



LIBELS ON THE CHURCH.

The Use of the Bible by Catholics.

The Errors in the Reformed Texts—Expressions of Opinion.

This article is a supplement to the one in which it was shown that the charge of the Reformers that Catholics chained the Bible, and that Reformers first gave it into the hands of the people, was without foundation, although repeated by pulpits and press for three hundred years in England and the colonies. The true Bible was not prohibited by the Church. The Reformers were enraged that the Pope and councils should forbid the people the use of the mutilated Reformed Bibles. The Council of Trent had ordered that translations of the Scriptures shall not be issued without the approval of the Church. Through this the Catholic Bible is one, while the Reformers have eight different versions, yet the last revision does not satisfy. When the Reformers contended for learning they name it "The Scholars' Bible." When the charges against the Papacy are set forth in Protestant literature, they never mention that Reformers accused this very prerogative. They even prohibited preaching.

Lord Herbert—"In 1530 the Scriptures were translated into diverse languages, and into English by Tyndal, Joy and others, though as not having been warranted by the King's authority, they were publicly burnt, and a new translation promised to be set forth and allowed to the people. Not a few inconveniences were observed to follow; they fell into many dangerous opinions, stirring up how they lived, as they understood well, bringing religion into much confusion and controversy. While few men agreeing on the same interpretation of the harder places, &c. each other's consciences, appropriating to themselves the gift of the Spirit." (Hist. of Henry.)

Barret—"All the books of the Old and New Testament, of Tyndal's translation (which is called craty, false and untrue), are forbidden to be kept or used in the King's dominions. No books were to be printed about religion without the King's allowance. None might read the Scriptures in any open assembly, or expound it, but he who was licensed by the King or his ordinary." (Hist. Ref.)

Neal—"The pulpits clashed one against another, contending to rule over the King (the ten-year-old head of the church), after the example of his father and by the advice of his council (Cranmer and Somerset), issued out a proclamation in the second year of his reign to prohibit all preaching throughout his dominions." (Hist. Puritans)

THE FIRST PROHIBITION of the reading of their versions came from Reformers themselves. By an act of Parliament 34th, Henry VIII, it was declared: "First, that Tyndal's version should be altogether disused; a craty, false and untrue; secondly, the Bible was forbidden to be read to others in public; thirdly, the permission of reading it to private families was confined to persons of the rank of lord or gentlemen; fourthly, the liberty of reading it personally and in secret was limited to householders and to families of noble or gentle birth." Before this a proclamation had been issued prohibiting the public reading of Scripture in churches. (See Strype's Ecol. Mem., Vol. 6, p. 205.)

In the first Parliament under Edward VI, or rather Somerset, Cranmer brought in these bills, viz: "Authorizing the clergy to marry," and "Removing the cathedrae on the reading of Scripture." They were rejected in the House of Lords.

D'Erasme—"Our English Bibles, until the year 1600, were suffered to be so corrupted, that no books ever yet awarded with such innumerable errors. These errors, unquestionably, were in great part voluntary commissions, passages interpolated and meanings forged for certain purposes, sometimes to sanction a new creed of a half-hebbed sect, and sometimes with an intention to destroy all Scriptural authority by a confusion or an omission of texts; the whole was left open to the option or the malignity of the editors, who, probably, like certain ingenious wise merchants, lived to their customers' peculiar taste. They had also a project of printing Bibles as cheaply and in form as contracted as they possibly could, for the common people; and they proceeded till it nearly ended with having no Bible at all; and as Fuller, in his 'Mist Occasionalties of Beth' France,' observes: "The small price of the Bible hath caused the selfish pricing of the Bible." (Curiosities of Literature.)

We find in Horns's Introduction (Biographical Appendix, page 37. Am. Ed. 1836) "The King's version is without fidelity, ambiguous, and incorrect even, in matters of the highest importance." This is given as the sentiment prevailing.

In the King James Bible, in 1 Cor., vi, 7, 8, St. Paul says—"For I would that all men were even as myself; but every one hath his proper gift from God, one after this manner and

ANOTHER AFTER THAT.

But I say to the unmarried and to the widows, 'It is good for them if they so continue even as I.' In the face of this declaration of St. Paul, all the translations of the Protestant Bible contain this perversion. 1 Cor., ix, 5—"Have we not power to lead about a sister, a wife as well as the rest?" etc. The true reading should be a woman, a sister. St. Paul spoke of these women who were helpers in necessary offices, but why should he speak of a wife, himself being single, and also recommending a single life? It was to justify the marriage of the clergy. Again (1 Peter ii, 10): "Be ye subject therefore to every human creature for God's

sake, whether it be to the King as excelling." Mistranslated: "Be subject to the King as to the chief head." This was in Henry VIII's and Edward's reign. This was to outdo the Roman idea of the King's supremacy. In McKelpt's General Preface to Bibles (See 2. Vol. 1, p. 26, Am. Ed., 1810, referring to the King James' Bible: "That is not as just a representation of the inspired originals as merit to be implicitly relied on for determining the controverted articles of Christian faith." How can this be a sole rule of faith?)

The passages in Scripture referring to the images of pagan worship were so changed as to apply to the Catholic practice of veneration. In King James' Bible the following omissions were made to further this idea of the Reformers, viz: In the English Bible, Coloss., iii, 5, we read "Covetousness, which is idolatry." This is the Bible of 1562-1577 and 1579, stood thus: "Covetousness, which is the worshiping of images." In like manner where we read, "A covetous man who is an idolator." In the former editions we read, "A covetous man which is a worshiper of images." In II Cor., vi, 16, we read, "What agreement hath the temple of God with idols." In the former editions it stood, "How agree the temple of God with images." In I John, v, 21, we read, "Little children, keep yourselves from idols." In Elizabeth's and Edward's time this stood, "Babe, keep yourselves from images." There were other passages like these, but the last revision swept several of these false and malicious translations out of existence. The Catholic translators of the Bible had made Catholicism an idolatry, and Calvin himself urged the Lord Protector Somerset to suppress the Bible by the sword (idolatry). (See Tasma, H. Dyer's "Life of Calvin.")

MANCHESTER MARTYRS.

The Grand Annual Commemoration

By the St. Ann's Young Men's Society—Mr. C. Fitzpatrick's Speech—A Pleasant Drama.

The Queen's Hall, Montreal, was filled on Monday evening by an enthusiastic audience on the occasion of the assembly being the commemoration of the three men Allen, Larkin and O'Brien who suffered death at Manchester in 1867 for having been concerned in the rescue of Irish prisoners from a police van, a police officer meeting his death at the time. The performance was played and varied, the proceedings opening by Mr. J. J. Gehring the President introducing Mr. C. Fitzpatrick, M.P., who spoke as follows:—

MR. CHAIRMAN, LADIES AND GENTLEMEN.—As I look around this spacious hall as the large audience assembled here made up as it is of so much of the moral, social and intellectual worth of your great city, the commercial metropolis of this Dominion, I cannot but feel that an association which can gather together so many and such distinguished citizens of every class and denomination, so many of my Irish friends and of Ireland's friends must have just and well earned claims upon my sympathy and respect of this community. You will allow me, Mr. Chairman, to congratulate your society upon this splendid proof of the season in which they are held as evidenced by the thronged and sympathetic audience assembled under their auspices. To me personally it is a matter of great pleasure to be a witness of it, and I only regret that some too kind friend should have urged you to ask me to contribute my mite to your entertainment. The kindly reception which I meet at your hands only adds to my regret that so important an item in your programme should have been entrusted to me at all. The little experience I have had in the way of public speaking has been confined to another sphere, and has not been of a nature to qualify me to fulfil as I would desire the duty now imposed on me. The impartial historian who has been called upon to deal with the events of Ireland and the Irish, is forced to admit that the seven hundred years of tyranny and oppression to which our forefathers have been subjected have left to their descendants many injuries to remember, many legal mortgages to revoke and many robberies to redress and he is obliged to condemn many of the rash attempts which were made during all those dreadful years to cast off the odious yoke of tyranny. His vivid truth will force him to admit that the nations of the world owe Ireland a debt of gratitude deep and lasting for the glorious example she had set them of fortitude, of unflinching firmness under oppression and for teaching them the lesson of the noblest courage giving testimony unto death for the conviction of the soul. I might without difficulty entertain you this evening with an interesting recital of the heroic deeds of men famous in Irish song and story. I might tell you of the mighty deeds performed by Brian Boru on the morning of Clontarf, of Hugh O'Neil at Yellow Ford, of Owen Roe on the field of Benburb and of Sarsfield in the

TRENCHES OF LIMERICK.

I might even ask you to follow with me in the steps of the heroes of Benburb and tell you of their exploits on the bloody field of Buninera and at Foutenoy, but with these glorious pages in our history we have no concern to-night. We have not to celebrate the memory of other heroes, namely the martyrs of Ireland, and especially the memory of Allen, Larkin and O'Brien, who died on the scaffold at Manchester on Saturday the 23rd of November, 1867. These words which he said about to utter will, I know, scandalize many who may read hereafter and perhaps even will grate harshly in the ears of some of my listeners, and if we were in Ireland to-night it would be a criminal offence for me to pronounce them and for you to be here to listen to them; for as you are aware all meetings of this kind are proclaimed and prohibited under British law as applied to Ireland. When I first read in the newspapers that these meetings were proclaimed I was reminded of the oft-repeated boast of Englishmen that wherever the Union Jack waves over a conquered territory the nations of the land are free to celebrate the great men of the past, to hold their religious

festivals and give expression to their national sentiments. If this were to be the case, it would tell of the humanity, the tolerance, the dignity, the self confidence, the political sagacity of the great breed of men who dominate over greater areas and more subjects than were ever held together under the symbol of government for they alone are fit to hold empire who do so with pleasure, behold the free movements of all individuals or peoples within the realm. And it is not a parody on the administration of English justice to be obliged to admit that the liberty which is enjoyed throughout the whole British Empire is denied the Irish in Ireland alone. The Irish are accused of having English rule over them and it is contended that there is an Englishman in England who, if accused to the same treatment, would not loathe the government from which it sprung. I will go further and say that if our countrymen at home did not resent the injustice done them they would be unworthy of the sympathy and support of liberty-loving men. Where is the Englishman so mean as to avoid Schomern or Welsch for keeping alive the memories of their ancestors who fought gloriously against the English power? Where is the Catholic Frenchman so base as to revile the descendants of the Huguenots for proclaiming the glories of Tully and Coligny and Henry of Navarre? Only twenty-four years have passed since our neighbors emerged from the greatest civil wars, and today the Northern Irish should seek the occasion of a Southern commemoration of Lee or Jackson for the purpose of suppressing freedom of speech would come under universal contempt, and the Irish in Ireland alone are to be ostracized. I say that the English people should rejoice that their lot and their future are bound up not with a race so slavish as to forget the memory of their

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but with a people who see so far by their traditions, and who boast the fame of their ancestors.

But we will be told the anniversary which you celebrate is that of men who were fully murdered in cold blood on a well defined officer by the action of his sword. In examining upon the merits of this statement it may be put for me to pay the tribute of a few passing thoughts to at least one other hero whose memory is fresh and green in the hearts of his countrymen as was his own budding youth when he met death at the hands of the executioner. I need not name him. The thoughts of the awakened Glasgow Convention are directed to your mind, and the Irish hero-bats with unwavering emotion, and the Irish eye moistens at the recollection of Robert Emmet, the dock at Green street. The leader of the band of high soul young men who arrived on the stage of life with some of the darkest scenes in the tragic drama of Irish history were being enacted, when the spirit of the nation beginning to be felt in all their bitterness, when the bonds of Irish society were being loosened and insults such as flesh and blood could not bear were being passed on a dispirited and harassed people, he formed the ill-starred project of freeing his country by force of arms. I will spare you the details of the gallant but failing attempt. His failure drew disaster upon Ireland, increased the miseries of her people and involved in death the daring leaders of the insurrection. Judged by the result, it was indeed a lamentable failure, but the lesson which it taught is one fraught with meaning, and while we lament that such noble young men should have given up their lives in an attempt doomed to failure, the spirit of patriotism which prompted the sacrifice will ever awaken a feeling of sympathy for the splendid courage and noble daring of men who, heeding no consideration of self, freely staked and nobly gave up their lives in a well meant but unfortunate attempt to benefit their country. The sad ending of the attempt and the gloom which it cast over one of the fairest pages of Irish history only adds to the pain that such noble sacrifices was of no avail. Emmet had not merged into manhood when his career was closed. Speaking of him, a historian of Ireland, who remains not so far from where we now are, says:

The personal reputation of the younger Emmet, the least known to his countrymen of all the united Irish leaders, except the crowning calamity of his death, is safe beyond the reach of calumny, of party zeal or time's changes. It is embosomed in the verse of Moore and Southey and the precious prose of Washington Irving. Men of great use in England and America have done honor to his memory. In the annals of his own country his name deserves to stand with faithful chiefs, equally renowned and equally ready to seal their patriotism

WITH THEIR BLOOD.

St. Oahir O'Doherty and Hugh Roe O'Donnell.

Coming now to the objection that Allen, Larkin and O'Brien were nothing more than murderers, I ask you to bear with me for a few moments while I give you the verdict of history on their attempt. Before the Parnell Commission William O'Brien said: "The attempt to recall the memory of the Manchester Martyrs as the English Commission has awakened the best indignation. If I depend on heartfelt sympathy with their suffering and heroic be the crime with which the Irish people is charged, they plead guilty at once." John Bright, the late idol of the Chartist party, declared that these men were hanged for a political offence. The horrible doctrine of constructive murder, from which constructive judge and jury have revolted in no later times, was pushed to its utmost length against them. We do not stand upon technicalities. These three men were heroes, no murderers—heroes in the motive and act that earned the gallows; heroes in the calm, devoted courage with which they met their horrible fate. Not on them, but on every one who had in their butchery, let me repeat, a share.

The Pall Mall Gazette says: "In the great history of the world we should prefer to take our stand side by side with William O'Brien for the sake of his own nobility; he said to have shared in all the outrages of the last ten years, rather than take our stand with Mr. Justice Hannen for the share he had in swinging the execution of Allen, Larkin and O'Brien."

The man executed at Manchester, whose death cry has sounded the note for the march of the Irish race, no more deserve to be recalled than murderers. Mr. Justice Hannen said: "I do not think that the three men were forgotten that a fourth man, McGuire, against whom Mr. Hannen worked as zealously as against Allen, Larkin and O'Brien, was also found guilty by the jury and sentenced to death by the judge. Mr. Justice Mellor said, in terms which deserve to be constantly quoted against all those who believe in the infallibility of the judicial branch, that 'No person present at the trial could

doubt the justice of the verdict, nor could he hold on any but of mercy.' But the jurists present at the trial were so convinced of the injustice of the verdict in the case of McGuire that they memorialized the Home Office. A special enquiry was instituted, and it was proved to the satisfaction of the Home Secretary that McGuire had been unjustly condemned. He was, therefore, unconsciously pardoned, and the condemned call a 'free man. But for the action of the reporters he would have been hanged, and Mr. Justice Hannen would have indignantly denounced anyone who might have said that he and the other counsel for the Treasury were the real Manchester murderers. That is what Irishmen think to-day, and at the day of judgment who knows but that it may be found that the Irishmen are right."

Mr. Justin McCarthy, one of the best known and most accurate of modern English historical writers, says in his magnificent work "A History of our own Times," that the action of Allen, Larkin and O'Brien might be called misguided, but must also be declared heroic. Mr. Swinburne, the poet, has written a magnificent appeal to the people of England for mercy for the prisoners. Would this be done for common murderers? Let us, however, apply the test of our own law sworn to the case, and see what is the verdict which impartial men must render.

Time will not permit me to detain you with any lengthy details of the tragic story. The occurrence is yet fresh in your minds. As you remember on the evening of September, 1867, two Fenian prisoners, Kelly and Deasy, were being conducted to Salford jail in a prison van, when, in the heart of a great English city, within reach of the whole police force, and in broad daylight, a small party of their friends determined to rescue them from the custody of the police. Accordingly as they were proceeding along a man suddenly appeared on the road and ordered the driver to halt. A body of police accompanied the van as an escort, but when the rescuing party were reinforced by a number of others, the policeman ordered the driver to halt in the van and to get out of the van. A crowd was formed and the rescuers felt that they had no time to lose and to hasten matters one of them threw a brick at the lock of the door of the prison van, the lock burst and the rescuers passed through the door and the policeman was shot and killed. A crowd was formed and as soon as Deasy and Kelly were well started and safe from their pursuers, not until then, the rescuers were safe in flight. However, the whole matter was so arranged and some

SIXTEEN DESPISED PERSONS.

amongst them the rescuing party, were lodged in jail. They were unjustly indicted and convicted, and a common verdict of willful murder against five of them. What was then known to those who only weighed the facts, is today admitted by all, and now that the excitement attendant upon such an event has passed down and men look upon it free from the taint of conflict of feelings, it is not surprising that a more just verdict should be given. The rescuers were not guilty of murder, but they were guilty of willful murder against five of them. What was then known to those who only weighed the facts, is today admitted by all, and now that the excitement attendant upon such an event has passed down and men look upon it free from the taint of conflict of feelings, it is not surprising that a more just verdict should be given. The rescuers were not guilty of murder, but they were guilty of willful murder against five of them. 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