

bishops, priests, informed of the and consulted in the society in edly summed up

of all misrepres, etc., against The creation of Catholic literature, settled districts, and non-Catholics, ics to re-mail and magazines. ling also to as- justice when call- tive committee all data relat- obtain legal satisfied that ac- proper author- oughly before the dly. When their ap- a formal submitted to the chief, off- organization these having been justice and ur- the authori- the protest Such a pro- sentiments of umber belonging tions would, be- try great weight, h individual of- to obtain.

at this plan is as the others, r, an advantage overlooked, viz, ady formed, and uly entering up- by well to ob- in society is in- eration of Cath- d employ that accomplishment

suggested that it be established a, and diocesan ight be found g to a national for the same methods similar rnational Truth

that the plans uly suggestive, e development. come after the ighers also pro- reduce and like. They differ n of the organ- none of these a universal fav- thers also pro- eclesiastic, and e need of a an earnest dis- t, give it our having found a and wise solu- reduce and like. They differ n of the organ-

Hair Shadow.

of poison whole impure. rilla is the od purifiers, but brings sun- very household. ly mother was in her knees for a broke out into a and is now well, helped to heal the (Lax, Cleveland, as badly afflicted Consulted doc- ded to try five bottles gave me to work." arveline, N. B.

Sarsaparilla

the non-irritating and Hood's Sarsaparilla

FREE!

valuable is ever. You have e you get in some would like to get at about half the end us the money 1, 1901, we will paid securely Gold Silver (Ster- Swiss movement, .....\$5 00 .....\$6 00 usual prices, and orders received by Registered Letter

e's Novelty Co., Montreal.

10c.

AT, 25, Agents, New South st.

ROBERT BASS, RODNEY XXX

THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla and have the best medicine MONEY CAN BUY.

PROTESTANT EPISCOPAL CONSECRATION.

The "Living Church," a leading Protestant religious publication, gives an elaborate account of the consecration of Rev. R. H. Weller, jr., as Bishop coadjutor of Fond du Lac, Wis. The event took place on the 8th November, "the octave of All Saints Day," as the report states. Before us, at this moment, is a large cut, containing twelve figures representing the Bishops who took part in the consecration. Not the least interesting feature is the forms of the mitres, the varied shapes of the copes, stoles, pectoral crosses, and other insignia worn by the bishops. With this, however, we cannot at present deal. The report of the ceremonies is, in itself, a picture that is well worth serious study.

What will at once arrest the attention of our readers is the likeness to a Catholic ceremonial that the general ceremonies present, while the details are so far from the original that it is sought to be copied, that they painfully suggest the vain attempts of the parrot, or the still more imitative member of the animal kingdom. We will confine our few comments to the more attractive passages in the report; in fact, the whole account constitutes, of itself, a wonderful commentary upon the difference—the vast abyss of distinction—between those elaborate ceremonies and those of our own Church. The better to understand the situation we will take the introduction. It runs as follows:

"The 'Marche Pontificale,' by Lemmens, was played as the long line of bishops and priests passed silently through the front entrance, up the nave into the choir, and without the slightest confusion, filed into their places. A thrifer with censor, and the bearer of an incense boat, a crucifer, and Rev. J. M. Raker, assistant master of ceremonies, preceded the vested choir, and these in turn were followed by other thrifers; the clergy, with banner carriers, interspersed among the ranks; acolytes; the archdeacons; the deputy registrar, Rev. S. R. S. Gray; the attending presbyters of the bishop-elect, being his father, Rev. R. H. Weller, of Jacksonville, Fla., and Rev. B. T. Rogers, of Fond du Lac; the bishops, in order as follows: the bishop coadjutor of Nebraska with his chaplain, Rev. F. J. Hall, D.D.; Rt. Rev. A. Kozlowski, Polish Catholic bishop in Chicago; Rt. Rev. Dr. Tikhon, Russian bishop of the Aleutian Islands and North America, with two chaplains; the precentors, being the bishops of Marquette and Indiana, with their chaplains, Rev. W. W. Webb, D.D., and Very Rev. Dean R. H. Peters respectively; the preacher, the Bishop of Chicago, with his chaplain, Rev. E. A. Larrabee; the assisting consecrators, the bishop of Milwaukee and the bishop coadjutor of Chicago, the latter acting in place of the bishop of Springfield who was temporarily prevented from being present; the bishop of Fond du Lac, consecrator, preceded by his chaplain bearing the pastoral staff. The Anglican bishops and Bishop Kozlowski were all vested in copes and miters, while the Russian bishop was honored by being seated upon the episcopal throne. The procession presented a most dignified appearance."

So far we have the thrifer—in fact, a number of thrifers—acolytes, the pastoral staff—which resembles a Catholic episcopal crozier—and a "crucifer." This last mentioned assistant being the cross-bearer, carries a cross, but not a crucifix, after the same manner as in Catholic processions. Miters and copes seem to be the only vestments of any importance worn by the bishops. It will be noticed that the procession entered the Cathedral "without the slightest confusion." It is evident that this must have been a rare occurrence, since the report acquaints us the same fact, later on, in these words: "The service, though elaborate and ceremonially correct in every detail, was attended with no confusion or roughness. It was thoroughly reverent, and at no time did it degenerate into mere spectacular display."

Why so much insistence upon this point, is more than we can understand; unless it be that the participants are so unaccustomed to similar ceremonies, that confusion was to be expected; or else that the anti-Ritualistic sentiments of many present were calculated to create "roughness."

Any way, we are exceedingly pleased that no counter demonstrations took place, since the carrying out of the programme has furnished us with this strange account of a most desperate attempt to copy the Catholic Church. We know of no stronger testimonial to the worth of Catholic practices and forms than this elaborate imitation; it is said that imitation is the highest praise that can be given. But let us proceed with the account. It thus goes on:

"After the singing of the Introit the Bishop of Fond du Lac began the order of Holy Communion, the service rendered being that by A. J. Eyre in E flat. Bishop Anderson was epistoler, after which were sung the gradual appointed and a sequence. During the latter the altar was censured and procession headed by acolytes and thrifers moved to the gate of the choir where the gospel was intoned by the Bishop of Milwaukee. The sermon, a masterly production, was preached by the Bishop of Chicago, from the text:

THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla and have the best medicine MONEY CAN BUY.

"O ye spirits and souls of the righteous, bless ye the Lord." He spoke of the saints of God at rest, the great saints of both the old and the new dispensations, and the household saints of every family, who are being perfected, and whose souls are in the hand of God; there shall no torment touch them."

So far we have a pretty fair description of the Mass—even of a solemn High Mass—we might say of a Pontifical Mass. We have the Introit, the Epistle, the Gradual, the procession of acolytes, thrifer, etc., the Gospel, and then the sermon. The order is not so badly kept. The only hitch is the introduction of what is called "the order of Holy Communion"—whatever that may mean—between the Introit and the Epistle. There is a little too much incensing, as this ceremony seems to be performed both at the Gradual and the Gospel. But we cannot here find fault, as the zeal of these people may excuse their excess of incense. Of course, the bishops sang the Gospel at the choir gate, instead of the left side of the altar; but that does not much matter. The resemblance is sufficient to make it appear like a Mass. Of course, we cannot speak for the forms and more minute details, not having witnessed the ceremony. But we are told that it was sufficiently serious not to have degenerated into mere spectacular display." In a word, they were all in earnest. Now comes the confusion for us—

"After the sermon the bishop-elect was presented for consecration, and the reading of the several testimonials followed. After the examination, the bishop-elect retired that he might be vested with the rest of the episcopal habit, during which period Gounod's anthem, 'Lovely appear over the mountain,' was sung, after which he reappeared, vested in a cope of cloth of gold, the gift of the clergy of the diocese. The 'Veni Creator' followed as appointed. Apart from the retiring and reappearing of the bishop-elect, in what is called "the rest of the episcopal habit," and the singing of the "Veni Creator," we fail to understand the purport of the ceremonies, especially the singing of that particular anthem from Gounod. Now we come to the real ceremony of consecration—the much talked of "laying on of hands."

"At the consecration the seven Anglican bishops (only) united in the laying on of hands, repeating the words in concert. Following the delivery of the Bible, the bishop-elect was anointed with oil, and the episcopal ring and the pectoral cross were conferred upon him. He then received the kiss of peace from his senior consecrator, and in turn bestowed the kiss upon the two bishops assisting. Psalm 133, 'Behold how good and joyful a thing it is, brethren, to dwell together in unity,' followed.

This part of the ceremony we fully understand. It is not very elaborate. The whole essence of the consecration seems to consist of the formula repeated by the bishops and "the laying on of hands." This latter function is, like everything else in the ritual, an imitation of the Catholic form. Of course, it is about as effective as is the ringing of the bell at the Sanctus; but that does not matter, for the present purpose. We will now follow this species of Mass, continuing after the foregoing interruption.

"At the Offertory the ceremonial use of incense followed the historic western practice. After censuring the altar, the bishops were each censured in turn, first those at the altar, afterward the Russian bishop on the throne and the bishops in the choir, individually; then the priests on either side collectively, and afterward the congregation.

We here miss the "Credo"; but, even in our own Church it is sometimes omitted—especially in Requiem Masses. The incense comes in very properly at the Offertory; but we are not aware of the import of the words "followed the historic western practice." What practice that is we totally ignore. However, we suppose it is some species of ceremony that has become historical out West, and that it comes in between the Gospel and incensing at the Offertory. The rest of the proceedings is intelligible. We have the same thing in our own Church. But it is at this point, after the Offertory, that we note the confusion. Possibly there are too many thrifers, and the smoke from so many censers affects our vision, or our comprehension. The report says:—

"A line of four acolytes with professional lights, three thrifers, and four more acolytes with lights, passed before the sanctuary rail before the Sursum Corda, and at each of the three strokes of the Sanctus bell incense was used, as also at the Benedictus, the Communion, and the festival Te Deum, which followed the celebration. Before the latter, and after the benediction, the mitre was placed upon the head of the newly consecrated bishop, and accompanied by the two assisting consecrators, he passed down the full length of the nave, blessing the people of the congregation, who fell upon their knees as he passed."

By the "Sursum Corda" we suppose is meant the "Preface." However, the "Sanctus," the "Communion," and the "Te Deum"—which is not a part of the Mass—are accompanied with the ringing of a bell. We are not told in what form the newly consecrated bishop "blessed the people"; but we are at liberty to suppose that he made the "Sign of the Cross" with his episcopal hand over them as he passed. Possibly he merely lifted up his hand and asked for blessing upon them. But that as it may, we have here a pretty elaborate parody of the grand ceremonial of the Catholic Church. The regret alone is that it can only be a copy, and a soulless copy at that.

While we admire all that is admirable in this "consecration cere-

monial," we cannot but compare it to the play of "Hamlet," with Hamlet left out. Midway between the Introit and the final blessing is the all important part of the Mass; the only part that cannot, under any circumstance, be dispensed with; it is the "Consecration." By the "Consecration" we mean the pronouncing of the terrible and all-potent formula, "This is My Body." There was no consecration—no transubstantiation—no sacrifice—therefore only a ceremonial. What an amount of pains taken to prepare and carry out such a performance; and what a pity that it should be merely histrionic! What a mighty gulf between the original and the imitation! Sincere, zealous, devoted, well-meaning, educated men are these bishops—let us hope and pray that who are in communion with her, and the ray of Faith may fall upon their souls, and that from the copying they may pass to a participation in the real Mass some day.

REGENTS WHO ARE CALLED CATHOLICS.

The Church suffers not a little in the estimation of many good people for the lack of a little discrimination between those who are and those who are not Catholics.

Who are Catholics is by no means a superfluous question. There are many so-called Catholics who have no real claim to the name. No one is entitled to the name of Catholic unless he be a practical Catholic. The Church is a living organism, and she bestows Catholic life upon those only who are in communion with her, and her means of conveying this life is the sacraments. These are the only channels of her life, which is grace.

Unless, then, a man frequent the sacraments,—in other words, is a practical Catholic,—he cannot be said to be leading a Catholic life, and therefore has no title to the name Catholic. Faith alone is not sufficient; faith without works is a Protestant, not a Catholic doctrine. A man who believes in the Church and does not practice what she teaches and prescribes, is impractical and illogical and his faith alone will not save him, nor does it entitle him to Catholic communion. He is cut out from the life of the church and is not to be accounted Catholic. Many a recruit to his Catholic duties enjoys the name of Catholic, and his misdeeds are immediately placed to the account of the Church. "This is your Catholic," is sneeringly remarked by infidel and Protestant. But the fact is this man is not Catholic, nor does he in any sense represent Catholicity. He is no more Catholic than the sneerer himself. It is unfair and unjust to the Church to class such a man as Catholic, and then attribute his failings to the faith, which he never practices.—St. Anthony's Messenger.

Salt rheum, with its burning, stinging sensation, is due to poor blood and is cured by Hood's Sarsaparilla, the great blood purifier.

JOHN MURPHY & CO.

IN TOYLAND

"The Realm of Santa Claus."

In Toyland, "the realm of Santa Claus," on our third floor, will be found such a dazzling display of "happy surprises" for the children as probably never before was brought together under one roof in Canada.

Thousands of Novelties

have been gathered here from almost every section of the globe, and the world's ingenuity to amuse, to interest, to instruct, is exemplified on a scale that baffles verbal description. "You must see it to believe it!"

Toys, Dolls, Games, Books,

are practically unlimited in number and variety, not in such a range of choice the prices are carefully graded to suit every purse.

In addition, we are showing a beautiful assortment of Art Calendars, Xmas Cards, Curios, etc., and our stock of fine goods suitable for presentation purposes, in Leather, Sterling Silver, Silver-mounted, and Celluloid, is very extensive and complete.

As the Xmas crowd is sure to be with us as usual, and our desire is to render the public the best service possible, we bespeak early visits from intending purchasers.

JOHN MURPHY & CO., 2345 St. Catherine Street, corner of Metcalfe Street. TERMS CASH. Telephone 07 982.

W. G. KENNEDY, Dentist., No. 758 PALACE STREET, Two Doors West of Beaver Hall Hill.

J. A. KAROH, Architect. MEMBER P.Q.A.A. No. 3, Place d'Armes Hill.

To Mothers and Fathers. READ OUR AD ABOUT Boys' and Youths' Clothing!

We have almost every desirable line in Boys' and Youths' Suits, Overcoats, Ulsters and Reefers, which we invite Fathers and Mothers to come in and examine. One of the many advantages to be gained by trading here is that you will find any grade or quality you desire, from the lowest to the highest grades, and all at the most reasonable prices, quality considered. It is now well known that our stores are headquarters for Juvenile Clothing.

Read over a List of some of our Lines now in Stock.

BOYS' TWO GARMENT SUITS.

Boys' Suits in Dark Grey Canadian Tweed, will wear well, at \$2.75


Boys' Suits, Dark Tweed Mixtures, heavy Winter weight, at \$3.00

Boys' Suits in Grey and Brown Scotch Tweed, well made, at \$3.50

Boys' Suits in Brown Scotch Tweed, Norfolk shape, Winter weight, \$4.

Boys' Suits in Brown Checks and Grey Mixtures, All-Wool Scotch Tweed Norfolk Coats, with Bloom or Pants, the Boys' Favorite \$5.00, \$5.50.

Boys' Suits in Navy Blue Serge, Indigo Dye, Pleated style, or Norfolk style, all well made and trimmed, at \$4.25, \$4.50.



BOYS' THREE GARMENT SUITS.

Boys' Suits in Dark Grey Halifax Tweed, strongly made, \$4.00

Boys' Suits in Grey and Brown Tweed, Single or Double Breast, \$4.50

Boys' Suits, assorted shades, in All-Wool Scotch Tweed, Single or Double Breast. In this line we can't be beat. Price \$5.00

Boys' Suits, best make and trim, in All-Wool, Scotch Tweed and English Worsteds, Single or Double Breast, at \$6.00, 6.50 and 7.50

YOUTHS' AND BOYS' OVERCOATS.

Youths' Overcoats, in Blue Beaver, with Velvet Collar, at \$4.00 and \$5.00

Youths' Overcoats in Black and Blue Beaver, Velvet Collar, \$6.00 and \$7.50

Youths' Overcoats in Blue Melton, Scotch Cheviot, Single and Double Breast, Wool lined, Silk Shoulder lining, Velvet Collar, \$10.50, \$12.00

Boys' Scaque Overcoats in Dark Grey Ribbed Tweed, with Silk Velvet Collar, a Nobly style, \$5.00, \$5.50, \$6.00

Youths' Ulsters in Black, Blue and Brown Curli Cloth, All-Wool, lined, with large Storm Collar, well made, at \$3.00

Youths' Ulsters in Dark Grey Irish Frieze, with Storm Collar, at \$6.00 and \$7.50

Boys' Ulsters in Dark Grey, Black and Brown Frieze, with large Storm Collar, well made and trimmed, at \$3.50, \$4.00, \$5.00

Youths' Pea Jackets in Blue Curli Cloth, and Grey Frieze Tweed, lined, with large Storm Collar, \$4.50, \$5.00, \$5.50

Youths' Pea Jackets in Blue Curli Cloth, also in Black Frieze, \$2.75 and \$3.50

Boys' Reefers in Blue Nap Cloth, Tweed lined, with large Collar, \$3.50, \$4.00

Boys' Reefers in Blue Nap Cloth, with large Collar, Brass Buttons, \$2.50

Boys' Blanket Coats, with Red Piping, well made, at \$4.00

Boys' Blanket Coats, Red Piping, Wool lined, at \$5.00

We are always pleased to exchange goods or refund the money—if customers desire it.

ALLAN, The Boys' Clothier, Corner CRAIG and BLEURY STS., And 2298 St. Catherine Street

Over One Hundred Thousand Dollars Worth of Beautiful CARPETS, CURTAINS AND RUGS

to interest close and careful buyers before our removal to new premises on St. Catherine street, in January. Mail orders filled at special sale discounts.

THOMAS LIGGETT, 1884 Notre Dame Street, 2446 St. Catherine Street, Montreal.

THE DRINK HABIT

is a disease, and can be cured at home without pain, publicity or detention from business, by the use of the

...DIXON VEGETABLE REMEDY...

It is the greatest specific on earth for the cure of Alcoholism. In two or three days the craving for liquor is gone, and in three weeks the cure is permanent. Dr. Mackay, of Quebec, a specialist in the treatment of inebriates, admits that it is far superior to all the "Gold Cures" or other treatments, and that it is practically infallible. Those interested will do well to call and see our long list of testimonials, or write for our pamphlet giving full particulars.

THE DIXON CURE CO. J. B. LALIME, Manager, 572 ST. DENIS STREET, - MONTREAL.

ALL COMMUNICATIONS STRICTLY CONFIDENTIAL.

For a Christmas gift nothing at the cost of only one dollar can surpass a yearly subscription to the "True Witness."

Jaggles—What makes you think she hasn't been a new woman very long!

Waggles—She is president of only two clubs.—Judge.

STILL AT IT.

Yes, we are still at it, selling Carpets, and every customer goes away delighted at their Bargains.

We are still continuing our weeding out process in our Carpet Department, and all intending Carpet purchasers will do well to see what they want, and give us a call.

All Carpets over a season old, 10 per cent. discount.

All odd lengths, over 17 and up to 50 yards, 15 per cent. discount.

All Remnants, 17 yards and under, 25 per cent. discount.

Remnants of Oilcloths and Linoleums, half price.

All Carpets, Made, Laid and Lined on short notice, and in a neat and tradesman-like manner.

Upholstery Department.

In connection with our Curtain and Carpet Department, all kinds of Upholstery work done in good style, and at short notice. Prices moderate.

New Furniture Upholstered.

Old Furniture done over equal to new.

New Wool, Moss and Hair Mattresses, made to order.

Old Mattresses made over equal to new, and returned the same day, if required.

All orders in this department receive our prompt and careful attention, and all work guaranteed first class.

OGILVY'S, St. Catherine and Mountain str.

ROOFING,

Asphalting, Cement and Tile Work, Luxfer Prisms, Expanded Metal Work, Mosaic and Tile Flooring, Cement Wash Tubs, Building Papers, Roofing Materials. GEO. W. REED & CO., 783-785 CRAIG STREET

EVERY CATHOLIC YOUNG MAN

should possess a copy of "The Catholic Student's Manual Of Instructions and Prayers."

For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. H. Roussel, P.S.S., Professor of Moral Theology, Grand Seminary, Montreal, Canada.

It contains Liturgical Prayers, Indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiastical Year.

718 pages, a full page illustrations, flexible cloth, round corners, price 75 cents.

Published by D. & J. MADLIER & CO., 1569 Notre Dame Street, Montreal

Montreal City and District Savings Bank.

Notice is hereby given that a Dividend of Eight Dollars and a bonus of Two Dollars per share on the Capital Stock of this Institution has been declared, and the same will be payable at its Banking House in this city on and after WEDNESDAY, the 2nd day of January next.

The Transfer Books will be closed from the 15th to the 31st December next, both days inclusive.

By order of the Board, H. Y. BARBEAU, Manager. Montreal, 30th Nov., 1900.

GRAND TRUNK RAILWAY SYSTEM

TRAINS LEAVE AS FOLLOWS:

7:00 a.m. Hemmingford, Massena Springs

7:40 a.m. Local Express for Toronto

8:00 a.m. Portland, Quebec, Montreal

8:40 a.m. New York via D & H

8:55 a.m. Waterloo via St. Lambert

9:10 a.m. International Limited, Toronto, London, Detroit, Chicago

9:11 a.m. Boston and New York via C.V.R.

1:35 p.m. St. Johns and St. Albans

4:00 p.m. A. Chabot and Island Pond

4:00 p.m. Hemmingford, Fort Covington

4:45 p.m. Waterloo, St. Johns, Rouse's Point

5:00 p.m. Waterloo via St. Lambert

6:15 p.m. Brockville

5:20 p.m. St. Hyacinthe

6:40 p.m. Boston, New York, via C.V.R.

7:00 p.m. New York, via D & H

7:15 p.m. St. Oesaire, via C.V.

8:10 p.m. Local Express for Toronto

8:30 p.m. Quebec, Portland

8:40 p.m. Boston, New York, via C.V.R.

10:30 p.m. Toronto, Detroit, Chicago

For Suburban Train Service, consult "Time Tables."

†Denotes trains run daily.

All other trains run daily except Sunday.

FAST SERVICE BETWEEN MONTREAL AND OTTAWA.

Fast trains leave Montreal daily, except Sunday, at 9:50 a.m. and 4:10 p.m., arriving at Ottawa at 12:15 noon and 6:35 p.m.

Local trains for all O. A. R. points to Ottawa leave Montreal at 7:40 a.m. daily, except Sunday, and 5:30 p.m. daily.

City Ticket Office, 137 St. James Street and Bonaventure Station.