



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

MAN TRAPS SET HERE.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR,—I must give you an account of our second discussion about the RULE OF FAITH; for though myself thinks it rather dry work, still I see plainly that its needful work; for we've little chance of settling our differences until we first agree about the rule that we're to settle them by. But to go on with my story. I called for Jerry, and we just got in as they began the discussion. Says Andy Kelly to the Reader, "Here's an objection to your rule of faith. (I.) Open your Bible," says he, "at the 14th Psalm, and compare it with ours, and with the same Psalm in your own prayer-book, and tell me why you've struck 3 verses out of your Bible? Isn't that a nice rule of faith?" says he, "and aren't you a nice set of Christians to treat God's word in that way." "Well," says the Reader, "it shows how hard pressed your writers are when they bring that forward as a strong argument. In the first place," says he, "we couldn't have any object in leaving out them verses, for they don't contain any points of dispute between us. If we left out 'Thou art Peter,' or, 'hear the Church,' or the like of them, you might think that 'twas because they pressed on us; but there's no disputed doctrine at all in those verses. In the next place," says he, "it's we that are right in not putting in the verses, for they're not in the original Hebrew that the Bible was written in, and it's you that are wrong in leaving them in your Bibles." "Why are they in your own prayer-book, then?" says Andy. "I'll tell you," says the Reader; "we made that mistake just as you did, by taking our prayer-book version of the Psalms from a Greek translation instead of from the Hebrew; but when we were translating our Bible, which is our rule of faith, we took it from the old original language that the Bible was written in, and there isn't a sign of them verses there at all." "Why didn't you take them out of your prayer-book, then?" says Andy. "We didn't think it worth while," says the Reader; "for they did no harm there, and they're Scripture all the time, and we have them in our Bible;" and, says he, "that's one advantage our Bible has over yours, it comes from the fountain head, from the very language that the inspired men of God wrote it in; and you know the old saying, 'the nearer the well the sweeter the water.' Your Bible," says he, "is only the translation of a translation, and signs on, there are some bad mistakes in it (very different from this one), as I'll show you when I get my turn; but you see, now," says he, "that instead of our taking from the Word of God its yourselves that added to it. And remember the old saying, 'them that live in glass houses shouldn't throw stones.'" "Arra hold your tongue," says Andy; "you'd bother the Danes with your talk. An old rash I wouldn't give for your opinion one way or other. Sure," says he, "you know as much about Greek and Hebrew as a dancing-master does about navigation. There's the verses;" says he, "in the Douay Bible, and do you think we'll take your word for it that they oughtn't to be there?" Troth," says he, "we're not such fools." "Well," says the Reader, "I think your own Bible, even, is on my side." "How's that?" says Andy. "Open it," says the Reader, "and look are there any numbers to the verses we're disputing about." So Andy looked close, and, says he, "bygad there's not." "And what's the reason that them verses above all other verses have no numbers to them?" says the Reader. "Why, then," says Andy, "that's more than I can tell you; for, to speak the truth, I never remarked it before." Well, sir, there was a great stir among the boys, and they wouldn't be satisfied until they got the Douay into their own hands to look for the numbers; but the more they looked the more they couldn't find them. "That's queer," says one of the boys; "mighty queer," says another. And you'd have pitied Andy if you saw him, he was so down in the mouth, and never a word out of him good or bad. So Jerry handed the book to the Reader, and, says he, "that bangs Banagher, and the never a one of me can account for it as all." "Well," says the Reader, "I think it's plain enough. Tell me," says he, "are your master's sheep branded?" "Of course they are," says Jerry; "there's the first letter of his name on each of them." "And," says the Reader, "if you went into the field and saw three sheep among them that weren't branded, what would you say?" "I'd say they had no right to be there," says he, "and I'd turn them out of the field as quick as I could." "Well," says the Reader, "don't you think them three verses are very like the three sheep? They haven't the brand on them; and doesn't it look as if them that put them there suspected that they had no right to be there?" "Troth," says Jerry, "I'm fairly bothered about it; and to tell you the truth, I think that the less we say about it the better for ourselves." "Well," says Andy, "here's another objection: (II.) How can the Bible be a sufficient rule of faith when there's so much of it lost?" "What part of it is lost?" says the Reader. "Why," says he, "Keenan tells us about it; and the 'Question of Questions' tells us that up to twenty books are lost. And have you these books in your Bible?"

says the Reader. "No," says Andy, "we don't know what's become of them." "If that's the way," says the Reader, "your argument cuts as much against your own Bible as against ours; and I don't think your infallibility and your tradition are much use to you when they leave you as much in the dark as we are. But," says he, "when you say that books of Scripture are lost, do you mean inspired books, dictated by the Holy Ghost?" "Of course," says Andy; "and I'll just give you the names of a few of them. There's the Book of Jasher, and the Book of the Wars of the Lord, and the Book of Jehu, and many others." "I know very well," says the Reader, "that those books are named in the Bible; but what makes you think that they were inspired?" "Because they're mentioned in Scripture," says Andy. "Why," says the Reader, "there are quotations in Scripture from heathen writers; and do you think their books were inspired?" "Of course I don't," says Andy. "Well, then," says the Reader, "you must give me some better proof than that. What proof does Keenan give?" "Why, then, to tell you the truth," says Andy, "he doesn't give any proof at all." "So I thought," says the Reader; "but to set the matter at rest, I'll give you the opinion of the great Roman Catholic historian Du Pin on the subject. Speaking of these very books, he says: 'Certain it is that they are not canonical in the same sense as we usually take the word—that is to say, they were never received into the canon either of the Jewish or Christian Church; and nobody knows whether they ought to have been admitted there in case they had been still preserved; neither can we positively tell whether they were written by the inspiration of God or were the mere works of men, only the latter opinion seems to be more probable.' He gives many reasons to show that they were not inspired; and his fourth reason is 'because the Fathers are all agreed that those books were apocryphal.' So I think," says the Reader, "that ought to settle the question." "Well," says Andy, "here's another objection to your rule of faith (III.) Dr. Milner shows us how obscure and difficult it is, and how we'd be always picking a wrong meaning out of it, and destroying ourselves with it." "Well," says the Reader, "it's surprising how fond your priests are of that argument; but tell me," says he, "did you ever try whether 'twas so hard?" "Of course I didn't," says Andy; "do you think I'd go read a book that would be the ruination of me, and I after getting fair warning against it?" "Well," says the Reader, "that's a mighty 'cute dodge of the priests to keep you from the Bible." "Troth," says Jerry, "it reminds me of the way that old Murty Neale kept the gossoons from his apples long ago. He had a mighty fine orchard; and it's often our mouths watered when we seen the beautiful apples hanging forenent us, but the never a one of us dared touch them, for a board was nailed on the gate with MAN TRAPS SET HERE painted on it. But one day a very knowing shaver came with us—a chap that was up to every trick out, and more besides—and when he seen us looking through the gate, but not daring to go in, he says to us, 'What the mischief are you afraid of?' 'Of the man-traps,' says we. 'The dickens a man-trap is there,' says he. 'Arra,' says we, 'doesn't the board say there is?' 'It's a lie for the board, then,' says he, 'and it's only frightening you it is.' 'Go in yourself, then,' says we, 'and try it.' 'Here goes,' says he, and in he went as bold as a ram; and, sure enough, the never a man-trap was there at all; but 'twas a dodge of the old boy's to keep us from the apples." "Why, then," says the Reader, "that's the very way with the priests. They write upon the Bibles 'man-traps set here' to frighten you away from them; but, says he, "if you read your Bibles you'd see that so far from doing you harm, they'd do you good, for they'd 'instruct you unto salvation; and you'd find, too, that they were plain enough. Sure," says he, "a great part of the New Testament is composed of the words and parables that our Lord Jesus Christ spoke to the poor people that gathered round him. He spoke very plain, so that the poor fishermen and other unlearned persons might understand Him; and tell me now, do you think they understood him?" "Well," says Andy, "I suppose they did." "And," says the Reader, "if we were there do you think we'd have understood him?" "Well," says he, "I allow that we would." "Why, then, if that's the case," says the Reader, "what's to hinder us from understanding His words, now that they're written down in the Bible?" "Well," says Andy, "I allow that them parts of the Bible might be understood, but there are other parts that's harder than them." "I admit that," says the Reader; "but I think we'd have a better chance of coming at the meaning of them hard parts by reading our Bibles than by shutting them up; and, anyhow, the hard parts won't hinder us from understanding the easy parts. And tell me," says he, "did you understand every part of the letter that you got the other day from your son in America?" "Faix I didn't," says Andy; "part of it was about a telegraph that's out in them parts that he says, runs faster than greased lightning; but whether it's a bird or a beast, or what it is, I can't tell." "And," says the Reader, "did you throw by the letter on account of that?" "No," says Andy; "for there was a deal of it easy enough.

Sure I understood him well when he was speaking of his love for myself and the old woman, and when he was saying how his heart warmed to us though the salt-seas were between us; and when he was asking after the brothers and sisters, and saying that he hoped to be able to send for them shortly, and when he told me about the bank where I could draw the money that he sent me, sure I understood all that clear enough." "Well," says the Reader, "that's the very way with the Bible. There's some parts of it that's hard, but all that's necessary for the salvation of our souls is plain and clear; it can instruct unto salvation—and what more do any of us want?" "Well," says Andy, "I've one more objection to make. (IV.) Keenan says that the Bible can't be the rule of faith, 'because it is susceptible of different senses, and the interpreter may give it the wrong sense,' and Dr. Milner says the same, and gives us some nice verses to prove it—

'As long as words a different sense will bear, And each may be his own interpreter, Our airy faith will no foundation find— The word's a weathercock or every wind.'

"Well," says the Reader, "I allow that words may sometimes be taken in different senses, and that a man may sometimes put a wrong meaning on a word; but that argument tells as much against yourselves as against us." "How so?" says Andy. "Because," says the Reader, "a Roman Catholic is as liable to mistake the meaning of a word as a Protestant; and," says he, "even supposing that your decrees, and bishops, and priests, were all infallible, 'twouldn't get you out of the difficulty, for you might mistake the meaning of their words. So that if there was any force in that argument 'twould cut as much against yourselves as against us. But, after all," says he, "I think our own common sense will show us that it's no argument; for, generally speaking, I think we're able to understand the meaning of words by paying proper attention. Tell me," says he, "do you understand the meaning of the words in Euclid, and in Voster, and in the other books that you do be teaching the children?" "Well," says Andy, "I think I do." "And," says the Reader, "I'm sure that you understand the priest's words, and my words; and if we can understand man's words what's to hinder our understanding God's words? But," says he, "that argument of Dr. Milner's is the queerest that ever I heard—that because words may have different senses we can't understand the Bible. Why," says he, "that would prove too much; for 'twould prove that you couldn't understand the decrees of the Council of Trent, or the Path to Paradise, or the Key of Heaven, or the newspaper, or any book that ever was written. But, boys," says he, "it's the old story—man traps set here; don't go near the Bible." And to tell you the truth, Mr. Editor, I can't get it out of my mind that the Bible must be against the priests. There's nothing makes them so angry as the thoughts of our hearing the Bible; and they're always telling us that it's a hard book, and a dangerous book, and that we couldn't understand it, and that 'twould ruin us. And still I don't see that it makes the Protestants worse neighbours or worse Christians; and I don't see that they're greater swearers or Sabbath breakers than ourselves; and I read in a paper that there are more murders in Rome, where they never see the sight of a Bible, than in London, where the Bibles are in swarms; and even now its coming into my head that maybe its "man traps" the priests are crying to keep us from reading for our selves. Any how, it looks very like it.

Your humble servant to command,  
DAN CARTHY.

FARMING OPERATIONS FOR JUNE.

Hay-making.—The operation of hay-making, although so little thought of, and very much neglected in this country, is one of the greatest importance. The nutritious quality of so great a portion of our winter provender should by every means in our power be preserved; but it not unfrequently happens that, through a neglectful, slothful, or ignorant mode of saving hay, much of its more valuable properties are dissipated and lost, and scarcely anything preserved but its straw-like fibre.

Mowing.—The proper time for this operation varies considerably, from soil, climate, state of the weather, and the different periods at which the various plants of which hay is made are in their prime; each has its own particular time at which it is best. From the humid atmosphere of Ireland, the exact moment is not easily taken advantage of; but by care and attention a great deal may be done in having a much better article than we usually get credit for.

Clover and Grass Seeds.—Where these seeds have not been sown with, or immediately after, the corn crops, no time should be lost in doing so, as the grain crops will now be shooting up into the culm, or flower-stems. At this stage of growth it will be too late, as any attempt to harrow or roll them would not only endanger, but destroy the crop of grain.

Cabbages, where intended for agricultural purposes, should now be planted out in rows; the flat Dutch, from 2½ feet to three feet asunder, and from 18 inches to 3 feet plant from plant. This gives a most abundant and nutritious food for cattle during the winter months.—Farmers' Gazette.

• 14th in the Douay Version. See CATHECISM LAYMAN, volume I, p. 72.  
• Milner's End of Controversy, Letter ix., Sec. 2.  
• Douay III, 11, 12.  
• Controversial Catechism, chap. v., sec. 2.  
• By Rev. Joseph Mumford, of the Society of Jesus, Question V., sec. 7.

• Joshua x. 18. • Numbers xxi. 14. • 2 Chron. xx. 34.  
• 1 Acts xvii. 28. • Titus i. 12. • Dublin Ed., vol. I, 15.  
• Letter ix., sec. 2. • 2 Tim. iii. 16.