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LONDON, SATURDAY, FEB. 3, 1906.

SOME CASES OF CONSCIENCE.

A reader of Hull, Que., asks us to answer the following questions:

1. Is there such a thing as a "vocation," or is it just what we make it? And can a person be influenced towards a vocation?

We take it as a matter of course that our correspondent means here a divine vocation to the priesthood or the religious life.

Ans. There is undoubtedly a divine vocation whereby Almighty God in His merciful Providence calls certain persons rather than others to embrace the more perfect ecclesiastical or religious state of life, imparting to them the graces and qualities which will fit them for the proper fulfilment of the holy state to which they are called.

God governs all things even in the natural order, and this is true likewise in matters supernatural, for a stronger reason, because these matters refer more especially to God and His service.

Furthermore, special graces are granted for the fulfilment of the duties of the states of life here mentioned, and these graces can come only from God, Who dispenses them according to His supreme will, and not to our pleasure.

We select a few out of many Scriptural texts which prove this, the application being very evident:

"If you know these things, you shall be blessed if you do them. I speak not of you all. I know whom I have chosen." (St. John xiii. 17-18)

"You have not chosen me, but I have chosen you." (xv. 16)

"By whom we have received grace and apostleship for obedience to the faith in all nations, for His name, among whom you are also called of Jesus Christ." (Rom. i. 5-6)

On the other hand, this vocation may be influenced by our own docility or indecility, and even through the acts of other persons.

It must be borne in mind that, in general, this vocation differs from a precept, being a counsel and a favor. If, however, a person's salvation would be greatly imperilled by resisting the call, it might easily become a precept.

2. Is there any harm in the ordinary operas or theatres?

Ans. You might as well ask: "Is there any harm in an ordinary man's conduct or example? All depends upon whether his conduct be good or bad, and so it is with the theatre and opera. Both or either may be very good, very indifferent, or very evil.

No one can say a word of evil regard to the Passion Play of Oberammergau, which is a species of theatrical and operatic combination, representing the most ennobling sentiments and events which ever transpired on earth or can be conceived, performed by a simple and pious company of players from motives of piety, and with the purpose to excite pious feelings among the spectators.

Sarah Barnhardt's recent exhibitions in Montreal were of very opposite

character, their tendency being to vilify Christian morality and Christian faith.

Between these extremes we can conceive of every degree of good and evil. Our best answer to your query is, therefore, simply to quote the words of the catechism in which this subject is treated:

Q. What do you think of theatrical representations in which religion, its ministers, and sacred rites are ridiculed?

A. They are impious and highly criminal, and strictly forbidden by the first commandment.

Q. What is commanded by the second commandment?

A. To speak with reverence of God, and of His saints and ministers: of religion, its practices and ceremonies; and of all things relating to divine service.

It will be remarked here that irreverent talk is forbidden equally with irreverent theatrical performances.

Q. Are immodest songs, discourses, plays, novels, and comedies, forbidden by the sixth commandment?

A. Yes; and it is sinful to join in them, to encourage them, or to be present at them.

KING LEOPOLD OF BELGIUM.

It is asserted in a despatch from Belgium that there is no longer any doubt that King Leopold, twelve months ago, contracted a morganatic marriage with Madame Vaughan, whose maiden name was Mile. LaCroix. The lady, it is said, has been created a baroness by the King. It is added that two aides-de-camp acted as witnesses to the marriage, which took place in the private chapel of the chateau of Lacken near Brussels. The court chaplain celebrated the marriage under authority of the Cardinal Archbishop of Mechlin.

The casual reader might imagine from the mere reading of this despatch that an unlawful act was thus authorized by the Cardinal Archbishop, but even though all the details of the despatch may be perfectly true, there is nothing unlawful in the case as stated. It would be a very different matter if King Leopold was already a married man, or if he intended to contract another marriage with some princess. But he is a widower, and has been so for many years. It is evident that, if the despatch be correct, the present bride will be his only wife. The marriage is in this case called morganatic, simply because, owing to the civil laws, the marriage of the king to a woman who is not of a royal family does not allow the issue have the rights of royalty with to succession to the throne. This is a matter which belongs solely to the civil law to settle, and with which the church has nothing to do. By whatever name such a marriage may be called under the civil laws it is a valid and indissoluble marriage according to the laws of God and His church, and it will be the only marriage which Leopold can contract so long as his wife lives. The marriage law of Christ will not be violated by this: "What God hath joined together, let no man put asunder."

FALSIFIED SCRIPTURES.

Apropos of the recent attacks made on the Catholic church, especially of the Province of Quebec, by the Rev. Dr. Ross of London, backed by the Rev. George R. MacFaul, of Ottawa, we deem it useful to say something more in this issue on the matter of falsified bibles circulated by Protestant missionaries wherever they have attempted to supplant the Catholic faith, especially among the English, French and German population.

We pointed out last week a couple of gross mistranslations which are directed against doctrines of the Catholic church in the King James version of the bible, mentioning at the same time that these passages have not even been corrected by the revisers, who, under pretext of constructing an irreproachable English version, issued the so-called "Revised Version" in 1884. But as these and many other passages of both Old and New Testaments were translated wrongfully in the first place for controversial purposes, the translators of the Revised Version were under a similar influence in making their revision of the text. Concerning this learning of these gentlemen we have not the desire to say a deprecatory word, but we do not hesitate to say that, though they corrected many errors of the so-called "Authorized Version," they left many others untouched, owing to their doctrinal prejudices.

The revisers have, in very many instances, approached or adopted the reading of the Latin Vulgate, the approved version of the Catholic church, abandoning many errors of the generally received Protestant version; but in many other instances they have upon one pretext or other preferred to retain the old errors which were made on purpose to throw discredit upon doctrines which have come down in the Catholic church from the days of the Apostles, constituting "the faith once delivered to the saints."

June 3. Of this faith St. Paul says: (1 Cor. xi. 2)

"Now I praise you, brethren, that you keep my ordinances as I delivered them to you."

In the face of this fact Rev. Mr. MacFaul says:

"If there are any falsified or wilfully corrupted versions among the people, they have been put into the hands by Roman priests and not by Protestant missionaries."

He admits that the missionaries circulate in Quebec "the French Protestant version of J. F. Ostervald . . . a translation which even some priests of Rome have declared to be excellent."

We have this translation before us, and we find that of the two important falsifications of which we have already spoken as being both in the King James' and Revised Versions, one is correctly rendered in Ostervald's version, namely, 1 Cor. xi. 27, which justifies the Catholic usage of communion under one species. While this version deserves the credit due for not corrupting this text, it is a testimony to the inaccuracy of the English Protestant versions. In the other passage which is aimed against free will and the celibacy of the Catholic priesthood Ostervald has the same corruption which is found in the English Protestant Bibles. (See St. Matt. xix. 11)

If any priests have told the Rev. Mr. MacFaul, as he asserts to be the case, that this is an excellent translation, they have evidently been precipitate, as we shall show before we have finished this article. We do not credit this statement, however, after the willful misstatements he has made, as we have shown already.

We propose to make in this article some remarks on a large number of mistranslations which are found in the three versions already named here, on one subject, namely, the justification of man, under which title will also fall the share which good works have in that justification. As a preliminary to this subject, it will be necessary to explain briefly the differences between Catholics and Protestants on this point.

The doctrine of the Catholic Church is that for the justification of man the grace of God and man's cooperation therewith are necessary. Man must cooperate by faith, which is a firm belief in what God has revealed and promised. This belief must extend to the principal truths of religion explicitly, and to all revealed truths at least implicitly, and must be based upon the authority of God, Who is the Infinite Truth, Who can neither deceive nor be deceived. But besides faith, there are other acts necessary which dispose the soul for justification. These are the fear of God, hope, charity or love for God and man, penance, and the sacraments at least in desire, hope or confidence, the firm purpose of amendment of life and other dispositions according to the capacity of different souls, in order that God's sanctifying grace may be obtained. These acts are generally included under the name of good works.

The sanctifying grace which comes from God to the soul blots out all stain of grievous sin and makes the soul truly just before God and pleasing to Him. It makes man a temple of the Holy Ghost, a living member of Christ, and God's son by adoption, and an heir to eternal life.

Luther and Protestants in general denied from the beginning the necessity of good works to salvation, and to maintain their position there was a general corruption and falsification of bibles, whether in German, English or French.

It was also maintained by Luther, and others of the early Reformers, that the individual Christian was not justified by grace, but the sanctity of Christ was imputed to him, covering up his personal iniquities, so that the Christian was not bound by any law. His good works were, in fact, according to Luther and his followers, hindrances to salvation; and to sustain this monstrous doctrine bibles were falsified without mercy. To this day revivals are given in which the people are exhorted to declare themselves "saved" without any thought of contrition for past sins or a firm purpose of amendment for the future, such as the Catholic church requires, and as the Bible truthfully rendered teaches.

Faith also is declared to be the only disposition to justification, and, once a man is justified, it is asserted that he cannot lose his sanctification. This is positively stated in the Westminster and other Confessions of Faith. The foreordination of some men to eternal death is also taught, especially by the Calvinistic school, including the Presbyterians, Baptists and Congregationalists.

It is not our intention to discuss these doctrines here, but merely to show how the Holy Scriptures have been corrupted in order to impress the reader with the doctrines of Protestantism, and to obscure or weaken the truths of Catholic faith.

1. The King James' Version has the following in Romans viii. 18: "For I

reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The original declares much more than this. It declares by the added participle *mellousan* that this glory will be gained as a consequence of the sufferings endured for Christ's sake, and not merely revealed in or to us. But the Protestant translators did not wish to have the bible say that by suffering or self-mortification, or any good works, we may gain the heavenly reward. Nevertheless the Apostle declares elsewhere the true doctrine: (See verses 13, 17)

13. But if by the spirit ye mortify the deeds of the body, ye shall live."

17. "So if we suffer with Him, that we may also be glorified with Him. (2. In Heb. ii. 9) The "A. V." has it that "we see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

So set are these translators against the efficacy of good works that they will not even admit that Jesus gained honor and glory by them, but was debased below the angels, whereas the Apostle says that Jesus was lowered a little below the angels, but because He suffered death He was crowned with glory and honor. The Revised Version, apparently for very shame, corrects this error, but punctuates the verse in such a way that it still gives an opportunity to understand it after the manner of the King James' translators by a wrangle over the punctuation, whereas the Apostle St. Paul is clear and decisive. The Ostervald French translation is here almost identical with the King James' version, except that it gives greater prominence to the wrong interpretation.

3. In 2 Thessalonians i. 4: "The Apostle joins in all "patience and faith in all your persecutions and tribulations for an example of the just judgment of God that you may be counted worthy of the kingdom of God for which also you suffer. Seeing that it is a just thing with God to repay tribulation to them that trouble you."

Justice and justification are theological words which have been understood for seventeen centuries as signifying the state of sanctification which is pleasing to God and makes of the Christian an adopted child of God and a temple of the Holy Ghost. These words are used in this supernatural sense both in the Presbyterian Confession of Faith and the articles of the Anglican church. But they are struck out of this passage to put in a lower degree of goodness which does not express so close a relationship to God, because these churches define that justification comes only by faith, whereas it is here spoken of as the result of both faith and good works. Righteous and righteousness are here employed in King James' Bible in this and similar passages. And it will be noted that they do not even speak here of a "just" but of a "righteous" judgment of God. It would be too glaring to translate the same Greek word *dikaion* in two different ways in the same sentence.

4. This dishonesty is further seen in the fact that where justice is spoken of as the result of faith, there is no attempt to hide it under the terms "righteous" and "righteousness," and the same thing is to be said when the reason which constitutes justice is not given so clearly. It may then be said: "they are just by faith." Thus we have (Hab. x. 38) and "that just shall live by faith." (Rom. iii. 28.) "We conclude that a man is justified by faith without the deeds of the law." This appears to exclude works from the dispositions which sanctify, but it refers to the insufficient works of the Mosaic law. So also we have "Oae God Who will justify the circumcision by faith, and the uncircumcision by faith." (Rom. iii. 30) So also, "Joseph is a just man," (St. Matt. x. 19) and so was Simeon, (Luke ii. 25) Thus also in St. Matt. iii. 15. where the reward is for doing a good work, viz., being baptized, Jesus is said to full righteousness, and similarly when Moses describes the justice which is of the law, the observer of the law is only righteous. (Rom. x. 5.) The number of passages in which this distinction is observed is large, and it is only when justice can be represented as coming from faith that the word justice is used.

In the Revised Version this distinction is not so clearly marked, the word righteous being of more common use, probably from the fact that the distinction between faith and works is less strongly insisted upon by modern scientific theologians, and the efficacy of faith is not admitted to the same extent at the present day.

5. Ostervald's French Bible does not observe so largely the distinction made by the Common English Version, but it does so to some extent. It always emphasizes justification by faith. Thus in St. Luke i. 6, though Zacharias and Elizabeth are both called "just before God," instead of observing all the "justifications," (*dikaionata*) "of the Lord," they observe all the Lord's "ordinances" which is evidently not

the same thing. But the translator is evidently anxious not to let it be known that the observances of the law dispose to justification, as would be shown if the "commandments and justifications" of God were thus coupled together.

It is remarkable that Ostervald does not make Joseph "a just man," but only "an *un homme de bien*," (St. Matt. i. 19.) a man who did good. Joseph is held by Catholics in such high honor that he must be depreciated.

The King James' Bible and the Revised Version both have the same translation of *dikaionata* as Ostervald, ordinances instead of justifications, works which justify.

In 2 Tim. iv. 8, the crown of justice which St. Paul expects from the Lord, the Just Judge, is diminished in the A. V. and R. V. to a crown of righteousness given by a Righteous Judge. But why should not St. Paul be given the crown of Justice by a Just Judge, since that crown is the heavenly reward of one who is undoubtedly in the state of sanctification? The reason evidently is that it is given to him on account of his faith, his readiness to give his life for Christ, and his charity. It is conferred upon him for his faith and works combined. Ostervald's translation is correct in this instance.

The great St. Augustine expresses the true Christian view of justification when he explains (on Grace and Free Will, chap. 6) that it is God's grace, favor and mercy in making us by His grace to live and believe well, and so to be worthy of heaven, and His justice and just judgment, to render and repay eternal life for those works which Himself wrought in us, or, "How should He render or repay as a Just Judge, unless He had given it as a merciful Father?"

POPE PIUS X. SYMPATHIZES WITH THE JEWS.

The Holy Father, Pope Pius X., has announced his approval of Italy's intention to support the efforts of the Jews to obtain religious liberty in Morocco, as it is expected that this matter will come up for consideration before the conference of powers now sitting at Algiers, Spain, to settle all matters of disagreement between France and Germany, which have risen recently in regard to matters in Morocco, and which seriously threaten the peace of Europe.

The Holy Father, in speaking of the position of the Jews, recalled his protest against the Jewish massacres in Russia, which do violence to the brotherhood of humanity. The Pope declared also that he respects the Jews for their tenacity in observance of their ancient religion.

Under the rule of the Popes, and wherever the Popes could make their influence felt, they have endeavored to guard the Jews from the violence to which they were frequently subjected owing to popular outbursts arising from numerous local causes.

So far back as the middle of the eleventh century, the Jews of Spain were the allies of the Moorish caliphs of Grenada and Cordova, and this fact excited against the Jewish race a general movement of indignation throughout Europe. Pope Alexander II. in 1066 undertook to check these incipient persecutions, and with this design he directed his legate to Spain, Mgr. Candidus, to place the Jews of that country under his special protection. This Pope's letter, being promulgated at the Council of Gerona, was gladly received by the Bishops, as well as the kings of Navarre and Castile, who were Sancho IV. and Sancho II. So grateful were the Jews for the protection thus afforded them that they spontaneously offered to pay tithes on whatever property they might purchase from the Christians.

This Pope, in a letter congratulating the Spanish Bishops and people on the happy friendship thus established, said: "We learn with joy that you have resolved to protect the Jews of your provinces, threatened with extermination by the knights in your country who are waging war against the Saracens. Such conduct would be an act of profound ignorance or blind enmity most opposite to Christian piety. Long ago Gregory the Great took the Jews under his special protection, saying that 'driven from their own country and scattered as they are throughout the world, they endure the weight of the penalty of the sin of their ancestors who shed the blood of our Redeemer. That penalty is inflicted on them by Providence, but it would be a fearful crime to inflict on them proscription and death.'"

He wrote in similar terms to other localities where the Jews were threatened with persecution.

It is a well established fact in history that the Jews frequently brought upon themselves persecution owing to their own excesses, and this occurred in the middle of the twelfth century in Germany, England and elsewhere. Nevertheless, St. Bernard, abbot of Clairvaux, and his co-worker, Peter the Venerable, and his messengers and letters induced the Bishops and monks of France and Germany to rescue the Jews who were persecuted, and to refute the fanatics who

were exhorting the populace to massacre them.

Toward the close of the fifteenth and beginning of the sixteenth century the Jews of Spain again incurred the anger of the Spanish king and his knights by siding anew with the Moors, and the tribunal of the Inquisition was used as a means of discovering them so that they might be either expelled from the kingdom or punished otherwise according to the degree of their guilt as spies or conspirators.

Here again the Popes often interfered on their behalf, to moderate their punishments. But any intervention of the Popes was always on the side of mercy to temper the frequent severity of the punishments of this tribunal, which was a civil and not an ecclesiastical tribunal, and was instituted for civil purposes. The expulsion of the Jews from Spain, which took place in 1492, was purely a civil matter, with which the church had nothing to do. It was done by Ferdinand for the safety of his kingdom, and we leave it for politicians to discuss whether or not he was justified in taking so extreme a course. But the position taken by successive Popes was always unmistakably on the side of Christian charity and mercy. The same position was taken both by Leo XIII. and Pope Pius X. in their intercession with the Czar since the massacres and persecutions of recent years took place in Roumania and Russia.

The same position has been taken on many occasions by Catholic Bishops and clergy throughout Europe, where their intervention could be of any use; and this was acknowledged a few years ago by Herr Jacob de Jonge, President of the Synagogue, and Rabbi Dr. Franck in an address presented to the Archbishop of Cologne, Mgr. Simar, on the occasion of his elevation to that See.

As spokesman of a large Jewish delegation, consisting of the leading Jews of Cologne, the Rabbi Franck said:

"At nearly all times the prelates of the Archiepiscopal throne of Cologne have displayed friendly and benevolent dispositions toward the Jewish community. Especially in the Middle ages, when the Jews on the Rhine suffered severely from the fanaticism of the misguided mob, the Archbishops of Cologne afforded help and support to the sufferers. I need only mention Archbishop Arnold and the never to be forgotten Engelbert II. of Falkenberg. This tradition of good-will on the part of the Cologne Archbishops to the Jews has continued to the present day. . . . and when in the century just closed our co-religionists were being harshly oppressed and persecuted in Russia, Archbishop Krometz of Cologne, true to his motto "Charity urges," gave me proofs of his sympathy for the great work of rescue which had great influence on its success. And so we greet your Grace, and trust that you will continue the traditions of the past."

THE SITUATION IN FRANCE.

The Rev. C. Vabre, of Flagstaff, Arizona, in an article which appeared first in the Pioneer, and later in other Catholic papers of the United States, endeavors to point the causes which have brought about the present relations existing between the church and the French nation and government, answering, in his own way, the wondering question which has often been asked by onlookers:

"How is it that in France, where Catholics are in the vast majority, the Catholic church is so unfairly treated?"

Father Vabre endorses the remark made by Julian Hawthorne in his history of the United States: "Were the French nation not as fickle as it is sensitive to new ideas, it would unite with America in controlling the world to-day."

He adds to this that the French "are great logicians and clear reasoners, and will rush headlong to the deductive conclusions derived from a principle. In that they are consistent to an uncommon degree. Hence they are called by some the 'enfants terribles' of logic. Thus we see them take up a new idea and follow it to its remotest consequences, regardless of the secondary issues involved. When they are so engrossed with the new object of their mental conception, do not ask them to be matter of fact, calm, prudent and self-possessed. They are easily swayed by the flashy eloquence of the expounders of the new theory. They wax wild with enthusiasm over it, and any delay to the prompt realization of the new order of things is galling to them. At those times any attempt at checking their reckless course is misconstrued and meets with utter failure. . . . To these natural characteristics may justly be ascribed the frequent imminent dangers of complete ruin that have in the course of time threatened the French. They risk their lives most rashly."

"But what has saved them from those staggering catastrophes and social cataclysms that have wiped out other nations? Their other racial trait, fickleness. Strange as this may sound, owing to their restless nature they never stop long to enjoy and contemplate the results achieved in evolving any theory. They must soon