

request of Pope Damasus, set about the translation of the Old Testament and the revision of the New, exclaim, "*Tot sunt exemplaria quot codices.*" There are as many originals as copies.

Now, under such circumstances, and in such a state of affairs, what would have become of the Bible had not the Catholic Church taken the matter in hand and set it once for all the sacred Scriptures, and established for all time to come the genuineness of the Bible? This immortal work in the Council of Carthage in the year 897, and again affirmed by Pope Innocent I. in his letter to Exuperius, the Bishop of Toulouse, and Pope Gelasius in the first Council of Rome in 404. If we have a Bible at all, and know now what is an inspired book and what is not, we owe it to the Catholic Church, to that Church whose Councils and Popes definitely settled the matter a thousand years before Protestantism was born. Yet there are men who will tell you that the Catholic Church is the bitter enemy of the Bible. The Catholic Church, who saved the secret books from destruction, the enemy of the Bible! Think of it, ye inhabitants of Thornhill and Richmond Hill! The man that saved the ship with its priceless cargo from shipwreck, and brings that ship safely into port, is the enemy of the ship. So decides, with Solomonian wisdom, Percival & Co. Who was it that preserved the Bible from the time of the Council of Carthage to the so called Reformation? Who multiplied Bibles, and watched that no error crept into copies and translations during that long period of time? Who but the Catholic Church? It was her "lazy" monks and nuns who, in the Scriptorium of their Monasteries, labored for days and weeks and months and years, even, in copying and translating the books of the Old and New Testaments, who vied with one another in tracing with deft hand the sacred words of inspiration on sheets of snowy vellum, and who produced the masterpieces of illuminated writing that still form the pride and the choicest treasures of the great libraries of Europe? Who was it that printed the first Bible that ever came from the press? It was a Catholic. Who, when the rapid press turned out Bibles in abundance with imminent danger of error, established a censorship to obviate the difficulty and preserve the text in its purity? Again it was the Catholic Church. We are told that the Catholic Church is afraid of the Bible, dreads it. Funny, is it not, that a church that so fears and dreads the Bible should go to such lengths to preserve it, to multiply it, to translate it correctly, to watch with sleepless eye over every one of its words, its sentences, even its comas, colons, semicolons and periods? It is funny, indeed. And that Catholic Church so astute, so cunning withal. We fear serpents and crush them. We do not hug them to our bosoms, and cherish them as we would a pot. Why does not the Catholic Church, instead of jealously guarding the Bible, tear it to pieces, scatter its fragments to the winds, and thus, once for all, free herself from the fear and dread which that terrible Bible is said to inspire her with? Oh it is funny indeed!

But does not the Catholic Church forbid her children to read the Bible? Do you mean by Bible any of the many versions of the Bible? Why? If you are a mother and someone offers your child a package of poisoned candies, you, no doubt will allow your child to accept and eat those candies, though you know they are poisoned and your child does not; or you probably permit your child to experiment on those candies and find out for itself whether they are poisoned or not. Oh no. As a mother you love your darling, and you will snatch the poisoned candy from its grasp, and forbid your little boy or girl to even touch the sweet temptation. Now what have we to say about the Protestant Bible? Many versions of the Scriptures have been put forth since Martin Luther opened the Reformation hall at Wittenburg. Whole books and parts of books have been expunged—texts have been changed words have been interpolated—punctuation marks removed and added so as to change the sense. Martin Luther wrote a Bible and had it printed and sent abroad. Dr. Enser, in the sixteenth century, found in this Bible of Luther's one thousand four hundred mistakes, and proved that three hundred of these errors were falsifications. Broughton tells us that the translation of the Bible into English is so defective that the text of the Old Testament is

falsified in 840 places. Tindal, Coverdale, and Queen Elizabeth's bishops favoured the world with translations of the Bible, and these were so notoriously corrupt that an outcry was raised against them, which caused James I. to order a new version to be made. That version was again rejected, or altered, and after the Restoration the books that had been rejected were restored. Luther and the Reformers all had a special knack of making the Bible say what they wanted it to say, and for that purpose they threw out whole books. They threw out the Epistle of St. James because it taught the necessity of good works. They threw out Machabees because it taught the wholesomeness of praying for the dead that their sins may be pardoned. They falsified texts, and when called to account for these outrageous proceedings their answer was: "*Sic volo, sic jubeo, stat pro ratione voluntas.*" So I will it, so I order, let my will stand for reason.

After thus do you ask why the Catholic Church forbids her children to use the Protestant Bible? Is a Bible that has been thus treated still the word of an unchangeable God? Can it be relied on as true? And if false and corrupt does not the Catholic Church do well when she prevents her children from accepting and devouring this poisoned spiritual food?

Does the Catholic Church forbid her children to read the Bible? No. On the contrary she encourages them to read and meditate on the sacred scriptures. Listen to the words of Pope Pius VI. to the Archbishop of Florence, who translated the Bible into Italian for the use of the people: "You judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures. For these are the most abundant sources, which ought to be left open to every one to draw from them purity of morals and of doctrine." Does this look like forbidding the faithful to read the Bible? Why you have only to enter any Catholic publishing house, any Catholic book store, any respectable Catholic family, to see the trite slander against the Catholic Church refuted. Why will Protestants persist in putting into daily practice the advice given them by the father and founder of Protestantism: "*Calumniare audaciter semper aliquid haeret.*" Slander boldly; something will always stick. When will our deluded brethren arrive at the very ordinary point of, we do not say granting favor, but according simple justice to the Catholic Church? Will the time ever come when Protestants will cease to lie about the Catholic Church, and when they will cease to hearken to lies, slanders and calumnies uttered against her, and when they will cease to pay a premium on falsehood by their encouragement of the blatant liar who goes about the country trying to beslime what in his deep degradation he can never hope to reach? Perhaps we are asking too much from the descendants of those men who, without qualm of conscience, could falsify even the very word of God Himself, and would, no doubt, have succeeded had not that very Catholic Church stood guard over His sacred word, and thus prevented the triumphs of falsehood over truth. If so, we may easily be pardoned the conviction we entertain and will continue to entertain to the end, that Truth is stronger than Falsehood in the human race. But, we may ask, why should the Catholic Church be censured at all in the matter, even supposing that she does forbid the reading of the Bible, a thing she does not do, as we have abundantly shown? The only reasonable ground for censure could be the presumed fact that the Bible is the ordinary means chosen by God to bring men to the knowledge of the truths of salvation. Now let us ask: Is the Bible the ordinary means chosen by God to bring about that means? To this direct question we answer decidedly that the Bible neither is nor can be the ordinary means appointed by God for bringing men to a knowledge of the truth. The first word of the Bible was not written till nearly 8,000 years after the creation of man. During this long period millions of human beings inhabited the earth. Either these millions had a knowledge of the truths of salvation, or they had not. If they had not there was no salvation for them. If they had it was not from the Bible they derived this knowledge, since the Bible did not exist. Therefore, the Bible is not the ordinary means of conveying the knowledge of the fruits of salvation to man. If it were the ordinary means it would have been at the disposal of the people living in those days. From the time of Moses to the