

tant version appearing in 1535. As to England, Sir Thomas More, referring to a supposed law forbidding any English version of the Bible, says that it is unnecessary to defend the law, 'for there is none such, indeed. . . For you shall understand that . . . the whole Bible was long before Wycliffe's days by virtuous and well learned men translated into the English tongue, and by good and godly people and with devotion and soberness well and reverently read.' (More's *Dialogue*; ap. Gasquet, *Eve of the Reformation*, p. 209).

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Out of a large number of authorities available we quote the following—all non-Catholics—who make mince-meat of the musty legend that the Reformation 'restored' the Bible to the people:—1. The Protestant *Church Times*, July 26, 1878, says: 'This catalogue (of Bibles in the Caxton Exhibition in South Kensington, 1877) will be very useful for one thing at any rate, as disproving the popular lie about Luther finding the Bible for the first time at Erfurt, about 1507. Not only are there very many editions of the Latin Vulgate i.e., the Bible in Latin, the very thing Luther is pretended to have discovered), but there are actually nine German editions of the Bible in the Caxton Exhibition earlier than 1483, the year of Luther's birth, and at least three more before the end of the century.' 2. The *Quarterly Review* (October, 1879) says: 'The notion that people in the middle ages did not read their Bibles is probably exploded, except among the more ignorant of controversialists. . . The notion is not simply a mistake, it is one of the most ludicrous and grotesque blunders.' 3. Dr. Maitland, another Protestant, says: 'The writings of the Dark Ages (i.e., the middle ages) are, if I may use the expression, made of the Scriptures. I do not merely mean that the writers constantly quoted the Scriptures, and appealed to them as authorities on all occasions—though they did this, and it is a strong proof of their familiarity with them—but I mean that they thought and spoke and wrote the words, the thoughts, and phrases of the Bible, and that they did this constantly and habitually as the natural mode of expressing themselves. They did it, too, not exclusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and documents of every description' (*Dark Ages*, No. XXVII.). 4. Dean Hook, an unimpeachable Anglican witness, declares: 'It was not from hostility to a translated Bible, considered abstractedly, that the conduct of Wycliffe, in translating it, was condemned. Long before his time there had been translations of Holy Writ' (*Lives of the Archbishops of Canterbury*, Vol. III., p. 83). And, as shown in detail in Dr. Barry's article which appears elsewhere in this issue, Canon Hensley Henson, in the new *Encyclopaedia Britannica* writes to precisely the same effect. Thus—out of the mouths of non-Catholic authorities—is effectually disposed of this pious figment that the Catholic Church throughout whole centuries had kept the Bible away from the people, and that the blessed Reformation had restored it.

## THE AUSTRALIAN CATHOLIC TRUTH SOCIETY

It has been remarked time and again (says the *Melbourne Tribune*) that the bulk of our Catholic people have not yet realised the necessity of supporting an apostolate that stands out as one of the great needs of our day—the apostolate of the Catholic press. From the highest to the humblest member of the hierarchy of the Church, by Pope, bishop, and priest, the earnest wish has again and again been expressed that the powerful engine of a vigorous Catholic press should be utilised for God and revealed truth. That the A.C.T.S., in the face of apathy and cheap criticism, is doing sterling work in this direction becomes evident from the fact that, though yet in its infancy, it has circulated throughout the Commonwealth and New Zealand some 700,000 penny pamphlets, 43,000 copies of the Society's Prayer Book, and 800 copies of his Grace the Archbishop's *Lectures and Replies*. All the machinery for carrying on this good work is ready at hand, and the only thing needed to make the Society a magnificent bulwark of Holy Church is 'the sinews of war.' Considering the special claims which the Catholic Truth Society has upon our people, it must be confessed that they are not co-operating with it as they might. Happily there are signs that our people are awakening to the necessity of aiding a work which might do much to stem the rising tide of rationalism, secularism, and lawlessness. In New Zealand a generous response is being made to the Society's

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latest appeal, and quite recently a zealous young lady in a remote corner of this State volunteered to make an appeal for subscribers to the A.C.T.S. The result of this appeal was highly gratifying, and if others will be inspired to do likewise, the committee of management would be relieved of many anxieties. This lady has forwarded the names of twenty subscribers—four life subscribers at three guineas each, and sixteen annual subscribers at five shillings each. All these subscriptions came from one remote country parish, and were freely and cheerfully given. We are confident that, in order to obtain the assistance of other zealous workers in the cause of Catholic Truth, it is only necessary that attention should be drawn to the urgency of increased support which might enable the Australian Catholic Truth Society to develop and extend its activities in this land for the good of souls and the glory of God.

## BLESSING AND OPENING OF A NEW CONVENT AT DANNEVIRKE

(From our own correspondent.)

May 2.

His Grace Archbishop Redwood arrived in Dannevirke last Saturday afternoon. On Sunday morning he celebrated the 8 o'clock Mass, and at the 11 o'clock Mass preached a very impressive sermon on 'Sanctifying Grace.' In the afternoon the ceremony of blessing the new convent took place. Punctually at 3 o'clock a procession was formed in the church grounds, which was headed by a cross-bearer and acolytes, followed by the convent school children, Sisters of the Mission, Children of Mary, members of the congregation, followed by his Grace the Archbishop, attended by the Rev. Father Cahill. Appropriate hymns were sung as the procession proceeded to the convent ground, arriving at the main entrance to the new building. At the conclusion of the ceremony of blessing, his Grace addressed the large assemblage.

His Grace said he need not tell them how pleased he was to be among the Catholic people in Dannevirke again, and be able to extend his heartiest congratulations to the Rev. Mother and the parish priest for the fine building erected by their efforts. It was a magnificent pile of buildings, and, in his opinion, would be an attraction to the town, and would help to gain for Dannevirke a larger population. He could assure them that had he been told five years ago that such a building would be erected, he would have thought his informant was a dreamer. The parishioners could rejoice in having such an erection, worthy of much larger parishes, in their midst. It provided good accommodation, so needful to the Sisters in their arduous life. He found he had nothing but congratulations for all concerned in the work. Dealing with the question of education, his Grace said that secular teachings were all right if we were concerned merely with the things of this world. If, however, it was realised that there was a world hereafter, then education without religion was not complete. The Catholics, he said, are not going to conform to any system of education that is not for the benefit of the children. Man's life in this world was very short, and it was well to be prepared to meet God on the Day of Judgment. It was, therefore, their endeavor to educate those under their charge for the next world as well as for the present. The children should be brought up in an atmosphere of Christianity. To be a man of character one must start with solid Christian principles, and these were imbued by the religious education given in the Catholic schools. At the new convent the children would be taught by Christians, and would be in safe keeping. The Sisters in charge would be useful to the whole community. Their prayers were not only for themselves, but were for the good of all, and great is the prayer of the just man. They were pure, innocent women, and what better example could be set to the children? The latter would be permeated with an atmosphere of Christianity—a fact which was of the utmost importance. All the teachers had had considerable experience, and it must be gratifying to parents to know that their children would have such careful attention. The necessity of preparing for a future life must be realised, and it was absolutely essential, for the welfare of the children, that they should be trained in a religious belief. Too many children did not obtain this training at home. In conclusion he again congratulated the parish on possessing such a splendid building.

Mr. E. A. Ransom, as Mayor of the town, said he was pleased to have an opportunity of congratulating the Catholics on the result of their efforts. The erection of the convent was a compliment to the town, in that it showed the faith the denomination had in the future prosperity of Dannevirke. He had greatly appreciated the remarks of the Archbishop in regard to the education of the children. He felt that the Protestants would do well to follow the lead of the Catholics in this matter.

Mr. C. Hall, M.P., said he had been struck by the remarks of Archbishop Redwood in regard to the surprise he would have felt if he had been told five years ago that such a fine building would be erected in Dannevirke. When he himself came to Dannevirke, thirty years ago, he had never dreamt that so many good buildings would be seen in the town. In whatever they took up the Catholics were

"A Call to Supper" is quickly responded to when Hondai-Lanka Tea is the beverage served. "Beware of substitutes."