"THE CHURCH AND THE SCRIPTURES."

Archbishop Riordan Explains How They Harmonize.

HIS GREAT LECTURE.

The Prelate Declares the Church Lives Independent of the Bible.

TRANSLATIONS OF SCRIPTURES.

The Bible in Religious Society Compared to the Constitution in Civil Government.

The Most Rev. Archbishop Riordan delivered a lecture on "The Church and the Scriptures" before a large and cultured audience at Metropolitan Hall last night. His Grace held the undivided attention of the immense gathering for nearly two hours. The discourse covered a wide field of history, showing extensive research and profound learning.

Many prominent clergymen occupied seats on the platform, which was decorated with palms and overhung with the National colors. This was the last lecture of the series under the auspices of the San Francisco Educational Union.

When the eminent prelate walked out on the platform the people rose to their feet out of respect for him. The Archbishop wasted no time in preliminaries, and was soon lost in his subject. He spoke as follows:

Mr. Chairman, Ladies and Gentlemen: The object of this lecture is to indicate, as briefly as the importance of the subject will permit me, the part the Holy Scriptures hold in the Catholic system of theology, the grounds on which the discipline of the church, respecting the reading of them in the vernacular tongue, rests—and point out the solicitude of the Catholic church in preserving in all its purity and integrity the written word of God. The theme is too ample to be compressed within the limits of a single lecture, and I can only call your attention to the prominent parts of the subject.

We will first examine how Christ our Lord intended his teachings to be transmitted to the world, what system did he devise that men living in ages far removed from the one in which he lived might be enabled to arrive with a positive certainty at a knowledge of the truths whose acceptance he made obligatory on all.

OUR LORD CAME AS GOD AND MAN

To redeem fallen man. But his sole mission was not to satisfy the justice of God for sins committed, but also to form a vast community of a spiritual nature, a community which would not be conterminous with any country or nation; dependent on himself alone for its power and authority; whose dominion would commence in time and continue throughout eternity. He wished to break down the odious distinctions which existed in ages preceding his coming, between man and man, between nation and nation, that there might be "one fold and one shepherd." He came to dispel the darkness which clouded the intellect of man, to infuse into his mind a correct idea of the relations which existed between him and his creator. To that end he bequeathed to mankind a religion, which all men were obliged to receive, making their intellects, as St. Paul says, "captive to the faith," if they wished to have any share in the inheritance of God's chosen ones, for "he that believeth not shall be condemned." It is, therefore, evident that the faith or "body of doctrine" given by our Lord to the world was to be preserved intact until the end of time.

ALL CHRISTIANS ADMIT THIS.

No matter what political revolutions might sweep over the earth, no matter what new theories might be broached in civil governments, no matter what developments the arts or sciences might assume, the fundamental principles on which Christ built his church, the eternal truths which were to be its life, were always, and under every changed condition of things, to remain the same. They were to be like himself, who, in the words of St. Paul, is "yesterday, to-day and the same forever." They might be better known, more fully drawn out into the conclusions which they contain, but they were to be in all times substantially the same. And on this point all Christians agree. For what is a Christian but a follower of Christ? And who can be called a follower of Christ but he who receives with unquestioning faith and with childlike simplicity the teachings of Christ? All Christians appeal continually to the words of our Savior in their behalf; and the reason alleged by those who are not of the fold of the Catholic church for not receiving many of its doctrines is precisely that the Catholic church no longer teaches what Christ revealed; that in ages long passed, when science was only in its cradle and the human mind was in the infancy of its development—in ages known to many under the name of the "dark ages," because many are in the dark respecting them—the Catholic church proposed new doctrines, a new system of religious belief, the more effectually to retain in her grasp the intellectual supremacy of the world; to be not only mistress of the political world, but also of the consciences of the human race.

It does not concern us at present what explanation may be given for their refusal to submit to Catholic doctrine it is sufficient for our present purpose that they admit with us that the doctrine revealed by Christ was to be received and believed not only by those who were contemporaries with the apostles, the first teachers of Christian truth, but of all men in every age of the world. But to have proposed this doctrine and commanded submission of man's intellect to its teaching was not sufficient to insure its perpetuity. It would not be the part of a wise legislator to have provided a constitution on which a society was to be founded, unless at the same time he had provided most efficacious means by which all men might come to a knowledge of its principles, and by which it might be transmitted unimpaired to the remotest generation.

IF CHRIST OUR LORD HAD NOT PROVIDED

Some such means, how are we—living in the nineteenth century—to be absolutely certain of what he taught in the first?

We might, indeed, glean from the writings of contemporary historians a few scanty outlines of his doctrine; a few traits of his character; a few items of his private and public life. They might tell us, for instance, that in the reign of the first Augustus, an extraordinary man appeared in the East, who preached doctrines whose beauty and sublimity told of a heavenly origin; how great multitudes followed him as he evangelized Judea and Samaria; who walked on the storm-tossed sea as if it were dry land; who made the blind see, the deaf hear, the dumb speak; at whose potent word the grave gave up its dead. They would tell us of his death, resurrection and how at the close of his earthly life he triumphantly ascended into heaven.

But all these details would not suffice for the establishment and perpetuity of the Christian religion.

We would not find in the scattered fragments of historical documents that convincing authority of Christ's word or the obligation of receiving with unhesitating faith his doctrines.

Some means, therefore, were to be provided by Christ whereby men in every age could ascertain with an infallible certainty the doctrines which our Lord intended should be embodied in the system of religion which he gave the world.

On this point all Christians agree. But what means were provided? Here two different systems claim our attention. The Protestant tells us that we are to find the doctrines of Christ by reading the Scriptures.

According to his belief, it is God's unerring word and contains all the truths which Christ taught. Consequently we are to consult the Bible. It is to be to us the only rule of faith. In it and in it alone can we learn the conditions of eternal life; and we are permitted to interpret it without the aid of an external authority, either by the supernatural aid of the Holy Ghost or by the natural light of our own finite and erring reason.

This is the principle which, in theory at least, is admitted to be the vital principle of the Protestant system. And if in practice Protestants court the alliance of an external authority it is done in direct contradiction to their own system, using for their own purposes a power which they declare despotic in others.

THE EARLY REFORMERS IN THE FIRST PHASE OF THE REFORMATION,

Though they rejected the external authority of the church as the interpreter of Scripture, were convinced, however, of the necessity of some infallible medium through which man might attain to the knowledge of the Christian system. They had no more intention of leaving the decision of doctrinal points to the unaided light of man's intellect than the Catholic church had.

They did not admit as large or as free a field for the exercise of the powers of the mind as is enjoyed under the so much abused but so imperfectly understood doctrine of the church's infallibility.

This is their doctrine: As in the work of man's salvation all human co-operation is to be rejected, so also in the interpretation of the Scriptures the whole work of interpretation is to be attributed to God.

Luther discarded all human alloy from his religious system. According to him the Holy Spirit reveals to each man the true meaning and import of the words which he reads. "The Holy Spirit readeth the Scriptures, not thou." And in another place, "The believer comes to the knowledge of the truth instructed by God alone. The sense of the sacred Scriptures was engendered in the mind," without the aid, as Zuinglius said, "of human reflection or mental activity."

This is the first phase of their doctrine respecting the place the Scriptures hold its Christian theology. But before many years had elapsed the principle of immediate inspiration was rejected and the interpretation of the holy Scriptures made to depend on the private judgment of the reader unaided by any supernatural light.

This is the real state of the controversy, if we except a few sects who still hold that their adherents are favored with the immediate inspiration of the Holy Ghost.

IN CATHOLIC SYSTEM

We come to the knowledge of our Lord's teaching not directly through the Bible, but directly through the church which interprets the Bible.

The Catholic church holds the Bible to be the word of God and that it contains the revelations made by Christ to his apostles; that in it are to be found those eternal truths, those never failing principles of virtue and true morality which underlie the Christian system; that through it God communes with the sons of men, the majesty of whose inspired language is only equaled by the sublimity of the thought which it conveys. The Catholic church holds that the Bible is the "Magna Charta" of true liberty and civilization; that when its principles cease to be the basis of the code of laws of any people, that people must sink into a barbarism as deplorable as that which existed in the world before our Lord came into it.

But the principles of the Bible are not to be admired only, they are to be applied to the requirements of man in the various necessities of his nature. They are to be brought home to the heart of each individual to shape his course of life, to govern and control all his actions.

In the Catholic system the power which interprets those principles and supplies them is the authority of the church, residing in her appointed ministers, and not each individual of the Christian society.

We will study the question more in detail. Christ during his life on earth formed a visible community of twelve apostles, whom he himself instructed in the truths of the religion which he established.

After his ascension the Holy Spirit descended on them, as we read in the Acts of the Apostles, filling them with the spirit of truth, after which they commenced the work of converting the nations according to their Master's injunction, "Go forth into the whole world, 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." They commenced their mission in Jerusalem.

At St. Peter's first sermon three thousand of his hearers are moved by grace and receive the faith.

ON HIM HAS CHRIST BUILT HIS CHURCH

And calls him a rock around which the storms of persecution might rise. It was never to be shaken. Crowds press around him through Palestine, listening in breathless silence as he explains the doctrines of Christ's new kingdom. A potent spell goes over the land, minds opened to the truth, hearts were moved, as the work of conversion goes on. In the beginning slowly, one by one, each in his turn, as grace inspired him, till whole nations are gathered to the fold of the true church and bow down before the sweet mysterious influence of the cross of Christ.

The apostles did not remain long together. St. Thomas goes to India, St. Matthew to Egypt, St. James to Spain. St. Paul visits all the countries from Palestine to Spain. The islands of the sea did not escape his apostolic vigilance. He preached to the philosophers of Greece and reproached them with their idolatries.

THE VOICE OF ST. PAUL.

Amid the conflicting opinions of pagan Rome his voice is heard and in spite of imperial edicts he gathers around him a band of chosen believers. Before half of the first century the faith of Christ is carried to all the people of the civilized world.

This work was accomplished without the aid of Scriptures. The first book of the New Testament was not written until about ten years after the Savior's death, and the last not until about the sixty-fifth year of the first century. All the churches did not receive all the books at the same time, nor were many of them written for the universal church.

St. Matthew wrote for the Jews converted to Christianity, St. Mark at the request of the faithful at Rome, St. Luke for the gentiles, St. John to comply with the wishes of his friends. St. Paul's letters were addressed to particular churches. We have his Epistles to the Romans, to the Corinthians, to the Galatians, and even to individuals—for instance, to Titus, to Timothy and to Philemon. They were written to decide local questions, to advise in particular circumstances, sometimes very briefly, withholding more ample instruction till he would visit them in person. From the character of the growth of the primitive church it is beyond doubt that though the Scriptures were held to be divinely inspired they were not intended by the inspired writers to bear the character of a universal law, nor were they intended to be the only source from which the world was to derive its knowledge of the religion of Christ.

What conclusion is to be drawn from these facts, which give the history of the spread of Christianity? The conclusion illustrates and confirms the doctrine of the Catholic church. It is this:

A LARGE VISIBLE COMMUNITY EXISTS.

Its hierarchy is complete; its discipline is every day being more fully developed and perfected; the voice of its minister is heard everywhere; rich and poor belong to it: men the most learned and men the most illiterate; barbarous nations that never heard of human science were won over to its faith. And as St. Irenæus tells us, the work of their conversion was accomplished "sine charta et sine atrament" (without paper and without ink), that is, without learned controversy, without the reading or profound study of the Scriptures.

Every part of this vast organism is working in most admirable harmony. The same faith is preached everywhere. It is announced in Rome; the same is heard in Athens and Alexandria; St. Paul teaches it in strong and burning language; St. John teaches the same doctrine in words of gentleness and charity. If difficulties and disputes respecting doctrinal matters arise in any of the churches, the decision is referred to those whom Christ has appointed to act in such matters.

SUCH IS THE PICTURE

Which history gives us of the primitive church before the Scriptures were written. Then St. Matthew wrote his gospel. Years after the other gospels followed. The art of printing was unknown. One or two copies of them were to be found in the principal cities. Passages from them were read on Sundays and explained to the faithful. They were edifying and instructive. Obscure and difficult passages were interpreted by means of the doctrines already existing and taught in the church.

The Scriptures themselves were subject to a rule of faith existing prior to them, viz.: to the authority of the church, to the voice of the great Christian community which has a complete organization and over whose doctrinal decisions the Spirit of Truth was watching. Did error arise? Did misunderstanding occur? What course was to be adopted? What seems as most likely to have taken place? The general sense decided against the particular; the sense already received against the one newly broached; the community against the individual—in other words the church interpreted the Scriptures.

The church is the mythical body of the Savior, the spouse of Christ, the pillar and ground of truth. In her Christ lives. She is to preserve pure and unchanged the faith committed to her care. It was given to her long before she received the Scrictures. She acknowledges them to be inspired communications of the Holy Ghost, containing the faith she had taught before they were written. They of necessity must agree on all points with her teachings.

SHE IS JUDGE IN MATTERS OF FAITH.

The authority of the church is the supreme rule of faith and to it the interpretation of the Scriptures is submitted. "I would not believe the gospel," says St. Augustine, "unless the authority of the Catholic church moved me to it." The infallible authority of the church is therefore the fundamental principle of Catholic theology. The Bible is infallible in the sense that it contains no error. But the Bible is a dead word. It cannot explain the meaning that it contains. It cannot interpret itself. And for this reason, that our faith may be firm and unchangeable, we acknowledge the necessity of an authority superior to that of any individual vested with power, not human, but coming from God, to teach man the truth in all its purity, to teach the same truth in all ages and to all classes. And this power is the church. This doctrine is based on a most rational ground. It is deduced from the very nature of the church of Christ.

Unity of faith is a note of the true church. Our Lord came to bear testimony to the truth. He embodied that truth in a society which is his church. And as that truth is one, the church must also be one. And as that truth was to be brought to the knowledge of all men, the church, which is its guardian, must have its character of oneness and universality. From this it follows: This oneness and identity of proof is preserved for the human race only in the Catholic system by the principle of authority. Without this principle the church would have ceased to exist before the close of the first century; without it scarcely a vestige of divine truth would exist at the present day. The church acted on this principle from the very beginning of her history.

THE FIRST HERETICS.

The first heretics who opposed the Christian society quoted Scripture in defense of their doctrine, doctrines which all Christians of the present day admit to be not only essentially repugnant to Christianity, but destructive to civil society. Yet they supported their system by Scripture texts. What seems to us in opposition to the Scripture was, according to them, founded on Scripture.

Did the fathers of the church bring a certain passage to confute them, they proposed another. Was a learned explanation given against them, they had one in reply. Man stood against man, the Scripture on both sides.

What was to be done in the case—or rather what was done? Did the church of the second century place the Scriptures in the hands of the faithful that they might discover the truth? Did she proclaim the principle of private judgment? By no means. She told them that above the letter of the Scripture there was a higher rule of faith—the living word, the common faith of the church handed down from the beginning, with which Scripture must agree and be interpreted in conformity with it; that it was hers to decide when disputes arose, and at her decision all doubts were to cease.

THE CHURCH DECIDES.

After the Gnostic sects had disappeared new sects arose. Their adherents marshaled texts of Scriptures with the same ease and dexterity as the Gnostics had done in the preceding century. In due time the church comes forth from her silence and decides. And as centuries go by the same manner of proceeding is repeated. Every form of doctrine is propounded. Every article of Christian faith is in turn rejected. If some maintain that as there is but one nature in the Trinity so there can be but one person, others are found who maintain that as there are three persons so there must be three natures. If some assert that eternal life can be gained without supernatural grace, others are found who assert that grace alone is sufficient and that man's free will has no part in the work of salvation. If some maintain the eternity of the pains of hell, others declare that they are but temporary. Now all sects, from the Gnostics to those whose origin is of yesterday, hold the Bible to be the sole rule of faith, not, indeed, as it is interpreted by the competent tribunal of the Christian church, but by the private judgment of the individual. That there is a radical defect in a system which has produced such results, that such a system is not calculated to preserve the unity of Christian faith, but rather to produce dissensions among Christian people, no one can deny. Such a system necessarily tends to create in the intellect uncertainty respecting the most important truths of the Christian order, and is incapable of uniting in one Christian society all the members of the human family who were to be the one fold, and of which Christ was to be the chief shepherd.

CHRIST, THE SAVIOR OF THE WORLD,

Never laid an injunction on his followers that his teachings should be committed to writing. During the years of his public ministry he always taught orally. When he commissioned his apostles to make his teachings known to all men it was in these words: "Go and teach all nations whatsoever I have commanded you." By the preaching of the word was divine faith to be produced. "Faith cometh by hearing, and hearing by the word of Christ."—Rom. x:17.

Of the apostles five only are known to have written—St. Matthew, St. John, St. Peter, St. James and St. Jude. The greater portion of the New Testament was written by those who did not belong to the apostolic college. Even of the five apostles who wrote, three, St. Peter, St. James and St. Jude, have left us but a few short letters written to particuler churches, not in obedience to any divine command, but urged thereto by special and local reasons. If our Lord had left such a command, would it not have been very proper, yea, most necessary, that his followers should have given the world a complete exposition of all the doctrines which Christians should believe? Would it not seem proper that they should have come to some understanding among themselves, and in one gospel, or in one epistle addressed to the whole church have enumerated all the articles of faith upon which the Christian system is founded?

NOT PREMEDITATED.

But such a course seems to have been far from their thoughts. If we examine carefully the four gospels we find no mention, or even intimation, of any premeditated plan. They seem to be anxious to give the faithful churches and at the request of the faithful of them a few general outlines of our Lord's life and actions. St. John, called the beloved apostle, who had rested on the bosom of his Master, and who, from his close companionship with him, might seem to have imbibed more fully than the other apostles the secrets of his sacred heart, mentions comparatively but few details of our Lord's life and closes his gospel with the avowal that he had not given a complete narrative of it. "But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." St. Luke, in the Acts of the Apostles, relates that during the forty days which intervened between our Lord's resurrection and ascension, "He appeared to his apostles and spoke of the kingdom of God."

Of how much interest, yea, of how much importance to mankind, that they should know what our Lord had deigned to communicate to his apostles respecting the kingdom of God.

But, with the bare mention of the fact, the subject is dismissed by the inspired writer. What is true of the four gospels is equally true of the other writings of the New Testament. They all suppose a Christian society, with a defined form of government, with a teaching power and with an authority to impose belief in the truths committed to its keeping. St. Luke, in his Acts of the Apostles, is mainly occupied in chronicling the labors of St. Paul, and mentions but rarely those of St. Peter, who was recognized by all as the head of the church. The epistles of St. Paul do not bear the character of a complete exposition of divine faith.

NOT INTENDED FOR PUBLICATION.

They were not intended to be published. In some of them he admits their incompleteness and expresses his intention of supplementing them on some future occasion by oral teaching.

If the Holy Scriptures form the sole rule of faith they would have been complete and would have been written so clearly that even the dullest might, without any difficulty, apprehend their meaning. But such is not the case. The Scriptures are difficult to understand. Without the authority of the church which explains them no passage of them but can be made to bear several interpretations.

Do not the many sects into which Protestantism is divided bear testimony of the fact? Do not all of them quote Scripture in their behalf? Do not all found their teachings on one or other text? A learned German writer says that the Bible is more "difficult to understand than the works of Homer, Thucydides or Polybius, and requires a knowledge of Hebrew, Syriac, Greek and Latin, as well as a knowledge of history, geography and even of natural sciences."

The most learned commentators, after years of study and research, do not agree among themselves respecting the meaning of the most important passages of the New Testament. Within fifty years after the rise of the Reformation, 200 different interpretations were given of the four words, "This is my body." A similar diversity of interpretation may be found concerning every other important text.

LOGIC OF THE DIFFERENCE.

And if such is the difference of opinion among the learned, how are the uneducated, who form the majority of mankind, who have neither the leisure nor the capabilities for such studies, to acquire a knowledge of what our Lord taught?

St. Peter, writing of the epistles of St. Paul, says: "As also our most dear brother Paul, according to the wisdom given him, hath written to you, as also in all his epistles speaking in them of these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition."

Then, again, what books are inspired and belong to the Scriptures can be determined, not from the Scriptures themselves, but solely by the authority of the church.

During the first 300 years of her existence many spurious writings were introduced into the body of Scripture, for instance: The Gospel of the Twelve Apostles, the acts of St. Paul, St. Thecla, etc. They were finally rejected as not inspired. That the books that we have at present bear the name of the Holy Scriptures, and are to be considered as inspired, rests solely on the decision of the church, so that in the last instance faith comes from the authority of the church.

A FEW FACTS.

Let me give you a few facts to show you how careful the church is to have the Scripture translated into the language spoken by her children.

I. Latin Bibles: Dr. Maitland, the learned Protestant essayist on "The Dark Ages," when refuting d'Aubigne's absurd statement that the Bible was "an unknown book" before Luther's discovery of a copy in his monastery, says: "To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany only before Luther was born." In addition to these "before Luther was born the Bible had been printed in Rome, Naples, Florence and Placenza, and Venice alone had furnished eleven editions. No doubt," he adds, "we should be within the truth if we were to say that beside the multitude of manuscript copies not yet fallen into disuse the press has issued fifty different editions of the whole Latin Bible, to say nothing of Psalters, New Testaments' and other parts." (Maitland's "Dark Ages,' p. 460.) This estimate is, however, very far "within the truth." Reuss, a leading Rationalist of Germany, says that "no book was so frequently published immediately after the first invention of printing as the Latin Bible, more than 100 editions of it being struck off before the year 1520." (Ed Reuss "Die Geschichte der Heiligen Schriften, N. T.," Brunswick, 1853, p. 458.) Hain in his "Repertorium Bibliographicum," printed at Tubingen, reckons consecutively ninety-eight distinct editions before the year 1500, independently of twelve other editions which, together with the Latin text, presented the Glossa Ordinaria or the Postillas of Lyranus. From the year 1475, when the first Venetian edition appeared, to the close of the century that city yielded no fewer than twento-two complete editions of the Latin Bible besides some others with the notes of Lyranus. (See "Irish Ecclesiastical Record," vol. 1, p. 255.)

GERMAN BIBLES.

II. German Bibles: The first German printed Bible, bearing the arms of Frederick III, issued from the Mentz press about the year 1462. Another version appeared in 1466, two copies of which are still preserved in the Senatorial library at Leipsic. Other versions were published in rapid succession. They appeared as follows: At Mayence, in the year 1467; at Nuremberg, in 1477, 1483, 1490 and 1518; at Augsburg, in 1477, 1480, 1483, 1487, 1490, 1494, 1507, 1518 and 1524; at Strasburg, in 1485. Faust's edition was printed in 1472. Seckendorf speaks of three other distinct versions of the German Bible, printed at Wittenberg in 1470, 1483 and 1490. ("Seckend. Comment. in Luth—," Lib. 1, Sec. 51.)

Versions in other dialects appeared at Lubeck in 1494, at Halberstadt in 1522, at Cologne between 1470 and 1480, at Delft in 1477, at Gouda in 1479 and at Louvain in 1518. (See Panzer's list of all the Bibles printed in old German, Nuremberg, 1774, and the "New History of Catholic German Bibles," Nuremberg, 1784.) Luther's Bible, it may be noted, was not completed until 1530.

On the question of German Bibles an English paper, speaking of the "list of Bibles in the Caxton exhibition" (South Kensington, 1877), published by H. Stevens, says: "This catalogue will be very useful for one thing, at any rate, as disproving the popular lie about Luther's finding the Bible for the first time at Erfurt, at 1509. Not only are there many editions of the Latin Vulgate long anterior to that time, but there were actually nine German editions of the Bible in the Caxton exhibition earlier than 1443, the year of Luther's birth, and at least three more before the end of the century."

ITALIAN BIBLES.

III. Italian Bibles: Three editions of the Holy Bible in the Italian tongue appeared in the year 1471—one being a translation by Nicholas Malermi, a Camaldese monk, and two others by writers of the fourteenth century. No fewer than eleven complete editions of these several versions appeared before the year 1500, and were reprinted eight times more before the year 1567, with the express permission of the "holy office." More than forty editions are reckoned before the appearance of the first Protestant version in Italian.

An entirely new translation was made by Sanctes Marmoschini in 1538 and was reprinted in 1546. Another, by Bruccioli of Venice, in 1532, from which date to 1572 twelve editions of this version appeared; but, though remarkable for its Tuscan dialect, it was inaccurate in many passages, and for this reason was condemned by the ecclesiastical authorities. The first Protestant Italian Bible was printed at Geneva in 1562, and was little more, be it observed in passing, than a reprint of Bruccioli's version.

SPANISH BIBLES.

IV. Spanish Bibles: In Spain the whole Bible, which had been translated into the vernacular tongue by Boniface Ferrier in 1405, was printed in 1478, and reprinted in 1515, with the formal consent of the Spanish Inquisition. In 1512 the Gospels and Epistles were translated by Ambrosio Montesma, and this work was republished at Antwerp in 1544, at Barcelona in 1601 and 1608, and at Madrid in 1603 and 1615. Garranza, the celebrated Archbishop of Toledo, says in the prologue to his "Commentaries": "Before the heresies of Luther appeared I do not know that the Holy Scriptures in the vulgar tongue were anywhere forbidden. In Spain the Bible was translated into it by order of the Catholic sovereigns at the time when the Moors and Jews were allowed to live among the Christians according to their own law."

He then proceeds to show why the indiscriminate circulation—from which so much evil resulted—of the same was subsequently prohibited in Spain. (See Balmez on "European Civilization," Ch. 36, Eng. Trans., p. 192.)

FRENCH BIBLES.

V. French Bibles: A French translation of the New Testament by two Augustinian friars, Julian Macho and Pierre Farget, was published at Lyons in 1478. A copy of this edition is still preserved in the public library at Leipsic. (Reusse, p. 446.)

The version of De Moulins appeared soon afterward, the best edition of which, carefully revised by Jean de Rely, was published in Paris under the auspices of Charles VIII in 1487. It passed through fourteen other editions in Paris and Lyons alone before the year 1546. Menaud's version was published in 1484, and that of James Lè Fevre in 1512. This last, corrected by Louvain divines, became so popular that it passed through more than forty editions before the year 1700. Another French Catholic translation, by Nicholas de Leause, was printed at Antwerp in 1534. The first Protestant version was printed at Neufchatel in 1535.

OTHER VERSIONS.

VI. Other versions: Among these may be mentioned particularly the Flemish translation made by Jacobus Moreland; cir. A. D. 1210, which was printed at Cologne in 1475, and passed through seven editions before the year 1530, and of which the Antwerp edition was republished eight times in the space of seventeen years; and the Flemish translations of the New Testament by Cornelius Kendrick, 1524, of which ten editions were published at Antwerp alone within thirty years. A Bohemian version was published at Prague in 1488; at Cutra in 1498; and at Venice in 1506 and 1511. A Slavonian was printed at Cracow, and an Ethiopic Bible was issued at Rome in 1548.

Complete lists of the various Catholic translations of the Bible will be found in Le Long's "Bibliotheca Sacra," two vols. fol., Paris, 1723; and in the "Bibliotheque Curieuse" of the Calvinist writer, David Clement, nine vols., 4to, Gottingen, 1750.

The reader may also be referred to the "Dublin Review" (Vol 1.) and the "Irish Ecclesiastical Record" (Vol. 1).

A FALSEHOOD EXPOSED.

You have all heard how during 1500 years the Catholic Church kept the Scriptures from the knowledge of her children, until providentially Luther discovered a copy of the Bible chained to the wall of his monastery in Erfurt, how he broke the chains which bound it, and read for the first time the pure, unadulterated word of God. "D'Aubigne's History of the Reformation," a work widely circulated and accepted by the majority of non-Catholic readers as an authority on all matters pertaining to the Protestant Reformation, puts it as an historical fact that Luther, having had the advantage of a university education, did not know there was such a thing as a Bible until he made this astounding discovery. Dr. Maitland, in his work, "The Dark Ages," exposed the falsehood, yet it lives on as one of the stock objections against the Catholic church.

I quote from Dr. Maitland: "To say nothing of parts of the Bible or of books whose place is uncertain we know of at least twenty different editions of the whole Latin Bible printed in Germany before Luther was born. These had issued from Augsburg, Strasburg, Cologne, Ulm, Mentz (2), Basle (4), Nuremberg (10), and were dispersed throughout Germany before Luther was born. And I may add that before that event there was a printing press at work in the very town of Erfurt years after he is said to have made his 'discovery.' We find a young man who had received a very liberal education and who did not know what a Bible was, simply because the Bible was unknown in these days.

"We can only lament the pitiable ignorance of the writer who could repeat such nonsense."

Luther's edition of the New Testament was in 1522. His edition of a complete Bible was in 1534. The common opinion outside the Catholic church is that this, the first printed Protestant Bible, was the first printed copy of the Scriptures.

EARLIER THAN LUTHER.

Now, if we consult the catalogue of the British Museum we find that it contains twenty-seven Catholic editions of the Bible earlier than Luther's German translation.

This unchaining of the word of God is claimed as one of the special glories of the Reformation, and to this more than to any other cause are its rise and progress attributed.

But there never was and there never will be an entire people converted to Christianity by the sole reading of the Scriptures. Individuals may indeed form from them an exalted notion of the Christian system, may entertain a high respect for its teachings, and then search for that church of which the Scriptures speak, whose characteristics they give, and ask of God the grace to know and follow the truth. But in an ent re people, with respect to determining their religious belief and with respect to inducing them to practice from motives of conscience the morality it inculcates, it can have but little or no effect. The letter of the gospel is by itself dead and can give no life unless made to live in the great society called the church. The Bible is no doubt the word of God, the book by excellence guarded by the Catholic church, without whose care it would have been lost long before Luther's time. It is the "Magna Charta" of our moral greatness and religious liberties. In it are contained all the principles whose spirit must be embodied in the character of every man who lays claim to high moral character, and in the constitution of every country which makes any pretension to progress and civilization.

THE LIVING CHURCH.

But far beyond the dead letter of the Bible is the mighty power of the living church of Christ, in which and through which the truths of Scripture receive their significance and application. This is the power which in every age has brought men to the knowledge of the Christian law, which has regenerated the world morally and politically and has made civilization coterminous with Christianity. Not the dead words of the gospel placed in the hands of the people, but their meaning and spirit acting through the church, manifesting themselves in her sacraments, in her liturgy, breathing in her prayers and speaking through those who in the name and authority of the divine founder of the Christian religion were commissioned to carry the truths of salvation to every creature, even to the end of time. It may be said, in a certain sense, to hold the same place in a religious society that a constitution does in a civil society. In the civil order the Government and constitution mutually support each other. The one gives life, the other applies it to the various requirements of those who live beneath its protection. Of what avail would our constitution be with all the precious liberties it guarantees, without some form of Government, without some body politic to apply them and protect them? It would have no more practical influence on the destinies of mankind than if it never existed. In the same way the Bible and the church support each other.

THE CHURCH AND THE BIBLE.

The church always looked on the Scriptures, the mind of God revealed in human language, for the spiritual guidance and comfort of his children, and was anxious in every age that they should find in them instruction and consolation, ever mindful of the words of St. Paul: "What things were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope."

In one form or another she speaks to her children in every age, as St. Gregory the Great wrote in his day: "Be very careful, I beseech you, my dear brethren, to meditate on the word of God. Do not neglect the divine writings which are as letters sent to us from our Creator.

"I beseech you, therefore, to apply yourself to them hereafter with particular affection, and meditate every day on the words of your Creator."

The great Pontiff Pius VI in 1778 writes to Marteni, Archbishop of Florence, congratulating him on his new Italian translation of the Bible and recommends to the universal church the reading of the inspired volume.

"At a time," he writes, "that a vast number of bad books, which most grossly attack the Catholic religion, are circulated 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."

CHERISHED THE SCRIPTURES.

The Third Council of Baltimore, in its pastoral letter to the Catholics of the United States, repeats the admonition.

"It can hardly be necessary for us to remind you, beloved brethren, that the most highly valued treasure of every family library and the most frequently and lovingly made use of should be the Holy Scriptures. We hope that no family can be found among us without a correct version of the Holy Scriptures."

Thus the church that carries down the ages the doctrines and graces of her Divine Founder has always cherished the sacred writings of the old and the new dispensation, and under the guidance of the Holy Spirit draws out of them those sacred truths of which they are the depositary and applies them to the needs of souls.

Her history, from Peter to Gregory, from Gregory to Pius VI, from Pius to Leo XIII, is a record of unfailing loyalty to the revealed Word of God, and of constant effort to bring its inestimable treasures to the knowledge of her children.

ABUSE OF THE BICYCLE.

Dr. Abrams Says Women Have an Esthetic Right to Wear Pants.

Doctors Who Ride the Bike Advocate the Practice; Those Who Do Not, Oppose It.

"The Use and Abuse of the Bicycle" was the topic and Dr. Albert Abrams the speaker at the popular lecture at the Cooper Medical College last evening.

Dr. Abrams said:

It is apposite on St. Valentine's eve to talk of the object of one's love, therefore I think it appropriate to talk to lovers of the bicycle. Tom Reed has said that the chief question of the day is, "How to dodge the bicycle." I have been asked to pronounce the name of the popular means of locomotion, and I replied that it was harmless. That is my attitude toward the use of the bicycle. I mean to cure you of the abuse of the wheel, for only the good Lord can cure of the use of it. Indeed, it is fully appreciated that the greatest danger from the bicycle is to the pedestrian rather than the rider.

Here the lecturer explained that the proper pronunciation of the mooted word is with the long "y." Continuing, he said that a generation ago a divine would have been excommunicated if he had mounted the wheel.

Wheeling is too healthful and too time-saving an exercise to be made light of, so long as a bicyclist keeps his feet where they belong—on the pedals. Coasting is the pernicious phase of riding. The policemen in Golden Gate Park should not permit the practice. The symposium on "Spinal Meningitis the Result of Cycling" recently published proved that the physicians who ride advocate the practice, and those who walk oppose it. It is a fact, however, that the vibration generated by the exercise is beneficial.

We hear a good deal about the "bicycle face." Don't trouble about that. It is said of Anglo-Saxons that they take their pleasures sadly. If a bicyclist's face does not wear the smiling vacuity that passes in society for amiability, he looks himself at any rate. The serious expression he wears is the reflection of his thoughts about his neighbor who knows not the bicycle. It is well he wears something in these days of dress reform.

Dr. Abrams thought the "bicycle foot" was an imaginary ill. He continued:

Cycling will make the thin fat and the fat thin. It promotes outdoor exercise, which, physicians concede, cures half the ills to which flesh and especially nervous flesh is heir to. It is a tonic most constitutions need. The popular rest cure is, in most cases, a misapplication of a law of nature. Nervous prostrates need moderate exercise instead of rest.

A good rule is to dismount and walk up hill when riding is likely to be irksome.

Care in the selection of a saddle in the choice of the right posture will remove the danger of injury to the frame.

The bicycle hump is by no means a necessary result of the exercise. As well criticise horseback riding because of the unnatural posture of the jockey in riding.

Cycling may even be of benefit in certain cases of heart trouble, as for instance fatty degeneration.

And now we come to the absorbing topic of woman and the bicycle. If the new woman comes with a tendency to physical perfection let us accord her a royal welcome. Dr. Roosevelt has disposed of the vexed question in the following sententious manner: "Bicycling is good for some women all times and all women sometimes, but not for all women all the time."

Dr. Abrams claimed that women have not only a historic and hygienic, but esthetic right to wear pants.

Referring to the strong remedial effect of exercise in the open air the professor said:

In Chicago, that city of busy men and restless women, there are 35,000 persons addicted to hypodermic injections of opium or other sedatives affected by many who lead a nervons, overwrought life. Yet the testimony of physicians is that the number is being very much reduced through the prevalence of cycling. "Fiends" find that cycling is a better cure for insomnia than opium.

The next lecture of the course will be on Friday, the 18th inst., when Dr. Cheney will talk about "The Rights of Babies."

Paterson's Marriage Annulled.

The marriage of Robert E. Paterson and Annie B. Paterson has been annulled by Judge Hebbard because the ceremony was agreed to by the plaintiff under duress. He was in jail for betraying the girl who married him, and he says he had to choose between the State prison and the nuptial knot. He chose the latter, but he never lived with his wife. He accused her, too, of gross infidelity, and prayed for both divorce and annullment, so as to be sure to get free on the one if not the other. The couple were married in December, 1894.

We Are Poisoned by Air and Water

When they contain the germs of malaria. To annihilate these and avoid or conquer chills and fever, bilious remittent or dumb ague, use persistently and regularly Hostetter's Stomach Bitters, which also remedies dyspepsia, liver trouble, constipation, loss of strength, nervousness, rheumatism and kidney complaint. Appetite and sleep are improved by this thorough medicinal agent, and the infirmities of age mitigated by it. A wineglassful three times a day.

A ONE-ENDED FRANCHISE.

Oak-Street Cars Are Suspended Over Almost Half the Line.

DETRIMENTAL TO PROPERTY.

The People Are Justly Complaining Against the Very High-Handed Proceeding.

The Southern Pacific Company of Kentucky has a roundabout way of doing things to reach a result that is satisfactory to it. In some cases it will go clear around several blocks to accomplish its ends.

A sample of its methods is visible in the case of the Oak-street cable line, most of which is at the present time lying idle and quiet in full possession of the street.

When the franchise for the Oak-street line was granted the road was to run from Howard and Tenth to Market, across Market to Fell, on Fell to Franklin, then on Franklin to Oak street and out Oak to Stanyan. At the present time, however, the service has been cut off from Tenth and Howard streets to Fillmore, and the unused line confronts the residents of Oak street with the fact that their property is diminishing in value, owing to the removal of the service.

Frank J. Sullivan, one of the largest property-owners in the district, has been interesting himself in the matter for some time, but has been unable to get anything like satisfaction from the company.

"When the cars were taken off, some three months ago," said Mr. Sullivan yesterday, "I took it upon myself to see what could be done toward re-establishing some sort of service for residents and property-holders who had interests along the line. Three other gentlemen, Judge Goewy, M. P. Jones and Michael Maegher, and myself, all having property in that section, went before Mr. Vining, the general manager of the Market-street Railway Company, and put the matter before him, urging that the stopping of the line on even a portion of the street was working considerable injury to the property-owners and residents. We argued that the company could not abandon a portion of its franchise without abandoning all of it. It seems, though, that such conditions can prevail without any particular discomfort to the company.

"He showed us the statement of earnings of the Oak-street line, which was something like $190 a day, while the Market and Mission lines earned over $900. Mr. Vining said the small returns were what occasioned the change, but promised to give the matter immediate attention upon the return of Mr. Crocker from the East. From the conversation held at that time I, in company with my associates, left under the impression that it would be agreeable to the company to run an electric line out Oak and back to Market via Page street. This would have been satisfactory to the people out that way, and when Mr. Crocker returned I wrote him a letter as follows:

JUNE 17, 1895.

Charles F. Crocker Esq., City—DEAR SIR: A few weeks ago several owners of Oak-street property, including myself, called on Mr. Vining to ascertain definitely what your company propose to do with the Oak-street cable road. We referred to its abandonment of the line between Fillmore and Franklin streets. We pointed out to Mr. Vining the great injury that would result to all property values, and estimated the same to be at least 60 per cent. We stated that one line on Oak street and another on Page street, tapping the Market and Mission street roads, would be satisfactory to all owners and residents of the district. He promised to give us a final decision when you returned.

On behalf of all parties interested, I trust that you will decide the proposition as soon as possible. As it is, every one is at sea and property values suffer. Yours very truly,

FRANK SULLIVAN.

"Mr. Crocker replied to this letter immediately and said that the matter would have to be placed before the directors. Nothing has been done since then and we are waiting to see what the next move will be.

"The way things stand now the franchise should be revoked, as they do not live up to its letter. The street is in such a condition that no one else would care to put a road on it, as the residents desire, owing to the fact that but a portion of it has been abandoned. It is in no shape to receive another road managed by another company and it simply stands to-day in the clutches of the corporation.

"When property-buyers invested money in the neighborhood of Oak street it was pretty well understood that the streetcar service was to prevail, but because the company does not coin a small fortune there it has been taken away and the people are suffering considerable loss and inconvenience from it."

Henry Mayer, the Sutter-street tailor, discussed the matter in the same way and said that an injunction should be put on the electric road running from Fillmore out to the park and that the entire franchise should be canceled immediately. A meeting is soon to be called for the purpose of getting at the bottom of the deal, and property-holders will be called upon to sign a protest against the high-handed methods of the Market-street Company.

THE TRAMPS SCATTER.

Efficient Device of the Associated Charities for the Abating of a Nuisance.

The class of mendicants known as "dispensary beats" received some consideration at yesterday's meeting of the Associated Charities. B. P. Flint, the registrar, presided, and among those present were the Rev. W. G. Elliott, Mrs. M. E. Kincaid, Miss Virginia Fitch, Captain Eldridge, Osgood Putnam and S. M. Levy.

It was remarked that for a long time past persons have been receiving free medical treatment at the Cooper Medical College and the San Francisco Polyclinic, who were in no proper sense objects of charity. One of the ladies present said she had heard of people having property to the extent of $50,000 and over, who scrupled not to play the pauper when unwell in order to get free treatment. The surgeons at length complained of the extra work, and both institutions have arranged with the Associated Charities to investigate the financial standing of applicants for relief.

Mr. Flint reported that the visits of tramps to the society's rooms had fallen off to a notable degree. The society, it appears, has opened an extensive woodyard, wherein healthy male applicants for aid are sure of unlimited ax and hatchet practice, being paid for their work in meal and lodging tickets, but never in money. This mode of relief seems by no means popular with a large proportion of the society's would-be beneficiaries, who in consequence have no further use for the Associated Charities. Mr. Flint, in fact, said the woodyard was in a languishing condition, the harvest being great, but the laborers few. At all events the few tramps who apply to the society for relief are in every case new arrivals, and on being directed to the woodyard vanish, for the most part, never to return.

Seventy-one cases of destitution were relieved during the week, forty-seven of which were new. The proportion of sick applicants was unusually large, sixteen deserving cases coming before the meeting.

Claims of a Receiver.

Thomas K. Statler has begun suit in the United States Circuit Court against the defunct California National Bank, setting forth his claim as receiver.

NEW TO-DAY.

POWER IN A NUT SHELL!

Governments, Physicians, Scientists Interested in an African Nut.

THE ESSENCE OF ENERGY.

A Food Medicine Used by Troops in Marching, by Athletes and by Invalids.

In American army circles much interest has been exhibited recently in the qualities of an African nut, known botanically as sterculia, products of which are known in this country as Kolafra. This nut has attracted wide attention in the scientific world on account of its remarkable tonic and sustaining powers, which enable those who use it to perform physical tasks otherwise impossible. Already the armies of France and Germany have used the product and have found that its extraordinary qualities have made it an indispensable adjunct to their equipment.

The reports concerning this nut and its health-giving qualities by the most famous of German and French physicians and scientists, together with the success scored in the use by the athletes of Yale and other colleges, are forerunners which herald its introduction as immediate and general. Certainly if these recent reports are trustworthy the success of the article is already assured.

Its value to soldiers and athletes results from the fact that it prevents fatigue and increases muscular power, enabling the user to perform hard and painful tasks with ease.

Superintendent Morgan of the Letter Carriers' Division of the New York Postoffice has recommended a thorough test of the extract by the army of letter carriers of the New York Postoffice. In accordance with Superintendent Morgan's suggestion John M. Parsons, president of the Letter Carriers' Association, has conducted tests which have been attended with the most satisfactory results. "I have tried Vino-Kolafra," said Mr. Morgan, "and have found it to be undoubtedly a good thing. We have letter carriers in the New York Postoffice engaged in collection work who have to make eight trips a day of sixty blocks per trip, or twenty-four miles daily. These carriers have more arduous work to do at the present time than soldiers, and, therefore, Vino-Kolafra is just the thing for them. It is especially valuable for letter carriers with long routes, on account of its sustaining properties, but of course it is of value to all who do any hard work."

Kolafra appears to be a non-intoxicating stimulant, which differs from other stimulants in that it adds at once to the sum total of nervous force available for use, instead of merely enabling the immediate (and perhaps wasteful) expenditure of energy drawn in advance from what will be needful for the requirements of to-morrow. In other words, no reaction attends its use. It is a cash deposit, not a discounted draft.

In the form of Vino-Kolafra it conserves, not merely shifts energy; it becomes a fly-wheel to the human engine, restraining the excessive action of the superexcited and bringing the sluggish up to a normal speed.

For this reason the medical journals are recommending its use to the weak, exhausted and convalescent. In addition, it acts as a prompt antidote to the effects of alcohol and satisfies the craving for liquor and for morphine, etc., without causing any injurious effects.

The same qualities render it useful to the invalid. The uses of Vino-Kolafra, the most convenient form of preparing the nut in order to preserve its full stimulant and tonic value, are indicated by the following:

The New England Medical Monthly states editorially: "The medical profession in these sections has long recognized in it a great aid in performing feats of labor, tests of strength, or sustaining life in disease. Aside from its value to the brain and muscle worker it is invaluable in the sick room; it helps tide over the crises in disease and sustain the strength of a disease-exhausted system. In shocks due to accidents, traumatism, operations, syncope or fright, it is of great value, and will prove the surgeon's friend, as well as the physician's. In nervous prostration and nervous irritation it is of inestimable value. It is efficacious in cardiac affections, especially smoker's heart."

The Quarterly Therapeutic Review says of the sterculia (botanical name) nut: "It is said to remove directly the stupidity and unsteadiness of drunkenness. It is an excellent nerve tonic and will enable a man to go without food and support great fatigue for twenty-four hours or more. It is a wonderful tonic and stimulant. When used regularly sleep is sound and restful, while a feeling of brightness and activity is prevalent during the waking hours. It is a cardiac and cerebral stimulant. In migraine and nervous headaches it has been repeatedly proved to be beneficial. Its results in the treatment of neurasthenia, diarrhea and seasickness have been good. In torpidity of the liver it excites that organ and accelerates the flow of bile. In indigestion it promotes alimentation by dissolving the mucous clots and removing debris from the intestines. In short, it is the safety valve of bodily mechanism, preserving and restoring energy and utilizing tissue waste. In this respect it differs vastly from all other beverages and stimulants in that it preserves latent energy, obtaining its powers by utilizing the waste of solid tissue matter."

Dr. E. B. Smith, president of the Wayne County Medical Society, says: "It augments the secretion of the digestive fluids. It helps in overcoming the indigestion common to drunkards, and is of exceptional value in delirium tremens."

Professor Edouard Heckel of the Paris Medical Faculty says: "This seed is an intestinal tonic without parallel. It is the greatest gastro-intestinal tonic that the therapeutic arsenal can place in the hands of its practitioners." He recommends its use in tubercular diarrhea, where there is intestinal ulceration.

General Alexander Stephen, British Consul at Bahia, Brazil, in comparing the physical merits of the West African negro and the Brazilian negro, says that the great powers of endurance and strength of the African, exhibited in lifting and transporting heavy loads, passes all efforts on the part of the Brazilian. For instance, where it takes eight Brazilian negroes to carry a load with difficulty four African porters carry it cheerfully, singing as they ascend a hill and chanting the whole time as they trudge along. As the discharging of vessels is paid for by weight, the African gang, which has less hands, earns twice as much, and while they hoard and save the Brazilian porter lives from hand to mouth, spending his money for rum, in the vain belief that it fits him for his laborious task, while the African invests his spending allowance in seeds of the sterculia, which are not intoxicating, act as a nutritive, quench thirst and produce vigor and freshness.

Dr. Cyrus Edson, formerly president of the New York Health Board, in the New York Tribune of October 26, says of this remedy: "I have used it in my practice for over a year and a half to bridge over that frequent gap in treatment which is met with in cases of prolonged illness. Of all the stimulants known it is the most powerful, and is at the same time absolutely harmless. In cases of acute dyspepsia, in convalescence, etc., it has been worth its weight in gold."

In the same article Dr. J. G. Johnson, a prominent Brooklyn Heights physician, says: "I have been familiar with the virtues of this nut for some time, but it is only recently that I have been able to procure a reliable preparation of it. It is known as Vino-Kolafra, and is manufactured with great care by the firm of Johnson & Johnson of No. 92 William street, New York. It gives prompt and permanent strength to the body, is an aid to digestion and a counteractive to malaria. It is a powerful nerve tonic and sedative; especially as a tonic for men past middle life it is without an equal."

Johnson & Johnson are the chemists who furnished the experimental samples for the use of the army and navy authorities. They have bestowed great attention upon their Vino-Kolafra, now being so largely sold through druggists in all parts of the country.