

From the N. Y. Freeman's Journal.

**THE AMERICAN BIBLE SOCIETY.**

This Society has published its *Twenty-Sixth Annual Report*, with an Appendix containing the Addresses at the Anniversary, &c., from which it appears that the receipts for the past year amounts to \$134,357, of which there was paid to travelling Agents and visiting Auxiliaries the handsome sum of \$15,221.

Our readers are aware that the professed object of the Society is to circulate the Scriptures "without note or comment." Assuming that the difference between the Catholic version made from the Latin Vulgate and the Protestant versions from the Hebrew and Greek, was not essential, and that the Catholic versions would obtain freer circulation in Catholic countries, than any Protestant version they might offer, they as early as 1818 prepared stereotyped plates for a duodecimo Spanish Testament translated by Father Scio; and in 1825 they stereotyped an octavo edition of the whole Bible as translated by the same Catholic author.—This edition contained all the books of the Old and New Testament received by the church, and consequently included those books which our modern Protestants have rejected as spurious. In 1828 they resolved to exclude the Apocryphal books altogether, without, however, acknowledging the omission, lest the Catholic reader should reject their books as a mutilated copy of the written word of God. Since that time the Church of Spain having suffered under the persecution of the present government, and those sound principles of Catholic union and orthodoxy, for a firm adherence to which the Spanish nation was distinguished, having been corrupted by the machinations of wicked and designing men; the managers of the American Bible Society presume they may now throw off the mask, and issue professedly Protestant versions of the Sacred Scriptures, accordingly they have.

Resolved, That the Society cease the printing of the Catholic version, and that the general agent be instructed to dispose of the plates from which they were printed as type material, when procuring new plates for the Protestant version."

But will the Spaniards generally approve of this version? The Board of Managers do not presume to say that they will; but they flatter themselves that "there are some in South America and Mexico to whom civil liberty has given a degree of mental independence, and who will search the word of God for themselves before they reject it, and live as they have hitherto done without copies of any kind." The editor of the *Churchman* notices "the undoubted confidence with which they speak of the Protestant edition of the Bible as 'the word of God.'" & thereby intimate their belief that the Catholic edition which they had circulated before 'without note or comment' in all the South American republics, as the Sacred Scriptures, did not contain "the word of God." But while they thus pronounce sentence of condemnation on the Latin Vulgate from which the Catholic edition was translated, and order it to be cast into the furnace, after

having expended so much money to stereotype it as a standard publication, the superabundant charity of this benevolent society diverts its attention to the Jews, and for their special use and benefit is actually prosecuting the publication of the Hebrew Spanish Old Testament at Vienna. We are informed that "the chief Rabbi at Constantinople has sent them a very warm recommendation of the work to be printed."

The Rabbi advises the Jews to purchase copies of the work, to read, study, and obey the laws it contains, and concludes his official imprimatur with assuring them that "Whoever shall obey will be blessed by the Most High, and upon him happiness shall descend, and peace shall be in his possession, until Shilo appear and the Redeemer comes to Zion. Amen." On these extraordinary proceedings of the A. B. Society, the Churchman makes the following just and appropriate comments:—

"Thus it appears that the part of the canonical scriptures which is received by the Jews is separated from the whole, and circulated by the American Bible Society among the Jews, under the sanction and recommendation of one of their chief Rabbis. In plain words, the American Bible Society devotes itself to the propagation of Judaism! The Society which, with such tender care, retraced its steps and cancelled the plates of St Jerome's version of the Old Testament, for fear of confirming [Roman] Catholics in their prejudices by accident, has deliberately engaged in the prosecution of a measure which is to confirm Jews in their infidelity by system! The Society which guards so scrupulously against disseminating one form of Christianity in preference to another, has no compunction in disseminating Judaism whole and unmixed! The Society which is independent of every branch of the church of Christ, becomes auxiliary to a Jewish synagogue, and triumphs in the fact that its agents are acting under the sanction and authority of a Jewish Rabbi, and for the supply of schools where children are educated in the Jewish faith.

We know not how this fact may strike others; but it seems to us to be a most appalling consideration, that money should be raised in a Christian country, by stirring appeals to Christian sympathies, and for the purpose of disseminating Christianity, and then deliberately diverted from its purpose, and devoted to the decided and avowed enemies of the Christian faith, to be used in exactly the way which they desire. We put it to the consciences of men who are not lost to all sense of Christian obligation, whether they can uphold a system which thus deliberately suppresses and betrays the Christian faith, and boasts of direct subservency to its determined and inveterate foes? Is it not monstrous, that men professing to be Christians, should thus consent to stifle the voice of the Christian church—to subtract from the Holy scriptures the words of our Lord himself, and the whole testimony of the Evangelists and the Apostles—and then circulate the remainder under the authority of those who openly deny that Jesus is the Christ? And where is this to end? Are the Jews the only class of infidels to whose views and wishes the elastic measures of the Society are to be adapted? If the followers of Mr Paine and Mr Owen should take from the Holy scriptures those parts that displeased them, and invoke the aid of the Society to give a wider circulation to the remainder, shall their prayer be refused? Or if the prudery of Mr. Noah Webster, or the audacity of Mr. Thomas Jefferson, should procure an edition of the Bible expurgated of all blemishes on the purity of the prophets and the morality of our Saviour, is the Society prepared to circulate the Holy Scriptures with such omissions? With the above precedent in favour of the Jews, we see not how the society could refuse to oblige the Deists. Both cases would come within the provisions of its constitution, which

requires it to circulate the Holy scriptures without note or comment; and might be covered by the specious plea of doing good to those who will receive some portions of the Canonical scriptures, but refuse the rest. But are wholesale omissions of the canonical scriptures in favor of infidelity better than few verbal deviations from the Society's Podo-Papist-Protestant standard in favour of Anabaptists and Romanists? So the Society has ruled. 'Ye blind guides! which strain at a gnat, and swallow a camel!'"

**A PROTESTANT OPINION RESPECTING CATHOLICITY.**—In Catholicism, that is, in Catholicism idealised, contemplated on its best side [and it is thus that a generous mind will ever love to look at the religion and moralities of other minds], we have a tender, picturesque, imaginative, loving, unloving devotion; in other words, we have one entire half of human nature finely and grandly developed. The magnificence of its ceremonials—the devout affectionateness that speaks of that which once did speak, in its masses for the dead—its purgatory, its consecration of saintly relics and memories—the unworldly elevation and self sacrifice of its asceticism, are all good and beautiful in their essential elements—are all true—true to one part of our nature. Catholicism was once the ark of the world's civilization, the guardian of the world's liberties, the fearless and efficient asserter of the prerogatives of intellect, the symbol of the rights of the mind, of the legitimate supremacy of thought over brute force, the conservator of seed which, if cast carelessly forth on the void and formless deep of a political chaos, might not have been found again. And Catholicism is a cheerful, social, festive religion, a religion that, instead of scowling on the amusements of the common people, condescends to grace and consecrate them. It is a religion that has formed closer and more enduring connections with art; has done more for art in stimulating its efforts, exalting its aims, and creating a popular appreciation of its results than any other existing embodiment of the religious idea. It has more eager and systematic aggression upon the moral and physical ills of poverty, has shown sympathy, with poverty (whatever we may think of the wisdom of some of its modes of expressing that sympathy,) has given away more, and done more. It is admitted, for charity's sake, in each successive year of its existence, than some wealthy Protestant establishments in each successive century of theirs. With its brotherhoods and sisterhoods of mercy, it gives a basis of permanent institution and uniform religious principle to beneficent impulses, which by Protestants are commonly left to the energy of each passing generation and the necessities of the hour, and often die out for lack of an efficient organization. And why not freely and gladly acknowledge this? What right-minded Protestant can imagine that he has anything that can be called an interest in not acknowledging the truth which is in the religion of more than half Christendom? *Westminster Review*, Article on Rankin's History of the Popes.

**THE CRY OF THE POOR.**—In this country there is a crying sin, there is a loud complaint going up daily to Heaven, that

the property of the poor is held captive in injustice; that their rights are withheld, though their title is known and recognised by all, save those who could enforce it from them; that they daily die of want, whilst their expiring groans rests on the gorgeous, the ungodly display of ecclesiastical pride and pomp; whilst their last sigh can scarcely fail to bring down a heavy curse on that wealth which was left for their support, but which so cruelly and so long has been wrested and withheld from them.—*Dr. Doyle.*

From the Rochester Evening Post.  
ALLEGED OUTRAGES AND "BIBLES BURNT"

To the Editor of the Evening Post.  
SIR—I perceive in your last paper, a statement from the Journal of Commerce, in which it is asserted that the Catholics of Chazy, Clinton county, N. Y., lately had an "auto-da-fe," in the "burning publicly of two or three hundred Protestant Bibles." You very properly suggest that the report is "humbug"—as I think it is. There are many reasons, in the absence of particular information, for considering this statement to be untrue:

1st. The Catholic population of Chazy is so inconsiderable, that it would require at least each adult to be possessed of a Protestant bible, to make up the number said to have been consigned to the flames. This is scarcely to be expected, since I think, I may safely state that there is not that many Protestant bibles in the hands of all the Catholics in Western New York.

2nd. It is scarcely to be credited, unless men refuse to exercise their rational faculties when Catholics or Catholic subjects are introduced, that the Protestant population of Chazy—of that section of country, would have quietly tolerated an act so improper and singularly offensive.

3d. The Catholic population of Chazy, had they the disposition, which I know from Catholic feeling they had not, would not have been so impolite as to be guilty of an act unbeneficial to themselves and peculiarly offensive to the religious feelings of their fellow citizens.

4th. The statement comes through the channel of the Journal of Commerce, a source by no means scrupulous of truth in matters Catholic. An eminently distinguished citizen has lately challenged the editor of that journal to prove positions evidently false occupied by him against Catholics and their practices; which, for the best of reasons, INABILITY, he has thus far declined to do.

In conclusion, I would say, if there must be occasional hostility between Catholics and Protestants, let it be of an honourable kind—let falsehood be excluded—we ask no greater favor.

BERNARD O'REILLY,  
Pastor of St. Patrick's Church.

Mr. D. QUIGLEY, of Paris will please accept our thanks for the endeavors he is making in his neighbourhood to extend the circulation of the CATHOLIC. As an efficient Agent we hope he will be still further successful.

The King of Prussia has placed at the disposal of the new Bishop of Trews, 32,000 dollars, the revenues of the See, which accumulated during the vacancy. This will enable the zealous prelate to found a house of Retreat for the Clergy, which he is most anxious to establish.