THE PROTESTANT BIBLE.

In Errors and Contradictions.

i Compromise Setucen the English Church Anthorities and the Presbyterians-The Spirit of Truth Absent.

Zaingline writting to Luther about his Green translation has the following words : "Thea dost corrupt the word of God; thou ut see to be a manifest and common cor. apta and perserter of the Holy Soripture; her are we athamed of thee." (Vol. 2 of the Saorament, page 412.) The Darmed Bosust cludes that 14,000 changes were enumer-ust clude that 14,000 changes were enumer-sted in Lather's translation of the New Tes tamest. I will here give two specimens of Latter's president: Where St. Paul says (Rem, iii, 29). "We account a man to be intified by faith without the works of the just fied by fatts without the works of the law Latter inserted boldly the word wises, "after "latth," to support his avertion to good works; and when admonished are the feel corruption, his answer was, against this feat dors set prorations voluntae, ski. "that is, "Se I will, so I command, let before reason; Luther will have it The word alone must remain in my New the word alone must remark in my New Temmusisthough all the Bartin's go mad."
(Santilohe works, vol. 5, page 14) Also where it is said (2 Peter 1, 40): "Where e.e., hithen, laber the more that by good works as make mre your vocation and election."
Lither omitted "by good works," as it bore using the favorite deciring the talth is suf-field; and these words are omitted in other Protestant translations Four: een thomsand temption lke the above would make it tud even in a reformer to awallow the Bible u the only rule of faith. Lat her rejected ohe meletions of Zuinglians, calling the authors "antichrists and decrivers." The Tigurine installing was rejented with great anger by be elector of Sexony. The translation set th by Oscolampadius and the divines of Bull reproved by Beza "As wloked in many please, and altogether differing from the sense of the Holy Ghost." B z also condemned the tran lition of Caralio as sacrilegious and ekied. Charles Melineus, who also made a mulitien, affirms that: "Calvin makes the text of the Gospel

LEAP UP AND DOWN ; be our violence to the letter of the Gospel;

and, beildes this, adds to the text." (Sie Melin, trans. New Testament Part II, p. 110 The same author charges B za "to charge the text in his translation." In the change les text in his transform. In the makeful carference before King James he garefus his opinion that the Geneva translation "the worst of all" In the petition presided to King James the clergy complained that "the book of Paalms alone different translations of the control of the contro m from the Hebrew in at least two hundred places." Mr. Carliele, a Pretestant divise, asserted that the English translators have deprived the sense of Suripture, oband the truth and deceived the ignorant." The Protestant ministers of the Dionage of Linela affirm that "the English translation tike away from and adds to the text, someimu to the changing or obscuring the meaning of the Hely Ghost; a translat on which is shord and sensel as." Mr. Broughton, a frittiant divine, wrote an epistle to the lerds of the council, and in it he "assures the Printed bisheps that the English translation perverts the text of the Old Cestament in eight hundred and forty-eight places, and cases millions of souls to run to eternal fime." I have before stated that Dr. Philip Soball, one of the members of the late revision and a learned scripturist, publicly stated there were 24,000 errors in the King James Bible. This book, with 24,000 errore, is new being recommended by Referm seditiu as a text-book for the common

The Protestant having credulity may bileve that he bas the true Scripture, but sith is different thing and requires the voice el authority to satisfy it. The average Prolestent will never be satisfied that English Parliament by establishing the thirty-nine attides deprived nine books and five parts of besks of the inspiration allowed

BY COUNCILS AND FATHERS

and generally received by the majority of Ordition. The Protestants of England, in 1672, wist to form a combination with the Greek Courch, thinking they might receive wild orders through the Greek bierarchy, but the patriaron Disitheus condemned them is a council held at Jerusalem, and in his tawer regites the names of the sacred books to the canon of Trent. Thus, "all these we held to be canonical and acknowledge as Secred Soripture, for this has been handed dean by the ancient onetom, or rather by the Universal Church."

Bith p Tomline, when he ratified the work at lorty seven of England's scholars who omposed King James' Bible, and which was a composed King James' Bible, and which was a compremise between the Presbyterians and the rising Episoopalians, did not claim infal-libility for himself, nor for the translature; are did he claim inerrancy for the version, and did to English Chorch even approve or guarantee King Jemes' Bible. To show that that King James version is a compromise be-that King James version is a compromise be-tween Episopal and Presbyterian, we find in Acts xx. verse 23, St. Paul calls the bishops everseers. This is to please the Passing verseers. Presbyterlane who will not telerate blebops. thatte, he calls it bishop, to please the Episespallane. In the Cathella version it is histop in each ca e.

In the P-alm where Judas is denounced worsd. Lat another take his offine, "(,) while the Presbyterious; but where 5. Pater refers to him, At. i, 20 - "His blihopric let another take." In the Oatholic version bishop occurs in both Passages. I: thouli adopt overseer and elder as transthenli adopt overseer and elder as trans-lations of Episcopos, and Presbyteres scout-ing their equivalents, bishop and prices, and fet by a strange contradiction call them-salves Episcopalians and Presbytrians. Bitween profession and practice there is a disorspancy here. The Envilsh Church has

HEVER GUARANTED THE CAMONICITY,

but only the sufficiency, of her translations. It what can a Protestant pin his faith,

whether his Bible is printed as a State mea oply in Eigland, or by a Bible society in America? The inward light! Ine enlighening of the spirit? Let us test thir. Could the apirit build 300 religions on the same Soripture? There is no infallible certainly as to the authority, ability or thenesty of the translators, and no certainly as to the canonicity, autienticity or spiris enlightening power of the Protection to enslations. They have not the whole Bible. Bloke of Surfpture, accepted by the Latin Church, tre Greek, Armenian, Chalder and other Ottet ! churches, from the fourth century to the not so paid in advance \$1.50 present time, as largiced, are not so held in will be charged. Prompt cash will be charged. Prompt cash will be charged. Frompt. Cash Protestant B Die. The constitution of Protestantism has a disintegrating element, which displays itself in the many sout; and subscription payers publishers. rubdivisions of asot, into wolor it is div ded.
This religion which should be one is divided into 300. The Bible, the, which should be one, is affected also by these divisions, and the word of Go t has been translated to suit the ne inns of each great sub-division. Talate Revision is also a compromise version,

In Life's Garden.

Youth and Old age stood together with the fair Garden of Life lying at their feet. Youth was beautiful and, with radiant, happy eyes, looked out into the bright sunlight and flowery paths of Life's Garden. Old age was ugly, and wrinkled, and bent, and, with grave eyes, he looked, not as the fair Garden, but hack into the adders behind him the looked.

eyes, he looked, not at the fair Garden, but back into the shadow behind him.

"On, how beautiful is Life," cried Youth; "now I long to taste of its delight, see the bright sunlight, its awest flowers, and the fair forms which beckon for me to join them."

Oli Age smiled sadly.

"Ah, Youth, Youth," he answered, "so I once shought, but I learned differently. Life its not the fair thing it looks to you now. But never wes did Youth hearken to Old Age, so

never yet did Youth hearken to Old Age, so go and learn for yourself what Life is." But Youth only laughed, j yously, and, with But Youbb only laughed, I yously, and, with happy eyes and enger feat, sprang down into Infe's Garden. And Old Age watched him, sadly, till he disappeared among the flowers, thou we went back may the shadow where the sun never shone nor the flowers bloomed, and there he waited. Very patiently he waited, for he knew that Youth would return, and he was right, for one day Youth came back, and rushing into the shadow threw himself, weeping, as Old Age's feer. And, alas! how changed at O.d Age's feet. And, alas! how changed was poor Youth. His beauty had faded, the light had gone from his eyes, the smile from

light had gone from the eyes, one cannot his lips.

"Old Age," he sobbed, "you were right; the world is not fair nor beautiful. I was happy for a little while and then the sunlight grewdin and the flowers scentless, and the fair forms which had beckened to me so smilingly turned into demons to roome of all the treasures I carried with me. There was Satisty, who took from me as he nower to enjoy; ohere was Su, carried with me. There was Satisty, who book from me the power to enjoy; there was Satisty, who stoke away my innoceace; Remorse, who slicked my peace; Distrust, whobook away my faith; Pain, who stoke my comfort, and Sorrow, who rubbed me of happiness. I was rich in the treasures of Joy, Lonoceace, Peace, Faith, Comfort, Happiness, when I left you, but Lite, which I thought so beautiful, has robbed me of all. I have nothing left."

"Ab, yes," answered Old Age, "you have one treasure left more precious than many of shore you have lost. Go back into Life's Garden, for yet another demon awaits you there, as he

you have lost Go back into Lite's Garden, for yet another demon awaits you there, as he awaits all dwellers within Lite's Garden. The same demon who has bowed my form, wrinkled my face, taken from me strength and vigor. Return again to Life's Garden, and when he has robbed you of your last tresaure then come out into the shadow and dwell with me, for in the busy tumuls out there you will find no place." Emma Howard Wright in Catholic Mirror.

The Way it is Done, Hotel Clark-Toers us during the week, and he has justualled for his bill. It we are liberal with him perhaps he will give us a good notice.

Landlord—A capital idea. Tell bim there

Clerk-Yes, sir. Landlerd (salling clerk back)-Anybody

with him? Clerk—Yes, sir; his wife;

Luddord-All right : charge her double

rates. — Chatter. The Right Spirit-"I see," he observed, walking into the sanctum, "that you need the service of a leader writer on your editori-

al orlimp."
"That position has been filled, sir," was the reply.

He sighed.
"I notice siso," he wenton "that you advertise for a person to address unvelopes. Is that position still open?"

"It is, sir."
"Then I'll take It."—Pack

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THE BATTLE OF THE CURLEW RMIATHUOM

Hugh Ros O'Banneil's Address to His Surdiers.

(HY THE MOST BEV. DR HEALT.)

the ne ima of each great sub-division. The late Revision is also a compromise version, as te gives two interpretations to many text.

This serves a purpose in showing that the Spirit was not present as the Spirit being a Spirit of Truth and not speak double, as in this version, although the best Protestant version extant. A true Spirit would never give twe meanings to the word of G.d. I was ever thus with Protestantism. Our Spirit would never give twe meanings to the word of G.d. I was ever thus with Protestantism. Our Spirit would never gates of hell shall not prevail." The time gates of hell shall not prevail." The time gates of hell shall not prevail. The time gates of hell and prevailed, and that Carist's words had failed, consiquently the Bible chald not be relied on as to any of G.d's promises.—P. O'Neill, in Cathello M rror.

In Life's Garden.

(BY THE MOST REV. DR HEALY.)

In a little foot note to a review of a work on "Ireland's Ancient Schools and Scholars," which appeared in the "Ireland's Ancient Schools and Scholars," which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Ireland's Ancient Schools and Scholars, which appeared in the "Minthly" in 1877, over the signature, "J. H.," and entitle foot note to a review of a work on "Ireland's Ancient Schools and Scholars, which appeared in the "Minthly" in 1877, over the signature, "J. H.," and entitle foo garding the authorship of it.

Brother chiefs, and clansmen loyal, tried in many a bloody fray; God be thanked these robber Saxons come to

meet us here to-day. Boasting Cliff rd, E-sex's minion, swears he'll make the rebels flue—
We will give him hearty greeting like to that

at Ashanse (a). What though traitor Celts oppose us? be their number three to one, Greater glory to Clan Connell when this tough

day's work is done.
Shrived at Holy Mass this morning, danger we may fearless dare;
For we draw the sword of justice, shielded all
in faith and prayer.

Not for corquest or for vengeance on this
Blessed Lety Day;
Not in strength or numbers trusting, do we face their proud array; But for Holy Mary's honour, by their tainted

lips defiled,
For the sacred rights of freemen, for the
mother, maid and child.
Prone and bleeding lies our country, sorrow
clouds her crownless brow,
All the lines of peeriess beauty limued in
chastly colluse now.

ghastly colours now. In the light of glories olden beaming through our dark disgrace,
See the maddening wrongs and insults heaped
upon our falten race!
Roofless homestead, broken altar, slaughtered

priest, dishonoured maid—
Children of an ourraged mother! Whes ye well the thirsty blade.
Scorning rock and brushwood cover, rush, like

swooping eagles forth, Hard and home push every pike head, slnswy spearsmen of the North Cleave in twein the lustful Saxon, tame Dun-kellin's soaring pride, Smite the double souled O'Connors (b)—traitors

false to every side.

Down upon them Banagh's chieftain! sweep their ranks your spears before,
As the North wind aweeps the stupple through
the Gap of Barnesmore.
Forward! forward! brave McDermott, atrike
for fair Moylurg's domain,
For you lake in beauty sleeping, for the holy

Island's fanc.
Strike, and drive the swinish Saxon, herding in
their sacred shade
Far from Boyle's old abbey cloisters, where your

fathers bones are laid.

Holy Virgin! we implore thee, by that abbey's rifled shrine. Columbkille of Doire Calgach, patron of O'Don-

nell's line. Good St Francis' for the glory of thy name in Donegal, Speed ye now Tyrconnell's onset, till we rout

a newspaper man who has been stopping with | Should O'Donnell fall in combat—if the foebe forced to yield, Better death I never prayed for, than to fall

Better death I never prayed for, shan to tall upon the field.

Where the cause of Erin triumphed and the Saxon was laid low.

With that green flug finating o'er me, and my face against the foe.

Never chieftain of Clan Dalgaigh to th' invader

Never chieftain of Chat Daigaign to the invader bowed the knee;
By the black years of my bondage it shall ne'er be done by me.
I would rasher angry ocean roared o'er castle,

cot and hall. Than see any Saxon 'bodach' rule in royal Donfgal. Deathle-s fame in song and story will enshroud

the men who died
Fighting God and Freedom's battle bravely by
O'D anell's side. Great will be his meed of glory, honored long

Great will be he meed or glory, honored long
the victor's name,
Pointing proudly to her kineman, many a maid
will tell his fame;
"Lo! he fought at Doonaveragh," aged men

will whispering say, And make way before the alter for the berges of to-day.

Gleaming bright through dark'ning ages will this greas day's memory glide

Like the Saimer's bright-waved waters glancing

onward to the tide. a Ashanes—Ballyshannon, where O'Donnell roused Clifford and his forces on Lady Day two

years before.
b The O'Connor Don and the O'Connor Ros on this occasion, not for the first time, joined the English.

on this occasion, not for the first time, joined the Euglists.

I Referring to the battle of the Carlow Mountains the author adds a note to say that it was fought on the 15th August, 1699 The Irish were commanded by Red Hugh and other chieftains; the Euglish by Sir Conyers Clifford, Governor of Conuaught. Before the battle, acarding to the Four Masters, Red Hugh who had the day before fasted in honor of the Blessed Virgin, "as he was won't to do." "Caused Mass to be celebrated for himself and the forces in general, and after making his confession and rigidly repenting of his sins, he received the Eucharist, and commanded his forces to pray to God fervently for the salvation of their souls in the first place, and to deliver them from the great dangers which awaited them from the English." He then addressed a stirring harrangue to his soldiers in the Irish lauffuage (given at length in O'Sullivan's Beary) the substance of which is expressed in the above verses. O'Donnell was completely victorious; Sir Conyers Clifford, many of his officers, and nearly 1,500 of his men were killed on the field or in the flight. The Four Masters add—"The army offered up thanks to God and the Blessed Virgin Mary for the victory, and the unanimous voice of the men was that it was not by the force of arms that the English were defeated, but by the supplication of O'Donnell and his forces alter he had received the body and blood of Christ in the beginning of that day after his fast the previous day in honor of the Blessed Virgin."

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rew, Amen corner, Ave Maria (Hail Mary)
lane, Creed lane and Rood lane. There is
also Blackfriars' road, where in years gene
by an erder of blackfriars had a convent;
then off Fiest street is Whitefriars street,
where an order of whits friars flourished;
then there is Convent Garden et a community of

was the convent garden of a community of nuns; again we come to the district of Marylebene (Mary the Good), which shows the religion of London many years ago ; turn back to the city, and what do we find but innumerable Cathello landmarks, such as Austin Friere, where the Augustinian friere ministered to the wants of the lohabitant, before the so-called Refermation; then again you find the so-called Refermation; then again you find Crutched Friars, St. Mary Axe. and very many more noted Catholic names which net only ought to o.ll to mind the glerious days when England was Cathelic, but should also make Protestants pender on the robbery committed on the Catholics of London. When will they get qualms of conscience and render to God the things that are God's and give to Catholics what belong to them, and which they have every right to? At the present moment Englishmen are said to be just, but where is the just to to the Catholic faith? Catholics when passing through these

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faith? Catholics when passing through these hellowed pieces should never forget to effor

up fersent prayer for the conversion of Eng-

It would be a less of time. Soribbler-I've just putlished another novil, Johnson. You unght to lose no time reading it. Johnson-Toanks for the hint, old man,

I'll be careful not to read it .- West Shore.

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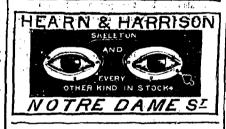
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