

or heretical in itself, but also whatever tends to immorality or heresy, since it endangers the supernatural life of the soul.

It was for this reason that she placed the Protestant version of the Bible on the index or list of forbidden books, and not because she is inimical to the reading of the Scriptures. In her judgment, and her judgment in faith and morals is supreme, the Protestant Bible contained the word of God in an adulterated form, and this has been amply demonstrated by non-Catholics themselves. As of old, a proof will be asked for, and as proof we offer the following inferno of English Protestant translations of the Bible, which we hope will convince the most skeptical of the correctness of the Church's judgment.

Taking them in chronological order the first we meet with is that made by Wycliffe in the fourteenth century. Who was Wycliffe? He was a discontented Catholic clergyman, a self-constituted reformer of priests and bishops, a fanatic, a quibbler on Catholic doctrines, having imbibed every false principle of philosophy, and every erroneous doctrine of theology then in vogue. He denied the authority of the Church in matters of faith, and asserted that private judgment was the only legitimate and adequate interpreter of the Scriptures as well as the only source and rule of faith, though Christ had said "he that will not hear the Church let him be as the heathen and the publican." He denied that there was any such thing as Transubstantiation in the Eucharist, although Christ had said that there was, and all the preceding ages of Christianity believed that there was. He maintained that auricular confession was only a meaningless and empty ceremony, notwithstanding the fact that Christ had said: "whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained." He also taught that it was absolutely necessary for kings and princes to be in the state of grace if they would have any power or authority over their subjects, although St. Paul explicitly and unconditionally says: "Let every soul be subject to the higher powers, for there is no power but from God. Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist purchase to themselves damnation." He also argued that since mortal sin is treason against God, that forfeiture of all we hold of Him is its just punishment, and that consequently offenders of the Deity should forfeit all they possess. Now such teaching is nowhere to be found in the Scriptures, and all that God requires of us, when we offend Him, is that we should repent and turn from our evil ways. In Isaiah we read: "Seek the Lord while He may be found; call upon Him while He is near. Let the wicked man forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy upon him: and to our God, for He is bountiful to forgive." And in Ezekiel, "Turn ye, turn ye from your evil ways; and why will you die, O house of Israel? . . . Cast away from you all transgressions by which you have transgressed, and make to yourself a new heart and a new spirit."

Wycliffe made his translation of the Bible from the Vulgate, and engrafted into it the poison of his errors. He gathered around him a body of fanatics whom he designated as "poor priests" and who went hither and thither disseminating his false principles. Men crowded to hear them, the novelty of their manner was attractive, and the severity (a characteristic quality of self-constituted or would-be reformers) with which they arraigned their spiritual superiors pandered to the passions of their hearers. Men were flattered by the appeal to their private judgment in the interpretation of the Bible, its novelty attracted them to the new religion, and, strange to say, nearly all of Wycliffe's followers belonged to the higher classes. Thus were sown the seeds of that religious revolution which in little more than a century afterwards shook Europe to its foundations.

An English Protestant, speaking of the Wycliffites, or Lollards, as they are also called, says:

"It is much to be regretted that the followers of Wycliffe adopted opinions and practices totally adverse to morality and good order, and thereby, like the anabaptists of a later date, enlisted against themselves all religious and conservative men, and brought disgrace even on that medium of truth they held combined with their gross errors. The Lollards at last proceeded to such extremes, that, in the interest of society generally, it became necessary to check them, or universal confusion would have ensued, lawless force overcome the principles of equity, and social intercourse could have no longer existed."

If Governments rest on their constitutions, as houses on their foundations, and if it is the supreme duty of Governments to see that their constitutions are not violated, surely the Catholic

Church cannot be accused of severity or tyranny in condemning such errors as those of Wycliffe, or in prohibiting the circulation of a Bible in which were embodied and advocated principles altogether destructive of religion, morality and society.

In 1525, A. D., Tyndale translated the New Testament, and this translation has the honor of being the first portion of the Bible printed in English. Tyndale attended the universities of Oxford and Cambridge, and it is said that he fully availed himself of the advantages they offered. He had imbibed a strong Lutheran bias and got into trouble in Gloucestershire on account of it; he then went to London, where he remained for a short time, and afterwards proceeded to the continent, presumably to Hamburg, where he finished his translation of the New Testament, which he had printed at Worms and then sent to England. Archbishop Warham, who was warmly attached to the Catholic Church and her doctrines, directed the Bishops of his province to do all in their power to prevent the circulation of Tyndale's New Testament. However, it would seem that from the very beginning forbidden fruit was always the sweetest, for the more the Bishops labored to suppress the translation the more it grew in demand. Bishop Tunstall, who had the reputation of being a very scholarly gentleman, preaching against Tyndale's version, asserted that he found more than two thousand errors in it; and Tyndale himself was candid enough to admit that it was imperfect and rather an inchoate than finished enterprise. Several editions were printed in Antwerp in different forms, and they were much more faulty than that of Tyndale, since they were issued on speculation by persons who had little if any knowledge of English. This, with a number of printer's errors, made a veritable hodge-podge of the translation.

Henry the Eighth, who was yet in communion with Rome, felt that it was his duty to come forward and uphold the Church which had conferred on him the title of "Defender of the Faith." He used every means in his power to bring Tyndale back to England, but he failed. After consulting the Bishops he issued a royal proclamation ordering all the copies of the translations of the Scriptures to be delivered up to the authorities. The reason he gave for this action was, that since the pervasiveness of the times was such that it would be better that the Scriptures should be explained by those competent to do so, and not be exposed to the whimsical interpretation of the ignorant; promising at the same time, that when the erroneous opinions of the day had died out, he would cause a correct translation to be made by learned Catholics, a promise which was never fulfilled, for before the next version of the Bible was made by Miles Coverdale in 1535, A. D., Henry had broken away from the Catholic Church, and had constituted himself head of the Church in England.

While Tyndale was urged to translate the scriptures by his own enthusiasm Coverdale was unwillingly induced to undertake the translation by Cromwell, who defrayed all expenses in connection therewith. This translation professes to be made from the German and Latin, but there is no certainty as to where it was begun or printed; there are, however, some probable reasons for the opinion that maintains it was printed in England. It is as servilely dedicated to Henry as a later version was "to the high and mighty Prince James." The dedication begins: "Unto the most victorious Prince and our most gracious sovereigne Lorde Kyng Henry the eight, kyng of Englonde and of France, lord of Irlonde, etc. Defendour of the fayth and under God the chefe and supreme heade of the church of Englonde." It was a characteristic weakness of Coverdale that, whether he spoke in vituperation or in praise of any one, he always laid on his colors with a thick brush. This translation did not meet with the approval of the representatives of Henry's Church, so they petitioned the king to have a pure and faithful translation made in the English tongue by those competent to do so. We saw that when Tyndale's version was condemned by Archbishop Warham and other bishops, that King Henry, who was at that time in communion with Rome, had promised to have a new translation made by the joint labors of great and learned Catholics. Cranmer knew all about this royal promise, and he was not the man to forget it, for he often tried to recall it to Henry's mind, not indeed that he desired to have a correct Catholic version made, for both he and Henry had already thrown off the yoke of Rome, but seeing the success which crowned the efforts of the Reformers in Germany by their having published and distributed the Scriptures among the people, he desired such legislation as would allow the printing of the Bible and the retaining and reading of

it by the people; but it seems that at the time Henry would not accede to his request. However, when convocation, or the legal representatives of the Church of England, had resolved "that Cranmer should make instance in their name that his majesty would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue by some honest and learned men to be nominated by the king," Cranmer, armed with a letter of recommendation from Cromwell, approached Henry on the matter, with the result that Grafton and Whitechurch, two printers, received the royal permission to publish a folio edition of the Bible in the vernacular. Accordingly John Rogers set to work, not indeed to make a new version, which was the desire of the Convocation, and for which the king had been petitioned, but he took a part of Tyndale's condemned version, and a part of Coverdale's version which Convocation had rejected, and issued an edition of the Bible under the fictitious name of Thomas Matthew, in order to conceal the authorship of the translation, which is known as the "Matthews Bible," and which served as a basis for later translations. It is not certain where this edition was printed, but Grafton brought a copy of it to England in 1537 A. D., and asked the omnipotent Cranmer to obtain permission for him from the king to distribute it among the people. The king issued a proclamation allowing that Bibles of this edition could be sold, and that every person could read it without danger of any act, proclamation or ordinance heretofore granted to the contrary. Henry, of course, to show his paternal solicitude for his flock, did not forget to admonish them that when they met with difficult passages they should consult those who were considered competent to explain them. Neither did he forget to remind them that this liberty of reading the Scriptures was not a right to which they had any claim, but that it was solely a royal favor, depending altogether on his great and generous heart.

TO BE CONTINUED.

CATHOLICS IN THE UNITED STATES MILITARY INSTITUTIONS.

In reply to some members of the exploded A. P. A. of the United States who have been expressing fear of late that Catholics have engaged in an effort to secure the Government of the United States, and to obtain possession of the arsenals in order to support the movement, it has been pointed out that at West Point and Springfield and other most important armories of the country the Catholics are already to be found in the principal offices in so large a percentage that they are actually in control of Catholics in the working force, not with the purpose in view to take possession of these military depots, for the use of the authorities of the Catholic Church, but because the number of Catholics in the army is much larger than of Protestants, and that they do the work of the offices they fill more thoroughly and more devoutly than Protestants did while they occupied the same positions before the war with Spain.

The military hospitals and orphanages are also in the care of Sisters of Mercy and other religious orders, for the reason that they perform their duties in these institutions better than lay nurses and matrons, whether Catholic or Protestant. The reason for this is that the religious orders are best trained to perform the work which is needed in these institutions.

THE CENTRAL CATHOLIC, in which is merged the North West Review, of Winnipeg, comes to us this week in twelfth page form, neatly printed on fine paper. Its articles are written with care and display that talent of a very high order which is the characteristic of that good Jesuit Father Rev. Louis Drummond. We wish our contemporary unmeasured success.

ANOTHER CONVERSION IN THE ROYAL FAMILY.

The editor of the Christian Guardian and of other anti Catholic papers may be surprised to learn that the Princess Henry of Battenberg, the sister of King Edward VII, is soon to be received into the Catholic Church. This Princess is the mother of Queen Victoria, formerly the Princess Ena, who is married to King Alfonso of Spain.

The Princess Henry and her daughter Queen Victoria have long been intimate and affectionate friends of Eugenie the ex-Empress of France. It will now be seen how foolishly the papers referred to above maintained so pertinaciously that Ena's motive in becoming a Catholic was to gain the crown of Spain. It is quite clear that she had fully decided on the step from conviction that the Catholic Church is the true Church of Christ.

It is probable that either Bishop Brindle or Father Bernard Vaughan

will receive the Princess Henry into the Catholic Church, as both of these are very intimate friends of the Princess.

THE POPE'S DECREE ON THE CHURCH IN FRANCE.

Pope Pius X. has issued his decision regarding the future conduct of the Church toward the State under the law which the French Government intends to enforce, while declaring the Church and State separated from each other in France. At least this is what has been telegraphed by the correspondents.

The Holy Father approves of what has been determined by the National Council of French Bishops and condemns positively the formation of lay parochial associations for the government of parishes, in church affairs. He leaves room, however, for some agreement between the Church and State, and says that nothing causes him greater agony than his having to oppose the action of the State which aims at enforcing a law which attacks the divine constitution of the Church, the immutable rights of the Roman Pontiff and the Bishops and their authority over the temporal welfare of the Church, and particularly over the church buildings. "We cannot wish otherwise" the Pope says, "without betraying our sacred charge and producing the ruin of the Church in France."

"The enemies of the Church," the encyclical says, "will make recriminations against the present decree of the Holy See. They will seek to persuade the people that the Apostolic See does not seek the salvation of the Church, but that the form of the Republic in France is odious to us. We denounce with indignation such insinuations as false. The makers of this law have not sought separation but oppression."

The Holy Father counsels not violent opposition to the law, but firmness, which will give better results than violence. He says in conclusion:

In the hour of hard trial for France, if all unite in defending the supreme interests of the country, the salvation of the Church is far from desperate. On the contrary it is to be hoped that her dignity will be raised to its former prosperous height.

The document was signed on Aug. 1, and Mr. Combes is said to be delighted at the prospect of an open war between the Church and the State.

We cannot pretend to foresee by our own light what will be the result; but with the prophecy of Christ before us, that He will remain with His Church for all time, we must believe that He will protect her from the menacing danger, even though the extremity appears to have been reached.

FATHER KELLY was in Toronto on Friday, Aug. 10th inst., attending the funeral of his aunt, the late Mrs. Tracey. He was accompanied by his brother, Mr. Thomas Kelly, collector of Inland Revenue, Prescott, Ont. Very Rev. Dean McGee of Stratford, Ont., also attended Mrs. Tracey's funeral. Sixty years ago she held at the baptismal font him who is now Father Kelly. May her soul rest in peace. Amen.

SCOTTISH MINISTERS ON REUNION.

The Rev. Alexander Whyte, D. D., pastor of St. George's Free Church, Edinburgh, lately discussed the subject of Reunion in a sermon. The Rev. J. M. M. Charleson, a recent convert from the Presbyterian to the Catholic Church, comments as follows on Dr. Whyte's sermon and another on the same subject. We quote from the Glasgow Observer.

We welcome this sermon, not merely for what it declares, but for what it implies. The minister of St. George's U. F. Church knows well the human heart; he has roamed far and wide in rich fields of ascetic literature; he has searched and deeply probed his own heart; and with this knowledge, experimental and erudite, to aid him, he cast a penetrating glow of searchlight upon the ecclesiastical history of our country; and from that sorry spectacle he returns with eyes aflame; and with voice trembling from the deep throbbing heart of him, he tells us that with St. Paul he has discovered "the real plague-spot in us all, and in all our churches. For it is beyond all dispute that strife and vain glory were largely, if not wholly, the cause of all our original and all our aggravated divisions in past days." The plague spot is laid bare at last, and a Puritan divine has uncovered it. A son of the Solemn League and Covenant hath done this! Strife and vain-glory tore Scotland and England from the unity of the Faith, and in its place upraised a Babel of Episcopalianism, and Presbyterians, and Congregationalists, and Baptists, and Wesleyans, and Seceders, and Plymouthists, and Bible Christians, and a host of others. Open, thou bottomless abyss! Avenging Time huris into thy dark doom the authors of the terrible "Reformation." Luther, Henry VIII, and Cranmer, John Knox and Regent Moray, and all their satellites. The Reformation is condemned by its own sons; far it arose on the surging billows of strife and vain glory and pride of thought. The children of that religion of the originators of it started on their perilous course. They have become conscious that all is not right, that they have missed the right path, the

one only path. Dear separated brethren, the path is not far from any of you. It is there where it always has been. Do you not see it? The straight path of the Faith, the Faith of the changeless Catholic Church. You cannot make it by any blending of your separate paths, or by striking out any "via media" through compromises among yourselves. The way of unity is the way marked out by Christ from the beginning, the way which the faithful have always been treading, the way of "one Lord, one faith, one baptism." Let pride go; it is of the devil: put on love and humility, and thus return to the true faith. There only is unity, God-given, impregnable.

Later on in his sermon Dr. Whyte advances to a great admission, which, though mixed with error, is made with a good heart. After love and humility have prepared the heart, the matter-of-fact difficulties must be faced in the sphere of faith and knowledge. An astonishing admission.

"The first step to a real union of Christendom will be taken when we come to admit and to realize that the Greek Church was the original Mother of us all; that the Latin Church was her first child; and that through both those Churches we ourselves have our religious existence; through them we have the universal foundations of our creed and confession and catechisms; our public worship also; our Christian character and our Christian civilization; and everything indeed that is essential to our salvation."

This is an astonishing admission for a Presbyterian to make. We are impelled to ask how, if everything essential to salvation came to Protestants through the Latin Church, the Protestant schism can be possibly justified? Practically, he admits that it cannot be justified, since it arose through the strife and vain-glory. If, then, it cannot be justified, the farther question suggests itself, how can Protestants, who recognize the unjustifiable origin of Protestantism, justify themselves in maintaining their separation from the ancient Mother Church? Greek or Roman? One reads his naive statement that "the Greek Church was the original Mother of us all, that the Latin Church was her first child" — we read that with a little surprise, as if a child were said to be the parent of its mother. The Greek Church is a national institution of modern erection, independent of Constantinople. But if by the Greek Church he means the small "Orthodox" community dependent on the Patriarch of Constantinople, we remember how the ancient Catholic Church, with the Bishop of Rome as its supreme and acknowledged head, struggled amid the fires of persecution for three centuries before Constantinople was founded, or even there could have been a Bishop of that city; how in the fourth century, and afterwards, the bishops of Constantinople gradually claimed and assumed supremacy in the East, while acknowledging the Apostolic supremacy of the Roman See over the whole Church; until in the ninth century Photius organized the great schism from the Catholic Church and the Pope. And, further, we remember how the Roman Jews, converted on the day of Pentecost at Jerusalem, carried the light of faith to Rome at the very dawn of Christianity, and how there was a flourishing church there even before St. Paul set foot in it; and how St. Peter set up his chair in the Imperial City, and consecrated it by his martyrdom and burial on the Vatican hill. Ah! good Pastor of St. George's Church, we are grateful for your eloquent and splendid expositions of many a sacred theme; but when we hear you say that Rome succeeded from Constantinople, the Mother from the rebel child, we catch only of what once we read in an English Church Catechism in answer to the question, "What is the Roman Catholic Church?" that the Roman Catholic Church is a body that separated from the Church of England in the sixteenth century. A note of condemnation of schism. The other sermon to which we draw attention, is by the Rev. J. Scoullar Thomson, one of the younger ministers of the Established Church of Scotland. It strikes the same note of condemnation of schism, and gives utterance to the same yearning after the realization of brotherhood in unity. No more than Dr. Whyte, does Mr. Thomson recognize the objective fact that the Church established by Christ on earth is, and must be always actually existent, and since our Lord founded only one visible Church, nor does the preacher distinguish duly between the objective relation of individuals and nations to this Divine society and their subjective realization of the supernatural principles which it inculcates. If that relation is negative, they are outside the unity and in schism; if it be positive, they are within the unity, "fellow-citizens with the saints and of the household of God." Mr. Thomson has, however, got a glimpse of the splendour and holiness of Unity, has seen how it becomes for all Christians one of the sacred duties of obligations. He sees, and is not afraid to say, that Protestants have so frightfully violated the holy unity required by Our Lord among His disciples that at the present day Christ could not find "His Church and His Kingdom" among them, and could only say, "Depart from Me, I know you not; ye are not of Mine." Hence the minister of Kim in no gentle terms denounces the folly and wickedness of the divisions characteristic of the Protestant world, and earnestly pleads for a return to brotherly love and sympathetic treatment of those from whom we may differ. He insists upon the fact of Our Lord's purpose that there should be "one fold and one Shepherd," points out that our proper relation to that great fact depends on our state of grace and fact depends on the Christ, and that the less we have of the mind of Christ, "the more eager will we be to make a virtue of separation." He, therefore, condemns disestablishing and disendowing agitators and assaults against the "Old Mother Church"

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(meaning thereby the Presbyterian Establishment), and advocates the reunion of all the various denominations into one grand Church; for "we are learning something of the hideousness and the sin of division, disruption, and schism; and though we were told that the fact of the hurt done to the kingdom of Christ by our divisions is to be set aside as a commonplace, yet I feel that men are brooding over this same common-places, and that the conviction there is injury being done to Christ is sinking into their hearts. Here Mr. Thomson sounds a good note and true, though he comes far short of the larger vision of Dr. Whyte, and overlooks the pregnant fact that his "Mother Church" herself broke away from the more ancient yet ever-youthful Mother, the Catholic or Universal Church, just as the United Presbyterian, the Free, the Baptist and other communities broke away from the Establishment. It is only these children of division that he is calling upon to unite. If they unite, what is the result from the point of view of Christendom? Simply a union or confederation of schismatics among themselves, while ever against them still stands in the majesty of age-long continuity and changeless faith, that venerable Mother Church from which they violently seceded about three hundred and fifty years ago. How can they pretend to unity if they maintain themselves separate from this incomparably the greatest and most venerable portion of Christendom? They are as far as ever from the unity of visible fellowship required by Our Lord who meant one brotherhood of Communion in one Divine Church. A union of Protestants, however praiseworthy in itself, cannot possibly realize the Christ unity until they return to that Catholic Communion from which formerly they broke away. For that glorious consummation there will be needed all the grace and gentle charity and sublime humility that the great heart of the minister of St. George's church and the passionate ardour of the minister of Kim, so eloquently plead for. If, along with these high graces, Divine Faith comes with genuine conviction that Christ founded one Church, that that one Church exists always until the end of the world, however frequently or in whatever numbers there may have been defections from its fold, then the goal is near; our separated brethren will be separate no longer, but have their place in the grand Whole of Catholic unity. For that consummation we pray. Lord Jesus, come quickly and scatter the children home again, that they may experience what that meant: "There shall be one Fold and one Shepherd."—J. M. M. C.

ANNIVERSARY OF DOURO CHURCH.

The Weekly Examiner, Peterboro, June 11th, gives the following interesting bit of history:

St. Joseph's church, Douro, was dedicated to the service of God on Sunday, June 11th, 1893. The officiating prelate was the Most Rev. Bishop O'Connor, Bishop of Peterborough. The priest who celebrated Mass was the then-rector of St. Francis Xavier's church, Brockville, and now the Most Rev. Archbishop Gauthier, Archbishop of Kingston. The preacher was the then rector of St. Mary's Cathedral, Hamilton, and now is the Right Rev. Bishop McBray, Bishop of London, Ont. Rev. W. J. Keilty was rector of St. Joseph's, Douro, and still retains the same position. The corner stone was laid on May 24th—"Our Lady: Help of Christians, 1892." The priest who preached on that occasion is now the Right Rev. Bishop Scoullar, Bishop of Sault Ste. Marie.

NEW BOOKS.

"The Sacrament Atonement" by Rev. Joseph Guinan, O. C. S. M., author of "Priest and People in Doubt." Published by Benziger Bros., Price, \$1.25.  
"Anglican Ordinations: Theology of Roman and Anglican Ordination in a Nutshell," by Rev. H. C. Sempie, S. J. Published by Benziger Bros., Price 35 cents, net."