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regular values range  
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chairs with high backs,  
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5c	2 1/2c	
12c	9 1/2c	
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25th January, 1902.

ALIC CHRONICLE

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Archbishop of Montreal.

## OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BE-  
FORE 8 O'CLOCK P. M. ON TUESDAY  
OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

### ST. PATRICK'S.

**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 8.30 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.

Promoters 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-ly 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 holidays. 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 occasion. 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 3.30 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 chapters, two bells rung, price, \$125.00; hour, 9 o'clock.

2nd class, full draping of Sanctuary, lower gallery and pulpit, deacon and subdeacon, 4 chapters, 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 chapters, 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 chapters, one bell rung, price, \$25.00; hour, 8 o'clock.

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

6th class, mourning altar fronts 3 altars, 2 chapters, 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, discursive remarks or short exhortation on the feast of the day; hymn; 2.30, instruction followed by Hymn; 3.00, dismissal.

**M.H.**—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.

##### WEEKLY CALENDAR.

Sunday, Feb. 9, Quinquagesima.  
Monday, Feb. 10, St. Scholastica.  
Tuesday, Feb. 11, the Seven Holy Founders of the Order of Servants of Mary.  
Wednesday, Feb. 12, Ash Wednesday.  
Thursday, Feb. 13, St. Genevieve.  
Friday, Feb. 14, The Crown of Thorns of Our Lord.  
Saturday, Feb. 15, The 26 Japanese martyrs.

**COMPLETION OF CHURCH.**—Last week we spoke of the six new windows still required besides the already placed. This week we shall enumerate the remaining features necessary to a complete renovation of the grand old edifice.

Three of the four new altars in the nave have already been given by generous donors. There remains only the altar of the Holy Angels, which will be specially devoted to the spiritual benefit of our children, whose guardians are these blessed spirits. It would be most appropriate to have a suitable altar where our parish children would be reminded of what they owe to these heavenly protectors, and where they would be encouraged to express their love and gratitude towards them.

**THE PICTORIAL LITANY.**—What we consider a rather unique and beautiful feature of our Church decoration is the pictorial litany of the saints. About fifty of these saints yet remain, something less than one-half of the total number. Our artist, Mr. Locke, has taken a special pride in giving us pictures of real artistic merit.

They are all oil paintings executed with great care by skillful artists. The name of each donor who wishes it is written in small letters at the foot of the picture. It is to encourage the completion of his work that Mr. Locke undertakes these pictures for the almost ridiculously low price of ten dollars each. Here is a chance for everyone who desires to have a charming little memorial in the Church which is within the reach of everybody.

**A CHIME OF BELLS.**—It is doubtful if our city has another Church so admirably adapted, by position and build, as St. Patrick's. First, its commanding site and the grand elevation of its bell tower, give it advantages which are scarcely, if at all, equalled in the city. Then the great strength and amplitude of its bell chamber, twenty feet square on the inside, gives more than place enough to receive as full a chime as we could wish to have. Such a chime could be got, we be-

lieve, for eight or ten thousand dollars.

**EUCHRE PARTY.**—So large was the number of guests at the euchre party, given by the Ladies of Charity on Thursday evening, Jan. 30th, that a considerable number had to be refused tickets at the door. It was under the direction of Mrs. Duffy, and Mr. Stack was master of ceremonies.

**FUNERAL SERVICES.**—A funeral service was celebrated on Wednesday last at 8 o'clock, by Rev. Father McGrath, for the late Edward Cloran, son of Joseph Cloran, and brother of Henry J. Cloran, advocate. On Thursday last, at 7.30, an anniversary service was sung for the repose of the soul of the late Patrick Foley.

An anniversary service for the late Father James Callaghan was celebrated in Notre Dame Church on Thursday, at 8 o'clock.

Anniversary service for Jane Kerrigan, Monday next at 7.30.

**BAPTIZED.**—George James Miller, George Winters, Ellen Margery Krausmann.

**MARRIED.**—James L. McBurneas and Margaret Scott, James Goodfellow and Medora Delorme.

**OUR DEAD.**—John Craft, Catherine Dowd, wife of Thomas Murphy, John Donnelly, Alice Owens, Thos. McCarthy, William Burke, Edward Patrick Murphy.

#### RULES FOR LENT.

1. Every day in Lent is a fast day, except Sundays.

2. No flesh meat is allowed.

3. All the first and all the last week, including Palm Sunday.

4. All the Wednesdays, Fridays and Saturdays of the five other weeks.

All persons subject to the law of Lent cannot use flesh meat and fish at the same meal. This rule applies even to Sundays.

The faithful who have legitimate reasons to be dispensed from one or other of these rules may apply to their confessor or to their pastor.

The Archbishop urges especially the avoiding of worldly amusements, banquets, and more particularly of dancing parties during the holy season.

He goes back again to the question of theatres urging upon pastors to do their utmost to turn the faithful from attending these places so fraught with danger.

priests, both in the country and in the cities of his diocese, are in the habit of advertising such fantastic functions as festivals, fairs and dances.

Bishop Ludden is acting consistently in this manner, for twelve or thirteen years ago he denounced from his pulpit a charity ball which was to be held by the so-called Catholic aristocrats of this community. He has stood ever since by the attitude he took at that time.

The bishop says that hereafter, no matter in what parish a Catholic society holds such affairs, permission must be obtained from him first.—Catholic Sun, Syracuse.

### Forbids Dancing for Charity.

Bishop Ludden requests the "Catholic Sun" to announce that hereafter no party in this diocese, at which dancing and drinking prevail, shall be allowed for any Catholic charitable institution. Dances, balls or festivals must be eliminated, he says, altogether.

The Bishop is also indignant with regard to the fact that some of his

### Various Notes.

**GOLDEN JUBILEE.**—The Rev. J. B. Bourassa, pastor of St. Louis' Church, Chicago, Ill., celebrated on Jan. 19 the golden jubilee of his ordination to the priesthood.

**TO FOREIGN MISSIONS.**—Eight missionary priests of St. Joseph's Foreign Missionary Society, Mill Hill, London, Eng., left for the mission field in Uganda, Africa, in the Epiphany season this year.

**O'DONOVAN ROSSA**, who is seventy-four years old, is reported ill at his home in Mariners' Harbor, Staten Island.

**FAINTED AT THE ALTAR.**—Rev. A. J. O'Rourke, of Bath Beach, N.Y., was stricken with a fainting fit while saying Mass last Sunday, and fell from the altar steps to the chancel rail. He was carried to his house and remained unconscious for some time. A physician said extreme weakness was brought on by overwork. He will recover.

**MASSACRED IN CHINA.**—It is stated that eighteen Belgian priests and a number of native converts were massacred the day after Christmas at Nighsia, China, and the church and mission buildings were burned.

### High Mass or Low Mass for the Dead.

In a recent pastoral letter the Archbishop of Moulins treated the subject of Masses for the dead and lamented a practice that is every day becoming more common among ourselves. It is the practice of substituting several Low Masses for a High Mass on the occasion of a "month's mind" or an anniversary. It is time that we, too, recall the intention and the teaching of the Church on the subject.

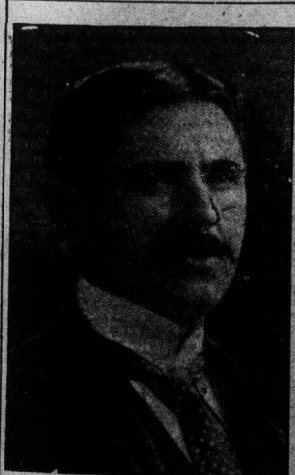
Certain persons—and not always for reasons of economy—no longer have High Mass sung for the souls of their departed, but have offered instead several Low Masses, reasoning that five Low Masses are better before God than one High Mass. Are they right?

It is by no means sure such is the case, and the weight of probability is on the other side.

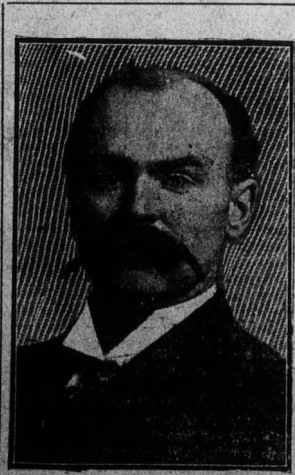
From the very beginning the Church has recommended a solemn service for the dead, not only on the day of the funeral, but also on the

seventh and thirtieth day thereafter as well as on the anniversary. Here, then, is a recommendation as well as a constant practice of the Church that must have sound reasons to commend it. The Church teaches that the sacrifice of the altar is of infinite value and could satisfy not only for the sins of one soul, but also for the sins of all mankind, and could deliver not one soul, but all the souls in purgatory. But she knows, too, that God in His inscrutable wisdom applies the fruit of the Mass only according to our dispositions, to the dispositions of the souls for whom it is offered and the circumstances which He in His infinite wisdom alone can understand.

Yet the Church, requiring these solemn Masses, proclaims at least implicitly that these services and ceremonies and additional splendors of exterior worship have a value apart. Independent of the value of the sacrifice which honors the majesty of God and redounds to His greater glory. These special prerogatives are attached to such a service and in all likelihood benefit the souls in purgatory more than many low or private Masses, where all these accessories are wanting.—Guidon Magazine.



ALD. D. GALLERY, M.P.



ALD. M. J. WALSH.

It is not the wish of the "True Witness" to devote space to words of appreciation of the triumphs achieved in battles for public office, where all the candidates are of our religion and nationality. We merely publish the portraits of the successful candidates. Ald. Gallery has already served two terms in the City Council. Mr. Walsh has yet to "earn his spurs." The fact that the majority of the electors of St. Ann's have marked their ballots for Messrs. Gallery and Walsh leaves no room for comment.

## OUR NEW STORY.

As will be seen by another page we have commenced last week the publication of a most highly interesting historical romance of the time of Queen Elizabeth. The title of the story is "The Wonderful Flower of Woxindon." It is from the pen of Rev. Joseph Spillman, S.J. The readers of the "True Witness" who have read the story of "The Secret of the Confessional" by the same author, published a little over a year ago, will welcome this new work which is based upon the most authentic of his literary facts, as the author says: "It might even be entitled Babington's conspiracy," as the story is woven from the tissue of events that gave Mary Stuart to the scaffold, and which crushed the hopes of the Catholic party of that period. We will not forestall the pleasure our readers must derive from the careful perusal of this splendid story, rather will be satisfied with a simple direction of their attention to its presence in these columns, leaving to themselves the appreciation of a work that should be read by every lover of Catholic literature.