

initatives, already parallel furrows are nearing each other, already points of convergence loom on the horizon. One begins to almost see the moment when these common tendencies will group together, and fuse into a harmonious and potent synthesis. It is highly desirable for the good of France, for the general future of Catholicism, that this work should be realised, that this 'genius of Christianity,' fitted to the needs of our time, should find an author of strong thought, deep learning, and adequate talent to write it. Then anti-clericalism will be a thing of the past.

(Another interesting article by his Grace the Archbishop of Wellington will appear in our next issue.—Ed. 'N.Z.T.')

QUESTIONS AND ANSWERS

AN INQUIRER'S DIFFICULTIES

The following further replies are given to the inquiries of a non-Catholic friend ('Enlightenment'). They will probably also be found to be of interest to the general reader—

VI.

'Was Purgatory confirmed in the Council of Trent in 1563?'

The Council of Trent, and, before it, the Council of Florence, defined that 'there is a Purgatory, and that the souls detained there are helped by the prayers of the faithful and, above all, by the acceptable sacrifice of the altar.' Further than this the definite doctrine of the Church does not go. The doctrine of a middle state of purification is sufficiently implied in the general principles of the Holy Scriptures. Compare, for instance, the principles enunciated in I. John, iii, 2-3; Hebrews, x, 6, 10; xii, 14; Philippians, i, 6. Some find a reference to Purgatory in Matthew, xii, 32, v. 26, and I Corinthians, iii, 10. The belief in Purgatory is very clearly set forth by Clement of Alexandria ('Strom.', vi, 14; iv, 18; vii, 6); and in the genuine and contemporary Acts of St. Perpetua, martyr (at the dawn of the third century, in the year 203). Moreover, the belief in Purgatory is bound up with the practice of praying for the dead, which the Catholic inherited from the Jewish Church. The Jewish belief is clearly indicated in II. Maccabees, xii, 12 sq. The early Christian habit of praying for the dead is too well known to require illustration here. It was, for instance, mentioned as a matter of course by the very first Christian who has left Latin writings (Tertullian, 'De Coron.', 3). And the beautiful prayers for the dead in use in the early liturgies and in the Catacombs are sufficiently known. Many Protestants pray for the dead. Here is an extract from the Rev. Vernon Staley's 'Manual' for Anglicans (pp. 212-13):—

'It is quite right to pray for the departed, if we have a good hope that they died in God's favor. . . . If we remember that they are still in a place of waiting, it is natural to pray for them. The Jews regularly used such prayers in their public services, and our Lord, who attended those services, must have often joined in them. He nowhere rebuked the practice. In St. Paul's words—"The Lord grant unto him that he may find mercy of the Lord in that day" (II. Tim., i, 18, compare with verse 16)—we have an example of "prayer for the departed." The context seems to show that Onesiphorus was dead when St. Paul wrote these words.'

We may here state that De Wette, Huther, and other Protestant commentators lean to this interpretation, which is accepted by Doellinger in his 'First Age of the Church,' p. 251). The Rev. Vernon Staley concluded his article by establishing, by reference to the writings of St. Augustine and the early Liturgies, the custom of praying for the dead that has always existed in the Church.

VII.

'Was the Bible forbidden to the laity by the Council of Toulouse in 1229?'

The use of the Bible was never forbidden to the laity either by the Council of Toulouse, or by any other Council, or by any Pope. The Church never at any period of her existence forbade the use of the Bible either to the clergy or the laity. But she always did prohibit the abuse of the Bible. And the prohibition of abuse is obviously a very different thing from the prohibition of right use. According to Catholic teaching (and much Protestant teaching as well) it is (1) not necessary for all Christians to read the Bible. Whole nations, as Irenaeus remarks (iii, 4, 2), were converted and received the faith without being even able to read. And

(2) there are, as everyone knows, parts of the Bible that are unsuited to the young, and parts which 'the unlearned and the unstable' may, as the Apostle says, 'wrest to their own destruction'. The two principles set forth above are fixed, evident, and invariable, and are accepted by the overwhelming majority of all Christian people. For the promotion of faith and piety, Catholics have ever been exhorted to read the Bible. The Standard Catholic version is the Vulgate. There has never at any time been any restriction placed upon the reading of the Vulgate by the Church or any Pope or Council. On the contrary, the devout reading of it was ever strongly commended. And be it noted that in the middle ages (including the period of the Council of Toulouse) every one who was able to read was able, as a matter of course, to read the Latin Vulgate. A closer supervision was naturally required for versions in the vulgar tongue that were made by private persons, and not (as the Polish and many other translations) by the command, or under the approval of, the Pope or other competent ecclesiastical authority. A similar supervision is exercised in regard to the versions of the Scripture that are permitted in Protestant Churches. Only certain versions are allowed to be used, and in Great Britain no one may print or publish the Authorised Version without a license from the Crown. Ten years after his break with Rome, and while his phase of the Reformation was in full swing, a statute of Henry VIII. (Henry VIII., 31, 35, c. 1) contained this proviso: 'The Bible shall not be read in English in any church. No women or artificers, prentices, journey-men, serving-men of the degree of yeomen or under, husbandmen or laborers, shall read the New Testament in English.' And Luther anathematised the Zwinglian translation, Zwinglius the Lutheran, Molinæus condemned Calvin's and Beza's, and Tyndale's scandalously corrupt translation was condemned by English reformers and in due course its use was forbidden in the liturgy of the Anglican Church.

As the divinely appointed guardian and expounder of the Sacred Writings, it is the duty of the Catholic Church to protect against error or abuse those who would wrest the Scriptures to their own destruction. Her attitude with regard to Bible-reading in the Vulgate or official version has never varied. It has always been one of warm commendation. Her discipline has varied with regard to the popular reading of Scriptures in the vulgar tongue. No prohibition of any kind was ever issued against it until certain dangers of the middle ages made legislation in the matter urgently necessary. That danger was created by the wild fanatics known as the Albigenses, who spread among the faithful in the province of Toulouse a new French version of the Scriptures, packed with corrupt and fanatical interpretations and appeals. To remedy this exceptional disease, the Council of Toulouse, in 1229, adopted an exceptional remedy. It did not go the length of the Reformer Henry VIII., and totally prohibit the use of the Bible in the vulgar tongue to the vast body of the people. On the contrary, it left them the Vulgate, which every reader of the day could understand. It did not even totally prohibit the use of the proper French versions to the laity; for it specifically permitted and encouraged the use of the psalms. This was a temporary legislation to meet an exceedingly grave and desperate situation. Various changes have taken place since then in the discipline of the Church with regard to versions in the vulgar tongue, of which an enormous number of copies were issued under Catholic auspices in the short period that ensued between the invention of printing and the religious revolution known as the Reformation. 'A prudent and loving father,' says Brownson, 'forbids his child who has a morbid appetite or a sickly constitution, to eat of a certain kind of food except under the direction of the family physician, lest the child should be injured by it. Can you therefore say that he prohibits the use of that kind of food? Certainly not. All you can say is, that while he concedes the use, he takes precautions against the abuse.' Popes Gregory XIII., Clement VIII., Pius IV., Pius V., Sixtus V., Gregory XIV., Pius VI., Pius VII., Gregory XVI., Pius IX., Leo XIII., and the present reigning Pontiff, Pius X., have all warmly encouraged the circulation and reading of approved versions of the Scriptures in the language of the people. And to-day the Catholic Church is the last bulwark of the Bible.

(Conclusion in next issue.)

Hast sorrow thy young days shaded?
Or hast thou a cold in thy head?
Thy tonsils, are they out of order?
Thy nose, is the tip of it red?
If these be thy symptoms I charge thee,
All nostrums inferior abjure;
There is but one remedy for thee,
And that's WOODS' GREAT PEPPERMINT CURE.

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