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THREE ANGELS.

By KATHARINE HINCKSON.

Three Angel I praise, because He gave me health and peace of days, And work and friends, and Thy sweet law, And sojourn in the country ways.

THANKFUL FOR COMMON MERITS.

By MARGARET E. SANGSTER.

Dear Lord, we've ever so thankful, As thankful as we should be of Thee, For Thine angels sent down to defend us, From dangers our eyes never see.

Dear Lord, the terror at midnight, The world of the wind and the flames, Hath passed by our dwelling, we praise Thee.

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The Vulgate's History.

"Bibliophilus" in Philadelphia Catholic Times. It was at one time the fashion for many outside the Church to laugh at the Vulgate. But the steady growth of the enlightenment and of a calmer judgment with regard to all things Catholic has effected a general change in opinion as to the merits of the Catholic version of the Scriptures.

The Vulgate should possess a very deep interest for every Christian, for with the exception of the Septuagint, no version of Scripture has played so important a part in the spread of Christianity as the Latin. For ages it was the only Bible in general use, and directly or indirectly it is the parent of all the vernacular versions of Western Europe.

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The claims of the Vulgate to the attention of scholars rests on even wider grounds. For not only is it the most important early witness to the interpretation of the whole Bible, but it is also the connecting link between classical and modern languages.

K. D. C. the household remedy for stomach troubles.

ORIGIN OF THE NAME VULGATE.

The name Vulgate (vulgata editio) has been used differently in various ages of the Church. The phrase was originally applied to the current edition of the Greek Scriptures. In this sense it is constantly used by St. Jerome. Now the old Latin version which was translated from the Septuagint was regarded as substantially identical with it, and thus it became easy and natural to transfer the name "vulgata editio" or "vulgate" from the Greek to the Latin text then in use.

THE EARLIEST LATIN VERSION.

The only thing that seems certain about the earliest Latin version of the Scriptures is that it was made in Africa. We would naturally look to Rome as the source of this version, but we must remember that the Church in Rome for the first two centuries was predominantly Greek. The earliest liturgy was Greek. Among the inscriptions of the second century taken from the catacombs there are scarcely any Latin ones.

THE ITALIAN.

As a result a definite recension was made in Italy during the fourth century, by reference to the Greek, and this was called the Itala. The Itala was made with some degree of authority by the great scholar, who possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches. This man was Eusebius Euphronius Hieronymus. He was born in 329 A. D. at Stridon, in Dalmatia, and died at Bethlehem in 420. He was a man of extraordinary ability and a life-long student. After long and severe studies in the East he went to Rome in 382, where he became attached to the service of Pope Damasus. In the following year the Pope applied to Jerome for a revision of the Latin version of the New Testament according to the Greek original. St. Jerome began with what had suffered most—the Gospels—and did the work so well that St. Augustine thought it a new translation.

ST. JEROME.

In the very crisis of danger the Protestant God raised up a great scholar, who possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin churches. This man was Eusebius Euphronius Hieronymus. He was born in 329 A. D. at Stridon, in Dalmatia, and died at Bethlehem in 420. He was a man of extraordinary ability and a life-long student. After long and severe studies in the East he went to Rome in 382, where he became attached to the service of Pope Damasus.

THE ROMAN AND GALILEAN PSALTERS.

About the same time Jerome undertook a revision of the Psalter by the help of the Greek, but the work was not thorough, as he himself in his preface says. This was called the Roman Psalter and is still retained in Milan, in the Vatican and in St. Mark's, Venice. In a short time Jerome commenced a new and more critical version, in which he strove to represent as far as possible the Greek text. It was introduced into the public services in France, and from this it obtained the name of the Gallican Psalter. It became popular at once and is used in the Church's liturgy to this day.

THE TRANSLATION FROM THE HEBREW.

In 391 we find St. Jerome engaged on a translation of the Old Testament from the Hebrew. He was in middle life when he began the study of this formidable tongue, but he soon became so proficient that he claimed it interfered with his Latin. He had already retired to Bethlehem, where he gave himself up to his work with absolute devotion. He speaks of his translation as the result of constant revision. The whole was not completed till 404. The translation had employed him from his sixtieth to his seventy-sixth year. A few parts, however, were done in great haste. A single day was enough for Tobias, and for Judith one short effort (una lucubratiuncula) sufficed. After he had recovered from a severe illness, he rose from his bed and finished the three books of Solomon in as many days.

HIS QUALIFICATIONS.

We may ask what qualifications did St. Jerome have for this huge work? Several Protestant writers

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have spoken of St. Jerome with contempt, in order to discredit the Vulgate. But he has been amply vindicated by other more just and more scholarly Protestants. St. Jerome is justly regarded to-day as a prodigy. He had been in youth well schooled by grammarians and rhetoricians. St. Augustine says of him that he had read every Greek and Latin ecclesiastical writer who had written before his time. He knew more Hebrew than any other Christian of the early centuries. It was called the Western Origin. He may not have had Origen's receptive capacity, but he had more critical skill and better taste. He was, besides, in a position to consult many very ancient MSS.—1,000 years older, maybe, than any we now possess. He says that he made his version from very ancient MSS., which must consequently have gone back almost to the time of Christ. Half of his life he spent in Palestine, visiting every spot mentioned in the Bible and leaving Bethlehem occasionally to visit the great Hexapla of Origen at Caesarea. He had successively five famous Jewish rabbis to teach him the Hebrew and to give him the traditional interpretation. Living among the hills of Judaea, he was far removed from the din of controversy and could devote all his time to scholarly labors. To all these favorable conditions he added extraordinary talent, and what Carlyle defines as genius—"the ability to work eighteen hours a day."

PROTESTANT TESTIMONY.

Here is the testimony of a few Protestant scripturists as to St. Jerome's ability and the worth of his work. Scalliger says there was nobody more capable of translating the Scriptures than Jerome because of his learning and ability. The erudite Capzov writes that Jerome has surpassed all the doctors of his time and has given undeniable proof of his knowledge of Hebrew in his commentaries, various readings, glosses and in all his Biblical works. Grotius, the most learned man of his times, says: "I have always held this version in esteem, both because it contains nothing not in harmony with dogma, and because its author was full of erudition." Pautus Fagius says: "Whoever speaks disrespectfully of this version shows that he is only half-learned and thoroughly ignorant." Drusus praises the Council of Trent for having given the sanction of its authority to the Vulgate, "because no version is better than the Vulgate and perhaps none so good." Horne, in his introduction to the critical study of Scripture, speaks in the same laudatory strain. And Gesenius, who of all modern Hebraists is facile princeps, in spite of his doctrinal prejudices and rationalistic tendencies frequently repeats the meaning of the Hebrew words given by all other versions and commentators, in order to maintain the sense given by St. Jerome. No critic, considering the difficult circumstances under which the work was carried out, can look upon the Vulgate as other than a masterpiece. In the words of Westcott, "The work remained for centuries the bulwark of Western Christianity, and as a monument of ancient linguistic power the translation of the Old Testament stands unrivaled and unique."

RECEPTION OF ST. JEROME'S WORK.

St. Jerome's work was received by the multitude with loud reproaches. The people who, as he says, "mistook ignorance for holiness," accused him of disturbing the peace of the Church and shaking the foundations of the faith. Even St. Augustine was carried away by the popular prejudices. St. Jerome did nothing to smooth the way for the reception of his translation, for he was the most independent of the fathers. He would have his work received on its merits or not at all. And on its merits it did fight its way, gradually pushing the Itala out of use. St. Gregory the Great at the close of the sixth century said that it was admitted equally with the old version by the Apostolic See. In the seventh century the Itala ceased to be copied. The Latin Bible which thus came into use contained, as does our present Vulgate, elements belonging to different periods of the Latin versions: 1. Wisdom, Ecclesiasticus, Baruch, I. and II. Machabees are from the unrevised Itala; for St. Jerome had not touched these; 2. the Psalter is from the Itala compared with the Greek; 3. Judith and Job are Jerome's free translation and the remaining books of the Old Testament are Jerome's careful translation, all from the Hebrew; 4. the New Testament is from the Itala, revised according to the Greek original.

THE TEXT UNTIL TRENT.

The general acceptance of St. Jerome's translation did not put an end to corruption of the text. The simultaneous use of the old and new version led to an intermixture of both texts. In the eighth century the confusion became so great that Charlemagne took it on himself to commission Alcuin to restore Jerome's original. The work was well done. From that date nothing of consequence was done for the Vulgate till the invention of printing. The first book issued from the press was the Bible, the Mazarin Vulgate in 1455. This presented the common text of the Vulgate. Other editions followed in quick succession. Printing brought into more striking evidence textual variations, the importance of which was exaggerated by the Protestant controversialists. In the present day there is an absolute necessity for the Church to have a standard text—an authentic version. In looking at the relative merits of the current Latin versions the Council of Trent determined to adhere to that which for so many ages had been tested in the Church—namely, the version of St. Jerome. And in thus preferring the oldest to any later Latin version there can be no doubt that the Council was right. There was no comparison instituted, as so many Protestants continue to assert, between the Vulgate and the originals. Bellarmine insists on this fact. The Council decided that the Vulgate, as it had been received in the Church

RELIGIOUS INTOLERANCE.

AN ADDRESS BY GEORGE PARSONS LATHROP, THE DISTINGUISHED AUTHOR.

"Religious Intolerance" was the subject of a lecture delivered by George Parsons Lathrop, the distinguished author, who is a comparatively recent convert to the Church, in New York City, a week or two ago. Mr. Lathrop stands high in the literary world as does his wife, Rose Hawthorne Lathrop, the distinguished daughter of Nathaniel Hawthorne. The address was delivered before the Catholic Club, many notable guests being present, and the speaker was introduced by Hon. Seth Low, President of Columbia College.

TRUE TOLERATION IN IRELAND.

"There is a good deal of sham toleration" in our country which is near indifference. In many be questioned whether genuine toleration is as widespread here as in Europe. In the greatest and most advanced countries neither Protestants nor Catholics think it necessary to meet their opponents on the ground of their religious beliefs, nor are Catholics looked down upon as inferiors by nature or by faith. "Political toleration of religion is a fruit of civilization. To attribute it to the last 400 years is to ignore the history of more than thirty centuries of our race, overlitigated by elected Protestants to represent them in parliament notwithstanding the wormwood memories of wrongs in the past and the still-intolerant hostility of some of their countrymen. "The true, independent toleration is practically shown in Ireland, where constituencies wholly Catholic have for fifty years past overwhelmingly elected Protestants to represent them in parliament notwithstanding the wormwood memories of wrongs in the past and the still-intolerant hostility of some of their countrymen. "Political toleration of religion is a fruit of civilization. To attribute it to the last 400 years is to ignore the history of more than thirty centuries of our race, overlitigated by elected Protestants to represent them in parliament notwithstanding the wormwood memories of wrongs in the past and the still-intolerant hostility of some of their countrymen. "The true, independent toleration is practically shown in Ireland, where constituencies wholly Catholic have for fifty years past overwhelmingly elected Protestants to represent them in parliament notwithstanding the wormwood memories of wrongs in the past and the still-intolerant hostility of some of their countrymen.

ANNALS OF RECENT INTOLERANCE.

Prussia comes to the front with the Kulturkampf, or "battle of civilization" against the Catholic Church, to deprive the Church of liberty, and unite her to the State as a slave. Thousands were exiled and millions left without spiritual ministrations. The German Catholics met the persecution with constitutional agitation only, and for the first time the iron Chancellor met his match. They overcame the most absolute statesman and the strongest military power on earth.

IN THE EARLY COLONIES.

"The United States is the first example of a State founded on religious intolerance. But this example is not due to the Puritans, who cruelly persecuted all who differed from them, nor to the Episcopal settlers of Virginia, who adopted against the Catholics the Penal Code of Old England. Religious liberty and toleration were first set up in this glorious country of ours by Catholics in the Catholic colony of Maryland, as the very basis of the State, by Lord Baltimore. In a short time the Puritans, who had been welcomed there, got the upper hand and passed stringent laws against their Catholic hosts. Then the Anglicans came in, and imposed the cruel British Penal Code of disfranchisement and oppression on those Maryland Catholics who were the founders of religious liberty in this country. Then, with the struggle against Great Britain, came the Act of Exclusion, which expelled Catholics in 1774, and the principal thus recognized was afterwards made firm in our National Constitution.

ANTI-CATHOLIC BASHI BAZOOKS.

"Yet, there have since been several attempts to strip Catholics of their liberties again. In the thirties and forties' preposterously named 'American' parties were formed; they pillaged Catholic settlements, burned churches and convents according to the fine old foreign custom, and committed many murders. A single day in 1855, came the Know-Nothing party, which left a trail of proscription, mobs, murders and destruction. And now we have the A. P. A., the Bashi Bazooks of a new anti-Catholic raid."

K. D. C. Pills tone and regulate the liver.

for so many ages, should be the authentic version; but the want of a standard text left the matter practically as unsettled as before.

SIXTINE AND CLEMENTINE EDITIONS.

The difficulties of textual criticism seemed almost insuperable. Preparations were begun for bringing out an edition, but the work was desultory and the decree of the Council remained unsatisfied until the pontificate of Sixtus V. He appointed a commission to arrange for an edition, which appeared in 1590, but it contained so many faulty readings that after the death of Sixtus, which occurred shortly after, the edition was withdrawn. In 1592 Pope Clement had an edition brought out, in which the errors of the Sixtine edition were corrected. Bellarmine in his preface says that the text, though not absolutely perfect, is more correct than that of any previous edition. With this Clementine edition of the Vulgate, on which our English version is based, the history of the authorized text concludes.

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A very notable statement is the following taken from the Missionary Review: "On the Gold Coast various persons have lately joined the Christians (not as communicants, but as adherents) to save themselves from being accused of witchcraft, a suspicion from which no heathen is safe. It is an accepted belief that Christianity extinguishes witchcraft. A Christian is, therefore, as such, exempt from the deadly poison oracles." The proofs are superabundant that the devils are bold and aggressive in heathen lands and that the sacraments and the sacramentals put them to flight. Baptism, even when administered by Protestant missionaries, is efficacious in this way and the most holy name of Jesus is like a scourge to drive away the demons. No wonder that the savages of Africa speedily recognize the power of Christ over the evil spirits.

THE GOLDEN JUBILEE OF THE APOSTLES.

The golden jubilee of the Apostleship of Prayer was joyously celebrated Monday 10th, in Saint Francis Xavier's Church, New York, under the auspices of the Central Direction of the League of the Sacred Heart. There was a Solemn High Mass, with a splendid sermon and fine music, followed by the blessing of a banner, and crowned by the reception of a cablegram from Rome, announcing the Papal benediction on the feast and its participants.

ONE SHORT SENTENCE IN THE DISPATCHES.

One short sentence in the despatches from the seat of the war in the East about two weeks ago exemplifies the distinction drawn by the Founder of Christianity between true shepherds and those who are not true. It said: "The Catholic Fathers remain at their stations in Manchuria, but the Protestants have returned."

THE REVEREND E. L. STODDARD.

The Reverend E. L. Stoddard, of Saint John's Episcopal Church, Summit Avenue, Jersey City, is one of the distinguished band of Protestant ministers who are opposed to the persecution of Catholics. He denounces the A. P. A. as unconstitutional, un-Protestant and untrue.

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