy body and precious blood of his Christ." At the breaking of the bread, he says: "O Lord our God,—thou, who hast sanctified the oblations, which lie upon the altar, by the descent of thy holy Spirit. A little before the communion, the deacon gives notice of it by these words—"With fear attend to God." The people reply: "Lord have mercy on us." The priest then elevates the Despoticon and bows down and cries aloud: "Holy things are for the holy." And all the people cast themselves prostrate on their faces to the earth. Shortly after this comes the profession of faith, which the priest makes in the following terms:—"This is the holy body and the pure and precious blood of Jesus Christ, the Son of God. This is, in truth, the body and blood of *Emanuel* our God—Amen. I believe, I believe, I believe and I confess to the last breath of life, that this is the life-giving body of thine only begotten Son, Our Lord God and Saviour Jesus Christ. He received it from the Lady of us all, from the pure and holy Mary, mother of God, and made it one with his divinity without any commixtion, confusion, or alteration of the divinity. He witnessed a good confession before Pontius Pilate, and, of his own free will, delivered himself up for us all on the wood of the holy cross. I truly believe that his divinity was not separated from his humanity, no, not even for one single hour or so much as the twinkling of an eye.* He delivered it for our salvation, for the remission of sins and everlasting life to him, who receives it. I believe this to be so in truth." †

*These words bear quite a catholic sense; they indicate the union but not the confusion of the two natures; they did not confound them, as did the Eutychians. And, although the Jacobites attached to Dioscorus did indeed reject the council of Chalcedon by which he was condemned; they nevertheless pronounced anathema upon Nestorius and Eutyches, according to the edict of union of the Emperor Zeno, which they have always received.

†We are indebted for our information respecting the Jacobite Copts to the travels and the laborious and luminous investigations of the learned Vansleb. He was a native of Erfurt, and studied the Ethiopian language under M. Ludoff, who prevailed upon the Duke of Saxony to send him to the Levant and as far as Ethiopia, with the expectation that he should there make some discoveries favourable to Lutheranism. Being unable to penetrate as far as Ethiopia, Vansleb turned his attention to the Jacobite liturgies, examined them thoroughly, by this examination discovered the errors of his communion, became a Catholic and afterwards dominican at Rome. Passing into France he was received and cherished by M. Colbert. This great minister who only wanted men capable of seconding his vast and noble views, sent him again to the Levant, with orders to purchase all the oriental manuscripts he could discover. Vansleb sent more than five hundred of them to the Royal Library. After again attempting in vain to reach Ethiopia, he returned in 1676 to France, where he died in a few years after.

There is so much resemblance between the Ethiopian or Abyssian liturgies and the liturgy of the Jacobite Copts, that it will suffice to cite a few particular passages from them. What is called the liturgy of the three hundred and eighteen fathers thus expresses the invocation: "Wherefore O Lord, we beseech and intreat thee, mercifully to send down thy holy Spirit, and to cause it to descend, to come and shed its light upon this bread, that it may become the body of our Lord, and that what is contained in the chalice may be changed and may become the blood of Jesus Christ."

Another liturgy, translated into Latin by M. Ludoff, a Lutheran, has the following words:—"Send down, O Lord, we beseech thee, thy holy Spirit and his influence upon this bread and this chalice, to the end that he may make them the body and blood of our Saviour Jesus Christ, our Lord for ever and ever."

The liturgy, called of the apostles, after the words of our Saviour, goes on: "The people say; *Amen, amen, amen*; we believe it, we are certain of it: we praise thee, O Lord our God. *It is truly thy body*, and so do we believe." And after the words over the chalice, the people say: "*Amen, it is truly thy blood*; we believe it." We find here, before communion, the same strong and lively profession of faith that I extracted from the Coptic liturgy: we even find the expressions the same. The priest communicates the people saying: "This is the bread of life, which comes down from heaven, truly the precious body of Emanuel, our God." The communicant answers *Amen*. The deacon presents the chalice, saying: "This is the chalice of life, which comes down from heaven, and is the precious blood of Jesus Christ." The communicant answers, *Amen, amen*.

Liturgies have been much more multiplied among the Syrians than among the other christian churches. The liturgy of St. James is regarded by them as the most ancient and the most common as containing the whole order of the Mass, with which all the others agree. I have already cited some passages from the Greek version. I will now produce a few from the Syriac version. At the preparation for the sacrifice the deacon says: "O God, who in thy mercy didst accept the sacrifice of the ancient just, accept also in thy mercy our sacrifice, and vouchsafe to grant our petitions." Between the words of institution and the invocation, which are the same as in the Greek version, the deacon announces the descent of the holy spirit upon the gifts, by a most striking admonition: "How awful is this time my brethren," exclaims he, "how terrible is the moment, in which the vivifying and holy Spirit is about to descend from the highest heavens upon this Eucharist placed in the sanctuary, and to sanctify it.

Hold yourselves in fear and in trembling and be fervent in prayer: may peace be with you and the security of God, the Father of us all. Let us cry three times *Kyrie eleison*." After this comes the invocation, as it is found in the Greek version.—The deacon then makes a most beautiful prayer aloud: "Bless us again and again, O Lord, by this holy oblation, by this propitiary sacrifice, which is offered to God the Father, which is sanctified, completed and perfected by the descent of the holy and life-giving Spirit.—Tremble, ye ministers of the Church; for you administer a living fire: the power that is given to you is above that of the seraphim. Happy the soul that approaches this altar with purity! for the Holy Spirit registers its name in heaven and conducts it thither. Tremble, ye deacons, in the sacred hour when the Holy Spirit comes down to sanctify the body of those who receive him. Be mindful, O Lord, of those who are absent, and have pity on us. Grant peace and repose to the souls of the faithful departed: pardon sinners in the day of judgment: place in repose and peace with the just and holy the souls of

those who are departed from us by death: may thy cross be their support, thy baptism their clothing: may thy body and blood be their guide to conduct them to thy kingdom." The deacon, afterwards addressing himself to the people, says; "Bow down your heads before the God of mercies, before the altar of propitiation, and before the body and blood of our Saviour." At the breaking of the host, at the communion of the priest, we found it invariably to be the body of Jesus Christ that is broken and watered with his blood: it is the holy and life-giving blood that he receives. The deacon, administering it to the people, says: "My brethren, the Church cries out to you; receive the body of the Son and drink his blood with firm belief: this is the chalice, which our Lord mixed on the wood of the cross: approach mortals, and drink it for the remission of your sins."

Now look at the invocation of the Syriac liturgy called of St. Maruthas, metropolitan of Tagret in Mesopotamia, and friend of St. Chrysostom:—"Have compassion on me O God, the lover of man: send down upon me and upon this oblation thy holy Spirit, the Spirit which proceeds from thee which receives of thy Son and perfects all the mysteries of the Church, which reposes upon these oblations and sanctifies them." The people:—"Pray." The priest: "Hear me, O God."—The people say thrice: "*Kyrie eleison*." The priest raising his voice: May he transmute & make (*transmutet atque efficiat*) this simple bread into that very body which was immolated upon the cross; the very body that rose again with glory and never knew corruption; the body that prepares life; the body of the very Word of God, our Saviour Jesus Christ, for the remission of sins." (The people: *Amen*;) and may he transmute and make the wine which is in the chalice to become (*transmutet et precipiat*) the very blood that was shed on the summit Golgotha; the very blood which flowed upon the earth and purified it from sin; the very blood which prepares for life, the blood of the Lord himself, of the Word of God, and of the Saviour Jesus Christ, for the remission of sins and life eternal to those who receive it."

At the offertory the priest says: "May Christ, who was immolated for our salvation and who has commanded us to commemorate his death and resurrection, himself receive this sacrifice presented by our unworthy hands." And, as he had asked the assembled people, they reply: "May the Lord hear thy prayers, may thy sacrifice be acceptable in his eyes, and may he deign to receive thy oblation and honour thy priesthood.—*The Priest*. "May thy holy Spirit, O God, come and repose on the oblation of thy servants; may he bless and sanctify it.—" (The prayers for the consecration are wanting in the manuscript.) At the breaking of the host, and the mixture of the two species, the liturgy uses no other language than that of the body and blood of Jesus Christ, the precious body and life-giving blood. At the communion the deacon cries out: "Let us all approach with trembling." And afterwards again: "My brethren, receive the body of the Son. The Church exclaims to you; Drink his chalice with faith." At the thanksgiving the priest says: "Christ our God, our Lord, King and Saviour has made us worthy, by his grace, to receive his body and his precious blood, by which every thing is sanctified."

Extract from Traits of Travel. THE SISTERHOOD OF CHARITY.

"How often have I regretted that the Sisterhood of Charity should be confined to the Continent and to Catholic countries!—It is an establishment at once so useful and so simple, that its extension to all the nations of the earth is as desirable as it is feasible. It is true, the *Sœurs de la Charite*, make

vows inconsistent with the protestant religion, and wear a costume grotesque at the present day, to the public eye, but venerable in their own view from its antiquity, it being the same that was worn by the foundress of the Order, two hundred years ago.

—But the principle of the Institution is independent of, and superior to, changes of dress or forms of speech, and can adapt itself with ease and advantage to every mode of society and every mode of faith."

"Why then should it be excluded from us? Why should not England adopt as a civil establishment, what France enjoys as a religious institution? Cannot charity preserve the existence of such a blessing without the aid of vows. Are oaths of poverty, chastity, obedience, and service to the poor," wanting to inspire the generous hearts that throbb with sympathy, and long for opportunities to aid the wretched?"

"I know not whether objections may exist, or might be imagined against such an innovation, on the actual state of things in England. There may be some real and rational obstacles: and abundance of bugbear opposition might be raised by the frightened spirit of our own fanatics. Popery might be fancied lurking in every fold of even a lay sisters' dress by those whose prismatic vision could throw the snow white robes of virtue into scarlet and see the goddess herself enthroned in Babylon. But such opponents as these are not to be dreaded, though by no means to be despised. If prejudices could exist in such a case, they should be removed, and every measure taken to secure to the institution, what must in fact become its own wherever it exists—a wide and graceful popularity."

"But though adapted to all countries there is one where it is not known, but to which it is peculiarly suited, and where its existence would be a living balm poured into a nation's wounds.—I speak of Ireland, where poverty, sickness, and distress, abound in untold profusion, where annually hundreds die with starvation—thousands exist in hunger, and where there are millions in want! There, at least, is a fair field for the formation of a "Sisterhood of Charity," and no where are the elements for its formation so abundant."

"I shall not attempt to picture the advantages of the Institution, or dwell on them here. It appears to me the very extract and essence of Christianity put into action; and when I imagine for a moment the number of proud and perhaps prejudiced individuals who perish in my Country sooner than encounter the evident pauperism of an hospital, prostrating death within the bare walls of their garrets and cellars—when I reflect on the many, who with plenty of medicine and doctors to administer it, expire for the want of consolation "to the mind diseased." I cannot but look with envy on the Country I live in, and in sorrow towards that where I would live, to see the blessings enjoyed here in this divine Institution."

"The duties of the Sisters of Charity are simple in their mere mention—they are confided to attending the Poor and sick—administering medicines—nursing them and giving them the consolations of religion. But the details of such duties, put in prac-

tice entail a varied train of trials and sufferings. A fund of charity must be deeply lodged in the hearts of the females that enter into this order, and they who thus devote themselves to the service of the wretched frequently abandon, in doing so, all the enjoyments attached to the possession of large fortune and illustrious birth—for this sacrifice is not as rare as might be expected. Young girls reared in the lap of pleasure and destined to all the splendour and luxuries of the world, often voluntarily renounce them and offer up the the best years of their existence to the duties of benevolence and charity. They are guided and governed in their general administration by a code of instructions drawn up by the hand of the founder, Vincent de Paul, a priest greatly and justly celebrated for his uncommon virtues, and the untiring energy of this character. He was the founder of many Charitable Institutions, particularly *L'Hospice des Enfants trouves*.

FEMALE ACCOMPLISHMENTS.

True grace appears to consist in a due mixture of propriety, dignity, and ease in manner and action. If there be any other element in it, it is the desire of pleasing, added to a delicate preception of what is beautiful in motion, with an organic facility of executing it. This last faculty is partly a physical gift of nature, but still more the result of mental predisposition and of habitual practice.

It would seem, then, that which is called grace, is nothing but the corporal expression of certain mental qualities which entitle the possessor, to both love and respect.

True grace of manners must be founded, in the first place, on the basis of good sense. A fool cannot be graceful. Good sense is indispensable to the discrimination of propriety, of real dignity, and of becoming ease. Without it, the affectation of dignity is ridiculous, and that of ease disgusting.

But good sense alone is insufficient for the acquirement of grace. Unfortunately, we see many ladies of the most excellent understanding, not only negatively without grace, but positively ungraceful. There are many other requisites to grace, of the most essential kind.

An amiable temper, and an habitual disposition to please, are of the first consequence. The expression of all violent passions is destructive of grace. The expression of all feelings unpleasant to others is equally so. So is the expression of selfishness in all its forms. The graceful female must, in appearance at least, be devoid of selfishness; and the best mode of achieving this, is to divest herself, as far as she can, of the reality—at all events, as far as it is offensive to others.

It is proper to remark here, an error into which young ladies, are apt to fall. They think, that the expression of pride, of disdain, of contempt, is graceful & becoming; but there never was a more fatal and absurd mistake. The strong expression of pride is so far from being graceful, that it is the

very antipodes to all grace. To say nothing of it, in a moral point of view, of its incompatibility with good sense, and of its utter absurdity in human beings, however exalted, of its general rarity, among persons of real superiority, whether of rank or of nature—we shall simply observe, that it communicates to the manners, to the movements, to the looks, and to every action of its possessor, a constraint and stiffness, at variance with all the principles of grace, and not less ridiculous than repulsive and disagreeable. Disdain and contempt, which are only more active exertions of this quality, mingled perhaps with resentment, are still more offensive, and even hateful. Those young ladies who indulge habitually in the expression of such feelings, would do well to enquire whether any body cares about their pride, their disdain, or their contempt—whether the opposite qualities are not infinitely more graceful and feminine—and whether they might not better attain their object—when, after all, is an influence over others, and over ourselves in particular, by the adoption of different means. We cannot help thinking that the result of such an inquiry must be favorable in all cases, except those cases of incurable folly.

AMERICAN BIBLE SOCIETY.

To ascertain whether the agents of the American Bible Society really wish to distribute the scriptures, or whether under the plea of doing this, their principal object is to get money, it seems that some persons in New Hampshire and Massachusetts when called on by the agents, for contributions in money to enable it to make bibles, thinking its managers would be more pleased to receive bibles already made; as these would save the labour of manufacturing them and would enable them to make a more speedy distribution of the scriptures. But strange to tell, in every instance where in Bibles have been offered, the agents have refused to accept them—demanding the cash, the whole cash, and nothing but the cash. When Dr. Proudfoot was in Portsmouth lately (as we learn from an article in the N. H. Observer) some persons, if not a number, offered to give the Dr. for the use of the Society, a lot of well made Bibles. The Dr. would not accept of them. Money, not bibles to distribute, seems to be the grand object. The same course was pursued in Concord Mass. not long since. Bibles were offered the agent then in that place. He would not take them. The *Yeoman's Gazette* a paper printed in that town exposed the fact; wherefore Mr. Gould avowed that it was not the object of his visit to Massachusetts to distribute bibles [or get them for distribution but to collect cash.] The editor of the *Yeoman's Gazette* intimated that this agent receives "20 or 30 per cent on all cash collected," and that such, "moderate per centage" does not "constitute his sole salary for his arduous labours.—If this is true, says the editor of the *Trumpet*, the reason is obvious why he would not receive the Bibles.—*Christian Intelligencer*.

From the Defender.

Notwithstanding the light and ludicrous nature of the following Dialogue; we are induced to give it a place in our paper, on account of the truths which its Drollery exhibits.

—RIDENDÒ DICERE VERUM
QUID VETAT?—HOR. EDITOR.

DIALOGUE BETWEEN THE POPE OF ROME; AND THE PRINCE OF DARKNESS.

Pope, Solus.—A room in the Vatican, at Rome.

PRIN.—Curse these Bible Societies? They are

scattering their bibles all over the world, everywhere making inroads on my dominion, and my temporal power.

Enter the Devil.

DEVIL.—Good morning, Mr. Pope, to your holiness. I overheard you grumbling against one of my favorite institutions. You must know, Sir, that I too was a little frightened at these institutions when they first began. But, in whatever spirit they may have been begun, they have now become the very thing I want.

POPE.—What should I care about what you want? I am looking out for my own temporal power, & these bible societies are going to shake it to its centre. They will let in a flood of light where darkness prevails, and become ruinous to me. I'll fight them—I'll wage new war, and battle them.

DEVIL.—But your Holiness must allow that I am an impartial judge between you and the Protestants in this business. I am entirely neutral. I care not whose bones I pick. I would as quick have you as them, or them as you, to grace my triumph. I am therefore entirely impartial in this question; and I tell you these bible and missionaries societies will not lessen your temporal power or influence. And they will serve, in the end, in the way I have got them a going, greatly to people my regions.

POPE.—Yes, you will get enough no doubt, with, or without them, but pray tell me how such a host of bibles can be sent over the world in all languages, and not affect my power?

DEVIL.—Well, Mr. Pontiff, you are so cross and headstrong about it, you will perhaps see nothing as you should. You will not reason from what has been to what may be, nor judge of the future, by the evidence of the past. Has not this society been in full operation in my favorite cities of London, Dublin, &c. near thirty years? Yes, even in your *Catholic Ireland* no less a period—and America, but a little less time? In both hemispheres have they not for near thirty years had a general sweep,—and is there now a Catholic less in India, Europe or America than there was when they began? Have they made more proselytes from the heathen in India, than you have from protestants there? Do you not know that at no period since the *Holy See* undertook the pardoning of sins, &c. has *popery* increased so fast as since these societies began; or been rivetted on so many millions by the *chain of choice*, as in the last two or three years of these institutions.

POPE.—True, Spain, Portugal, Brazil, South America, New Spain or Mexico, lately left to their choice, have adopted my holy Catholic religion.

DEVIL.—And the new governments of Guatemala, or "Central America," though choosing the form of government of Protestant United States in their political constitutions, have made your religion the law of the land by the same constitution.

POPE.—I know that, but still my temporal power is diminishing.

DEVIL.—Why do you say so? You know better. About the commencement of these institu-

tions, Buonaparte had the pope neck and heels; not a place to lay his head—fled from Rome, not so much power then as a monk in the woods of the Pyrenees has now. Your inquisition in Spain and Goa, was suppressed; and how long after these societies got well under way, was it before all your temporal power was restored? Alexander of Russia becoming your patron, and the Prince Regent, now George the IV. both heads of Bible Societies, sent you a regiment of soldiers to be at your command. These powers restoring all the estates, riches and revenues that had been employed by the Holy See for centuries? You know that for several hundred years before, kings had ceased to kiss the toe of his holiness, or hold his stirrups. It was several hundred years since the emperor of Germany had remained barefoot three nights in the snow, doing penance, while the pope was closeted with the *****. All this sort of your temporal power had long passed away before these institutions began. Kings had long before begun to make the same use of popes for their own political purposes, that popes had before of kings for theirs. Yes, about the time of the commencement of these, the pope was down: he is now caressed and courted by all the potentates of Europe, and particularly by these two heads of Bible Societies.

POPE.—I don't care, I don't like them; I'll stop them if I can.

DEVIL.—No doubt of that, but I have got them too well agoing for you to stop them. Too many making money by them; too many getting high salaries and rich living; too many wheels within wheels; too many *palms* itching for this sort of *fruit* of missions, for you to stop them. And besides all the rest, I have a fine brood of clergy to become popes and cardinals of themselves, or receive temporal power and aggrandizement by the funds, if the thing goes on. No, old Pont, you cannot stop one of the wheels. I can do any thing with money.

POPE.—But you have betrayed yourself. You said they would not lessen my temporal power; and now you say they will make popes and cardinals of protestant clergymen by the wholesale!

DEVIL.—Here again you show your ignorance. If they did not set up *popery* for themselves, would they come again under your banners? They are making no proselytes from your Catholics. They have not during this whole time made as many proselytes from the whole of the *heathen* in India, Ceylon and the Pacific Isles, as your church has increased in the same time within four hundred rods of their Bible palace in New York, and what they proselyted in India, &c. are ten fold more my children than they were before. And where, with all their noise and their money, have they in the least lessened your temporal power, or that of the Grand Lama, or shortened the horns of the Mahomedan crescent.

POPE.—How can that potentate of Russia be engaged in printing and scattering bibles, and that not affect my power, and the good Catholic religion?

DEVIL.—Ho! the Cossacks of the Don, and the Ukraine, the wandering tribes of Thibet, Tartary

and Siberia, would indeed have been excellent *Roman Catholics* by this time, but for Alexander's Bibles: so would the subjects of the Grand Lama, and the Mahomedans, but for the British and American Bible societies. But irony apart. This Alexander has been a child of mine for many years—first a member of the *Peace* society—then head of the Bible Society of Russia—then head of my "Holy Alliance" of Europe—and now head of a Holy alliance with the Turks, to put down liberty in Greece. Just as the missionary papers in England and America began to laud and praise his piety and his efforts in the cause, he silenced their missionaries, just as he had before, your Jesuits; so that if you have gained nothing, neither have they; but they have got wofully duped by my *pious* Emperor, magnanimous champion of Bible Societies. Such a fellow a "nursing father to the church militant!" King George and my drunken dukes and profligate lords of England; the high purse-proud honorables of America, excellent "nursing fathers" at the head of these institutions for popularity. Think ye that Immanuel has chosen such men to spread his gospel? No Sir, these are the very men, and these are the measures I have chosen to spread my religion, and if you will read your Bible you will find it so.

And here also, let me remind you, that before the Bible societies, &c. began, your society of Jesuits were expelled every corner of the world. They are now every where restored, except in Russia. Even in that free protestant country, the United States, the purest because the youngest, they are making good progress.

POPE.—And how can this be, in that enlightened country?

DEVIL.—Ah, Pontiff, *PRIDE* has there kept full page with *LIGHT*, and these societies have increased *religious pride* in the United States a hundred fold. To confess the truth, I played the same pranks in these institutions, that I did in the garden of Eden, only there I addressed your good mother Eve in person—here I set certain clergymen to work at her daughters. In London I began, and you must know these missionaries of New England love to follow the fashion of London. "Tell them that you will *publish* their charities," whispered I to the clergy; they did so, and they took the bait as readily as Eve did the apple, relished it as well, and like her, invited their husbands and sweethearts to eat—: was pleasant to their taste also. Each loved to see their names, and their good deeds published to the world, but it was especially grateful to the females—the clergy saw this, and, at my suggestion, pushed them first in every effort for cash. The whole machinery was instantly in motion. The press teemed with praises of gifts, and the giver, over hill, dale and vale—in city and hamlet their praises were sounded. The *left hand* soon *knew more* than the right. Benevolence, christian benevolence was praised, and coaxed, and wheedled—went screaming, and yelling, and begging more money for God. Then dollars rolled in, and their proud pharisaical prayers ascended. I could not but laugh in my sleeve. The "Man of Sin," and

in its mystic sense, to be at present of no ordinary magnitude. This is the choice pebble, gathered from the brook by the shepherd king; with which he hid the great Goliath low and prostrated for ever the proudest Champion & mightiest defender of the enemy's cause that ever warried against God's chosen people. 1. Kings, 17, 49.

The Sentinel's next plea against the pope's supremacy is a most absurd one; and, omitting all his uncouth jumble of words, is wholly reducible to this; that because the Apostles received all from Jesus Christ the power of ordaining others; and of exercising the episcopal functions, in union and full accord with Peter; they, and their successors, multiplied all over the earth were ever afterwards to remain, each independent of him, and in disunion with their visible chief. (that he was such we shall afterwards prove) although Christ the night before he suffered, made it his particular prayer, which was surely granted, that they should be one, as he and his father were one. John 17, 21, 22, 23. &c.

In answer to his next head, the pope's prerogative of calling general councils; which like all the rest of his production, is too verbose, to be copied into our paper, for that were just like bottling up wind; we need only tell him, in defiance of contradiction, that there never was a council called and approved of by the pope; but what has been, and is approved of by the Catholic, or universal Church: nor was there ever one condemned by him, which was not, and is not condemned by her also.

He infers from Acts 15, that the first council, seeming to have been convened at Jerusalem, by common consent; and probably at the request of St. Paul, &c. and not by command of any one; THE APOSTLES AND ELDERS BEING COME TOGETHER FOR TO CONSIDER THIS MATTER; and no intimation being given of Peter's authority as supreme head of the church; he infers, as I said, from all this that Peter appeared in council but barely as PAR CUM PARIBUS, that is, as one among his equals. What a rare demonstration is here afforded of his anti-papal Thesis! Did he not read in the chapter cited, how Peter, (still the mouth of the Apostles, as he is stiled by the holy Fathers, and which the pope is acknowledged to be of all the other Bishop's) laid down the law upon the occasion; and how all the multitude, whom he addressed, held their peace! Acts, 15 12. Why did not St. Paul speak so authoritatively to the multitude; he on whose account, or at whose request, the Council had been convened? And, if convened at his request, it must have been at some other's command; for a request is not a command: and yet a command was necessary for such a convention. Let the Sentinel then show that St. Peter was not in this too, the mouth of the Apostle's; and that, in spite of all Catholic belief to the contrary, he never issued any order whatever on the occasion.

Then he cites from Eusebius, Ecc. Hist. Book 3. ch. 9. these words. "after the martyrdom of St. James, and the captivity of Jerusalem, the report goeth, that the Apostles and disciples of our Lord, which were then alive, (whereof many yet remain-

ed,) gathered themselves together, with the kinsmen of our Lord according to the flesh, to consult whom they should think worthy to succeed James: so that all in one voice judged worthy of the see of Jerusalem Simeon, the son of Cleophas, mentioned in the Gospel, and called the cousin of Christ; for Egisippus writeth that Cleophas was the Brother of Joseph." And though he reads in the very passage which he cites, that the Apostles and Disciples which were then alive, had gathered themselves together on the occasion; he finds in this inclusion of them ALL, the express exclusion of the Apostle Peter!!!

Need we dwell more for the satisfaction of our readers, on this argumentative rhapsody! we presume they have had enough of it; to follow such a theological quack through all his conjectural ramblings, would be as vain & ridiculous, as wearisome an exertion. Let him not boast however, at our giving up the Fools chase; as we intend in our further numbers to renew the question; not by refuting his absurdities, for that would never end, but by seriously treating so serious a subject as the Papal Supremacy.—Editor.

FANATICISM IN KINGSTON.

Last Friday night, at a late hour, one of our citizens, feeling an extraordinary call to demolish the camp of the Midianites; and under the supernatural impulse, we should suppose, of his familiar inspirer, the spirit of Blue Ruin; fired at the window of the Catholic Church: and thus performed the heroic and highly meritorious exploit of smashing a dozen or more panes of glass. The feeling however betrayed by such an act, is rather of an alarming kind.—Patriot.

AU PUBLIC.

Les pseudomes, aux quels nous voila arrives dans le cours de nos explications Biblicales; etant une portion si importante et interessante de l'ecriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour le moment, nous ne scourions 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'exactitude avec laquelle les abonnements sont remis au publicateur. Can, 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 supplant le defaut des paiements 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.

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

Continued

Lo! Frantic in their course, and headlong urg'd;
Each onward by some snaky fury scourg'd,
Those, whose revenge, dread Demour, furious sway
And drive to death, ten thousand various ways.—
Like blood-hounds in the chase, to scent his game.
He lies there forth, to all his mandates tame.
Till o'er life's brink, precipitous they bend
Their madden'd flight, his victims in the end.

Not so they risk, whom coward fear ensnares;
And with his pale spell, incessant scares,
A pallid, nervous group, they shiv'ring run,
Each bug-lear sped, and danger nam'd, to slun.
Such oft the Demon conjures up to fright,
His follow'rs far from reason's regions bright.
And monsters feigns, and dangers that abound
In virtue's path, alone where bliss is found.
Thus with alarms, their palsied minds he fills,
And ever tortures with imagin'd ills.
Where dangers threaten, or but threat'ning seem.
They're aw'd from good, or urg'd to guilt extreme:
Not their's the dauntless deeds achiev'd of fame;
That send immortaliz'd a hero's name:
Yet these, their nature's vertes bright and hanc,
Are chief th' upholders of the witch's reign.

More mirthful far, and numerous is the throng,
Whom Syren pleasure lures and leads along,
Loud grows, as they advance, and louder still,
The sound confus'd of voices deep and shrill,
The shout, exulting, or applause cheer,
And long side-rending laugh assails the ear.
The jolly Topper's chorus loud resounds;
And riot reigns throughout; and mirth abounds.
Mid all the din some dissonance we hear
The dance inspiring pipe, and tabor e ear.
How happy such!—Ah! but what screams were there!
What groans are heard! what shriek!—read the air!
Mark, to the rear of this assemblage gay,
The mingling scenes of horror and dismay.
Diseases there, and plagues take up their stand.
Corrosive cares, and sorrow's wailing band.
Rage storms convulsive, madness shakes his chains;
Remorse, with scorpion sting incessant pains,
Despair, terrific frowning, hangs his head;
And e'ath appears, in all her terrors clad.
These, and a thousand nameless furies watch
Round pleasure's train, their heedless prey to snatch
Meanwhile, her merry dupes the witch beguiles
With varied pastimes; feast, and song and smiles;
And deep debauch; where, closely by her side
Her far'ritos lust and gluttony proside:
Till in the countless snares, all round them spread,
They're caught; and, lo! the mirthful vision's fled
For ever fled—th' enchain'd parting shews
Her dragon train; and mocks at all their woes.
Turn, muse! O turn thee from the appalling sight;
And view the op'ning dawn of reason bright.

To be continued.

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