

published." That Bible, which has been so widely disseminated among Catholics during the 19th and early 20th centuries, called the "Douay-Rheims Bible," is a lie! Right now, TAN Publishers of Rockford, Illinois advertises and sells this book, falsely calling it the "Douay-Rheims Bible," for the purpose of further suppressing the REAL Douay-Rheims Bible.

Reproduced photographically, herein are three separate examples of differences between the REAL Douay, the so-called Douay, and the Latin Vulgate. The reader will see the faithfulness of the REAL Douay to the Vulgate, and the infidelity to God's Word of the so-called Douay. Of the twenty-one times that the name Christ appears in the REAL Douay Old Testament, the name Christ has been taken out of the so-called Douay thirteen times. Cf. I Kings 2:35; 12:3,5; 16:6; II Kings 22:51; II Paralipomenon 6:42; Psalm 17:51; 19:7; 88:39,52; 131:10,17; Isaiah 45:1. In the Protestant King James Version, the name Christ is removed all of those twenty-one times. Jesus, the "holie one," is deleted in Is. 64:10. The true Douay-Rheims is the most faithful English text of the Holy Scripture, as translated from the sole authoritative source, the Latin Vulgate. Any other English Bible leaves too much to be desired to be called God's Word.

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The Douay-Rheims Bible, 3 volume set, each \$77.50 p.p. in the U.S.

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### The so-called "Douay" (Challoner version)

9 Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

10 The city of thy sanctuary is become a desert. Sion is made a desert. Ierusalem is desolate.

### The Latin Vulgate

9 Ne irascaris, Domine, satis,

Et ne ultra memineris iniquitatis nostrae;

Ecece, respice, populus tuus omnes nos,

10 Civitas Sancti tui facta est deserta, Sion deserta facta est.

Ierusalem desolata est.

### The so-called "Douay" (Challoner version)

3 Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: If I have wronged any man: If I have oppressed any man: If I have taken a bribe at any man's hand: And I will despise it this day, and will restore it to you.

4 And they said: Thou hast not wronged us, nor oppressed us, nor taken ought at any man's hand.

5 And he said to them: The Lord is witness against you; and his anointed is witness this day, that you have not found any thing in my hand. And they said: He is witness.

### The Latin Vulgate

3. Loquimini de me coram Domino, et coram Christo eius, utrum bovem cuiusquam tulerim, aut asinum: si quempiam calumniatus sum, si oppressi aliquem, si de manu cuiusquam munus accepi: et contemnam illud hodie, restitutamque vobis. 4. Et dixerunt: Non es calumniatus nos, neque oppressisti, neque tulisti de manu aliquis quippiam. 5. Dixitque ad eos: Testis est Dominus adversum vos, et testis Christus eius in die hac, quia non inveniatis in manu mea quippiam. Et dixerunt: Testis.

### THE DOUAY BIBLE - Isai 64:10

alace, and our iniquities as the windc have taken vs away. 7. There is none that innocareth thy name: that ryfeth vp, and holden thec, thou hast hid thy face from vs, and hast dashed vs in the hand of our iniquite. 8. And now, Lord thou art our father, & we clay: and thou art our maker, and all we the workes of thy hands. 9. Be not angryc, o Lord, ynough, and remember no more our iniquite: loe regard, al we are thy people. 10. The cite of thy holie ones is made desert, Sion is made desert, Ierusalem is become delolare. 11. The house of our sanctification, and of our glorie, where our fathers pray'd thec, is turned into the burning of fyre, and all our things worthe to be desired are turned into ruines. 12. Wilt thou vpon the things conceyne thy self, o Lord, wilt thou hold thy peace, and aidiſt vs veldemencly?

### THE DOUAY BIBLE - I Kings 12:3,5

*Samuel being unjustified by the people for his good behaviours, 6. chargeth them with ingratitude towards God, 14. admonishing them, and shewing by a figure, that they offended in demanding a King. 20. Exorteth them now to serve God, promising to pray for them, and forewarneth that they shall receive as they deserve.*



ND Samuel layd to al Ifrael: Behold I have heard your voice according to all things which you have spoken to me, and I have appointed a King over you. 1. And now the King goeth before you: and I am waxen old and have gray haire: moreouer my foynes are with you: therefore hauing conuerted with you from my youth vntil this day, loe I am readie. Speake of me before our Lord, and before his Christ, whether I have taken any mans ox, or alle: if I have calumniated any man, if I have oppressed any man, if I have taken guilt of any mans hand: and I will conterne that same tuls day, and will restore it to you. 4. And they fild thou hast not calumniated vs, nor oppressed vs, nor taken ought of any mans hand. 5. And he layd to them: Witness is our Lord againt you, and witness is his (1) Christ in this day, that you have not found any thing in my hand. And they said: Witness, o. And Samuel said to the people: Our Lord who made Moyſes & Aaron, & brought our fathers out of the Land of Egypt is pretent. 7. Now therefore stand, that I may conent in iudgement againt you before our Lord, concerning al the mercies of our Lord, which he hath done with you, and with your fathers: 8. how Iacob entered into Egypt, and your fathers cried to our Lord: and our Lord sent Moyſes and Aaron, and brought your fathers out of Egypt: and placed them in this place. 9. Who forgat our Lord

The so-called "Douay"  
(Challoner version)

- 10 For thy servant David's sake, turn not away the face of thy anointed.  
 11 The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.  
 12 If thy children will keep my covenant and these my testimonies which I shall teach them: Their children also for evermore shall sit upon thy throne.  
 13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.  
 14 This is my rest for ever and ever: here will I dwell, for I have chosen it.  
 15 Blessing I will bless her widow: I will satisfy her poor with bread.  
 16 I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy.  
 17 There will I bring forth a horn to David: I have prepared a lamp for my anointed.  
 18 His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

The Latin Vulgate

- 10 Propter David, servum tuum,  
 Non avertas faciem christi tui.  
 11 Juravit Dominus David veritatem,  
 Et non frustrabitur eam:  
 De fructu ventris tui  
 Ponam super sedem tuam.  
 12 Si custodierint filii tui testamentum meum.  
 Et testimonia mea haec quae docebo eos.  
 Et filii eorum usque in saeculum  
 Sedebunt super sedem tuam.  
 13 Quoniam elegit Dominus Sion,  
 Elegit eam in habitationem sibi.  
 14 Haec requies mea in saeculum saeculi;  
 Hic habitabo, quoniam elegi eam.  
 15 Viduam eius benedicens benedicam;  
 Pauperes eius saturabo panibus.  
 16 Sacerdotes eius induam salutari,  
 Et sancti eius exultatione exsultabunt.  
 17 Illuc producam cornu David;  
 Paravi lucernam christo meo.  
 18 Inimicos eius induam confusione;  
 Super ipsum autem effloreat sanctificatio mea.

THE DOUAY BIBLE - Psalm 131

T H E B O O K

14: he will rise, not only in gloire of foule, but also of bodie, prefigured by the Arke of testimonie, which was in the tabernacle, and after in the Temple.

9. Let thy Priests be clothed with (k) iustice: & let thy (l) Saints rejoyce.

(k) Grant therefore that thy Priests, which must offer sacrifices in this sacred place, be indued with vertues, and good life worthe of their degree: (l) and the Levites who are ordained to serve there, be likewise made fitte for their divers functions, both in the old and new Testament.

10. (m) For David thy seruants sake (n) turne not away the face of thy Christ.

(m) And seeing thou hast giuen such meeke, deuotion, zeale, sincerie, and other vertues, making him a man according to thine owne hart, and thereupon promised to establish his seed, (n) differ not to send thy promised Messias, Christ our Redeemer.

11. Our Lord (o) hath sworn truth to David, and (p) he will not disappoint it: (q) Of the fruit of thy wombe I will set upon thy seate.

(o) Hence forth to the end of this Psalm the Prophet relateth Gods reuelation to him: That he hath truly promised with an oath, (p) and will performe, (q) to sette one of Davids sennes vpon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but especially in Christ the Sonne of David, to whom our Lord God gaue the seate of David his father, & he shall reigne in the house of Iacob for ever, and of his Kingdom there shall be no end. Luc. l. v. 31. 31. By this promise Sauts Peter also proueth Christs Resurrection. Act. 1. v. 30.

12. (r) If thy children shal keepe my testament, and therfore my testimonies which I will teach them:

(r) Concerning the children of Christ, members of his Kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shall sit vpon his seate: be cheryes of this Kingdom. Rom. 8. v. 17.

Their children also euen for euer, shall sit vpon thy seate.

13. Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself.

14. This is my (s) rest for euer and euer: here wil I dwell because I haue chosen it.

(s) Sion, the Catholike Church, is a perpetual place where God dwelleth.  
 15. Blessing I will blesse her (t) widow: her (v) poore I wil fill with breads.

(t) The Church wanting Christs visible presence, is replenished with manie blessings, (v) and al her humble children are relieued with holie Sacraments.

16. Her (w) Priests I wil clothe with saluation: and her (x) Sains shal reioyce with ioyfulness.

(w) The Church hath alwayes some holie Priests (x) and some holie people.

17. (y) Thither wil I bring forth a borne to David, I haue prepared (z) a lampe to my Christ.

(y) Of this Church, elected by God, Christ is the Profectour, and strong defence.  
 (z) And the same Church shal be a perpetual lampe, wherby others may come to him.

18. His enemies I wil cloth with confusion: but vpon him shal my sanctification flourish,

PSALME.

THE REAL  
DOUAY-RHEIMS BIBLE

For comparison, printed here are extracts of photo-copies from three different Bibles: The Latin Vulgate, the REAL Douay-Rheims Bible, and the so-called Douay-Rheims Bible.

The Latin Vulgate was prepared by St. Jerome, c. 400 A.D. Jerome's sources were the best Latin, Greek, and Hebrew manuscripts extant at his time, now no longer in existence, and neither in existence in the 16th century.

In 1568 A.D., Gregory Martin began translating the Vulgate into English. The New Testament, later known as the "Rheims Testament," was first printed in Rheims, France in 1582 A.D.; the Old Testament, having been translated earlier, first appeared in two volumes in 1609-10, printed in Douay. The Rheims Testament was reprinted in Anwerp in 1600 and 1621, and in 1633 at Rouen, where also the Old Testament was reprinted in 1635 A.D. Then, until the 18th century these Scriptures were banned by law from England, considered inimical to the government and highly treasonable. There were death penalties for smugglers of these Scriptures. Such law protected the Protestant King James Version from comparison, a version from which the names of Christ, Lord, Jesus, the Holy One, the Just One, Dominator, etc. referring to our Lord Jesus, were deleted from the Old Testament Scriptures more than 100 times. This was done in order to provide a Christless Old Testament, which the Jews could lay claim to believe, so that the masses of nominal Christians could be persuaded to believe erroneously that the anti-Christ Jews are the followers and people of the Book. The Jews follow the anti-Christ Babylonian Talmud, the traditions of the elders, as Jesus spoke of it. St. Matthew 15:1-9; St. Mark 7:1-13; St. John 5:46,47.

Thus, the Douay Bible was suppressed. Since then, Catholics have been sold a "pig in a poke." In 1749-52, Richard Challoner created a new version, of which Cardinal Wiseman wrote, "To call it any longer the Douay or Rheims Version is an abuse of terms. It has been altered and modified until scarcely any verse remains as it was originally