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THETRUE WITNESS

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WEDNESDAY,.....APRIL 27, 1899

To Our Readers

About this time a good many subscriptions fall due. We wish to ask of ou Old Subscribers to look upon this notice in the light of a personal letter, asking them to send us promptly their own renewals, and also the names of some amongst their friends as New Subscribers. The date on label of paper shows the time up to which subscription is paid. Each subscriber can easily tell from this what amount to forward. Addressed envelopes have been enclosed in every paper for the remitting. We hope our readers will respond promptly to the demand-

DIFFERENT MESSENGERS.

There are today several little publications, especially of a religious nature. that bear the title "Messenger." We have the "Messenger of the Sacred Heart," and many other similar magazines that have for object the printing and circulating of good tidings and consoling news. These little Messengers come to us like angels in disguise, shedding loving and holy dew-drops from their winglets. We are always pleased to see announced the advent of some fresh mercury of religious truth, and we naturally are on the qui rire whenever we hear of an addition to the number. It was with these sentiments we heard of "The Messenger of Peace," and longed to possess a copy of that little work bearing so hely and the "Messenger of Peace," was scattered broad-cast through the city, by ladies whose self-imposed mission it seems to be, to substitute evangelicial work for home duties and to exchange their proper sphere, filled with its obligations of mother or wife, for the public platform. or the open high way.

We opened a copy of this " Messenger table "War Cry." or "Battle-axe," spirit except from the title page, that the little pamphlet would be charitable in spirit and truthful in expression. No one would hide so much wickedness of disposition. And the fact that tender ladies felt in theirduty to forsake the fireside and the eradle, to spread the little book amongst Christians, one would reasonably expect something time, delicate and exact in it.

certain Mrs. M. E. White, of Trenton N. Y., writing an article entitled "The Wise Confounded by the Foolish." A story of what occurred to her as she * passed] from ward to ward in a Roman Cathol c pleasure in showing visitors to his room | disappeared completely, with the thought of having a laugh at his childish remarks." After a lot more of this kind of stuff, she succeeded in getting the old man to "confess Jesus," and | there is nothing positively, there is most then "the Sisters could not stand that name, and they left the room." We have no inclination to lose space in quoting

further. Is it not a kindly, a generous, a courteons, a Christian spirit that could expression : nor is their an anti-Christian after a thorough investigation by the Coldictate to a lady of holy pretensions, the penning of such absolute misstatements and such abominable clap-trap? We can excuse a poor, excited, nervous woman who, forgetting all the sacred bonds of home and the duties that go up to make a woman's real mission upon earth, flies into enthusiastic fits of evangeli-tic messionwork and goes abroad into the world to make a spectacle of herself for the hor polloi of the streets,-we can excuse her for thinking that she is doing her duty the world, living in misery or opalence, ed of by Rome. when writing deliberate falsehoods, un- paying the penalties of cruelty and vice, charitable, unwomanly and unsisterly statements about women of the noblest i and best and most Christian category on grave—and in all not one word, not one earth. But when we find other ladies (also with their self-imposed vocations and ever-wrought zeal) scattering these things amongst a Roman Catholic community, we have to conclude that this "Messenger of Peace," came here to raise disturbance, ill-will, and bitter feelings, where quiet and Christian Charity should reign.

The publishers of such a Peace Messenger, the ladies who distribute it, the persons who contribute such mean- in his imaginary scenes, for days and we never saw it; but we take it for grantspirited and false articles to it, are no | nights, and in nine cases out of ten that | ed that it does exist and is exactly in the worse than the Canada Review whose director sees fit to attack the future relish for the real, it craves the dence. Why? privileges accorded to benevolent in- ideal; it no longer can enjoy the serious, stitutions, and who cannot do so with- for it has become saturated with senti- and printed in italies are merely terms he may turn up tomes heavy with the wonderful thing if any other results Carson was right, and that he is honest

out firing a shaft at the persons whose lives are consecrated to the noble work of lifting the fallen, curing the sick, succoring the afflicted and bringing balm to the wounded in every sense of the phrase. There are men-and womenwho preach Charity and Christianity from they down rightly anti-Christian, one the house-tops, but whose practice is the very reserve of their precept. Heaven deliver us from such Christians! When an organ announces its intentions of watching, studying and exposing those who solicit charity generally for the enlargement of establishments already too vast and encumbered for their resources -that is to say our institutions of public charity-we purpose, on our side, keeping an eye upon that organ and watchching, studying and exposing its course, if it should prove adverse to the interests of the most deserving portion of our comniunity.

DICKENS.

A correspondent, an old subscriber to THE TRUE WITNESS, writes us asking whether we think Dickens' works should be read by young Catholics or not. The question is too vast to be treated properly in the short space at our disposal : more over volumes have been written upon the works of this most famous of all English novelists, and yet volumes might be consecrated to the analysis and criticism of his wonderful productions. All we can do, under present circumstances, is to give expression to a few general remarks upon the subject-and these are simply from a Catholic stand point.

Dickens was a master, and such a master that he never had and never can have any imitators; consequently if you read and study his works for the purpose of forming your style, the time is lost. Not only would you never be able to base your style upon that of Dickens, but even were you sufficiently gifted, in that line, to approach him, it would be merely an aping of what is too original for genuine imitation. If you read Dickens for the purpose of gaining an insight into middle and low life, you are likely to be led astray, since the babits, the customs, the ensemble of his charaters and scenes no longer exist. "Old times are changed Christian a title. We soon learned that old manners gone," and the days and men that Dickens o graphically pictured are now passed away and forever. If you read his novels for mere amusement sake, you will find that when you have read "Bleak House," or "Little Dorritt," and "David Copperfield," or "Nicholas Nichthy," you have had all that is profitable to be gleaned from his extraordinary of Peace," actually prejudiced in its favo; stories. The same style, the same ideas, but to our surprise we discovered a veri- the same principles-or rather absence of principles-run through all the others. running through it. One would naturally The scenes, the dates, and the names change; but that is all. In their day tacse graphic descriptions of harrowing scenes and splendid delineations of redream that such an innocent face could pulsive characters served greatly to oling about the wiping out of certain abominable practices and evil customs. His "Fagin the Jew" brought down the law upon a class of petty thieves and low scoundrels that infested London. His "Oliver Twist" and "Nicholas phrases that might sustain her doctrines. Prayer—the "lead us not into tempta- amine well the two-edged weapon he is "like the last mountain of the deluge, In one muraber, for an example, we find Nicholby "helped to crush out the treatment to which cruel schoolmasters were wont to subject unfortunate children. His "Barnacles" brought ridicule upon the red-tapism of Government offices. In their day and [be either laughing at his readers or else Hospital, giving gospel tracts." She saw in their place many benefits accrned to ne is in very bad faith-three propoan old man dying: "his sight was almost | society from the universal perusal in | sitions which we shall develop in as gone, and intellect so impaired that he Dickens' novels. But in our age of short and concise a manner as the subcould not intelligently converse. In cheap literature, when the country is ject will permit. consequence of this, the "Sisters" took shooled with books, their influence has

> from a Catholic-not to say a Christian ---standpoint, we must conclude that, if in each and all of his novels. In no place would the young be shocked by meeting a bad or even suggestively bad line in any of his productions. Therefore the danger bes not in the incoming with false dectrines, immoral sentiments, plete absence of all higher moral and reaping the rewards of generosity and virtue, dying and going down to the with the approbation of the Archbishop thought of God, no idea of supernatural rewards, no Providence overhead, no Louvani, Very well! If the person adgrace ir in heaven, no eternity beyond the tomb -when you follow on and on in this never ending groove of materialism, the young mind becomes imbued with ideas and principles of fatalism and | does know what follows, then he is in even atheism. Give a young lady or young lad a cheap edition of Dickens; [have a joke at the expense of his credulet that youthful mind live in imaginations readers. Whether that edition tion, with his imaginary characters and young mind is torever spotled; it has no form above given; and then it is no evi-

mentalism; it will reject religious principles, and supernatural teachings, of naturalistic poison. In many cases a negative influence is greater than a positive one; so with Dickens' novels. Were these terms do not convey a proper idea would be upon his guard against them; but being simply the perfection of materialism, in romance, they are masked enemies of Faith, and for the young and untrained they are an absolute danger and should be avoided. They are the asp beneath the rose; they are an opiate that deadens, by slow degrees, the Faith, and, with dream's and visions such as the opium-eater enjoys, they supimperceptibly the moral strength of

ROMAN CATHOLIC BIBLES.

Although we were unable to reproduce Mr. J. L. Costille's lengthy letter of ten days ago, we are sure it will serve his purpose just as well if through our editorial columns this week we give the most important pertion of it to our readers. The following is the accusation brought against the Catholic Church, and the crushing evidence in support thereof:

"When Louis XIV, by the revocation of the Edict of Nantes, in 1685, had expelled from France many thousands of Bible readers, Rome could see too plainly that this same Bible it hated so much was too well implanted in the country. and that it could yet decrive many sours as the priests piously say. To counteract this great evil, they caused to be printed in 1686 at Bordeaux and with the approbation of the Archbishop of that city a book entitled: 'The New Testament of our Lord Jesus Christ-translated from the Latin into French, by the theologians of Louvani.' In this Catholic version of the Gospel the Romish doctrines which the Huguenots rejected are plainly expressed at the expense of the evangelical truth. I will quote in French and translate into English a few examples among thousands, in which I will indicate by Italic letters the Romish addition or alterations:

Luke II, 41. "Son pere et sa mère faisaient, chaque année un pelerinage a Jerusalem." His father and mother made yearly a pilgrimage

nation and mother made yearly a pilgrimage to Jerusalem.

Acts. XII, 2. "Comme ils ofration as Seigneur le sacrifice de la messe, et qu'ils Jeanulem!".

As they were affecting to the Lord the sacrifice of the mess and were mesting.

I, Cor. (II, II): "Pour lin, il sera sauvé; mais de toute maniere comme par le feu du puradicire". As to lum he will be saved, but at all events as through the fire of purgators.

I, Cor. (X. 5): "N'avons inuts, pas le pouvoir de mener avec nous une sour, une femme que mous serve dans! Evengule et qui mous assiste de xee hieres!" Have we not the power to lead about a sister, a woman who may serve as in the Gayl and held as with her mey serve. shout a sister, a woman who may serve as the tempet and held us with her means."

After several other quotations, sufficient of which we give to explain the case, the letter thus ends;

with the avowed purpose of perverting simple people? In another letter I parthe Church of Rome."

The accusation is that the Church of Rome sanctions, or has sanctioned, false translations of the Scriptures, into which she caused to be inserted words and arought to light.

To begin with, we deny the accusation; in toto; in the next place the person attempting to use such evidence must

In the first place the Catholic Church has been the natural and faithful custo-Now to look at the works of Dickens dian of the Holy Scriptures, and she watches over them with a jealous care-No where, and at no time, and under no circumstances, did the Church of certainly very much negatively dangerous. Rome ever sanction any translation of to moral, social, and spiritual perfection the Scriptures without that it had been examined by the Sacred College at Rome and then submitted for approval to the Pope—an approval to be obtained only lege of the Index. No translation of the Scriptures into any language on earth that has one word either added to or permicious ideas; but it is in the com- taken from the original, ever received the sanction and approval of Rome. We spiritual motives. Read one of his make this assertion—we are responsible novels and you may not perceive this: | for it. We defy any man-layman or you may think it was just accidental otherwise -- to produce a copy of the that such a lack could exist; but when Scriptures, purporting to be a translayou read page after page, volume after I tion, in which a word of the original has volume, and behold men coming into been changed, and that has been approve-

You at once fly to the edition above mentioned; printed in 1686 at Bordeaux of that city and translated from the Latin into French, by the theologians of ducing such evidence does not know what we are going to tell him, then he is speaking of what he should let alone and leave to persons better informed; if he bad faith; or else Le is simply trying to exists or does not we cannot say, because

Firstly, the words found in that edition

added to express the Catholic interpretation of the words of Scripture. If they are because it has taken in the full draught | not exact, then the Louvani theologians are wrong, as thousands of theologians, before and since, have been in error; if of the text, then the Archbishop of Bordeaux was mistaken when he gave his approbation, as many another dignitary of the Church has been. But the errors of the Louvani theologians and the mistake of the Archbishop are only individual acts, for which the individuals alone are responsible, but which by no means affect the Church of Rome--for the Church of Rome never pronounced upon them. That edition never was examined by the Sacred College at Rome, nor submitted to the Soverign Pontiff for his sanction. nor did it ever receive his approbation, nor is it amongst the approved translations of the Scriptures on the list of sanctioned works in the College of the Index. It may be looked upon as a translation accompanied by explanations, annotations or comments; but not as an approved translation. This may sur, rize some readers, and may be the author of the letter in question, but it is no news to any well informed Catholic Do you want a case, in our day, of what would have happened to that edition were it presented at Rome for societion a.

a translation of the Scriptures?

In 1886, after twenty years of a life onsecrated to the work, Henri Lasserre of Paris, completed his now famous translation of the Gospels. Lasserre is one of the most eminent Catholic writers of our day; his "Notre Dame de Lourdes" made him famous and has brought him Papai benedictions; he is most orthodox in everything he writes, or at least he so desires to be, and never does a line of his appear without that it has been approved of, in some way, by those whom he considers his superiors in matters theological. In 1886, this great Catholic writer published his "Traduction Nouvelle des Saints Evangiles." On the 11th November, 1886, his work received the formal approval of the Archbishop of Paris. and was issued under his imprimatur. That is not all: a copy of the work was sent to Rome, and Cardinal Jacobini, in the name of Leo XIII, thanked the author and conveyed to him the Pope's blessing as a recompense for his long years of labor in this good work. That letter was sent on the 8th December, 1886. Mark! The Archbishop had approved of the work; the author was an eminent Catholic; the Pope thanked and blessed him and his work; but the Cotholic Chatch had not approved of it. because it had not as yet been examined by the Sacred Coilege at Rome. As individuals the Archbishop of Paris, Car-"Are not these corrupt translations, dinal Jacobini and Leo XIII had spoken. written, or acted. Two years rolled past, The book, in its turn, is taken up by the pose to show how faulty and incorrect is | Sacred College, whose especial business the Vulgate, the authorized version in it is to advise the Pope in all matters pertaining to literature and in particular the publication of the Scriptures, and is is condemned because it is not in exact As evidence of this the foregoing is tion" is translated "save as from all wielding; it is more dangerous for the There were only three or four ! all the labor it cost, despite the author's $repute, despite the Archbishop's approval, \left[\cdots infamy, \ \text{filthings.} \right] \ pollution, \ tragedies$ Rome, speaking, with the advice of his sacred council, condemned the workand as a translation, it is now indexed.

We have many editions and translations of the Scriptures with words, in [spiration.] italies, added in for the purpose of making the phrase read clearly and be intelligible to the ordinary mind. No one pretends that these are exact translations, much less are they given to the people as such. In this very translation by Lasserre, after the preface comes a page of explanations; amongst these we read: "All words between parenthesis () are part of the text, and those between brackets [] are added as explanations." exists, the explanatory words are probab- | exceptionally misleading letter: ly marked by italies or in brackets. They are only explanations -- from a Catholic | stand-point--of the text. At worst, in they are not so marked, most decidedly Rome never sanctioned the edition as a translation - not if it had the imprimaturs of forty Bishops. Remember, a theocarrying out the decrees of the infadible

either making fun of his readers or else lift can possibly be derived.

dust of ages; he may search the libraries | could arise from such infringements of the world and we again defy him to upon the prerogatives of the Church. produce a false translation of the Scrip- There were Popes and anti-Popes, and tures that has received the sanction of they wrestled for power; the one susthe Church of Rome.

THE VICAR OF CHRIST.

We have great objection to that species of guerilla war-fare called news-paper controversy. In the first place we never yet knew any persons whose opinions or ideas were changed by means of press serves more to separate and estrange prevail against" His Church. The inthan to draw together and unite; it is a wedge and not a magnet. Moreover, it is much easier to make an accusation nocence of the accused before demanding and the Vicar of Christ rules the world the evidence in support of the accusation. Any one who can wield a pen is able to accuse an honest and victuous man o: being a thret and a murderer and it may be just as difficult for that man to estab-Some persons, with a certain show of annihilate. To use the words of Six William Draper, "they have assertion without proof, declamation without argument, and violent censure without dignity or moderation."

Already this week have we referred to a letter that appeared recently in the Daily Witness from the pen of Mr. J. L. Costille; that gentleman has added, on last of controvertial correspondence. In that of Rome, the Vicar of Christ of every imaginable crime; and he could even visit the sins of one individual upon the head of another. He quotes from Jenebrard, who was bishop of Aix in 1597, to prove that several Popes were numan and had committed certain sins; be quotes from Baronius, a Cardinal, to prove that when Popes were imposed upin Rome by the temporal or secular powers, there were crimes committed by these itanostors, and that discord reigned supreme on the region of the Holy See; 10th centuries. He then comes down to particulars and quotes from Mosheim to a great sin the consequences of which brought disgrace upon the Church. Let us suppose, for a mement, that his authorities are all authentic; that these | Pope-even were it clearly proven to be writers were not actuated by a spicen, similar to that of the arch-renegade adhibity as the Vicar of Christ. This is Lather, when he became the deadly the last reference we shall make to these enemy of the neither that nursed him; that every line quided was the exact expression of the Catholic sentiment of that I to point out the inter futility of such age; even then we ask such a man, one controversial writing. Despite all the transletion -- several daws were found in who seemingly revels in the most insinuations and false accusations of the it. One of these we find in the L rd's offensive pages he can unearth, to ex- world, the Vicar of Christ towers alon other errors of translation, and despite [against whom it is used. To paraphrase in now classic writer, it would seem as it despite Leo XIII's blessing-the Popt of Lawless amours, bastards and burlotdance through his letters in the mazes of confusion,-the gloomy companions or a disturbed imagination—the melancholy madness of poetry without any in-

Did we choose to walk in the same pathway, might we not ask who is hethat exies out in this strain of virtuens indignation? Is it the advocate of a creed springing from and inspired by a wish to be a "body of Free Lances." sinless, humble and pure Luther? or a generous, holy and mild Calvin? or a virtuous, saintly and model Henry VIII? or an immountate. Hyacinthe? or a cowrespecting Chiniquy? But there is nothing to be gained in retorting in that given in the Record, he thus expains his If such an edition as that of Bordeaux | manner. Read the following from that | meaning:

"Now, it can easily be shown that Popes have taught, that the present one is teaching doctrines contrary to the word of God, as the sacrible of the mass, pitegarory, worship of images, intercession of the samils, haptismal regeneration, auricular confession, celluley of priests, etc."

This is an assertion that it would be very difficult to prove-in fact impossible. To disprove it, in all its parts, logian, a priest, a bishop, or an arch- would be very easy, and has been done bishop is not intallittle, except when already times out of mind. But to atterapt the proof or to army the evidence Pontiff: and the Pope himself is not in- to the contrary would require volumes. fallible, except when pronouncing upon the would take a whole year, at six questions of faith, and when speaking columns per week, in a paper like THE Catholic's understanding that a man There Wittsess, to do justice to the sub-So, then, we repeat: Rome bever ject; and even then we would be no sanctioned a translation of the Scriptures | fariher advanced, because our friend in which a word was added to or taken would have long since darted off into from the original, and we defy any one to some other field. Therefore, we object produce evidence to the contrary. If the to this style of controversy. There are author of the letter in question did not | not ten in every hundred who having know the procedure in Rome, before a read these gratuitous assertions ever read work receives approbation, he wrote in the replies. It is merely a fruitful ignorance; if he did know it, he was source of al-feeling from which no bene-

trying to deceive them--in a word, play- As to the accusations of crimes and ing the very part that he accuses the divisions, wrongs and struggles, existing Church of Rome of having attempted. In Rome on account of certain Popes be-He may ransack the musty pigeon holes | ing thrust into the chair of | 8t. Peter by of two or three centuries for evidence; the secular aim, it would be a most

tained by the hand of God, the other by the power of earthly princes. If for a time God deemed it proper to try His servants and to punish His own chosen ones—as of old He had done to Israel on many occasions-and if He permitted the power of the evil to augment and seemingly triumph, it was merely to afterwards crush His enemies and to polemics, and in the second place it prove that "the gates of Hell shall never posters were hurled from power; crimes and criminals were punished; usurpers were unmasked and the Church of Christ than to substantiate it, and still more so and its infallible Head came forth from than to disprove it. The public is ever the conflict victorious. The proof is that prone to ask for the proof of the in- the Church stands immutable to-day, more potently and more effectively for the good of mankind than did any of his predecessors. But we are told that a Pope committed

a sin and yet retained his seat as the inlish his innocence as it would be for his fallible dector of the Church. He did: calumniator to prove his statements, and many a Pope committed a sin-more orless great-and yet retained his infaliifrankness and a superficial display of bility. We claim, and the claim cannot be emition, have a knack of parading au- denied, that the Vicar of Christ is infetthorities drawn from the musty pages of lible; but never did the Church nor any radicval lore, and firing these bombs at of its doctors claim that the Pope was the heads of those whom they wish to impeccable. The Pope can sin; he is receable; and the sacrament of confession-of penance-is instituted for him as for all men. The Pope is human and it is human to err.' As a man, as an, individual Leo XIII. may commit a sin; it is the best evidence that he is human: in matters of Faith, when speaking ex cathedra, he cannot make a mistake; it is the best proof that his mission is Saturday, in the same organ, another divine. Abraham committed a fearful contribution to this unprofitable system | sin, and added to that of lust the sin of cruelty, yet God placed him at the heat etter (and we doubt not his honesty of of the patriarchs and promised him a intention) le sees fit to accuse the Pope | wonderful progeny; Solomon was a sinner of the deepest dye, yet God gave him wisdom to reign over His people; David committed a deadly sin and added to it murder, yet God raised him up and made him the law giving Psalmist of Israel; St. Peter sinned and was forgiven, and remained the "corner stone" of Christ's Church; Christ submitted to temptations in the wilderness and in was the power of the Divine element that overcame the weakness of the human and He put the tempter to Hight; His humanity trembled in Getheseand these things occurred in the 9th and mone, but His Divinity sustained it. To pretend that the Pope was incapable of sin would be to place him on a level prove that a certain Pope was guilty of with Christ; he is only Christ's earthly and human representative.

No, the Pope is not imprecable, but he is infallible; and a sin committed by a true-in no way militates against his inmi leading and illogical communications; we simply touched the subjects immutable amielst change, magnificent amidst ruin, the last remnant of earth's beauty and the last resting-place of heaven's light."

RELIGIOUS FREE LANCES.

No wonder that a Canadian minister of the Gospel would proclaim his creed to be one devoid of all dogma, when we find the deliberations of a Church Assocration, in England, conclude that " there sino such thing as a priesthood, a sacridee, sacraments, or lithray." The members of this Church Association would

Amongst the speakers at the Conference in question was a Rev. Mr. Blake, who had found a remedy against Ritualism. Of course, it should be properly applied. To quote his own language, 48

"There was a good deal of intsconception, which could easily be removed if people would only read the Books of the Ool Testiment. If the clergy would only proclaim from their pulpits that the people were." Kings and priests that Gote "they would soon kill the Ritualists."

The Universe, commenting upon this gentleman's sermon, asks: "If Mr. Bake is in such a dense condition that he imagines any sane man, reading the Old Testament, would come to the conclusion that the priestly office was not that of a separate class, distinctly set apart for the service of the altar?" It is generally beyond an enlightened could stand up for an hour and roar out impossible nonsense, quite unconcerned by the fact that he is insulting the traditions, the institutions, and the learning of every age since the Day of Pentecost."

Now, at this same convention therewas a Rev. Mr. Carson. He listened to the Rev. Mr. Blake and then arose and settled the debate this way:

"Do not pull down at one end what the Rithalists would pull down at the other. If we are a Church. Association let us be a Church. Association. It was ordained ministry is in-consistent with the Word of G. d. away with B, and let us be free lances, working in our own way for what we cach believe."

We humbly submit that the Rev. Mr.