

tion has (though not without friction and blunders) saved and educated them to be citizens all, and among them important scholars, great engineers and sometimes Presidents of the Republic. To grasp just how much this means of contrast between the methods of the noble Saxon and the brutal Spaniard we need only fancy ourselves electing Tecumseh or Red Cloud or Osceola to be President of the United States. We might also hunt up the churches that we have built for our aborigines while Mexico was building thousands. And we might even ponder upon the 250,000 Indians left of our millions (and the great majority of those are in the territory controlled by Spain till within half a century), while it is a proved fact of Mexico, but of Spanish America, is greater to day than at the Conquest—and incomparably better off. This is little to say of what might be said, but it is enough for a small finger-post towards common sense." (New York and London, 1899, pp. 49-52).

DONAY AND KING JAMES

To the Editor of America: Will you kindly explain the difference between the Catholic or Douay Bible and the Protestant or King James Bible? A number of Catholics and Protestant friends of mine whom I have consulted seem to be no clearer than I am on the point.

Simple as this question looks at first sight, it really involves a host of others. First of all, most Catholics are probably unaware that the leather bound volume which graces their book-shelf hardly deserves the name of "Douay" Bible. This at least is the opinion of Newman and Wiseman, who more than seventy years ago called it an abuse of terms to speak of our recent editions as the Douay Bible. Nor has the King James Version remained the same. New editions of the Protestant Bible have been brought out within the last thirty years, which, despite fierce opposition, have retained ground steadily. Taking, however, the question at its face value, let us see what the difference is between the original Douay Bible and the King James Version as published in 1611.

First and foremost, the King James Bible omits the so-called deuterocanonical books of the Old Testament, while the Douay Version, faithful to its Catholic principles, includes all the books enumerated in the canon of the Council of Trent. In other words, the Protestant Bible omits Tobias, Judith, the Book of Wisdom, Ecclesiastes, Baruch, of Esther and Daniel. In fact, both books of the Old Testament should be sufficient to bar the Protestant Bible from ever being admitted for what ever doubts may have existed in former centuries, whatever arguments Protestants may advance against them, whatever blows higher criticism may aim at their genuineness; the infallible Church accepts them with the same reverence and pious devotion as she accepts the other books of the Bible.

Another essential difference lies in the annotations. Catholics are not allowed to read Bibles which contain notes, much less such as contain notes of an heretical nature. To explain how reasonable and motherly the Church is in this provision would lead us too far afield. Suffice it to say that the antagonism between Catholics and Protestants on this head springs from principles diametrically opposed. The Catholic Church holds that it needs a living teacher for its exponent to the Protestants, who see in the Bible as clear and as plain as a child's primer, a book to be had by all, to be read by all, to be understood by all.

The autographs of the inspired writings, it must be remembered, are no longer in existence. The translators must therefore copy them. These copies themselves were made from the original. Some were written hundreds and thousands of years after the autograph. To give but one instance, the earliest copy which we possess of the New Testament dates from the fourth century; that is, it was made some two hundred and fifty years after the Evangelists wrote their Gospels. It would be unreasonable, to say the least, to expect that God would preserve this long line of copyists. God never means of faith. Hence He could allow mistakes to creep in, at least in those matters which do not pertain to faith and morals. As a fact, it we compare copy with copy, a host of divergences become at once manifest. The question, then, to be decided by the would-be translator is: which is the best and purest text;

which has the fewest flaws; which approaches the original most closely? Now it is true that in this respect the King James translators seem at first blush to have made the better choice. For they based their version on the original Greek and Hebrew text, while the Douay scholars were satisfied with translating from the Vulgate, itself a translation. But this fact does not prove the superiority of the Douay version. Not only is the text on which it is based, the so-called "received text," considered even by Protestant scholars as of comparatively little value, but the more the Vulgate is examined as to the purity of its text, the higher it rises in the esteem of sound critics. Besides, while strictly adhering to the Latin Vulgate, the Douay translators always had the original Hebrew and Greek within easy reach to verify doubtful readings and to clear up ambiguous renderings.

Both Bibles being versions, it is a foregone conclusion that they differ with regard to the faithfulness with which they cling to the original. Now nobody would deny that the Douay Version was a most faithful rendering of the Vulgate. Indeed, this is the one objection constantly urged against it by Protestants. Whether this be a fault or a virtue matters not for the present. But how does the King James Version stand in this respect? It is true that the Douay Version was published for the precise purpose of counteracting the "manifold corruptions" of the Vulgate, and the "foule d'heresie herein" by false and partial translations." But this charge was leveled against the earlier Protestant Bibles. The King James Version, in deference to the vigorous protests of Catholics, largely remedied this evil. However, there still remain some false translations, evidently introduced through the view of making the Bible seem to stand sponsor for Protestant beliefs and customs.

Finally, how do the two versions compare with regard to their style? With few exceptions, the Protestants condemn the Douay Version as stilted un-English, ambiguous in its terms, and full of strange ink horn words which never were and never would be English. Even among Catholics an occasional tendency manifests itself to repeat these charges. Yet while there may be some reason for them, let us not overlook two facts. The first is that the Douay translators were by no means unskilled dilettanti, but men who had received the best training of their day and had both for their ripe scholarship and their literary accomplishments. If fault is to be found with their style, this must not be set down to incapacity, but rather to definite principles purposely chosen and religiously carried out. As they themselves stated in the preface, they preferred truth and accuracy to grace and elegance of style. Even in matters which they expected their readers and phrases which might at first sound strange, would in the course of time become familiar and pleasing. It is noteworthy that some of the terms which they foresaw would be distasteful for a time, were afterwards adopted by the King James Bible and became naturalized in the English language. "The substance and the 'woof and warp' of our Douay Version," says Edwin H. Burton in his "Life and Times of Bishop Challoner," "is vigorous and noble English. When the superiority of the Anglican version is urged, as is frequently the case, we must not forget how much, in the New Testament at least, the author in quite recent years this influence has not only been admitted by Anglican writers, but exhaustively studied and estimated."—A. C. Cotter, S. J., in America.

FRUITS OF THE DARKNESS

A witty writer said recently that one good thing had come out of the European war, so far, and that is, England has been so busy lately she is letting us run our own canal.

This truly is a blessing but many other wonderful things are taking shape before our eyes. It seems as if new souls were being breathed into the thin worn frame of European civilization, and God was writing a new charter for his people in the fire and blood of battle. In a N. Y. Evening Sun of late date Vance Thompson gives some vivid pictures of what he calls, "the France," and its swift and faithful return to the Church and Faith, banned of late by its political leaders. He says: "There is no exaggeration (for I have no need of it) in saying that new France has been born—in its war pains unpeepable. For fifteen years France has been in the hands of the politicians whereof you know. When you looked out your window you saw moral, political, social anarchy. "Then came the war. "France had done her share in every sphere of human activity. Her nations were in the front of all nations; she was at the head of science and scholarship; from painting to flying she led; but it seemed that her high spiritual destiny was to end in the gutter and the mud, and that her political destiny was to die in the appetites and greeds of her politicians. "In a day—in an hour—war knit together the old energies of the race. (And it was a strange thing to see laughter die in France. After the first horror of unexpectedness was

conquered, the faces of men and women were wiped clean of fear and, also, of laughter—as soap suds are wiped from a plate. It was strange to see the new faces—grave and steady, awed but courageous. Faces of Gaulish men and women. "The old energy came back; and the old unity. Priest and Socialist, cleric and revolutionaire were merely Frenchmen. And the old high idealism came back. It was a strange thing—unfamiliar and uncomfortable—to the middle-aged generation. "Some day the history of the war will give a page to that strange scene when Paris—the shrill derrire Paris, you know—swarmed and jammed its way into Notre Dame. And they filled the vast cathedral, from wall to wall. They hung like bunches of grapes on the ancient pillars. And outside the parricidal and the square were black with humanity—kneeling. Streets to right and left were filled, and the bridge and the quays; and all who could kneel knelt; and they sang the ancient canticles and the old arch-bishop came out and blessed them. "That was as miraculous a thing as has happened in the twentieth century—Paris on its knees, praying. "Up in a little town in Picardy I saw the same miracle. (And at first it seems as though I had never really known France—for this was a new France.) "It was at Albert. That little town is a heap of ashes and broken stone and rotting bowles now. But I was there before the Prussians shelled it. It is an unfortified little village—it was on a pretty river Ancre, a little place of 6,000 or 7,000 quiet folk who lived there. One day—I mention the date because it is significant—Aug. 31, thousands of troops, French and British, were being sent through Albert on their way to the front. Thousands upon thousands of French soldiers were massed in the station and along the tracks. I was stand-

ing on a bridge high over the railway, with a friend from Paris. He was a man of letters—a count—known pretty well everywhere. His mother is a famous American. And in all Paris he was the gayest, most cynical, horse-racingest and wildest devil of a fellow. Then he had on a dirty cap, red trousers, a dingy blue army coat with the worsted stripes to show his proud rank of—corporal. We were leaning over the parapet, watching the troops entrain. It was a blazing day; at 12:35 p.m. Suddenly the air seemed to darken—down below us and around us. And the sun, that had been a blazing ball, turned into a red and dirty disk with rings of crepe hanging from it. "And d'Hauteville said: 'Bon Dieu! It's going out.' "Then we remembered about the eclipse—though we weren't studying almanacs in those days; and I said: "Is over all Europe—but it's darkest over France." "And the Parisian leaned over the bridge and roared into the darkness. What he shouted was: "God save France!" "And out of the darkness below thousands upon thousands of voices shouted back: "God save France!" It was an extraordinary thing. In July you would have said it was impossible thing. It was as though there had come back to France the old fierce spirit of faith that sent the Crusaders over sea and desert, crying their Dieu le veuve! and shouting, "In conclusion Mr. Thompson exclaims: "France has found unity; and has learned—in the darkness—to call upon God." "The heart of France has always been sound and when the heart is sound bodily health can always be reestablished. "The eldest daughter of the Church" could not fail to come back to the right way for has she not been sanctified by the blood of heroes and martyrs for centuries! Infidelity could never be anything but a passing illness with the land of Joan of Arc; and she should say she has been scourged by infidels rulers. When the darkness lifts France will, with God's help, be a new-born country, made wise and strong by her baptism of fire.—N. Y. Freeman's Journal.

VENERATION OF IMAGES

If there is any Catholic practice originally condemned by the leaders of the Reformation—as false, superstitious, degrading, idolatrous, etc., that has not been condoned, approved and imitated by some sect or other of disintegrating Protestantism, we cannot at present recall it. The Mass, devotion to the Blessed Virgin, the confessional, prayers for the dead—these are commonplace to many legitimate descendants of the reformers, and now comes a vindication, by the sectarian Christian Register, of the veneration of images. We find in a recent issue of the Boston Pilot. It was one of the great Popes who said that pictures were a text-book for those who could not read. Even in these days of abundance both of reading and ability to read the saying is true. Pictures are a text-book for those, too, who can read, but who willingly accept a picture that saves them the trouble and imparts what they cannot gain. The painting of Scriptural scenes on the walls of churches had a quite prosaic purpose. It gave information of the contents of the Bible. Incidentally, it produced and perpetuated great works of art. The images and symbolism of the Roman Church were ruthlessly

destroyed because the Puritan thought them degrading superstition and idolatry. They are now seen at a higher value, and appreciated as good pedagogy and a valid channel of the religion. If sometimes the art is crude and the ornament tawdry, the psychology of the matter holds. Will the time come when worship in churches of every name will appropriate every fine aid to imagination and employ pictorial expression to suggest interest in the Bible classics and contain memorials of the saints of each generation of worthy of emulation by the next? "We think it will, and furthermore, are of opinion that the time will come when twentieth century Protestantism will appear as benighted to future Americans as does Puritanism now to twentieth-century Protestants.—Ave Maria.

TO PARENTS

It is the parent's imperative duty to give his child a Catholic education, which means education in a Catholic school. Nowhere else can be supplied that careful instruction in matters of the faith that lies at the very foundation of Catholic practice; nowhere else can be obtained that Catholic atmosphere and constant example of Catholic virtue which are essential to the development of delicacy of Catholic conscience. It has been said that certain Catholics have faith enough to save their own souls, but not enough to save their children's souls. This is at best only a half truth, but and experience has given it, and not seldom, fullest verification in the case of those children who have been sent to Protestant or non-sectarian institutions. "Where shall I send my child?" says the parent. To his question the Church answers in clear and unequivocal language: "Send your child to a Catholic school."—America.

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