

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth shall be loosed also in heaven. St. Matthew xvi. 15-19.



Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth? — TERTULLIAN Proscript. xii.

There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious. — St. Cyprian Ep. 43 ad plebem.

All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God. — St. Cyril of Jerus. Cat. xi. 1.

Calendar.

- October 29—Sunday—XX after Pent, 1 Nbv Semid.
30—Monday—St Bernard, C Doct Doub from 30th August.
31—Tuesday—St Sircius P C Doub Sup com.
November 1—Wednesday—All Saints Doub I class with Oct Holiday of Obligation.
2—Thursday—All Souls Semid.
3—Friday—Office Octave
4—Saturday—St Charles Borromeus B C Doub com &c.

THE CHURCH IN SWITZERLAND

The position of Catholic Switzerland at the present moment is such as could hardly be contemplated by any generous mind without acute sense of pain, and certainly demands from Catholics the most profound and anxious sympathy. Amidst the tumult of revolutions with which Europe has resounded since the beginning of the present year, the fortunes of so small a country, more especially one in which a particular party has gained an ascertained triumph, and is recklessly carrying it out, are apt to be passed over in silence. People think it is of no use watching the game when they have decided who is to be victor. Newspapers drop the subject, and it is left to the chronicler or historian. Meanwhile systematic tyranny is accomplishing its work, and the greater work of resistance and endurance is also being fulfilled. What we read of in our own "Reformation" annals, we may see going on at present on a smaller scale in the Swiss cantons; a Government is there working with unlimited command of mere power, and with great subtlety and energy, utterly to crush the Catholic Church, and as it were, to chain it up and shut it in with bars of iron. The Clergy are oppressed with forced contributions; convents are suppressed or doomed to extinction by the gradual decrease of the brethren. Religious are driven out of their country on a small pittance, with the proviso that it is to be withdrawn if the Government detects them in political practices—a provision how just and how convenient!—and the pretence of "affiliation to the Jesuits" extends this system of suppression to almost any extent the enemies of the Church desire. Nearly all the modern Orders seem to come under this category in their logic. The Redemptorists, the Brothers of Christian Doctrine, the Nuns of the Sacred Heart, the Sisters of St. Vincent de Paul; nay, we believe, the Sisters of Charity, in the eyes of the Council of State, or the member of the Federal Diet, are "affiliated to the Jesuits" and must share the calamities of that holy society, "equalled to them in fate, if not equalled to them in renown." It is not to be supposed that all this has been done with the good-will of the population generally. Mankind are not so bad as to forget benefits so soon, even though portions of the Church might get into a low and tepid state, so as to look with a careless eye on the sufferings of heroic virtue. But this has not been the case among the Catholics of Switzerland. The peculiar Constitutions of that Confederacy, settled by the defeat of the Sonderbund, gives to the Radical minority of any canton, a power far beyond what their numbers represent. They are strong in the Radical majority of the entire Confederacy, and can bear down all opposition in their own separate canton or district, by the presence of the armed forces of the central power. Thus, on the occasion of the suppression of the Abbey of Hasle, the Ja-

Friburg, the whole population assembled to bid farewell to the Religious before they dispersed, and showed their affection and sorrow by their unavailing tears. What could they do? The Abbot extinguished the light that had so long burned before the altar of the Lord; and he and his Religious departed, never to meet again, till they meet in another world to receive the crown of their Confessorship. It will give an idea of the policy of the present Swiss Governments, if we state, that it has stringently decreed that no two of the expelled Religious shall live together in the same house, thus completely to crush, so far as laws can do it, the very chance of their community surviving. It is physically impossible for the Catholic population of Friburg, even though a majority, to help this, because ample force is at hand from the Diet of the whole nation, to make resistance worse than useless. With all the show of freedom, with the bounds of "Liberty, Equality, and Fraternity" ringing in their ears all day, they are in reality as despotically controlled as the people of England were under the house of Tudor.

But it was hardly to be supposed that a junta of such Liberals as now rule in the Swiss Councils of State would be content with merely suppressing monasteries, and driving their harmless inmates out of the country. Their object was to subvert the Church, and make it, if they could, "captive to their quiver and their bow." An occasion was sure to arise that involved all the principles at issue, and on this occasion has been furnished by another of those acts of tyranny which characterized the Radical triumph of last autumn. At that period the Council of State of Friburg expelled certain curés of the parishes of that city, whom they accused of being implicated in the previous political convulsions. Their duties were for a time fulfilled by curates, but at length it became a question to replace them. The Bishop (Mgr. Marilley, Bishop of Lausanne and Geneva) made full inquiry into the case, and found no just cause for their condemnation. According to the laws of the Church, a beneficiary cannot be dispossessed except on a regular process, grounded on some grave accusation; and accordingly Mgr. Marilley refused to declare the parishes vacant. This led to a long series of disputes of which we are not possessed of the details. At length, however, the Councils of State of the five cantons constituting the See of Lausanne and Geneva (viz., Berne, Vaud, Neuchâtel, Geneva, and Friburg) appointed a commission of delegates to regulate the Ecclesiastical relations of the Government, and establish a concordat with the Bishop; in short, to re-organize the diocese. A Conference was held on the 17th of last month, the instructions for which will be found in another part of our columns.

The drift might be anticipated when the Commission was named by Radical Councils of State out of their own members, one of them being M. Druey, whose coarse fury against the Catholic party made him so conspicuous at the time of the Sonderbund. But the details of the scheme involve a greater stretch of tyranny than could have been anticipated by any one not accustomed to observe the meaning which the watchwords of continental Liberalism bears when applied to the Catholic Church. The Commission will attempt to force from the Bishop the right of approval to the nomination of beneficiaries and to prohibit him from issuing any pastoral letters, mandates, or other Episcopal publications, without a Government inspection; the Episcopal Court is to be submitted to the approbation of the Government; candidates for the Priesthood

are to be examined by a mixed Commission previous to their examination by the Bishop; beneficiaries are to have right of appeal to the civil authority, which will protect them in case of emergency; the distinctive dress of the Priesthood is to be prohibited; the calendar to be purged of festivals, either with the Pope's leave or without it; the old protest against the Decrees of Trent to be renewed, and the "sovereignty" of the State to be asserted, with a parenthetical clause, saving the Faith and the Sacraments. Such is the liberal scheme for the re-organization of the Diocese of Lausanne and Geneva. Coincident with this, the Government of Friburg have issued a protect of law for public instruction, of the spirit of which a sufficient idea will be supplied by quoting two of its articles.

Art. 8 Instruction shall not be confided to a Religious corporation, society, or congregation, under whatever name it presents itself. The law regulates everything which concerns public instruction, and the persons who discharge it, who are to be nominated by the State, with certain exceptions.

Art. 9 All young people, who, for the future shall study under the tuition of the Jesuits, or of the Orders which are affiliated to them, are declared incapable of discharging any public employment or functions, whether civil or ecclesiastical.

The whole furnishes a memorable lesson as to the real nature and distinctions of the Liberalism of modern Europe. The party which falsely claims that name has thoroughly developed itself in Switzerland, as if for the instruction of the rest of Europe. It does not mean toleration, except where it is quite certain that the creed tolerated has no pretensions whatever to independent action, and can be brought completely under the control of the State. Whatever independent spiritual agency would manifest itself, such liberalism would not scruple at any tyranny for the purpose of thrusting it down, as has been sufficiently shown in the case of the dissidents in the Canton de Vaud. It so happens, to be sure, that the various Protestant sects are dead, or nearly so, and that they have not the pretence, and seldom the wish, to assert independency, so that the true tyranny of pseudo-liberalism is chiefly manifested against the Church. She is at once hated and feared by this faction. They will carry her whilst she is weak, but when she is just strong enough for her children to form a decided party in the State, and the pseudo-liberals are just strong enough to crush them, then toleration, liberty, equality are overthrown to the winds, and the only question is, how most certainly to annihilate the Faith. Public opinion in Europe will not bear them out in heading and hanging; quiet oppression is found to be the surest way, and upon that the Friburg Commission have entered, if the faith and energy of Catholic Switzerland do not defend them. That there is a true Liberalism in political society we are willing to admit; there is a certain generosity and nobleness of mind; quite distinct from faith; a natural virtue, which leads men to appreciate goodness, to be unsuspecting of evil, to abhor injustice; and much of this has been shown in our own country! But we cannot look at the contemporary history of Switzerland—painful as it must be to all who respect the rights of conscience—without remembering that it was Lord Palmerston's policy that has made such tyranny on the part of the Diet possible; that it was Mr. Grote's ingenious marshalling of facts that deadened English indignation at a triumph, which has driven into exile the Sisters of Charity and the

Religious of St. Bernard, that has deprived a faithful people of the full exercise of their Religion, hedging them around with temptations and distress. It is not a mockery to say that the State guarantees the freedom of worship to all, when it interferes with education; forbidding parents to send their children except to State instructors; teaching out of books submitted to State approval; when it interferes with religious discipline by enacting laws which would make the Bishop a State-officer, depending upon an infidel authority for the exercise of his functions! If all these details included in the plan of the committee were successfully carried out, that part of Catholic Switzerland, though it might remain clear of schism, would nevertheless be in a position in which all the seeds of schism would be at work; it would be loosened from the great Centre, and the enemies of the Faith might quietly watch the operation of their deadly system. Light after light would go out, till the Faith would lose even the name of Catholic and become a feeble and blighted branch, dropping off from the tree. But we hope for better things. We have confidence in the Apostolic zeal of the holy Prolate who has now fought a battle of many months with the enemies of the Faith, given in their hour and the power of darkness; we believe that the fidelity of the people will stand even this last trial. In such an emergency, all is lost if any great principle is surrendered; but, at the same time, Faith is stronger than unbelief, and if a people are determined to resist even to death, or (what is often far more difficult and painful) to resist in spite of a long and wearing petty persecution, which will hardly be enrolled in the annals of history, their oppressors must, for mere shame or exhaustion, give way. The combatants on the side of Faith and freedom have the whole Catholic world looking upon them. Let not their loyalty and endurance be less than that of their brethren who have emerged from a worse conflict than theirs, who are struggling with material oppression, but in nothing falling from their ancestral Faith. Let the Catholics of England and Ireland be a lesson and consolation to those of Switzerland.

ANGLICAN HONESTY?

We have been not a little surprised, from time to time, by the comments which the conversions of Anglican Ministers have elicited from their former friends and admirers, and the ingenuity with which the latter have endeavoured to prove, in each successive case, that such conversions were of no force at all as a testimony against their own principles. When these remarkable events first commenced, upon a large scale, about three years ago, which have since attracted so much attention both in our own and in other countries, they were recorded by the same parties, in spite of natural feelings of disappointment and mortification, in very different terms. The only sentiments expressed at that period were respectful regret, sorrowing admiration, uneasy misgivings, and the like. There was even, at that time, a tone of honest candour and truthfulness, which more than compensated for erroneous statements or illogical argumentation, and which augured well for men who, under no ordinary trial, could speak with so much modesty, affectionateness, and reserve. The moment had not yet arrived for that prodigal display of malice, revenge, and falsehood, which the constant recurrence of similar events has subsequently provoked, and to a very notable example of which we are about to call attention. Some of our readers are, probably, acquainted with the name of Dr. Hook, who is the Rector,