

The True Witness

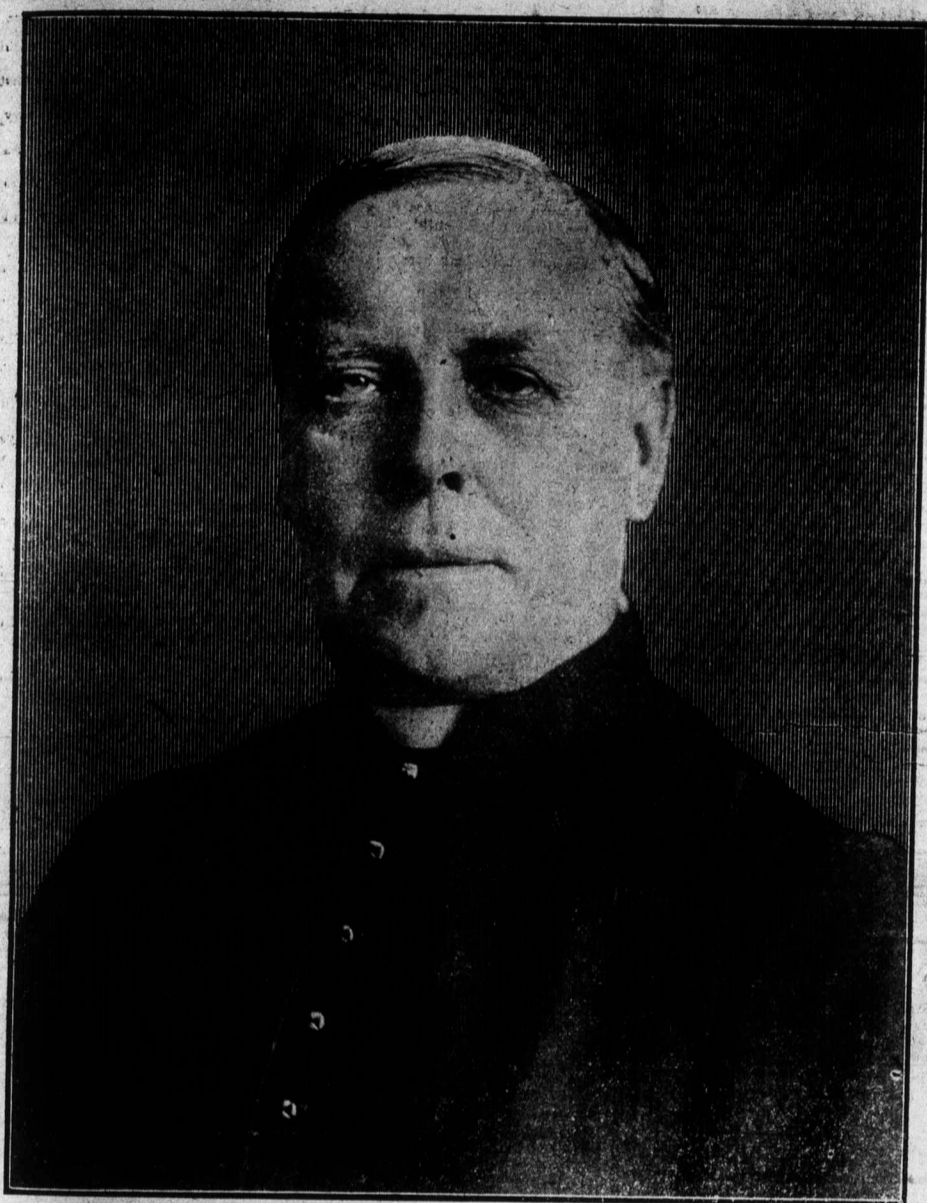


Gardien de la Salle
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Feb. 19 1908
Assemblée Législative

MONTREAL, THURSDAY, DECEMBER 26 1907

PRICE FIVE CENTS

REV. MARTIN CALLAGHAN Resigns Pastoral Charge of St. Patrick's.



ifying them as such that fiction, vice fiction, is their name, and that the historical coloring given to them is from the lowest and worst type of that travesty on history to be found in modern literature. Margaret L. Sheppard, the unhappy memory of whom is not altogether obliterated from the minds of the living in this country at the present, might well envy the unenviable success of Madame Muhlbach in her unholy crusade against God's Church and her noblest children in the age of Faith.

It is little wonder that our Protestant neighbors, whose minds have been poisoned with such literature, should look upon God's holy Church as the "Scarlet Woman," and Christ's Vicar on earth as the "Man of Sin." Madame Muhlbach, like all of her kind, has a particular hatred for the Jesuits. She speaks of them and describes them in her books as men in comparison with whom Harry Orchard and Jesse James should appear like innocent infants. John D. Rockefeller, J. Gould and J. Harriman would appear but commonplace specimens of theirs. There is not one redeeming word spoken in their favor, and they are represented as a band of cutthroats and murderers, but, mysteriously enough, true to each other.

She is fond of portraying the characters of Cardinals and Popes, and when you have read her through, the reader must come to the conclusion that her Cardinals, who are represented as red-handed scoundrels, and deep-dyed murderers and publicly known profligates, are her noblest types of Catholic clergymen. Where she speaks of a Cardinal or Pope as a statesman, a diplomat, and a great churchman, you may be sure that before you have gone many chapters further she will lead you around some private corner and open up to you revelations about the private characters of these men, a closet of skeletons, that will picture them as ardent hypocrites steeped in immorality of the most shameful kind, and far more detestable than a red-handed murderer and publicly known profligate. This is the sort of literature to have widely circulated. Here is a quotation from the circular received: "These historical romances are strong, vivid stories as well as good history. No set of books published reproduce so vividly the social life of the times they describe. Do not fail to bear in mind that these are historical romances, not only bringing you into intimate touch with the greatest events in the world's history, but indelibly impressing these events on your mind through the most fascinating and diverting reading." Yes, indeed, this wretched sort of literature is far too fascinating and diverting for many of the youth of our land, and the indelible impression of the rankest sort of bigotry and intolerance is the effect.

So, dear reader, thus we see that Yankee Doodle has given us not only a godless school system, but furnishes us also with the vilest sort of infidel and anti-Catholic literature, and spreads through our land his "Digest" of the world's output of all this sort of pagan poison.

Of all the different races that have settled in this Canada of ours there are few, if any, apart from his own, that the writer esteems more than the sons and daughters of Old Scotia, and he has always looked upon the wearing of the heather on St. Andrew's Day as an event associated with pleasurable recollections, next only to the wearing of the dear little shamrock on the feast of our glorious Apostle, St. Patrick.

Canada feels justly proud of her children of Scottish extraction, and well she may, for she has had her McDonaids and McKenzies in the first places of the State, and her McDonaids and Camerons in the first places of the Church, and in spite of the fact of the existence of a narrow minded reverend preacher in Ottawa, Scotland's descendants in Canada will undoubtedly continue in the future to give noble sons to the service of both State and Church.

The reverend preacher in question is a great admirer of John Knox, who was a deadly enemy of one of Scotland's most noble queens, and who taught the blasphemous doctrine of Calvin, namely, that God was the author of all evil and for man there existed no such thing as free will. The same Knox was known to history as the "Ruffian of the Reformation." From his ideas of the people of Central Europe we may easily perceive that this Ottawa preacher is only too faithful and too subservient in his slavish adoption of the intolerant ideas of the "Ruffian of the Reformation."

This tolerant follower of John Knox believes that the British Colonians are very wrong in objecting to the pagan Japanese and Hindus, but he thinks there is every reason for us to deplore the coming to our shores of the races from Central Europe. In fact the conduct of this bigot reminds us of an incident that happened in poor old Ireland in the days of her trials and sufferings for the faith that Christ established on earth. There was a town in which the enemies of Holy Church not only gained absolute sway, but also banished from within its walls all who dared to profess loyalty to Christ's Vicar on earth, and one of these

NEW YEAR GIFTS

Have 'nt you forgotten someone this Christmas? If you have make up for it now—come in and see the "Good things for men" in Neckwear, Gloves, Mufflers, Dressing Gowns, Bath Robes, Smoking Jackets.

Clergymen—Roman Collars in all sizes.
BRENNAN'S
2 Stores: 251 St. Catherine St. West
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GIVE US A CALL.

The True Witness,

316 LAGAUCHETIERE ST. W.
BELL TEL. MAIN 5072.

intolerant preachers, not unlike the reverend fellow who preached the harangue on St. Andrew's evening in Ottawa, placed a placard on the gate of the city on which he had scrawled:

"Pagan, Jew, or Atheist
May enter here
But not a Papist."
A wag, passing by wrote underneath the intolerant preacher's inscription:
"Who ever wrote this
He wrote it well,
For the same in written
On the gates of Hell."
From the Free Press we quote the following words of this reverend follower of the "Ruffian of the Reformation":

"The reverend gentleman's chief fear was for the races from Central Europe with no notion of the meaning of religious liberty."

Scotchmen need not fear because of this exceptional character among them. In the Apostolic school there was a Judas Iscariot.

On the evening of Wednesday, Nov. 27th, there was a "brilliant function at the Windsor," and it was all to aid the Society for the Prevention of Cruelty to Animals.

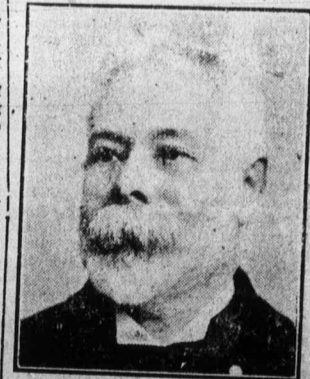
Now this function not only was a success, but also had gathered together there the elite of this city of Montreal and all of them were dressed, as we see by the report of this "function in the Evening Star, Nov. 28th, in décolleté costumes. Almost coincident with this was a movement set on foot in New York City by the most prominent leaders of society there for the doing away with low necked dresses, or to put it in intelligible language, a movement among the leading lights of society to have ladies dress themselves decently before appearing in public.

Diseases and bad habits are said to be contagious at times, and it is not a consolation for us to know that the practice of common decency is becoming contagious in our own time. This reminds us of the fact that there is one place at least in the world where the half-naked female dandy is never allowed to enter and that is into audience with the helmsman of Peter's barque. Once upon a time some of the poor creatures did seek an audience with the Holy Father, and seemed to have been totally oblivious of the fact that their indecent costume would prove an insurmountable hindrance to the favor they sought for. The Cardinal whom they had approached with a view of obtaining an audience with the Holy Father reminded them of this. They seemed, however, inclined to argue the point, and expressed wonder that whereas they were admitted, as they were, to his presence, they should

be refused admission to an audience with the Pope. The Cardinal was equal to the occasion, and reminded these curiosity seekers that for himself this should not be wondered at, for he had in former times been a missionary in foreign lands, where he had become accustomed to admit into audience with him poor savage creatures who wore far less dress than they, the half-naked female dandies, did. This closed the incident.

MAHRTRY.

The Late Felix Carbray.



The funeral of the late Mr. Felix Carbray took place Tuesday morning and was one of the largest and most representative ever witnessed in Quebec, all ranks of society being largely represented by members of the Government, members of both Parliaments, the Judiciary, Bar, consular service, members of all the prominent local trades, the mayor and members of the City Council, Knights of Columbus, and A.O.H. The funeral service took place in St. Patrick's Church, and the interment in St. Patrick's cemetery. The principal mourners were the three sons of the deceased; Messrs. H. J. W. Carbray, of Montreal; W. J. Carbray, and T. Carbray, of Quebec; Messrs. Carroll, of Montreal, and Connor, of Boston, sons-in-law, and grandsons.

It Lays a Stilling hand on Pain—For pains in the joints and limbs and for rheumatic pains, neuralgia and lumbago, Dr. Thomas' Eclectic Oil is without a peer. Well rubbed in, the skin absorbs it and it quickly and permanently relieves the affected part. Its value lies in its magic property of removing pain from the body, and for that good quality it is prized.

New Appointments.

Rev. Gerald J. McShane, D.D. Pastor.
Rev. T. O'Reilly and
Rev. F. R. Singleton, Curates

have the consolation of knowing that he will be still within their reach. While expressing here our regret, we at the same time fully realize how welcome will Father Martin be within the walls of St. Sulpice, whose worthy son he is, without whose portals it always seems as though sorrow was bidden to remain, while just beyond its threshold all is peace and tranquillity.

The Rev. Martin Callaghan is a native of Montreal, having been born in this city sixty-two years ago. He received his primary education at the Christian Brothers' School, afterwards making his classical and theological course at the Montreal College, and shortly after his ordination as a Sulpician he went to Issy, France, to fulfil the entire routine of the order of St. Sulpice.

REV. L. CALLAGHAN.



The Rev. Luke Callaghan, who has been for the past four years assistant priest at St. Patrick's, has been

appointed as almoner to St. Patrick's new Orphan Asylum, Outremont.

It is with feelings of deep regret that we witness the retirement of Rev. Father Martin Callaghan as pastor of St. Patrick's. For thirty-five years, or almost from the time of his ordination, he has been engaged in the active ministry there, first as curate, and for the past four years as pastor, always proving himself an earnest worker and a devoted priest. He was, most of all, the children's friend, and it was in their midst that he was seen at his best. His voice was raised in every good cause; the Catholic press being a special object of his thought, and as a tribute we must say that he was one of the kindest friends of the True Witness, whose interests he always sought to further.

Gentle and extremely modest, he was at times, unfortunately, misunderstood, but it can truly be said of him that his heart was ever to be found in the right place. A good priest, the children's friend, a sympathizer with the poor and afflicted, he has fulfilled his duties, and now after almost forty years of faithful service in God's Church, he retires to his community, where the prayers of his many friends will follow him, and where, while continuing to perform his sacred duties, we know he will remember his people, who regret his departure from among them, but who

Note and Comment.

In last week's issue of this column we called attention to the prevalence of the pernicious sort of literature to be found in the public libraries of Ontario. We laid particular stress on the writings of Marie Corelli and merely mentioned the name of Madame Muhlbach. We also called attention to a journal pretty widely circulated in this country, known as

the Literary Digest, and its propagation of infidel literature. We mentioned an advertisement announcing under particularly enticing circumstances the works of the atheist Voltaire. The writer is just in receipt of a postal package from this same Literary Digest in which we are invited to decorate our library with Madame Muhlbach's "Immoral" and anti-Catholic trash. The volumes in question are to be found in most of the public libraries of Ontario that

the writer has any personal knowledge of. The Literary Digest styles them the "Library of Historical Romances," and they are put up in eighteen volumes. Now Marie Monk and Father Chiquiquy are mere tyros in their efforts to give vent to all the vile filth of malicious hearts against the Catholic Church in comparison with Madame Muhlbach. Her books are historical fiction, indeed, but when the reader is reading them he should bear in mind that in clas-

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HOUSE AND HOME

Conducted by Helene.

Our modern young ladies and their ambitious mothers, even among Catholics, seem grossly intent upon society diversions, fashionable recreations, teas, bridge, whist and all of the dissipations so caustically reviewed and criticized by Father Vaughan, says James R. Randall. One lady of my acquaintance, a thoroughly good woman, with two priestly brothers and a united Catholic family, has two daughters. The lover of the two was sent to a fashionable Protestant academy to get with more facility into "the best society." When she had graduated, arrangements were made to bring her out as a debutante. She submitted for a time but presently informed her parents that she did not love the gay world, but wished to become a nun. This decision was a blow to them, but they yielded to the daughter's wish. She is now a member of one of the most austere of Orders engaged in charitable work among the poor and afflicted. On the other hand, a distinguished Catholic Judge and pietist, in another State, sent his daughter to a Protestant fashionable institute, and she lost her faith there, emerging as a Unitarian to the life-long sorrow of her father.

FAULT-FINDING GIRLS.

Have you ever heard a group of girls discussing a newcomer in the office or shop? The chances are they pick out every possible flaw in looks and dress and manner. It would have been just as easy, and far better for the future characters of the critics, to have been on the lookout for good points. Most people have more virtues than faults if only we weren't most of us so blinded by old critical habits that we can't see them. Some time, when you find yourself seeing the shortcomings of relatives and friends, stop short and ask yourself if you haven't ways of your own which are just as open to criticism. It is most unfair to criticize other people's actions unless you know all the circumstances. The chances are if you were in their places you would do no better.

The habit of finding fault with places and things, which most girls have, ought to be nipped in the bud. One girl can ruin the pleasure of a whole party just by pointing out the flaws everywhere. What if things aren't just to your liking? You won't make them a particle better by calling attention to them, and you will make others uncomfortable by doing so. Train yourself to see the bright side and to make the best of things. If you can't get a rosy view keep quiet. And don't always have a "but" in your pleasures. Get all the small joys you can as you go along. Don't go side-stepping after the disagreeables. Some of them will come of course, but you needn't go to meet them. By learning to keep your eyes on the good and pleasant in people and situations, and you will make it easier to grapple with the inevitable disagreeables.

THE ADESTE FIDELES.

As the "Adeste Fideles" is sung until Candlemas Day, February 2nd, this word about its origin will be interesting.

Individual authorship the "Adeste Fideles" may not have had. The atmosphere of the monastic scriptorium breathes, however, through its melodious strokes. It is in many respects unique in Christian hymnology. More than any other church prayer, exultation and praise. If it were printed side by side with the song it blends prophecy, history, Nicene Creed it would be found an astonishing verification of that august prose.

Every line of the "Adeste" is a casket of faith and love. Upon its cadences many hours must have been spent for the crystallization of sublime truth into crisp and dazzling syllables. Adeste, approach; fideles, ye faithful; laeti, joyful; triumphantes, victorious; venite, come; adoremus, let us adore; Dominum, the Lord.

The hymn, in the Latin form, is so musical that it is memorized almost without effort. It is found continuously from the middle of the seventeenth century. It is believed that in many centres of devotion it was made also a recitation as if in oratorio. Plays drawn from Holy Writ were in vogue during the same period, and the "Adeste Fideles" would have been a congruous incident in either a Passion play, a miracle play, or a Madonna play. It was usual in those plays to introduce the folk melodies which in every country have become the basis of the national music. As these plays were gradually prohibited by the Church, on account of violations of strict decorum which insensibly crept in, oratorio succeeded to the vacated place, and many of the melodies dis-

appeared or were framed into new settings.

PROMPTNESS.

Don't live a single hour of your life without doing what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, take hold at once, and finish it up squarely; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make out of a day; it is as though they picked up the moments which the dawdlers lose.

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first thing that comes to hand, and you will find that the rest all fall into file and follow after like a company of well-drilled soldiers, and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have often seen the anecdote of the aman who was asked how he accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do to go and do it." There is the secret—the magic word now! Make sure, however, that what is to be done ought to be done. "Never put off till to-morrow what you can do to-day" is a good proverb; but don't do what you may regret.

TRY IT THIS YEAR.

What does Christmas mean to you? A day off, a few remembrances from relatives and friends, and a good dinner—is that all? Surely you are going to make it an occasion for more than usual rejoicing this year, a real, old-fashioned Christmas. Going to be liberal in spirit and pocket and scatter merriment as you never did before. Been a little selfish, perhaps, devoted so much time to enjoying yourself that you have forgotten other folks. Good folks, now aren't they, the best folks in the world! And you're just going to show 'em how appreciative you are. You don't like this modern way of turning dear old Christmas into an occasion for trading and the exchange of meaningless printed cards, and you're going to see all the friends you can that day and shake hands with them and pat them on the back and tell them how glad you are to be with them; and to those you cannot see you are going to write long, warm-hearted letters, and tell them you want to hear from them often. Of course you will make presents, more than ever, but you are going to let the recipient know that there is a lot of good warm heart-beats back of every little gift. Isn't that how you feel about the greatest of all birthdays?

PARISIAN BELT NOVELTY.

One of the new belts seen in Paris is about four inches wide, and is woven of twine, the weave suggesting canvas. Several rows of basket stitch permit the threading of the belt with narrow kid strips of any desired contrasting color, and thus permit one to thread an ecru belt with any shade of kid that matches one's skirt and coat. Green lizard skin threaded through colored string is used, for example, with a green coat and skirt.

POST CARDS RESPONSIBLE FOR FALLING OFF IN CORRESPONDENCE.

It is a well known fact that nobody writes letters nowadays. It is true we spend a vast deal more time at our writing table, that we consume untold quantities of ink and nibs, while our stationary bill is by no means the most modern item of our ever-increasing expenditure. But we neither write nor receive letters. The utmost we do is to "dash off notes" in answer to invitations, to scribble a few lines of congratulation or sympathy, as the case may be, with a friend; to express briefly, but forcibly, our dissatisfaction with our dressmaker or our surprise at our milliner's account.

As for our absent relations, on the rare occasions when we remember their existence at all, we send them our love on a post card with a few details about the weather, ending in "tearful haste" with the hope that they will write soon and tell us all their news. Of course they never do, which is just as well, as if they did, we should in all probability never have time to wade through their letters.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

BOLE'S PREPARATION OF Friar's Cough Balsam

One of the good, old-fashioned things that has never been improved upon.

Infalible for coughs, colds, bronchial and lung troubles.

It is the largest and best 25c remedy for coughs and colds. Prepared, recommended and guaranteed by the largest wholesale drug house in the world. If your druggist does not handle it, let us know.

FROM OUR CATALOG

YOU may at your leisure pick out your selection, write us and we will do the rest, and just as satisfactory to you as if you visited this store in person. This is made possible through our excellent Mail Order Department, coupled with the new edition of our Catalog.

Our Catalog is the representative of a Manufacturing Retail Jewelry House supplying you with goods "direct from workshop." Do you realize what this means to you in price saving? Thousands of other people do—why not join the throng? Note these price examples:

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|---|--|
| M71 Fine quadruple plate bake dish, size 1 1/2 in. dia. No. 100..... 85.00 | M80 Fine quadruple plate, bright finish berry spoon \$2.00 |
| M72 Solid gold stick pin, pearl centre..... 1.50 | M78 Fine quadruple plate fruit dish, bright finish, gold lined, 8 in. diameter 5.00 |
| M73 Solid 1 1/2 safety pen, with pearl knobcase (photo in reduced size)..... 2.50 | M79 Fine quadruple plate fern dish, bright finish, 5 in. diameter..... 2.50 |
| M74 Solid 1 1/2 pearl bracelet, finest quality pearls (photo in reduced size)..... 2.50 | M85 Gold watch face, quad- ruple plate..... 1.50 |
| M75 Fern dish, fine quad- ruple plate, bright finish, 7 in. diameter..... 1.00 | M89 Fine quadruple plate bread tray, 13 in. long..... 2.00 |
| M81 Pearl handle butter knife, finest quality pearls (photo reduced size)..... 1.50 | M70 Shaving mug, quad- ruple plate, bright finish, purple plate, 3 in. diam..... 5.00 |
| | M86 Solid 1 1/2 pearl sun- burst, finest quality pearls (photo reduced size)..... 6.00 |

The new edition of our 86 page Catalog is free for the asking. It contains exact reproductions with descriptions and prices of Diamonds, Watches, Jewelry, Silverware, Cut Glass Novelties, etc. Write for it to-day, asking for Catalog B26 to insure the new edition.

Ambrose Kent & Sons
MANUFACTURING JEWELERS Limited
156 YONGE ST. TORONTO

POPE LIKES IRISH LACE.

Recently several wealthy American ladies visiting the Pope expressed their desire to present His Holiness with beautiful lace for church purposes. The Pope accepted the offer and asked that the work be placed in the hands of Irish lace-makers. The order has been given to an Irish convent.

THE CHURCH OF THE NATIVITY AT BETHLEHEM.

In the Holy Land at the Christmas season the place of greatest interest is naturally the Church of the Nativity at Bethlehem, erected on the spot where Christ was born. It is said to be the oldest Christian church in existence, having been built

sin torches, set in iron candlesticks, were placed upon each side of the crucifix.

Here, at midnight, came priest and people, in fear and trembling, to celebrate the mystery of God made man. Like the shepherds, they came to worship in a stable the Divine Babe of Bethlehem. Death would be the penalty of their act if they were discovered, but this did not appal them. The venerable priest was a confessor of the faith. Only a few days before he had been delivered up to the executioner, but by a miracle, as it were, he had been saved from death. Amid tears and soba the holy sacrifice went on and at the communion every one approached the altar to receive his Saviour and his God, and thus carrying Him in their heroic hearts, they returned to their

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To MRS. _____ TOWN _____

more than fifteen centuries ago

St. Helena, mother of Constantine the Great. Repairs were made later by Edward IV. of England. The roof was originally composed of cedar of Lebanon, and the walls were studded with precious jewels, while lamps of silver and gold were suspended from the rafters. Immediately beneath the nave of the church is a commodious marble chamber, constructed over the spot where the manger is said to have stood, and reached by a flight of stone steps, worn smooth by the tread and kisses of multitudes of pilgrims. The manger is represented by a marble slab a couple of feet in height, marked at the head with a chiseled star, bearing above it the inscription in Latin, "Here was Jesus Christ born of the Virgin Mary." At the foot are several altars, where mass is celebrated daily, while a score of hanging lamps shed a fitful light over the apartment.

homes rejoicing and ready to die

for Him if it was His holy will. "I have celebrated this holy feast," said one who was present at this midnight mass, "in the lofty cathedrals of Europe, and even under the dome of St. Peter's, but never has the holy sacrifice been to me so solemn or made so deep an impression upon me as that Christmas mass in a stable."

Holloway's Corn Cure destroys all

kind of corns and warts, root and branch. Who, then, would endure them with such a cheap and effectual remedy within reach?

The Holy Fathers Christmas.

Did you ever stop to think of how the Holy Father observes Christmas—or how Rome, of all places in the world important on this day, celebrates it? In Rome it is a quiet and solemn affair, with religion featured in its observance. The observance begins the day of Christmas, when the image of the Christ Child is brought out, till January 6th, when it is again put in place. St. Peter's is brilliantly illuminated, with myriads of candle lights flickering their significant tribute to the central fact of the Church life. What appeals to Italian art lovers is the present which is as usual as the feast. Every child is presented with a plaster cast of the Nativity, and even in the phrase of the holiday, which is joyful and essentially "merry," the underlying sentiment is always the conception of the manger and the birth. There are family reunions and social festivities, but always it is the religious feature which is the most significant.

No French Honor for Him.

Father Scallan, of Millagh, County Clare, Ireland, who took a prominent part in succoring the crew of the French ship "Leon XIII," which was wrecked on the Clare coast, has received a letter from Premier Clemenceau of France offering him the title of Chevalier of the Legion of Honor. Father Scallan has replied, expressing his appreciation, but declining the honor.

WITH THE POETS

THE TREE OF LIFE IS THEIR CHRISTMAS TREE.

Where are the lilies that swayed and bloomed
In the garden that summer day?
Tell me, thou Christ-child, Lily of God,
Where have they passed away?

In Paradise fair
They blossom rare:
Never more shall they feel the win-
try air,
And the Tree of Life is their shading tree.

Where are the doves with the rose-
red eyes,
That cooed in the wood at night?
Tell me, thou Christ-child, Dove of the World:
Where have they taken flight?

No net is spread,
No shaft is sped
In celestial groves where they seek
their bread,
And the Tree of Life is their nesting-
tree.

Where are the fleecy, snow-white
lambs
That once in the grasses played?
Tell me, thou Christ-child, Heavenly
Lamb,
Where are their dear heads laid?

Of immortal sheen
Are their meadows green;
Clear fountains of water flow be-
tween;
And the Tree of Life is their shel-
ring tree.

Where are the little ones, dimpled
and soft,—
The lost ones we loved so well?
Where are their voices, the sound
of their feet?—
Pitying Christ-child, tell!

In Heaven's own hall
They are gathered all,
With the morning stars for their ta-
pers tall,
And the Tree of Life is their Christ-
mas tree.
—Nora Archibald Smith, in The
Outlook.

THE CHRISTMAS FLIGHT OF OLD AIGLE MORE.

(By Honor Walsh, in Donahoe's.)

Wish, Christmas at Killarney, an'
me not there to see
The scarlet berries burnin' on
the shinin' holly-tree,
The mountains risin' grandly—old
Torre atop of all—
The heather on the hillside, the haw
against the wall!
Yea, Christmas at Killarney, an' the
heart o' me as free
As when I plucked the glist'nin'
wreaths from off the holly-tree!

They've holly on the pa'ements here,
alike Killarney's leaf
As a colleen's like a withered hag—
bad cess from Time, the thief!
Yet the hag was onet a girsh, but
these branches dull an' gray
Were never green an' shinin' like the
holly far away.
Och, the dwarfed ould Jersey bushes,
ye could strip them on yer knees!
Ah-h-h! to be in far Killarney with
the royal holly-trees!

Bad cess from Time, again say I,
that steals our youth away,
That puts the money in our fist, but
leaves us ould and gray!
That spoils our dream of goin' home
when all seems comin' true;
Ould Aigle More, sure, who'd ye find
of all the friends ye knew?

With Con an' Luke an' Mary dead,
an' Tom and Pat a-steady,
Strange faces make an ould man sad
the blessed Christmas Day!

I'd like to go, I'd like to go, an' the
money's in my purse—
Eh, the empty homes an' teemin'
graves! Cold black ould Time

do worse?

I'd greatly fear to wander back an'
find a lonely place,
An' never clasp a kinsman's hand or
meet an ould friend's face:
I'd dread to miss the bloomin' cheeks
the curls I used to know,
Or see their ghosts in wrinkled skin
an' scanty locks of snow!

Bad cess from Time! Sure here's my-
self would frigate a colleen sore—
A bout ould man the sturdy lad that
onct was "Aigle" More!
"Aigle" that used to skim
Leane, an' climb the Reeks for
game;

"Dan More can fly," the ould Earl
said, "let 'Aigle' be his name."
Oh, the Aigle's Nest, Killarney! an'
the Isle an' Lakes below!
An' the wran-boys gatherin' holly in
the Christmas long ago!

Ould Aigle More, ould weary child
that's lost your way an' slept
Till on your slumbers unbeknownst
the years an' changes crept—
O find the way! go find the way,
asleep or wide-awake,
An' pluck arbutus in the glen, an'
holly in the brake,

Go back, an' be a lad again where
all yer world was true,
Where mountains led to heaven, an'
the lakes held heaven's blue!

Here, snow and sleet are colder than
the hearts of stranger men,
Here, hard frost gripes the country
till the April comes again—
O for holly at Killarney! an' e'er a
bit o' snow,
With the sea-wind blowin' blithely
till yer cheeks are all aglow,

Afar from sawfall cases an' the clink
of yellow brass—
O to be at ould Killarney with yer
fut upon the grass!

There's Innisfallen in my dreams—I
wonder will I go?
The ould Earl's dead, the ould Young
Earl's ould, an' ne'er a lad I'll
know.

I'm beckoned, by the hills o' youth,
that cannot stryge or die,
An' "Gap, an' Bridge, an' Abbey
walls, an' Mary's grave near by!
'Tis my own, Killarney! where, next
year, may I be
To pluck an ould man's Christmas
wreath from off the holly tree!"

A WAYSIDE CROSS.

(By Louis F. Magee.)

The moving pictures of my flight
Through planted fields and orchards
white
With flower, past tower and sleepy
town,
All vanished, save a cross that stood
Beside the way, close to the wood,
Below a hill whose slope of brown,
Warmed with the first green of the
vine;
And there a woman bowing down
Before a shrine

On paven streets I hear the roar
Again, move in the crown once more;
But now where burdens seem to be
Too hard, those hillsides reappear,
That peasant form; and even here,
Rising at every turn for me
Out of the pain and wrong and loss,
Of these sad city stones, I see
The gleams
A wayside cross.

CHRISTMAS TIDE.

Snow time, sad time,
The world is growing old;
The shadows fall across the wall,
The night is wan and cold;
When lo! the joyous songs arise
Of angels in the starry skies.

Child time, glad time,
The world is young again;
The starlight streams, the holly
gleams
Upon the frosted pane,
Grant us, dear Lord, a place beside
The baby Christ, at Christmas-tide!
—Willis Boyd Allen, in Harper's
Bazar.

The Poisons Must Be Removed From the System—Both Kidneys and Bowels are Restored to Action By DR. CHASE'S KIDNEY-LIVER PILLS

Thousands of people are ready to testify to the superiority of Dr. Chase's Kidney-Liver Pills as a cure for kidney troubles. The reason of their efficiency is found in their action on the liver and bowels, as well as the kidneys.

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

SPEAK OUT.

It is a happy thing to be assured of love and devotion. The half of us go through life believing that those who care for us can guess just how deep is our appreciation of them without our putting into so many words just what we think and feel. We miss much that is heart-cheering just because of this. "If I had only known," is the burden of more than one regretful refrain. However severe our philosophy, none of us is indifferent to what is thought of us. We like to know that we have pleased people whom we have met. We like to know when we have touched a responsive chord in another heart, and we are selfish, indeed, if we deprive our friends of their right to know that we care for them. We are afraid of being thought sentimental, but it is only the tenderest and truest and best of men and women who are sentimental. Those who have allowed the finer sensibilities to die or become indifferent have not met the affairs of life as bravely as they should, for the best that is in one should not suffer from contact with rougher things.—Southern Messenger.

Dear Aunt Becky
It is a long time
ment to you, and
other boys an
week I thought
I am eleven ye
my first Commu
am going to sch
my teacher's
Falls. I learn
Reader, English
mar, English a
History, Oatech
as my letter is
close saying goo
Your love,
I
Cranborne, Dec

Dear Aunt Becky
It is snowing
went to eight
morning; I did n
this afternoon,
since I have wr
dren's corner, so
write. I learned
Then I thought
writing I would
sister is workin
now, and she o
Sunday and goes
noon about three
sister does not, f
years old and will
for two or three
little brothers go
and my sister go
day to the Fro
All the little cou
Christmas is com
hope Santa Claus
all this year. I
this letter is quit
you are well. I
ter in print and a
little cousins.
As ever
AGNES
Ogdenburg, N. Y.

Dear Aunt Becky:
I see more letters
again, so I will v
Thursday was he
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to school. We
and it is snowin
soon Christmas w
we will be lookin
to come. We hop
visit all the littl
them presents. W
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see my letter in p
Best wishes to yo
the cousins.
From your n
ANNE I

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and pleasure every time v

Surpriso Soap

It makes child's ph...
—and every day...
The pure soap just...
dirt in a natural...
cleanse easily—...
injury. Rem...
Sui...
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BOYS AND GIRLS a Pause in the Day's Occupation.

Dear Aunt Becky: It is a long time since I have written to you, and as I saw some of the other boys and girls' letters this week I thought I would write too.

Laura Murphy Cranborne, Dec. 2.

Dear Aunt Becky: It is snowing here to-day, but I went to eight o'clock Mass this morning; I did not go to Catechism this afternoon. It is a long time since I have written to the children's corner, so I thought I would write. I learned my lessons first.

Dear Aunt Becky: I see more letters from the children again, so I will write one. Last Thursday was Thanksgiving Day here, so we had two days less to go to school.

Benjamin's Little Friend.

Nazareth lay buried under its December mantle of snow, poor, squallid little Nazareth, hemmed in by its bleak hills and forgotten or despised by the world beyond, yet sheltering, unknown even to itself, the Messiah, the Saviour, in the glory of His humility and love!

While Benjamin finished his poor paper to his mother was thinking of the Child Jesus. In His visits to her little crippled boy He had won her heart by His gentleness and sweetness and His love for Benjamin.

the door, had seen a child whose face was so winning, so sweet, so loving, that her heart went out to Him, and seeing whom Benjamin had clasped his hands, exclaiming: "It is Jesus, mother! I told you He was my friend."

Benjamin worked all the afternoon at his toy, afraid each time he heard a step on the hardened snow without, that Jesus had come and would see it before it was finished.

Miriam walked home oblivious of the cold she had found so biting but half an hour before. She was puzzled. She had always felt that Jesus was not like other children, and now that she had seen His mother and heard her speak of Him she was sure of it.

Reaching home she found Benjamin in great pain, and as she watched by him during the long night she thought she had never again seen him so pale and so wretched.

"A man of sorrows and acquainted with grief, He hath borne our infirmities and carried our sorrows," and now that she had seen His mother and heard her speak of Him she was sure of it.

Benjamin lay very still and smilingly shook his head when his mother asked if he suffered, but was evidently getting weaker. Just at sundown he looked up suddenly, his face radiant and holding out his arms exclaimed joyfully: "Oh, dear Jesus, hast Thou come for me? Glory be to God in the high heaven, and fell back lifeless. And peace and faith entered his mother's heart at the moment."

The Christ-Child Fooled the Doctors and Got Well

GIN PILLS CURE RHEUMATISM

The beauty of the Christ-Child is best represented by the great paintings of the European galleries. In the gradual budding and blossoming of art the theme of the Christ-Child has lent itself as a source of inspiration and artistic expression.

One of the earliest painters to present these groups was Grotto, as is revealed by the frescoes that remain in the Santa Croce Cathedral in Florence. Though they are now partly covered with whitewash, they show traces of past beauty.

The great Correggio treated this same theme similarly; his angels are always portrayed with grace, charm and smiling faces. But it is in the Virgin with the Infant and the Assumption of the Virgin that he created his two great master-paintings.

When Michael Davitt was alive and working hard for his beloved Ireland, he proudly declined to accept any substantial token of his countrymen's appreciation of his services.

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The generous chorus of applause with which the first volume of The Catholic Encyclopedia was received has stimulated the editors and publishers to even greater efforts in the second volume of this great work, just about to appear.

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Time Proves All Things One roof may look much the same as another when put on, but a few years' wear will show up the weak spots.

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Catholic Encyclopedia Volume II. The generous chorus of applause with which the first volume of The Catholic Encyclopedia was received has stimulated the editors and publishers to even greater efforts in the second volume of this great work, just about to appear.

and forbidden, as in the penal days. What nobler memorial could the peasant patriot have than a shrine wherein his name would be linked perpetually with the prayers of the devout? A Michael Davitt Memorial Church is a most happy idea, of a verity. We believe it will commend itself to the countrymen of the dead patriot everywhere.

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NOTE WELL.—Matters intended for publication should reach us not later than 5 o'clock Wednesday afternoon.
CORRESPONDENCE and items of local Catholic interest solicited.



THURSDAY, DECEMBER 26, 1907.

Bible Societies.

We learn from the Catholic Times of Liverpool that by the decree of a Portuguese court permission is given to spread the Protestant Bible throughout that country. Strange to say, this news is not received with the same gush as would have marked its announcement a generation ago. Not that money will be wanting to help the cause or that there will be dearth of agents; but members of Bible Societies are shrewd business men. They wish to see where their money is going, and still more what return they are getting for it. It was never their purpose simply to spread amongst Catholic or heathen people—Portuguese or French-Canadians—the Bible without having the satisfaction of some converts. If they gave away a thousand Bibles they expected at least one poor fellow to respond. One in a thousand is not a paying business. They did not even get that, for as time went on they found that many of those upon whom they counted proved to be backsliders. Bibles were given away lavishly without results. A change has naturally come over the spirit of their dreams. They question the practicability of the scheme as to which experience has taught them to be much less positive "than their grandfathers." To scatter the Bible broadcast they find to be no "spiritual enlightenment." They did not need much experience to teach them such a lesson: common sense would have done it. One might as well expect to teach geometry by simply spreading copies of Euclid amongst boys. The schoolmaster is a necessity for the acquiring the knowledge of a subject. The "Guardian" admits this rational view saying: "The book itself bears witness to man's need of a guide to interpret its contents, and those who feel bound to distribute copies of the Scripture in many countries seem equally bound to send missionaries." With the principle underlying this plea there can be no dispute. The people who hold it must go further. It would never do to send missionaries without authority or without the power of teaching. Supposing the Anglicans with their many divisions and the Methodists and the Presbyterians and the two or three hundred other sects in England send representatives with trunks full of Bibles to Lisbon: the last stage will be worse than the first. Better send only the Bibles—freight is cheaper. And they will not expose quite so flagrantly the countless divisions of English Protestantism. In spite, however, of the Guardian's conservative view the Bible Societies will do for a time a flourishing business in Portugal—printers will be kept busy, agents will crowd the country, purses of old ladies will be opened, and the results will be the same as before.

if any, can ever travel over the same ground. Newman was one in ten thousand—a man whose love of truth was his guiding star, the kindly light of which led him home amidst the encircling gloom of his own subtle distinctions. Few, even though they start from the same point, will perseveringly reach the same happy home. There were other qualities in Newman worthy of imitation—humility and patience and loyalty. These are needed by some who are sheltering themselves under his great name. What is gained by an appeal to this single work? Its appearance called forth severe criticism from that great American convert, Dr. Brownson. An appeal of this kind at the present date is of no avail; for neither the virtues of the author nor the limitations of his views are imitated or conserved by these Modernists.

held out to us and a better way is open to us than the dusty road leading to the city square. It is the road to the shrine, the path beaten smooth by the footsteps of the saints. The pilgrims along that flowery way are not weary—for the thought of Christ and the hope laid up in their breast refreshes them and love makes the way short and the weary walking peaceful and refreshing.

ANGELICAN CLERICALISM.

It may be one thing to look at this subject from a Catholic standpoint, and, judging by the Anglican Bishop of Carlisle, quite different from the Church of England point. In a magazine article this prelate condemns clericalism with a force with which his own position might have tempered mercy. "It," says his Lordship, "is the enemy of God and man, it is, thank God, a vanishing enemy." Nothing can save it. The New Testament is against it, science also, and knowledge, "as distinct from scholasticism." He accuses it of fostering caste instinct, and of rending a chasm between clergy and laity. It is accountable for the creation of Nonconformity, whose history ought to fill "all churchesmen with crimson shame, and compel them on their knees to shed tears of humble penitence." That is no mild fraternal correction, if, as Cardinal Newman put it, a bishop's lightest word is always heavy. If his Lordship undertakes to carry out in his own diocese what he so severely blames in the whole Establishment, Carlisle will soon present one of two pictures. It will be either a picture of repentance or a hotbed of insubordination. The Bishop is not the only Anglican to note the decadence of clericalism. Some weeks ago we called attention to the remarks of Archdeacon Wilberforce upon the subject. The latter's view was far from exultant. He looked upon the decreasing number of clergymen as a serious loss to the church. Now on the other hand we have a higher functionary telling in boastful tones that he thanks God for the diminution. Between these two contradictory opinions it will be difficult for an Anglican young man to decide what he should do. If the Bishop's words weigh, with him he will hesitate at joining the ranks of those who are hostile to God and man—when his life's desire is to serve both. Clericalism is one thing, clerics are another. Clerics may not in individual cases live up to their calling. But the system cannot be judged by the abnormal exceptions. It is not for us to say whether this trade—for such it is and not argument—is well deserved by the Anglican clergy. If the Bishop of Carlisle believes in apostolicity and a sacrificing priesthood he can no more do away with clericalism than with the Church. The Church and clericalism stand or fall together. If his Lordship belongs to the evangelical school, then clericalism is only a name—with no authority to support it and no tradition to formulate its functions. Stepping aside from clericalism as shown in Anglicanism to clericalism as constituted in our own Church what a contrast the two pictures present. Whatever may be laid to the door of bad clerics, and we are not forgetful that heresies and scandals are due to them, still the Catholic priesthood has been the devoted servant of God and the self-sacrificing benefactor of mankind. Martyrs and confessors of every age and every race testify to the zealous works and the lasting good conferred upon the race by that hierarchy whose powers are of divine right. Virtue, learning in its many branches, charity in its many forms have found in the priesthood saints and apostles. They are not of apostolic times only—they thread the city's busy streets to-day on their errands of merciful ministry. They are quitting France, and going into exile that they may save their zeal. It may be that some of the hard things the bishop says fit—though no excuse can be admitted for him to brand clericalism as hostile to God and man. The same answer is deserved in regard to caste. There is no caste about the Catholic priesthood. The members of the hierarchy from the lowest grade to the highest, are of the people and for the people. Popes, prelates and priests have the same open pathway. A peasant boy now occupies the papal throne. His dignity has not robbed him of his simplicity; nor does his rank prevent him exercising the same kindness to all who approach him. No idea of priestly caste ever swerved Catholics from the confidence they have in the priesthood. But Anglican clericalism is a different thing, different in its origin, different in its constitution and in the divided condition of its own members.

EDITORIAL NOTES.

The Gaelic revival has stimulated interest in the great fund of literary material that for centuries has remained practically unused until present-day scholars began to delve into its treasures. Dr. Douglas Hyde, one of the most popular and prolific of its promoters of the revival, has written for the second volume of the Catholic Encyclopedia, which is now ready, the article on "The Brehon Laws." These tomes of native Irish law literature have, since their transcription by O'Curry and O'Donovan, excited the wonder and admiration of scholars and jurists. Sir Henry Sumner Maine, who is regarded as among the standard authorities on ancient law, declares of the Brehon law that "on some points it really does come close to the most advanced legal doctrines of our present day." Dr. Hyde in his article has explained in the most comprehensive and entertaining manner the whole scope and bearing of these digests or compilations of generations of learned lawyers, which reach back into the remotest antiquity and come down in their administration to almost the middle of the seventeenth century. In addition to the collection of the various legal dicta and judgments the books of these Brehon laws give us an idea of Irish social organization and family life in the early ages. The Brehons or judges in old times were the equivalents of the Gaulish Druids. Many of the most interesting of the books of the civil laws have perished with so much of the rest of Irish literature under the devastation of the English conquest, and penal laws, when an Irish manuscript was a source of danger to the possessor.

The confiscation of Church property in France has brought rich pickings to the lawyers. For instance, the Christian Brothers had twelve hundred houses in use for schools and asylums. It took fourteen thousand people, who were employed by the government, to sell these houses. Every sale had to have four barristers and four bailiffs, all to be paid out of the proceeds. With all this graft it is no wonder the pretended separation of Church and State is so popular in France.

King Carlos, of Portugal, has expressed his intention of offering a prize at next year's Oireachtas for an Irish marching tune. King Carlos has been interested in Irish affairs by His Excellency Thé O'Neill of Lisbon, who has for years past been a generous friend of the Irish language, and who is the King's secretary. The particular shape which the King's interest takes is due to Dr. W. H. Gratton Flood, whom, by the way, the Gaels have been congratulating on the degree "honoris causa" recently conferred upon him by the Royal University.

At the request of the papal authorities, three Irish priests, members of the Franciscan Order, have been appointed to proceed to Egypt and Cyprus to look after the needs of the English-speaking people there.

An organization for the revival of the Irish national costume has been started in Dublin, and the members are pledged to wear the kilt at public meetings and on all possible occasions. The founders of the society hope to bring about the time when the Irish kilt shall be at least as popular as the similar dress in Scotland. It is pointed out as a remarkable fact that while the Scotch have preserved the wearing of the ancient Celtic dress, the Irish with all their fiery patriotism have almost entirely abandoned it. Since the language revival and the growth of the Sinn Fein movement, however, a few kilts have made their appearance in the streets of Dublin.

Mrs. Maurice Francis Egan and her youngest daughter and son, have sailed for Havre, whence they go to Copenhagen, Denmark, to join Mr. Egan and Miss Patricia Egan, who have taken up their residence at the American Legation. Mr. Egan and his eldest daughter have been living in Copenhagen for several months.

Longmans, Green & Company will publish shortly a translation of the Abbe Vacandard's treatise on "The Inquisition." The Abbe is a historical scholar of first rank, at once critical, sane and moderate. He is well known by his "Life of St. Bernard" and his "Historical and Critical Essays." This work discusses the origin and development of the coercive power of the Catholic Church in matters of faith. The old Tu Quoque argument of many apostologists is abandoned as useless, and the Inquisition is treated from a purely objective standpoint. The facts are set forth clearly and honestly.

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Some time ago Mr. John D. Rockefeller, reputed to be the richest man in the world, wrote to Count Tolstoi asking what was the best way to employ wealth for the greatest good of humanity. Tolstoi replied that he ought to get rid of it at once.

The birth rate of France in 1906 was the lowest for the century. The vital statistics of the year, which have just been published by the Journal Officiel, shows that the French family life is rapidly decaying.

Although marriages have increased, divorces have been more numerous. Births are considerably fewer than the average of the past decade, for the year's decrease in births has been steady and there is nothing to show that it is not likely to continue. Marriages in the year numbered 306,487, divorces 105,578 and births 306,847. The decrease is nearly 33,000 below the average figures. Even after the Franco-German war the births averaged annually 960,000.

No More Licenses Wanted in St. Ann's Parish.

At all the morning services in St. Ann's Church last Sunday, Rev. Father Flynn spoke in vigorous tones against the evil of drink. We are told, said he, that although this parish is disgraced by seventy places where liquor is sold to all comers, rich and poor, young and old, and in many places in defiance of the license law, proven lately by the dragging up of fourteen of those license holders before the court, and the majority of them a second time, all within a month: we are told, I say, that application is about to be made for another license.

Are you aware, my brethren, that the way matters stand, there is a liquor shop for every seventeen families in the parish?

We are, and always will be, against such petitions, no matter by whom presented or by whom they may be supported.

Knowing as we do the evils of intemperance, we are bound to plead for its restriction, at least, and we shall most assuredly do so, and tag every measure that the law places at our disposal to prevent the granting of such license.

I stand here on behalf of numberless fellow-beings, groaning in pitiful agony in the toils of alcohol, whose souls are sickening to death from its foul poison; I stand on behalf of weak women and innocent children, victims of the brutal cruelties of intemperate husbands, and fathers, on behalf of the parish, tainted and polluted; on behalf of religion, across whose pathway to the hearts of men, impassable barriers are placed by intemperance. Listen to all those pleading voices and sign, if you dare, such a petition. No, brethren, you cannot, and should you be tempted to do so, pause and weigh well what you are asked to do. By signing for an additional license, you countenance a trade which flourishes on the ruin of its supporters, a trade which derives its revenue from plundered homes, defrauded childhood and depraved manhood, a trade which ministers to every vile passion and vicious propensity, a trade which makes drunkards and thieves, embezzlers and gamblers, wife-beaters, murderers and suicides, a trade which brutalizes and degrades all who feel its contact. Such a trade cannot claim the respect, much less the encouragement of the community.

On Saturday last Father Holland canvassed with absolute success the mercantile and manufacturing ratepayers of St. Ann's ward, whose places of business are principally on McGill and Notre Dame streets. All signed the following petition:

For the greater glory of God and the salvation of souls, we, the undersigned ratepayers of St. Ann's Ward, most earnestly beseech the Licenses Commissioners of the City of Montreal, not to grant any new licenses for the sale of intoxicating liquors in our ward, and to refuse the renewal of licenses to those who have been convicted of violation of the license law.

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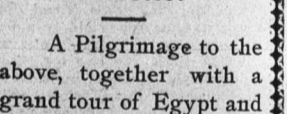
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Episcopal Approbation.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would see that the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.
† PAUL,
Archbishop of Montreal

DOCTRINE AND DEVELOPMENT.

A bad cause looking all over for comfort sometimes receives poor support—support which works more against it than for it. Our Modernists in a vain endeavor to justify themselves bring forward Cardinal Newman as their pioneer, if not their champion, maintaining that he is an evolutionary as any of themselves in the development of doctrine. This was inevitable, for Loisy long ago declared that the distinguished English Cardinal had furnished him with many ideas upon what he wished to be considered as the reconstruction of the Church. To search out from the writings of great authors ideas which their imagination colors, and which their will perverts to their own purpose has frequently been the practice of schismatics and heretics. It was particularly the case with the Jansenists who quoted St. Augustine as their founder, and who fathered all their errors upon this great doctor of the West. Americanism originated less upon this continent than in Europe, and more in the theories of some French writers than in the teaching and conduct of American Catholics. About a year ago the same trick was tried with that remarkable work of Newman's, The Development of Christian Doctrine. In defence of the great convert, Mgr. Vaughan points out that St. Thomas' Summa Theologica or Suarez' twenty-three folio volumes are proof of a development, but a development within the bounds of faith—controlled and decided by authority. The radical cleavage lies in the two views of faith. If faith be an intellectual act, as all Catholic theologians from the earliest ages down to the present and from the fathers and doctors of the Church down to the ordinary professor of theology, maintains, then it belongs to faith to rest, partially at least, in the intellect. We say partially, for the will has something to do with the assent given. To exclude faith from the intelligence, so that an act of faith is not at all an act of thought, is to drive religion from any rule or guardianship of truth, science and order. It leaves religion as a crust to be given to ignorance, or an excuse for those questions which pure reason either does not wish to investigate or which it despises as unintellectual and unintelligible. If reason claims to be supreme, if thought assumes its autonomy to the refusal of submission to any authority or the denial of any revelation, then will the difference between Newman and Modernists be made manifest. However cleverly this great thinker reasons, no matter at what stage we may examine his career, whether in the beginning when he himself maintained that his face was not turned at all towards Rome, or again when he seemed to hesitate in the expectation that he had found a Via Media, or again when, parting from home and friends, he did come over—no matter how subtle he appears to be, always submitted reason to faith and his own writings to authority. Few,

BIBLE SOCIETIES.

We learn from the Catholic Times of Liverpool that by the decree of a Portuguese court permission is given to spread the Protestant Bible throughout that country. Strange to say, this news is not received with the same gush as would have marked its announcement a generation ago. Not that money will be wanting to help the cause or that there will be dearth of agents; but members of Bible Societies are shrewd business men. They wish to see where their money is going, and still more what return they are getting for it. It was never their purpose simply to spread amongst Catholic or heathen people—Portuguese or French-Canadians—the Bible without having the satisfaction of some converts. If they gave away a thousand Bibles they expected at least one poor fellow to respond. One in a thousand is not a paying business. They did not even get that, for as time went on they found that many of those upon whom they counted proved to be backsliders. Bibles were given away lavishly without results. A change has naturally come over the spirit of their dreams. They question the practicability of the scheme as to which experience has taught them to be much less positive "than their grandfathers." To scatter the Bible broadcast they find to be no "spiritual enlightenment." They did not need much experience to teach them such a lesson: common sense would have done it. One might as well expect to teach geometry by simply spreading copies of Euclid amongst boys. The schoolmaster is a necessity for the acquiring the knowledge of a subject. The "Guardian" admits this rational view saying: "The book itself bears witness to man's need of a guide to interpret its contents, and those who feel bound to distribute copies of the Scripture in many countries seem equally bound to send missionaries." With the principle underlying this plea there can be no dispute. The people who hold it must go further. It would never do to send missionaries without authority or without the power of teaching. Supposing the Anglicans with their many divisions and the Methodists and the Presbyterians and the two or three hundred other sects in England send representatives with trunks full of Bibles to Lisbon: the last stage will be worse than the first. Better send only the Bibles—freight is cheaper. And they will not expose quite so flagrantly the countless divisions of English Protestantism. In spite, however, of the Guardian's conservative view the Bible Societies will do for a time a flourishing business in Portugal—printers will be kept busy, agents will crowd the country, purses of old ladies will be opened, and the results will be the same as before.

IS RELIGION DECLINING?

General Booth not long ago expressed the opinion that it was declining for the reason that men are tired of religion. It may be that there is much indifference. Men are numbered in money-making which has become an art and which aspires to be a science. Pleasure occupies the unemployed or offers to all its seductive charms. Religion is not tiring people for they are not occupied with it: it is the least of their cares. Many may be scandalized at seeing no higher life in those who profess religion and who claim to be pious than in people who have no pretensions. We admit that General Booth has many opportunities of observing different nations, that his travelling has brought him into touch with multitudes, but we fear his own army is showing signs of fatigue. Indifference in religious matters will pass away. Men will much sooner weary of the severe strain of making money. Sensual pleasure will not satisfy man for any length of time. Since Christ came upon earth a higher model is

Decisions of Biblica

In his Encyclopaedia Justinus Deus, 19, 1898. Our XIII., of immortalizing the dignity of Scripture and of the proper use of the Bible, and having in view of these errors and calculations, he attended them as of what is known to us, which, a wisely wrote, are the commentaries rived from a mis kindred studies. Our Predecessor the danger was a cross, and

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Decisions of the Biblical Commission.

In his Encyclical Letter Providentissimus Deus, given on November 19, 1896, Our Predecessor, Leo XIII., of immortal memory, after describing the dignity of the Sacred Scripture and commending the study of it, set forth the laws which govern the proper study of the Holy Bible, and having proclaimed the divinity of those books against the errors and calumnies of the Rationalists, he at the same time defended them against false teachings of what is known as the higher criticism, which, as the Pontiff most wisely wrote, are clearly nothing but commentaries of rationalism derived from a misuse of philology and kindred studies.

Our Predecessor, too, seeing that the danger was constantly on the increase, and desiring to provide

we live, that in this Commission there should be the fullest freedom for proposing, examining, and judging all opinions whatsoever; and the Letter also ordained that the Cardinals of the Commission were not to come to any definite decision, until they had taken cognizance of and examined the arguments on both sides, omitting nothing which might serve to show in the clearest light the true and genuine state of the biblical questions proposed for solution; and when all this had been done, that the decisions reached should be submitted for approval to the Supreme Pontiff, and then promulgated.

After mature examination and the most diligent consultations, certain decisions have been happily given by the Pontifical Commission on the Bible, and these of a kind very useful for the proper promotion and direction on safe lines of biblical studies. But we observe that some persons, unduly prone to opinions

by the Pontiff, nor can all those escape the note of disobedience or temerity, and consequently of grave sin, who in speech or writing impugn these decisions; and this besides the scandal they give and the other reasons for which they may be responsible before God, for other temerities and errors usually accompany such oppositions.

Moreover, to check the daily increasing audacity of a great many modernists who are endeavoring by all kinds of sophistry and devices to detract from the force and efficacy not only of the Decree Lamentabili sane exitu, issued by Our order, the Holy Roman and Universal Inquisition of July 3 of the present year, but also of Our Encyclical Letters Pascendi dominici gregis given on September 8 of this year. We do by Our Apostolic Authority repeat and confirm both that Decree of the Supreme Sacred Congregation and those Encyclical Letters of Ours, adding the penalty of excommunication against contradic-

series of both these documents, especially when they advocate the errors of modernism that is the synthesis of all heresies.

Wherefore We again and most earnestly exhort the Ordinaries of the dioceses and the Heads of Religious Congregations to use the utmost vigilance over teachers, and first of all in the Seminaries; and should they find any of them imbued with the errors of the modernists, and eager for what is new and noxious, or lacking in docility to the prescriptions of the Apostolic See, no matter how they may be published, let them absolutely forbid the teaching office to such; so, too, let them exclude from sacred orders those young men who give the faintest reason for doubt that they hold the condemned doctrines and the pernicious novelties. We exhort them also to take diligent care to put an end to those books and other writings, now growing exceedingly numerous, which contain opinions or tendencies of the kind condemned in

Christmas Exercise at Belmont School.

The Christmas closing exercises of the Belmont School took place at the School Hall on Tuesday afternoon, and was quite a success. Rev. Mr. J. E. Sample, School Commissioner, presided, assisted by Mr. J. E. Sample, School Commissioner. The programme was a long and varied one and was well executed. English and French recitations, solos, duets and choruses, the granting of merit cards and awarding of medals formed the items on the programme. The singing was excellent, the pieces being given with much vim and spirit. Nearly three hundred pupils were awarded merit cards for good conduct, punctuality and good work in class.

Commissioner Sample gave a lengthy address in English, commending the pupils on their fine programme and being particularly pleased with the singing. He was glad to know that the school was

in such good standing, and paid a glowing tribute to Principal Desaulniers.

Rev. Abbe Parrier, in his address in French, told the pupils to draw practical lessons from the different items on the programme. He told them to be patriotic, to uphold the traditions of their nationality, whether French or English. He wished them all the joys of Christmastide and hoped they would return with renewed energy on January 7th, 1908.

Prevent Disorder.—At the first symptoms of internal disorder Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or two pills for two or three nights in succession, will serve as a preventive of attacks of dyspepsia and all the discomforts which follow in the train of that fall disorder. The means are simple when the way is known.

An Interesting Priory.

The remains of the old Essex Priory of Leighs, which was destroyed by Henry VIII., who conferred its revenues on his Lord Chancellor, Lord Rich, a noted Church robber, has just been discovered. Lord Rich, "the Keeper of King Henry VIII.'s Conscience," erected a palace on the site of the Priory, which was founded in 1250, for the Canons Regular of St. Augustine. A field adjoining the ruins has been excavated, and the whole ground plan of the monastic buildings has been laid bare. The foundations of the Tudor buildings erected by Lord Rich are likewise traceable, and are in some instances parallel with the older foundations. The discovery at Leighs Priory is analogous to the discovery of the remains about twenty years ago of the Priory of the Holy Trinity, within the enclosure of Christ Church Cathedral, Dublin.

The ruins, which are in an excellent state of preservation, can be seen in the Cathedral grounds, and are not only of interest from an ecclesiastical and antiquarian point of view, but from the fact that several architects of eminence had predicted from the fact of Christ Church having been a collegiate foundation, that remains of this character would be probably found during the work of restoration of the Cathedral. The seats of the leading noble families, which are still known as Abbeys and Priors, attest the fact that the principal protagonists of the rights of property are themselves in possession of lands robbed from the Church, and after that robbery appropriated, not by the nation for public purposes, but by fawning courtiers for their own benefit.

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Synopsis of Canadian North-West HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Land in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, excepting the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

Entry by proxy may, however, be made on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon said land.

Six months' notice in writing should be given the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY.

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against the consequences of the propagation of rash and erroneous views by his Apostolic Letters Vigilantibus Studique memores, given on October 29, 1902, established a Pontifical Council or Commission on Biblical Matters, composed of a number of Cardinals of Holy Roman Church, distinguished for their learning and prudence, adding to these, under the title of Consultors, a considerable body of men in sacred orders, chosen from among the learned in theology and in the Holy Bible, of various nationalities and differing in their methods and views concerning exegetical studies. In this the Pontiff had in mind, as an advantage admirably adapted for the promotion of study and for the time in which

and methods tainted by pernicious novelties, and excessively devoted to that principle of false liberty which is really immoderate license and in sacred studies proves itself to be most insidious and a fruitful source of the worst evils against the pur of the faith, have not received and do not receive these decisions with the proper obedience.

Wherefore We find it necessary to declare and prescribe, as We do now, declare and expressly prescribe, that all are bound in conscience to submit to the decisions, regarding doctrine, of the Biblical Commission, which have been given in the past, and which shall be given in the future, in the same way as the Decree of the Roman Congregation approved

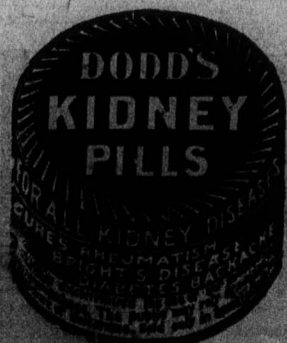
tors; and this We declare and decree, that should anybody, which may God forbid, be so rash as to defend any one of the propositions, opinions or teachings condemned in these documents, he falls ipso facto under the censure contained under the Chapter Docentes of the Constitution Apostolicæ Sedis, which is first among the excommunications latae sententiae simply reserved to the Roman Pontiff. This excommunication is to be understood as saltem poenit, which may be incurred by those who have violated in any way the said documents, as propagators and defenders of heresies, when their propositions, opinions or teachings are heretical, as has happened more than once in the case of the adver-

the Encyclical Letters and Decree above mentioned; let them see to it that these publications are removed from Catholic publishing houses and especially from the hands of students and the clergy. By doing this they will at the same time be promoting real and solid education, which should always be a subject of the greatest solicitude for those who exercise sacred authority.

All these things We will and order to be sanctioned and established by Our Apostolic Authority, ought to the contrary notwithstanding.

Given at Rome, at St. Peter's, November 18, 1907, in the fifth year of Our Pontificate.

PIUS X. POPE.



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CROMWELL IN IRELAND.

Treachery Allowed his Entry into Wexford—His Men Put to Sword all who Came in His Way and Confiscated their Homes.

On October 6, 1649, Cromwell having landed his artillery and stores before Wexford, began to erect a battery that would command the ferry and prevent all communication by it with the town. Ormonde resolved to attempt the relief of the place in person; leaving Gen. Twaite with a Connaught regiment to garrison Ross, he advanced with the rest of his army, and on the night of the 9th he crossed the Slaney, and reached the ferry on the north side of the town. Sir Edmund Butler succeeded in entering the town with a large body, and on account of his experience and well-known bravery he was appointed military governor. Early on the morning of the 11th, the batteries of the besieging army began to play; their quarters had been removed to the southeast end of the town, near the castle, which stood outside the walls. They resolved to direct the whole strength of their artillery against the castle, being persuaded that if they captured it, the town would easily follow.

When about a hundred shots were fired, Sinnott asked to parley; he wished leave for four persons chosen by him to go out and offer terms of surrender, and sent the following letter to Cromwell: "In performance of my last, I desire you to send me a safe conduct for Major Theobald Dillon, Major James Byrne, Alderman Nicholas Shevvers, and Captain James Stafford, who I will send instructed with my desires."

"Which desire I condescending to," says Cromwell in the letter to the speaker of the parliament, "two field officers with an alderman of the town and the captain of the castle, brought out the following propositions, which for their abominableness, manifesting also the impudence of men, I thought fit to present to your view, together with my answer. "These propositions were in part as follows:—"That all the inhabitants of the town, at all times hereafter, shall have free liberty publicly to exercise and profess the Catholic religion, without restriction or penalty. That the regular and secular clergy now possessed of the churches shall hold same, and shall teach and preach in them publicly, without any molestation. That the officers and soldiers and such of the inhabitants, shall march with flying colors, and be conveyed safe with their lives, ammunition, arms, goods of all sorts, to the town of Ross."

As soon as the inhabitants of the town of Wexford learned the answer that Cromwell had sent to the terms of surrender proposed by Sinnott, the governor, they prepared themselves for a stern resistance. To the soldiers, quarter and liberty; to the officers quarter but not liberty; and to the inhabitants freedom from pillage; these were the conditions on which the town should be surrendered within an hour. Yet matters were not so desperate within the walls that such terms need be accepted. The town was, according to Cromwell's description, "pleasantly seated and strong, having a rampart of earth fifteen feet thick within the wall."

It was garrisoned by over two thousand men, commanded by an officer who had given many proofs of his bravery and fidelity. In the fort and elsewhere, in and about the town there were near a hundred cannon; in the harbor three vessels, one of them of thirty-four guns, another of about twenty guns, and a frigate of twenty guns on the stocks, built up to the uppermost deck, which for "handsomeness sake" Cromwell afterwards ordered the workmen to finish. Winter was setting in—it was the middle of October—and the "country sickness" would soon begin to tell on the troops encamped under the open sky. Ormonde's army was at Ross—only twenty miles off—watching for a favorable moment to fall on the rear of the besieging lines, whose numbers were too few to keep up a complete investment, and at the same time to repel a sudden attack that might be made on any

point either from within or without. Unhappily, within the town there was that which marred many of these advantages—discord, a want of mutual confidence between Ormonde and the inhabitants—and so far did it go that the townsmen seem to have thought there was little room for choice between those who called themselves their friends and those whom they well knew to be their enemies. With difficulty could they be brought to admit a reinforcement from the royalist army within the walls; it was only at the urgent request of Sinnott, whom Ormonde had sent as governor, that they consented to receive a second body of troops though they were much needed for the defence of the town.

Some went so far as to propose that Cromwell be treated with, in the hope that a peaceful surrender might secure to them not only life and liberty but a part of their goods and perhaps their homes. But worse than this—they had in their midst a traitor. Such was the confidence of the council of the Confederate Catholics in Capt. James Stafford that the government of the county of Kilkenny had been entrusted to him jointly with Sir Thomas Esmond, and when it was known that Cromwell was marching on Wexford, he was sent to act as governor of the castle there, a most important post, since the possession of it ensured the possession of the town; and then the townsman chose him as one of their four agents to confer with the besiegers about the terms of surrender.

On October 11th, about noon, some breaches having been made in the walls of the castle, the governor of the town asked for a safe conduct for four persons to treat of surrender on honorable terms. What these terms were we have already seen. One of the four persons chosen on behalf of the townspeople was Stafford, while Cromwell was preparing his answer, and before he delivered it, the commissioners being still ignorant of what his decision might be, "the Captain (Stafford), being fairly treated"—these are Cromwell's words—yielded up the castle. The local tradition says that Cromwell and Stafford had a meeting at midnight by the river side. Carte's words leave no room for doubting of the governor's guilt: "The enemy entered the gates by the treachery of Captain Stafford," and again, "Stafford having privately received Cromwell's forces into the castle which commanded the part of the town that lay next to it, they issued suddenly from thence, attacked the wall and gate adjoining it, and soon became masters of the place."

The castle was outside the walls, yet so close that communication could not be cut off between them. Seeing it in the hands of the enemy and knowing that its guns commanded a part of the town, the Irish abandoned the defence of that portion of the works; the besiegers seized their scaling ladders and crossed the walls without hindrance. The gates were thrown open to admit those who were outside, and the whole army poured in. An attempt was made to prevent the advance of the cavalry by placing ropes and chains across the street.

Meantime the garrison were retreating to the market-place; there the townspeople had gathered together. "When they were come into the market-places," writes Cromwell, "the enemy making a stiff resistance, our forces broke them."

Then the same scenes that took place at Drogheda were renewed at Wexford. We have Cromwell's own account of these atrocities in a letter to the speaker of parliament before Wexford, October, 1649. "Our men," he writes, "put to the sword all that came in their way. I believe in all there was lost of the enemy not less than two thousand. This town is now so in your power that of the former inhabitants I believe scarce one in twenty can challenge any property in their houses."—Irish

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A State Without God.

We reproduce from The Lamp, of Garrison, N.Y., the following extract from an address by Anglican Bishop Wilkinson, at English Church Congress:

"The religious life of France is a very sad story indeed, and reads us a more terrible lesson than that of any other country in Europe. We have there the spectacle of a nation, openly, ostentatiously, and of set purpose, ignoring God. The French Government of to-day neither by act or deed makes mention of God, of Providence, or of a Divine Law; it enforces a strictly secular education in all primary schools, and removes all religious symbols from all public buildings. The very fact of attending the services of the Church, or giving religious education, sets a mark upon public servants, and creates a bar to their advancement. It is the formal, determined purpose of the French Government to organize a State without any reference to God. The religious Orders have been expelled; Christian schools have been abolished, and neither army nor navy chaplains exist. There is a great 'Labor Party,' strong, organized in guilds, that number (a million members, and they are fiercely anti-Christian. While these changes have been going on, every four years there has been a general election, and the people have invariably ratified what the Legislature has enacted—especially in this case last year, when the majority in favor of the Government was overwhelming; and it is by the will of the people that the Church was repudiated. It follows from all this that France as a state has abandoned Christianity; she is not, and does not profess to be, a Christian nation. In the last thirty years she has been passing through a notable transformation, and in many respects, religiously, morally and officially the France of to-day is the France of 1870. In that year Heaven sent her the most terrible warning it was possible to send to any nation; she underwent a chastisement that no nation could suffer twice and live. She did not learn the lesson God endeavored to teach her, and she has gone since then, and is going still, from bad to worse, for the transformation is far from complete, and what lies in the future no one can say."

"Let the English nation remember this; it was the rejection of Christianity in the schools of France that opened the flood-gates of this worse than heathenism, and through those gates the enemy of unbelief has come in like a flood. You have but to read the testimony of distinguished, responsible Frenchmen to see that this is so. Judges, magistrates, heads of police, aldermen, and members of the results of purely secular education in France. I quote from official documents and reports: 'Our houses of correction are gorged with boys and girls; there is a loss of all notion of respect and duty; the young criminals spring up like weeds between the cracks of the pavements; juvenile crime is increasing at a truly frightful rate; our prisons are crowded and too small; for the alarming increase of young criminals.' It was but the other day that the Libre Parole made this statement: 'Twenty-five years ago the army of crime (in France) was neither so numerous nor so audacious as it is now. Its appearance coincided with the advent of the new morality, with the putting into practice of those laws of so-called public education all religious ideal, all hope beyond the grave.' One of our own Senators, recently said in the French place of public assembly: 'We are a doomed nation!' And so she is."

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New Postal Regulations
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At a conference recently held at Washington between postal representatives of the United States and Canada, the postage on newspapers passing from Canada to the States was not only increased to sixteen times the former rate, but it was decided to make Canadian publishers affix stamps to the papers instead of paying on bulk weight as formerly. This necessitates an increase in the subscription price of THE TRUE WITNESS to subscribers in the United States to \$1.50 instead of \$1.00 per year, as formerly.

Our friends in the United States will kindly take notice when sending subscriptions and renewals.

Truly a Struggling Mission
In the Diocese of Northampton, Fakenham, Norfolk.

HELP! HELP! HELP!—of the Love of the Sacred Heart and in Honor of St. Anthony of Padua, DO PLEASE send a mite for the erection of a more worthy Home for the Blessed Sacrament. True, the out-post at Fakenham is only a GARRET. But it is an out-post; it is the SOLE SIGN of the vitality of the Catholic Church in 35 x 20 miles of the County of Norfolk. Large donations are not sought (though they are not objected to). What is sought is the willing CO-OPERATION of all devout Clients of the Sacred Heart and St. Anthony in England, Ireland, Scotland, Wales, and the Colonies. Each Client is asked to send a small offering to put a few bricks in the new Church. May I not hope for some little measure of your kind co-operation?

The Church is sadly needed, for at present I am obliged to SAY MASS and give Benediction in a Garret. My average weekly collection is only 3s. 6d., and I have no endowment except HOPE.

What can I do alone? Very little. But with your co-operation and that of the other well-disposed readers of this paper, I can do all that needs to be done.

In these days, when the faith of many is becoming weak, when the teaching of the 'Liberator' is doing its worst work, and when the English people are in a state of confusion, it is about to treat Our Divine Lord Himself as it treats His Holy Church, the Catholic Faith is renewing its youth in England and bidding fair to obtain possession of the hearts of the English people again. I have a very uphill struggle here on behalf of that Faith. I must succeed or else this vast district must be abandoned.

IT RESTS WITH YOU

To say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

Don't Turn a Deaf Ear to My Urgent Appeal

"May God bless and prosper your endeavors in establishing a Mission at Fakenham."

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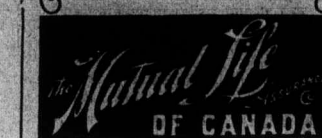
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CHAPTER
"You mean to not," he said to And he asked her whether she had read her's book. The at once.

CHAPTER
Mr. Sherwood "One of his ornate sarcasms, the he neglected even He was most ardent towards his wood and Katharine another. The contempt in Mrs. Liteness. She had Katharine un she despised her. "She is as self-cant deceive me, to the utmost so I am to be able card". To add to the Marchmont, with characterizes certain tons, had contributed New York paper, described Katharine distinguished you met. Mrs. She supplied her niece Philadelphia paper no knowledge of too late, unfortunately, Ursula, to whom marked copy of the paper, wrote a letter to Katharine rushed off to the explanation. "I thought you it," said Biddy. "It nice" custom to be in the paper fashion in England you Americans think that the English do. "You are un-Biddy," cried Katharine ears as her friend papers. "All America the few you have am an American, an 'immortality,' as Mod calls this. In newspaper "You have been answered Biddy." "ference. And you must not criticize it. "Oh, dear, dear, about it?" exclaimed "Write to the editor. "Do, if you want. "I don't. O, I wish Mother Ursula, and not help it."

"You might tell her girl in her net would pocket-money for Lo opinion of her good expressed."

"It must stop!" "As you are in had better stop curt in the paper. There feared this morning Biddy went to her Katharine a paragraph had cut out of a mo "The rumor that"

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CHAPTER XIX.—Continued.

"You mean to be kind, Miss O'Connor," he said kindly. "Thank you, and he neglected everything else as usual. He was most attentive to the several wards in his care." Mrs. Sherwood and Katharine were polite to one another. There was a veiled contempt in Mrs. Sherwood's politeness. She believed that she had Katharine under her thumb, and she despised her accordingly.

CHAPTER XX.—Who? Mr. Sherwood did not come home. "One of his orphans," his wife said sarcastically, "was in trouble, and he neglected everything else as usual. He was most attentive to the several wards in his care." Mrs. Sherwood and Katharine were polite to one another. There was a veiled contempt in Mrs. Sherwood's politeness. She believed that she had Katharine under her thumb, and she despised her accordingly.

To add to her triumph, Lord Marchmont, with that delicacy which characterizes certain travelling Britons, had contributed an article to a New York paper, in which he had described Katharine as the most distinguished young woman he had met. Mrs. Sherwood had kindly supplied her niece's photograph and had the article reproduced in several Philadelphia papers. Katharine had no knowledge of this until it was too late, unfortunately. Mother Ursula, to whom somebody sent a marked copy of the New York newspaper, wrote a severe and warning letter to Katharine, and Katharine rushed off to the Lady Alicia for an explanation.

"I thought you knew all about it," said Biddy. "I don't think it's a nice custom to print women's pictures in the papers, but it's the fashion in England, and I presume you Americans think nothing wrong that the English do."

"You are unjust to Americans, Biddy," cried Katharine, blushing to her ears as her friend held out the papers. "All Americans are not like the few you have met in society. I am an American, and I hate such 'immodesity,' as Mother Ursula justly calls this newspaper display."

and his family." "Let us go away," said Katharine, taking her friend's hand. "Let us live simple, honest lives."

"As they did in the golden age," interrupted Lady Alicia, with a long sigh. "You shall be Rosalind, and I, Cecelia, and we will go into the Forest of Arden. Oh, my dear, you will not find a boudoir like this in your Forest of Arden."

Lady Alicia looked around at the appointments of the sitting room the amiable Worths had allotted to her. "You will not find a Steinway like that, or a statuette like that, or hot-house roses or a Louis Seize desk like that in the corner, or women who know how to make gowns like the one you have on. No, Kit, the Forest of Arden would not suit me; and even if I met an Orlando, he would probably have to utilize his talent for boxing in the prize-ring. Nonsense, dear, dreams of youth!"

Katharine closed her lips tight. "I am not afraid of poverty; I can work; I hate lies and artifices; I hate what you call 'society'; I want to be free; I don't want to become frivolous; I am not a dreamer. If my aunt has been guilty of exhibiting me in public, as you say, I shall feel myself free to go out, to make my own way in the world. Many girls do it. We are not taught in the convent to be fine ladies."

"I would do my duty," said Katharine, earnestly. "I imagine, though, that after all the care the nuns—thanks to my uncle—have expended on me, that I may lead a freer life than the shop-girl leads. And even if I had to stand behind a counter all day, I should respect myself. Many gentlemen do it. Let us go away together, let us not be ashamed of poverty; let us be free."

"The prospect has temptations when I look into your face," said Lady Alicia, smiling. "I would like to be free—that is, to be rich; for only the rich are free. But I am too artificial for your Forest of Arden. Rosalind didn't care whether people ate with their forks or not; she hadn't a taste for perfumes, and dainty dishes and the right sort of perfume in her carriage cushions, and good music, and the Dublin horse-show, and the Castle balls. Ah, no, Kit; I must marry a rich man, and soon, too. Are you really not engaged to Wirt Percival?"

"No, haven't I said so?" "Girls often say—"

"You mean girls in society; I am a woman."

"Biddy laughed. "What dignity! If he asked you, would you marry him?" Katharine hesitated. "If he asked me—"

"That is enough," said Lady Alicia, her brow clouding, "you do like him."

MILBURN'S Heart and Nerve Pills.

Are a specific for all diseases and disorders arising from a run-down condition of the heart or nerve system, such as Palpitation of the Heart, Nervous Prostration, Nervousness, Sleeplessness, Pain and Dizziness, Brain Fag, etc. They are especially beneficial to women troubled with irregular menstruation. Price 25 cents per box, or \$ for 12 boxes. All dealers, or THE T. MILBURN CO., LIMITED, Toronto, Ont.

Lady Alicia looked relieved; she had made up her mind. She had gauged Percival's depth, and she had only two weeks of her visit left; she must make her great stroke in a few days. She was sad; she hated her own weakness; she admired Katharine's position, but she dared not imitate it. She was about to act against her conscience to avoid going back to Dublin and dependence. "Free!" she said to herself bitterly, "free!" She might be free, if she did not prefer slavery to poverty. No, she would be a slave rather than be poor. And society on both sides of the water would have applauded her decision.

Katharine reached Kenwood about noon. The house was in a state of disorder, out of which was to come the most beautiful dinner and cotillon party ever given in Kenwood, or any place within miles. Mrs. Sherwood had been besieged with demands for cards from all the best people, many of whom she had never met. She was having a bonfire in her room when Katharine came in. Things were going well; she was excited but cheerful. She sent for her niece.

"Oh, my dear," she said, dipping into a pile of notes by her side on the spindle-legged table, "hardly a regret! Everybody will be here! The idea of mine! Each guest, whether in the German or not, is to have a bouquet of orchids with your crest, the heraldic colors on an immense band of ribbon."

"My crest?" said Katharine. "Lady Alicia told me all about it yesterday; your father must have been quite a gentleman in the old country."

"Aunt," said Katharine, "if you do anything so absurd, I shall stay in my room. I have been made ashamed by you—by the newspapers. I am a woman, and I have no right to a crest. My father may have cherished some remembrances of his family, and I always use his seal will not make it so ridiculous!"

Katharine, beginning to cry, left the room. She would not—she could not endure this atmosphere any longer.

"There's no doing anything with that girl; she has no social perspective," said Mrs. Sherwood; "she is like Mr. Sherwood. The crest shall appear, nevertheless. The stationer says that our coat of arms is a green shield with a man pendant, and the crest a bow and arrows with the motto 'Je prends mon bien ou je le trouve,' whatever that means; he says we're descended from Robin Hood, of Sherwood. Thank Heaven she has sense enough to know on which side her bread is buttered,—and Lord Marchmont's coming to-night!"

By eight o'clock, the hour of dinner, Mrs. Sherwood's house was like a fairy palace. Half a hundred servants in green liveries stood about, ready to form in two lines under the long awning that ran down through the grounds to the gateway the moment the guests for the cotillon should begin to arrive. Two of these servants, with powdered wigs and glittering buttons, stood at each side of the staircase as Katharine came down to the drawing-room. There was soft music, as of zithers, somewhere; she could not help uttering an exclamation of pleasure at the sight before her. High flowers, lights, mirrors and hangings the big hall had been transformed.

CONSTIPATION.

Although generally described as a disease, can never exist unless some of the organs are deranged, which is generally found to be the liver. It consists of an inability to regularly evacuate the bowels, and as a regular action of the bowels is absolutely essential to general health, the least irregularity should never be neglected.

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We do not claim that it will cure Consumption in the advanced stages, but if taken in time it will prevent it reaching that stage, and will give the greatest relief to the poor sufferer from this terrible malady. Be careful when purchasing to see that you get the genuine Dr. Wood's Norway Pine Syrup. Put up in a yellow wrapper, three pine trees the trade mark. Mr. Wm. O. Jenkins, Spring Lake, Ala., writes: "I had a very bad cold settled on my lungs. I bought two bottles of Dr. Wood's Norway Pine Syrup but it only required one to cure me. I have never met with any other medicine as good." Price 25 cts. at all dealers.



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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. Coullée, 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.

tor 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.)

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 McDonnell 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 Ste. Cuneegonde 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 his 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.

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For tickets and full information apply to

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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 Christmas.

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