# The Catholic Record

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The subscribers change their residence is important that the old as well as the new address be sent us. LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa. June 13th, 1905. To the Editor of the Catholic Record, London, Ont.

London. Ons.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all that it is imputed with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

homes.
I therefore, carnestly recommend it to Catholical families.
With amilies. th my blessing on your work, and be es for its continued success.

for its continued success,
Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Editor of THE CATHOLIC RECORD

London, Out:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervadestithe whole.

Therefore, with pleasure, I can recommend its to the faithful.

Ble ging you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, SEPT. 8, 1906.

#### THE INDIANA HICKSITE QUAKERS.

t a meeting of the Hicksite Quakers of Indiana, held on August 22nd., strong resolutions were passed that the Quakerism of the present day had degenerated from the primitive teachings of Quakerism. This departure from the original faith of Quakerism was much regretted, especially the disuse of thee and thou by modern Quakers, and a pronouncement was made that the Church is gradually diverging from the original conceptions laid down by the founders of the sect. The delegates of the convention also blamed severely the pompous style of dressing which had been adopted in practice by modern Quakers, who now rival in dress the gaudiness of worldly people. According to this pronunciamento, the Church of Christ has gone wrong, although the promise was made to it that the gates of hell shall never prevail against it. Might not the delegates have arrived at the more likely conclusion, that heir Church, in departing from the faith of the early fathers, has proved that it has no claim to the title of "Christian Church," and that it had substituted the doctrines and traditions of men for the teachings of Christ.

For what purpose was the Church of Christ instituted, if not to teach mankind with certainty the saving doctrines and precepts which Christ committed to His Apostles, ordaining that they should baptize their converts in the name of the three Persons of the Adorable Trinity, and teach them to observe the precepts and accept the teachings they had received from Him and which are called by St. Paul " the faith once delivered to the Saints? "

In the due performance of their work and to enable them to do this work effectually, He promised to remain with this duly commissioned Apostolic body to the end of the world. But the Hicksite Convention now admits that the Apostolic Commission which they claim to have received has not been fulfilled by them even for the comparatively short time they have existed and what claim can they now put forward to be the active Church which

Christ established? As regards the Baptism which Christ absolutely commands to be administered the Hicksites equally, with other Quakers, reject it altogether, as well as other Sacraments, which were certainly administered by Christ's Apostles under His direction; for we are told in (St. John iii. 22.) "After these things came Jesus and His disciples into the land of Judea, and there he

tarried with them and baptized." Elsewhere we are told that Jesus while tarrying with His disciples bap tized many, "though Jesus Himself did not baptize, but His disciples." All this may, and most probably does mean, that our divine Lord did not make a common practice of baptizing.

an office which was fulfilled usually by the apostles and disciples, while He was engaged in teaching and healing. But it is certain that it signifies that Baptism was the door appointed by our blessed Redeemer whereby the multi tudes were received into His Church, while the teaching of our Lord was the neans whereby they became earnest and fervent Christians.

With all their searching of the Scriptures, the Quakers did not discover this, and though we do not deny that this sect is composed chiefly of people of kindly disposition and naturally honest conduct, they have not discovered that a supernatural lively faith in all things which cur Saviour has taught, the conversion of those who have fallen into evil ways, the enlight. enment of those who do not know God fully, and the worship of God after the manner in which He has commanded, are the chief purposes for which the Church of Christ was instituted. It is by seeking the lost sheep, and bringing it back to the works of self-denial and mortifica tion of the passions implied in Christ's command for us to bear His cross and follow Him, loving God above all things, and our neighbor as ourselves, that t e purpose of Christ will be best fulfilled. Hence, those who have fallen away from the love of God should rather be induced to return, if this be possible, than that they should be treated as castaways without hope, because they do not strictly avoid the man-created sins of using ye and you instead of thou and thee, and of attiring themselves in other than the conspicuously plain garments which these quiet people insist their brethren shall wear.

These denominations generally boast that statistics prove their sanctity, as but a small percentage of their brethren are convicted by the courts of serious crimes. There is some truth in this, but this would not be the case if like our Saviour they sought earnestly to bring grievous sinners back to bear their cross after our Saviour's example, instead of excommunicating them from their society for not having worn broad brimmed hats or dowdy bonnets of the peculiar form which Quakerism requires, or for neglecting to make use of the obsolete Quaker grammar.

These sects are, of course, the result of setting up private judgment as the only tribunal of Christian faith and practice, and to this great first principle of Protestantism these eccentricities must be attributed. A principle is responsible for all the absurdities which arise from it, and it is for this reason that the public sense has oper ated so as to bring Quakerism in all its forms, "New, Old and Wet," to the brink of dissolution. It is reported by statistics of Quaker localities that short lived as the sect is, it is fast dying out in Canada and the United States, and must soon disappear entirely. These statistics are fully confirmed by the resolutions of the Indiana Hicksites referred to above.

## DISCOVERY OF A MARE'S NEST.

amination of the Vatican building. which is showing signs of decay, a secret prison has been discovered be- land. tween the garret and the roof of the Sistine prison. The statement is made that the cells resemble the Plombi of Venice, and are supposed to have been a place of confinement for "recalcitrant Cardinals and other high ecclesiastics

who offended the people of olden times.' In a building like the Vatican, which has been for centuries one of the residences of the Pope, and at times has included the departmental offices of State, even when the Popes had been temporarily driven out of Rome, there were plenty of uses for the thousands of rooms which were there; and whereas the residence of the Pope was sometimes changed to other quarters, as the Quirinal, while still the Vatican was used as offices for the departments of the temporal government, it is difficult to say to how many different uses its

numerous rooms were applied. It will be noted that the press cor respondent at once adopts the theory that the alleged prisons were intended for the punishment or at least the seclu sion of "recalcitrant Cardinals and other high ecclesiastics who offended

the people of olden times." It must be remembered that the Catholic Church has a history of nineteen centuries and is world-wide; and being made up of men, has necessarily passed through more varied vicissitudes than the so-called Churches which, like mushrooms, spring up in the morning and pass away with the evening twilight - the oldest among them being not four centuries in existence,

and being all merely local institutions. The Popes have also been temporal rulers for the greater period of the Church's existence, and there is nothing very extraordinary or cruel if these

at some time really prisons for distinguished personages either of Church or State. But the whole matter is nerely hypothetical, though some Alexander Dumas, or Emile Zola or Eugene Sue might make use of the conjecture to erect thereon many romances of horribly tragic character, They have done this already with muc less truthful data, and what has been done once may easily be done again.

And what is the foundation for such romances in the present case? The rooms are said to be " not exactly luxurious, and decidedly cramped in size.' Small rooms are, after all, not neces sarily places of torture, even when they are "not exactly luxurious." And vet, the alleged fact is already sug gested by the ever alert Roman cor respondent as the basis of many a story of ecclesiastical tyranny.

The supposed prisons are not, after all, "dark dungeons," since they are close to the Sistine chapel, and the sagacious correspondent who imagines that Cardinals and other distinguished ecclesiastics were immured there, has a very vivid imagination indeed.

### THE CHURCH AND THE VERNACULAR. CONTINUED.

Hugh Latimer preaching on this subject expressed himself thus: "The mind of the Evangelist, when he declared Christ to be the first son of Mary, was to prove that he was the son of a virgin, according to the prophesy that was of him, and not to declare that Mary had more children after him, as some doe phantasy. For we in our English tongue have such a manner of speaking, when we say, 'I will never forgive so long as I live,' or when we hee ill intreated in a city, we say 'I will come no more thither so long as I live. By which manner of speaking we de not signify that we will come thither after our death, or forgive after our death. No: so likewise it is here when he sayeth, He knew her not till she had brought forth her first begotter son, it followeth not, ergo, he knew her after, and here you may perceive foolishly and fondly these heritic andled the Scripture. Mary was a clean virgin before she brought forth, and after she brought forth him

she remained a virgin, and therefore these heretics do wrongfully violate, toss and turmoil the scriptures of God, according to their own phantasys and foolish minds. " It is certainly consoling to find Pro-

testants that are willing to grant so much in favor of the Blessed Virgin. for it has always been the universal aim of Protestantism to dethrone her from the high pedestal on which God placed her. The Breeches Bible was never officially approved of by the Church of England, although it was sometimes used in the divine service.

King James, who had the reputation of being a scholar, said that the Geneva or Breeches Bible was " the worst translated of all English Bibles, and that its notes were partial, untrue, seditious, and savoring of dangerous and traitorous conceits." Yet, despite A sensational despatch comes from all these faults, or perhaps rather on the Associated Press correspondent at account of them, the Breeches Bible into nearly every Protestant home, and many copies can yet be found in Eng-

> When Edward the Sixth ascended the throne in 1547 A. D., all the injunctions and proclamations which were eracted by Henry, prohibiting the reading of the Bible, were repealed. And although no new versions were made under Edward, yet several editions of all the fore mentioned ones were printed, and the Bishops were ordered to supply all the churches with Bibles, and to enforce the study of the Scriptures.

Some time after the accession of Queen Elizabeth in 1558 A. D. it was again deemed necessary to make another version of the Bible, owing to the fact that the German Bible was gaining a strong foot hold, and with some success sowing the seeds of German Protestantism in Britain, to the great detriment of the Church of England. Accordingly Archbishop Parker, on perceiving this danger, decided to have an authorized version made which should be free from all party spirit and represent as much as possible the Biblical knowledge of the day. We have no desire to criticise Parker's intentions, but we do believe his desire to have a Protestant version "free from all party spirit," was a sweet Utopian dream and one of those things that fit most beautifully in the category of square circles. For we must not forget how difficult it is for translators, who have their own pecaliar religious views to satisfy, to translate the Sacred Scriptures in an unprejudiced manner. This applies also to those who would sit in judgment on the merits of Catholic and Protestant recently discovered small rooms were Catholics to yield to us or do us justice tion

in this particular, no matter how scholarly and correct our views might be, than we could expect the defenders of a beleagured city to yield to the enemy especially when such surrender earried nothing with it but death.

Parker gathered around him several Anglican bishops and a few ministers to execute the translation, and when it was ready he requested Cecil to obtain from Queen Elizabeth that the version be licensed, and recommended to be everywhere read in the churches, as that some uniformity might be estab lished. In the preface, after referring to the various translations which pre ceded this one. Parker asks his readers not to be offended with the diversity of translators or with the ambiguity of translations : since of congruence, ne offence can justly bee taken for this new labour, nothying prejudicing any other man's judgment by this doying, nor yet hereby professing this to be so absolute a translation as that hereafter myght follow none other that myght see that which as yet was not under standed."

As is well known, the Bible has al

ways been the Rule of Faith for Pro testants, their last court of appeal in matters pertaining to religion. Now a rule of faith must be permanent, clear, certain and universal, otherwise it can no more be a rule of faith than a rule of etiquette can. It is admitted by Protestants themselves that from Wycliffe to Parker no two versions of the Bible can be found that agree with each other, and they also admit that it is even difficult to find any two editions of the same version that are exactly alike. Hence since it is continally undergoing changes and modifications, not only in the language but also in the text, it lacks permanency, which is the first necessary quality of a rule of faith. Mr. Parker also admits that the translations are ambiguous, that is, that they are hard to be understood, and in this he agrees with St. Peter, consequently he admits that the Bible is not clear. Hence it follows that it does not possess the second quality neces sary to a rule of faith. Parker also admits that every man has the right to translate and interpret the Bible according to his way of thinking, which undoubtedly destroys the certainty necessary to a rule of faith; for those who interpret it by their own private judgments can have no certainty that the sense they put upon it is the true one. The Scripture itself declares that the unlearned and the unstable wrest it to their own destruction.' And how can any man be certain that he is not of this number? He may think that he is right, but of this he can have no certainty. It may be that his own friends and acquaintances, men just as learned and honest as he is him self, differ from him in this matter. And more than that, all those who follow the Bible as their rule of faith have the weight of the whole Roman Catholic Church against them; and what security can they have of being right when such a numerous and respectable body of Christians, ves. when the Apostolic Church itself condemns them? And since the Bible is not universal or comprehensive, that is, since it does not contain all the truths of Christianity, it cannot by any possible means be the rule of faith.

Mr. Parker also very candidly admits that his translation might be erroneous, yet we have seen that he asked Cecil to have Queen Elizabeth make it obligatory on all the churches to adopt it, "so that some unity might be established." We must confess that we are non plused when we consider what little logic Mr. Parker was endowed with, not only, but what little regard he had for the word of God.

The above extract from Mr. Parker's preface means this: that he did not care whether the people read God's word or devil's word, whether they read truth or error, so long as they did not read the German version of the Bible. Hence it is evident that it was not love for the purity of God's word that actuated Parker to make a translation of the Bible, but rather the temporal emolument accruing to him, to his brother bishops and to the Anglican clergy in general, from the exis tence of a purely national church.

So many and considerable were the alternations that were made in the subsequent editions of this Bible, that numberless objections were raised against it, and in fact against all the versions hitherto published, that when James I. ascended the throne in 1602 A. D., a memorial was presented to him at Hampton Court Palace, asking him to command that a new version of the Bible be made. Acting in accordance with the petition, he enjoined that a new translation of the scripture should be undertaken and executed with the greatest care and exactness. Fifty-four persens were appointed to make the translation, seven of whom essays regarding the correctness of relinquished the task for one cause or certain versions of the Scriptures. We another. They were divided into could no more expect a body of non- six companies under the direcof Bancroft, and

the translation in 1607, A. D., and published it in 1611 A. D. with a most servile dedication to King James. When this version made its appearance Protestant ministers grew white with rage and openly denounced it as perverting the original text in a most shameful manner. Hallam, the English historian, after criticising the literary style of this version in a manner anything but complimentary to the transla tors, says: "On the more important question, whether this translation is entirely, or with very trifling exceptions, conformable to the original text, it seems unfit to enter. It is one which is seldom discussed with all the temper and freedom from oblique views which the subject demands, and upon which, for this reason, it is not safe for those who have not had leisure, or means to examine for themselves, to take upon trust the testimony of the learned.'

Reading Mr. Hallam's thoughts through this thin veil of words we see that he was neither prepared to assert that the translation was entirely con formable to the original text, nor that this lack of conformity was due to trivial defects, consequently we are forced to conclude that in his implied judgment, the defects were not trifling, but ones that vitiated the translation From the very fact that Hallam, learned English Protestant as he was desisted from expressing his candid opinion on the matter, we can safely conclude that, had he explicitly stated it, it would be adverse to the translation. To say the least, his silence is ominous and must make honest, though less able Protestants doubt the correctness of King James' version.

Now it is permissible to ask, wa there any necessity for this version? Men should not be condemned without first being heard, so St. Paul says, and of this God Himself set the example in the garden of Eden.

Now we must give to those represe tative Anglicans, who requested King James to command that a new version of the Bible be made, the credit of having at least ordinary common sense, and the same must be conceded to his royal Msjesty, for we have no desire to deprive them of what even lunatics claim to possess. On this assumption we reason as follows: Either the Church of England had a true version of the Bible or it had not, if it had, of course, there could not be any necessity for a new version, and on our assum ption that the king and the representa tives of the Anglican church were endowed with common sense, would not be true. That these gentlemen enjoyed that very desirable faculty, at least in the present question, is beyond all doubt, for the attitude of the most learned and respectable co-religionists, towards all the translations hitherto made, justifled them in their demand for a true version of the Bible. Add to this the condemnation of all Protestant translations by the Catholic Church, and you have an argument that infallibly sustains the correctness of their judgment. Therefore we are forced to take the other alternative, viz., that the Church of England had no true version King James' version was condemned as grossly perverting the original text by competent, trustworthy and respect-England, as well as by the whole Catholic Church, hence, even after the publication of King James' version the Church of England had no true trans

lation of the scriptures. A certain Protestant writer says: "A careful comparison of the Bibles published recently (1876) with the first and other early versions will show great differences, but, by whose authority these changes have been made, no one seems to know. It is difficult to find a chapter in which they read together. Not only do these variations exist in spelling and punctuation, but in the summaries and text itself," This testi mony proves that the Church of England has nothing but a corrupt Bible and it is all the more forcible since it is the testimony of one who had at heart the success of Protestantism, who lived and labored for its advancement and died in its bosom.

TO BE CONTINUED.

HAS GOLD BEEN FOUND IN IRELAND?

It is reported in a telegram from Dublin that at Bolio, near Castlerea between two layers of rock, a lump of virgin gold was discovered of about the size of a goose's egg. A Dublin analyst is said to have pronounced the find to be really the precious metal : but some doubt is thrown upon the reality of the discovery by the fact that it was not discovered earlier, while gold discoveries were being found in so many other regions which have been so omparatively lately peopled.

If the gold has truly been discovered in Ireland, it will open up a new industry, and will enrich the country to a new degree which has not hitherto

must not be too confident that everything which glitters is gold, but if the Simon Pure article is found in paying quantities the country will have a new source of revenue at the very time when the rights of the peasantry to the soil of Ireland are being begun to be recognized and the people are becoming owners of the soil surely, even though the purchase of the soil by the people is taking place slowly. If such discovery should prove to be the truth, it will give Ireland a new lease of life and prosperity which will be all the more welcome if it comes at a time when the rights of the people to the land on which they were born and on which they have spent their life's work are properly recognized.

### THE CONFESSIONAL

REMARKABLE CASE OF A MARTYR TO ITS SECRECY.

Blessington, Wicklow, Ireland, July 15, 1906.

Dear Father Lambert – Some months ago I read in the Freeman an article about the secrets of the Confessional where reference was made to a case in Russia. You regretted you had not the exact statement. I had it, but was unable to put my hand on it until today. I clipped it from the London Tablet some twenty years ago. (March 6, 1880.) Enclosed is the clipping. Very truly yours, T. Curran, P. P.

In the year 1853 the cathedral church of Zitonmir, in Russian Volhynia, was the scene of the most mournful of all Church ceremonies, the degradation of a priest. The church was filled to overflowing by persons who lamented aloud; the Bishop who lamented aloud; the Bishop whose painful duty it was to perform the sad rite, Msgr. Borowski, could not restrain his grief, all the more because the priest who was subject to it was uni versally known, and hitherto universally respected. His name was Kobzlowicz, and he was a Catholic priest at Oratov, in the Ukraine. From the time of his ordination he was regarded as one of the most pions and zaalone priests of the dispious and zealous priests of the diocese; he had considerable reputation as a preacher, and was greatly esteemed as a confessor. He rebuilt his parish church and decorated it, and from the time he was placed in charge of the parish he seemed to redouble his zeal. All at once, to the amazement of every-one who knew anything about him, he was accused of having murdered a pubwas accused of naving murdered a pub-lic official of the place. The chief piece of evidence against him was a double-barreled fowling piece, which was proved to belong to him, and one barrel of which had been lately discharged. He was convicted of the murder, and the court sentenced him to

penal servitude for life in Siberia. Conformably to canonical rules, he was degraded from the priesthood before this sentence was carried out; and then his hair was cut off, he was clad in convict apparel, and then incorporated in the chained gang of criminals who made their march to Siberia. Years passed away, and everything about the occurrence had been forgotten, except by a few persons. Then the organist of the church of Oratory, finding him self at the point of death, sent for the principal persons of the district, and in their presence confessed that he was the murderer of the official. He added that he had done so in the hope of being able to marry his widow. After committing the crime, he took the gun with which he had shot the gun with which he had s the unfortunate man, and hid where, upon his suggestion, the police found it, and he ingeniously managed to direct suspicion on the priest. But, of the Bible up to the time of King the strangest part of his story remains

James. But we have seen that the to be told. After the arrest of the priest, being torn with remorse, he visited him in prison and went to confession to him, disclosing that he himcompetent, trustworthy and respects self was the criminal. He had then able laics and clerics of the Church of the purpose of acknowledging his guilt before the tribunal, but his courage

before the tribunal, but his courage failed him, and he allowed things to proceed on their false course. Thus the poor priest, Kobslowics, knew well who was the genuine mur-derer, but he knew it only through the confessional. A word would have set him free from the terrible charge. But this would have broken the seal of the confessional, and he preferred to undergo degradation, and penal servitude for life, and lose his good name and be regarded as a shameless criminal. The confession of the organist was subsequently taken in regular legal form, and then the Government sent directions to have the priest sought out and set at liberry, his innocence being oublicly proclaimed. But he was be publicly proclain yond the reach of human compensation, and had gone before a tribunal where error is impossible, and where ample ustice will have been done to his heroid let the slightest sign transpire of the real condition of things .- Freeman's Journal.

Can't Stop Scandal.

Remember the newspaper story about an entire New England congregation seceding from the Church a few years All the papers printed it. ago? All the papers printed it. Last week the offending pastor and flock begged to be taken back, professing sincerest loyalty to Rome. The dailes that published the first report have not heard of the return of the erstwhile seceders. Scandal travels on the wings of the wind; its reparation has lead in its heels.—Hartford Transcript.

Thoughtful non Catholics are beginning to notice that, like drops of oil upon troubled waters, Catholic religious ideas can be poured upon the troubled waters of our modern social unrest and upheaval.

Individuals who are not generous to God usually have their hearts barred against all mankind. If they refuse to give back to God a portion of their abundance it is not likely that even began been dreamed of. The Irish people will arouse their smpathy.