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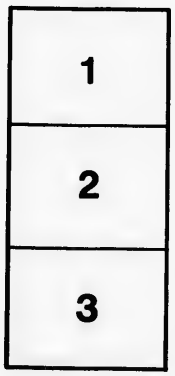

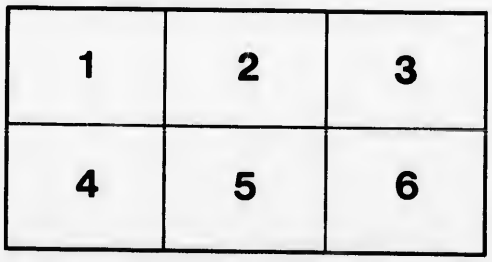

A REVIEW OF THE CHARGE

MADE AGAINST THE

CHURCH OF ROME,

BY THE

REV. W. TAYLOR AND OTHERS,

THAT SHE IS OPPOSED TO THE CIRCULATION OF HER OWN AUTHORIZED VERSION OF THE SACRED SCRIPTURES IN THE VERNACULAR TONGUES, AND THAT "SHE DENOUNCES IT AS A BAD BOOK."

BY JAMES SADLIER.

MONTREAL:
D. & J. SADLIER, 179 NOTRE DAME STREET.

1849.

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PREFACE.

When, a few weeks since, I wrote my letter to the Rev. Mr. Taylor, I was very far from anticipating the duty which now devolves upon me. Believing that the plain direct statement then made would have precluded the necessity of further controversy, for, inasmuch, as it seemed eminently calculated to correct what might have been regarded as a public error, I was so far mistaken as to think that it might have produced something akin to conviction. But not so; succeeding events have since shown me that there are, indeed, "none so blind as those who will not see," and "none so deaf as those who will not hear." The contemptuous silence with which Catholics are wont to overlook the calumnies of these people, is so often held up by them as a tacit acknowledgment of defeat or inability to answer, that it is well to answer them from time to time. Many persons may say that such discussions belong of right to the clergy; but my opinion is, I confess, widely different: for how, in fact, can a Priest of the Church, without lowering the dignity of his sacred calling, set about the unprofitable task of correcting mistakes which we cannot but believe *wilful*—wherefore would he place the Divine truths, of

which he is the appointed expounder, before those who are pre-determined to misrepresent them, at the same time that they accuse himself—the minister of truth—of all insincerity. Moreover, these sectar.es are, in such cases, accustomed to look upon the Catholic Priest as the veriest culprit—the disseminator of false doctrines—the minister of superstitious rites, &c.—they are apt to regard him as one pleading for himself. Why, then, should priests place themselves gratuitously in a situation so humiliating? No, no; when Catholics henceforward are disposed to take public notice of these oft-refuted calumnies, let it be done by the laity, who can meet their assailants on more equal ground.

I am but little used to write for the public, and hence it is that I have attempted no more than a mere compilation from some of the many distinguished writers who have treated of these subjects in their various branches and details. Desiring that no time might be lost, I at once addressed myself to my task, and, from the abundant materials which lay scattered over the field of history, I have endeavoured to select what might form an epitome of facts bearing upon the subject under review. I am only sorry the task has not fallen into better hands, though, for many of my readers, it will make but little difference, for, when they reject "Moses and the prophets," how could I hope that my humble efforts could avail in enlightening their minds? and yet these very truths (here so unpretendingly put forward) have led many of the ablest and most

consistent Protestants of the present day within the enclosure of "the one fold"—sick at heart, after their endless wandering through the mazes of error, many, many of these enlightened men (in almost every country) are daily taking refuge within the sanctuary of the Catholic Church, and embracing the Cross which she holds out to them, as the only chance for salvation. Why, then, may such an effort as mine be deemed useless?

I have gone back to the records of the medieval times, and drawn thence an assemblage of facts which, linked with a few others from the more modern history of the Church, cannot fail (at least I hope so) to convince any impartial mind that the Catholic Church has been, in all ages, the faithful guardian of God's written Word, and that she has never prohibited the circulation, amongst her children, of those versions for whose purity she herself could vouch,—adulterated Scripture she does and will prohibit, justly believing that such cannot be taken as the pure Word of God.

The works from which this compilation is chiefly made are Dr. Spalding's "Review of D'Aubigné's History of the Reformation"—"The United States Catholic Magazine for June 1844, article, "The Bible in Spain"—the Dublin Review, No. 2, for July 1836, article, "Versions of the Bible"—Gallitzin "On the Holy Scripture"—Archbishop Fenelon "On the Use of the Bible"—O'Callaghan "On Protestantism;" also an able pamphlet, published a few years since in

New York, entitled, "Catholicism not incompatible with the Republican Form of Government;" also "the Canons and Decrees of the Council of Trent," translated from the Latin by the Rev. J. Waterworth.

And now, a few words of Mr. Taylor's commentaries on my letter,* How triumphantly does he state, for my especial edification, the enormous number of Bibles printed and circulated by the various Bible Societies; but does Mr. Taylor imagine that I, or any other Catholic, am ignorant as to the result? — Are we not well aware that a large proportion of these Bibles are impudently introduced into Catholic families, where, if they are not destroyed (as corrupt and adulterated), they are never read; so that those circulated (as they call it) amongst Catholics are, to all intents and purposes, thrown away. And, again, of those many thousands, (nay, hundreds of thousands,) distributed amongst those who *do* read them, are not the fruits most deplorable to religion? Thrown into the hands of "ignorant and unstable men," without any accompanying interpretation of even the most mysterious passages, they are literally *wrested* to the *destruction* of such people. Where will we find any amongst the mass of mankind who have even, in a small degree, those numerous qualifications for reading the Scripture prescribed even by the orthodox Protestant Claude? Hence it is that the Catholic Church has no

* I think it but just to Mr. Taylor to prefix his letter to this work, together with my own.

Bible Societies, nor never will have to the end of time. What the Church does "to secure the end of her ministry" is that which the apostles—her earliest prelates—did during that long course of years before even St. Matthew's Gospel (the first in the order of time) was penned—she "teaches all nations" by the living Word, acting on the standard of the Bible as her rule of faith.

Mr. Taylor has "never heard that the Archbishop of Quebec has opened a depôt for the sale of his Testament"—let me then inform him that he has done so—Mr. Fabre, St. Vincent Street, has it for sale here. With regard to the number of copies contained in the "Œuvre des bon Livres," Mr. Taylor has but to step in and inquire, if he is at all anxious to know, as I really have not time for prying into the business of others, nor have I the inclination. For the rest, the Archbishop's Testament, with its nearly 800 octavo pages, is sold just as cheap as it possibly could be sold. With regard to the number of copies sold by me, I would beg to inform Mr. Taylor that I sell *English* Bibles and Testaments —not *French*.

MONTREAL, March 1, 1849.

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TO THE EDITOR OF THE MONTREAL HERALD.

SIR,—You will confer a favor on me by giving a place in your independent journal to the following brief statement, which, as a member of a maligned and calumniated Church, I feel myself called upon to make, in order to enlighten th minds of certain clerical gentlemen, hereafter to be mentioned. On Thursday evening last, I was present at a meeting of the French Canadian Missionary Society, held in Zion Church, and, while there, was not a little surprised to hear the sweeping assertions made by some of the rev. speakers. As it is happily in my power to give a signal refutation of certain of these monster charges, I am bound, not only as a Catholic, but as a lover of truth, to submit to an enlightened and impartial public n "plain, unvarnished" statement of facts, which will, I trust, once and for ever, satisfy even the most incredulous on the subject, that the clergy of the Church of Rome (in other words, the Church herself) are opposed to the reading of the Bible. As to the reverend gentlemen to whom I must particularly refer, I will hope that they spoke rather in ignorance than in malice.

It was stated by the Rev. Mr. M'Loud, that they (the French Canadian Missionary Society, I suppose) lived in the midst of a population of 600,000 souls, who were taught to look upon the Bible as a bad book, only good for the Priests,

and not much use for them either. He asked *why* it was prohibited. My statement will resolve his query in the most satisfactory manner. Again, it was said by the Rev. Mr. Taylor, "Rome does not circulate her own translation of the Bible, but, on the contrary, dissuades from reading it, as being a *dangerous* book." Now, for the especial information of *both* gentlemen, be it known, that our house has published in New York, and sold in the United States and the British Provinces, during the last *four* years, *eighteen thousand* copies of a large quarto *Catholic* Family Bible. We have also sold within the last six years, *fifteen thousand* 12mo Testaments of our own publishing. In addition to those, we imported from Belfast, Ireland, *seven hundred and fifty* pocket Bibles, and *one thousand* Testaments. Of these latter facts, Simms and McIntyre, Belfast, can give proof to any who may be disposed to doubt.

In the United States the following publishers have sent forth to the world *Catholic* Bibles :*

Dunigan and Brother, New York, published a Bible and Testament.

D. and J. Sadlier, New York, a large quarto Bible, and one of smaller size; and also a Testament.

Eugene Cummisky, Philadelphia, three editions, viz.: a large folio, a quarto, and an 8vo; and also a Testament.

Fielding Lucas, Baltimore, two editions of the Bible, and a Testament.

* Each of these editions was published with the express approbation of the Am. Catholic Bishops. See appendix.

There was also a Bible published in the German language for the Rev. Gabriel Rumpler, a German Priest (I can hear some of your readers exclaim "What, a Priest circulating the Bible?") Even so, nor is this any thing new or strange to Catholics.

We ourselves are now engaged in getting up a German Bible in New York.

Now, to come nearer home,—His Grace, the Archbishop of Quebec has had the New Testament printed in the French language, and earnestly recommends its perusal to his people.—Again, some one will cry out, "How is this—an Archbishop of the Roman Church circulating the Scriptures"—yes, good Christian reader, and a still higher dignitary will now speak for himself. Suffer me now to bring forward in evidence the following letter of His Holiness Pius the Sixth of the most Rev. Anthony Martini, Archbishop to Florence, on the occasion of his translation of the Holy Bible into Italian. The letter bears date April, 1778.

"Beloved son, health and apostolical benediction.

"At a time when a vast number of bad books, which most grossly attack the Catholic religion, are circulated, even among the unlearned, to the great destruction of souls, 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,* and to eradicate the errors which are so widely disseminated in these corrupt times. This you have seasonably effected as you declare,

by publishing the Sacred Writings in the language of your country, suitable to every one's capacity."

The above requires no comment.

It may be well to remark, in this place, that there is now in course of publication, in New York, an Illustrated edition of the Catholic Testament, sanctioned by the Catholic Hierarchy of the United States, and this, though the publishers (Hewitt & Spooner,) are Protestants—(so far Popish bigotry, &c. !) Now come we to dear *superstitious, immoveable* old Ireland—where there are six editions of the Douay Bible now published, viz.;

Coyne, Dublin, two editions.
Duffy, do. one do.
Simms & McIntyre, Belfast, two do.

And, besides these, Father Mathew, the Apostle of Temperance, (who, it is needless to say, is a Franciscan Friar), has had an edition of the Douay Bible printed, and circulated, in twelve *sixpenny* numbers, so as to place it within the reach of all.

Now, to conclude, I must, in justice, add, that I have, myself, during the past eight years, visited the principal towns and cities of the United States, as well as those of the Canadas, Nova Scotia, and New Brunswick, (still visited by our agents,) and in all cases I have found the Roman Catholic Clergy, exhorting their congregations to profit by my visit, in order to procure Bibles (and other books of Catholic piety), on advantageous terms. In all those places, Catholic Bibles have been publicly sold as low as Protestant Bibles.

As I have now acquitted myself of what I believed my bounden duty, I must distinctly declare that I have done so purely from the desire of vindicating (since it was in my power) the practices of that Church to which I have the happiness of belonging, and of exculpating her Clergy from a charge so often made—yet so utterly unfounded—though they, on their part "return not railing for railing." Yet, the time has come, when the Catholic laity will no longer suffer their revered teachers to be reviled and calumniated with impunity.

Before I conclude, Mr. Editor, I would beg to ask why, in reporting the proceedings of the meeting in question, was that passage of the Rev. Mr. Taylor's address, which related to the *Nunneries* omitted? Is it because his language, when speaking of those admirable institutions, was too foul for the readers of the journals? Shame upon them. Great numbers of their readers were in Zion Church on that occasion, applauding to the skies those very observations. Hoping, then, that these ministers of religion will, for the future, in their zeal against Catholicity, bear more fully in mind the Divine command—"Thou shalt not bear false witness against thy neighbour,"

I am, &c.,

JAMES SADLIER,
Of the Firm of D. & J. Sadlier,
New York.

179, Notre Dame Street,
Montreal, Feb. 7, 1849.

MR. TAYLOR'S REPLY.

TO THE EDITOR OF THE MONTREAL HERALD.

SIR,—I must trust to your liberality for space in your highly esteemed journal to reply to Mr. Sadlier's letter of the 7th current. His letter both surprises and gratifies me. It must, I think, surprise every one, acquainted with the Ecclesiastical History of the last three centuries, to find an advocate of the Church of Rome bold enough to assert, that she is favorable to the reading and circulation of the Holy Scriptures amongst the people of her communion. And, notwithstanding the feeling of disrespect to myself which Mr. Sadlier strives, but not quite successfully, to conceal, I am gratified to find that such a change has taken place within the course of a few years, that even he finds it necessary to abandon the ground of open hostility to Bible circulation, which the defenders of that Church used to take; to plead that she is friendly to it, and pour out such a flood of indignation on those who call it in question. Allow me to present the following "plain, unvarnished statement of facts," bearing upon this question, which are but a small portion of what I am prepared to give, that the public may see what ground I had for the statement I made at the Anniversary Meeting, and then, "let a discerning public" judge whether I have been guilty of the "ignorance or malice" which Mr. Sadlier would ascribe to me. I may previously remark, however, that the charge which I brought against the Church of

Rome was this, that she does not give the Word of God to her people, that she denounces the Holy Scriptures as a dangerous book, and makes no effort to have even her own translations of the Inspired Books distributed.

In proof of this statement, let me request Mr. Sadlier's attention to the following extract from the Rules of the Congregation of the Index of prohibited Books, enacted by the Council of Trent, and approved by Pius IV., in a bull, issued March 24, 1564 :—

"Since it is manifest from experience, that if the reading of the Holy Bible, in the vulgar tongue, be indiscriminately permitted, the temerity of men will cause more evil than good to arise from it; let this matter be referred to the Bishop or Inquisitor, that they, with the advice of the Priest or Confessor, may permit the reading of the Bible, translated into the vulgar tongue by Catholic authors to those persons whose faith and piety, they apprehend, will be augmented, not injured by it; which permission they must have in writing. But, if any one shall have the presumption to read or possess it, without, such written permission, he shall not receive absolution until they have first delivered up such Bible to the ordinary. Moreover, booksellers, who shall sell or otherwise dispose of Bibles, in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use, and shall be subjected by him to such other penalties as he shall judge proper, according to the quality of the offence. But regulars shall neither read dor purchase such Bibles, without a special license from their superior."

Lest some should think that this decree is

too old, though the decree of an "infallible" Church, let me add, that within the last 33 years, several papal bulls, or circulars, have been issued, re-echoing the same sentiments, and condemning Bible Societies, and the free circulation of the Holy Scriptures in the vulgar tongue. One was issued by Pius VII., in 1816, in which he quotes and re-enacts the first part of the Rule which I have given above; another by Leo XII., in 1824, by Pius VIII., in 1820; and two by Gregory XVI., in 1832 and 1844. I might quote from all these, but refrain for the present, and give only the concluding paragraph of the last mentioned;—

"Moreover, we confirm and renew the decrees, recited above, delivered in former times by apostolic authority, against the publication, distributing, reading, and possession of books of the holy Scriptures, translated into the vulgar tongue."

I beg also to add a single sentence, extracted from a declaration of the Roman Catholic Bishop, vicars apostolic, and their coadjutors, in Britain, which they published, and addressed to their flocks, in which they say—

"That the unauthorised reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men . . . . to error and fanaticism in religion, and to seditions, and the greatest disorders in states and kingdoms."

Mr. Sadlier has adduced the example of *one* infallible Pontiff, declaring that "the Holy Scriptures ought to be left open to every one, to draw from them purity of morals and of doctrines," (a

beautiful sentiment,) but I have adduced the authority of *five* infallible Pontiffs, besides the Council of Trent, and the whole Catholic Hierarchy of Britain, declaring the very opposite; and, as I have a majority of infallibles on my side, I think the decision ought to be given in my favor.

In opposition to Popes, Clergy and Council, Mr. Sadlier refers me, to what? Chiefly to the doings of some Roman Catholic booksellers! But I have nothing to do with the booksellers: the statement which I made on the platform had no reference to them; I ask, what are the *clergy* doing to spread the Word of God amongst their people, that they may thereby secure the great ends of their ministry? not, what are the booksellers doing to get gain? Mr. Sadlier has no more right to require me to believe that the Bibles which he sells are sold with the approbation or aid of the Roman Catholic clergy,* than any other book which he disposes of. He sells them for gain, in the way of business, to Protestants as well as Catholics. It appears, however, from his own showing, that on an average of five years, he has sold, in the United States and the British Provinces, somewhat under 35,000 Bibles and Testaments; this is at the rate of 7,000 a year. Allowing that the other firms which he mentions have published as many, which I think is more than they are entitled to, it will make only a gross issue of 28,000 a year, in a population of a million and a half, while the American Bible Society publishes upwards of 50,000 every

* See Appendix.

month! The British and Foreign Bible Society 23,000 a week. Not one of these copies is sold for gain—multitudes of them are distributed gratuitously—and this is irrespective of what is done by Protestant booksellers. If the Church of Rome is so favorable to the circulation of the Holy Scriptures, will Mr. Sadlier tell me how it happens that she leaves it entirely to the booksellers, who cannot be expected to do it except they get a remunerating profit? and how it happens that *there is not a single Roman Catholic Bible Society in the world?* while in Protestant countries there is one in almost every town.

I beg to add, that the Roman Catholic Clergy in Canada are, with few exceptions, (I know of only two,) opposed to the circulation of the Bible; and any one who will take the trouble to go into the houses of the French *habitans*, and make inquiry, will find that they have been quite successful in their opposition. He will scarcely find a Bible or Testament in one house in a thousand, except where Protestant agents have distributed it. In 1839, the Rev. Mr. Labelle, *curé* of L'Assomption, *burned* five Bibles and one Testament, which had been circulated in his parish by the agent of the Montreal Bible Society, and for which he afterwards paid. In 1842, as stated by the *New York Journal of Commerce*, between 200 and 300 Bibles were burned at a Roman Catholic protracted meeting, in the village of Corbeau, near Lake Champlain.* I have before me a letter from Quebec, dated the 3d of this

* See our fourth section for an account of the burning of the Spanish Catholic Bibles, by the American Bible Soc.

month, in which the writer informs me that a Priest, on the Island of Orleans, finding a Bible in a house which he visited, told the person who had purchased it, that it was "a bad book," and persuaded him to tear it to pieces, and throw it into the fire. Similar facts might be given, to almost any extent, from the journals of the Montreal Bible Society, and from the French Canadian Missionary Society; but I forbear.

I am well aware that the Roman Catholic Archbishop of Quebec has *printed* a translation, or rather a paraphrase, of the New Testament; but I am not aware that he "circulates" it. I have never heard of his opening any depôt for the sale of it, nor even of his advertising it. It is offered for 6s. 3d., or 6s., a price which at once puts it beyond the reach of the *habitans*; while our copies are sold at 1s. 3d. and 1s.! The Montreal Bible Society has put a copy of the Holy Scriptures, by sale or gift, in every family in Lower Canada, willing to have one. Why does not the Archbishop, with his clergy and people, do the same thing with his Testament? Instead of this, why does he offer it at a price *which effectually keeps it out of the hands of the Canadians?*

Will Mr. Sadlier inform me how many copies of the Archbishop's Testament he has sold? How many of them, or of any other edition of the Sacred Scriptures are in the *Ouvre des bon Livres* in St. Joseph Street? And how many of them are taken out each month, to be read by the people.—I am, &c.,

W. TAYLOR.

Montreal, Feb. 15, 1849.

SECTION I.

The Catholic Church has not prohibited, and does not prohibit, the use of her own authorised version of the Scriptures.

There is a singular delusion abroad in Protestant communities, which sectarian writers carefully encourage. We refer to the idea that the translation of the Sacred Scriptures into the vulgar tongues was an effect of the Reformation and it's principles, and that the Bible has ever, by the Catholic Church, been kept carefully from the people. These sectaries, however, have been seldom content to argue against the doctrine, as it is professed by Catholics, finding it more satisfactory, and, doubtless, much more convenient, to represent it in the light most favorable to themselves. Instead of fashioning the argument to meet the circumstances, they prefer bending the fact—though facts are proverbially stubborn—to suit the convenience of their argument; and many a time while we marked the dexterity with which some obnoxious tenet is thus prepared for refutation, we could not help recollecting the malicious care with which, before he ventures to throw the first stone, the school-urchin fixes,

in the most advantageous position, the unfortunate animal he destines for his mark.

"Every one recollects," says the *Dublin Review*,* "the great Protestant Anniversary, which was held last year, to celebrate the publication of the first English Bible printed in these countries. From the parade with which it was announced, and the assertions current in the periodicals of the time, the public might naturally infer—what, indeed, has been repeated time after time by Protestant writers—that the world is indebted solely to the Reformation for the translation of the Scriptures into the vernacular tongues—that it was the policy of the old Church to preserve, if not to deepen, the darkness which hung over the minds of men, and, in order that this object might be more securely attained, to conceal, under cover of the unknown tongues, the light of scriptural evidence in which her superstitions could not fail to be detected. In truth, this seems to be the meeting-point of all who dissent from the Catholic Church. In almost every other tenet she can find some to coincide—Lutheran or Calvinist—Churchman or Presbyterian—and *a dexterous controversialist might compile a curious volume of Catholic controversy from the writings of Protestants against each other.* He might refute the Sacramentarian by the arguments of the orthodox Lutheran—he might place the Lutheran against the Calvinist, and

* No. 2, July, 1836, in an able article on "The Versions of Scripture."

array the Calvinists against each other—he might use the arms of the Baptist against the Quaker and level the 'independence' of the Baptist with the 'authority' of the Church of England; demolish in turn *her* unsubstantial claims beneath the sturdy stroke of the Presbyterian, and turn simultaneously against the Socinian—the common enemy of all—the weapons which none else can consistently wield. But here, they are all impracticable. Adopting as their common battle-cry the motto of Chillingworth, 'The Bible, the Bible is the religion of Protestants,' they unite in one body (*concordia discors*) in defence of the so-named palladium of Protestantism. This is the true touch-stone, the Shibboleth, by which the sons of Ephraim are distinguished. It seems, in fact, to possess a sort of religious electricity. No matter how close they may have come—no matter how powerfully they may have been attracted, the very moment they approach to actual contact at this fatal point, they are repelled, irresistibly, never to be united." Who that has studied the history of these sects (whose name is legion), or has been in the habit of observing their "sayings and doings," will for a moment doubt the entire truthfulness of the Reviewer's remarks? May not the same words be literally applied to our worthy fellow-citizens of the various Protestant *Churches* so called?

Within the narrow limits which we have necessarily prescribed to ourselves, we could not enter generally upon the wide historical field which this question would cover. That the Ca-

olic Church does not recognise the right of very man to interpret the Scriptures for himself, nd to substitute individual infallibility, with its housand resulting absurdities and contradictions, or the unity which is necessarily inherent in ruth, is matter of familiar knowledge. It is a atural corollary from such principles, that she oes not encourage the reading of the Scriptures, xcept in connection with her teachings; and hat she rejects, as inadmissible, the idea of their eading *per se*, by spontaneous illumination, the way to holy living and orthodox doctrine. Further than this, however, it cannot for one moment be effectually contended that she has ever gone. All history rebuts such a conclusion. Indeed, it is a notorious fact, that one of the first books published after the invention of printing was the Latin Bible.*

It is also well ascertained, that long before the Reformation of Luther, the people of almost every country in Europe had the Bible in their own vernacular tongues. In most nations, there was not only one, but *many* different versions.

We begin with Germany, the theatre of the Reformation. We find that the Germans had no less than *five* different versions of the Scriptures in their own language; of which *three* were previous to that of Luther in 1530; and two were contemporary with, or immediately subsequent to it. The oldest was that made by Ulphilas,

* Hallan proves that it was the *first* book printed, probably in 1455.—"History of Literature," sup. cit. vol. i., p. 96.

bishop of the Mœso-Goths (now Wallachians) as early as the middle of the fourth century.* This version seems to have been used for several centuries by many of the older Gothic and German Christians.

The second version was that into Teutonic ascribed to Charlemagne (beginning of ninth century), probably because it was made by some learned man under his direction. Besides, there was a very old rythmical paraphrase of the four gospels, much used in Germany from the time of the first emperor Louis.

The third German version was a translation from the Latin vulgate by some person unknown, an edition of which was printed as early as 1466; two copies of this edition are still preserved in the senatorial library at Leipsic. Before the appearance of the German Bible of Luther, the version last named had been republished in Germany at least *sixteen times*; once at Strasburg, five times at Nuremberg, and ten times at Augsburg.

Thus, before the publication of Luther's translation, there had been in Germany no less than three distinct versions, the last of which had passed through at least *sixteen* different editions. Add to these the three editions of Wittemberg, and the one at Augsburg, and we ascertain that the Bible had already been reprinted in the German language no less than *twenty* times before Luther's appeared.†

* See Horne's Introduction, vol. ii., p. 240-5.

† These facts, and those that will follow on the same subject, are all established by the learned Le Long, in his

In 1534, John Dietemberg published his new German translation from the Latin vulgate at Mayence, under the auspices of the Archbishop and Elector, Albert. It passed through upwards of *twenty* editions in the course of an hundred years, four of which appeared at Mayence, and seventeen at Cologne. The style of it was somewhat unpolished, but it was esteemed a faithful translation. In 1537, another Catholic version appeared under the supervision of Drs. Emser and Eck, the two learned champions of Catholicity against Luther. This version likewise passed through many editions.

To this we may add, that Gaspar Ulenberg published a new version in 1630; and that, during the last forty years, several other new versions have appeared in Catholic Germany, of which those of Schwartzel and Brentans are the most popular.

The facts already stated prove how utterly unfounded and recklessly false is the statement, that before the Reformation "the Bible was an unknown book." They demonstrate triumphantly that the Catholics of Germany were much more zealous in the circulation of the Scriptures, than

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Bibliotheca Sacra (tom. i., p. 354, Seqq. edit. Paris 1723.) They are also proved by a Calvinist writer, David Clement, Librarian to the King of Prussia, in his *Bibliotheque Curieuse*, &c. See also Geddes' "Prospectus for a new translation," 4to, p. 193, Seqq., and Audin's "Life of Luther," p. 216, Seqq., for many of these facts. Also, a learned article on the subject in the second number of the Dublin Review, where most of the facts we have alleged, or will allege, are clearly proved.

the self-styled reformers, with all their boasting, and that of their friends.

But we will pursue this line of argument still farther, and prove, on the unquestionable authorities referred to above, that other Catholic countries were not behind Germany in the will to translate the Scriptures into the vernacular tongues, and to circulate them amongst the people. In fact, there is not a country in Europe in which the Bible had not been repeatedly translated and published long before the Reformation.

In Italy, there were two versions anterior to that of Luther: that by the Dominican, Jacobus à Voragine, Archbishop of Genoa, which version, according to the testimony of Sixtus Senensis,* was completed as early as 1290; and that by Nicholas Malermi, a Camaldolese Monk, which was first printed at Rome and Venice in the same year, 1471, and which had passed through *thirteen* different editions before the year 1525.—This was also reprinted *eight* times more before the year 1567, with the express permission of the *Santa Uffizio.* Almost simultaneously with that of Luther, there appeared two other Italian translations of the Bible: that by Antonio Bruccioli† in 1532, which in twenty years passed through *ten* editions; and that by Santes Marmochino, which was printed at Venice, in 1538,

* *Bibliotheca Sacra,* Tom. 1, p. 397.

† It is but fair to say that this version was deemed inaccurate, and was subsequently suppressed by the competent authorities, with the consent of the author. Marmochino corrected its faults.

1546, and 1547. But the most finished and accurate amongst the Catholic translations was executed, with the sanction of Pius VI., by Ant. Martini, Archbishop of Florence. The New Testament was published in 1769, and the Old in 1779. Since that time, both have been very frequently reprinted.

Here, in Catholic Italy—Italy, so little favored in the doctrines of the Reformation—Italy, the very hot-bed of Popery—we find not less than *thirty* distinct editions of the Italian Bible, in a period of about seventy years. Might not this satisfy all the pious cares of the most sanctified biblical *coterie* in the kingdom?

The oldest French version of the Bible was that by Des Moulins, whose "Bible Historyal"—almost a complete translation of the Bible—appeared, according to Usher, about the year 1478. A new edition of it, corrected by Rely, Bishop of Angers, was published in 1487, and was successively reprinted *sixteen* different times before the year 1546: four of these editions appeared at Lyons, and twelve at Paris. In 1512, Le Fevre published a new French translation, which passed through many editions. A revision of the version was made by the divines of Louvain, in 1550, and was reprinted in France and Flanders, *thirty-nine* times before the year 1700. More recently, a great variety of new Catholic versions have appeared in France; of which those by De Sacy, Corbin, Amelotte, Maralles, Godeau, and Huré, are the most celebrated.

We next proceed to shew, by an examination of the history of the Sacred Scriptures in Spain, that a state of facts exists there, equally strong and unquestionable. Perhaps the oldest extant translation of the Bible into a modern language, will be found in the Catalonian dialect. It was written in the twelfth century, and was carried from Barcelona to Paris, where it now exists in the Royal Library, in three volumes, folio, cod. 9831.* Another Catalonian version of almost equal antiquity exists in the Biblioth. Colbert of Paris, in quarto, cod. 3821.† Le Long mentions still another to be found in the last mentioned collection, cod. 181, and bearing date 1407.‡ We learn from Mariana ‖ (the Spanish historian) that Alfonso the Wise, who died in 1284, caused a translation of the Bible into Castilian, to be made during his reign. We must infer that its circulation was as wide as the times and circumstances would allow, for the historian proceeds to say that Alfonso, by this movement, and by causing the vernacular to be adopted in all legal and official documents, intended to polish and perfect the language, and to improve the intelligence of his people. The first Spanish translation after the invention of printing was that of Ferrier, published at Valencia, in the language of that province, in 1478, under the auspices, and direct supervision of *the Valencian inquisitors.*§ It was

* Amat, Disc. Prel. 13. 1 Le Long. 369.
† Amat, 14. ‡ P. 369.
‖ Lib. 14, ch. 17, p. 693, edit. in Balto. Library.
§ Amat, 13. Dub. Rev. 2, p. 378. 1 Le Long, 362.

printed in 1516. Le Long* adds further, upon authority to which he refers, that the remaining Spanish provinces had, almost all of them, translations of the Scriptures in their several dialects. In 1512, Montesina published a version of the Epistles and Gospels in Castilian which passed through six editions in the ensuing century. †

The celebrated Complutensian Polyglot of Cardinal Ximenes, though unconnected with the history of vernacular editions, is worthy of being noted here, as illustrating the course of the Spanish Church in relation to the Scriptures. It appeared in 1517. It was the first successful attempt at a Polyglot edition, and was executed with wonderful care, learning, and expense. At the close of an interesting notice of its publication, Mr. Prescott remarks that it must be regarded "as a noble monument of piety, learning, and munificence, which entitles its author to the gratitude of the whole Christian world."‡ In 1553, a Castilian edition of the whole Bible was published at Ferrara.§ In 1567, another Castilian edition made its appearance.‖ In 1569, the edition of Cassiodoro de Reyna came from the press, and, if Valera is to be credited, two thousand six hundred copies were put in circulation.¶ The learned Le Long** seems to have fallen into a singular error when, without explanation, he treats this edition altogether as Calvinistic. Were such the case, we would scarcely find its author

* Ib. † Dub. Rev. 2, p. 378. ‡ Le Long, 362.
‡ 3 Prescott, p. 326. § 1 Le Long, p. 365. ‖ Id. 363. ¶ Id. 76. ** Id. 76.

declare, in the "Amonestacian," that he publishes his work in conformity to the decrees of the Council of Trent, which he prints on the first leaf, and upon the enactment of which he congratulates the Christian world. He then goes on to say: "The author of this translation is a Catholic, and simply and faithfully believes and professes all that the holy mother, the Catholic Church of Christ, believes, holds, and maintains. . . . . Catholic he is, and manifest wrong will they do him who should not hold him so to be." He professes, also, to have chiefly followed the translation of Pagnino, which the Ferrara publisher announces as having received the high approbation of the Court of Rome. Brunet* mentions two subseqeunt editions of this version bearing the dates of 1586 and 1622. In 1602, Ciprian de Valera published a version at Amsterdam,† principally based on that of De Reyna. Of Valera's work Le Long mentions three or four other editions.‡

Pass we now to 1794, when the Padre Scio, afterwards Bishop of Segovia, published his celebrated translation. By decree of the *Supreme Council of the Inquisiton*§ in 1782, it had been expressly declared that vernacular versions, made according to the requisitions of the church, were "in no wise to be understood as being prohibited," so that "repeated and copious editions of Scio's translation were printed" and

* Manuel de Libraire, 208. † Le Long, ubi supre. ‡ 353, 364. § Amat. 6.

spread over the whole vast territory of the Spanish monarchy!"

Lest this long list of stubborn facts should not suffice to exonerate the Church of Spain from the senseless charge of withholding the Scriptures from her people, we shall add yet another proof, which should and must be regarded as conclusive. In 1807, Don Francisco Torres Amat, afterwards Bishop of Barcelona, a distinguished theologian, and deeply versed in the languages of antiquity, was induced by the government to commence another version; the style of his predecessor having been rendered harsh and unattractive by his too strict adherence to the literal sense of the text. In 1823, he published the New Testament, a copy of which he forwarded to Rome, receiving in return the *acknowledgments and approbation of the Pope*, in a letter from Cardinal Somaglia, published in the edition of which we speak. In 1834, the publication of the Old Testament completed his labours. This version is admitted on all hands to be the most correct and elegant in the language. It has left nothing for the taste or learning of future times to supply; and, having been prepared and published with the co-operation of *all the Bishops of Spain*, it furnishes of itself a singular refutation of those assertions so often and so unhesitatingly made. Bishop Amat expressly declares in his Advertencia, that the charge industriously propagated against the Church, of prohibiting and suppressing the circulation and translation of the Scrip-

tures, is "a notorious calumny and falsehood." Whether this learned and enlightened prelate was justified in his assertion, let what we have adduced, and what we are about to adduce, bear witness to all impartial minds. Bishop Amat averrs that he has produced his version under the advice, and by the earnest solicitation, of the whole government, ecclesiastical and civil; and that he sends it forth "to promote the splendor of religion, the purity of life, and spiritual good of all the faithful." After drawing most favorable augury from the success and extensive circulation of his edition of the New Testament he publishes a list of near twelve hundred subscribers to the whole work, whose patronage was extended before the publication. Among them will be found all whose names were prominent in the religion, literature, and politics of the kingdom. *Seven Archbishops, sixteen Bishops, with a long line of Canons, Priors, and Parish Priests,* are there, to attest their coincidence with the Translator's view, and their willingness to further its sucess.

Now, in presence of all these historical facts, may we not well conclude that "it requires certainly a reasonable credulity to imagine that the Spanish Church should, by the hands of its most distinguished prelates, and with the full concurrence—nay, "direct supervision," *of the Inquisition,* (name of fear and horror to so many of our *wandering* Christians!) produce version after version of a work which it was anxious, at the same time, to keep "from all mankind, if possible."

If we have thus dwelt upon the history of the sacred Scriptures as regards Spain, it is because that country may well be considered as one of the most exclusively Catholic countries on the globe; and that, owing to its inflexible perseverance in the ancient faith, it has been, and still is, held up by "modern scoffers and revilers," as a land peculiarly cursed with priestcraft, and, *as a natural consequence*, forbidden the use of the Bible in any shape or form. There are, I doubt not, many well-intentioned and sincere Protestants who will scarcely believe that the Spanish clergy have been *at all times* so industrious in the circulation of the Scriptures: nay, who seem to be possessed of the idea that reading the Word of God, or *even opening a Bible*, would have been a crime amenable to the great ecclesiastical tribunal of the Inquisition. To such (and we ourselves have knowu many such) we will only say, in all charity "read and reflect upon the facts here submitted to your view, and then calmly ask yourself, is the Ghurch of Rome what I have been taught to believe her?"

Turning now from this faithful land of Spain, let us glance at the history of the Sacred Scriptures in England. In that country, besides the version by the venerable Bede, in the eighth century, and that partial one of the Psalms, ascribed to Alfred the Great,* in the ninth, there

* The venerable Bede died in 735, immediately after having finished his translation of St. John's Gospel, which completed his version of the Scriptures.

was a full translation of the whole Bible into the ridged English of that period, finished about the yea tered, 1290, long before the version of Wickliffe in the ection fifteenth century. mong t

In the year 706, Adhelm, first Bishop of Sa een pr lisbury, according to the testimony of the Pro ritish testant biblicist Horne, translated the Psalter int hia, an Saxon. At his persuasion, also, Egbert, Bisho s been of Lindisfarne, translated the four Gospels. I rotesta the fourteenth century, a new English versio urgh, L of the whole Bible was made by John de Tre f the C visa. In the year 995, Elfric, Archbishop o r. Gor Canterbury, translated into English the Penta on of t teuch, Joshua, Job, the Judges, Ruth, part o ev. Dr. the books of Kings, Esther, and the Maccabees. dd to t

Those who are at all acquainted with th hich M heavy restrictions under which the Catholi ow pub party in England had so long groaned, will n stant be surprised that the publication of the Bibl nction for the use of the English Catholics, was late ho may when compared with the other countries e prese Europe. In 1582, the New Testament translat res fro ed by William, afterwards Cardinal Allan, Gr id of h gory Martin, and Richard Bristow, all of th The B College of Rheims, was published in that city sher* a It was reprinted at Antwerp in the year 1600 ear 121 and the whole Bible was published after the co 1475, lege was restored at Douay in 1609-10. It w efore th afterwards revised by the Right Rev. Dr. Cha he An loner. In the year 1750, an edition, in whic the s the phraseology was modernized, the not irty yea

* Bishop Kenrick's "Theologia Dogmatica," vol. i p. 426.

* A learn dates.

: Bible into the bridged, and, in some instances, considerably
about the year tered, was published in London under his in-
Vickliffe in the pection. This is the Douay Bible now current
mong the Catholics of these countries. It has
Bishop of Sa een printed very frequently, not only in the
ny of the Pro ritish Islands, but in New York, Philadel-
the Psalter into hia, and Baltimore. Still more recently there
Egbert, Bishop as been published a superb folio edition by a
r Gospels. In rotestant house, viz., Fullerton & Co., in Edin-
English version urgh, London, and Dublin, under the patronage
John de Tre f the Catholic Hierarchy, edited by the Rev.
Archbishop o Mr. Gordon, and having the especial approba-
ish the Penta on of the Right Rev. Dr. Gillies, and the Right
Ruth, part o ev. Dr. Murdoch, two Scotch Catholic Bishops.
e Maccabees. dd to this the Pictorial Catholic Testament (to
ated with the hich Mr. Taylor has been already referred)
the Catholi ow publishing in New York, by another Pro-
aned, will no estant house (Hewitt & Spooner), having the
of the Bible nction of the American Catholic Bishops, and
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ament translat ures from her people." Just as little can it be
al Allan, Gre id of her with respect to ages past.
w, all of th The Bible was translated into Flemish, as
in that city sher* admits, by Jacobus Merland, before the
he year 1600 ear 1210. This version was printed at Cologne
d after the co 1475, and passed through *seven* new editions
09-10. It wa efore the appearance of Luther's Bible in 1530.
Rev. Dr. Cha he Antwerp edition was republished *eight times*
tion, in whic the short space of *seventeen years*. Within
d, the note irty years, there were also published, at Ant-

matica," vol. i

* A learned Protestant historian, especially in regard dates.

werp alone, no less than *ten* editions of the New Testament, translated by Cornelius Kendrick in 1524. In the course of the seventeenth century, there appeared in Flanders new Catholic versions by De Wit, Laemput, Schum, and others. All these were repeatedly republished.

A translation of the Scriptures into Polish was made by order of St. Hedwige, wife of the famous Jagellon, Duke of Lithuania, who, upon his marriage with her, was chosen king, under the name of Ladislaus the Fourth. During the same reign (the close of the fourteenth century) there seems to have been a second version by And. Jassowitz. But we do not find that the Bible was printed in Poland for several years after the rise of the Reformation. Not that this fact furnishes any confirmation of the Protestant theory. For here the Catholic party, though late, still were earlier than the followers of the Reform, and, of course, could not, as they are wont to insinuate, have been influenced by their example. It was printed for the first time at Cracow, in 1561, and again in 1577, 1579, and 1619, *with the approbation of the reigning Pontiffs:* and, in the next century, there were two new versions by Hyeronymus Leopolitanus (Lemburg) in 1608, and Justus Rabi in 1657.

In the fourteenth century the Bible was translated into Swedish by the direction of St Bridget. According to the testimony of Jonas Arnagrimus, a disciple of the distinguished Tycho Brahe, a translation of the Bible was made in *Iceland* as early as 1279! A Bohemian Bible appeared

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t Prague in 1488, and passed through three other different editions, at Cutna in 1498, and at Venice in 1506 and 1511.

Finally, to conclude this hasty summary of facts, we may here state, as an evidence of the solicitude of Rome for the dissemination of the Bible, that many editions of *Syriac* and *Arabic* Bibles have been printed at Rome and Venice for the use of the Oriental churches in communion with the Roman Catholic Church. A translation of the Bible into *Ethiopic* was published at Rome as early as 1548. The famous convent of Armenian *monks*, called *Mechiteristi*, at Venice, so often visited by travellers, has published exquisitely beautiful versions of the Bible translated into *Armenian*.

Even in the *Chinese* language, notwithstanding it is so difficult, and so few can read it, a harmony of the four Gospels was prepared by *the Jesuits*, and is mentioned with praise by the "British and Foreign Bible Society."

It is also proper to state that, besides the versions of the Bible into the vernacular tongues of Europe already enumerated, there were, about the time of the Reformation, various Latin versions made by Catholics immediately from the original Hebrew and Greek texts. These were entirely distinct from the Latin vulgate of St. Jerome. The most famous were—that by Santes Pagninus, published at Florence and Lyons in 1528, which was a translation from the Hebrew, and that of the Old Testament by Cardinal Cajetan, which was a literal translation from the

Septuagint. It is also well known that Leo X., *to promote biblical learning*, established a professorship of Hebrew in Rome, at the very dawn of the Reformation.

Thus, every department of biblical study was extensively cultivated by the Catholic Church, both before and after the commencement of the Reformation. Catholic divines labored *at least* as much, and as successfully, in these studies as did the reformers, and at a much more early period: the fact being, that Europe was filled with Bibles in almost every language, and especially in Latin and the vernacular tongues.

Now, with all these facts before us, what can we think of the assertion of Luther himself in his "Table Talk." "Thirty years ago," says honest Martin, "the Bible *was an unknown book*; the prophets were not understood; it was thought that they could not be translated. I was twenty years old before I saw the Scriptures." Truly he must have been either strangely ignorant of what was everywhere passing around him in the world, or he must have wilfully mis-stated the facts of the case. Either his character for knowledge or for veracity must suffer.

After all this we shall be told that Catholics did not *read* the Bible—that they were even prohibited to do so—before the Reformation. Who, then, purchased and read those *seventy* editions of the Bible in the vernacular tongues, which were published before Luther had circulated one copy of his German Bible? Were they read only by the priests? Not so; for all these knew Latin,

and had their Latin Bibles. Think you that booksellers would have published so many editions of a book which was not readily sold, and extensively read? Would a new edition have been necessary each successive year during the seventy which preceded the appearance of Luther's Bible, unless each edition, as it appeared, had been eagerly sought and bought up? Would any of our modern book publishers reprint seventy successive yearly editions of a work which was not generally read? The idea is preposterous, and the question carries its own answer.

Here now, then, we take our stand, and returning to our original inquiry, whether the Church of Rome has prohibited in times past, or does yet prohibit, the use of her authorised version of the Sacred Scriptures, we fearlessly reiterate our primary assertion that she rests acquitted of the charge. And who will venture to gainsay this decision, after having gone over even the very imperfect epitome of facts which we have endeavored to bring forward in evidence. Here we find that in all ages of her existence—that is to say, from the days of the apostles—the Catholic Church has promoted, by every means in her power, the publication and *circulation* of the Scriptures. How could she have been averse to the dissemination of the Word of God, when her prelates, her monks, her priests, have given to the world so many editions of the Bible, even through all those ages usually designated *dark* by modern enlightenment, and that, too, before the invention of printing, when each individual copy of the

Bible must take a long course of years to write out. We have here seen that the Italian Inquisition, or the *Santa Uffizio*, gave its express permission to *eight* editions of the Holy Bible within a very few years, and we further find the Spanish inquisitors at Valencia presiding in person over the publication of one edition. The Jesuits, too, (next to the Inquisition, the greatest bugbear in the eyes of Protestants,) were not idle in the work of publishing to the nations the Sacred Scriptures, since we find them translating the gospels into the Chinese language; a work of so great difficulty as to appear praiseworthy even in the eyes of the great Bible Society, albeit that these sectaries are ever blind to good effected by the Jesuits, as such.

But why multiply evidence on this subject, when we can bring it to an issue by a few simple questions. Let us, then, ask the adversaries of our holy church from whom did the first reformers receive that Bible from which they took occasion to blaspheme the spotless Church of Christ, and on which they and their successors have founded all their manifold contradictory systems?

Did that sacred volume rain down from heaven into their hands? No.

Did the Almighty send the archangel Gabriel, the former messenger of happy tidings, to deliver the Sacred Writings into the hands of the Reformers? No.

Did they, through Divine inspiration, discover it among the ruins of the holy city? Assuredly not. Where, then, did they find it? Where, but in the Catholic Church, which, during fifteen

hundred years, had ever carefully preserved this precious deposit of Divine revelation. From it, all the holy fathers of the church, all the pastors, lawful successors of the apostles, had derived that heavenly doctrine, recorded in many of their writings for the instruction of their flocks, for the conversion of nations, and the edification of the Church.

If the Popes had become antichrist, and the church a sink of idolatry and superstition, in short, the fulness of abomination (as many ranters of our days are not ashamed to assert), why did the clergy not destroy those pure sources of Divine Revelation, which in course of time would have effaced even the remembrance of their existence, and thus prevented a discovery of the *unscriptural* changes and novelties which they are said (we know how truly) to have introduced, and by which they totally perverted the religion established by Jesus Christ.

It cannot, therefore, be denied, that it was in the very bosom of the Catholic church that the first reformers found the sacred volume, which they and their successors say that very church withholds from her people ; neither can it be denied that the grand reason for admitting the books of Scripture as canonical and divine, is the constant and unvarying testimony and tradition of the Catholic church.

Daily and hourly do we hear it bellowed forth by unauthorised, uncommissioned teachers of the word that the Catholic church is hostile to the spread of scriptural knowledge. The charge is a

serious one, and, if true, must want a defence from all who reverence the Word, revealed to man in infinite mercy. But again we ask, is it true? Does the church withhold the Scriptures from her children? Has she hidden the sacred deposit in the cloisters of her priests, and to them alone committed the treasure? No, no, is once more the answer echoed back from the far depths of byegone ages. It is, indeed, true; and we cheerfully acknowledge it, that she has committed it to them as the ordained interpreters of its contents; that she has insisted that those portions of it which relate to faith shall be received with docile minds, and with reverential, teachable dispositions. Conscious of her responsibility, and knowing the pride and haughtiness of men's minds, she has endeavored that the doctrines which she holds, shall be entertained by her people in unity and singleness of belief. *She repudiates the right of private interpretation; since it conflicts with an authority which has been conferred upon her by her Great Founder.* But that she forbids the Catholic from reading the Bible to his soul's comfort—that she prevents him from turning to its pages, and there learning the precepts of holy living, or studying the histories of patriarchs and prophets, apostles and evangelists, or reading the life of Him from whom he has received the promises of eternal glory, or deriving from it the sanctifying consolations which it so largely yields, is not true, and never was true.

Who amongst us all, let us ask our own Ca-

tholic brethren, has ever been prohibited by priest or bishop from reading the Scriptures? Not one, we can safely affirm. A respected Catholic clergyman of the United States, speaking on this subject, says: "I am intimately acquainted with numbers of German, French, Italian, English, Irish, and American priests, and never could hear from any of them that the reading of the Holy Scriptures was prohibited in their respective countries."

Ere we close this portion of our task, it may be well to append hereto that declaration of the English Catholic bishops to which the Rev. Mr. Taylor, in his letter, refers. That gentleman saw fit, for reasons which are sufficiently obvious, to lop off a very large portion even of the one sentence which he quoted. As many of our readers may not have an opportunity of examining this document, we beg leave to give it in full, that the English Catholic church may speak for itself:—

"In England, the Catholic church is held out *as an enemy to the reading and circulating of the Holy Scriptures.*

"Whereas the Catholic church venerates the Holy Scriptures as the written part of the Word of God, she has in all ages been the faithful guardian of this sacred deposit; she has ever labored to preserve the integrity of these inspired writings, and the true sense in which they have been universally understood at all times from the apostolic age.

"The Catholic church has never forbidden or

discouraged the reading or the circulation of *authentic* copies of the Sacred Scriptures in the original languages. She binds her clergy to the daily recital of a canonical office, which comprises a large portion of the sacred volume, and to read and expound to the faithful, in the vernacular tongue, on Sundays, the epistle or gospel of the day, or some other portion of the Divine law.

As to the translation of the Scriptures into the modern languages, the Catholic church requires that none should be put into the hands of the faithful but such as are acknowledged by ecclesiastical authority to be accurate and conformable to the sense of the originals. There never was a general law of the Catholic church prohibiting the reading of *authorised* translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions, have perverted the meaning of the sacred text to their own destruction, the Catholic church has thought it prudent to make a regulation that the faithful should be guided in this matter by the advice of their respective pastors.

Whether the Holy Scripture, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which the pastors of the Catholic church have a right to decide with regard to their own flocks; and we hold that, in this matter, none have a right to dictate to them.

The Catholics in England, of mature years,

have permission to read authentic and approved translations of the Scriptures, with explanatory notes, and are exhorted to read them in the spirit of piety, humility, and obedience.

Pope Pius VII., in a Rescript dated April 18, 1820, and addressed to the vicars apostolic in England, earnestly exhorts them "to confirm the people committed to their spiritual care in faith and good works; and for that end, to encourage them to read books of pious instruction, *and particularly the Holy Scriptures*, in translations approved by ecclesiastical authority; because, to those who are well disposed, nothing can be more useful, more consoling, or more animating than the reading of the Sacred Scriptures; understood in their true sense, they serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian."

But when the reading and the circulation of the Scriptures is urged and recommended as the *entire* rule of faith, as the *sole* means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts and institutions of Christ; and when the Scriptures, so read and circulated, are left to the interpretation and private judgment of each individual, then such reading, circulation, and interpretation are forbidden by the Catholic church, because the Catholic church knows that the circulation of the Scriptures, and the interpretation of them by each one's private judgment, was *not* the means ordained by Christ for the communication of the true knowledge of his law to all nations—she

knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures that the apostles and their successors converted nations, or any one nation, to the unity of the Christian faith—that the unauthorised reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms."

SECTION II.

Is the Catholic Church justified, or is she not, in restricting her children in the use of her own approved version? That she is justified in her restriction we shall speedily prove.

In speaking of the influence of the Reformation on Biblical learning, we must say a few words on the different Protestant versions, and prove, on the testimony of the Reformers themselves, that their translations are far from being correct. These versions, we must premise, are as numerous, and *almost* as various, as the sects from

which they sprang. The oldest is that of Luther; in which, as soon as it appeared, the learned Emser detected no less than a thousand *glaring* faults. Luther became angry, and raged at this exposure of his work by his erudite antagonist, on whom he exhausted his vocabulary of abusive epithets. He said, among other pretty things, that "these Popish asses were not able to appreciate his labors." * Yet, Seckendorf informs us that, in his cooler moments, he availed himself of Emser's corrections, and made many changes in his version.†

Still, however, Martin Bucer,‡ a brother reformer, says that "his falls in translating and explaining the Scriptures were manifest, and not a few." Zuinglius,§ another reformer, upon examination of this same version, declared it "a corruption of the Word of God." Indeed, this Bible of Luther's has now grown obselete, even in Germany, being viewed as faulty and insufficient in many respects.

We might also show that the translations made by the other leading reformers were not more unexceptionable. Luther returned, with interest, the compliment which Zuinglius had paid his Bible. Œcolampadius and the theologians of Basle made another version; but, according to the famous Beza, it was even "impious in many parts," while those divines of Basle said the very

* Seckendorf, Comm. c. I, sect. 52, § cxxvii., p. 210. † Ib. §cxxii. ‡ Bucer, Dial. contra Melancthon. § See amicable discussion, i. 129.

same of Beza's own version. "In fact," adds Dumoulin, another learned minister, "he (that is Beza) changes in it the text of Scripture;" and speaking of Calvin's translation, he says that "Calvin does violence to the letter of the Gospel, which he has changed, making also additions of his own." The ministers of Geneva believed it incumbent on themselves to make an exact version; but James I., King of England, in his conference at Hampton Court, declared that of all the versions, this of Geneva was the most wicked and unfaithful.

The version of King James, on its first appearance in England, was in turn openly decried by the Protestant ministers, as abounding in gross perversions of the original text. The necessity of this new translation was predicated on the notorious corruptions of the sacred text by *all* the Protestant versions in England during the previous seventy years. The chief of these were: Tyndall's, Matthews, Cranmer's, and the Bishops' Bible.* Here, then, is an open avowal, that during all this time, when Protestantism was in its palmiest days in England, it had not offered to the people the pure Word of God.

We have just seen, moreover, that King James's version did not much mend the matter. It is true it has been repeatedly corrected; but even in its amended forms, as now used by most English and American Protestants, it still abounds with grievous faults. Bishop Kenrick, in his

* For an account of these see Hallan, Hist. Lit. i. 201.

Theology, proves, by a reference to the original text, as edited even by Protestants, that the modern English version still retains, *at least*, five or six grievous perversions of the text, in matters, too, affecting doctrine *

The truth is, that it is very difficult for men who have their own peculiar religious notions to subserve, to translate fairly the sacred text from which each derives his doctrine, and this may account for the numerous mis-translations to be found in the various Protestant versions of the Bible. But now that we have shewn, from the evidence of the reformers themselves, how very faulty are their translations, it becomes our duty to attest our own approved version; and this we shall do, not on *our own*, but on Protestant authority.

The English Douay versions, in general use amongst English and American Roman Catholics is a direct translation from the Latin vulgate, which was rendered from the original Hebrew and Greek by St. Jerome, towards the close of the fourth century. Dating from a time preceding by many hundred years the religious prejudices which have influenced Christians for the last three hundred years, the vulgate is deservedly esteemed for its accuracy and impartiality, even by intelligent Protestant writers. St. Jerome had access to many valuable manuscripts, which have since perished. Since his time, moreover, the Hebrew has undergone a revolution by the introduction of

* Theologia Dogmatica, vol. i., p. 427; Seqq.

the Massoretic points, to supply the place of vowels, which were wanting in the old Hebrew language.

The distinguished Biblical critic, George Campbell, states these advantages of St. Jerome's position, and fully admits their force. * He also says of his version, "The vulgate may be pronounced, on the whole, a good and faithful version." † Another famous modern Protestant writer on Biblical studies, says of it: "It is allowed to be in general a faithful translation, and sometimes exhibits the sense of Scripture with greater accuracy than the more modern versions. . . . . The Latin vulgate preserves many true readings, where the modern Hebrew copies are corrupted." ‡ A writer, whose Biblical "Institutes" are often used as a text book in this country, says: "it is in general skilful and faithful, and often gives the sense of Scripture better than modern versions." §

Thus Protestants did not, at least, even according to their own showing, make much of a reformation in the Bible, when they departed from that "faithful" translation--the old Latin vulgate, and gave us in its place their very crude and grossly faulty versions of the Bible. And now let us again ask whether the church of Rome is

* Dissert. tom., x. p. 354; Amer. edit., apud Bpk. Kenrick. Theol. Dog. i., p. 424.

† Hist. p. 358, apud eundem.

‡ Horne's Introduction, vol. ii., part 1, ch. v., § 1, p. 281, 202. Apud Bp. Kenrick, ibid, p. 423.

§ Gerard. Institutes of Biblical Criticism.

not justified in confining her children to the use of her own version of the Scriptures? Nay, is she not imperiously called upon to debar them from reading versions of the sacred Word which have been wilfully and knowingly corrupted for the sole purpose of holding up her divine teachings as unscriptural? Her own version is unchanged, unchangeable as are the truths she teaches—she herself—the everlasting witness—has preserved it pure and unsullied through all the changes and vicissitudes of ages—amid all the storms excited by the malice of heresy—she then bears testimony to its truthfulness, and presents it undefiled to her faithful children in almost every tongue known to mankind. How, then, could she suffer—the expounder of all truth—the watchful guardian of faith—how could she suffer her people to drink in poison from adulterated Scripture, by permitting them to read those versions which have been tortured into obedience to the base passions—the rebellious pride of man? Never, never, will she sanction it, for on the day that she did, she forfeited her eternal truth, and her children could no longer believe her as the immaculate spouse of Christ. Here, then, is our answer to Mr. Taylor's vaunt that he has on his side, as he says, so many infallibles*—that is to

* We must here, too, beg to enlighten Mr. Taylor on this point of Catholic belief. We do not, as he tauntingly insinuates, profess to believe that the Pope is, in his own person, infallible. As an individual, we hold him to be as fallible as any other prelate of the Church, or, indeed, as any *mere* man. As the mouth-piece or head of the Church alone is he infallible.

say, so many Popes condemning the use of the Bible. The Church *must* and *will* prohibit her children from reading Scripture, for the authenticity of which she cannot vouch, being herself who has existed in all ages, from the first of Christianity, even until now, the only witness on whose testimony we can rely. We thus give Mr. Taylor joy of his triumph, and tell him that not only *five* Popes have condemned the use of *Protestant* Scriptures, but *every* Pope that has occupied the Papal chair since the days of Leo X.

The question now to be considered, is, whether Protestants have succeeded better in expounding than they had in translating the Scriptures. They have, at least, been prolific in this *genre*; for they have given us almost as many interpretations as they have heads; and we could scarcely have wished for a greater variety. Nor is the work of improving on the previously ascertained meanings of the Bible yet completed: almost every day we hear of learned and intelligent preachers amongst Protestants, striking new systems out of this good book—they undoubtedly *are out* of it. One,* by a new method (drawn, of course, from the Bible) calculates, to a nicety, the very year and day when all prophecy is to be fulfilled, and the world is to come to an end. Another, † pretending that all Protestant sects have hitherto been in the dark as to the real meaning of the Scriptures, proposes that all creeds and commentaries be cast to the winds, and that every one hereafter explain it simply as it reads—that is, as

* Miller. † Alexander Campbell.

e *thinks* it reads. This last system, though it is based on the real Protestant principle of private interpretation, to the exclusion of all church authority, is one eminently calculated to multiply sects, and to render confusion yet more confounded.

Let us see, in conclusion, what has been the practical operation of this principle of private interpretation, and what the general influence of the Reformation on Biblical studies in Germany, the first theatre of Protestantism. Has it been salutary or injurious? It requires but little acquaintance with the present condition of German Protestantism, to be able to pronounce on its character and tendency. Rationalism is there in the ascendant. This system, which is little better than downright Deism, has frittered away the very substance of Christianity. The inspiration of the Bible itself, the integrity of its canon, the truth of its numerous and clearly attested miracles, the divinity, and even the resurrection of Jesus Christ, and the existence of grace, and of every thing supernatural in religion, have all fallen before the Juggernaut car of modern German Protestant *exegesis*, or system of interpretation! They boldly and unblushingly proclaim their infidel principles, through the press, from the professor's chair, and the pulpit. And the most learned and distinguished among the present German Protestant clergy, have openly embraced this system. Whoever doubts the entire accuracy of this picture of modern German Protestantism, needs only open the works of Semmler, Damon,

Paul, Strauss, Eichorn, Michaelis, Bretschneider, Woltman, and others.

The following extracts from the sermons of the Rev. Mr. Rose, a divine of the Church of England. and "Christian advocate of the University of Cambridge" (not *Oxford!*) gives a graphic sketch of these German Rationalists. "They are bound," says he, "by no law but their own fancies; some are more and some are less extravagant; but I do them no injustice, after this declaration, in saying, that the general inclination and tendency of their opinions, more or less forcibly acted on, is this—that in the New Testament we shall find only the *opinions* of Christ and the apostles adapted to the age in which they lived, and *not eternal truths;* that Christ himself *had neither the design nor the power* of teaching any system which was to endure; that, when he taught any enduring truth, as he occasionally did, it was *without being aware of its nature;* that the apostles *understood still less of real religion;* that the whole doctrine, both of Christ and the apostles, as it was *directed to the Jews alone,* so it was gathered from *no other source than the Jewish philosophy;* that Christ HIMSELF ERRED, and his apostles SPREAD HIS ERRORS, and that, consequently, no one of his doctrines is to be received on *their* authority; but that, without regard to the authority of the books of Scripture, and their asserted Divine origin, each doctrine is to be examined according to the principles of *right reason,* before it is allowed to be divine." It is really a most painful task for an humble

Christian even to transcribe these hideous blasphemies, but the work, however repellant to our feelings, is actually necessary to our present purpose, and must be gone through.

It would be an endless undertaking were we to attempt to give all the extravagancies in which these German Protestant divines have indulged; yet we must give a few of the most glaring, that our readers may see the working of private judgment in its true effect. Dr. Paul, in his Scripture Commentaries, enters into a labored argument to prove that Christ was not *really dead*, but that he had merely suffered a fainting-fit, from which he *was recovered* by the admission of fresh air into his sepulchre! He moves heaven and earth to prove that no instance is on record of a man dying on a cross in three hours!!! He launches into similar absurdities on the resurrection of Lazarus. When Christ is said to have walked on the sea, "It is no miracle at all," says Dr. Paul, "for the Greek word *may* mean only that he walked *by* the sea, or simply that he *swam*, and Saint Peter's having been on the point of drowning, resulted merely from the circumstance that he was not so expert a swimmer as Christ!!" Most of the cures spoken of in the Gospel, the Rationalists explain by the *superior skill in medicine*, which they have ascertained our Saviour learned during his infancy, while an exile in Egypt, or they account for them by Dr. Mesmer's newly invented system of animal magnetism!

According to them, Saint John did not really

write the Gospel ascribed to him; and as for the other three Gospels, they are a mere *clumsy compilation* from a previous common record, the existence of which they have detected, and which they assert was written in the Aramaic language. . . . Thus, "instead of the good old-fashioned notion, that the New Testament is a collection of works composed by the persons whose names they bear, and who wrote under the immediate inspiration of the Holy Ghost, we must now believe that the original narrator of the gospel history was an unknown person; and that the gospels and epistles are merely translations made by some persons whose names are lost and who betray themselves by several blunders in the work which they undertook."*

Such, then, are the effects—present and palpable—of the Reformation on the biblical literature of Germany! The Reformation began by vaunting its zeal for the Bible; and it has ended in the very place of its birth, by rejecting the Bible, and by blaspheming Christ and his religion! Nor have its results been more favorable to Christianity in Geneva, another centre of the Reformation, and another radiating point of the new Gospel. Hear what the Protestant writer, Grenus, says on this subject, "The ministers of Geneva have already passed the unchangeable barrier. They have held out the hand of fellow-

* British Critic, July, 1828. See also Dr. Pusey's "Historical Inquiry," and also "Moore's Travels of an Irish Gentleman," &c., p. 186, seqq., where this whole subject is ably and fully elucidated.

ship to Deists, and to the enemies of the faith. They even blush to make mention in their catechisms, of original sin, without which the Incarnation of the Eternal Word is no longer necessary." "When asked," says Rousseau, "if Jesus Christ is God, they do not dare to anwer. When asked what mysteries they admit, they still do not dare to answer. . . . . A philosopher casts on them a rapid glance, and penetrates them at once—he sees they are Arians, Socinians."*

Having thus glanced over the deplorable effects of private interpretation, forming, as it does, the very groundwork of Protestantism, let us pause and reflect on the opposite nature of the course pursued by our holy mother, the Church, and ask even her adversaries whether we Catholics have not reason to glory, (if a Christian *might* glory in any thing) in that she, by her wise and divinely-inspired teachings, has preserved us—the great majority of the Christian world—from these grievous errors. She alone it is who has ever truly honored, truly venerated the Scriptures, and who has preserved them, "even as the apple of her eye," for the spiritual sustenance of her children. And in the salutary restrictions which she in her divine wisdom sees fit to impose on us, in the use and interpretation of the written Word, we ever see but matter of admiration and gratitude. So it is that we view the clear and simple declaration of the English Bishops, already given in

* Lettres de la Montagne.

detail, and so also the saving regulations which we are now about to adduce from the Fourth Session of the Holy Council of Trent.

Celebrated on the eighth day of the month of April, in the year 1546. *Decree concerning the Canonical Scriptures.*

The sacred, and holy, æcumenical and general Synod of Trent—lawfully assembled in the Holy Ghost—the same three legates of the Apostolic See presiding therein—keeping this always in view, that errors being removed, the purity itself of the Gospel be preserved in the church: which (gospel) before promised through the prophets in the Holy Scriptures, our Lord Jesus Christ, the Son of God, first promulgated with his own mouth, and then commanded to be preached by his apostles to every creature, as the fountain of all, both saving truth and moral discipline; and seeing clearly that this truth and discipline are contained in the written books, and the unwritten traditions which, received by the apostles from the mouth of Christ himself, or from the apostles themselves, the Holy Ghost dictating, have come down even unto us, transmitted, as it were, from hand to hand; (the Synod) following the examples of the orthodox fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and of the New Testament—seeing that one God is the author of both—as also the said traditions, as well those appertaining to faith as to morals, as having been

dictated, either by Christ's own word of mouth, or by the Holy Ghost, and preserved in the Catholic church by a continuous succession. And it has thought it meet that a list of the sacred books be inserted in this decree, lest a doubt may arise in any one's mind, which are the books that are received by this synod. (Then follows a list of all the books of both Testaments, as found in the Catholic version of the Bible.) But if any one receive not, as sacred and canonical, the said books entire, with all their parts, as they have been used to be read in the Catholic church, and as they are contained in the old Latin vulgate edition; and knowingly and deliberately contemn the traditions aforesaid, let him be anathema.

"Moreover, the same sacred and holy synod, considering that no small utility may accrue to the church of God, if it be made known which out of all the Latin editions now in circulation, of the sacred books is to be held authentic—ordains and declares, that the said old and vulgate edition, which, by the lengthened use of so many ages has been approved of in the church, be, in public lectures, disputations, sermons, and expositions, held as authentic, and that no one is to dare, or presume to reject it under any pretext whatever.

"Furthermore, in order to restrain petulant spirits, it decrees, that no one relying on his own skill shall, in matters of faith and of morals, pertaining to the edification of Christian doctrine—wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture

contrary to that sense which holy mother church —whose it is to judge of the true sense and interpretation of the Holy Scriptures,—hath held and doth hold, or even contrary to the unanimous consent of the Fathers; even though such interpretations were never (intended) to be at any time published. Contraveners shall be made known by their ordinaries, and be punished with the penalties by law established.

"And wishing, as is just, to impose a restraint in this matter, also, on printers, who now, without restraint—thinking, that is, that whatsoever they please is allowed them—print, without the license of ecclesiastical superiors, the said books of Sacred Scripture, and the notes and comments upon them of all persons indifferently, with the press ofttimes unnamed, often even fictitious, and what is more grievous still, without the author's name; and also keep for indiscriminate sale books of this kind printed elsewhere, (this Synod) ordains and decrees, that henceforth, the Sacred Scripture, and especially the said old and vulgate edition, be printed in the most correct manner possible; and that it shall not be lawful for any one to print, or cause to be printed, any books whatever, on sacred matters, without the name of the author: nor to sell them in future, or even to keep them, unless they shall have been first examined and approved of by the ordinary, under pain of the anathema and fine imposed in a canon of the last Council of Lateran; and, if they be regulars, besides this examination and approval, they shall be bound to obtain a license

also from their own superiors, who shall have examined the books according to the form of their own statutes. As to those who lend, or circulate them in manuscript, without their having been first examined and approved of, they shall be subjected to the same penalties as printers; and they who shall have them in their possession, or shall read them, shall, unless they discover the authors, be themselves regarded as the authors: and the said approbation of books of this kind shall be given in writing; and for this end it shall appear authentically at the beginning of the book, whether the book be written or printed; and all this, that is, both the examination and the approbation, shall be done gratis, that so what ought to be approved, may be approved, and what ought to be condemned, may be condemned.

"Besides the above, wishing to repress that temerity by which the words and sentences of Sacred Scripture are turned and twisted to all sorts of profane uses, to wit, to things scurrilous, fabulous, vain, to flatteries, detractions, superstitions, impious and diabolical incantations, sorceries, and defamatory libels, (the Synod) commands and enjoins, for the doing away with this kind of irreverence and contempt, and that no one may henceforth dare in any way to apply the words of Sacred Scripture to these and such like purposes; that all men of this description, profaners and violaters of the Word of God, be by the bishops restrained by the penalties of law and others of their own appointment!"

We would now ask the impartial reader to "look on *this* picture and on *that*"—*here* on a church—*one* and universal—which has preserved her faith inviolate in all its parts, even as she received it from the hands of the apostles, and primarily from Christ himself—*there* on a heterogeneous assemblage of sects, all bitterly opposed to each other, and only bound together by their common hatred of the Mother Church, from whom they have all separated—of these people (all calling themselves Christians), we scarcely find two individuals whose religious belief is in all things alike—let him behold them tossed about on the ocean of unrest, swayed to and fro "by every wind of doctrine," and ask himself which is the church of Christ—which the church "founded on a rock," and "against which the gates of hell shall never prevail"—which the church with which Christ promised "to be all days, even to the consummation of the world?" Let him ask himself where were all these sects during the fifteen hundred years when that magnificent church existed *alone*—alone in her solitary grandeur—the commissioned teacher of the nations. Why, then, should not she, the lawful expounder of truth, restrain her children from "wresting the Scriptures to their own damnation," and drawing from the fountain of eternal truth and eternal happiness, the awful sentence of reprobation?

Proceed we now to the Third Section of our little work, wherein we shall calmly and fairly examine a question which forms one of the

grand points at issue between the Catholic church and the various sects who unite *only* in protesting against her time-honored and long-tested doctrines.

SECTION III.

Are we to consider the Bible as our sole rule of faith, to the exclusion of all church authority? Is the reading of the Bible *absolutely* necessary to salvation?

So stands the question now, and ere we proceed further, let us take the sense of the earliest Fathers of the Christian Church on this all-important subject. We shall, thereby, find that the well-known belief of Catholics on this head, was precisely that of God's most illustrious servants in all times from the apostolic age.

In the ecclesiastical history of Eusebius, book 3, chapter 36, we find the following related of St. Ignatius, the disciple of St. Peter the Apostle: "As he was led through Asia, under a strong military guard, he exhorted the people in each city that he entered, to beware, in particular, of the false doctrines of the heretics that now began to come into light, and spread widely. He then exhorted them '*to hold fast to the traditions of the Apostles*,' which being confirmed by his own testimony, he deemed it necessary to commit to

writing for the information of posterity." Saint Ignatius must have lived in the first century, being an immediate disciple of St. Peter. Here, then, is the first proof that tradition, too, is to be "held fast."

Let us go on, now, to the second age of the Christian era, and behold the written testimony of the great Irenæus: "What if the Apostles had not even left us the scriptures; should we not, in this case, have been bound to follow the order of that tradition which they have deposited in the hands of those *to whose care they have confided the government of the churches?* There are many barbarous nations that have received the faith in Jesus Christ, and that have followed this order—preserving, without *letters or ink*, the truths of salvation, written in their hearts by the Holy Ghost; observing carefully the *ancient tradition;* and believing, through Jesus Christ, the Son of God, in one only God, the creator of heaven and earth, and of all things contained therein. . . . These men, who have embraced this faith, without the help of any letters, are barbarians, in relation to our language; but in respect to doctrine, practices, and morals; in respect to *Faith*, they are thoroughly wise and pleasing to God—leading lives of perfect justice, chastity, and virtue. Hence, then, should any one, speaking to them in their own native language, propose to them the dogmas, *invented by the heretics*, straightway they would stop their ears, and fly far away, not bearing to listen to a discourse so replete with blasphemy. This be-

ing supported by *the ancient tradition of the Apostles*, they refuse to admit even into their simple thoughts the slightest image of those monsters of error."

"From these words," says the illustrious Fenelon, writing on this subject, "from these words of this great doctor of the church—who was nearly a cotemporary of the Apostles—we see, that in his time, there were among the barbarous nations, a numberless body of faithful believers, who were highly spiritual and perfect; and, as St. Paul says, "*rich in all word, and in all science*," although yet they had never read the sacred books. "It is not," proceeds this distinguished prelate, "that this circumstance diminishes, in the slenderest degree, the value of the holy volume; neither ought it, any way, to lessen the zeal of the Christian public to *nourish their minds with the heavenly food*—conducted, meanwhile, by an *humble dependence upon the church*. But, in short, this fact is clear, evinced by the most positive and satisfactory testimonies—that tradition alone, *without the use of the Scriptures*, sufficed to establish the faith, and to form the morals of countless multitudes of the faithful; and this, too, in a degree the most perfect and sublime. The Church, which has given the sacred books to us, has to *them*, without these holy records, communicated, by her *living words*, all those same doctrines and instructions which we derive from the sacred text. That *unwritten* word, which is in the mouth of the Spouse of the Son of God, supplied for the

absence of the written word, and administered to the mind the same interior nourishment. . . "Wherefore," as the same Saint (Irenæus) observes, "it would be a very erroneous notion to suppose that the Church cannot conduct her children to perfection, both in regard of faith and morals, without the reading or use or the Bible."

Here, again, let us pause, to ask the candid and enlightened reader whether St. Irenæus has not spoken in the self-same terms—expressed the self-same doctrine that we Catholics still "hold fast." And again, do not Protestants of all sects openly avow that identical notion which this great doctor—"nearly a cotemporary of the Apostles"—designates "erroneous?" Alas! for the perversity of man's erring will!

What St. Irenæus has attested respecting the faithful in his times, St. Austin has equally stated concerning the solitaries in his days. "A man," says the Saint, "supported by faith, hope, and charity, *does not stand in need of the Scriptures*, unless it be for the sake of instructing others. It is thus that many solitaries live in the deserts with these three virtues, without the use of any sacred books." There we see the hermits themselves in their deserts, sanctified by the fervor of their prayers; and, without any aid from the Scriptures, arriving at the highest state of spiritual consolation.

Origen, in the third century, reckons twenty-two books in the old Testament, "besides which," says he, "are those of the Maccabees." Then speaking of the New Testament, he says, "The

Gospels are but four, as I *have received from tradition*, which alone are admitted without controversy in the universal Church of God." "St. Paul," he observes, "*wrote not to all the churches* which he had instructed, while Saint Peter, on whom was built the church of Christ, against "which the gates of hell shall not prevail," left *but one epistle* which is received by all."

Serapion, eighth bishop of Antioch, A. D. 191, writes: "We receive Peter and the other Apostles, as we receive Christ himself. But as to the writings, which falsely bear their names, them we reject; because we are well aware, that we *have them not from our ancestors*." *

Eusebius,† too, says, "I therefore deemed it necessary to draw out a list of the sacred books that, as *from the tradition of the church we distinguish the true and genuine Scriptures* from those which are of doubtful authority, and not admitted into the body of the New Testament, though received by most ecclesiastical writers; we may, by this means, more easily ascertain what are genuine, and mark those which *heretics circulate* under the names of some apostles." Eusebius, a bishop in Palestine, died towards the middle of the fourth century, we may then take his voice for the opinion of that age; and we learn from him that the church then had as little favor for Scripture unauthorised by her, unattested by her tradition, as she now has—she was

* Apud Euseb. Hist. Eccles. Lib. 6, ch. 12. † Ib. Lib. 3. c. 25.

then as opposed to the Scripture "which *heretics circulate*," as she is to-day, and Gregory the Sixteenth with all those other Popes so ironically designated "infallibles," did but echo the admonitions of all those Popes and Bishops who have gone before them in the guidance of God's people.

Saint Athanasius says that "the canons of the holy Catholic and Apostolic Church, have confirmed to us the four Gospels." And St. Cyril, of Jerusalem,* gives the following charge: "Learn sedulously from the church which are the books of the Old and New Testaments, and have nothing to do with such as are apocryphal, meditate on the former alone with confidence, which we read in the church. The apostles and the ancient prelates *who delivered them to us were much wiser than thou art. Therefore*, as thou art a child of the church, pass not over her boundaries." Here, again, let the Protestant reader pause and consider well this solemn admonition, addressed to him as well as to us, not by a Catholic prelate of the present day, but by a Catholic prelate of the fourth century. Sees he not that we, and we alone, "pass not over her boundaries?" that is to say—the boundaries prescribed by her—the established teacher of the Word—the Church of Christ. We alone, of all who call themselves Christians, profess to submit our understanding, all the powers of mind and soul, to the obedience of faith. And now to sum up this testimony in

* He was patriarch of Jerusalem, and died about the year 386.

as brief terms as may be, we may observe, what is sufficiently evident, viz., that all nations were to be brought into the unity of faith and knowledge of the Son of God by *preaching*, and *teaching*, that faith cometh by *hearing*, not by *reading*, or *writing* the Scriptures; and that the apostles were not commanded by the Redeemer to *write* the gospel, but to "go and teach all nations." Nay, forty-two years of the Christian era elapsed before St. Matthew wrote his gospel, and even then, not from the orders of his divine Master, but of his own free will, and to leave unto his converts a lasting monument of the doctrine which he had taught them; forty-five years had gone by when St. Mark wrote the gospel *at the request* of the Romans; forty-five years had also passed when St. Luke wrote his gospel, *because* he saw others giving false accounts of the things that had happened. St. John, *in the year* 96, wrote his gospel *at the request* of the Asiatic bishops, as an antidote to the growing heresy of the Ebionites, who denied the divinity of Christ. And St. Paul wrote his epistles at sundry times, and different occasions subsequent to his conversion in the year 34.

The Apostles were, there is no doubt, fully instructed, previous and subsequent to Christ's resurrection, in all things necessary for them and their flocks to know. To them he shewed himself alive, after his passion, by many proofs, for forty days; appearing to them and speaking of the kingdom of God; Acts 13. And in his final commission he said to them: "Go ye, therefore,

and teach all nations—teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." Matt. 18.

Moreover, the Apostles, as they were going in pursuance of that commission to take charge of their respective flocks, inserted not in the creed: *I believe in the Bible;* but they inserted in it this article: *I believe in the Holy Catholic Church.*

It was, without doubt, the finger of God that directed the insertion of that article in the creed; for had there been no Catholic Church visible in all countries and ages since the apostolic time, to testify and guard the sacred volume, nobody could say whether the Bible came down from the apostles, or whether we have it in its purity. Hence, does St. Augustine say, "I would not believe the Scriptures, if the Catholic Church persuaded me not to do it."

And now, let us ask, since the world is indebted to the Pope for the preservation of the Bible, as well as the works of the Holy Fathers, and, I may say, the arts and sciences, from the devastations of the Goths and Vandals in the primitive and middle ages; and since every spark of religion that the modern Protestants possess, is but an emanation or reflection from the Roman Pontiff, how can we account for their unrelenting virulence towards him, are they, Lucifer-like, inflamed with envy towards those that stand? "*We know not—God knows!*" But whatever be their feelings or convictions, it is but of little consequence to us. The Roman Catholic, when

he looks back through the vista of more than eighteen hundred years, and beholds all along the line the supreme Pontiff and his venerable prelates from all parts of Christendom, in council assembled, defining and defending, as the apple of their eye, the sacred volume: when he reads in that same sacred volume the promise of Christ Jesus, that "*the gates of hell shall not prevail against*" his church, and that he *shall be with his pastors all days, even to the end of time*; and when he reads in all the annals of antiquity that no other church or religious society, but that which held at all times to the communion of the see or church of Rome braves the storms and convulsions of ages; and that all the nations that revolted therefrom have, like the branches severed from the living tree, long since withered away into infidelity, or are fallen into numberless sects, the sport of every passing "wind of doctrine." The Roman Catholic, when he reflects on all this, is seized with spiritual joy and delight, and exclaims within his own soul, "I believe, with all the Holy Fathers, the Holy Catholic Church; therefore, I receive from her hands, with firm faith in her infallibility, both the Holy Scriptures and the exposition thereof."

Again, when the Roman Catholic looks upon those restless associations of erring mortals, called by themselves and others Bible Societies—those motley assemblages of Methodists, Calvinists, Presbyterians, Independents, Socinians, Lutherans, and Brownists, annually issuing millions of Bibles, without any guarantee whatever for their

accuracy or authenticity; whilst among them no two members positively are found to agree on any one principle, nor on the sense of any one text of that same Bible, is seized with horror, and exclaims with the prophet Isaiah, ch. 28. "Wo to the land that sendeth ambassadors by the sea: Go, ye swift angel, to a nation rent and torn into pieces; to a nation expecting and trodden under foot!"

And yet they will have the hardihood to ask, "why have not Catholics Bible Societies? Unhappy they, for that they are so blind to the woful effects of the indiscriminate use and spread of the Scriptures. Bible societies!—poor, short-sighted disseminators of the seeds of heresy and all dissension, if ye will go on in your human blindness, have not the boldness to say unto the divinely-appointed teacher of the nations, "Go thou and do likewise!" See ye not that she sends, according to the Divine command, the living word unto "all nations"—where is the spot where civilized man has set his foot, where her missionaries are not found teaching all nations, and in every tongue? And how eminently successful have those teachings been—how fully has she gathered in from all the ends of the earth the harvest of the Lord? In order to understand the admirable, the astonishing success of Catholic missions, let us take a rapid survey of the conversion of the gentile nations. Going back, then, to the earliest ages of her existence, we behold, in the second century, the great conversions wrought in Africa, Gaul, and Britain. In the

third, the reduction of the Goths, and other barbarous nations to the standard of Christ; and in the fourth, the conversion of the Ethiopians and Iberians. In the fifth, we behold the Scots, the Irish, and the French, subdued to the yoke of the Gospel. In the sixth, the southern and northern Picts, the Bulgarians, Swabians, and the Saxons. In the seventh, the light of the Gospel was further extended to the English; and the Franconians and Netherlanders received the same faith. In the eighth, Hesse, Thurengia, Westphalia and Saxony embraced Catholicism. In the ninth, Holstein and part of Sweden, the Sclavonians, Moravians, and Bohemians, submitted to the influence of Catholicity. In the tenth century, the Danes, the Goths in Sweden, the Poles and Prussians in part, and the Moscovites. In the eleventh, the Hungarians and Norwegians entered the pale of the church. In the twelfth, Courland, Samogatia, and Livonia received the faith of Christ. In the thirteenth, the same faith was preached to the Tartars. In the fourteenth, Lithuania was converted. In the fifteenth, the Canary Islands, together with a considerable number of the inhabitants of the kingdom of Congo and Angola, bowed in submission to the Christian dispensation. In the sixteenth (the age of the Reformation!) many eastern nations were brought into the "one fold," by the apostolic agency of Saint Francis Xavier (so did the Lord indemnify his church for the grievous loss she had sustained through the apostate Luther!) in every age which has elapsed since then new tribes and nations have become

obedient to God's holy church; and, in short, (not to multiply facts), even within the last few years, more savages were converted in the regions of the Rocky Mountains, by one or two humble Catholic missionaries, than were *ever* converted in foreign lands by the united labors of all Protestant missionaries put together. But what, in short, has not this church done in behalf of the children of earth, included, as they all are, in the charter given her by her Divine founder? Have not her deeds been long—ay, for many, many gone centuries—the theme of gladsome praise, as they are the subject of man's wonder and astonishment? With that banner, "whose breadth is charity, whose length is eternity, whose height is almighty power, and whose depth is unsearchable wisdom," she has gone forth to conquer, as she was commanded; and she has hallowed the very summits of the rocks, by making them the abodes of piety and virtue; far amid the dreary regions of the Alps, on the limits of eternal snows and frosts, far beyond the habitations of man—she has planted a refuge, a shelter and protection from the inhospitable clime, an asylum for the sufferer, be his creed what it may!

And now, that we have gone so far, we cannot do better than place before our Protestant readers a glorious picture of our ever-enduring Church, not painted in the partial colouring which her own children might be supposed to use, but drawn with the pencil of severe truth by one of the most distinguished of modern Protestants:*

* T. B. Macaulay.

"There is not, and there never was, on this earth, a work of human policy* so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the supreme Pontiffs. That line we trace back in an unbroken series, from the Pope that crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity; but the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere an-

* Here alone do we behold "the trail of the serpent." Was the Catholic Church the mere "work of human policy," she could never have been what even Macaulay describes her. All "works of human policy"—the mightiest empires ever founded by man bear within themselves the elements of destruction, but in the ever-living—ever-flourishing kingdom of the Church, who may not recognise the divinely-endowed—the regally-appointed spouse with whom Christ himself has promised to "be all days, even to the end?" His presence is then the vital principle which preserves, and will preserve his Church through all time.

tique, but full of life and youthful vigour. The Catholic Church is still sending forth to the furthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. *The number of her children is greater than in any former age.* Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than an hundred and fifty millions; and it will be difficult to show that all the other Christian sects united, amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain—before the French had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's.

So wrote a Scotch Reviewer, under the strong inspiration of all-piercing genius, and his picture is and *will be* a faithful one to the end of time, whatever our good sectarian preachers may think or say—they may rant as they will about a "GAETAN Church," and exult in the imaginary downfall of the Pope; but we tell them most emphatically, that never Pope was more firmly established as the Spiritual Head of Catholic Christendom, than Pius the Ninth, in his temporary exile at Gaeta. The rudderless sects who drift about on the ocean of "private interpretation," may rejoice that *the fisherman's bark* is being lashed by yet another storm, forgetting, in the blindness of prejudice, how many tempests, even mightier than this, have been raised against her by men at the bidding of the Evil One, and yet she rides the wave triumphant. They may toss their arms on high, in the wildness of their insane joy, and shout "great is Diana of the Ephesians," ay, till the earth rings again with the godless echo, but anon (even before many days are past) will the Divine dweller in that bark put forth His Almighty power—the deep, calm voice will again make itself heard on earth, bidding the storm and the wave "be still." Speedily will the clouds and darkness disperse, and men will again behold the successor of the chief apostle seated in tranquil dignity in the palace-halls of the Eternal city. Small sign of decay is there yet visible in the glorious fabric of the church: strong and impregnable as ever, she towers aloft in meridian splendor—seated on her eternal Rock, she beholds

with pity the maniac assaults of her Lilliputian assailants, well knowing that "He is with her all days, even to the end," and that therefore "the gates of hell shall never prevail against her."

In addition to the well-known passage from Macaulay, quoted above, we think it may not be amiss to insert yet another Protestant tribute, not to the glory and power of the Catholic Church, but to the milder and more endearing features of her perfect character. It is taken from the Westminster Review; article on Ranke's History of the Popes. "In Catholicism," says the Reviewer, "that is, in Catholicism idealized, contemplated on its best side (*and it is thus that a generous mind will ever love to look at the religion and moralities of other minds*), we have a tender, picturesque, imaginative, loving, beloving devotion; in other words, we have one entire half of human nature finely and grandly developed. The magnificence of its ceremonials—the devout affectionateness that speaks of that which once did speak, in its masses for the dead, its purgatory, its consecration of saintly relics and memories—the *unworldly elevation and self-sacrifice* of its asceticism, are all *good and beautiful* in their essential elements—are all true—true to one part of our nature. Catholicism was once the ark of the world's civilization, *the guardian of the world's liberties*, the fearless and efficient asserter of the prerogatives of intellect, the symbol of the rights of the mind, of the legitimate supremacy of thought over brute force, the conservator of seed which, if cast

carelessly forth on the void and formless deep of a political chaos, might not have been found again. And Catholicism is a cheerful, social, festal religion, a religion that, instead of scowling on the amusements of the common people, condescends to grace and consecrate them. It is a religion that has formed closer and more enduring connexions with art, has done more for art, in stimulating its efforts, exalting its aims, and creating a popular appreciation of its results than any other embodiment of the religious idea. It has more eager and systematic aggression upon the moral and physical ills of poverty, has shown more sympathy with poverty (whatever we may think of the wisdom of some of its modes of expressing that sympathy), has given away more, and done more, it is admitted, for charity's sake, in each successive year of its existence, than some wealthy Protestant establishments in each successive century of theirs. With its brotherhoods and sisterhoods of mercy, it gives a basis of permanent institution and uniform religious principle to benificent impulses, which, by Protestants are commonly left to the energy of each passing generation and the necessities of the hour, and often die out for lack of an efficient organization. And why not freely and gladly acknowledge this? What right-minded Protestant can imagine that he has anything that can be called an interest in not acknowledging the truth which is in the religion of more than half Christendom?"

Would that Protestants in general might be actuated by a similar spirit of generous impartiality

when speaking of Catholic doctrines and of Catholic practices—then should we hear or read none of those unchristian tirades against Popery, which are enough in their atrocious calumny to make the blood boil in the veins of those who have the happiness of living under the mild and truly maternal guardianship of the church thus traduced!

SECTION IV.

As it strikes us that there are certain portions of the Rev. Mr. Taylor's letter to which we have not directly replied, we must crave the indulgence of our readers while we proceed to throw a new light (as far as Protestants are concerned,) on the subjects to which our own attention has been, in the letter before mentioned, so peculiarly called. Amongst other matters, the rev. gentleman brings forward the old story of certain Protestant Bibles having been burned by the profane hands of a Catholic Priest. "Now, we are far from believing that it is proper to burn the Bible at all; but to burn a single copy of the Sacred Scriptures out of hatred or contempt for the Word of God contained in them, would be a sacrilege which every Christian must reprobate. Nevertheless, to burn or otherwise destroy a *spurious or corrupt copy* of the Bible, whose

circulation would tend to disseminate erroneous principles of faith or morals, we hold to be an act not only justifiable but praiseworthy, when done without prejudice to the civil and religious rights of others. "Now that we have distinctly stated the Catholic doctrine on this head, let us ask whether the rev. gentleman has ever heard or read of Protestants burning the Bible. Judging from the pious horror with which these Bible readers regard such a step on the part of the Catholic clergy, we may infer that they did not. What, then, must they think of the American Bible Society, when, some years ago, they condemned the Spanish Catholic version which they had printed, and, by a solemn resolution of the Board of Directors, ordered it to be cast into the furnace? This resolution they published to the world in the annual Report of that year; and it was carried into effect without a syllable of censure or complaint on our part. There was no meeting of Catholics to protest against the "wicked edict," or to denounce the act as a "deed of wickedness." "Though we noted the act when it occurred," said the *New York Freeman's Journal*,* "yet we never thought of viewing it as an act of "sacrilege," or that it would be "of use in showing that (Protestantism) is unchanged; that its malignant hatred of the truth is as deep as ever; and that in every country, and every community, it will resort to the faggot and the flame, when such weapons promise the removal of adversaries, or may be employed, with-

* January 1843.

out personal danger, to those who use them." Yet, such is the language used by the *New York Observer*, in reference to the burning of the Protestant Bible by the Canadian Priest, at the village of Corbeau; though a candid and impartial review of the circumstances of the proceedings on both sides, would show that the Catholic Priest did no more than what had been done by the American Bible Society. (What! we may well ask, a Bible Society burning the Bible—so, then, others besides Catholic Priests can work at this trade?)

But to return: "The Bible Society, on their own authority, condemned the Catholic version of of the Sacred Scriptures, and prohibited its circulation.

"The Catholic Priest condemned the Protestant version on the authority of the Universal church, and prohibited its circulation *among his own flock*.

"The Bible Society ordered its agents to cast the plates of the Catholic version into the fire, because they considered it unlawful to make use of a version which countenanced the belief that the apocrypha formed a part of the Sacred Scriptures, and that the Catholic version was correct.

"The Catholic Priest orders his flock to throw their Protestant versions into the fire, because he believed it unlawful to use a translation which differed, in many points, from the version authorised by the church, and which, by excluding the apocrypha from the sacred canon, might lead them to suppose that those books are not of

Divine authority, though approved of by the church, and included in the canon of the Sacred Scriptures."

And now let us recall what we have already brought forward in evidence, concerning these two versions as opposed to each other. Be it remembered that the vulgate of which the Catholic version is a translation, has been pronounced by *competent* Protestant critics as a "skilful and faithful translation"—and as "often giving the sense of the original text better than more modern versions." Such is the version which the American Bible Society, in the fervor of its righteous zeal, saw fit to consign to the flames. Let us, also, recall the opinions of Protestant writers on the Bible as destroyed by the Priest. "Let it be borne in mind that it is not the Catholic church alone which condemns the common Protestant version copied from King James's Bible. It is pronounced essentially corrupt and erroneous in many important passages, not only by the Unitarians and Universalists, but also by many *soi disant* orthodox divines. Besides Webster's *expurgated* version, another edition of the Bible has been recently published in Philadelphia, which professes to correct many of the most important errors of the common version. This new Bible has been made the subject of several articles in the *New York Observer*, from the last of which, in the paper now before us, we take the following extract, which fully sustains our assertion, that we are not the only persons conscientiously opposed to the Protestant version.

"In concluding our review of the whole subject, we have a remark or two to make. In this attempt to mend the Bible, a great *injury* has been done by those men. It has, no doubt, unsettled many in the correctness of the common version. The *practice of attacking this version in preaching, as some ministers are wont to do*—of always mending their text before they preach from it, is bad enough. But this attempt, however, is far worse. Here is an attempt to unsettle *the whole foundation*—to pull down the whole superstructure—or so to change its form and features, that it becomes, thereby, a new Bible. The man who believes one half what he finds in this new version, will conclude that the common English Bible is surcharged with mistakes and blunders."

"We have," goes on the extract, "throughout our remarks, exonerated our Baptist brethren from all participation, as a denomination, in the preparation and publication of this Bible. And yet, we think, it may be fairly asked, whether it would ever have been undertaken, had not the impulse been given by *them?* We speak in the utmost kindness towards them, when we ask, had not the American Foreign Bible Society spoken as it has in its Reports, of the common version, as "*presenting the truth in dim eclipse,*" of "*its shedding disastrous, if not sickly twilight upon men,*" and as "having done evils *which no tongue can tell.*" "We have no doubt," it concludes, "that those who spoke thus, spoke the honest conviction of their hearts."

"Seeing, then," resumes the Freeman's Journal, "that even Protestant ministers are accustomed to attack the common version in their sermons, and always mend their text before they preach from it," that it has been found necessary to mend the whole Bible, by issuing new translations by which "its form and features are entirely changed;" that the most numerous Protestant denomination in the United States—the Baptists—have repeatedly in the Annual Reports of their Bible Society, denounced the common Protestant version, as "shedding disastrous light upon men," and as "having done evils which no tongue can tell," is it to be wondered that the Catholic clergy should also attack the same corrupt version and prefer their own?

"And since we hold as 'the honest conviction of *our* minds,' that the circulation of the Protestant Bible, without note or comment, to enable the unlearned reader to apprehend rightly the true sense and meaning of many obscure and equivocal passages, has 'done evils which no tongue can tell,' we should act inconsistently with those 'honest convictions,' were we directly or indirectly to *aid* or *countenance* the use or circulation of a book which 'presents the truth in dim eclipse,' and 'sheds disastrous light upon men.'"*

We shall next lay before our readers the publicly expressed opinion of the greatest of American Catholic prelates. In a letter to one of the

* Whoever would form an estimate of King James's translation, let him read Ward's Errata of the Protestant Bible.

New York Journals (the *Evening Post*), written expressly to decide this question, Dr. Hughes says:—" Catholics have but little respect for King James's translation of the Bible; but they should have respect for the different convictions of their Protestant fellow-citizens on that subject. There are zealots among the Protestants who think they do God a service, when, by unworthy artifices, they can succeed in thrusting their tracts and their version of the Scriptures into Catholic families. They are not satisfied to allow the Catholic to follow the dictates of his own conscience, but they must confer upon him benefits, *as they suppose*, which his conscience obliges him to refuse. Catholics have the Scriptures, approved by their own church, published in every form to suit their circumstances; they should therefore refuse politely, but with firmness and independence, the offer of every version which they regard as spurious; and if, after such refusal, those obtrusive Bible distributors should force into their dwellings such copies, I would regard them as justified in hurling the copy out of doors after him who had left it. Thus, as the laws of the country now stand—if Congress should pass an act declaring the version of King James to be the true translation of the Holy Scriptures—then, indeed, the Bible distributors might claim the authority of the State for proceedings which, as things now are, cannot but be regarded as extremely impertinent on their part, in reference to their Catholic fellow-citizens.

" Catholics, therefore, cannot in conscience re-

ceive that spurious text: but they can never correct the error of having received it, by burning it afterwards! And Protestants, if they wish to see the rights secured by the constitution fairly carried out, will distribute their Bibles amongst their own people, instead of attempting to smuggle them into Catholic families, who do not wish to receive them. We never force our tracts, or our peculiar doctrines on any denomination differing from us in religious belief; and we claim the reciprocity of courtesy from other denominations."

But now let us follow a little farther the *saintly* freaks of the American Bible Society. It appears that in their tender anxiety for poor scriptureless Spain, (*how* scriptureless we have, we hope, clearly demonstrated,) these good people had gone to considerable expense to get up, first, a reprint of Father Scio's New Testament, and subsequently the entire Bible of the same author. They at first dared not hope to circulate their own versions among those whom a Protestant writer calls "the serious and noble Spaniards," so in the excess of their desire to impart the before unknown Gospel to this benighted nation, they thought fit to circulate Catholic versions. This went on for a time, but it could not last—the first step towards a change of affairs was the taking out of the Apocrypha, slyly enough, no doubt, hoping that the ignorant Spaniards would never notice the loss. Even this would not suffice. The society did "but bide *its* time," for when they found Spain convulsed by intestine

war, they advanced their hopes still farther, and boldly determined to throw off the mask, and inundate the *most Catholic* land with real, genuine, bare-faced Protestant Scripture. Then it was that in their holy zeal they resolved to burn the version they had been so long circulating as the Word of God, and even its plates.—But while they thus pronounce sentence of condemnation on the Latin vulgate from which the Catholic edition was translated, and order it to be cast into the furnace, after having expended so much money to stereotype it as a standard publication, the superabundant charity of this benevolent society diverts its attention to the Jews, and for their special use and benefit is actually prosecuting the publication of the Hebrew Spanish Old Testament at Vienna. We are informed that "the chief Rabbi at Constantinople has sent them a very warm recommendation of the work to be printed"

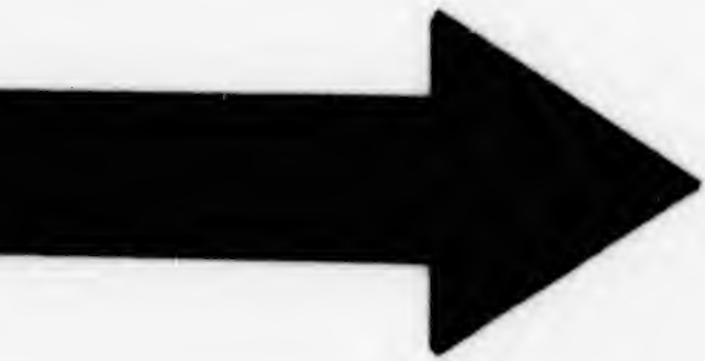
The Rabbi advises the Jews to purchase copies of the work, to read, study, and obey the laws it contains, and concludes his official *imprimatur* with assuring them that "Whoever shall obey will be blessed by the Most High, and upon him happiness shall descend, and peace be in his possession, *until Shiloh* appear, and the Redeemer comes to Zion. Amen!" On these extraordinary proceedings of the A. B. Society, the "Churchman" makes the following just and appropriate comments:—

"Thus it appears that the part of the canonical Scriptures which is received by the Jews, is se-

parated from the whole, and circulated by the American Bible Society among the Jews, under the sanction and recommendation of one of their chief Rabbi's. In plain words, the American Bible Society devotes itself to the propagation of Judaism! The society which, with such tender care, retraced its steps and cancelled the plates of Saint Jerome's version of the Old Testament, for fear of confirming (Roman) Catholics in their prejudices by accident, has deliberately engaged in the prosecution of a measure which is to confirm Jews in their infidelity by system! The society which guards so scrupulously against disseminating one form of Christianity in preference to another, has no compunction in disseminating Judaism whole and unmixed!" So much for the Christian prudence of the Amer. Bible Society.

There is no end to the rabid venom with which the so-called evangelicals, both in our own and in bye-gone days decry, and have decried Popery as the mother of ignorance, and its attendant—superstition; and what not besides. And why all this? Simply because she lays down the maxim of good sense and sound philosophy in telling man, "You cannot reform what God has taught," because she shows it to be sustained by God's own revelation—as she repeats with St. Peter, "that in the Scriptures there are some things *hard to be understood*, which the unlearned and unstable *wrest to their own destruction*."

However, amongst the most zealous abettors of that principle of Protestantism, that means every thing and nothing just as the favored child, heir of



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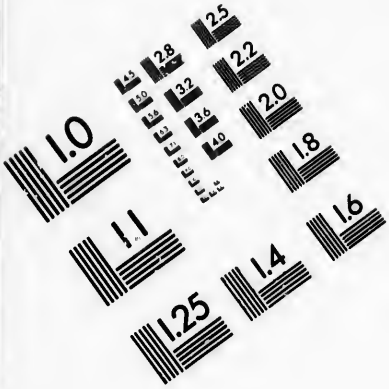

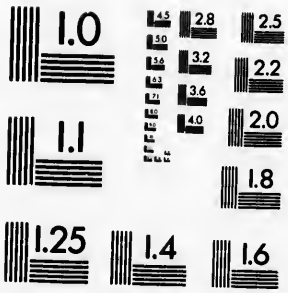

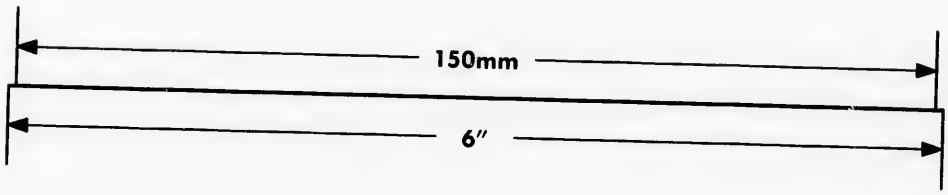

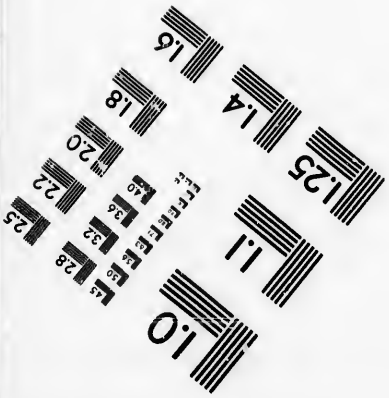

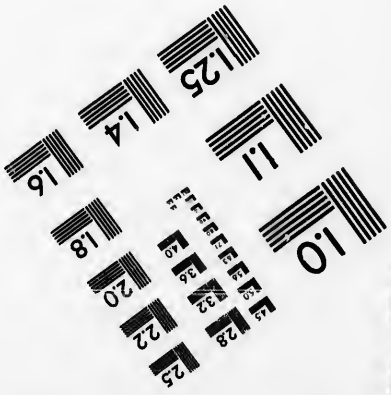

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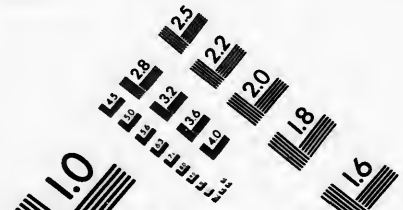
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the "glorious privilege"—may choose, there have been found, from time to time, some who take the same view of the case as the Catholic Church; let us hear one or two.

"In order," says Claude (in his defence of the Reformation) in order to understand the Scriptures, there are, I candidly acknowledge it, a great many obstacles to be overcome. The terms are to be weighed exactly; the style is to be examined; the reasonings are to be considered; similar expressions are to be compared; dissimilar passages to be attentively looked into; *the sense of obscure and ambiguous sentiments* penetrated; the connexions of the discourse attended, as it refers to such and such an object, or to such and such an end. For these purposes, it is necessary to know how to distinguish the apocryphal from the canonical books—necessary to understand the original languages, in order to be able to judge of the accuracy of the translations—necessary, moreover, to consult the works of interpreters. All this, no doubt, requires much care, much study, and application; insomuch, that to do it well, the whole life of man is not too long—nay, I will even add, it is too short, and that all human strength is too feeble to understand the sacred volumes, which are an infinite source of mysteries, and heavenly truths."

Why, a person after reading this, is almost tempted to rub his eyes, and ask himself, can it be possible that he is reading a Protestant author? But Claude had very little of the modern Billingsgate bigotry about him, especially in the

candor of the following passage from his "True System of Religion," where he says the method of finding out truth by the private examinations of the Scriptures, is "absurd, ridiculous, impossible, and wholly exceeding the capacities of the public"—surely no Papist could say more.

Remarking on the earlier periods of the Reformation, Southey says: "The Bible gave occasion for evil. Presumptuous and ignorant people no sooner read than they took upon themselves to expound it. They interrupted the church service by holding forth; discussed points of Scripture in alehouses and taverns; quarrelled over them, &c. Those insane opinions were abroad which struck at the root of all authority, *civil and ecclesiastical*, and of all social order."

And again, let us hear the celebrated Walton, on the effects of the indiscriminate perusal of the Holy Scriptures, in the preface to his Polyglott—"Aristarchus, once, could hardly find seven wise men in Greece. But, amongst Protestants, with difficulty, could you find as many fools. All Protestants are doctors; all divinely learned. The veriest idiot, or the meanest mechanic preaches up his dreams, as the pure Word of God. The abysses of hell seem to have been opened; and, emitting a smoke, have darkened the heavens, and taken from the state their light. The locusts, armed with stings, swarm everywhere—an immense multitude of sects, and heretics, reviving old errors, and inventing monstrous ones of their own." (*Vide* our second section for the wretched confirmation of these re-

marks in the dreadful errors of certain learned German Protestants.) Hence it was that another English writer, (Archbishop Bramhall) said that the unrestricted liberty of Protestants, in reading the Bible, is more injurious to religion than the restraints of the Catholics"—and honest old Seldon declared that "the two words, "Search the Scriptures," have undone the world." How, indeed, can it be otherwise? Error, doubt, and incredulity are the natural effects of the "glorious principle," and that to such an extent that the "British Critic" tells us:—

"The Socinians are so convinced, that the tendency of the Bible Society is hostile to the church, that they are willing, even though it circulates the *authorised version* of the Scriptures, to give it their support. This they consider a temporary sacrifice made to obtain the greater object—the ruin of the establishment, by the dividing processes of the Bible Societies."

"We conscientiously believe," says a Dr. Norris, in a letter to an English Lord, "that the Bible Society is an institution fraught with danger, not only to our own church, but to the best interests of Christian *truth* and *unity*, throughout the world."

Again, the Bishop of Salisbury (England) caused, some years ago, a considerable excitement amongst the Biblicals, by dissolving his connexion with the Bible Society. Why so? Let the prelate himself answer in the summing up of his explanatory address: "I have felt, therefore," he concludes, "that the practical tendency of such

meetings is to foster a spirit of indifference to *the most vital doctrinal truth*, as well as yet more clearly to exhibit a disregard of the distinctive character of *the church*, as the body to which *that truth is entrusted.*" Many more such proofs could we bring forward to show that even by many intelligent Protestants, Bible Societies and their pernicious influence are reprobated.

From numerous other proofs of Protestant condemnation of Bible Societies, we shall merely select one, and then with this last document before us, ask whether the Roman Pontiffs, the supreme guardians of Catholic faith, are to be abused and reviled, for denouncing *such* associations. Why is not His Grace the Duke of Wellington called to account by these worthies? He does not seem to think the Bible a password of such potent power as to justify improper meddling, nor yet the Duke of York, from whom the original o[illegible], as given on next page, emanated.*

* The October number of the Democratic Review, page 287, has the following:—"It is related, on irrefragable evidence, and as illustrative of character, that the American Bible Society forwarded to the army of occupation, several hundred Bibles for the use of the troops. These Bibles were, by order, used for cartridges and wadding. Some of the raw troops had compunctious visitings in relation to ramming down new Bibles into their guns on going into battle; and their expressions of dissatisfaction having reached General Taylor's ears, he rode up to a regiment at Buena Vista about to fire, and called out with an oath, 'Now, then, you cowardly fools, let us see how you can spread the Gospel in Mexico!'" We rather think the New President of the United States the most

"Horse Guards, Nov. 10, 1848.

"The Commander-in-Chief finds it necessary to re-publish the annexed general order, which regulates the distribution of Bibles and Religious Tracts amongst the troops; and to desire that general officers, commanding officers of regiments and depôts, will pay strict attention thereto.

"By command of Field-Marshal the Duke of Wellington, Commander-in-Chief,

(Signed,) JOHN MACDONALD,
Adjutant-General."

"Horse Guards, 18th May, 1824.

"It has been reported to the Commander-in-Chief, that, in some instances, regimental officers have been employed by certain societies for the distribution of Bibles and other Religious Tracts amongst the troops, and considering that such a duty belongs solely to the chaplains of the army, who are attached to garrisons of brigades, and who are the *proper and only channel*, with the approbation of the commanding officers, for all communications of this nature. His Royal High-

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successful Protestant missionary on record,—*certes*, he deserved a vote of thanks from the Bible Society, in whose godly eyes spreading the Bible is synonymous with spreading true religion! Give us gallant old Rough and Ready for a most efficient spreader of the Gospel. There is, however, little danger of Catholic Bibles being so *spread*, seeing that the Catholic Church, the guardian of the Scriptures—venerates the written Word of her Master all too highly to subject it to such gross insult.

ness (the late Duke of York, Commander-in-Chief of that day,) strictly forbids military officers from accepting or executing any such commission, under the penalty of His Majesty's severe displeasure.

"In giving this order to the army, His Royal Highness feels it essential to declare, that military chaplains are always ready to perform the duties for which they are held responsible, and that they will never fail to issue to the troops, *under regular authority*, whatever it *may be proper* to distribute among them.

"By His Royal Highness the Commander-in-Chief's command,

(Signed,) HENRY TORRENS,
Adjutant-General."

But we really are strongly tempted to ask these Bible-reading people (to hear them you would think none others ever open the sacred volume) how stands the Lord Bishop of Quebec affected towards Bible Societies—does that eminent dignitary of the church give them his unqualified approval? Of course he should do so if they are so exceedingly useful as they say they are.

"My poor mother," says the hero of one of Dr. Lever's amusing stories, "by simply introducing the word 'Providence,' into all her worldly transactions, thought she was discharging the most rigid of Christian duties." And there are many people in real life who entertain a notion not very unlike the one thus ascribed to poor

Lady Charlotte Hinton. They seem to think that there is something talismanic in the word "Bible," something mysterious about the title of the Holy Scriptures, existing over and above the food of life therein contained, and its profitable digestion. In the eyes of such people, the frequent pronunciation of that sacred title confers a degree of sanctity which may not be disputed, a reputation for holy living which needs no illustration from their daily walk. This may be said, emphatically said, of all those, whether societies or individuals, who make such a racket in the world about reading the Bible without other interpretation than their own weak and erring judgment.

Certainly this is the age of brass, and men carry not a little of it on their front, who can ask, at this time of day, "why has not the Catholic church her Bible Societies?" "why does not she throw a Bible into every house?"—that is to say, "why does not the church of God—the converter of the nations—the ever-holy, the ever-powerful, the ever-wise—why does not she, the unchanged and unchanging image of her Lord's unity—why does not she abandon the belief and the practice of nearly nineteen hundred years, and take a lesson from those who enjoy that perfect liberty preached by Schismatics, who are restrained by neither rule nor compass? Oh! certainly the Catholic church—the church of saints and martyrs—of Chrysostom, and of Arthanasius—the church of Charlemagne, of Alfred, and of Constantine—the church of "Francis Xavier, and of

Francis de Sales, assuredly she must forthwith give up her truly "glorious privilege" of "teaching all nations," and give over her myriads of faithful, trustful children, into the hands of poor erring mortals, calling themselves Bible Societies, because, forsooth, Mr. *This*, holds up to her the example of *his* sect, and Mr. *That*, on the other, presents *his* as the more Godly! Heaven grant them wisdom, and right understanding is all that remains for us to say!

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APPENDIX.

Hewet's Edition of the Pictorial New Testament, under the Editorial Supervision of the Right Rev. John Hughes, Bishop of New York.

APPROBATIONS.

My Dear Sir,—You have my cheerful approbation of your proposed edition of the New Testament about to be published under the direction of the Right Rev. Bishop of New York.

† SAMUEL, Archbishop of Baltimore.

Mr. H. W. Hewet, New York.

Mr. Hewet being about to undertake the publication of an edition of the New Testament, with illustrations, with the sanction of the Bishop of New York, I cheerfully concur in recommending it to the faithful of this diocese.

Given under my hand this 27th day of November, 1847,

† FRANCIS PATRICK KENRICK,
Bishop of Philadelphia.

My Dear Sir,—It is with great pleasure that I see your illustrated edition of the Catholic New Testament about to be published, and I cheerfully recommend it to the faithful of this diocese.

† AMEDEUS, Bishop of Cleveland.

My Dear Sir,—I have read your prospectus of an illuminated Testament, which you propose publishing under the editorial supervision of the Right Rev. Bishop of New York; I cannot but approve the undertaking, and I will cheerfully recommend it to the faithful of this diocese.

I remain, most sincerely, your obedt. servt.,

† ANTHONY, Bishop of New Orleans.

Dear Sir,—I am highly pleased with your very laudable undertaking—an edition of the "Illustrated Catholic New Testament"—and trust your enterprise will meet with the encouragement which it so well merits. I shall subscribe to it, and will endeavor to induce others to do the same.

Very truly your servant in Christ,

† IGNATIUS ALPHONSUS REYNOLDS,
Bp. of Charleston.

Dear Sir,—The names of the Archbishop of Baltimore, and of the Bishops of New York and Philadelphia, are such recommendation of your Illustrated Testament, as to render any other unnecessary. With them I heartily join in their expression of approbation.

Very respectfully and sincerely yours,

† RICHARD VINCENT, Bp. of Richmond.

Approbation of the Roman Catholic Bishop of Down and Connor, Ireland, prefixed to Simms and McIntyre's edition of the Douay Bible.

This new and portable edition of the Douay Bible, printed by Simms and McIntyre, Belfast, has been diligently and carefully collated with the most approved versions in the English language, previously to its publication. I hereby sanction its circulation among the faithful, feeling convinced that if read with becoming reverence and humility, and pious dispositions, its perusal will be attended with great spiritual advantage.

† CORNELIUS DENVIR,
Roman Catholic Bp. of Down and Connor.

Given at Belfast, this 24th day of July, 1837.

Approbation affixed to Cummisky's Edition of the Holy Bible.

Having examined, and finding that the Philadelphia quarto and Octavo stereotype editions of

the Douay Bible, printed and published by Mr. Eugene Cummisky, have been carefully copied from the *fifth* quarto Dublin edition of the same, published under the sanction of the late Most Rev. Dr. Troy, and his successor, Dr. Murray, Archbishop of Dublin, and recommended by all the prelates of Ireland to their flocks, I do hereby give my full approbation to the circulation of it, as being the most accurate and genuine translation of the Holy Scriptures from the languages in which they had been originally written; and, therefore, I do hereby recommend it accordingly. In testimony of which I have hereunto subscribed my name, and affixed the Diocesan Seal, this thirteenth day of December, 1824.

† HENRY CONWELL, Bp. of Philadelphia.

Translation of a portion of the notice prefixed to the New Testament, as published for the Archbishop of Quebec.

The name of the New Testament is given to that portion of Holy Writ, which comprises the four gospels--the Acts and the Epistles of the Apostles, together with the Apocalypse. It comprises the life and doctrine of Our Lord Jesus Christ, with the written instructions left us by his apostles. It is in this divine book that we find the "new covenant" of God with man—the

new law—that law of grace and of love which the Son of God came himself to promulgate. Thence we see that the New Testament properly contains the Christian law, and that it is justly called *The Book of Christians.*

All Scripture is inspired of God, says the apostle, and all that has been written by the inspiration of God, is the Word of God. To read the Sacred Scripture, is then to read the *Word of God—the Word of eternal life,*" which are able to save your souls."

Hence it follows that it must be read, not *as the word of man,* through a vain curiosity, but as *the Word of God:* with a holy respect for the majesty of God, who, thereby, speaks to us; with a pious desire to know his will therein revealed; with profound sentiments of humility; with a great distrust of our own erring judgment: and, finally, and, above all, with perfect submission of mind and heart to the authority of the church.

To read the Word of God, without the holy intention of reducing it to practice, would be to read it without fruit, and to abuse the means of salvation. To bring to the study of Scripture a spirit of pride and curiosity, would be to tempt God, and to render ourselves guilty of a criminal and dangerous temerity. To rely on our own weak understanding for its interpretation, would be to expose ourselves to the danger of "wresting it to our own destruction;" seeing that we thereby gave the reins to the root of all error, and ran the risk of *erring from the faith.*

Approbation prefixed to the same.

[Translation.]

We approve and recommend to the faithful of our diocese, this translation of the New Testament, with a commentary in the text, and marginal notes.

† JOSEPH, Archbishop of Quebec.

Quebec, 30th March, 1846.

I cannot forbear from inserting in this place another preliminary of this same Testament, as a proof of the dispositions with which Catholics are instructed to read the Bible. The following comes in immediately after the preface:—

A prayer which may be recited in order to obtain the grace of the Holy Spirit before reading the Sacred Book.

Come, O Holy Ghost, take possession of the hearts of thy faithful, and enkindle therein the flame of Divine love.

O God! send down upon us thy Holy Spirit, and create our hearts anew.

And thou wilt renew the face of the earth!

PRAYER.

O God! who hast instructed and enlightened the hearts of thy faithful, by shedding upon them the light of thy Holy Spirit, grant that the same Spirit may illumine our souls with the light of Divine truth, and that He may console our hearts with pure and heavenly joy, while we me-

ditate on thy Sacred Word. Through our Lord Jesus Christ, who livest and reignest with Thee in the unity of the Holy Ghost. Amen.

Happy were it for mankind did all read the Bible with the precautions prescribed by our Holy Church, for then had none departed through rebellious pride from the "one fold"--then had not the earth been covered with heresy and schism. We have appended these approbations from bishops of various countries, that the reader may see the truth of the flippant assertion that the Catholic Bibles printed have no co-operation from the clergy. We must further state, for the information of all whom it may concern, that no Catholic publisher would *attempt* putting forth an edition of the Sacred Scriptures, without the written approbation and recommendation of the bishop of his diocese.

ERRATUM.—In page 46, second line of Section II., instead of the words "restricting her children IN the use," &c., read, "restricting her children TO the use," &c.

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