

Calendar for Jan., 1908

Moon's PHASES. New Moon 3: 55. 43m. p. m. First Quarter 10.1. 53m. a. m. Full moon 18.1. 37m. a. m. Last Quarter 26.1. 11m. a. m.

Table with columns: Day of Week, Sun, Moon, High Water, Low Water. Rows for days of the week with corresponding times.

The Bible.

(From the new Catholic Encyclopedia, Robert Appleton Company, Publishers, New York.)

BIBLE, The, a collection of writings which the Church of God has solemnly recognized as inspired. The name is derived from the Greek expression ta biblia (the books), which came into use in the early centuries of Christianity to designate the whole sacred volume. In the Latin of the middle Ages, the neuter plural form biblia (gen. biblibus) gradually came to be regarded as a feminine singular noun (biblia, gen. biblie), in which singular form the word has passed into the language of the Western world. It means "The Book," by way of eminence, and therefore well sets forth the sacred character of our inspired literature. Its most important equivalents are: "the Divine Library" (Bibliotheca Divina), which was employed by Jerome in the fourth century; "the Scriptures," "the Holy Scriptures"—terms which are derived from expressions found in the Bible itself; and "the Old and New Testament," in which collective title, "The Old Testament" designates the sacred books written before the coming of Our Lord, and "the New Testament" denotes the inspired writings composed since the coming of Christ.

The existence of a collection of sacred books among the Jews at the time of Christ is a fact of history. The books that constituted this collection differed widely from one another in subject, style, origin and scope, but all were held by the Jews to possess a character which distinguished them from all other books. This was the Divine authority of every one of these books and of every part of each book. The belief of the Jews was confirmed by Our Lord and His Apostles; for they supposed His truth in their teaching, used it as a foundation of their doctrine, and intimately connected with it the religious system of which they were the founders. The books thus approved were handed down to the Christian Church as the written record of Divine revelation before the coming of Christ. The truths of Christian revelation were made known to the Apostles either by Christ Himself or by the Holy Ghost. They constitute what is called the Deposit of Faith, to which nothing has been added since the Apostolic Age. Some of the truths were committed to writing under the inspiration of the Holy Ghost and have been handed down to us in the books of the New Testament. Written originally to individual Churches or persons, to meet particular necessities, and accommodated as they were to particular and existing circumstances, these books were gradually received by the universal Church as inspired, and with the sacred books of the Jews constitute the Bible.

In one respect, therefore, the Bible is a twofold literature, made up of two distinct collections which correspond with two successive and unequal periods of time in the history of man. The older of these collections, mostly written in Hebrew, corresponds with the many centuries during which the Jewish people enjoyed a national existence, and forms the Hebrew, or Old Testament literature; the more recent collection, begun not long after Our Lord's ascension, and made up of Greek writings, is the Early Christian, or New Testament literature. Yet, in another and deeper respect, the Bible literature is pre-eminently one. Its two sets of writings are most closely connected with regard to doctrines revealed, facts recorded, customs described, and even expressions used. Above all, both collections have one and the same religious character, and the same inspired character. They form the two

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—this acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"I suffered dreadfully from rheumatism, but have been completely cured by Hood's Sarsaparilla, for which I am deeply grateful." Miss FRANCES SMITH, Trenton, Ont.

"I had an attack of the grip which left me weak and helpless and suffering from rheumatism. I began taking Hood's Sarsaparilla and this medicine has entirely cured me. I have no hesitation in saying it saved my life." M. J. McDONALD, Trenton, Ont.

parts of a great organic whole the centre of which is the person and mission of Christ. The same Spirit exercised His mysterious hidden influence on the writings of both Testaments, and made of the works of those who lived before Our Lord an active and steady preparation for the N.-W. Testament dispensation which He was to introduce, and of the works of those who wrote after Him a real continuation and striking fulfilment of the Old Covenant.

The Bible, as the inspired record of revelation, contains the word of God; that is, it contains those revealed truths which the Holy Ghost Himself, or all revealed truths are not contained in the Bible (see Tradition); neither is every truth in the Bible revealed, if by revelation is meant the manifestation of hidden truths which could not otherwise be known. Much of the Scripture came to its writers through the channels of ordinary knowledge, but its sacred character and Divine authority are not limited to those parts which contain revelation strictly so termed. The Bible contains not only the word of God; it is the word of God. The primary author is the Holy Ghost, or, as it is commonly expressed, the human authors wrote under the influence of Divine inspiration. It was defined by the Vatican Council (Sess. III. c. ii) that the sacred and canonical character of Scripture would not be sufficiently explained by saying that the books were composed by human diligence and then approved by the Church, or that they contained revelation without error. They are sacred and canonical, "because, having been written by inspiration of the Holy Ghost, they have God for their author, and as such have been handed down to the Church." The inner sense of the Bible follows as a consequence of this Divine authorship. Wherever the sacred writer makes a statement as his own, that statement is the word of God and infallibly true, whatever be the subject-matter of the statement.

It will be seen, therefore, that though the inspiration of any writer and the sacred character of his work be antecedent to its recognition by the Church yet we are dependent upon the Church for our knowledge of the existence of this inspiration. She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible. At the Council of Trent she enumerated the books which she considered "as sacred and canonical." They are the seventy-two books found in Catholic editions, forty-five in the Old Testament and twenty-seven in the New. Protestant copies usually lack the seven books (viz: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and I, II Machabees), and parts of books (viz: Esther, x, 4-xvi, 24, and Daniel iii, 24-90; xiii, 1-xvi, 42), which are not found in the Jewish editions of the Old Testament.

The Bible is plainly a literature, that is, an important collection of writings which were not composed at once and did not proceed from one hand, but rather were spread over a considerable period of time and are traceable to different authors of varying literary excellence. As a literature, too, the Bible bears throughout the distinct impress of the circumstances of place and time, methods of composition, etc., in which its various parts came into existence, and of these circumstances careful account must be taken, in the interests of accurate scriptural interpretation. As a literature, our sacred books have been transcribed during many centuries by all manner of copyists to whose ignorance and carelessness they still bear witness

Most people know that if they have been sick they need Scott's Emulsion to bring back health and strength. But the strongest point about Scott's Emulsion is that you don't have to be sick to get results from it. It keeps up the athlete's strength, puts fat on thin people, makes a fretful baby happy, brings color to a pale girl's cheeks, and prevents coughs, colds and consumption. Food in concentrated form for sick and well, young and old, rich and poor. And it contains no drugs and no alcohol. ALL DRUGGISTS, 50c. AND \$1.00.

in the shape of numerous textual errors, which, however, but seldom interfere seriously with the primitive reading of any important dogmatic or moral passage of Holy Writ.

In respect of antiquity, the Biblical literature belongs to the same group of ancient literature as the literary collections of Greece, Rome, China, Persia, and India. Its second part, the New Testament, completed about A. D. 100, is indeed far more recent than the four last named literatures, and is somewhat posterior to the Augustan age of the Latin language, but it is older by ten centuries than our earliest modern literature. As regards the Old Testament, most of its contents were gradually written within the nine centuries which preceded the Christian era, so that its composition is generally regarded as contemporary with that of the great literary works of Greece, China, Persia, and India. The Bible resembles these various ancient literatures in another respect. Like them it is made up of the remains of a larger literature. Of this we have abundant proofs concerning the books of the Old Testament, since the Hebrew Scriptures themselves repeatedly refer us to more ancient and complete works as composed by Jewish analysts, prophets, wise men, poets and so on (cf. Numbers, xxi, 14; Joshua, x, 13; II Kings, i, 18; I Paralip., xxii, 29; I Mach., xvi, 24; etc.) Statements tending to prove the same fragmentary character of the early Christian literature which has come down to us are indeed much less numerous, but not altogether wanting (cf. Luke, i, 1-3; Colossians iv, 18; I Corinthians, v, 9.) But, however ancient and fragmentary, it is not to be supposed that the Biblical literature contains only fragments, and these rather imperfect, literary forms. In point of fact its contents exhibit nearly all the literary forms met with in our Western literatures together with others peculiarly Eastern, but none the less beautiful. It is also a well-known fact that the Bible is so replete with pieces of transcendent literary beauty that the greatest orators and writers of the last four centuries have most willingly turned to our sacred books as pre-eminently worthy of admiration, study, and imitation. Of course the widest and deepest influence that has ever been, and ever will be, exercised upon the minds and hearts of men remains due to the fact that, while all the other literatures are but man's productions, the Bible is indeed "inspired of God" and, as such, especially "profitable to teach, to reprove, to correct, to instruct in justice" (II Timothy, iii, 16).

FRANCIS E. GIORG.

Horrors of Siberia.

St. Petersburg, December 24.—The Russ publishes a letter, dated August, and written "on the Amur high-road." The writer tells of the awful suffering of thousands of exiles banished to Siberia during the present reign of "repression." A large number of these exiles are from the educated and cultured classes, and these suffer more than the ordinary hardened criminals.

The letter opens with the announcement that a party of 120 exiles, 23 of whom are state or political offenders, have been detailed to work on the construction of the Kolesnsaya wheel road. They were sent thither on Cossack escort from the penal settlement at Irkutsk.

"We landed our barge on August 53, at 6 in the evening," the exile writes, "and passed our first night in the open on the shores of the Amur. We were ordered by the escort not to talk, not to lie down to sleep, not to sit. No supper must be cooked. It rained in torrents, and we were all wet through. When morning came at last our fetters were knocked off, and we set off for the 'camp,' thirty-two versts distant, dragging after us the barge containing our luggage, for no carts were provided for baggage transport. The first verst was covered without incident; but as soon as the village was out of sight the escort got to work with the butt ends of their rifles, urging the party with blows and curses. One of our comrades... fell in a dead swoon. Another fainted soon afterwards. Both were lifted into a cart provided for the use of the escort. Eventually the tents

And so Napoleon, in making his selection, would note the political prejudices of a likely man, would find out if he was in close relationship with the old nobility, and if he had ever been in favor with the late King or his family.

Nevertheless, when in 1806, Napoleon drew up a Catechism of his own for the use of the schools of France, and in which every act of rebellion against his own government was declared by him to be a "revolt against God," the bishops, for the greater part, protested.

Their request, again, to be allowed to hold periodical councils for the settlement of temporal and spiritual affairs, was refused them, the result being that since the clergy hardly ever met, there was no possibility of their carrying out any plan of unity whereby to oppose the action of Napoleon. And so the statement of d'Haussonville that these bishops were worthy men, remains true.

came in sight, and we reached the camp, where most of us met old acquaintances. Questions were showered upon them, but the only words in answer were: "We are beaten; it is hard."

The writer then describes his "comrades." "All the faces that met our gaze wore an exhausted look. All who greeted us were terribly stung by the small mosquitos which swarmed hereabouts, all were unclean and attired merely in tattered underclothing. The feet of many were covered with wounds, and were swathed in filthy rags. In the tents the stolid topic of conversation was the brutality of the Cossacks. . . . After a few days only we became the counterparts of the older occupants of the camp—dirty, unshod, unclothed and exhausted."

This is how the days were passed: "Up every morning at four, working until five or six in the evening, and returning then, utterly worn out, for roll-call, prayers and sleep. Sleep! In ragged and battered tents, open to the rain, and dirty and damp within. No mattresses, only sacks to lie upon, sometimes stuffed with grass. We are already bitterly cold here, in August, and in these same tents we must live until the end of November. "The food is bad," he continues, "Every man is supposed to receive twelve kopecks daily, but from May to August a sum equivalent to a total of forty-eight kopecks per man was all that was received. Money sent by friends and relatives is not delivered. "As for the sick, they are utterly helpless. The hospital holds only fifteen patients, the other sick prisoners having to remain in their tents until room is made. Most of the cases are of wounded feet. The surgeon forbids the men to go about bare-foot, but they must do so, for there are no shoes. "The work is hard, and the conditions of work are harder; but the hardest of all are the beatings. You are beaten on the way to work, at work, and on the way home—beaten always and everywhere. Beaten for unwillingness to give up your bedding to the Cossacks, beaten if you put on clean clothes . . . beaten for wearing spectacles or a piece-neck. . . . beaten for no reason at all. . . . No difference whatever is made between state prisoners and ordinary criminals."

The writer then describes instances of ill-treatment he witnessed. An ordinary prisoner had two ribs broken by a Cossack's fist; a criminal was so beaten that his lungs and liver were injured; a state prisoner had two ribs broken for refusing to give up his pillow for the escort; another complaining of illness was kicked out of his tent, thrown to the ground and had his face battered in with the inspector's revolver.

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Muscular Rheumatism.

SCOTCH ALL OVER. Two Highland farmers met on their way to church. "Man," said Donald, "I was wonderin' what you will be askin' for yon bit sheep over at your steadin'." "Man," replied Dougal, "I was thinkin' I was wantin' fifty shillins for that sheep." "I will tak' it at that," said Donald; "but, och, man, Dougal, I am awfully surprised at you doin' business on the Sabbath." "Business!" exclaimed Dougal. "Man, sellin' a sheep like that for fifty shillins is not business at all; it's just charity!"

It is not without a humorous interest of its own to note that Napoleon's idea of a perfect bishop was "one who was convinced that the spirit of Christian charity did not include kindness to the enemies of the State."

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MISCELLANEOUS.

CHIVALRY AT THE POLLS. During a political campaign in Mississippi a certain Colonel Robinson was running for Congress on the Republican ticket. On the morning of election day one of the friends of the Republican candidate chanced to meet an old negro, known locally as "Mose Thompson, whom he asked: "You are going to vote for Colonel Robinson, are you not?" "No, sah, I ain't goin' to vote for the colonel." "What? Not vote for the man who is for giving your race its due opportunity; the man who led them in a splendid charge? Isn't it honorable and chivalrous to vote for him?" "No, sah," replied Mose. "I ain't goin' to vote for the colonel. I's goin' to be hon'ble an' chiv'rous an' vote for the gen'lemen that give me five dollars."

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