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## History of the Church.

(Continued.)

form only one universal world, their end being to make the glory of God We are led to believe that as the secondary planets are subordinate to the principal planets, these again to the sun, the fixed stars or other sun, the fixe ate one to the other: and that all those globes that swim in space, join in an immense harmony sound the praises of their Creator.

The next question is: Are all thos globes that compose the universe in habited by intelligent creatures the same as the one called the earth? First of all there is a common senti ment among doctors of the Church ancient philosophers that God governs the visible world by the invisible, material nature or creation, by spiritual nature or creation. The beloved apostle of Christ saw an angel standing in the sun; he saw four others at the four extremities of the earth, having power over the winds and tempests. According to everything in visible nature, case. It may be that God peopled other planets with intelligent creatures who might know, love and serve Him, and possess Him eternally with us. It may be that we are of the very last degree of created intelligences. It may be that for this reason the Son of God, wishing to abase Himself to the lowest possible degree, came down on earth and became man instead of angel or superhuman being.

earth would have been of benefit also to those who would live above. Saint Paul, after descending from the Saint Paul, after descending from the third heavens, seems to say as much. He lays strees twice on the thought "For in Him were all things created in heaven and earth, visible and invisible. . . and through Him to reconcile all things unto Himself, making peace through the blood of His cross, both as to things on earth and the things that are in heaven. As regards Moses, after having told us in a general way that "In the beginning God created heaven and earth," he keeps telling us of the earth only and that which pertains to it. In the next conference we shall en

deavor to consider what the Most High and His Eternal Word and His Spirit which moved upon the waters did with the confused chaotic mass. As we have seen, the earth was without form, invisible, plunged in a dark abvss

what, then, did God place the 1? Job answered this question e Moses' day: He hung the earth othing. This answer, which the can scarcely conceive

ly those who have the same faith as we have, or may have it some day, Meanwhile all these solar worlds, and this love groduces union, the fa-Meanwhile all these solar worlds, and this love groduces which, the large ordained to the same end, orm only one universal world, their and being to make the glory of God namifest to His intelligent creatures. tion.

> ed, dissolved in the bayss, became one, compact and solid, because God gave it a centre of unity and material charity which cannot be under stood by human intelligence, but which by itself charms all around it Hence the earthly elements dispersed in the water came to the centre and are continually coming. What we call weight is but force, the violence that attracts are object. we call weight is but force, the vio-lence that attracts an object to its centre. Everywhere the earth weighs on itself, everywhere it weighs down-ward, but this downward, this bottom, is its own ker-nel. And in this way it preserves

nel. And in this way it preserves itself in space.

Not only was the earth given a centre of attraction which is the secret of its unity and strength, but each particle of its composition, however small, attracts the others this, everything in visible nature, from the revolution of the stars to the wonder's of vegetation, is produced and directed by these invisible ministers of God's providence. In this sense the whole universe is like a great city. Now, in this immense city, there are other quarters than ours which have their inhabitanes? We do not know, but it may be the case. It may be that God peopled other planets with intelligent creatures who might know, love and serve Him, and possess Him eternally with us. It may be that we are of the very last degree of created intelligences. It may be that for this limits and possess him eternally which unites hearts. This is mystery, the same as the love or charity, which unites hearts. This is not yet which unites hearts. This is mystery, the same as the love or charity, they do not know. It is a mystery, they same as the love or charity which unites hearts. This is not the distinguished the cause of this is affinity, the force of cohesion; but what it really such as the love or charity, they are the cause of this is affinity. all. Two drops of water attract
each other. It seems to be the
same with the heavenly bodies. The
sun attracts the earth and the earth
attracts the sun, and it is the same
with the rest of the universe. In the
same way that charity unites
the Church in heaven with the Church Church Church in heaven with the Church on earth, and the Church in the in one church, and the Church in the in-termediate place of expiation, into one church, attraction makes the stars, the planets, the solar sys-tems, one world. However, although the stars attract one another, they never come close enough to become a confused mass. God did everya confused mass. God did every-thing according to number, weight and measure. In the holy Church the mutual charity which the faith-ful have for one another does not hinder each one from having his own activity given to him also by Almighty God; so in the material universe the mutual attraction that the heavenly bodies exercise does not hinder them from having each one the movement peculiar to itself, accord-ing to the disposition of God. The sun revolves around its centre, and the other bodies, besides revolving around their centres, revolve also

round the sun. round the sun.

When God started the earth's revolution around its centre, it was soft and somewhat liquid, which explains in a natural enough way. a particular discovery made by modern science; that the earth is swollen out towards the middle that turns, and somewhat flattened at the ends on which it turns. This is the effect of the speed of its revolutions and its first softness. The two extremeties on which it turns are commonly called poles. The Latin text of the Bible calls them hinges or pivots. Samuel's mother said, in the second chapter of the first book of Kimps, "For the poles of the earth are the Lord's, and upon them he hath set the world." The round form of the earth, its movement on itself and round the sun, were known, or at least supposed, by many ancient philosophers, among others the disciples of Pythagoras, who, it is thought, borrowed these ideas from the priests of Egypt, but these opinions have only become facts in the last three centuries when they were proved by experiment. It is astonishing how these stupendous movements make neither noise nor shock, but we must remember that the movement make neither noise nor shock, but we must remember that the movement make neither noise nor shock, but we must remember that the minutes is but a sort of sport, so to speak. "reacheth therefore from end the end michtiliv, and ordereth all theres sweetly." Not so with the wisdom of man.

Up to this time the earth only half exists. Without form wramed When God started the earth's reearth, everyone knows that, it rests on nothing, but is floating around in space.

But how does it sustain itself in the air? How does it keep itself together? David said to God: Who hast founded the earth upon its own bases, but which appears at the same time common to the other heavenly bodies. What is this common base which is also proper? It is something like what holds the Catholic Church together, and sustains it without any visible support. We are of different countries and different times; some of us are in heaven, others in a place of purification, all however make but one. What unites us in one whole is faith, but above all charity. God placed in the foundation of our being a natural attraction for the good which is Himself. or what is good, which comes from Him. Grace, which does not destroy nature but perfects it, endemoes that attraction, elevates it, enlarges it, and makes it divine. We late our all country, and this love purselves the life of our body and our soul we love our neighbor, our parents, our friends, the people of our makes it divine. We late our surpless that action of a jamily and country; we love all men, principal.

But listen: God is about to say a word on our future home, the first word; and this word will produce to our day and to the end of the world, the sweetest and most delightful thing in nature. And God said: Let there be light, and there was light. Who does not love light? Who does not rejoice in it? Who then is he that will not bless God for having made it? And God saw that the light was good. God Himself approves the light. He approves it because it is an image, a shade of what He Himself is, eternal and spotless light, a glimpse of which, through the works of creation, is the happiness of this life, and the clear vision of which is the perfect, infinite happiness of eternity. The splendor, the glitter, the eternal flashing of this eternal light is the Word, the Son, God engendered by God, light from light shining in the darkness and enlightening all men who come into this world. The light that God made rejoices all mature; even the plants are eager to see it for it is light that covers. light that God made rejoices all nature; even the plants are eager to see it, for it is light that gives color and beauty to all. The light that God engendered being the way, the truth, and the life, naturally rejoices all intelligences; the least sublime turn to it sportaneously. Light it is that is truth, life, and beauty to all of them. But one and the other light are hated by those who take delight in wickedness; they fly from it and prefer the darkness. fly from it and prefer the darkness.

But what is really this sweet ligh

But what is really this sweet light made by God that everyone sees and by which we see all things? The Lord Himself asked Job: "Where is the way where the light dwelleth, and where is the place of darkness?" "By what way is the light spread and heat divided upon the earth?" For thirty-five centuries the learned have been looking, for the answer. Everybody knows it in its admirable effects, but nobody knows what its nature is. We see it only in the measure in which it makes itself manifest, we see nothing else but in the measure that the light shows it. Beautiful figure of eternal brightness, light is a mystery!

('To be continued.)

#### DEATH OF ARCHBISHOP'S MOTHER.

There passed away to her reward at the Convent of the Sisters of Mercy on Sunday morning last, Madame Bruchesi, the venerable mother of His Grace the Archbishop. Deceased had been in feeble health for more than a year. Very touch-ing were the last moments. The Archbishop celebrated Mass in the sick room that morning, all the members of the family being pre-sent, and then, the end being immi-nent, he requested him. sent, and then, the end being imminent, he requested his mother to give her children her last blessing, which she did, after which she passed peacefully away in the arms of her distinguished son.

Madame Bruchesi, who would have been 81 years old in March next, leaves three sons and a daughter-Mgr. Paul Bruchesi, Mr. Charles Brachesi, advocate, of this city; Mr. Joseph Bruchesi, of the Ottawa Civil

chesi, advocate, of this city; Mr. Joseph Bruchesi, of the Ottawa Civil Service, and Madame Belair, of St. Eustache.

The funeral took place at St. James Cathedral at 9.30 this morning, Mgr. Racicot officiating.

The funeral took place this morn-

ing from the Convent of the Sister of Mercy to St. James Cathedral, and thence to Cote des Neiges Cemetery. The attendance was very large. The Federal Government was represented by the Hon. L. P. Brodeur, Minister of Marine and Fish-

eries.
The chief mourners were Mgr. Paul Bruchesi, Archbishop of Montreal, and Messrs. Charles and Joseph Bruchesi, sons of the deceased: Mr. A. Plessis-Belair, son-in-law; Abbe Paul Bruchesi and Messrs. Emile, Georges, Ponis and Jean Bruchesi, and Messrs.

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## Note and Comment.

Once more Christmas time is with once more corrisonas time is with us, and the gladsome sounds of the midnight bells, the blazing rights of the altars and cribs, and the glori-puis roll of the organ's sound in the comples of God, seem all to bring temples of God, seem all to bring back to earth at this holy season a glimpse again of that bright vision from heaven above that God deigned to grant to the faithful shepherds who were keeping vigil over their flocks on the plain below Bethlehem on that first Christmas more considerable and considerable the control of the plain below Bethlehem on that first Christmas more considerable and considerable the control of the plain below Bethlehem on the first Christmas more considerable and considerable the control of the plain below Bethlehem on the plain below Bethlehem below Bethlehem below Bethlehem below Bethlehem below Bethlehem below Bethlehem below Bethle

Those salutations, too, and cordial expressions of good wishes, which we hear on every side, bring back to our minds the sweet song that the angels sang at the coming of the Babe of Bethlehem, when they declared God's message of "Peace on earth to men of good will."

The turmoil and clamor of the world even now seem to come to a halt for the moment to give opportunity to all to follow the bright rays of the Star of the East and contemplate for the passing hour at least, the God-man, who has come into the world for the redemption of men. This act of reverence, so universally found in the modern world, might well recall to the reflecting mind peculiar features in the state of society some two thousand years ago when the world stood in expectation of the great change that the moments had called an expression of the great change that the moments had called an expression of the great change that the moments had called an expression of the great change that the moments had called an expression of the great change that the moments had called an expression of the great change that the moments had called an expression of the great change that the nearly later that the propheter had the propheter had the propheter and the propheter had the propheter and the propheter had the prop The chief mourners were Mgr. Paul Bruchesi, Archbishop of Mourteal, and World even now seem to be come to be discussed. Chartes and Joseph Am Henry Cheek, Sario Chartes, and Joseph Am Henry Belair, especially, son-in-law, Abbe Paul Bruchesi, and Messra. Emile, Georgee, Denis and Jean Bruchesi, and Messra. Controlled to the Controlled

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years are now numbered from the morn on which Christ was born. All then bear witness to the truths that He came to teach, whether that tes-

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of good will was hear when we remember that then, two whom we remember that then, two thousand years ago, when Christ was still among men, there were Herods, and Pilates, and faithless Jews and idolatrous pagans. So today we have blasphemous and infidel France, false Italy, hordes of rabid Orangemen, ranting Baptists, Christian Scientists, Holy Rollers and innumerable other sorts of evil and

stian Scientists, Holy Rollers and innumerable other sorts of evil and
erroneous sects that still in this age
try to sustain Satain's claim of dominion here in this world of ours.
The world has its ways, but they
are not the ways of the Babe of
Bethlehem. The children of the
world use the methods of the one
who claims to be prince of this
world, namely, slander, deceit, force,
fraud, and all such unworthy weapons of evil warfare. The Church
of Christ, like her divine Founder,
severely condemns all these and seeks
conquests by vindication of truth,
teaching of rectitude and good
male selfmethods. conquests by vindication of trust, teaching of rectitude and good morals, practice of humility and self-demial, and rewards many of her faithful children even in this world with the halo of sanetity with which she surrounds the memory of them in all succeeding generations. The good work then that was commenced on the natal day of the Messias still goes on and bids fair now, under the guidance of the great Vicar who bears the seal of the Fisherman's ring to make greater conquests than ever and win multitudes of hearts and souls from the estrangement in which they have been wandering and in a word to "Restore all things in Christ," the Babe of Bethlehem. MARTRY.

#### Blind Musicians.

The Episcopate pire has left in h tion of having mediocre type, wr. S.J., in Etudes (P s.J., in Etudes (F)
are accused by his
been too pliant an
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Oorsican, though
ficient evidence to

ficient evidence to were worthy prela were particular re should appear to face of Napoleon's It must be rem ther Judon, that pointed by Napol terms of the Con were all men of the Among sixty of that already govern the youngest of the forty. forty.

Now, among the preceding 1789, the ereign was "an her

a passion, moreover nothing in the Lud the absolutism of tained at the exper of both the clergy of both the clergy In 1802, a new ere Church. The Gall later ages of the gave way to the C really accorded the cific freedom than a several generations. tional religion, once more an obj and protection afte of revolutionary pe

of revolutionary pe which it had been out mercy or surce rescue of the Church due to the power a man, whose good for mark him out for a tiny, it is hardly to tiny, it is hardly to that he was welcom as a savior, if a na among all the skept isters and ambitiou 1789, he recognized making terms with It was with the s for his men always

ft was with the s
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which should enable the supreme mastery he coveted.

he coveted.

In choosing his of tis, however, to hi member that he sefe prelates as possessed of their calling, and thy of the name of part alleyrand, the extent for instance, we tun, for instance, we received from him, hi the appointment to What he looked for nominees, was the p

Nev

Mr. W. T. Williams, written to the Londo that he and certain Catholics consider the Modernism as a com Cardinal Newman and such, the following libers sent to the Time it is not Newman bu se interpreters who

ed:
Sir: May I beg Mr.
B.A., and his friends
half he writes, to co
fore giving up the fathey shave been they
they have been conhas, in their opinion, to be unsound? Suc would be not unlike to one who, having beer shipwreck and having hold upon a rock, we self into the troubled noid upon a rock, we self into the troubled because soms one was have suspected the sc ratt that had landed hit. cannot underste say so, Catholic faith grounds such as Mr. to contemplate—namely to contemplate—manely to think to all "this or that gree Catholic religion to m ture to think to all "thick," rests, indeed, authority of any inde he even an Augustine mas, but upon that su try to which alone is the even and duty of tea versal Church—namely, I am amazed at the I am amazed at the I am to follow or fully un the Vicar- of Christ. E not follow or fully un nate encyclical I should obvious duty and only bow to the directions and the very tone of dissovalty in many that have appeared ha the surest indication this suled for.