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P. Hungovan, Travelling Agent, East

THURSDAY, NOVEMBER 24th,

Oslandar for the Week.

21.-9 John of the Cross 25.-S Latharine 20.-S. Silvorter 27.- Streeger Thaumatur, us. 28. S. Josephat. 30.-S. Andrew, P.

We learn with very real sympathy from The Antigonish Casket that His Grace, the Archbishop of Halifax, is ill. We join with our contemporary in ask ing the prayers of our readers for the ing the prayers of our readers for the complete recovery of the glited prelate, when many of them had the pleasure of hearing in Kingsten only a few wocks age, when he preached at the consecra-tion of Archbishop Gauthier. Archbis-hop O'Brien is as well loved as he is known throughout the Dominion and known throughout the Dominion and castern states of the American Union. In Canada he is a national as well as an esiastical figure

M- Hall Caive road a short story of his one evening last week to a number of people—not many—who, misled by mewspaper puffleq, paid up to \$1 a seat in Massey Hall. Mr. Caire's entertainment was not worth 5 cents on the \$1.6 is not worth a cent to look aton or off the stage. his voice, which reminds one of a sick insect, is not worth a cent to hear; his short story was 100 per cent, below the mark of true upon dread, and "; and his "humer"—well, no critic—ld trust himself to speak of that. Is it not time that the Toronto papers began to give the public a little fair play in regard to the puffing of alleged public entertainers? M- Hall Caine read a short story of

Ite entertainers?

In a recent issue of The Register comment was unde upon the derision which a lady of the name of Thornley rubbed into the French-Canadian people, at a W.O.T.U. moesting in Ottawa. Mrs. Thornley was followed up in similar style by Rev. Dr. Carmau in the press; but both of them were most obsequous in pressuce of the Fronch-Canadian premier, when, as members of a deput, and in the pression, they asked him to pass a prohibition law for Canada. Rev. Father Minoham has taken the trouble to bring Mrs. Thornley's language before the Minister of Education at Quebec, and that gentleman's politic but pointed reply appears in our columns to-day. Worsoommend its perusal to all our readers.

The Christmas Number of Toronto Saturday Night is most creditable to Canada as a work of art and typography. We do not remember having seen anything so good. The number comes too late to allow time for reading and criticism of the contents in our present issue. But one thing we do like about the presentation of the reading matter is that it, not the advertising, composes the book. E. E. Sheppard's narration of an opisede in the recont history of the republic of Guatemals invites careful perusal. The story is illustrated by very five photographs, which in themselves tell e great deal of the reality of Latin-American life. Accompanying the num-The Christman Number of Toronto sell e great dual to the teath of the sell e great dual to the companying the number is a large and beautiful art supplement. "The mystery of the morn," spicture which is rot excelled by the art work that distinguishes the Christman numbers of the great illustrated paper.

Rev. R. R. Kane, of Belfast, whos extreme anti-National and anti-Catholi views brought him into equal prominent in Ireland with Mr. William Johnsto in Ireland with Mr. William M.P., died of apoplexy on Monday last.
Mr. Kane's, like all fiery natures, was
the good points. The not without its good points. The financial relations case had almost threatened to work his political conver-sion. But loud railing aginst the Catholic Church was too congenial to him to hope for any improvement in that direction. A single line despatch by cable also mentions the death of another man who was a type that the old country alone can produce. Sir Stuart Knill, ex-Lord Mayor of London, was so strict a Catholic that it was his habit to send substitute to the Established arch services, in cases where custom od for the representative of the cor-ation. He made an excellent official, I was the more admired for his strict

tracts in the section of from The Shan Val. Veht of he llast a paper that is little to the quantity of its uniter, but that can error to be the best timing they have in feeland, by reason of the excellent and truty frish quantity of its malout. In its latest issue The Shan Van Vocht publishes a poem from a well known contributor to our own columns, Roy. J. B. Dollard. And it makes the following reference to the gitted young poot priest. poet priest.

The Itev. J. B. Dollard (Terento), is another of our Cauadian Irish friends whose sympathetic praise of The Shan Van Vocht has been pleasing to us. He also is a strong advecte of the Gaelic, and remarks apropos of the subject.—It is pitfful to hoar of the peor people in their ignorance dropping the becutiful Gaelic altogether, through their pride in securi-light the Beurla of their Saxon ful Gaolic altogether, through their pride in acquiring the Beurla of their Saxon persecutors." Father Dellard is hard at work reviving his knowledge of our language. He had already learned something of it in his Kilkenny home hotoro he left for Canada, and in tha distant land his love for it has grown, if possible, deeper. Through his beautiful poems and cultured prose, Father Dol-lard is well known to readers of Irisband is well known to feature of standard of standard of money and journals, and we trust he may onjoy many long years in which to serve his country and add to her literature.—Shan Van Vocht.

Most Amazing Bible Lore.

The various denominations of our Protestant neighbors are incomently airing and boasting their study of the Bible. But in face of all this it is very amazing how little they know of the Book and its lifetory. We read, for instance, in The Globe, of Friday last, that " the Anglican community turned out in sufficient numbers to fill the large school room of St. John's Church," where they listened to " scholarly lecture" on " How we got our Bible," by Provost Welch, of Trin-ity University, the lecture being delivered under the auspices of the Sabbath School Association.

bath School Association.
In the large room full of "Bible students" there does not appear to have been one single individual who knew that the scholarly Provest was making incorrect and nonsensical statements more than half of the time; on the contrary The Globe re porter, who we suppose merely reflected the opinion of the audience, said the lecture was "highly instructive."

The lest urer began quite luminously by saying that "thirty-nine of the sixty-six books of the Bible had been written in Hebrew a good many years." The intelligent audience may have heen able to make much or little of have been more to the point to say that Spain was the possessor of the copy of the Hebrew Scriptures generally believed to be the most ancient, the Codex of Hillel, at Toledo, for which some authorities claim a date as early as 60 B.C. and others as latas 800 or 850 A.D. However, per-haps it is not fashionable just now to say anything favorable to poor Spain. Besides the learned speaker's object was to uncover more of the history of King James' Bible of 1611.

He certainly approached his subject in a rather blundering fashion. The "known as the Vulgate." This work of St. Jerome, he explained "was only completed in the face of great discoursgement by the authorities of

What an astonishing display of learning and scholarship this is, to be sure. What a ridiculous position is such a speaker not placed in by merely recalling the dates of the historical

facts he thus alludes to? We will do this. St. Jerome was at the height of his literary fame about the year 860. He was the secretary of Pope Damasus (Saint). The Arian herosy was figurishing at the time, and the church—as she always had and the church—as she always had been, and continues to this day—was assolutely guarding the Bible from corruption at the bands of heresties. The vestitivity the Bible them in use was still at the Latie, which dated back, it is beligived, to the beginning, of the income, and sentury. Upon St. Jerome, by request or command of sur---self, fell the revision of correction est or compand of the Pope him old Book. His work was done about the year 384.....The Vulgate, author-ized by the Council of Trent, in 1546, is attributed to it. What then, in the ill-used name of knowledge, does Prof. Welch mean by saying that St. Jer-

ereat discouragement by the authorias of the Church ? S., Jeromo's work, as we have

was completed about 381. Prof. Welch takes up the earliest knowledge of the Scriptures in England at the true of King Alfred, who reigned during the period #81 901. But, of course, o Soriptures were known in Britain d Ireland much earlier. There is and Iroland much earlier. There is no doubt that St. Patrick possessed the Book. We read of Ossian in presence of the Apostle swearing "By the Book and its meaning." There is little doubt also that the Christian teachers, spoken of by St. Chrysostom, who were cent into Britain in the 4th century !tkewise had the Book. We can hardly doubt this from the knowledge that we have concern-ing the reading and extensive study of Scriptures in Rome at the dawn of the fourth century. We are told by Eusebus that Disoletian caused the Sacred Scriptures to be collected and burned. [Hist. Ecolos. 1, VIII. c. 2, Consult also Beckmann Hist. Inv.] When there were copies of the Scrip tures to hurn in Rome, there must have been some available for teachers going out from the See of Poter carrying the Gospel to pager

Prof Wolch saw fit to contract the supposed ignorance of the Bible in Britain in early times, with the lead which he alleges the English took in the popularization of its study at and after the time of Tyndal. True students of the Bible, we imagine, will know how unfortunate and uncomplimentary is such a contrast in the light of the true facts of history. Omit-ting altogether Ireland and the Irish manuscripts from the early period, it will not be denied that in Britain in the seventh contury the Abbess Hilds, under the direction of Rome, "en ouraged the close study of Scripture Prof. Morley Eng. Lit p. 16;; and in the time of Alcuin—the early half of the 8th century—the Scriptorium
was an institution of the country.
Completely ignoring this immortal
work of the Catholic Church in Briwork of the Catholic Church in Britain in difficing knowledge of the sacred writings, Prof. Welch boldly states that the Bible began with Wyeliffe; and then he adds that "the Church authorities again did their best to prevent it from being read." This is resolute misrepresentation. Until the time that Wyolffe was charged with heresy his work upon the translation of the Bible, instead of being interfered with, was in point of strict fact part of the work of the Ohurch itself. It was in the year 1376 that Wyolffe was first cited sail. heretic, and at that time translations of the Bible were not ordinarily sub-jected to censorship The rule was that liberty to write belonged to everyone who did no sish to depart from the doctrine of the Fathers of the Church. Beckmann [Hist. Inv. vol. p. 515] gives an interesting proof of this rule, as quoted by Ambrosius Autpert, a Benedictine monk, who in 768 sent an exposition of the Book of Revelation to Pope Stephen III. with a petition that the Pontiff would him self publish the monk's work.

But Wyoliffe's was not the case of writer who desired to abide by the doctrine of the Fathers of the Church. It must be remembered that the translation of the Bible and the tract against Transmission became public almos substantiation became public almost at the same time, and that the Church ever had the opportunity to examine the translation apart. Wycliffedied before he could answer the Pope's dumnions to Rome. The position of the Pope towards Wycliffe was neces-sarily the Church's attitude towards heretics; and indeed there was not the least cause to fear that the know ledge of the Scriptures might decline pending the result of the customary action in such matters. Even Prof. Welch, while he makes the abourd Prof. Welch, while he makes the shound assertion that "Wyeliffs was hunted from place to place by the emissaries of the church," for the purpose of pre-venting the completion of his translaventing the completion of his transla-tion, does not pretend to claim that the finished work was of much popular service. No; for of source he must make the contention that it was one hundred years after that Tyndal, with the sld of the genting press, " had more than any other man which we have in our hands to-day." Here is more of it: "The Bible as we have it now begins with Tyndale.'

What erroneous teaching this is.
William Tyndal printed his so-called translation of the Bible on the con-

thent of Europe, at Cologue and Wornes, m 1526, four years after Lather a nublication of the New Tests .. 1599 But before other of them has accomplished their prote ed great service for the bornptures and for the world, the following versions, all classed as "modern translations," had been turned out by the Catholic printers of Europe. Italian 1471; Dutch 1175; Flemish 1477; Spanish 1478; French 1487, Bohemian 1488. So that neither the Bible nor the world owes any debt whatever to William Tyndal or his model, Mar tin Luther, for their alleged transla

tions of the Beriptures. Perhaps it may be necessary to give proof for our use of the phrase "Oath-olic printers of Europa" in the fore-going paregraph. In the first place Luther had not then been heard of. That fact along should be sufficient. But we have particulars to offer as well as the general statement. Beckmann quotes in full the formal ap-proval of a Catholic Bishop for a Bible The printed at Cologne in 1478. The Nuremburg editions of the Bible, pub-lished in 1490 were printed under the privilege of Henry, Bishop of Bam-

herg. [Beckman vol. 2, p. 519].
English scholarship is not placed,
we think, in any favorable light by the parading of Tyndal's services. Before he quitted England Tyndal had writ-ing at the translations for him a friar of Cambridge, named Roy, who did the lion's share, if indeed not all the work. But there were constant quarrels over the poor wrotch's wages, and they finally separated, Tyndal leaving England in distust, declaring that it was not possible to find a place to finish the work there.

To show that Tendal deserved even less credit for the part of the work which was done in Europe than for that portion which the wretched Rov did for him in England, we need only quote the Protestant authority to whom we have slready referred, Prof. Henry Morley

Henry Morley:

Tyudal doubtless reterred to Luther's version of the New Testament into German while he was making his own from the Greek. More than half of Luther's short preface to his New Testament is incorporated in the prologue to the New Testament of Tyudal, who used also, with a few additions, Luther's marginal references, elimply translated some of his glosses, gave the sense of others and added many of his own. It was absorted also by the English Bishops than there there 3,000 errors in Tyudal's translation." [Engl. Lit. pp. 287-8].

And this is the man to whom the

And this is the man to whom the young Professor of Trinity University says we owe the Bible " as we have it

correct versions had been in print long mough to afford both Luther and Tyndal all the facilities that they could ire; but even so, it was well that the Church stood guard over the scoumulation of those modern transla tions, seeing the careless, ignorant and degraded persons who had become engaged in the work.

It is not necessary to speak Matthew's and Coverdale's so-called translations, which Prof. Welch also extols. We are sontent with the Professor's own description of those last mentioned. He says: "Matthew made up a Bible composed of Tyndal's Bible and Coverdale's version, to com plete what Tyndal had left unfinished.

They were none of them particular as to second-hand work, which now-a-days is called literary theft. But the most provoking phase of all this discussion is that the Church, which by her faithful sons did all the conscientious work of translating the Bible into the vernacular languages of Europe, is pointed to now as "the enemy of the Ribla

English Protestants of all denomin-ations seem to have persuaded them-selves into the patriotic belief that when Rritain first, at heaven's command, arose from out the saure main, she held in one hand a copy of the Revised Version and in the other Cruden's Concordance. The cold prossic truth, however, is that England was the last country in Europe to publish the Bible in the national anguage. If Prof. Welch on language. If Prof. Welch cannot get himself to believe the information from Tax Racasers, let him consult Hayda's Dictionary of Dates p. 120, where he will find a table taken from a most Protestart authority indeed, "The Bible in Every Land," [Baxter Landon! "Kinwing the Protestart "The Blass in Every Land," Batter London; 'showing that Protestant England was the best part of a cen-tury behind the rest of Europe in giv-ing the printed Bible to the people. In addition to Haydn we take the hiberty of referring him to Beckmann vol 2, p 521. This Protestant author-

The Professor is a young man affected, we tear, with that very mon trouble which adolescence is too apt to develop in colleges.—big head. He should be wary upon public plat forms while the swelling is so large. However publicity is a fairly good remedy in life case

The Proposed Catholic Club

To the Editor of The Catholic Register.

The Proposed Catholic Club

To the Editor of The Catholic Register

Dears in .—Your editorial in your last seaso suggests what has long boon wanted in this city—a Catholic citb.

I bolleve a moding was called in one of the parishes last Sunday (Nov. 20th).

I bolleve a moding was called in one of the parishes last Sunday (Nov. 20th).

To the pulpose of forming a society or club of young men, but the idea was too local; it only comprised the parish. Winst is we sted is a Catholic Club for the otry, located in the centre of the city, with few or no restrictions as to mombership outside of the young men being Catholics. A club of this kind?

I ould and I have no douth would, in time include every Catholic young man of the city in its ranks. If a well ad vertised meeting were called to thorough y discuss the idea, and to form an energetic ecimmittee to pub it a last such a you engiests of young men willing to take stock would be easily procured. Then the roughty Catholics would, in oloubt, do their share in the way of financial assistance.

A question will be asked by many on hearing the proposition is "Willit pay?" Will it mintate the T.A.C. and close its doors after a year for co, with a large dobt? To make it pay, that is to be self supporting after being formed, it must be run on very liberal principles Thoroshould co amusements of all kinds to suitall testes, a first-class gymnasium, buillards room, eard clubs, social affairs, concerts, etc. etc. besides all the apprinciances of smodern club. It should be on a large city. De nothing by halves. A boy's section, for the boys immediatedly after they leave school until they become of ago to be called young mon, would do a good deal towards keeping time from much a fate as that of the three mentioned in the letter of "Onco a Boy."

It is between the ago when a boy leaves school took like the associate with 200 to not associate with boys of 14, so a boy's section would cover this dffi-

I hope to hear of this meeting being callde at once. A Young Man.
Toronto, Nov. 21.

Grand Musical Vespers at St. Mary's.

The following numbers under the direction of Mrs. Geo. G. McPherson will be rendered by the choir of St. Mary's Church, Bathurst St. assisted by Mrs Younghears.

Mary's Church, Bathurat St. assumed by Mrs Youngbears.
Introductory mandolin solo, Miss Cottam with organ accompaniment, Marcadante's Vespers with the following coloists: [Miss Clarke, Miss O'Connor, Fulse, Miss O'Connor, Miss Haines, M'ss Memory, Mesars, Warde, O'Connor, Fulson, Egan, McCabe and Walsh. Sermon, McCabe and Walsh. Sermon, Prayor from Stradells will be song by Mrs. Ed. Youngheart Miss Clarke and Mr. J. Coslello will sing an 'O'Salutaris' by Morb ration, Mrs. Ed. Youngheart Miss Clarke and Mr. J. Coslello will sing an 'O'Salutaris' by Morb ration, 'Taximm Ergo' by Wagner will be readered by the choir.

Death of Sister Agnes of Peterboro'.

PETERBUROUGH, Nov. 17 — The demise occurred Wednesday in St. Joseph's Hospital of Sister Agnes, after an illness of six week's duration, of typhoid fever.

illness of six week's duration, of typhoid fever.

Sister Agnes had been a member of the Order for the past eight years, being amongst the first in this young community. She was a most devoted and painstaking nurse, and her patience at the sick bed will long be remembered by those who were under, her tender care. Sister St. Edward, who tesches in the Lake street Separate School, is a sister of the deceased, who was formerly a Miss Gormany of Cobourg.

The funeral took place on Friday morning at 9.00 'ollock from the hospital.

The Christmas Sale.

The Christmas Sale.

Lovely and artistic indeed is the appearance presented by the Assembly rooms of the Confederation Life Building this week. The oxbibit of decorated china is arranged in a pyramid. The tables are most artistically decorated this year, while the hall itself is hung with festoons of evergienes. The fancy table is loaded with choice and beautiful articles. A fortune tellor proves a great attraction The musicales this year are excellent. The library is quite a charming nock. As usual the lunch rooms are doing an excellent business. Don't loss the few days that are left.

A. C. H.

Death of Mr. H. Harvey Smith.

General sympathy is felt for Sir Frank General sympathy is felt for Sir Frank Smith and his family over the news re-ceived this week of the death at Idaho Springs, Col., of Mr. H. Harvey Smith, Sir Frank's eldest son The doceased was thirty-five years of age.

A very fine article in overcoats is now offered by Oak Hall at an unusually low price. This is the time for bargains of this well-equipped establishment.

ity is still less comeli montary to Eog An Instructive Lecture by Rev. F. Rvan.

Rev. F. Ryan.

The Moon is M. Arsonathon was tax of the authors of specific was tax of the authors of the Moon is M. Arsonathon was tax of the authors and then friends to bear the memory and the articles of the authors and then friends to bear the action of Pt. Alchaed so different the specific varieties and the articles and the articles are the articles and the articles are the proceedings a cot of thanks was moved by one of the reverted gradienter present, and carrier seal of part of the proceedings at or of thanks was moved by one of the reverted gradienter present, and carrier seal of part of the proceedings at or of thanks was moved by one of the reverted gradienter present, and carrier seal of the M. Digram president of the accounting the state of the sealors of a distinct president of the sealors of a distinct president of the sealors of a distinct president of the sealors of the day of the da

A TRUE MANIFESTATION OF

section. I am now processes a section of an increase and public schools of the Church. I am a public schools of the Church. I am public schools of the Church. I am public schools of the Church. I considerate, and ank you to valid only three—those of St. Priscilla, St. Domitilia, and St. Callixius. The catacomb of schools of the Priscilla takes its name from the of that Pudens of sentences.

TO AN ILLUMINATED MANU-

AS TO AN ILLUMINATED MANUto harn the belief and sentiments and tractives of the first ages of Christianity. In the very centre of the first ages of Christianity. In the very centre of the Christianity is a portable chapel called the Grenkels is a portable chapel called the Grenkels is a portable chapel called the Grenkels is a portable chapel called the chirch. These inscriptions are painted in with werfalles, as we gid the letters cut on our monuments to-day. These linearpitions are very short. These inscriptions are very short as a constant of the control of the con