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PARISH NEWS OF THE WEEK

ST. GABRIEL'S.

The Juvenile T. A. and B. Society will repeat the entertainment given on the 7th inst. at an early date in January, for the benefit of St. Joseph's Home. The object is a worthy one, and judging from what has already been done by the boys, a grand treat will be in store for those who wish to avail themselves thereof.

ST. ANN'S.

Rev. Fathers Walsh and Dufresne, members of the house at Ste. Anne de Beaupre, are spending a vacation in St. Ann's and helping during the busy season.

The attendance at the meetings of the men's fraternity of the Holy Family was much better last week; they appear to be much interested in the conference on Church History which appears in the True Witness every week. The members are cutting out the articles as they appear. In this way they will have a very fine collection of interesting articles.

ST. BRIDGET'S NIGHT REFUGE.

Report for the week ending Sun.

day, 22nd Dec., 1907: Irish, 140; French, 71; English, 25; other nationalities, 16. Total, 252. All had a night's lodging and breakfast.

ST. PATRICK'S NEW ORPHAN ASYLUM.

On Saturday, Dec. 28, at three o'clock, His Grace Archbishop Bruchesi will bless the new St. Patrick's Orphan Asylum, Cote St. Catherine Road, Outremont. The annual Christmas tree festival will take place on the same occasion. It is hoped that as many as can will take advantage of the occasion to visit the splendid building, which is such a credit to those in charge.

NOTICE is hereby given that the estate of the late William Kerr will apply to the Quebec Legislature, at its next Session, to obtain an Act to ratify a deed of sale by the testamentary executors and fiduciary legatees of the late Honorable Sir George Etienne Cartier, et al, to M. M. Browne & Perley, executed before J. L. Coutlée, notary, the 5th May, 1874. For the interested parties, L. LYMAN, Attorney. Montreal, 17th December, 1907.

History of the Church.

(Continued.)

For man, who passes from being to being, from one state to another, there is a when, a before and after; there is time. His passing existence is measured by the sun and the moon; hence we speak of years, months, days. If, then, the question be asked: Since when has God created man? the answer will be: Between the first Adam and the second, or Jesus Christ, we reckon from four to six thousand years or revolutions of the sun. But of all creatures, man is the last in date. What precedes him does not enter into human chronology, such as the first creation of matter, the duration of chaos, the production of light, the formation of the seas, the drying up of the land, the appearing of the sun, moon, stars and animals. Without doubt, time already existed, there was a before and an after, for time commenced with the first creature, with the first creature there was a change, a succession, from not being to the state of being. God, without going out of His eternity, without any change as regards Himself, created the temporal changing world. There could have been ages of time, therefore, before the creation of man; but as we have no way of measuring that time, we can say nothing of it with certitude.

There are certainly six epochs in the history of creation; but were these epochs, called days, days of twenty-four hours, or periods of time of the length of which we are ignorant, and that may be supposed more or less long? St. Augustine says that it is impossible to imagine, much less to say, how long they were. Then, again, where will we commence to count the first day of the creation? Was it the day the first light appeared? Many think so. Bossuet says positively: "The creation of heaven and earth, and all this shapeless mass that we have seen in the first words of Moses, preceded the six days which commenced only at the creation of light." Then the words: "In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters," have reference to a previous state of the universe. But was there a world in existence before the present one? Was this shapeless state of the earth, dissolved, as it were, in water, a first creation or the ruins of another world which existed before? Moses says neither yes nor no. A remarkable coincidence to be found in the book of Jeremiah is that he uses the same expressions to describe the dissolution of Judea as Moses does to describe the ancient chaos of the earth.

Finally, Did God create the world invisible and intelligible, peopled by spirits, the angels? Many Fathers of the Church thought so. "Our universe," says St. Jerome, "is not yet six thousand years old, but how long before that could it not be that there were ages of time during which time angels and archangels served God and subsisted without measure of time, if God had so willed it. God even seems to give us to understand this when He said to Job, or rather to all of us: Where wast thou when I laid the foundations of the earth! Upon what were its bases grounded? or who laid its corner-stone thereof? When the morning stars praised Me together, and all the sons of God made a joyful melody? Who shut up the sea with doors when it broke forth as ice issuing from the womb? When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands? So that the children of God, the angels of heaven, praised and blessed their Father, Creator, at the time that He formed the earth, when darkness covered the face of the abyss, and before the creation of earthly light. It is for this reason, maybe, that Moses in his account of the six days, says nothing expressly about the creation of the angels. They existed before the world's formation, which he describes.

There are some historians who think that Moses does not speak distinctly of the creation of the angels, because the Jewish people, carnal and rude as they were, would have adored them. But Moses speaks often of angels, and the Hebrews knew about the angels long before Moses' time; and the history of the patriarchs is full of their marvellous apparitions. If, then, in the account of the six days, he does not speak of them specially, we must conclude that they already existed. Their creation would be implied in the words, "In the beginning God created heaven," that is to say, heaven and its inhabitants, the angels. In some passages of Holy Scripture the word heaven is used in the singular number; but as the original text says "the heavens," we shall have to explain what is meant by the plurality of heavens. Ordinarily we call the heavens any place that is above the earth. The atmosphere surrounding the globe, where the clouds are seen, where the birds fly, is called the heavens; then again the immense space dotted by the stars is also called the heavens. We also say the heaven or heaven when we speak of the abode of the angels and saints. It appears that this is what St. Paul calls the third heavens. Again we see it called the heaven of heavens, showing that there are more than one.

Now the question arises, which heaven or heavens did God create before the six days? Without a doubt it was the heaven of the angels and not the atmospheric heaven which we have seen created on the second day. With regard to the starry heavens, there may have to be a distinction made between the fixed stars which we counted to be so many suns, centres of complete systems, and the planets which with the sun, around which they revolve, form the world, part of which the earth is. Maybe that the first are included in the heavens which were first created, and that they are the stars of the morning of which God speaks in the book of Job, which, with the angels, glorified their Creator when He laid the foundations of the earth, and put chaos in order. Maybe again that the planets were in a state of confusion and darkness like the earth, and were made brilliant for its sake on the fourth day.

When we speak of different worlds, we mean different systems of heavenly bodies, such as our sun with the planets that accompany it. According to the explanation of Canon Copernicus, which is confirmed more and more as the study of astronomy progresses, the sun is in the centre turning once around its own centre in twenty-five days, and a half. Around this huge globe, one million three hundred and thirty-seven thousand times larger than the earth, different planets revolve, some take a longer time than others, and, of course, are very far away from the sun and from one another, the nearest one to the sun is about thirty-nine millions of miles away from it; the most distant is more than six hundred and seventy-two millions of miles away, so that while the one makes a revolution around the sun in eighty-seven days, it takes the other eighty-four years. The ancients knew only of seven planets, visible to the naked eye; during the past fifty years five or six others have been discovered by means of the telescope. Out of these twelve planets, those which are the more easily seen, have been found revolving on their own axis. The earth is one of these; it completes its revolution in twenty-four hours. Four of these planets have secondary planets to accompany them and revolve around them, as the moon does around the earth. In our day eighteen of these secondary planets called satellites, are known. With the twelve principal planets they form a little company of which the sun is the chief and centre. Fixed stars are those which keep the same position relative to one another. Since the discovery of the telescope they are found to be really innumerable. The bright streak in the heavens, known as the Milky Way, is, it seems, nothing else than a mass of stars so small or so far away that they cannot be seen unless through a very powerful telescope. The distance between the earth and the nearest fixed star is up to the present impossible to find. If now each of these stars is another sun, accompanied and surrounded by its troops of planets, we can easily imagine why the Creator of all these worlds is so often called the God of Worlds. (To be continued.)

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St. Anthony's Juvenile T. A. & B. Concert.

St. Anthony's Juvenile Total Abstinence Society held its monthly concert on last Friday evening at St. Anthony's Hall, and was a splendid success. The programme greatly pleased all. The junior boys, to the number of twenty, under the direction of Masters Raymond McDonald and Leo Johnson, gave eight numbers, including motion pictures, marching and recitations, the pieces being "Welcome," "Hullo," "The Temperance Ship," "Little Schoolars," "Signal Bell at Sea," "A Warning to Santa Claus," "Kitty and Mousie," "You Ain't in It," "The youngsters acquitted themselves well and also pleased the audience. Master Cantwell Dupuis sang "The Holy City," and was accorded. Master Willie Wainwright recited "The Night After Christmas," Master Frank McDonald recited "The Peeler and the Tramp," Master George McDonald "The Drunkard's Wife," and Master Louis Gaudry sang "Arreh Wanna," all the performers doing well. The selections by the St. Cuneogonde orchestra were greatly admired. At the end of the programme the ladies of the parish presented the following address to the Rev. Father Heffernan: Rev. Thomas F. Heffernan, St. Anthony's Church, Montreal.

Rev. and Dear Father, Permit us on this, the eve of your feast day, to express to you our feelings of joy and gratitude.

Your zeal in the cause of religion and education is well known to us. By your tireless energy, your zealous efforts, and by your many acts of self-denial, you have done wonders in our midst. During the period of your priestly career, your efforts have been for God and His Church. In every charge entrusted to you by your Bishop and by your pastor, you have been as faithful as the sun is to its dial. Your fatherly kindness to all with whom you come in contact, irrespective of creed or station in life, and the loving relations between yourself and your spiritual children, have endeared you to all. Your acts of kindness, of charity, of Christian gentleness, and your pure life are things not to be forgotten. Your prayers ascend to heaven for our benefit. The remembrance of these things shall continue with us through life. Continue then, Rev. Father, to be a light to those in darkness, a consolation to the afflicted and a father to the orphan.

"Remember all that time has brought, The starry hope on high: The strength attained, the courage gained, The love that cannot die."

And now, Rev. Father, we have but to express our best wishes for your continued welfare and happiness among the people of St. Anthony's Parish.

"Father loved! may coming years, crown your toiling with success, May He who giveth the increase, your arduous labors richly bless."

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SINGLE FIRST CLASS FARE

Going Dec. 31, 1907 and Jan. 1, 1908. Ret. limit, Jan. 2, 1908.

FIRST CLASS FARE AND ONE-THIRD Going Dec. 28, 29, 30, 31, 1907, and Jan. 1, 1908. Return limit, Jan. 3, 1908.

For tickets and full information apply to

CITY TICKET OFFICES 137 St. James Street, Telephone Main 460 & 461, or Bonaventure Station

In conclusion, dear Father, we beg you to accept this purse as a slight token of our gratitude, that the use of it may afford you as much pleasure as that felt by the donors in presenting it.

And when your great life's work is done, may the Just Judge whom you have served so well address you in these words:

"Servant of God, well done! Rest from thy loved employ; The battle is fought, the victory is won, Enter now into your Master's joy."

The Ladies of St. Anthony's Parish, Eve of the Feast of St. Thomas, Montreal, December 20, 1907.

The address was read by Mrs. Thomas Kinella, the purse presented by Miss E. Kinella, and a bouquet of flowers by Miss Marguerite Shear. The purse was represented by a Santa Claus beautifully decorated at the base of which gold pieces were placed.

Rev. Father Heffernan replied in felicitous terms, thanking one and all for their kind words expressed in the address, as well as for the substantial gift, and concluded by wishing his thoughtful friends the joys of Christmastide.

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Advertisement for Mc Kenna Florist. Includes text: 'If we are not your FLORIST We Want to Be TWO STORE' and 'Cor. St. Catherine and Guy Streets and Phone Up 1197'.

Large advertisement for RUBENSTEIN BROS. BRASS FOUNDERS. Includes text: 'Silver, Gold and Nickel Platers Harness and Carriage Trimmings Old Tableware replated equal to new' and 'W. 41 CRAIG STREET, MONTREAL.'