

injunctions, the prohibition of dangerous books, be-  
long freely to the bishops alone.

"The religious education of youth, the chief su-  
perintendence over religious instruction, are confided  
to the bishops, and subjected to an ecclesiastical  
inspector of all the primary Catholic schools.

"The appointment of the catechists is confided to  
the bishops, and the teaching of theology or of the  
canon law is forbidden to every one without their  
approbation.

"Ecclesiastical affairs are judged by ecclesiastical  
judges, according to the rules of the canons or the  
instructions of the Council of Trent; and matrimo-  
nial affairs alone, in their relations with the eccle-  
siastical effects of this sacrament, are brought before  
the lay judges.

"The bishops have the full right of punishing  
those priests who transgress ecclesiastical discipline,  
and of inflicting penalties upon such as violate the  
laws of the church; whereas temporal justice can  
only take cognizance of civil affairs, and of the  
crimes committed by ecclesiastics; but, in this lat-  
ter case, the bishop must be previously informed.

"In prisons the ecclesiastics will be separated  
from lay prisoners; in churches the immunity will  
be maintained, in so far as the public safety will  
permit.

"The disputes of laymen with respect to patronage  
will be judged by the temporal judges.

"Verbal or written defamation of the Catholic re-  
ligion, of the holy liturgy, as likewise of the bishops  
or priests, will be interdicted.

"The bishops of the province will be heard for the  
presentation of new bishops to the Holy See.

"All rights claimed by the bishops over the semina-  
ries are recognized, including their nomination of  
the rectors, professors and teachers.

"The priests are chosen from among the candi-  
dates, the first dignitaries of the cathedral chapter are  
appointed by the Holy See, should there exist no  
right of patronage,—the others by the Emperor, with  
the exception of those proceeding equally from the  
right of patronage or being connected with the free  
disposal of the bishops.

"The right of appointing priests to all the canoni-  
cates, and to all the livings where a right of patron-  
age exists, the result of a scientific or pious foundation,  
belongs to the Emperor on condition that the election  
shall fall on one of the three candidates whom the  
bishop shall have proposed after a preliminary ex-  
amination.

"The Holy See has full right of creating, with the  
Emperor's consent, new dioceses and new parishes.

"His Majesty engages to make an adequate allow-  
ance for such livings as are not yet properly endowed.

"The law relative to the property of the church  
will be administered in conformity with the instruc-  
tions of the canonical institutions; in what concerns  
possession, the rules prescribed by the canons will be  
observed.

"Free intercourse between the religious commu-  
nities and their superiors who reside at Rome are  
guaranteed; these latter will have the full right of  
visiting the monasteries of the monarchy, and of  
publishing circulars touching the discipline, &c.

"The religious orders, have the right of opening  
noviciates, bishops that of instituting, with the con-  
sent of the government, both monasteries and con-  
vents.

"The property of the church is declared sacred  
and inviolable, and the church is maintained in its  
full right of acquiring property.

"No suppression or sale can take place without,

the intervention of the Holy See; the rights of the  
bishops remain always intact.

"The estates of the church will be administered  
according to the canonical instructions; a commis-  
sion will be appointed for the administration of va-  
cant livings.

"The right of collecting tithes is maintained wher-  
ever it still exists, and his Majesty undertakes to  
procure an endowment having legal force wherever  
it no longer exists.

"All other affairs, not included in this concordat,  
will be regulated in accordance with the doctrines of  
the church, and the regulations approved by the  
Holy See.

"The concordat is declared to be national law in  
perpetuity, and it abrogates all the laws and arrange-  
ments that have hitherto regulated ecclesiastical af-  
fairs in the State."

From the Puritan Recorder.

#### REMARKABLE FACTS.

Among the first instruments of the Reformation in  
Scotland, was George Wishart, distinguished for  
wisdom, learning, and piety—who was wont to spend  
his days in teaching, and a great part of his nights in  
prayer. He had been, by the wicked plots of Cardin-  
al Benton, brought to the stake. From the midst  
of the flames he answered one who exhorted him to  
constancy,—“The flames indeed embrace my body,  
but do not conquer my soul; but, (turning his eyes  
to the Cardinal, who from a window not far distant  
was enjoying the spectacle,) “that same man who  
looks upon us with such disdain, shall, within a few  
days, appear again at that window with as much  
infamy as he now has of wanton cruelty.” And so  
indeed it was; for he was assassinated by a conspi-  
racy, and suspended as a public spectacle from the  
same window. Of this fact Burnet says, that the  
people regarded Wishart as endowed with an extra-  
ordinary measure of the divine Spirit, and thought  
he was honoured with a spirit of prophecy because  
his life was so holy and exemplary, and after the  
event verified the prediction, he was esteemed as not  
less a prophet than a saint.

Another case was that of Patrick Simson, a man  
distinguished for learning and piety. His wife was  
smitten with an alarming disease, and assaulted with  
horrible temptations. He went out alone in his  
garden, and for several hours gave himself to earnest  
prayer. While thus engaged, discoveries were made  
to him almost exceeding belief. He affirmed, that  
he had been addressed in an audible voice by a mes-  
senger from Heaven, and told what events would be,  
all of which were minutely fulfilled.

Another instance was that of Hugh Kennedy, a  
private Christian of great excellence of character.  
Late one night he knocked at the door of a friend,  
and called upon him to rise from his bed and join  
with him in prayer. For, said he, my son and other  
friends who are abroad, are in extreme peril at this  
moment. After spending some time in prayer, he  
rose with a countenance flushed with joy, and said,  
“Now they are safe!” Afterwards it was discovered,  
at just that hour, those friends did experience a re-  
markable deliverance from danger.

The famous dream of Zwingle is generally credited.  
In his work on the Eucharist, he relates as follows:  
When the subject of wholly abolishing the Mass at  
Zurich was in debate, the controversy was conducted  
between me and the Secretary. He defended the  
Romish idea; that the words, “This is my body,”  
import that the bread is the real body of Christ. And  
I adduced many instances from Scripture, where the