

CHURCH AND BIBLE.

It is strange that our non-Catholic friends will persist in accusing the Church of forbidden the Sacred Scriptures, and the use of the Bible. The only excuse we can find for this unrelenting perversion of the truth is in the fact that the different sects, refusing to recognize the Divine authority of the Church, and being therefore obliged to set up some other authority in its place, fall back upon the Bible. They feel that if they once admitted the truth of the Church's attitude in regard to the Book of Holy Writ, they would no longer have even the semblance of consistency in their opposition to and protestation against her. Consequently they repeat, in every key, the groundless assertion that the Church of Rome is hostile to the Bible. Yet what is the truth? Let us appeal to history! That impartial recorder of the past proves that the Catholic Church was the very first institution to receive the Bible; that she has preserved it throughout the ages, and that she has handed it down from one generation to another, perfect as it was on the day of its completion. It was in the cloisters that her monks transcribed the scriptures, and in her libraries that the sacred volume was preserved from the ravages of barbarians and the earlier malice of pagan potentates.

Moreover the Church of Rome has accepted the Sacred Scriptures in their entirety, and has recognized them as being inspired in all their component parts. There is not a dogma of the Catholic Church, nor a moral precept that she teaches which is not in full accord with the Bible. She possesses every line of the Bible, from the first chapter of Genesis to the last chapter of Revelations. Others have portions of the Bible; some more some less, but no one has the whole of the Sacred Scriptures. Why so? Because in the insane work of protestation against the established Church of Christ, according as a passage of the Scripture was found that, in any way, supported the doctrines of Catholicity, they immediately cut out the whole book and flung it to the winds. Because the doctrine of a third state—midway between Heaven and Hell—is clearly shown by the passage in Machabees that says, "it is a holy and wholesome thought to pray for the dead that they may be released from their sins," the anti-Catholic Christians at once deny the whole book of Machabees, and cut it out of the Bible. On what authority they do so is more than any human being has ever been able to tell. So is it with Tobias, Judith, and other portions of the scriptures. The Catholic Church alone conserves and preserves the whole Bible.

The Protestant tells us that portions of the Bible are inspired, others are not; the Catholic Church says that the whole Bible is inspired, and that we have no evidence and no authority to prove the contrary. The Protestant says that a general guidance was with the sacred writers; the Catholic Church says that each individual writer was under the action of a particular inspiration. There are Protestants, who like the modern infidels, will accept such portions of the Bible as they can discover to be in harmony with science; the Catholic Church proclaims that there is no possible antagonism between revelation and science, and that every part of the Book of Holy Writ is exact and is truthful. The Protestant reads the Bible; a work written in a style and translated from a language, that have nothing in common with our modern modes of conveying thought, and while he is often puzzled at the

meaning of an ordinary paragraph in a daily paper, he pretends to be able, by his own lights, to comprehend and fathom the most minute details of a Book of mysteries; the Catholic Church, under the guidance of the Holy Ghost, opens the scriptures and expounds them for the faithful. The Protestant treats the Bible as he would a code of Civil Law that he reads for the information he may get out of it, not taking into consideration whether his interpretation would be accepted by a tribunal or not. The Catholic Church has such a reverence for the Word of God that she will not allow the Sacred Volume to become like a commonplace book, she insists on a holy reverence for the Bible.

As to the stale assertion that the Catholic Church does not use the Bible, it is as false as it is an evidence of ignorance. Whosoever makes use of it must know absolutely nothing about the Catholic Church. We doubt if there can be found one in five hundred sincere Catholics, (we mean of course persons able to read) who has not a prayer book; and in that prayer book is the New Testament. Our Mass, that Protestants seem so little to understand, is a series of prayers, some composed by the Church, the greater portion drawn from the Bible. The Gospel, the Epistle, the Collect, and so on, are all taken from the Bible. Our Vespers are merely the psalms that are found in the Old Testament and portions of canticles and prayers that are taken from the New Testament. Our sermons are preached from texts of the Holy Scriptures; our invocations to the Blessed Virgin are taken from the Bible. It is impossible for you to follow any service in the Catholic Church without meeting with the grand and inspiring extracts from the Book of Books, that are appropriate to the occasion. In our Catholic homes on every table will be found the family Bible; not a mutilated one, but the Old and New Testaments in their entirety. Take up our Catechisms, and our books of religious instruction, our sacred histories, and you find that our children are taught the Sacred Scriptures. Therefore, if the Protestant has no other reason for opposing Catholicity than that of the Bible, the sooner he embraces the Faith of Ages, the sooner will he be consistent.

C. M. B. A.

Coming to the Front Again.

We are informed that at the meeting, on last Monday evening, of Branch No. 1, (Quebec Grand Council,) original No. 26, of Canada Council. Seven members were initiated, one favorably balloted for, and thirteen applications for membership were read, and twenty-five more in preparation. A good evening's work. A few old friends who left at the time of separation, to join the Canada Council, are expected to return to their old parent branch in this city, shortly.

C. M. B. A. Affairs.

Branch 26 of the C. M. B. A. met in Glenora Hall last night, President J. H. Feeley in the chair. Various reports of sub-committees were read and adopted. Chancellor J. E. Morrison dwelt on the progress of the Association and showed the work of the Advisory Council during the last three months. Grand Deputy Finn made a satisfactory report of the financial affairs of the Association. The resignation of Mr. B. J. Doyle was then read. Mr. Doyle was the financial secretary and he has been transferred to the Inland Revenue Office at Toronto. Grand Deputy Finn, seconded by Chancellor Morrison, moved that the resignation be accepted and that the society testify its deep regret and appreciation of Mr. Doyle's services. Mr. Warren was elected financial secretary and Mr. A. D. McGillivray, treasurer. Mr. F. J. M. Collins was made a member of the Finance Committee. The C. M. B. A., Branch 26, will celebrate its tenth anniversary in November.

BLESSING THREE NEW STATUES.

Interesting Ceremony in the New Cathedral.

There was an interesting religious ceremony at St. Peter's Cathedral, Sunday afternoon, on the occasion of the blessing by the Archbishop of three new statues intended to be placed on the portico of the building. These statues are those of St. John the Apostle, St. Ignatius and St. Vincent de Paul, the gifts respectively of the Rev. M. Bonin, cure of St. Charles of Montreal; the Rev. Canon Piche, of Lachine, and the Rev. M. Lavallee, cure of St. Vincent de Paul of Montreal. The statues, which are twelve feet high, are of wood covered with copper plate, and have quite a bronze-like appearance. They will be placed to the right and left respectively of the statue of St. James, the patron of the Cathedral. The attendance was large. The three statues to be blessed had been placed on a platform under the main dome. The Archbishop entered the sacred edifice shortly after four o'clock, accompanied by numerous clergy. The assistant priests were the Rev. Messrs. Bonin and Lavallee.

REV. CANON BRUCHESI'S ADDRESS.

The Rev. Canon Bruchesi delivered an eloquent address in which the lives of the three saints to be honored were reviewed. "Catholics," he said, "are no longer accused of idolatry because they honor the pictures and statues of the saints. The image merely recalls the person of the saint, and if it induces Catholics to prayer and devotion and the imitation of the lives of the saints it has no other meaning. These saints would remind the people of their duties to God and His Church. St. John was the beloved disciple, the adopted son of the Virgin, and the patron of the priests of the cathedral; St. Ignatius, the successor of the Apostles, was the patron saint of the great Bishop who had conceived the idea of erecting this great church and whose remains now lay under it. St. Vincent de Paul was the model of charity and of the most perfect imitations of the Saviour. They now were able to say that the Cathedral would soon be finished. It would be worthy of Montreal, which strangers said was destined to become the most beautiful city of America. A large number of churches had been erected to the honor of God, but this Cathedral would be the crowning work of Catholicism in this diocese. It would soon replace the old chapel which the skill of the engineers alone prevented from crumbling to the ground. The first stone had been laid in August, 1870, by the late Bishop of Montreal. He had not lived to see his work accomplished, nor had many of his co-workers. For years it seemed as if the work would be abandoned altogether, but the present Father of the diocese had undertaken the work and carried it to successful completion. The Cathedral would probably be opened for divine worship on Christmas." The rev. preacher recalled the trials endured by all in this work, and stated that none who had seen St. Peter's in Rome could enter the Cathedral of Montreal without having recalled to their minds many interesting reminiscences.

The Archbishop then pronounced the benediction and the blessing of the statues followed. The choir sang several appropriate hymns under Prof. Couture, and the new organ was heard to good advantage. A collection was taken up to defray the cost of placing the statues in position.

Miss McDonnell's School.

On the corner of Languechettiere and Anderson streets, in the very center of the city, and surrounded by a number of other schools, for boys and girls, stands Miss McDonnell's academy. We are happy to state that success has attended the untiring efforts of the zealous and clever principal and that, despite all competition with which she has to contend, Miss McDonnell's school is flourishing beyond all expectations. A short while ago an honorable member of the Board of Public Instruction—one who does not wish to have his name mentioned, but who goes about doing good to all the homes of education—presented Miss McDonnell with a full set of calisthenic appliances, also with several medals, a number of most choice books, and a series of maps. We trust that the school may ever continue to deserve such kindness, and, as in the past, to be a credit to Miss McDonnell.

Advance with the Times.

Daily we notice new methods of advancement in trade, commerce and general business amongst our people. We were attracted the other day by a novel display that decidedly foreshadowed greater improvement in the means of making known the different improvements and discoveries of the age. Mr. W. J. McMillan, the energetic and popular manager for the N. K. Fairbanks Co., the manufacturer of Ottolene, has inaugurated in Montreal a system which has already proved a grand success in the United States. It consists of establishing exhibits of the Cottolene and demonstrations of the manner in which it is to be used. These departments—if we might so call them—are located in grocery and dry goods stores. A portion of the store is rented for a number of days, and there a regular exhibition, accompanied with verbal and practical explanations, is given. It is a source of mutual benefit; while the Company has an opportunity of showing the great merits of the now popular discovery, the proprietor of the store has an attraction that draws custom and creates a business that otherwise would never be concentrated around his establishment. We would advise our grocers and dry goods merchants to take advantage of this new departure and with the times advance along the way of commercial enterprise. Soon other manufacturers will be led to imitate Mr. McMillan's new step and the result will be a boon to all concerned—to the city as well as to the merchants.

Ottawa St. Jean Baptiste Society.

OTTAWA, Oct. 9.—A large meeting of the St. Jean Baptiste Society was held in Ottawa yesterday afternoon, in St. Joseph's hall, for the election of officers and consideration of the following motion, which was introduced at a previous meeting, but laid over:—

"That the members of the St. Jean Baptiste Society, of Ottawa, have learned with surprise and regret that at the last meeting of the National Congress, held in Montreal in June, the word 'Catholic' was erased in the contemplated project of the federation of St. Jean Baptiste Societies of America; that all the members of this society have always held the belief and so believe now that Catholicism is the principal and true basis of their patriotism and national existence; this is why all the members of the society here gathered desire to protest against this act of the congress and declare their inability to adhere to this alliance project so long as the word 'Catholic' is not included in its constitution."

A hot debate took place on the motion to which an amendment was moved:

"That all the members of this society always believe, and do now believe, that Catholicism is the principal and true basis of their patriotism and national existence; that they do not desire to eliminate the word 'Catholic' from the constitution, but on the other hand do not wish to impose their views on other societies and on the congress of the federated societies."

Only eleven voted for the amendment and about five hundred against. The main motion was then carried unanimously. Mr. E. Roy, secretary of the Department of Public Works, was elected president.

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"And you went up the Rhine; I supposed," said Mrs. Malaprop. "Indeed, yes; it was beautiful." "And did you see any rhineoceroses?"