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History of the Church.

(Continued.)

The sunbeam divides itself to multiply colors; it breaks again and goes out of its way to perform other wonders. If the orb commanded by God to rule the day, should suddenly appear or disappear, we would be dazzled in the morning by his sudden splendor, and surprised at night by the deepest darkness. He will not do this, but in imitation of the Eternal Light and Wisdom, the emblem of which he is, he attains from one extremity to the other with force, he will also dispose all with sweetness. His triumphant appearance on the horizon will be preceded by the dawn, and his setting followed by the twilight. For more than an hour before he sends his beams directly on our heads, he will send them high in the atmosphere, the vaporous particles of which will reflect them to us broken and weakened. This is not all. These same rays, shooting obliquely in the elevated and rare parts of the air which surrounds us, will bend to the lower and denser parts to come near us more and more, as we see the apparent bend in a stick plunged obliquely in a vessel of water. It is by means of these few broken rays, and these atoms of air and vapor, that God sweetly brings us from the shades of night to the clearness of day, and from the light of day to the darkness of night, through the tints of the morning dawn and the evening twilight. It is also to this that we owe the beautiful blue in the vault of the heavens. The higher we ascend the great mountains, the blacker the sky appears. There are certain heights where the sun does not appear in his ordinary splendor, and the stars are seen in the middle of the day, not twinkling, but quiet. The air that is above is too delicate to reflect the light of the stars to the eye and direct it all around. Lower down, this light, reflected by less delicate air and vapors, mingling its whiteness with the black above, produces this intermediate shade that charms the eye and seems to surround us like a vault studded with golden nails. These same atoms of vapor and air are ordained by God to hand, as it were, one to the other, the white brilliancy of the sun and carry it even into places where the solar rays never penetrate directly. What mysteries there are in what we see every day!

the day; but it turns also round the sun in three hundred and sixty-five days and a quarter, which is called a year. In this annual revolution it is inclined in such a way that it presents the middle of its globe directly to the sun's rays twice, and once it presents a certain portion of each of its hemispheres. When the middle, or equator, is presented, the days are as long as the nights, it is equinox for us; spring or vernal equinox if the earth must afterwards present to the sun the hemisphere in which we live; autumnal equinox, if afterwards it must present the opposite hemisphere. When it presents the greatest surface of our hemisphere, our days are longest and our nights shortest; it is summer. This is what we call solstice, because the sun seems to stand several days before returning to the other hemisphere; summer solstice for us; winter solstice for those who live on the opposite side of the earth. Six months later the case is reversed. This is the way in which the learned of our day explain the phenomenon. We say of our day, because for centuries they explained the matter differently, and always with an equal assurance, which should at some time persuade them to be a little more modest. The moon is the second of the great luminaries. She accompanies the earth around the sun and turns at the same time around the earth in twenty-nine days and a half. She presides over the night, which for the most of the time, she brightens with a pale light. No more than the earth is she luminous of herself; but like the earth, she borrows her light from the sun. When she shows all her hemisphere bright, which happens when she rises at the same moment that the sun sets, there is what we call full moon; when she rises at the same time as the sun, she shows a dark hemisphere; we see nothing of her: that is what we call new moon. Lastly we say first quarter or last quarter when she is closer to the sun, or further away from it, and shows the quarter of her hemisphere brightened, and consequently the other three quarters are dark. These different appearances are known as the phases of the moon. Astronomers have observed similar changes in the moons which accompany other planets. Night is but the shadow of the earth. When this shadow, which is cast far into the air, falls on the illuminated disc of the moon, this disc is wholly or partially darkened; this is what is called the total or partial eclipse of the moon. This cannot take place except at the time of full moon, when the earth is in direct line between the sun and moon. But the moon has her shadow and her night as well as the earth. When this shadow, which is also cast far out into space, encounters the part of the earth on which we live, it withholds from our sight all or part of the sun's light; this is the total or partial eclipse of the sun. We are for a short time in the shadow of the moon. This cannot take place except at the time of new moon, when she is directly between the earth and the sun. With the exception of the Jews, all ancient peoples were very much afraid of eclipses. In the annals of China we read that an eclipse put the whole country into a panic. Even to-day the people of India, persuaded intimately that a wicked dragon wants on these occasions to devour the moon, make a terrible noise to drive off the monster, or they sink themselves to the neck in water to pray that he may not devour it entirely. The Greeks and Romans were of the opinion that if the moon were eclipsed it was because the sorcerers, by their incantations, attracted it to the earth. Consequently they used to beat kettles, pans, and other noise-making instruments to force it back into its place. They lit an infinite number of torches and raised them towards the heavens to call back the light of the eclipsed heavenly body. The natives of Mexico imagined that the moon was wounded by the sun in a quarrel that they must have had together, and in consequence everybody fasted to establish peace. However, in China, India, Persia, Egypt, Greece and Rome, there were astronomers, or star-gazers, or mathematicians, for in ancient writing those names signify the same thing; but, instead of enlightening the people on the cause of eclipses these wiseacres led them and sunk them into a more dangerous error. How far back we may seek in profane history, we see astronomy, or the knowledge of the stars degenerate into a vain and dangerous superstition. The mathematicians, or star-gazers, or astronomers, finding that the examination of the stars for the purpose of finding out their course in the heavens, and foretelling eclipses, was not very profitable, invented something that would pay them better; it was to foretell the destiny of every man, or the issue of a battle, or the success of an enterprise. The heavens were divided into

OUR MONTHLY CALENDAR

3 March, 1908.

Quinquagesima Sunday.

- 1. St. David, M.P.
2. St. Simplicius, O.C.
3. St. Ars. Wednesday
4. St. John Joseph of the Cross, C.
5. The Passion of Our Lord, S.
6. St. Thomas Aquinas, C.D.

First Sunday in Lent.

- 1. St. John of God, C.
2. St. Frances of Rome, W.
3. The Forty Martyrs, T.
4. St. Eulogius, F.M.
5. St. Gregory, P.C.D.
6. The Holy Crown of Thorns, S.
7. St. Matilda, Q.

Second Sunday in Lent.

- 1. St. Zachary, P.C.
2. St. Finian the Leeper, M.
3. St. Patrick, Apostle of Ireland, T.
4. St. Patrick, Archbishop, T.
5. St. Benedict, M.
6. St. Joseph, Patron of the Church, S.

Third Sunday in Lent.

- 1. St. Basil, P.M.
2. St. Victoria, M.
3. St. Simon, M.
4. Annunciation of the B.V. Mary, W.
5. St. Ludger, B.C.
6. The Five Wounds of Our Lord, S.
7. St. Sixtus, P.C.

Fourth Sunday in Lent.

- 1. St. Jonas and Companions, M.M.
2. St. Ciriacus, M.
3. St. Nicholas, Der Flu. C.

twelve equal parts, each one having its own particular attribute, riches, relatives, glory, etc., etc. The planets were divided into favorable, unfavorable, and mixed, having their unlucky or happy aspects. The decisive moment of man's destiny was that of his birth. Such were the arbitrary principles of these vain and superstitious mathematics, as we see by the Fathers of the Church who refuted them. The Chaldeans, who were the first to observe the stars, were also the first astrologers, soothsayers, fortune tellers. Their very name became common to all the charlatans of this class who in a short time were to be found everywhere. The mathematicians were often banished from Rome, but they stayed there nevertheless. This is what history says: They brewed conspiracies by their prognostications. If they succeeded they ruled the empire; if they failed they were banished by decree; but, as an author of their time expresses it, the vulgar scholar and the vulgar dunce, equally persuaded that the destinies of both empires and individuals were written in the stars, kept those men in spite of decrees. Such was the power of this astronomical superstition that a great writer of Roman literature reasoned as follows in a speech: "Since mathematics," said he, "predict the eclipses, why can they not also predict a man's fate?" Emperors thought the same as the common people did. Tiberius expelled the mathematicians by decree, all the time being himself one of them. With regard to philosophers, it will be enough to speak of one, Julian the Emperor, a star-gazer, an aruspex, a magician, and surrounded by magicians like himself. The holy Church of God, and she alone since the time of Moses up to the Council of Trent, never ceased enlightening the world on the folly of these vain prejudices, or the impostures of the apparently learned. The philosophers of Chaldea had probably commenced to infatuate mankind with their astrological fables when Moses brought into the light once more the ancient truth about the creation of the world and the providence of God. These same sages were flattering Dabylon by promising her a never-ending happiness when Isaias announced her early ruin and said to her: "Hearken, voluptuous city. Stand now with thy enchantments and with the multitude of thy soceries; let now the astrologers stand and save thee, they that gazed at the stars and counted the months, that from them they might tell the things that shall come to thee. Behold they are as stubble, fire hath burned them, they shall not deliver themselves from the power of the flames." Julian the philosopher employed all the resources of philosophy as well as those of the empire, for the triumph of superstition over Christianity and good sense, while his school companions, Gregory of Nazianzen and Basil of Cesarea taught the people in the Christian temples to laugh at the philosophical extravagances and preserve their wits and Christianity. (To be Continued.)

Prizes Awarded in Diary Contest.

\$200 in Prizes for the Best Diary Kept in Dr. Chase's Calendar Almanac.

COMPETITION KEEN.

Ten Rewarded for Efforts as the First Prize Had to be Divided.

The judges in the annual Diary Contest of Dr. Chase's Calendar-Almanac have given their decision after carefully considering the numerous diaries submitted. Their task was difficult, not alone because of the hundreds of Almanacs entered in the contest, but more particularly because of their high standard. For example, the material, neatness and cleanliness of the leading diaries were of so good a quality that the judges were compelled in justice to both parties to divide the first prize between Mr. and Mrs. Sanford Hoar, of Scott Road via Petticoat, N.B., and Mr. E. H. Snider of Broomhill, Man. The prize winners are:

CANADIAN PACIFIC

TRAIN LEAVE MONTREAL

WINDSOR ST. STATION
BOSTON, LOWELL, 10.40 a.m., 17.45 p.m.
TORONTO, CHICAGO, 12.45 a.m., 10.00 p.m.
OTTAWA, 18.35 a.m., 8.55 a.m., 11.10 a.m., 14.00 p.m., 10.10 p.m., 11.10 p.m.
HERBROOK, 8.30 a.m., 4.30 p.m., 17.25 p.m.
ST. JOHN, HALIFAX, 7.20 p.m.
ST. PAUL, MINNEAPOLIS, 9.40 p.m.
WINNIPEG, VANCOUVER, 10.10 p.m.
WINNIPEG, MOON-EJAW, 10.10 a.m., 10.10 p.m.
PLAZA VIGOR STATION
QUEBEC, 18.55 a.m., 12.00 p.m., 11.30 p.m.
THREE RIVERS, 18.25 a.m., 12.00 p.m., 14.20 p.m., 11.30 p.m.
SHAWINIGAN FALLS, 12.00 p.m.
OTTAWA, 18.25 a.m., 15.45 p.m.
JOLIEFF, 18.00 a.m., 18.55 a.m., 15.50 p.m.
ST. GABRIEL, 18.55 a.m., 15.00 p.m.
ST. AGATHE, 18.45 a.m., 19.15 a.m., 14.45 p.m.
NOMINGUE, 18.45 a.m., 19.15 a.m., 14.45 p.m.
Daily, Daily, except Sundays, 1 Mon., Wed., and Sat. \$Sundays only. Daily except Sat.

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Leave Montreal Mondays and Wednesdays at 10.30 p.m. for the accommodation of passengers holding first or second-class tickets to CHICAGO AND WEST thereof as far as the PACIFIC COAST. Nominal charge is made for berths, which may be reserved in advance.

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First-\$100 in gold (divided)-E. H. Snider, Broomhill P.O., Man; Mr. and Mrs. Sanford Hoar, Scott Road via Petticoat, N.B.
Second-\$50 in gold-Jas. Arthur, North Rustico, P.E.I.
Third-\$25 in gold-Miss Mary E. Beattie, 239 Pall Mall street, London, Ont.
Fourth-\$5 in gold-Rev. Jos. H. Chant, Newburg, Ont.
Fifth-\$5 in gold-Mrs. W. H. Burns, Mimingoah, Ont.
Sixth-\$5 in gold-Fred. Goodwin, Tilsonburg, Ont.
Seventh-\$5 in gold-Mrs. Jos. H. Cook, Box 71, Beachville, Oxford Co., Ont.
Eighth-\$5 in gold-Miss Ammie F. Bryden, Flinton, Ont.
Ninth-\$5 in gold-Theodule Cloutier, L'Islet, Que.
The diaries belonging to the following persons are Highly Commended:
Mr. C. McFarlane Lewis, Mt. West Co., N.B.
Mrs. Wm. Mutch, Rocky Point, P.E.I.
Mrs. A. Roszel, Kimbo, Ont.
Mrs. Robt. E. Lovatt, Tynemouth Creek, St. John, N.B.
Judging from the number of requests for Almanacs this year the Diary Contest for 1908 promises to be as close as that of 1907. If anyone has not received one of these Calendar-Almanacs the Edmondson, Bates & Co., Toronto, Ont., will mail one upon the receipt of name and address.

Appeal for Father Gray's Mission.

To the Editor, True Witness: Dear Sir,-As a regular subscriber to, and a constant reader of, your valuable paper, I trust I may be permitted to call the attention of your many readers to the urgent and touching appeal of the Rev. Father Gray, of Fakenham, England, which has occupied a prominent place in the columns of the True Witness for several months. I forwarded a small donation to the rev. gentleman recently, and have just received a touching note of thanks in which he says: "May I beg of you to interest others in my great struggle." May I venture to hope that it will suffice to bring these few lines before the eyes of your generous-hearted readers to enlist their cordial sympathy, and to assure a prompt and generous response to the Rev. Father's soul-stirring appeal. I might also remind them that by helping the Rev. Father Gray in his great struggle they will be calling down upon themselves, and all who are near and dear to them, Heaven's choicest blessings, as the Rev. Father promises to remember

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Business Men are invited to come and inspect our line of Office Furniture, comprising Standing Desks, Single and Double Roll and Flat Top Desks, Filing Cabinets, Card Index Cabinets and Sectional Book Cases at 25 per cent. less than manufacturer's prices. This is an opportunity that no business man should overlook, we are clearing out the entire line, as space is required for new stock coming in.

\$7.50 DINING TABLES \$6.80

15 Dining Tables, 5 heavy turned legs, top extends to 6 feet, Imperial Oak finish, very pretty design, and worth \$7.50. Reduced to \$6.80.

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ber all benefactors and their relatives, living and dead, every time he offers up the adorable sacrifice of the Mass. Thanking you very cordially, Mr. Editor, for giving space to this communication, I remain, Respectfully yours, CHARLES J. BAILEY.

Vol. L Gard... Assn... What is... A Penalty... The word "exco... been in the air l... have clearly unde... term means. We... tholics even whos... subject are dim a... may therefore be... others a service f... liable for the go... lient points of th... the Church, know, is a body acts laws for its welfare. To enfor... tions are require... sations employe... able for the go... Church are includ... nically called "o... may be defined a... ty, imposed for a... amendment of off... baptized person v... a crime and is c... rived by ecclesi... the use of certai... ages. A consue... poses not only g... ed, moreover, eff... by baptism have... the Church. The crime which... itself grave penit... such grave pena... us that punishme... proportionate to... punishment. "m... Hence theologians... cur a censure the... mortal sin, either... ture or on accou... ty of dangerous... as scandal or so... cause those in a... an important, and... severely with a... and their wishes... stances must be... the crime must b... crimes belong to... um" of the tri... whereas the "for... cognizance of the... Lastly, the crim... ly plotted, preme... but must have b... cution-in a wor... accomplished fact... A further restr... position of a cen... fact that the au... hands such power... ed to give the d... Canon law triple... it must be expres... to take the plac... the censure is in... mission of an act... already promulg... standing and t... though even in t... commonly receive... ing, that he may... nity of defend... chooses. Censures are... munitations, and... diets. We are d... of these only, a... form of it in wh... been excommuni... name. Excommuni... an ecclesiastical... a subject is cut... munion of the C... of the benefit of... comes, in the eye... a heathen and a... will not hear th... to thee as the L... lican" (Matt. x... is meant, predis... from the Church... question we must... tween those wh... and those who... of the Church, those who are... at any particula... state of grace... the aggregate o... external and vi... Sovereign Ponti... Those, consequ... soul of the Ch... the body, and... who are in the... in the soul. But only those... which return... from the body, seen strange... communicated... long to the sou... is a very excep... mit, but we ha... mind that eccle... human, and, a... rare," pronoun... is unjust becau... posed to be co... a matter of fact... disposed to ma... fault and have... in the sacramen... also happens th... ed person may... the imposition... has been unabl... relaxation of t... With regard... communication... tion a few... forth in stand... no longer obta... have fallen in... first place, he... excommunicate... rives no benef...