

AUNT NORA'S CORNER.

PRIZE COMPETITION.

Aunt Nora has received several letters during the past week asking when the particulars of the prize essays, to which she referred sometime ago, will be announced.

To these letters she hereby replies. The subject of the essay is "St. Patrick's Church, Montreal," with special reference to its golden jubilee, which will be celebrated on March 17th next.

There will be three prizes awarded. The first will consist of two handsomely bound volumes of Irish stories written by the gifted pen of our famous Irish-Canadian authoress, Mrs. Sadlier. The second will be one volume by the same talented writer. The third will be a book written by some other Irish Catholic author.

The conditions of the competition will be as follows:-

The competitors must not be older than fifteen years, and a certificate to this effect, from either the Parish Priest, the Superior or the Superiors of their schools, must accompany each manuscript.

The essays are to be written legibly, on one side of the paper only, and must not exceed 500 words in length, and must bear the proper name and address of the writers.

The competition is open to both boys and girls.

Aunt Nora reserves to herself the right to publish whatever of non-successful essays she may select.

The competition will close on the 15th of February next.

I CAN TAKE CARE OF MYSELF.

How very often we listen to the answer "I can take care of myself," given in response to an appeal addressed to the wayward and silly young man, or young woman, to change his or her mode of life, it is well illustrated by the following extract taken from an exchange:-

"I can take care of myself." This is a favorite answer of the heady, ignorant and reckless, who propose to disregard good counsel and follow the devices of their own hearts. A young man, when warned against strong drink, says, "I am able to take care of myself." But it is frequently the case that before the end of his career he needs two or three policemen, a number of sheriffs, constables, lawyers, judges, jailers, turnkeys, and sometimes a hangman to take care of him.

A girl says, "I can take care of myself." She goes from her quiet home, plunges into the whirl of some great city, spends everything she can earn for vanity and folly, perhaps starves in a garret or dies of consumption, or goes to the bad, when she might, in her quiet country home, have lived a happy and useful woman, a blessing in the world and honored by all around her.

"I can take care of myself," says a business man. When riding on the tide of prosperity he oppresses the poor and treads down the needy, but by and by financial troubles come, and he finds himself straitened and borne down; into the whirlpool of bankruptcy and disaster; all his bravado is gone, and no one cares to help him.

"No man liveth to himself." Neither men nor women are able to defy their fellows, or to reject their friendship, or disregard the sympathies of their kind. We, all of us, need something with which we cannot supply ourselves. We are dependent on others for a thousand friendly offices, and it is well for us to acknowledge our dependency and also to listen to the counsels of those who advise us for our good. Pride goeth before destruction, and the spirit is lifted up before a fall." He who claims that he can take care of himself is very likely to be poorly cared for, and to require much more assistance than others do who are less self-confident, and more willing to accept the counsels of their friends.

SUCCESS.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a single thought of success.

Many a time have the correct definitions for the word "success" been looked for, but not found, for none know the true secret of success but those who have achieved it. It needs perseverance, and sometimes we have to undergo many severe trials before we can really be counted successful. The word so easily spoken is not so easily gained, and often when a person is asked, "Will you succeed?" they do not know what to answer, for success is what we commonly call accomplishing well what we have worked for.

There are many who are successful in business and they call it luck, but in a true sense of the word it is success for which they have worked so hard, for who can be more successful than he who has just put his heart to that which he wishes to attain, and spares no pain to make his work a success. But when we are thus working we should not set our minds upon succeeding, for then if we do not succeed we are sorely disappointed and sometimes give up all hope of ever trying again, and by so doing make our life a blank space with nothing to live for or nothing to gain.

But we must also work for a higher aim than the pleasure of this world; we must work and try to succeed in

gaining Heaven, and when we fall back a few steps from grace, we must not draw back nor despair of ever trying again, for by thus persevering we are sure by the help of Our Holy Father in Heaven to succeed in this holy undertaking and be pronounced successful in this high aim, never to suffer disappointments, and for ever more to understand in a true sense the meaning of the word "success."

ANNIE O'BRIEN.

ST. ANN'S BOYS' CHORAL UNION

Last week the members of St. Ann's Choral Union passed a very pleasant evening. At 7.30 they assembled at the school, where lunch was served in a large room prepared for the occasion. Rev. Fathers Schelfaut, P. P., and Billian honored the boys by their presence. After the repeat a varied programme of vocal and instrumental music was enjoyed by the audience. Messrs. St. John and McGregor delighted the boys with an excellent performance on the mandolin and guitar (both instruments made by the players.) The songs and choruses were well rendered by the Choral Union. The president of the Union, on behalf of all present, thanked the Rev. Fathers for their kind presence at their little fête, and especially for the lively interest they had always taken in the boys of the school. The Rev. pastor congratulated the boys on the success of their entertainment, and expressed the great pleasure it afforded him to be present. He thanked the members of the Choral Union for the splendid service they rendered the church by singing at the 9 o'clock Mass every Sunday, and said they deserved the greatest encouragement and hoped he would often have the pleasure of presiding at such a treat as they all enjoyed that evening.

Officers.—President, F. McCrory; secretary, A. O'Leary; assistant secretary, R. Latimer; treasurer, J. Slattery; librarian, F. Hogan.

Members.—T. Corcoran, J. Murray, J. Brown, R. Brown, G. Gummersell, H. Jubin, W. Healy, B. Healy, O. Kelly, R. J. Latimer, J. Nolan, J. Murphy, E. Kennedy, J. Shields, J. Slattery, G. Roberts, J. Kennedy, J. McCarron, F. McCrory, A. O'Leary, J. Lynch, F. Hogan, O. O'Neill, J. Phelan, M. Black, W. Guerin, V. Armstrong, J. McElroy, A. Morris, A. Crowe, J. King, J. McGuire, C. McGuire, J. Stafford, H. Barry, E. O'Brien, F. Paquette, A. Doyle, J. Moss, F. Forriester, W. Gannon, J. Noonan, F. Brown, A. Brabant, C. Ryan, J. Doran, W. O'Brien, J. Hubert, E. Gannon, J. McGuire, E. Smith, A. Burns, J. Burns, J. Kenehan, H. Thompson, W. Madigan, J. J. Meehan, W. Regan, T. Duffy, W. Cloran, J. Mullens, W. Tourangeau, A. Rousseau, Art. Pujos.

MY DEAR AUNT NORA.—I take the pleasure of writing to you these few lines. My father started taking THE TRUE WITNESS a year ago, and every time I get a chance I read it, and I tell you it is interesting. I was eleven years old on October 2nd. I can play baseball, and belong to Muldoon's baseball club. I also belong to the skating rink of Lachine and play hockey. I go to school and like to keep first; the Brother makes us write compositions, and we enjoy it very much. Last year I took first prize and I would like to have the same this year. The Brother makes us pick sides and stand up and see who can beat in spelling. My father works in a big place, and when I get big, about 18 years old, I will help him. I would like to be a motorman or a conductor so as I could have plenty of money, but my mother told me that we have to give all the money up to the head man. I don't think that is fair. The cars are running at Lachine, and it makes the place look straight. Lachine is getting a big place now like Montreal. They have not got big stores in Lachine like in Montreal, as Carley's, Hamilton's, Morgans, and other places. I like to go to Montreal on errands for my mother, and I like to visit all the stores here and there. So I think I will have to make my letter short now. It is my first letter, and so you must excuse all blunders and mistakes. My dear Aunt Nora, I will soon write again. Good bye.

PATRICK CORCORAN.

Lachine, January 16, 1897.

DEAR AUNT NORA.—The Christmas holidays are over and I am back at school. I had a good time during the vacation, but was glad to meet my school-fellows again in class and play with them during the recess. I am going to work hard to get the first prize in my division this year and a lot of other boys are working hard for it too, so it is hard to say now who will be at the head of the class in June. I like mathematics the best of my studies and feel certain of being first in that branch.

The TRUE WITNESS has been coming to our house as long as I remember, but I like it now better than I ever did. Perhaps it is that I am getting older and more serviceable and understand it better. My father says there is a big improvement in the paper lately. I hope Aunt Nora's corner will continue, and I am sorry that I cannot write a more interesting letter to you than this is. I will try and get some of the boys in the class who are better at composition than I am to write to you.

Yours sincerely,

HENRY REGAN.

Montreal, January 18th, 1897.

DEAR AUNT NORA.—I would ask you to welcome a Toronto boy into your corner. I am no longer a school-boy, for though only fourteen years of age, I have started out in life and am employed in a large dry goods house, at a salary of \$100 per year. This is not a very large salary, but it is only a commencement, and I believe that with honesty and perseverance I will work myself up to a position of honor and trust before many years.

My mother is a widow, and to some extent dependent upon my earnings. This accounts for my leaving school so young. I think I have read in some book or paper that people never truly appreciate the value of things until they are out of their reach. I should have liked to have gone out into the world with a good knowledge of the higher branches of education which are received at a college or university, but as I could not I am determined to make the best of my spare time in improving my mind by the study of history and by reading the writings of good authors.

I have trust in God, confidence in myself, and I am not afraid of the future. My mother sends you her love.

CHARLES FITZGERALD.

Toronto, Jan. 14, 1897.

[FOR THE TRUE WITNESS.] THE NEW YEAR.

Another year has rolled its length Within the confines of the Past, Freight with deeds of good and ill, Beyond our reach 'tis cast. And now on time's untiring wing, A newer year appears. What is its burden? - Who shall say? Bright smiles or bitter tears?

—K. DOLIFFS.

'Tis as a sealed book, unknown The mysteries of each page; Until the days unfold the leaves Its work we cannot gauge. It may be that its latest page Mine eyes shall never see; I know not—duty waits At every step for you and me. Each moment bears a precious prize, Be Joy or Pain the giver, Then let the record of each day Be duly done, forever.

MIXED MARRIAGES.

A Graphic Pen Picture of Their Results.

When a Catholic girl marries a Protestant she knows that the union is in its nature indissoluble, and that, therefore, she is bound for life, whether she discovers after marriage that she has made a mistake or not. Her religion tells her that marriage is a sacrament, and can not be dissolved except by death. In case of brutal treatment on the part of her husband, or other serious cause, she is at liberty to separate from him, and even to invoke the aid of the civil courts to allow her alimony and a decree of separation from bed and board. This is the extent of her rights in the matter of an unfortunate union with a non-Catholic. In case of a separation, whether voluntary or judicial, she can in no event and under no circumstances remarry. The marriage tie subsists in the fullest vigor and can not be sundered by mortal hands.

On the other hand, the non-Catholic who marries a Catholic girl does so in the full consciousness and knowledge that his union, so far as he is concerned, is to subsist only as long as he chooses and as suits his convenience. If his love for his Catholic wife should grow cold, or he should see some one who pleased his fancy better he can have recourse to the courts of the land, and under some convenient pretext, he can have the marriage dissolved and be free to enter into some other matrimonial venture. It may happen that the Catholic wife has lived with her husband

MANY LONG YEARS

and that the dissolution of their marriage may result in turning her out of her house and home on the cold charity of the world, and leaving her without means to earn her livelihood. She may live to see a younger and a fairer person usurp the sacred relation she bore to her husband, and flaunt the name of wife. She is powerless to obtain redress for her untoward and unbearable situation, for the infamous law of divorce has decreed the annulment of her marriage and opened the way for her husband to enter into a new relation as soon as the ink on the decree of divorce shall become dry on the paper. The Church said to the Catholic wife, when she entered into the marriage relation with her non-Catholic husband, that she was bound to him until death, but the law said to the non-Catholic that he was only binding himself to a civil contract, which, like other contracts, could be dissolved for certain causes enumerated by the law maker.

The Catholic girl who marries a non-Catholic, therefore, enters into a one-sided arrangement, by which she is irrevocably bound, and he is only conditionally bound.

THE TREMENDOUS DISADVANTAGE

in which the Catholic girl is placed in a mixed marriage should suffice, it seems to us, even if there were no other reasons, to dissuade a Catholic from contracting a matrimonial alliance with a non-Catholic.

There are many graces attached to the practice of our holy religion, such as the frequent reception of the Sacraments of Penance and Holy Communion, which enable the Catholic wife to perform her duty and to discharge all the obligations resting upon her as wife, and flowing from the marriage state, and it is for that reason that she can be trusted to be true to her marriage vows.

On the other hand, what is there to keep the non-Catholic husband faithful to his obligations? None of the means of grace available to his wife by reason of her faith are within his reach. He has but a natural sense of honor to keep him in the straight path. In any wonder, then, and should the Catholic wife be surprised to know, that her husband may often forget his duty to her?

WHEN CHILDREN ARE BORN of a mixed marriage then, indeed, is the lot of the Catholic wife to be pitied. Even if there should be no open antagonism, which is but too often the case, of her bringing up her children in her own religion, the chances are that the boys, especially, will feel inclined to follow in the footsteps of their father, either to adopt his religion on account of its being free from restraints or else to become indifferent to all religion. In either case, the heart of the truly Catholic wife must bleed at the thought of seeing her children drifting away from her own religious belief. When she dies, if she has the misfortune of leaving minor children, she has no assurance

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CATTLE QUARANTINE.

Agreement Between the Canadian and United States Authorities

WASHINGTON, D.C., January 16.—The agreement between the Secretary of Agriculture and the Canadian Minister of Agriculture relating to quarantine of animals between the United States and Canada provides:

1. That each country shall accept the veterinary certificates of the other. 2. The Chief of the Bureau of Animal Industries and the Chief Inspector of Stock for Canada will mutually inform on another of contagious animal disease in either country, or of disease in animals imported from either country.

3. A 30 day quarantine shall be enforced by both countries upon all cattle imported from Europe or any country in which contagious pleuropneumonia is known to exist; a 15 day quarantine shall be enforced upon all ruminants and swine imported from countries in which foot and mouth disease has existed within six months and upon all swine imported from all other countries.

PASSED THE CENTUARY PERIOD.

A Sturdy Old Irishman and Some of His Experiences During a Life Covering 106 Years.

The New York Freeman's Journal, in a recent issue, gives the following interesting sketch of an Irishman who has crossed the threshold of a century:— James J. Cavanaugh of Nashua, N.H., celebrated his 106th birthday last week, and notwithstanding his extreme age he still retains his mental faculties. Save for a slight stoop and a deafness that makes it very hard to converse with him, he carries his years lightly, and a stranger would place his age at 80 rather than 106. His friends believe he is the oldest man in New England.

When George III. was King of England Cavanaugh was serving his apprenticeship to one firm of the many tailors to the King, Stultson & Housel by name. Not only has he seen George III. and put stitches into the breeches that covered the royal limbs, but he also cut a coat for George IV. He formed one of the crowd of men and boys who lighted the huge bonfires that were burned to celebrate the battle of Trafalgar.

Mr. Cavanaugh was born in County Monaghan, Ireland, in December, 1790. He cannot tell the exact day of the month, except that it was a few days before Christmas. When he was 9 years old his parents removed to England, and he resided there with them until, in 1837, several years after their death, when he came to America.

Regarding the progress of the railroads Mr. Cavanaugh has often said: "The talk that all you people have about the opening of railroads makes me laugh. Why, I was at the opening of the first railroad in the world, the one between Manchester and Liverpool. Then we thought the road a wonderful thing, but it was regarded as too dangerous and complicated an affair to ever be used by the people to any extent."

Mr. Cavanaugh came to this country in 1837, and for twelve years worked in New York, Boston and Philadelphia. He remembers when Boston harbor was frozen over and wood was hauled across the harbor to East Boston. On May 1, 1841, he married Miss Hannah Barrett, the ceremony taking place at Boston, and being performed by Rev. Father Haskins at the Castle Street Church. He was at the same time several years older than his bride's father, and although the marriage was one of convenience, being arranged by his wife's grandparents, it proved a happy one. Nine children were born to Mr and Mrs. Cavanaugh, five of whom are now living. They are: Joseph J. Cavanaugh of Boston, Mass.; Mrs. Bartley McSherry of Nashua, N.H.; Mrs. M. J. McDonald and Miss Lotie and Miss Nellie Cavanaugh of Taunton, Mass.

Mrs. Cavanaugh's early life is one of the most interesting of Mr. Cavanaugh's reminiscences. Her mother was an English woman of good family, and her father was a native and resident of Ireland. When she was an infant her parents died and the grandparents on both sides wanted the child. Each pushed their claim, and there was a lawsuit, which resulted in the custody of the child being given by the courts to her maternal, the English, parents. They were wealthy, and installed her in their comfortable home. The fact that the child was being educated as a Protestant instead of a Catholic troubled her paternal grandparents excessively, and finding that pleading and threats were of no avail, they kidnaped their grandchild when she was nine years old. Fearing prosecution, they immediately left England for America.

Mr. Cavanaugh has lived in Nashua since 1859 with his daughter, Mrs. Bartley McSherry, at 15 Fletcher street. He lived at Watertown, Mass., for some time previous to the death of his wife, sixteen years ago, and then moved to Boston, living for a time with his son Joseph.

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Breeding cattle admitted into this country must be accompanied by a certificate that they have been subjected to the tuberculin test and found free from tuberculosis, otherwise they shall be detained in quarantine one week and subjected to the tuberculin test. All cattle found with tuberculosis must be returned to the country whence shipped or slaughtered without compensation. Cattle for feeding or stocking must be accompanied by a certificate, showing that they are free from any contagious disease and that (excepting tuberculosis) no such disease exists in the district whence they came.

Cattle in transit will be admitted at any port of the United States or Canada in bond or in bond for exportation by sea from any Canadian port or from Portland, Boston and the United States. Animals not covered by this memorandum may be placed on cars until the litter from previous loads has been removed and the car thoroughly cleaned and disinfected. Inspectors may cause such work to be done at the expense of the railroad company or prohibit the use of the cars until it is done.

Sheep may be admitted subject to inspection at port of entry and accompanied by official certificate that sheep scab has not existed in the district where they have been fed within six months. If disease exists in any of them they may be returned or slaughtered. Sheep may be admitted for transit in bond from one port to another in another country, and if for slaughter they may be admitted without inspection. Subject to inspection at shipping port they may be admitted into either country for transit to any shipping port in Canada for export by sea or to the United States for export at Portland, Boston and New York.

They may be admitted, without inspection for slaughter, in bonded cars to bonded slaughter houses, or when forming part of settlers' effects and accompanied by a certificate that swine plague, or hog cholera, has not existed within six months in the district whence they came. Lacking such certificate, they must be inspected at port of entry, and, if diseased, will be slaughtered without compensation.

Horses may be admitted in bond from one port to another in either country without inspection at the shipping port. Horses may be admitted for racing, show or breeding purposes on inspection at port of entry. Horses may be admitted for temporary stay, teaming or pleasure driving at points along the frontier for a period not exceeding one week, at the port of entry, upon permit of Customs officers. Should he observe any evidence of disease he will detain the animals and report to the District Inspector, who will decide whether the animals may be admitted, and horses used for driving or riding to or from points in Manitoba, North-west Territories or British Columbia on these conditions with stock-raising or mining, and horses belonging to the Indian tribes, but must report to Custom officers both coming and going. Under the latter clause horses must be inspected at port of entry.

The support of a Catholic paper is a laudible work. Is your subscription paid? NO CURE NO PAY. Take Menthol Cough Syrup. Sure cure for coughs, colds, asthma, etc. Once tried always used. Read certificate: Montreal, March 22nd, 1893.—Messrs. Roy & Boire, Drug Co., Manchester, N.H., U.S. Since the 8th of last February we have used Menthol Cough Syrup in cases of asthma, chronic bronchitis, catarrh, etc. This medicine has given general satisfaction. A few doses were sufficient to cure ordinary colds. It is pleasant to the taste. It costs but little to try it, and the results may be most efficacious. GREY NURS, Sisters of Charity, General Hospital.

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