

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.

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 of the 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.

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 Benedic-

tion 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, discursive 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.

NOTES OF THE WEEK.

A PILGRIMAGE.—The parishioners generally are much pleased with the prospect of a pilgrimage to Ste. Anne de Beaupre. It is some time since such a grace has been offered them, and no doubt a considerable number will avail themselves of the opportunity to obtain a large share of the spiritual and temporal favors so liberally dispensed at the shrine of the Good Ste. Anne. Four hours will be spent in Quebec on the journey homeward, and all will have ample time to visit the ancient historic Capital.

Pilgrimage tickets will be good to return until Tuesday, July 8th.

HOLY NAME SOCIETY.—On account of the First Communion and Confirmation ceremonies on Sunday next, the monthly communion of the Holy Name Society is deferred till Sunday, the 18th inst., the feast of Pentecost.

A MAGNIFICENT RESULT.—On Tuesday last Mrs. F. B. McNamee presented Rev. Father Callaghan with a check for three hundred dollars, the proceeds of the euchar party, lately held under her management. The Reverend Father and all the ladies present were most agreeably surprised at this magnificent result.

HIS GRACE TO ATTEND.—A large congregation attended the evening services on Sunday last, doubtless attracted by the announcement of Miss Margaret McCabe's singing. It is expected that a still larger gathering of parishioners will witness the Confirmation ceremony to be performed by His Grace the Archbishop to-morrow evening. After being confirmed the children will solemnly renew their promises of baptism. This is always a most edifying spectacle, and recalls to mind the deep and salutary impressions of the happiest day of one's life.

THE MEMBERS OF THE CHOIR assembled on Sunday evening to present the proceeds of their recent concert to the Reverend Pastor.

Great praise is due to Prof. Fowler and his able supporters as also to the Ladies of Charity for the complete success of this year's entertainment.

FIRST COMMUNION.—The retreat for the children of the First Communion was preached by the Rev. Father M. J. McKenna.

OUR DEAD.—The following persons were recommended to the prayers of the congregation on Sunday last: Walter Crosby, of Storton, Cal.; John Kennedy; Mrs. Jas. Welsh, Boston; Martha Johnston, wife of W. Daoust; Edward Gooley.

A funeral service was celebrated on Monday morning at 8.30 for the repose of the soul of the late Patrick Murphy.

May their souls and all the souls of the faithful departed through the mercy of God rest in peace.

OUR PARISH REGULATIONS with regard to sick-calls are meeting with approval, even in leading American cities. The "Catholic Citizen" of Milwaukee, in a recent issue reproduces our paragraph on Sick Calls and comments upon it favorably. The following suggestions gathered from the pages of an American Catholic calendar may serve to confirm our own rules:—

1.—Be advised by the doctor not by your neighbors, as to the need of sending for a priest.

2.—Send in the day time. Don't wait till the middle of the night. Of course, there is no question of sudden calls. Such receive immediate attention at any time.

3.—Send an intelligent messenger, not a child. When the priest is prepared to administer the Holy Viaticum and Extreme Unction every one in the house should enter the sick room and reverently kneel until the priest has finished.

SACRED HEART LEAGUE.—The promoters of the Sacred Heart League had a pious little pilgrimage to the Chapel of Our Lady of Lourdes on Friday last. They were joined on that occasion by the lady teachers of the Catechism.

FATHER

GORMAN

ON

THE

EFFICACY

OF

PRAYER.

The Rev. Father Gorman, S.J., of Loyola College, preached the sermon in English at the Church of the Gesù on Sunday morning last. His text was taken from the Gospel of the day: "All things whatsoever you ask the Father in my name He will give to you." He said: One of the easiest, as well as one of the most powerful means of obtaining grace and other favors from God is prayer. No other means do we see mentioned more frequently in the Scriptures, and no other means are so often recommended by Our Divine Saviour. We often imagine that we pray, but in reality we do not pray at all. We simply repeat, in the majority of cases absent-mindedly, certain forms of prayer. When Christ spoke of prayer He meant supplication under certain indispensable conditions. The first essential condition of prayer, is faith, and the second is confidence. Do we pray with faith and confidence? Do we ask favors of God with faith and confidence every time we petition Him for something? Are not our lips, as a rule, merely moving, while our thoughts are wandering nearly all the time? If some calamity should befall us, such as sickness, and we are not in the habit of praying when well, how can we expect to receive what we ask? Again, God sometimes does not answer our prayers, or grant us something that we had not asked, or something the very opposite to what we had asked. How is it, it may be objected, that Christ does not keep His promise that any-

thing we ask of the Father in His name will be given to us?

But Christ does keep His promise, and the Father always gives what ever is asked for under the proper conditions. He answers our prayers in a way that we do not understand. Very often we give the wrong name to what we really want. God replies to our prayers in His own way, and in a manner calculated to enhance our real welfare. It would be a bad thing for most of us if we received everything we asked. God is the best Judge of what is good for us. He often grants a favor or prayed for in order to punish the recipient of it. Take, for example, the young man mentioned by St. Augustine. He was dangerously ill, and he prayed for the return of his health. Ten years more of life was granted to him. What use did he make of this time? He simply continued the vicious life he previously led and had a bad end here and eternal damnation hereafter. A poor man may pray for success and money, and God foreseeing that they would be used by him in living a sinful life, gives him, instead, the grace to bear his lot with patience and to be contented in his poverty. The same may often be His way of answering the prayer of the sick. A renewal of health, or a more prolonged life, might result disastrously for us. God truly answers our prayers, but, as a general rule, in a manner conducive to our spiritual welfare.

The third essential condition to prayer is humility Faith and confidence not being sufficient. The Scripture tells us that "God resisteth the proud," but accorded the prayer of the poor. This is illustrated forcibly, by the parable of the publican and the sinner. The poor man on entering the temple at once dropped on his knees, unconscious probably of all around him but God. The proud publican went up to the front and prays, as many do, as if they merited what they desired. Yet the poor man left the temple "justified"—sanctified. Some, too, lack humility in assuming that if sickness or some other ill befalls them, they do not deserve such trials. Yet a little reflection will show them that their adoration and their prayers are already God's by right. They owe Him everything—even existence itself—and are totally dependent on Him. It follows that we should leave the answering of our prayers in His hands.

Let us, brethren, pray without ceasing; and in Heaven we will know—for it is only in Heaven that we can know of the countless graces and blessings accorded daily in answer to prayer—why our prayers were not answered in the manner we wished them to be answered. Let us pray fervently, and under the proper conditions, and we shall all receive a rich reward hereafter in answer to our supplications.

OUR SOCIETIES.

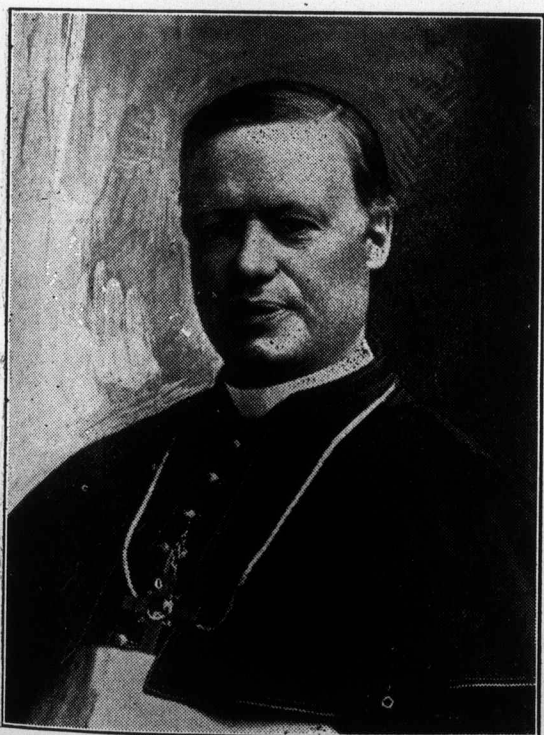
ST. PATRICK'S SOCIETY.—On last Monday the installation of officers, for the forty-seventh year, of St. Patrick's Society, took place. While we have frequently told the encouraging and ever pleasant story of the long and prosperous career of St. Patrick's Society, we cannot allow one very striking incident in connection with the new officers, for the coming year, to go unnoticed. We sometimes are told that the old spirit of national, and often of religious pride and zeal, that animated the men of the past generation, is gradually vanishing; but facts seem to show that, on the contrary, that spirit is being transmitted from fathers to sons, and that it lives in the present generation undiminished and unchanged. When we take three of the names of the officers of St. Patrick's Society, this year, — Mr. Justice Doherty, Dr. Frank Devlin, and Mr. Frank J. Curran—we find that they are, all three, the worthy sons of illustrious fathers, and the perpetuators of the religious faith and national spirit of those who once led in the ranks of old St. Patrick's Society. Judge Doherty, one of the lights of the Bench and most eminent of Irish Canadian jurists, is a son of ex-Judge Hon. Marcus Doherty, whose name has been for long years associated with every interest Catholic and Irish in Canada, and especially in Montreal. Dr. Devlin is a son of the late Bernard Devlin, one of the most eminent members of

the Bar, a former member of Parliament, a President of St. Patrick's Society, and an energetic and eloquent mover in ever Irish Catholic undertaking. While Mr. Frank J. Curran is a talented son of an able and distinguished father. He walks in the footsteps of Hon. Mr. Justice Curran, so long advocate of Irish Catholic rights, all over this Dominion. As member of Parliament, as member of the Bar of Montreal, as Solicitor-General, and now as judge of the Superior Court, Mr. Curran has been an honor to his race and a glory for his co-religionists. And not least of all his honors was that of having been the successful President of St. Patrick's Society. With such men, illustrative of such memories, in the list of its officers, who will dare prophecy aught but good of St. Patrick's Society?

ST. GABRIEL'S T. A. AND B. SOCIETY.—At the regular meeting of the St. Gabriel T. A. and B. Society, held in their hall on Sunday, the 4th inst., sympathetic references were made to the death of the late Rev. Father Scanlan, which were followed by the adoption of a resolution of condolence which was ordered to be sent to the Rev. Fathers of St. Ann's parish and to the members of the family of the deceased priest.

YOUNG IRISHMEN L. AND B. A.—On Friday evening, May 9th, the Young Irishmen's Literary and Beneficial Association held the closing entertainment of what has been possibly one of the most successful social seasons in the history of the organization. It was held in the hall of the Association on Dupre street. The programme was a varied one, embracing vocal and instrumental music, recitations and character sketches in which the members took a leading part, assisted by a number of ladies who have in recent years occupied a prominent place at all the entertainments given under its auspices. The audience was large and enthusiastic.

ST. ANTHONY'S Branch No. 10, C.M.B.A., have secured the spacious hall of the St. Anthony's C. Y. M. Society for their regular meetings, which will be held on the 1st and 3rd Wednesdays of each month.



MOST REVEREND MICHAEL AUGUSTINE CORRIGAN, D.D., Archbishop of New York, consecrated Bishop of Newark, N.J., May 4, 1873, promoted to the Archiepiscopal See of Petra and made coadjutor His Eminence Cardinal McCloskey, with the right of succession, October 1, 1880; succeeded to the See of New York, October 10, 1885; made assistant at the Pontifical Throne April 19, 1887. May his soul rest in peace.

Archbishop Corrigan died at 11.05 o'clock on Monday night at the episcopal residence, New York, twenty minutes before that he had taken hands with his secretary, Father Curley, and told him that he was feeling better than at any time in his illness. At twenty minutes past eleven the Archbishop summoned Vincent's Hospital who have been constantly with him since he fell ill of pneumonia. They were in the next room.

"I have ever felt," said the Archbishop. One of the sisters, who is regarded as the best trained nurse of the Sisters in this country, went to his bedside. The sister feared that the end was near, and sent for Dr. E. L. Keyes and the brothers of His Grace, Rev. G. Corrigan, and Dr. Jos. Corrigan.

Grouped around the Archbishop when he passed away were his two brothers, each holding one of his hands, and the priests of the Cathedral. "I am feeling worse than

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