

ST. PATRICK'S PARISH * WEEKLY CALENDAR.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

appreciates the ideas. Then in this society be fettered, the high society pulled down the lowest. In dech, their functions of a great art museums, would be annulled. I have a function ady through them that al benefactions are ny mind, this fact he feeling against the are as much in the stance as the poor, much a necessity of

present contains a y of happiness for est poor, and the fu hope for more. Nei or can be happy— his woe to Bethel— ist is the only way, and in Him alone

L. NOTES.

Y'S NIGHT REFUGE week ending Sunday, 1902:—Males 117, sh 201, French 153, Scotch and other na Total 333. All those ing and breakfast.

CK'S ORPHANS.— oversight the name of McCrory was omitted. dished in these colgo, of generous con Christmas tree and r for St. Patrick's

PORTH ACT.— On Dec. 30th and Jan. Cadets held two enad of the poor of h. The hall was eors on both evene- tions fought, in ing room.

e no Tombola this proceeds of these two tting to about one s, will, thanks to and those in whose supply the treasury

T. DEATHS.

D GUERIN.— The d Edmund Guerin, wife Guerin, advocate of early age of thirty- be read with sincere of our readers who maintenance during the residence in this he fulness of health she took part in ings for the benefit and Irish national had been in poor g period. She was ture and refinement, all of sympathy for s. The "True Wit- bereaved husband find emathy in his great

ORRIDGE TRADE.

foreign trade of and export, for the of the current fiscal end of December 213,231,609, an in- 2,431 over the same This includes only ports of the coun- imports amounted a gain of \$8,076. Exports of domestic 568,760, an increase For the month of the showing is

for the six months' lows:—

1901.	
\$56,936,189	
38,627,397	
\$95,564,186	
4,698,668	
\$99,662,849	
\$21,770,193	
8,302,501	
20,375,117	
37,919,390	
16,385,584	
8,796,750	
19,225	
\$113,568,760	
\$113,568,760	
of December alone as follows:—	
1901.	
\$8,747,794	
6,829,047	
\$15,076,841	
173,291	
\$15,250,132	
2,577,842	
\$2,451,316	
2,187,121	
2,132,088	
6,401,483	
3,980,926	
1,611,902	
7,409	
\$18,772,744	

foreign produce de- 2,304,987 in Decem- 337,932 in Decem- Miss Mary Clark, pu- Academy, 308 St. passed a very cred- ad at the Dominion and received her cher of pianoforte. her teachers are to

BOUNDARIES OF PARISH.— St. Patrick's parish extends from Amherst and Grant streets on the east to Mountain and McCord streets on the west. Above Sherbrooke street. It runs from Amherst street to city limits west beyond the Grand Seminary; on the south, it runs from the corner of McCord along William street to McGill, down McGill to river and along water front east as far as Grant; the northern limit is the old city boundary, now the dividing line between St. Louis and St. John the Baptist wards, and running from the corner of Amherst and Duluth Avenue, along a line about midway between Duluth and Napoleon streets. All St. Louis Ward lies in St. Patrick's parish.

WHO ARE PARISHIONERS.— All Catholics residing in this territory, and whose language is English, belong to St. Patrick's. Those of all other languages belong to one or other of the French parishes, either Notre Dame, St. James' or St. Louis, according to location. In families where French and English are equally spoken, the nationality of the head of the family decides to what parish the family belongs, thus when the mother tongue of the head of the family is French the whole family belongs to the French parish, and to St. Patrick's when the mother tongue of the head of the family is English. In cases of doubt, especially on occasion of marriage, parties should consult one or other of the pastors of the territory on which they live.

HOURS OF SERVICE.

ON SUNDAYS AND HOLIDAYS.— Low Masses, at 6, 7 and 8 o'clock; High Mass, at 10 o'clock; Vespers and Benediction, at 3.30 p.m.; evening service, (except during July, August and September) consisting of Rosary, congregational singing in English, sermon and solemn Benediction at 7.30 p.m.

ON WEEK DAYS.— In summer, Masses at 5.30, 6 and 7 o'clock; in winter, Masses at 6, 7 and 7.30 o'clock.

PARISH SOCIETIES.

FIRST SUNDAY OF MONTH.— Holy Scapular Society, instruction

and investment in scapular, immediately after Vespers in the Church.

General Communion of Sacred Heart League at 8 o'clock Mass.

SECOND SUNDAY.— Meeting of Temperance Society, instruction and giving of temperance pledge, after Vespers in Church.

General Communion of Holy Name Society at 8 o'clock Mass, recitation of office of Holy Name at 7.30 p.m.

THIRD SUNDAY.— Holy Rosary Society after Vespers, instruction in Church, after which society business attended to in large sacristy.

FOURTH SUNDAY.— Children of Mary, general Communion at 7 o'clock Mass, meeting in hall of St. Patrick's (girls') school after Vespers.

Propagators of Sacred Heart League hold meeting in large sacristy at 2.45 p.m., distribution of leaflets, etc., in library, 92 Alexander street; on 4th Sunday, 3 to 6 p.m., and after evening service, and on 1st Friday, after evening service.

FIRST FRIDAY DEVOTIONS.— The Blessed Sacrament is solemnly exposed all day in St. Patrick's on every first Friday, solemn Benediction and Act of Reparation at 7.30 p.m., followed by short instruction.

LADIES OF CHARITY meet every Tuesday at 2 p.m., again at 8 p.m., to make garments for the poor. There are some sixty members, many of whom attend regularly every week to join in this highly charitable and meritorious work.

PARISH REGULATIONS.

SICK CALLS.— Except in extreme urgent cases, sick calls should be delivered by personal message and not by telephone. Experience has taught us that telephone calls are subject to many inconveniences.

Excited or inexperienced persons often go to the nearest telephone and give a wrong number or defective information. The priest is thus misled, cannot find the place, and has no clue to correct the error. The result is that the sick person is sometimes dead before the mistake is discovered. For a hurried call,

the surest and quickest way is to call a cab and come for the priest.

In ordinary cases a messenger should call at the presbytery and deliver the message personally to the priest and not to the porter. In case of the priest's absence, the call may be left with the porter, taking care to give name, street and number, stating whether the case is urgent or not. It is wrong and unwise to say a call is dangerous when it is not. People who do this sometimes share the fate of the boy who shouted wolf, wolf, when there was no wolf, and who was devoured when the wolf came, because no one believed him. Sick calls should not be deferred to evening or night when they can just as well be sent early in the day.

BAPTISMS are attended to each Sunday and week day (except Saturdays) from 2 to 5 p.m. in the sacristy. Baptisms should not be brought on Saturday afternoons, on account of confessional work, except in case of urgent necessity.

MARRIAGES.— Parties intending marriage should see the priest in charge before deciding on the day and hour for the ceremony. In this way many inconveniences can be avoided.

Your marriage may not be the only one to be arranged for. Many matters in connection with a marriage are likely to be known only by the priest, and it is your interest as well as your convenience to allow him reasonable time to attend to them.

Fanns are received any day from 4 to 5.30 p.m., except on Saturdays, Sundays and eves of holydays: outside of these hours they are received only by appointment arranged beforehand.

Each contracting party should bring a reliable witness, and when available, parents are preferred. According to the civil law, the consent of parents is necessary for the marriage of minors or those under 21 years of age.

Those who are to be married should go to confession some days at least beforehand, and tell their confessor of their intended marriage, so that he may give them advice and direction suitable to the occa-

sion. They should also ask him for a certificate of confession, which they have to present to the priest who marries them.

CONFESSIONS are heard on Saturdays and eves of feasts, from 8.30 to 6 p.m., and from 7.30 to 10 p.m. On ordinary days, except Tuesday afternoons in summer, and Thursday afternoons in winter, confessions are heard from 4.30 to 6 p.m.

During the last two weeks of Lent, especially, and at other times when confessions are numerous, persons having leisure to come in the afternoon should do so, in order to leave the evening for those who are working during the day and can come only after nightfall.

FUNERAL SERVICES.— It is the universal practice of the Church, and the expressed wish of the Archbishop that those who can afford it should have a burial Mass chanted over the remains of their deceased relatives. The Archbishop has pronounced against afternoon funerals, in which for the sake of a numerously attended funeral the deceased are deprived of the benefit of a Mass sung over their remains.

The following are the classes with tariff of funeral services in St. Patrick's:—

1st class, full draping of entire Church, deacon and subdeacon, 4 chanters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chanters, two bells rung, price, \$75.00; hour, 9 o'clock.

3rd class, draping of 3 altars, stalls, chanters' and celebrant's bench and pulpit, 3 chanters, deacon and subdeacon, two bells rung, price, \$50.00; hour, 9 o'clock.

4th class, half draping of high and side altars, chanters' and celebrant's bench and pulpit, without deacon and subdeacon, 2 chanters, one bell rung, price, \$25.00; hour, 8 o'clock.

5th class, half draping of high altar only, 2 chanters, celebrant only, one bell rung, price, \$18.00; hour 7.30.

6th class, mourning altar fronts 3 altars, 2 chanters, one bell rung, price, \$11.00; hour, 7.30.

Fifteen minutes grace is allowed for the first four of these services, but not for the two last.

The organ alone costs five dollars extra. Full choir and organ cost \$25.00 extra in each case.

CATECHISM CLASSES are held at St. Patrick's every Sunday, from September till the summer holidays. They begin at 2 p.m. sharp, and are conducted by two of the Fathers, assisted by the school teachers and a staff of some 65 catechism teachers.

Order of Exercises—2 o'clock, opening prayer, recitation; 2.20, disci- plinary remarks or short exhortation on the feast of the day, hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

N.B.—The success of the catechism depends in a large measure upon the fidelity of the parents in sending their children regularly and on time.

NOTES OF THE WEEK.

THE LADIES OF CHARITY held a most successful euchre party on Thursday evening, Jan. 9th, in St. Patrick's Hall. About 200 persons were present. Mr. T. R. Cowan was master of ceremonies. Refreshments were furnished by Mr. Walsh.

It was directed by Mrs. D. Boud, assisted by Mrs. T. R. Cowan, Miss Sparks, Miss Emerson and Miss Coleman.

The next euchre is fixed for Thursday, January 30th.

The ladies are starting a fund for a new St. Patrick's Hall, which is much needed.

CHOIR CONCERT.— Professor Fowler is preparing a magnificent concert to be given in Windsor Hall, on March 4th. It will surpass anything he has so far attempted. Miss McCabe, a new star of the first magnitude, and who sang a few evenings ago at Sir William Hingston's, on the occasion of the presentation made to him, has been engaged. She possesses a truly marvellous voice, powerful, sympathetic, sweet, flexible, and richly melodious. She is perfectly trained, and uses her voice to the best advantage. Those who wish to judge for them-

selves can hear Miss McCabe next Sunday evening, Jan. 19, in St. Patrick's, at 7.30.

HOLY NAME SOCIETY.—Sunday next, Jan. 19th, being the feast of the Holy Name of Jesus, is the patronal day of our Holy Name Society. There will be general Communion of the members at 8 o'clock Mass, and in the afternoon a pilgrimage to Bonsecours Chapel. The procession will leave St. Patrick's at half-past two, and on arrival at Bonsecours, the office of the Holy Name will be recited, followed by an appropriate sermon and solemn Benediction of the Blessed Sacrament. Members should wear their badges and bring their office books.

LENTEN RETREATS.— Two Passionist Fathers from St. Michael's Missionary Monastery, West Hoboken, N.J., will give two retreats in St. Patrick's during Lent. The first for ladies, will open Sunday, March the 9th; the second, for men, on Sunday, March 16th. Each retreat will last one week.

A PERSONAL NOTE.— Rev. Father Aylward, rector of St. Peter's Cathedral, London, Ont., took dinner at St. Patrick's on Monday last. He was on his way to Quebec for a few days' visit.

OUR DEAD.—The following were recommended to the prayers of the congregation on Sunday last:— Wm. H. Cunningham, John O'Reilly, Catherine Burns, Bernard McMorow, Elizabeth Ranson, wife of William Riggs, Josephine Rickens, wife of Patrick Brown. May their souls and the souls of all the faithful departed rest in peace.

BAPTIZED.—The following were baptized in St. Patrick's since the opening of the new year:—

Albert Morrissey, Charles Morrissey, Joseph Morrissey—triplets; Harold Vincent Mathews, May Elizabeth Williams, Hugh Sullivan, Bernard Smith, Mary Ellen McManus, James Gillon, Wm. Patrick Barry, Gordon Patrick H. McKeeogh.

MARRIED.—Here are the names of those married since Jan. 1st:— George H. Wass and Mary Kelly, Jas. Drury and Lily Neville, John Howell and Eva Brophy, John Wm. Brennan and Mary Margaret Wat- son, John Megins and Laura Fraser.

SWAY OF INDIVIDUALISM.

COMMENTS BY "CRUX."

It has been always understood that the aged live in the past, dreaming day-dreams, conjuring up scenes that have gone forever and people that have vanished from this world, while the young live in the future, building up aerial castles that may or may not some day become realities—most probably not. But the misfortune of it is that the old as well as the young, in our generation, seem to ignore the past and to disregard the future. We must all "live in the living Present," that is in accord with the eternal laws that govern our existence. But it is not necessary that while living in the Present we should live only for the Present. It is that little word "for" that makes all the difference—men no longer live for the future, their ambitions, aims, energies are all concentrated in the Present.

The Catholic man, especially he who has attained any degree of prominence in the world, seems to work to plan to wear himself out and all for the fleeting present. The other day he was a struggling merchant, battling with all the obstacles of life, he managed by hard labor, by constant attention to the details of his affairs, by hours of wakefulness at night, and of toil during the day, to gather together a surplus. Yesterday he built a magnificent mansion, filled it with all the luxuries calculated to make life agreeable and happy. To-day he died. Tomorrow, or the day after he will be buried; and next week he will be forgotten—for he lived for the Present, and the Present is fleeting.

I would not for a moment presume to say that the imaginary individual of the foregoing paragraph had lived so much for the Present that he neglected his spiritual future. That would be unwarranted on my part and contrary to the spirit of religion. I am dealing with temporal affairs. We seem to live as if the future, and those who will be the men of that future, have no claims upon us. Whether a man's ambition be to amass a fortune, to attain distinction, or possess himself of power, it matters little, he

is equally in each case chasing a phantom that will vanish at the first contact with it. He may succeed, he may build up wealth, gain honors, obtain authority over others, but no matter which object he has won, he invariably finds it to be:

"Like Dead Sea fruit that tempts the eye,
But turns to ashes on the lips."

It would be unfair to say that he is too selfish to do a good turn for another; but that good turn must not clash with his own interests, or be the cause of a moment's delay in the attainment of his own individual ends. As long as he has nothing to lose, he is most willing to be of service to others. He may be in his perfect right, but he need not expect any future consolation from the exercise of that right.

When men of prominence refer to the past, when our bishops and priests speak to us of pioneer citizens, and hold up for our imitation examples that are never forgotten, what category of men do they recall? Listen, and dive into the past: summon up the citizens whose impress has been left upon aught of good that we possess to-day—who are they? Not the many who lived for the Present alone; rather is it the gifted, generous, patriotic, zealous few, whose lives took in the great future, who soared above the minor considerations of the clashing hour, whose eyes penetrated the veil that hangs between the Present and the Future. If they sought, or accepted honors or power, it was for the greater good of others; if they declined preferment, it was to be free to move like a spirit of good in the bosom of society, performing deeds of actual merit, but by which the world would eventually be made better. If some portion of their spirit could only be infused into the ambitions of these times, it seems to me that ideals would be grander, traits nobler, aims more exalted, and that, in consequence, the future would be more promising while the Present would be intensely happier.

TAMMANY'S NEW LEADER.—New York exchanges report that Richard Croker announced his retirement from the formal leadership of Tammany hall on Saturday last. The announcement was made at the

meeting of the executive committee, at which the plan of organization for the year 1902 was agreed upon. Lewis Nixon was chosen as Mr. Croker's successor as the chairman of the finance committee. This position, by long usage, carries with it the leadership of the organization. Lewis Nixon, the new Tammany leader, was born in Leesburg, Va., April 7, 1861, and received his early education in the schools of that town.

VARIOUS NOTES.

TO THREAD NEEDLES.—A machine that can thread 30,000 needles an hour is in use in Switzerland.

LONDON'S EXPENSE BILL.—Statistics taken from the new edition of the London "Manual" show that the total annual cost of London government is about \$80,000,000, which is about 79 shillings per head of the population.

DAILY NEWSPAPER.—There are 20 or more newspapers, seven of them dailies, published in foreign languages in the city of New York, which gives us a glimpse of the extent to which foreign ideas prevail in that city. There is even a Japanese newspaper, a Chinese newspaper, and one published in Arabic.

PARIS UNDERTAKERS.—According to an American journal fewer Parisians are dying, and the Pompes Funebres is threatened with bankruptcy. Last year's takings decreased \$80,000, there being 2,500 fewer deaths. There were only 160 funerals last Saturday; the average is 200.

The Pompes Funebres is bound to bury the poor free-of-charge. Half of Sunday's batch were paupers. There are eight classes of funerals, and the price ranges from \$8 to \$80,000, but the latter price has never been reached. The most expensive funeral on record was that of John W. Mackay, Jr., which cost \$40,000.

SEEING BY TELEPHONE.—The apparatus by which its inventor sees the person with whom he is talking by telephone is a small circular mirror with a hole in the centre, into which is screwed a tiny electric light. This is fixed to a telephone's microphone plate by an India rubber band, a pencil-like instrument connecting the current with the ap-

paratus. Two acids are allowed to mix, drop by drop, in a torpedo-like machine, about three inches long. This process throws what Dr. Sylvester terms a phosphorescent flame on the looking glass connected with the poles and pencil, and a sheet of any white, semi-transparent tissue, placed before the glass, shows the rooms in which the other person is telephoning, no matter how many miles away that person may be.

ALTERED MILK.—A dispatch to New York from Paris says: The deplorable condition of the milk sold in Paris has led the press to begin a campaign denouncing its adulteration. The "Matin," "Journal" and "Echo de Paris" are carrying it on vigorously, and have already revealed the existence of a kind of middle men among milkmen, who earn 25c. to 40c. (\$5 to \$8) per day of adulterating milk.

They have a secret police of their own to watch the city police, bribe laboratory experts, provide counsel to defend or prosecute members and possess duplicates of all letters and so on, so they can adulterate with impunity.

Eighty per cent. of the milk sold in Paris is declared unfit for use.

CONSCRIPTION NOW.—The British war office, according to recent reports, is confronted with a most serious state of affairs. Its call for volunteers to relieve the regiments at the front has, so far met with feeble response, and has served to intensify the widespread indignation existing among all the volunteer regiments.

In the first place, volunteers answering the call would only receive a shilling per day, while the Yeomanry, in which many volunteers have already enlisted, receive five shillings per day.

The only solution for the deadlock appears to be for the war office to introduce conscription, or withdraw the new regulations.

DIED.

GUERIN.—In this city, on the 15th of January, 1902, Mary Evans, aged 32, beloved wife of Edmund Guerin, advocate.

Funeral from her late residence, No. 23 Duroches street, at 8.30 a.m., on Saturday, the 18th inst., to St. Patrick's Church, and thence to Cote des Neiges Cemetery. Friends are respectfully invited.

FRIDAYS and SATURDAYS

Are always great days for the sale of our

Fine Breakfast Teas and Coffees

When consumers wanting a good article flock to the Italian Warehouse in numbers, where they know they can depend upon getting The Best of Everything.

"Devonshire Cream" (THE REAL SIMON PURE)

To arrive by Express to-morrow (Friday) morning. Leave your orders to-day for prompt delivery on arrival.

1,000 Lbs Shipton Creamery Butter

In 30 pound and 50 pound tubs, received into store last night.

BARREL AFTER BARREL OF OUR

Fine Table Apples

"Gravensteins" and "Kings" went out yesterday.

We have not raised prices as yet. "Selected No. 1 Gravensteins" are still selling at 85 cents per basket, \$5.25 per barrel. "Selected No. 1 Kings" are still selling at 95 cents per basket, \$5.75 per barrel.

FRASER, VIGER & CO.

Johnston's Fine Clarets and Sauternes

We paid duty yesterday on and have now in free store 153 Cases Red and White Bordeaux Wines from the stocks of Messrs. Nathaniel Johnston & Sons, Bordeaux.

We have now remaining in stock only 25 Cases Quarts and 16 Cases Pints of Messrs. Feist Bros. & Sons

Rhine and Moselle Wines

Which we offer at a discount of 20 per cent. for ready money only. HERE THEY ARE: First column contains our regular prices. Second column contains reduced prices for prompt cash.

FEIST'S HOCK WINES.

	Regular Price with price 20 p.c. off	per case.	per case.
3 cases Feist's Rudesheim, 1893, quarts	\$13.00	\$10.40	
3 cases Feist's Rudesheim, 1893, pints	14.00	11.20	
2 cases Feist's Schie-steiner Halle, 1895 (Prince Dis-murck's Estate), quarts	13.50	10.80	
1 case Feist's Schie-steiner Halle, 1895, pints	14.50	11.60	
6 cases Feist's Liebfraumlich, 1889, quarts	15.00	12.00	
6 cases Feist's Liebfraumlich, 1889, pints	16.00	12.80	
5 cases Feist's Forster Kirchenstuck, quarts	21.00	16.80	

FEIST'S MO ELLE WINES.

	9.50	7.60
2 cases Feist's Zeltinger, 1893, pints		
9 cases Feist's Berncastler Doctor, 1889, quarts	20.00	16.00
1 cases Feist's Berncastler Doctor, 1892, pints	21.00	16.80
41 cases in all.		

9 cases Feist's Berncastler Doctor, Montreal will please note that when taken in lots of 5 or more cases we will deliver free by express to any office or railroad station in the four provinces of Ontario, Quebec, Nova Scotia or New Brunswick.

FRASER, VIGER & CO.,

ITALIAN WAREHOUSE, 307, 309, 311, ST. JAMES STREET