

5th. Vexations on account of sermons.

6th. Corruption of literary establishments and of public instruction, from the most elevated to the lowest.

7th. Legislation hostile to the church;—and here is discussed the federal agreement made in 1833, and particularly the articles of the conference of Baden.

"As is perceived, the first book only contains a series of preliminaries; the principal matters will follow: the articles of Baden; the oaths of the priests; the administration of the convents; the prohibition to receive novices; the military expeditions into Jura and Freiamt. This already presents the view of a vast field. The articles of the press alone, would furnish matter for a voluminous work, if one dared reproduce all the trifles, all the grossness, all the obscenities vomited against the Catholic church. Mr. Hurter has been forced to content himself with giving an extract which will seem sufficient. What man is there who, without stripping himself of all morality or propriety, would undertake to excuse the excesses with which for the last twelve years the press in Switzerland has been soiled? What man is there able to deny that the Catholic church has been made the target of attack from every quarter?"

The *Gazette de Basle* thus concludes: "The last few years furnish us with too many of these examples; and here is the reason why the combat undertaken against the Catholics greatly compromises the tranquillity of the confederation. Minds are wounded and embittered, and into the two churches has glided an irritation which a few years since no one would have imagined possible. But hence it has happened, that the Catholic church, without excepting the extreme or ultramontanist party, has gained ground; she is now more influential, more powerful, than formerly; and even the suppression of the convents, directed by Argovia with stupid blindness, has furnished to the court of Rome more arms, than all the convents of the world, with all their treasures, could have placed at its disposal.

Let our readers bear in mind that the above is taken from a Protestant paper; that consequently it is something like *self-accusation*; and they will not only believe its truth, but will infer that the injustice and oppression to which the Catholics of Switzerland have of late been victims, are even more flagrant, unchristian and galling than represented. To open the eyes of civilized Europe upon such grievances, and consequently to bring down upon them the unqualified rebuke and reprobation of the liberal and good of every creed and party, will be the effect of Mr. Hurter's new work. And certainly the Catholics will know how to appreciate the merits of this unexpected ally to their cause the more, because in coming to their defence, he had to trample upon religious prejudices, and denounced the acts of those who professed the same creed with himself.

CAPITAL PUNISHMENT IN ROME.

Whenever in Rome a Criminal is condemned to death, the Pope fasts until mid-day, offering up at the same time his prayers that the malefactor may be reconciled to Heaven. If the prisoner refuses to confess himself to the priest, the Pope continues his fast and his prayers, the execution of the sentence of the law is delayed until evening, and the bells in all the churches are tolled to summon the faithful throughout the city to unite their prayers with those of their Pontiff, that the heart of the sinner may be softened.

What an exemplification of the mild and merciful spirit of that Church which regards with a motherly love all her children!

From the *N. Y. Catholic Miscellany*.

READING THE SCRIPTURES.

The discipline of the Catholic church as regards the indiscriminate perusal of the Sacred writings, has long been the theme of abuse at the hands of many a stupid block-head, who would court notice by assailing her. Contrasted with the "glorious privilege" enjoyed by the children of the so-called reformation, it is sheer despotism. There is no end to the ill-tempered and of course ill-mannered effusions by which Popery is held up to the world in general, and the favoured evangelicals in particular, as the mother of ignorance and its attendant superstition, and what not besides. And why this? Simply because she lays down the maxim of good sense and sound philosophy in telling man "you cannot reform what God has taught"—because she shows it to be sustained by God's own revelation—as she repeats with St Peter—"that in the scriptures there are some things *hard to be understood*, which the unlearned and unstable wrest to *their own perdition*."

However, amongst the most zealous abettors of that principle of Protestantism, that means every thing and nothing just as the favored child—heir of the "glorious privilege"—may choose, there have been found from time to time some who take the same view of the case as the Catholic Church: and we know not of a more amusing mode to while away an hour so, than in listening to some of those Protestant divines bewailing the irreligious consequences of a principle to which not only every church called Protestant, but every other heresy devised by the pride of man owes its existence, and which of course they dare not condemn, at least with any show of consistency.

Let us hear one or two.

"In order"—says Claude (in his Defence of the Reformation) "in order to understand the Scriptures, there is, I candidly acknowledge it, a great many obstacles to be overcome. The terms are to be weighed exactly; the style is to be examined: the reasonings are to be considered: similar expressions to be compared; dissimilar passages to be attentively looked into; the sense of obscure and ambiguous sentiments penetrated: the connexions of the discourse attended, as it refers to such and such an object, or to such and such an end. For these purposes, it is necessary to know, how to distinguish the apocryphal from the canonical books:—necessary to understand the original languages, in order to be able to judge of the accuracy of the translations—necessary, moreover, to consult the works of interpreters. All this, no doubt, requires much care, much study, and application; in so much, that to do it well, the whole life of man is not too long,—nay, I will even add,—it is too short, and that all human strength is too feeble to understand the sacred volumes, which are an infinite source of mysteries, and heavenly truths."

Why a person after reading this, is almost tempted to rub his eyes and ask himself can it be possible that he is reading a Protestant author. But Claude had very little of the modern billingsgate bigotry about him, especially in the candour of the

following passage from his "True system of Religion," where he says, the method of finding out truth by the private examinations of the Scriptures, is "absurd, ridiculous, impossible, and wholly exceeding the capacities of the public"—no Papist could say more.

Remarking on the earlier periods of the Reformation, Southey says—"The Bible gave occasion for evil. Presumptuous and ignorant people no sooner read, than they look upon themselves to expound it. They interrupted the church service by holding forth: discussed points of scripture in ale-houses, and taverns: quarrelled over them &c. Those insane opinions were also a-broad, which struck at the root of all authority civil and ecclesiastical: and of all social order. Because the Bible was in English, they believed it now on a level with their capacities, and that in all its parts and points they understood it."

"To such an extent"—writes another, "has the diabolical practice of spreading irreligion been carried, that it is well known, evening schools are established, in which both children and adults are instructed in reading; and the Bible is put into their hands, for the express purpose of perverting the divine truths it unfolds; and training them to treat its contents with ridicule, and contempt."—(Charge of the Arch-deacon of Cambridge.)

Hear the celebrated Walton on the effects of the indiscriminate perusal of the Holy Scriptures, in the preface to his Polyglott—"Aristarchus once could hardly find seven wise men in Greece. But, amongst Protestants, with difficulty could you find as many fools. All Protestants are doctors; all divinely learned. The veriest idiot, or mechanic preaches up his dreams, as the pure word of God. The abysses of hell seem to have been opened; and emitting a smoke, have darkened the heavens, and taken from the stars their light. The locusts, armed with stings, swarm very where;—an immenso multitude of sects, and heretics, reviving old errors, and inventing monstrous ones of their own. These have filled our cities, villages, camps, houses; nay, our churches too and our pulpits: and they lead the poor deluded people after them to the pit of perdition." Hence it was that another English writer, (Archbishop Bramhall) said that the unrestricted liberty of Protestants, in reading the Bible, is more injurious to religion than the restraints of the Catholics:—and honest old Seldon declared that "the two words, 'search the Scriptures' have undone the world"—How can it be otherwise? Error, doubt, and incredulity are the natural results of the "glorious principle"—and that to such an extent that the "British Critic" tells us—

"The Socinians are so convinced, that the tendency of the Bible Society is hostile to the Church, that they are willing, even though it circulates the *authorised version* of the Scriptures, to give it their support. This they consider a temporary sacrifice made to obtain the greater object,—the ruin of the establishment, by the dividing processes of the Bible Society." "We conscientiously believe"—says a Dr. Norris, in a letter to an English Lord—"that the Bible Society is an institution fraught

with danger, not only to our own church, but to the best interests of Christian truth and unity, throughout the world."

We could add, in any measure required, to the above testimonies of Protestant writers, sustaining, what way, for aught we care, be called the ravings of Papists the most bigoted on the subject. But we certainly cannot discover the reason why we are so needlessly induced for the uniform maintenance of a principle, which a handful of Protestants may be now and then found to defend, perhaps from a motive of caprice. If it be correct in them to denounce the consequence, we would like to learn, why it can be wrong in us to anathematise the principle: and above all, it is the most ludicrous thing in our calculating age to find, how a pack of creatures too idle to work like honest men, can, by setting up a paper they nickname religious, so far mislead one portion of the community by slandering another, as to cry up as the perfectionists of the age, the true followers of God—the heedless advocates of a principle which common sense, the express word of God, the experience of mankind and the clear testimonies of Protestants themselves—all unite in condemning as the basis of impiety and the school of incredulity. When will Protestants dare to think for themselves?

PUSEYISM IN INDIA.

In a file of papers received yesterday from India, we find that it has even made its way into the protestant Church in that vast empire, and is likely so subdue it altogether. We find, by the Indian papers—

"1. That two of the professors of Bishop's College are Puseyites.

"2. That the students are being deeply imbued with the doctrines.

"3. That one of the Professors is Secretary to the High School.

"4. That the Chaplain and Secretary of the Kidderpore Orphan School is Puseyite.

"5. That one of the Professors of Bishop's College is the author of certain papers signed 'Riparius,' advocating Puseyite doctrines.

"6. That on a recent funeral at Bishop's College the corpse was lighted up in the house of one of the professors with two wax candles, the one at the head and the other at the feet.

"7. That the Missionaries in the South of Calcutta, of whom so much has been said and written, are Puseyites; and that their practice is, in the words of a Tory journal, ("although brought to the knowledge of the Bishop, both privately and publicly, as rankly Puseyite) such as to be destructive of all discipline; spirituality, and peace in the other churches in that neighbourhood.

"8. That some of the Catholic priests have paid a visit to Bishop's College.

"9. That Puseyism is making rapid advances in India.

These are startling facts, and may serve to indicate how deeply imbued the Church at home must be with the same doctrines. But if this dry rot in the Establishment is clearly traceable to her own misdoings, no less so are the late excesses of the riotous artisans. The vast body of the working people are without religion, because they have been taught to despise it