VERSIONS OF THE BIBLE.

(Continued.) N. Y. Freeman's Journal.

these spurious books on a level with the Word of God, to be believed in by members of the Church sub poena anathe. Mr. Jones-The Council of Trent put

By this you mean that the Council of Trent added to the Canon of Scriptures certain books which were not recognized the early Church as inspired. the obligations imposed on us by the the obligations imposed on as by the principles of veracity require us to inform you that your statement is not true. One of the most onerous and irksome duties of the Catholic controversialist is to impart this kind of unwelling integration when discussing theocome information when discussing theo-logical questions with modern heretics: the same duty was imposed on the early orthodox Christians by the early here-

Now the Council of Trent added no book to the Bible, put no book "on a level with the Word of God" that was not declared by the Church twelve hundred years before to be a component part of the Bible; that is to be in the list or canon of inspired books, and that was not recognized as such by the Church during the intervening centur-ies. This, we hope, is sufficiently clear and explicit to contradict your ground-less statement. Let us then verify it.

1. The Council of Hippo, held in 393, and the Councils of Carthage, held in 397 and 419, declared to be canonical the same books given by the Council of Trent. The Council of Carthage of 397, that is, twelve hundred years before the Council of Trent, gave as the reason of its decision that "It is from our fathers that we hold that these books are those which should be read in the Church."

Pope Innocent I., in a letter to Exuperus, Bishop of Toulouse in the year 405, gave the same list of books given by the Council of Trent.

3. Pope Gelasius in the council held in Rome in the year 679 declared canonical the same books given by the Coun-

cil of Trent.
4. The books recognized by the Council of Trent were found in the most ancient Latin version—that known as the Vetus Itala, which was so highly esteemed by St. Augustine, and which is attributed by Biblical scholars to the latter half of the second century. The Old Testament of the Vetus Itala was translated from the Septuagint, a Greek version made by Hellenist Jews in the second century before the Christian era. The great authority and use of the Septuagint is shown from the frequent quoting of it by Our Lord Himself, by the writers of the New Testament and by the early Christian Fathers of the first four centuries. Out of about three hundred and fifty quotations from the Old Testament in the New, about three hundred are from the Septuagint. St. Augustine speaks of the Septuagint as "approved by the

Now the Septuagint version of the Old Testament, from which the Vetus Itala was made, has the same books of the Old Testament which the Council of Trent has given. It follows from this that the books which you call "spurious" and say were "put on a level with the Word of God" were recognized by the Hellenist Jews as on a level with other books of the Old Testament. that is, as equally inspired. This recognition of your "spurious" books recognition of your took place nearly eighteen hundred years before the Council of Trent and one hundred and thirty years before he Council of Trent and one handred and a wine shop. This is the spot of all the wide, welcoming earth he prethe Council of Trent and one hundred

5. Some Protestants in the seventeenth century started a movement to induce the Greek Church to unite with them. The Greeks held a council at Jerusalem under the Patriarch Dositheus, and in their reply to the proposal of a union they said concerning the books in the canon of the Council We regard all these books as canonical; we recognize them as Holy Scripture, because they have been transmitted to us by ancient custom, or, rather by the Catholic Church. These words attest the tradition of the ancient Greek Church relative to the canonical books.

Thus the Greek Church would not accept the defective Protestant canon and hence, as you doubtless know, the proposal of union with Protestantism

was rejected.

Now in view of all these facts it seems to us that you should begin to suspect, or awake to the conviction that some in a spurious book possibly, has fcoled you into making an egregious blunder when you said the Council added those books to the canon of Scripture. It seems that the books you have been reading have added to your stere of knowledge a vast amount of misinfor-

Mr. Jones.—" Five and forty years after said Council (of Trent), the Bishop of Rome, Sixtus V., complained of errors in the same Vulgate that was accepted

by Trent.' The Council after approving of the Vulgate in preference to all other Latin versions, decreed that an edition be printed "in the most correct manner possible." This shows that the Coun cil did not consider any of the several editions of the Vulgate then in print satisfactory. While it approved of the approve of any of the different and differing editions gotten out by private enterprise as authentic. The Council, therefore, ordered that as correct an edition as possible should be produced. The complaint of Sixtus V. she up to his time no satisfactory edition of the Vulgate had been produced. He the Vulgate had been produced. He ordered an edition to be prepared, but on its completion he was not satisfied with it, and ordered the work to be again submitted to correction, but he died before another edition was prepared. Clement VIII. took up the pared. Clement VIII. took up the work, and in 1593 issued the edition which is the model of our present Bibles, the model of our present Bibles, and got back into our seats. The from which no publisher is permitted to

Jones -" How am I to know that of visitors, sank back into slumber. this Clementine edition is more in acturn and the birthplace was lost to cord with the autographs than that of Sixtus V., or that of Jerome in the

fourth century ?"

How are you to know that the Amer-ican Revised version is more in accord with the autographs than any other version of the Bible?

As the Church does not claim infallibility in the art of book making it is not impossible that some difference may be discovered between the Vulgate and the Clementine edition of it; when discovered, if there be any, they will be covered, if there be any, they will be known. Had she even seen his sisters? Indeed, yes, a thousand times. They makes the Vulgate the standard verused to sit on the step of the

POPE AND PEASANT.

AN OLD PUPIL OF PIUS X, APTLY INTER DEMOCRACY .- A NEW AND INTEREST ING GLIMPSE OF THE BIRTHPLACE AND BOYHOOD OF THE GREATEST SON OF RIESE.

There have been written and printed since the accession of Pius X to the Papal throne any number of descrip-tions of his former life, of his peasant boyhood at Riese, of his simple priest-hood at Mantua, of his democratic patriarchate at Venice. Riese especially has been described so often that it seems impossible to furnish any fresh glimpses of what is, at best, a quiet glimpses of what is, at best, a quiet little village like hundreds of others in the quiet provinces of Italy. The following sketch of a visit to Riese is so charmingly written and so unhack-neyed, however, that it is worthy of reproduction and will be read with pleasure. The writer is "Carisabel," reproduction and will who furnishes a delightful weekly column, often very Catholic in tone, to the Baltimore Sun:

We left the Giorgione hanging in

splendid isolation on the walls of the village church of Castelfranco one burning afternoon. The diligence which cuts across the country and connects Northern Italy with Austria over a highway as smooth as marble as gradual as the flight of years, was waiting for us in the chief ornaments of the shops were pictures of the present Pope, photographs taken when he was a sturdy peasant student in his first soutane, when he was a young rustic priest, when he was professor in the seminary at Tre viso, when patriarch of Venice, and finally in the white garments of the Papal chair. We found it not uninteresting to trace the change, mental rather than physical, for the boy's rather than physical, for the boy's sturdy, straightforward look remains in the old man's strong, heavy features. And by the Pope's photographs were his mother, his father, his sisters, his nephews—serious, working peasants in their peasant dress and keeping the same fearless self-respect and simple openness. Until we get into the diligence we did not know that in going to Asolo for Browning's sake we were to make another pilgrimage. In the next village but one Pius X. was born and bred. The house, the driver told us, was open to visitors. And then a young Monsignor in his red stockings and shovel hat, informed us that he, too, was going our way for besides being cannon at Castelfranco he was pastor at Asolo, and we would have his agreeable society to our journey's end.

How little discretion people show in being born! A little forethought and he who came into the world in the duil village of Riese might have opened his eyes on the fair and noble height of Asolo. Instead, he selected a little white village in the midst of some green white village in the must of some given cornfields and hedged by rows of mul-berry trees—a few redtiled houses, half a dozen thatched cottages, a church and a wine shop. This is the spot of

ferred.

The driver stopped before a small

white cottage, built close up to the village street where some decent looking peasant women, in black gowns and yellow handkerchiefs folded on and yellow nandsercates lotted on their heads, were knitting and sew-ing. "The Pope's nieces," he said with a wave of his hand. We got down and went into the small, whitewashed room, spotlessly clean, and bare as peasant's houses are apt to be, except for the good oak dresser and the carved chairs. Photographs of the Pope and a sacred picture or two by some crude native painter were the only ornaments. The kitchen the only ornaments. The kitcher barely held, I thought, the usual com plement of bright brass and copper vessels, though they were enough to cook simple meals. The room where the Pope was born had a certain dignity, a large carved bed, carved chairs, a bureau of excellent make. The furniture was his mother's marriage portion; and the little window looked out on a small garden, a tangie of homely flowers, and from this there was a glimpse of the fair blue hills and the immense violet colored valley that

the immense violet colored valley that lies between. Mothers give their minds to their sons, but I found nothing to support this dictum in the sharp, rather delicate features of the Pope's mother, a pervous looking, slightly built woman with a thin, constitution of the population of the property of the population of caustic mouth. A peasant type certainly, but not the sturdy peasant who looks down from the Apostolic chair. I looks down from the Apostolic chair. I could fancy her running up and down the steps with light, impatient feet, pushing her big men folk abous, while she swept and dusted, mended and spun, scolded and petted. I can fancy her looking with mazzled eves at the her looking with puzzled eyes at the creature she had brought into the world, that she had held in her arms, ows that of maternity, she knew how it dition of would be with her grave young son? Vulgate had been produced. He An old gentleman in a rusty, dignified coat, showed us about. We could lay an offering for the village poor in a vase, where such offer ings were deposited. We, there-fore spoke our thanks in carefully and got back into our seats. The little town, stirred out of its after-noon siesta by the infrequent advent

> view. When we were in Venice last week

I happened to ask a peasant woman who sold in summer the laces she made in winter, whether she had often seen the Pope when he was Patriarch of Venice. Oh, yes, every week, perhaps, at the Duomo (as they called St. Mark's); he was very faithful and we had only to go within and he was apt to be there. But she would have looked harder if she had used to sit on the step of the used to sit on the step of the Daome with their knitting among the other plus people and watch for him other plus people and watch for him Besides, while they to come out. Besides, while they were no longer obliged to work to eat, after he was Patriarch they were eat, after he was Patriaren tuey were poor, and she went to their house constantly to get the lace they made, and she sold it for them privately. They had gone to Rome now; they could not live without seeing their brother nor he be happy without sometimes seeing them, but she did not think his state had changed them. They had written back that some of the grandest milliners and dress-makers of Paris had sent them presents of splendid hats and gowns and cloaks and begged them to accept them only asking in return to be permitted to sign asking in return to be permitted to sight themselves "Dress-makers to the sisters of His Holiness." But His Holi-ness had gotten word about it and sent the things packing home. Or, yes, his nephew still lived in Venice, a poor man, though decent and hard working. She herself did not believe it, but here in Venice they said the Pope would surely come back. She knew quite wise people who were expecting him any

While we wound along the mountain road, the leather curtains of the diligence drawn to keep out the afternoon sun, your correspondent repeated this conversation to the Monsignor and ventured to ask whether he did not think it incumbent upon the sovereign of so wide a kingdom as that of Pius X. to lift his family from their humble station and place them in positions

in a grave voice with authority.
"Madame," he said, "a moment ago
I told you that I was a Monsignor." looked about him at the houses by the wayside set down in their houses by the wayside set down in their patches of Indian corn, at the figures of the peasant woman, bare-armed, bare headed, raking hay on the steep hill-side. "In such a place as this, I was about to say, my mother lives; but these houses are too good. She is poorer than that. As soon as I earned enough to give her food and clothes it was my duty as a man and a son to provide her with what was necessary for her existence. But as a priest I owe her no more than I do the humblest of my parishioners, because what I gain as a priest is not what I gain as a man. It is not I, but the office, to which my benefits belong. The Pope himself was my instructor in all these thin, s when I was a student at Treviso and he professor there. It would be contrary to the teaching of his whole life if he mistook the honors paid to his office for the honors paid to the man. It is his glory and paid to the man. It is nis giory and his pride to separate them. He the Pope, I a Monsignor are both poor and humble peasants beneath the robe. We are of the people. We cannot make our flesh and blood other

than they are and than we are." I quote his words because they seemed to me important. Here was a mind and heart molded by the Pontiff who seems to have brought with him an apostolic simplicity of life and con-duct. Pius X., moreover, as the Mon-signor further told us, had been his confessor from his boyhood. From him he has learned that passionate him he has learned that passionate pride of race, the peasant's pride of race, which is as steadfast and as deep rooted a pride as pride in rank and riches, and he had learned that

every part of Europe our wandering feet might stray. Last summer at feet might stray. Last summer at Tours we had admitted it, worn out with futile efforts to deny it. Should we admit it again and be done with the subject? No, not in sight of those clear believing eyes. We told the truth, told it in Italian, and if you have any idea how hard it is to tell the truth in Italian you will count it for righteousness, "Ecco," he cried when we named our modest state and city, "ecco, it is here." He whipped a map published in 1500 and showed us of course Chile.

It was growing cooler, we pushed aside the curtain. The world lay at our feet above a saw like line of mounstrous pinnacles cut the sky. Lo! the

NON-CATHOLIC LAWYER ON CATHOLIC PATRIOTISM.

REMARKS BY AN HONEST PROTESTANT THAT ARE WORTH PRESERVING.

Here is a rather stirring tribute to Catholic patriotism by a non-Catholic lawyer of Omaha, Eastbrook by name,

which is worthy of preservation:

Do you believe that Catholics would destroy or suffer others to de stroy this American Republic, which, except for them, would never have existed? Why, America was discovered by a Catholic—Christopher Columbus. If you say that Columbus was not its discovered. its discoverer, then what was the late Columbian Exposition intended to cel-Did Ericson discover Amer Page 15 Be it so. Ericson was a Catho-But Columbus and Ericson only touched upon our borders. It was for other Catholics, missionaries and explorers, to press onward to the interior. The northern lakes were discovered and made known by Champlain, a Catholic. Mississippi Valley and all this fertile Western country might not even yet, have been opened to you and me and our children after us were it not for the intrepidity of self-sacrifice of such men as Hennepin, Daluth, Joliet, Marquette, La Salle—Catholics every One of the greatest Republican clubs in this country the

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constant subject of been the constant subject years, been the constant subject of scientific and chemical research. It is not made by compounding drugs, nor with alcohol. Its virtues are derived with alcohol. Its virtues are derived solely from gas — largely oxygen gas—by a process requiring immense apparatus and 14 days' time. The result is a liquid that does what oxygen does. It is a nerve food and blood food — the

Marquette Club, of Chicago, was named after Marquette, the Catholic missionary and explorer. Catholic missionaries were preaching to the American Indians as early as 1526, long before a Protesta little corresponding to his own.

He straightened himself up, he spoke

It was full one hundred years later that our Pilgr'm Fatherslanded in the May-flower, honest, hard headed, obstinate, opinionated, uncomfortable old duffers, from whose loins I have the honor to be descended. They were constitutionally opposed to being happy themselves permitting anybody else to be

or permitting happy, happy, 'At the battle of Bunker Hill, that 'At the battle of heroic patriotism, there were engaged on the American side fifteen hundred troops, and of these 20 per cent. at least were Irish Catholics. Why. America's first commodore was a Catholic, was, to the demand of a British man-of-war as to who or what he was, sang out: 'I'm Jack Barry, half Irish and half Yankee. Who are you?' But American patriotism, Amer-ican valor, American prowess, enlisted as they were in righteous cause, could not of themselves have brought our Republic into being. Those were times to try men's souls. Freedom staggered and groped wildly in the dark. Her naked feet left their bloody imprint in the snows of Valley Forge. Patrick Henry, with the trumet voice of a prophet, had declared as they were in righteous cause, could trumpet voice of a prophet, had declared to the Virginia delegates, 'We shall not fight our battles alone. There is a ust God Who presides over the des tinies of nations, and will raise up friends to fight our battles for us.'
What is a friend, my countrymen?
Some one has said that a friend is the first one who comes in when all the That friend of Amerworld goes out. That friend of America, of liberty, of God—write it on your hearts, my countrymen—that friend was France, Catholic France."

MEXICO'S CATHOLIC WOMEN.

Occasionally one hears a strongninded female, who has made a brief visit to Mexico, and whose information and riches, and he had learned that noble pride which exalts the office and humbles the individual.

"We are from the South? Oh, South Americans—Chileans, perhaps? The old, old question. We had been asked it a hundred thousand times in asked it a hundred thousand times in asked it a hundred thousand times in a second of the second of th dom of speech and action which obtains among women in the United States.

Mr. Guernsey, the special correspondent in Mexico of the Boston Herald. who has lived in our neighboring repub lie for years, declares that the women of Mexico have no desire for things which the club haunting, platform-seeking American woman looks on as necessities of life and progress. Mr. Guernsev says :

"The hope of Mexico lies in her women; they are untainted by vice, their hearts are pure, and they reign as queens of home, and when circum-stances force them into the new modern business life of the country they command respect, and it is shown them. The Mexican woman is not literary, club woman, a debater and all that but the women here make themselves felt, as they are doing to day, in high politics, in large affairs.

"To the Mexican woman her Charel is very dear. She it is who has kept it alive in times of fierce assault; she it is who to-day is unswervingly loyal to the ancient faith. Statesmen of the past thought to demolish the Church, to change the nation's religion- They reckond not with the women of the land. To-day they are as they land. To-day they are as they were fifty years ago, a century ago. Their Church is the home of their heart; they go into its ever open doors to pray for aid in all the crises of their lives; they mind not the heat or the rain in seeking the temple, and they sustain in-numerable charities organized by the clergy, or by themselves. living leader in Mexico was educated by a pious and devoted mother. Her work was done first and can not be obliterated."

"After the Holy Scriptures," says a zealous prelate, "there is nothing so attractive to me as the Lives of the Saints. I know of nothing more used to souls. In my opinion nothing better calculated, not only to animate better calculated, but only the soul and strengthen the faint-hearted, but yet more to lead back to God and religion those whom the temporal back to dearway." the tations of the world have led astray.

most helpful thing in the world to you. Its effects are exhibitating, vitalizing, purifying. Yet it is a germicide so certain that we publish on every bottle certain that we publish on every bottle an offer of \$1,000 for a disease germ that it cannot kill. The reason is that germs are vegetables; and Liquozone—like excess of oxygen—is deadly to vegetal matter.

vegetal matter.
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Colic—Croup
Constipation
Catarrh—Cancer
Dysenuery—Diarrhes

Kidney Diseases
La Gripps
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Malaria—Neuralgia
Many Heart Troubles
Piles—Pacumonia
Pileurisy—Quinsy
Rheumatism
Scrotula—Syphilis
Skin Diseases

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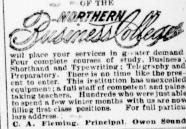
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