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each week.
THOS. COFFEY,
Publisher and Proprietor.

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LETTER FROM HIS LORDSHIP BISHOP

LETTER PROM HIS LORDSHIP BISHOP

WALSH.

London, Ont., May 23, 1879.

DEAR MR. COFFEY,—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese.

Believe me,
Your very sincerely,
Bishop of London.

Mr. THOMAS COFFEY

Office of the "Catholic Record."

Mr. THOMAS COFFEY Office of the "Catholic Record." FROM HIS GRACE ARCHBISHOP HANNAN

St. Mary's, Halifax, Nov. 7, 1881. St. Mary's, Haiitax, Nov. 7, 1881.

I have had opportunities during the last two years or more of reading copies of the OATHOLIC RECORD, published in London Ontario, and approved of by His Lordship the Right Rev. Dr. Walsh, the Bishop of that Sec. I beg to recommend that paper to all the faithful of this diocese.

+ MICHAEL HANNAN,

Archbishop of Halifax.

Catholic Record.

LONDON, FRIDAY, JAN. 27, 1882.

THE COMING SESSION.

The time for the opening of another Session of the British Parliament is rapidly approaching. Ministers have thus far been quite reticent in regard of the measures to be submitted to the Legislature. Mr. Gladstone's government entered office pledged to reform. During the administration of the Earl of Beaconsfield it was no uncommon thing to hear the so-called Liberal leaders declaim loudly and forcibly against abuses to be removed and grievances to be redressed. Under the influence of appeals of this nature the British people entrusted the administration of their affairs to Mr. Gladstone and his co-leaders of the Liberal party.

The New Premier took office under circumstances peculiarly aus picious. The nation had evidently made up its mind to abandon the empty and perilous aggressiveness in foreign affairs characteristic of the previous administration. The British people saw very clearly that Tord Beaconsfield, to divert their attention from the necessity of domes tic reform, directed their purpose to the enlargement of their domination abroad. Hence his constant and often unwarrantable interference in the affairs of continental Europe, es pecially in the Russo-Turkish difficulty: hence his unfortunate attempt on the rights and liberties of the people of Afghanistan: hence his unjustifiable and inglorious assaults upon harmless and unoffending populations in South Africa. Had his efforts to revive the traditional spirit of British supremacy abroad been crowned with a success as brilliant as their failure was conspicuous it is doubtful that Englishmen would have been less clamorous and determined for domestic reform. Mr. Gladstone appealed for support to the people on three grounds: (1) A distinct and unqualified repudiation of uncalled-for and prejudicial interference in foreign affairs, (2) A promise repeatedly and emphatically made to effect a radical reform in the franchise. (3) An undeniably expressed pledge to relieve the Irish tenantry of the evils of landlordism. His appeal, supported by views so just, by promises so emphatic, and pledges so long looked for, secured plete and overwhelming. He has

done to procure reform in either the foreign or domestic policy of Britain. In foreign politics Sir Charles Dilke has been, if not as ostentationsly prone to intervention as his predecessor, at least as determined to maintain that sad and unenviable ancy. notoriety for interference in the domestic affairs of other nations that has characterized every British administration since the days of Canning. True, indeed, a retreat from Lord Beaconsfield's indefensible course as to Afghanistan had to be effected and openly avowed, while defeat for British arms secured for the brave Boers complete independence from the yoke which Mr. Gladstone as well as his predecessor sought to inflict upon them.

As to reform in the franchise nothing has yet been done. The English agricultural laborers have for years very justly, in our estimation, claimed the right of voting at elections of Parliamentary representatives, while in Ireland the franchise is, as we have frequently pointed out, in a state simply disgraceful, so much so as to have elicited from the liberal party frequent protestations in favor of trenchant measures of reform in its regard. In Scotland, also, redistribution of representation, with an extension of the franchise, would have been hailed with delight. Yet the three kingdoms remain as yet ungratified in respect of reform in course in the matter of Irish tenant of Canossa? reform is too well known and has been too frequently reviewed in these columns to call at this time for any special comment. We cannot, however, refrain from adverting once more to the strange and marked contradiction between the Premier's ante-election protestations of sympathy with Irish wrongs and the sternly repressive course of his administration, and to state that he much mistakes the temper and attitude of the Irish race the world over, and the feelings of humanity at large, if he determines to rule Ireland by means so antagonistic to progress and enlightenment as he has hitherto, so disastrously for his administration and so unfortunately for the interests of Irishmen, whether landlords or tenants, persistently and

We regret, that, in view of the legslation of the past two sessions, it is impossible for us to hope for any substantial measures of reform from the present government. We shall, however, be most agreeably surprised if the administration take steps to redeem the pledges of its leaders, either in regard of foreign intervention or domestic reform, whether in the matter of the franchise or the tenure of land.

systematically employed.

THE SITUATION IN GERMANY

Herr Windthorst's motion in the Reichstag repealing the law forbidding the exercise of ecclesiastical functions without administrative ailthorization was, we are glad to see, carried by a vote of 233 to 115. The minority was made up of Radicals, Progressists, Liberals and anti-Catholic conservatives. The majority consisted of Conservatives either Catholic or Protestant. By this vote the representatives of the German people have relieved that great nation from the imputation of intolerance which should never have been attributed to it but for the autocracy of Bismarck, The latter, immediately after the Franco-Prussian war, sought to consolidate German nationality by a brutal and fanatical appeal to the prejudices of the Prussian Protestant majority. He declared that the declaration of war on the part of the French was brought about by the machinations of the Jesuits with a view of crushing out German independence. In fact, it was his purpose to instil into the German mind the view that the Papacy was essentially opposed to the growth of German power. He Catholic people of Germany who had sisted in the achievement of every triumph of the Empire were not disposed to permit any interference for him an electoral victory com- ligious liberty. From the very inception of his policy of intolerance

high time to inquire what he has that the Catholic Germans who had THE VULGATE AND THE NEW so largely assisted in the building up of the German Empire were determined to insist upon the preservation of those liberties which in times gone by had given Germany

The German Chancellor, imagining that, having within four years brought low the pride and might of Austria at Sadowa and that of France at Sedan, he could easily defy the thunders of the Vatican, and overcome the convictions of its faithful German adherents. He forgot that time and again since the so-called Reformation, German Catholics had suffered every species of persecution, had even been driven to martyrdom itself for the sake of the faith of their fathers. He knew not the depth of their conviction, and therefore fell into the error of believing that by Legislative tyranny and administrative terrorism, he could sever their

connection with the Holy Sec. After some years, however, he discovered that no terrorism could vanguish the firm resolve and conscientions determination of the Catholics of Germany, and then cried out that he should never "go to Canossa." This was the first indication of weakness on the part of the statesman who had brought all Europe under his sway. We should now in the face of Herr Windthorst's motion like to ask where is the German the franchise. Mr. Gladstone's Chancellor? Is he not at the gates

RANK FANATICISM.

Mr. S. H. Blake, ex-vice-chancellor for the Province of Ontario, has been recently delivering himself of certain conceptions on the subject of sacerdotalism. The occasion, and it requires but a small one to draw the learned gentleman forth, was a meeting concerning a Protestant Divinity school in Toronto. We have no objection whatsoever to the supporters of this school adopting such measures as may secure for them a full and ready return of the money they may have, however unwisely, invested therein. But we do most decidedly object to any suprorter of this or any other school using language offensive to any large and respectable body of our population. Mr. S. H. Blake, even while on the bench, did not succeed in achieving a very marked character for decency of language or respect

for the opinions of others. It is however, since, his practical dismissal from the post of vice-chancellor, upon which he reflected no ings, synodical and otherwise, he guage." seems to pride in assaults on a phantom in the Anglican Church which he terms Sacerdotalism, and to delight in contemptuous references to the Romanism which terribly afflicers

By his conduct since leaving the Bench Mr. Blake has proved himself a thorough-going fanatic. The people of Ontario, now knowing him as he ought to have been known years ago, must feel relieved in think ing that he has ceased to wear an ermine so long unsullied by prejudice, unstained by partisanship. Mr. Blake can achieve no credit for himadvance in no way the cause he appears to have so much at heart, by assuming the despicable role of fanatic.

The immense Irish population of New York in this year of grace 1881, exceeding as it does the entire inhabitants of the capital city of Ireland, must read with acute interest from the graceful and accurate pen of Dr. John Gilmery Shea, the mention of the first Irishman whose presence in New York has been recorded : 1643, when the settlement was twenty-eight years old, a Catholic priest, a hero of the faith, torn and mangled by the barbarous Mohawks and broken down by a year's slavery, was ransomed by the kind hearted Hollanders, and brought to the island where New York now stands. In soon, however, discovered that the the little hamlet clustered under the rude fort, the heroic priest, Father of New York city and state, found but two Catholics-a Portuguese woman and a young Irishman from Maryland—and the minister of the with the rights and privileges of re- | Church began with the sacrament of penance. His stay was but a brief one but it inspired the people with a

REVISION

When, on the 6th of May, 1870, it was decided by the Anglican Convocation of Canterbury to appoint a Committee for the Revision of the English Bible, it was its intellectual and political ascend- not generally expected that the result would be a testimony to the general accuracy of the Latin Vulgate, and in sonsequence a virtual acknowledgment of the superiority of the Catholic English Bible over the version hitherto in use among Protestants. Yet this is really

the case. Our resders are aware that only the Revision of the New Testament has yet been made. The Latin Vulgate, however, was not the text employed, nor, indeed, either the commonly received Greek text, or the text of any single copy extant of the Greek New Testament, but a Greek text constructed by the Revisers themselves on such critical considerations as seemed to them satisfactory. This is clear from the 4th rule followed by them, as found in the Preface:

"That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alter ation be indicated in the margin.

The New Testament was undoubtedly originally written in Greek, with the exception of the Gospels of Sts. Matthew and Mark, and perhaps St. Paul's Epistle to the Hebrews: there being strong evidence that St. Mark's Gospel was written at first in Latin, and St. Matthew's in Hebrew, while it is a disputed point whether the original of St. Paul's Epistle was in Hebrew or Greek. It is, at all events, certain that the Greek versions of by Apostles, or by Apostolic authority | quoting Holy Scripture, says: very soon after the originals appeared, so that the entire Greek New Testament, as long as it was preserved incorrupt, is of Apostolic authority.

The Latin translations were numerous at a very early period, as testified by Sts. Gregory and Jerome: but the version styled the "Itala" or "Vulgate" was preferred before all others, as St. Augustine states, on account of its "greater accuracy and clearness." This was the Version undoubtedly employed by Tertullian A. D. 200, and by St. Cyprian and others of the earliest Latin Fathers of the Church, and this Version St. Jerome made the basis of his great work which is substantially the "Vulgate" used to this day as the authorized standard of the Catholic Church. St. Jerome's Version of the Old Testament was acknowledged even by the Jews, and both old and new by the Greeks, to be accurate.

The ability of the old Latin translators, and especially of St. Jerome, cannot be disputed; and in their time access was to be had to the purest Greek text, and in the earlier period probably even to the very manuscripts of the Apostles. Of this Version St. Isidore says, "the priest Jerome, learned in the three languages, translated these scriptures from Hebrew into elegant Latin, and this translation is deservedly preferred above the rest." And again: "The Churches generally everyhonor, that he has shewn himself in where use his Version because it is truer his true colors. At various meet- in its expression, and clearer in its lan-

> Sts. Augustine and Gregory also in the strongest terms attest its accuracy, and the latter states that "our explanations should minutaly search into its words."

The Vulgate now became the favored text of the Church, and was guarded by her and preserved pure with the greatest care; so that it represents a text more accurate than any Greek copy now extant, however ancient: for it is undoubtedly a fact, fully recognized even by the Revisers, that the Greek manuscripts numerous as they are, depart from accuracy very frequently.

There are about 1.60 manuscripts used by scholars in Biblical criticism, only two of which, the Vatican and the Simaitic, are believed to date from the fourth century. self, and no lustre to his name, and and two from the fifth, the Alexandrian and Ephraem l'alimpsest; and in the best of these there are some undoubted errors. Thus the common Greek reading of 1 Cor. xv, 47, is, as translated in King James Version, "the first man is of the earth, earthly: the second man is the Lord from heaven:" and this reading is found even in the Vatican manuscript, which is acknowledged by the Revisers to be the "queen of all the manuscripts." (Companion to the Revised Version by Dr. A. Roberts.) Yet the Revisers have felt themselves bound to omit the words "the Lord" as an interpolation! From Tertullian, (l. I against Mercion,) it is known that this interpolation was one of Mercion's numerous corruptions. The Revisers however, have only partially corrected it, the true reading being as in the Vulgate: "The first man was of the earth, earthly the second man from heaven, heavenly,' which beautifully expresses the contrast participated in every glory and as- Isaac Jogues, the Pioneer pricet of which the Apostle is here drawing, and which is carried out in the following

> "Such as is the earthly, such also are the earthly; and such as is the heavenly, such also are they that are heavenly."

In Romans xii, 11, ve y many Greek copies have "serving the time" or oppor- another of the Revisers, is quite inaccunow had two years of office and it is and injustice Prince Bismarck found duce such heroes." twity: and though the Protestant translators followed largely Stephens and quite insufficient,

Erasmus in their editions of the Greek Testament, in this case they rightly adopted the Vulgate, "serving the Lord:' Kurio not Kairo. The Revisers, however, considered the other rendering of sufficient weight as to entitle it to a place in the margin with the note.

"Some ancient authorities read the op-"Some ancient authorities read the opportunity." However Origen, St. Chrysostom, Theophylact and other Greek fathers
make it certain that the Vulgate reading
is correct, since they not only so quote,
but also explain the text in their commentaries. St. Jerome is therefore right
in saying, in his Epistle to Marcella, (Post
priorem.) that the correct Greek copies
have "the Lord," (Kurio) and not "the opportunity." (Kario.) portunity." (Kairo.)

If the Revisers had given to the Vulgate its due weight they would not perhaps have so readily rejected the important passages (1 Jno. v, 7) "And there are three who give testimony in heaven: the Father, the Word, and the Holy Ghost, and these three are one."

This celebrated passage is quoted by Tertullian in his book against Praxeas, ic. 25. alias 31.) thus "the union of the Father in the Son, and of the Son in the Paraclete makes three clinging together, one out of the other, and THESE THREE ARE ONE BEING (unum) not one individual or person (unus): even as it is said I and the Father are one. (unum.) for unity of substance, and not singleness of number."

It cannot be said that Tertullian was ignorant of Greek, for elsewhere he quotes | Jerome attests had been done? the Greek version to show the difference between authentic and corrupt readings. St. Cyprian also in his 73rd Epistle (to Jubians) thus cites the same verse:

"Since THE THREE ARE ONE how can the Holy Ghost be pleased with him who is an enemy of the Father or the Son?"

Again in his book on the Unity of the even these three books were made either | Church, c. iv, the same illustrious Father

> "I and the Father are one, and again of the Father and the Son and the Holy Ghost, it is written these three are one."

This quotation is as obvious as could be desired. It is true that some of the Fathers did not quote the passage in their disputes with the Arians, but it is quoted with sufficient frequency to show that the Revisers have rejected it on insufficient and erroneous grounds. St. Fulgentius quotes it against those same heretics, and in the year '48 the Bishops of Africa, 460 in number, thus boldly proclaimed their faith while threatened with death by the Arian king of the Vandals, quoting the text in question as undoubted:

"Let us teach as clearer than the light, that which is proved by the testimony of John the Evangelist, that the Holy Ghost is of one Divinity with the Father and the Son, for he says, "there are three who give testimony in heaven, the Father, the Word and the Holy Ghost, and these three are one." It should be remarked that this quota-

tion is not taken from St. Jerome's Verfrom the old Itala Vulgate of which we have already spoken, as the use of the expression "testimonium perhibent" instead of "testimonium dant," "give testimony," makes manifest. St. Jerome expressly says that the words had been erased from some Greek copies by the Arians, thus showing that in the 4th century the accurate Greek copies had them. Hence in his version, in which he declares he has adhered to the Greek accuracy, the Yet in the 19th century a committee Methodist, Baptist and Unitarian ministers give them up with remorse. They might profitably to themselves have had a dread that the words of the same Apostle recorded in the Apocalypse might be applicable to them: "And if any man shall take away from the word of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from these things which are written in this book.

Indeed, it appears to have been a foregone conclusion with the Revisers to erase this text, for Professor Lightfoot. whose views seem to have been adopted in most cases, had the temerity, as early as 1871, to stigmatize this text as "a perjured witness." He adds (on Revision, Amer. Edition, p. 41,) "Indeed the very fact that it is nowhere quoted by the great controversial writers of the 4th and 5th centuries has been truly regarded as the strongest evidence against its genuine-

We have seen that it was quoted in the second century by Tertullian, and a little later by St. Cyprian, and that it was therefore in their Vulgate. We have seen St. Jerome's statement, which is equivalent to saying that it was in the accurate Greek codices of his day. We have found it quoted by other early Fathers whom we have already enumerated; it is frequently quoted by St. Augustine, twice by St. Athanasius, and also by Hyginus, Idacius and Eugenies, Bishop of Carthage, and others of the fourth and fifth centuries: and in 1215 the Council of Lateran quotes it as undoubtedly found in St. John's Epistle, and the Greek Bishops adhered to this declaration.

In the face of these facts it certainly seems to border on blasphemy to use such language as Professor Lightfoot has done. It will be seen from these reflections that the following statement of Dr. Roberts,

Dr. Roberts says: "The words left out can be proved to have no claim whatever to a place in the text of Scripture. None of the Uncial Manuscripts contain them. None of the ancient Versions represent them. None of the Fathers quote them, even when arguing on the subject of the Trinity. There are indeed two passages in Cyprian which seem to indicate an acquaintance with verse 7, but even though that be granted the fact goes for nothing against such powerful counter-evidence.' (Comp. to Revised Vers. pp. 69, 70.) A little lower down he adds: have the minds of all scholars now been made up as to the spuriousness of the words, that they have been omitted in the Revised Version without a line even on the margin to indicate that they had ever been admitted to a place in the sacred text."

In fact, the very context is an evidence in favor of the genuineness of the text; for why does the Apostle immediately add, "if we receive the witness of men, the witness of God is greater," unless he had already contrasted the three witnesses in heaven with those on earth?

Is it not more likely that the two manu scripts of the fourth century, now extant, and two of the fifth, omitted the words either by accident or design, being copied perhaps from one of the codices with which the Arians had tampered, as St

It was solely on the authority of the Catholic Church that St. Augustine declared he received the Gospels; and that authority is decisive as to the genuineness of the text in question. Christ constituted the church the guardian of Scrip tural truth, and not the Revision Commit tee; and the church has enshrined the tex of the three heavenly witnesses in both the Latin and the Greek liturgies, and has pronounced on its canonicity by the decree of Councils.

A number of errors of King James' Bible have been corrected, but many others have been allowed to stand.

Thus the mistranslation of 1. Cor. xi 27, which was evidently directed against the Catholic practice of Communion in one kind, has been corrected, so that "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," is changed to whosoever shall eat the bread or drink the cup of the Lord, etc.

The text Heb. xiii, 4, "Marriage is honorable in all and the bed undefiled." which has been so often quoted to prove that the celibacy of the clergy is contrary to the spirit of Christianity, has now given place to "Let marriage be had in honor among all and let the bed be undefiled:" but the passage St. Matt xix, 11 "All men cannot receive this saying save they to whom sion, though it is a century later, but it is given," has been retained to make it appear that to some celibacy is impossible, though in verse 12 and in 2 Cor. vii, 2, the same word choreo is translated, receive, or open your hearts, in the new version. St. Chrysostom says of this passage, "It is given to those who embrace it of their own accord." Theophylact says "it is given to those who ask. Ask and you shall receive," etc.

In 1 Cor. ix, 5, King James' translators force wives on St. Paul and the other words are inserted without hesitation. Apostles, though St. Jerome tells us that of the Apostles only St. Peter was mar composed of Anglican, Presbyterian, ried, and that beforehis Apostleship, and Tertullian states the same, while St. Paul him self tells us in 1 Cor.vii,7,8, that he was unmarried. The Revision retains this wrong rendering, and besides changes sister into "believer," perhaps to evade the apparent inconsistency of a wife who is at the same time a sister.

In St. Matt. xvii, 21, and St. Mark ix, 28 the Revisers depart from the Yulgate, and even from the text used by King James' translators. Instead of "this kind goeth not out, but by prayer and fasting," they have omitted fasting. Professor Lightfoot says that the introduction of "fasting" came from "an ascetic bias." The Dub lin Review well remarks that its rejection shows an "anti-ascetic bias."

St. John Chrysostom, Origen, Theophy. lact and others, in commenting on these passages speak of prayer and fasting, thus showing that fasting was found in the correct Greek copies of their day.

In Acts x, 30 and 1 Cor. vii, 5, the word fasting is not in the Vulgate. Hence in returning to the Vulgate reading the Ro visers have given testimony to the greater accuracy of the Vulgate over the received Greek text. In fact in the single Gospel of St. Matthew, the Revisers have returned to the Vulgate reading in more than 100 places where King James' translators departed from it.

Some further remarks on this subject we shall reserve for a future issue.

In the old cathedral at Ribe, Denmark, there is fastened to one of the massive granite pillars near the main entrance, an ugly brass candlestick upon which is inribed a curse on the man who removes it. put there, probably more then two centuries ago. When some years ago the church was repaired it was decided to remove the was repaired it was declared to remove the unsightly object. A ladder that was put up for the purpose fell upon one of the workmen and broke his leg. The first man who went up to unfasten the candlestick fell down and broke his neck. On the same day the architect who had the restoration of the church in charge fell seriously ill. The candlestick was then left in its place and remains there to-day, an object of awe.