

# OUR WEEKLY PARISH CALENDAR.

ALL COMMUNICATIONS MUST REACH US BEFORE 6 O'CLOCK P. M., ON TUESDAY OF EACH WEEK.

AN ACCURATE CHRONICLE - BRIGHT NEWS NOTES.

OPEN TO ALL OUR PARISHES

## ST. PATRICK'S.

### 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.

**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.

Banns 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.

**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, disciplinary 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.

**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.

### OUR CURBSTONE OBSERVER.

## ON PROTECTING ANIMALS.

I WAS somewhat amused the other day to read an account of all the contrivances used by the owners of fast horses for the purposes of developing speed in the animals. Without any comment I will reproduce a portion of the article to which I refer. It runs thus:—

"The equine flyers of to-day are sometimes protected by a perfect armor of leather and cloth on their legs, to shield them from habitual defects of action or chance missteps when moving at speed. Crescens, the champion trotter, is booted from his heels to his forearms forward and from his pasterns to his hocks behind. Separately and in combination 18 boots are carried on his four legs, but most of these are used rather as a matter of precaution than from necessity. He wears combination knee and arm boots, held in place by elastic suspenders passing over his shoulders; below these combination shin and ankle boots, buckled around the legs, under the knees, and low cut quarter boots, fitting around the hoofs. On his hind legs are combination hock, shin, ankle and speed cut, or pastern, boots, covering the inside of the legs from the hoofs up as high as a horse can strike. These are not the only boots worn by trotters. Scalpers, or hind toe boots, for protecting the sensitive coronet, where the hoof and the hair come together, are among the most common of all and then there are tendon and elbow boots, which protect the tendons and knees of the front legs."

Pretty well clad is the horse that is accommodated with so many kinds of boots, leggings, and other coverings. It once was a matter of wonder with me how the war-horses, the regular chargers, of old, could possibly move under the weight of their coats-of-mail, but the favorite horse of Coeur-de-Lion never was encased in anything like the rigging put upon the modern trotter. What is worse, the foregoing does not contain a quarter of the appliances actually in use. There is nothing said about the many kinds of weights and the unnumbered ways of adjusting them. The toe weights come first are bad enough; but then we have the spreaders, gaiting poles, pokes, derricks, headsticks, governors, chin checks, and the endless variety of bits. It is not for me to enter into all the details of these many inventions; but I would very well like to have the opinion of some horse upon the effects of so

taken from the pasture. But those horses were never booted, and weighted, and checked, and encased in all manner of instruments of torture. They had the free and natural use of their limbs, and they were never driven to death at one time and then allowed to become spavined from inaction and insufficient exercise. In a word, they were treated like all faithful servants of man should be—with humanity and judgment. I do not say this through any boastfulness—the satisfaction is all my own and can but little help to increase my reputation in the minds of my friends—but I speak from experience, in order to point out how thoroughly selfish is the general conduct of men towards the dumb animals—especially the horse.

One evening, not long ago, I was standing on a balcony with a lad of some twelve summers; it was a warm day, or rather evening; a cab passed by, and the horse gave signs of a hard day's work, as he slowly sauntered along in his wet coat. The cabman was evidently in no hurry, as his day's work was done, he was going home, and he wanted to let his horse take it easy and cool off a little. I remarked, "that horse has had a hard day of it, but the man is four or five dollars richer than this morning." "Yes," replied the lad, "but the horse is no richer; he did the work, but he won't get any more for all that." The reply awakened very serious reflections in my mind. The boy was right. And as it is with the horse, so it is very often with men. It is not the who sits on the "high seat," cracks the whip, and does all the talking, while he gathers in the dollars that generally does the real work; rather it is the "hewer of wood and drawer of water," who has been harnessed by circumstances between the shafts of poverty and adversity, who performs the labor—yet he only gets his three scanty meals and his stable-roof as a protection, by way of compensation. Ah! there is much to be observed, even from the curbstone as the horses and the men of a great city pass to and fro.

An inn-keeper observed the postilion with one spur, and inquired the reason. "Why, what would be the use of the other?" said the postilion; "if one side of the horse goes, the other can't stand still."

"If you could coin all the silver in your hair, how rich an old man would you be?" "Not half so rich as you would be, young man," answered Sophocles, "if you could sell the brass in your face."

## Champlain Summer School.

Cliff Haven, Clinton Co., N.Y.

**CATHOLIC SUMMER SCHOOL.**—A reception to one of the foremost naval heroes of our country, the annual grand concert, always the artistic event of the season, the production of Haydn's magnificent oratorios, "The Creation," and lecture courses of unsurpassed excellence, these are but few of the events of the week past, which show how full of variety and activity is life at Cliff Haven.

The reception to Admiral Schley, who is a guest for a few weeks at the Military Post near by, was by far the most brilliant event of the season. The Auditorium, the scene of the reception was lavishly decorated with bunting in the national and Summer School colors and with evergreens and golden rods. The eminent guest was received by a committee composed of Rev. M. J. Lavalle, Francis P. Siegfried, John F. Mullaney, Daniel J. Hickey, John Talbot Smith and Hon. John B. Riley. He was conducted to the stage, the Plattsburgh city band, meanwhile stirringly playing America. A song of welcome composed for the occasion by Dr. Marc F. Vallette of Brooklyn was then sung by the entire audience. At its conclusion the Reverend President, Father Lavelle, arose and addressed a few words of welcome. He spoke of the many distinguished men who had visited the school, but he said none had been more cordially welcomed than their present guest.

In reply the Admiral expressed his deep gratification for the warmth of his reception. He then said a few words in praise and in encouragement of the school.

A short musical programme in which some of the most talented members of the school took part was next given. At its conclusion the Admiral, and Mrs. Schley, who was present, received the members of the school, shaking hands with them.

The party was then driven to the Brooklyn cottage, where they were received by little Miss Margaret O'Reilly, who presented the Admiral with a beautiful bouquet of flowers. They then proceeded to the Champlain Club, where they were entertained by the administration at supper. The grand military ball which ensued was a brilliant climax to a memorable evening.

The annual concert given at the Auditorium for the benefit of the Chapel Fund, from every point of

view surpassed its memorable predecessors. An elaborate programme full of music of the best sort was given. Rev. J. Talbot Smith, Mrs. Amelia Devin, Miss Berthe Clary, and Mr. Bernard Sullivan of New York, were among the principal soloists.

On Friday Haydn's "Creation" was magnificently sung by the Champlain Choral Union. The other festivities of the week which add lustre to this session's programme are many. The Bostonians entertained at a musical, the Philadelphians at a dance, and the Brooklynites at a euchre. The devotees of each of these pastimes were many, as was evidenced by the large attendance at all the affairs.

The social activity so noticeable at the height of the session does not lessen the interest in the intellectual side of life here. The regular class-work is progressing favorably, much to the delight of the instructors. During this week and next week the course in Metaphysics is given by Rev. F. P. Siegfried, who is the supervisor of the entire four years' course in philosophy. Father Siegfried is first vice-president of the school, and a professor of theology in St. Charles' Seminary, Overbrook, Pa. His subject of study this week was the "Phenomena of Organic Life."

The materialistic theories of the origin and propagation of life were examined in a philosophical light, and their fallacies pointed out. Possibly the most interesting lecture was on "The Evolutions of Organisms." The unbiased, logical attitude of the lecturer was particularly refreshing.

The great poet of the reign of Queen Anne, Alexander Pope, was ably treated in the course in literature given by Rev. Hugh T. Henry. His work as a critic, epic-writer, moralist, satirist and lyricist was considered in a manner notable for its impartiality and sympathetic appreciation as well as for its keenness and brilliancy.

Dr. Taylor is now engaged in a thorough discussion of the Inductive, Deductive, Socratic and Heuristic methods of teaching. He has shown the difference between inductive reasoning and inductive teaching, deductive reasoning and teaching, and the relation of induction and deduction to analysis and synthesis. It has been shown that all these processes are normally present in learning and teaching, and the relation of induction and deduction to analysis and synthesis. It has been shown that all these processes are normally present in learning and teaching, and the relation of induction and deduction to analysis and synthesis. It has been shown that all these processes are normally present in learning and teaching, and the relation of induction and deduction to analysis and synthesis.

real Socratic teaching was undertaken.

In Prof. O'Callaghan's class the general topic for the week was intellect. Under this head was taken up necessarily the discussion of sense perceptions, images and concepts.

The superiority of the higher senses in the acquisition of the percept to sensations was shown. The importance of training the powers of perception was emphasized and illustrated. The relation of perception to imagination was then taken up and the reproductive and creative power of imagination explained in their relation to education.

The progress of development from the representative or lower processes to the representative or higher forms of intelligence was emphasized.

The distinction between particular ideas and the abstract general ideas or concepts and their relation to imagination was clearly pointed out. A lecturer, new to the students of the school, but one whose fame had preceded him, was this week's speaker in the course in Medieval History, Rev. D. J. Kennedy, O. P. Father Kennedy is a professor in the House of Studies of the Dominican Order at Somerset, Ohio. The subject of his series was the Philosophy of the Middle Ages and he followed out the plan of his predecessors by using the selective method of treatment. He singled out the philosophers of those days as Anselm, Thomas Aquinas, Albertus Magnus, and Abelard, who represented special phases of thought or great intellectual movements.

Two evening lectures were given by the well known Paulist Father, Rev. Thomas F. Burke, of New York, on non-Catholic Difficulties. Father Burke's successful career as a missionary among non-Catholics made him particularly fitted to speak on this topic. The different sorts of mental attitudes to be encountered, and the best methods of dealing with them were told in a straightforward, eloquent fashion. The difficulties of a historical nature which have to be overcome were discussed. The causes of their prevalence were ascertained and the means of their solution explained.

One lecture on "The Newspaper and its Place in the Community," was delivered by Thomas F. Woodcock, of the "Wall Street Journal." The newspaper as a social necessity was the special phase considered, particular stress being laid upon it as the moulder of public opinion.

The instructors in the special courses remain the same next week. The general courses will be a series of five lectures on Medieval Society, by Charles P. Neill, Ph.D.; Bangor, professor of political economy in the Catholic University, and an old favorite at the school; a series of three illustrated talks on Art, by Miss Anna Caulfield, of Chicago, who has twice been heard at Cliff Haven, and a conference on Catholic Charities, under the supervision of Rev. D. J. McMahon, D.D., of New York city.

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