

CONTROVERSY IN A STREET CAR.

The following incident is vouched for by a friend who lately saw it happen. Nevertheless we have a faint recollection of seeing the answers among our old acquaintances. We give them, however, as related:—

The crowded second street car had just turned the corner of Jefferson. A man took off his hat as he passed St. Michael's Church, whereupon a pompous fellow-passenger seeing it and desiring to be funny, called to his neighbor in a loud voice:—

"Say, Bill, have you heard the latest news? 'Tis awful! The bottom has fallen out of purgatory and all the Catholics have dropped into hell!" "Too bad, too bad!" said the gentleman of the hat in a clear voice. "I pity the unfortunate Protestants under death; they must have been crushed to atoms!"

The novelty of the remark and the response at once caught the ear of the passengers, who were now all attention to hear what might follow.

"Ah," said Mr. Pompous, smirking under the retort and anxious to turn the laugh from himself, "I see you are a Catholic. You belong to the superstitions set that ignorantly doffs their hats to churches and crosses, that believes in what they don't see and are in fear of what can't hurt them, the blind idiot! See here. Now show me the devil and I'll give you fifty dollars!"

"Not so fast, my friend," said Mr. Peaceful, with a genial smile. "Don't condemn your neighbor without a hearing! If you knew who was in the church you hat would come off for him also. Neither should you accuse me of believing what I don't see, for you yourself believe you see brutes, although I am convinced that nobody ever saw them; and as for showing you the devil, keep your money, you'll see him for nothing!"

A general titter was heard all over the car. No one was anxious to leave; even two old ladies with passes for Girard avenue concluded to keep their seats in order to hear the result.

"Don't take me for an infidel, sir," said Mr. Pompous, getting quite excited. "I am a liberal Protestant, who respects every honest man's religion. But I have no respect for idolaters who make little gods out of men. There for instance, is your Pope. The power you attribute to him makes him a god upon earth. You even address him as Holy Father. Why can't you do as we do in our Church and have no head but Lord God in Heaven?"

"That's what put you where you are," said Mr. Peaceful. "The want of a visible head leaves you in a heap of error and confusion. Don't you see that no organization here below, whether bank, railroad or other society, can exist without a head? The Pope is no god with us. If he thought we believed it, he would be the first to condemn it. But we believe he is a divinely appointed teacher of the whole flock, and we have good grounds for our belief. But what's the use of giving sensible arguments to a fellow like you? Mick Mooney's argument on the necessity of a head for the Church is the best for your comprehension. 'The Holy Scripture tells us,' said Mick, 'that our Saviour commanded us to hear the Church. Now how could we hear except she spoke, and how could she speak without a head and a mouth?'"

A hearty burst of applause was the response to this rejoinder. The conductor even joined in it and Mr. Peaceful felt that he had the sympathy of the audience.

But Mr. Pompous came quickly at him with a large string of charges, many of them apparently so serious that it was feared he could not answer them successfully.

"I attended your services one evening of late," said he, "and was horrified at what I saw and heard. You had some kind of devotion going on in which you offered ten invocations to the Virgin Mary for the one that was offered to the Almighty God, and you concluded the whole thing by a prayer for what you suppose are souls in purgatory! You also have candles, crosses, vestments and the Lord knows what in your worship. You won't allow flesh meat on Friday, though you can eat the eggs and drink the milk that come from meat on Friday! These and many other contradictory and unscriptural practices you cannot deny. They are proofs that your Church cannot be the true one."

"Wait a bit," said Mr. Peaceful. "Don't shout till you are out of the woods. You attended no principal service of our Church, but an evening devotion of the rosary. The prayers were as you described, but you should have known that no irreverence to God was there; for you must remember that one our Father is equal to more than a thousand Hail Marys! You don't like purgatory, it seems. Well, you might go farther and fare worse, or, as Father Tom Burke said to the preacher, 'if you don't believe in purgatory, you can go to hell!' You also were dazzled at the vestments and did not understand the use of them. Of course not. However, if you were housekeeping, as long as we are you would have all these things yourselves; for you must not forget the older the house and more respectable family,

the more costly and expensive will be the furniture! And regarding the meat on Friday I have this to say: I agree that it is pretty hard to abstain on Friday when the meat is good and a fellow is hungry, and if I had the making of my own religion as you had, I would have put meat in it for every day of the week; but I must differ with you in your assertion in drinking the milk and eating the meat on Friday are one and the same thing. For you know very well that although, when a boy, you often nourished your chubby little cheeks at your mother's breast, that was no reason for eating her!"

"A good hit!" said a base-ball player, who attentively listened in a corner, a sentiment which was applauded by every one in the car.

As the car stopped at the crossing on Willow street a Jewish rabbi got on board. Mr. Pompous spied him at once and presumed he saw a friend that would help him out. But he was woefully disappointed, as the result made evident.

"Friend Moses," said he, "this gentleman and myself have a dispute about religion, each of us claiming to have the true one. Now we three represent what can be called the three great religious churches of the world—the Catholic, the Protestant and the Hebrew. Which of these in your opinion is the true one?"

"Well," said Moses, "if I must answer, I will, but I am sorry I can't give you side much comfort. My belief is this: If the Saviour did not come, I am right; if the Saviour did come, the Catholic is right; but whether He did or did not come, you are wrong; your Church came upon earth about fifteen hundred years too late!"

When every shot Mr. Pompous received truly drove the nail farther and he'd him up to ridicule, he resorted to the weapons of all doubtful fighters and throwing. He opened, therefore, with a broadside of abuse and charged the Catholic Church with all kinds of abominations.

"Why, sir," said he, "I have known Catholics who left your Church because of its tyranny over their consciences. I have known Sisters and priests to leave because celibacy and confession were sources of corruption and convents were sinks of iniquity. I heard it from their own lips and believe every word of it."

"No doubt, you heard it," said Mr. Peaceful, "and I sincerely pity your ignorance for believing it. But who were the Catholics whose consciences were oppressed? I'll tell you. They were people to whom the Ten Commandments of God were a burden and who lost their morals before they lost faith. Who were the nuns and priests who made the vile charges? Did they lead pure lives before they left the Church? No! The history of such characters show they were unclean birds! They were the weeds that were pitched out of the Pope's garden; they were in nearly every case lamentable victims of either Punch or Judy. But (and here he softened his voice) when their bad conduct had made them unworthy to live amongst us, ye were glad to get them and they made first rate Protestant ministers. Beware, however, for they are not after your souls, but they are seeking your dimes and your dollars. They well know that in appealing to people like you; they have soft ground to work on. In spite of themselves the passengers 'whar de hen scratch dar she spec to find de bug.'"

In spite of themselves the passengers commenced to clap their hands and a general shout of laughter responded to the reference to "Punch and Judy," but Mr. Pompous, who was now red in the face and greatly excited, came back with a final thrust that generally appeals to a prejudiced audience.

"Your Church is both cruel and uncharitable," said he, "and excludes all from salvation except its own members. 'Out of the Church there is no salvation,' is an article of your creed you strongly insist on preaching and you can't deny it. To test it, I will

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ask you a plain question and I demand a plain answer: Do you believe that I will go to hell?"

"Not at all, not at all, my friend," said the smiling Mr. Peaceful. "I believe nothing of the kind, though St. Paul is very strict on the necessity of faith and our Lord commanded all men to hear the Church."

"Well, then," said Mr. Pompous, thinking he had cornered him, "what will exempt me or what quality do I possess that will save me from the fate of all Protestants?"

"Invincible Ignorance!" said Mr. Peaceful, stepping off the car and waving good-bye to his erstwhile antagonist.

The chuckling and laughing that followed could be heard for many minutes. Those who did not fully agree with Mr. Peaceful were delighted with his wit and repartee and could not help applauding him, while those who did agree with him were enthusiastic in their admiration, both sides candidly confessing that Mr. Pompous got his just deserts for provoking a religious discussion in a public conveyance.

Mr. Pompous himself left the car at Washington avenue, accompanied by his friend Bill, who was grinning all over at his discomfiture. The conductor and motorman spent most of the day, no doubt, in recalling the arguments of the two contestants and rehearsing them at the depot. They both agreed, however, that the discussion was a novel treat, and that Mr. Pompous would think twice and look around before he again announced any special news of purgatory.—St. Michael's Calendar.

NEW INVENTIONS.

Below will be found a list of new patents recently granted by the Canadian Government, the patents being secured through Messrs. Marion & Marion, solicitors of patents, New York Life Building, Montreal, and reported by them for the benefit of our readers: 1527.—Hector McLean, Michie, Man., road track makers and cleaners: 61535 Jules Chastler, Paris, France, grain elevator: 61553, R. G. Witt & A. Schaff, Maisonneuve, P. Q., fly trap: 61605, John Matherson, Sidney, Australia, broom and brush: 61624, Jean E. Cayouette, Ste. Claire, P. Q., curd cutter: 61683, Richard C. Guff, Charlottetown, P. E. I., ice creeper: 61670, Samuel Clarke, Perth, Ont., folding seats for counters.

The man with a weight on his leg can't hope to win in the race. A man with a weight on his health can't expect to compete in life and business with those who are not handicapped. If his brain is heavy, and his blood sluggish, because of constipation, he will not succeed in doing anything very well. Constipation is the cause of nine-tenths of all sickness. Symptoms of it are: sallowness, listlessness, poor appetite, bad taste in mouth, dizziness, biliousness, and lassitude. Constipation can be cured easily and certainly by the use of Dr. Pierce's Pleasant Pellets. They are not at all violent in their action, and yet they are more certain than many medicines which are so strong that they put the system out of order. The great advantage of the "Pleasant Pellets" is that they cure permanently.

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The most beautiful poem there is, is life—life which discerns its own story in the making, in which inspiration and self-consciousness go together and help each other, life which knows itself.

Life must always be a compromise between common sense and the ideal—the one abating nothing of its demands, the other accommodating itself to what is practical and real.

The indolence of the soul is the decay of the body.

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MIXED MARRIAGES.

From the simplest lessons of experience, I think it ought to be plain enough how miserable a thing a mixed marriage is likely to be. Even if the faith and practice of the Catholic party and of the children is what it should be—which is certainly hardly to be expected—there will be great and continual suffering to them on account of the separation of the Protestant father or mother—who is all the more loved the better and kinder he or she may be—from the unity of the church and from the ordinary means of salvation.

In fact, it can hardly be imagined how any one having a lively faith in the Catholic religion can marry a Protestant or infidel, unless under the influence of a hope that some time or other the conversion of the other party will be effected. This hope does occasionally prove not to be a vain one. There are cases, no doubt, in which a Protestant, who would not probably otherwise have turned his thoughts to the question at all, does become a Catholic by means of marriage. But the best chance to obtain such a conversion is before the marriage is entered on; that is the time to secure it; and it is the duty of every Catholic who thinks of marrying one outside the church to do the best in his or her power to bring the other party over, not only in name, but in fact, to the true faith. I say in fact, for unfortunately, many a non-Catholic, who has no strong conviction about religion in any way, will be willing to call himself a Catholic, and even to be baptized, in order to remove objections which may be made. Take care, then, that the conversion which is professed is a sincere and genuine one, and not merely got up for the occasion.

If, then, a conversion, and a real and true conversion, cannot be obtained before marriage, there is certainly much fear that it will never be accomplished afterward. Be warned, then, in time; do not indulge false hopes in this regard; do not marry in haste and repent at leisure.

And about this matter of conversion I will say a few words, with reference not to Protestants, but to careless and negligent Catholics. A Catholic who is negligent of his duties has, it is true, if he keeps his faith, a resource which the Protestant has not; he knows what to do to be reconciled with God at the last; he will probably try to do it, and he may succeed. There is then more hope for his final salvation in this way than for the Protestant; but that does not make him a better companion during life; and many of the miseries of a mixed marriage are met with, and some, perhaps, even a greater degree, with nominal Catholics than with Protestants.

If, then, you contemplate marriage even with a Catholic, be sure to see that he or she attends to the duties required of Catholics, and has not contracted vicious or dangerous habits. Do not delude yourself with the idea that a confession and communion must be made at the time of the marriage, and that the priest will attend to all that is necessary. For this confession and communion may be in some cases not so very good and fervent; they may be something like what some Protestants, as I have said, go through with for convenience or necessity.

No, don't leave it all to the priest, but do your own part. If the behavior of the other party before marriage is not such as becomes a Christian, with regard to the frequentation of the sacraments and also in the matter of temperance and in others of which you are the best and indeed the only judge, it is not likely that it will be so afterward. Take care, then, before taking a step which you cannot retrace. You, not the priest, are the one to secure now the amendment of life which is so necessary. A word to the wise should be sufficient.—Catholic Citizen.

ABOUT CATARRH.

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Society Meetings. Young Men's Societies. Young Irishmen's L. & B. Association. Organized April 1874. Incorporated, Dec. 1875. Regular monthly meeting held in its hall, 8 Dupont street, first Wednesday of every month at 8 o'clock, p.m. Committee of Management meets every second and fourth Wednesday of each month. President, R. H. HARD BUCKE; Secretary, M. J. POWER; all communications to the Committee to the Hall, Delegates to St. Patrick's League; W. J. Hinrich, D. Gallery, Jas. McMahon

St. Ann's Young Men's Society. Organized 1883. Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, 8:30 p.m. Spiritual Adviser, REV. E. STRUBBE, C.S.S.R.; Secretary, JOHN WHITTY; Secretary, D. J. O'NEILL; Delegates to St. Patrick's League: J. White, D. J. O'Neill and M. Cassin.

Ancient Order of Hibernians. DIVISION NO. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, ANDREW DUNN; Recording Secretary, THOMAS N. SMITH, 68 Richmond street; all communications should be addressed. Delegates to St. Patrick's League: A. Dunn, M. Lynch and J. Connaughton.

A.O.H.—Division No. 3. Meets the 2nd and 4th Mondays of each month, at Hibernia Hall, No. 243 Notre Dame St. Officers: E. Wall, President; P. Carroll, Vice-President; John Barker, Fin. Secretary; Wm. Hawley, Sec. Secretary; W. P. Stanton, Treas.; Marshal, John Kennedy; A. Ervine, Chairman of Standing Committee. Hall is open every evening for dancing and regular meeting nights for members of the Order and their friends, where they will find Irish and other leading newspapers on file.

A.O.H.—Division No. 4. President, H. T. H. Vice President, J. P. O'Brien; Recording Secretary, P. J. Finn; Fin. Sec. Secretary, J. J. O'Brien; Treasurer, John Travers; Standing Committee: D. Matherson, Secretary; J. White, Marshal; J. Goshan; Delegates to St. Patrick's League, J. J. Donovan, J. P. O'Brien, J. Goshan; Chairman Standing Committee, John Travers. A.O.H. meets in its hall, 1115 Notre Dame street, on the 2nd and 4th Monday of each month, at 11:15 Notre Dame street.

C. M. B. A. of Canada. C.M.B.A. of Canada, Branch 74. Organized March 14, 1888. Branch 74 meets in the basement of St. Gabriel's New Church, corner of Centre and Laurier streets, on the first and third Wednesdays of each month. Applicants for membership, or any one desirous of information regarding the Branch, may communicate with the following officers: Rev. Wm. O'Meara, P. P., Spiritual Adviser, Centre street; G. W. DEEGAN, President, 15 Pine St.; MAURICE MURPHY, Financial Secretary, 77 Fairmount street; Wm. COLLIN, Treasurer, Bonquet street; JAMES TAYLOR, 217 Prince Arthur street.

C.M.B.A. of Canada, Branch 26. Branch 26 meets at St. Patrick's Hall, 93 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: MARTIN EAGAN, President, 577 Cadieux St.; J. H. FERGUSON, Recording Secretary, 254 St. Martin St.; G. A. GADBOIS, Fin. Sec., 51 St. Lawrence St.; JAS. J. COSTIGAN, Secretary, 325 St. Urbain St.

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Catholic Benevolent Legion. Shamrock Council, No. 320, C.B.L. Meets in St. Ann's Young Men's Hall, 157 Ottawa Street, on the second and fourth Tuesday of each month, at 8 p.m. M. SHEA, President; T. W. LESAGE, Secretary, 447 Berri Street.

Catholic Order of Foresters. St. Gabriel's Court, 185. Meets every alternate Monday, commencing Jan 31, in St. Gabriel's Hall, cor. Centre and Laurier streets. M. P. McGOOLDRICK, Chief Ranger; M. J. HEALY, Rec. Sec'y, 63 Laurier St.

St. Patrick's Court, No. 95, C.O.F. Meets in St. Ann's Hall, 157 Ottawa street, every first and third Monday, at 8 p.m. Chief Ranger, ALAN F. FOSBER, Recording Secretary, ALAN F. FOSBER, 157 Ottawa street.

Total Abstinence Societies. ST. PATRICK'S T. A. & B. SOCIETY. Established 1841. The hall is open to the members and their friends every Tuesday evening. The society meets for religious instruction, in St. Patrick's Church, on the second Sunday of each month at 4:30 p.m. The regular monthly meeting is held on the second Tuesday of each month, at 8 p.m. in their hall, 53 St. Alexander St. REV. J. A. McCALLAN, S.S. Sec. President; JOHN WALSH, Int. Vice-President; W. P. DOYLE, Secretary, 254 St. Martin street. Delegates to St. Patrick's League: Messrs. John Walsh, J. H. Feeley and William Rawley

St. Ann's T. A. & B. Society. ESTABLISHED 1863. Rev. Director, REV. FATHER FLYNN; Pres. Director, JOHN KILLFEATHER; Secretary, JAS. BRADY, 119 Chateaugay Street. Meets on the 2nd Sunday of every month, in St. Ann's Hall, corner of St. Ann's and St. Paul streets, at 8:30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Unties.

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