

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 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.

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 extremely 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 unwelcome 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.

Ranns 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 chanters, two bells rung, price, \$125.00, hour, 9 o'clock.

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

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

6th class, mourning altar fronts 3 altars, 2 chanters, 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, 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.

NOTES OF THE WEEK.

WEEKLY CALENDAR.

HOLY NAME SOCIETY.—On the occasion of the death of Brother James O'Shaughnessy, a number of the members of the Holy Name Society proceeded to the house of mourning to recite the Office of the Dead. This is one of the most edifying and attractive customs of this truly religious confraternity. The Office for the Dead is one of the most beautiful in the Church's liturgy, and when recited in the vernacular cannot fail to make a lasting impression on the minds of all present.

LADIES OF CHARITY.—On Tuesday last there was an unusually large meeting of the Ladies of Charity, the occasion being the presentation of a handsome and well-filled purse to Rev. Father Quinlivan on the eve of his departure for Europe. The lady president, Mrs. Monk, in a few well chosen words, gave expression to the sentiments of all in wishing their reverend pastor a speedy recovery and a prompt return to his people, who have learned so well to appreciate his devotion to their interests.

THE CATECHISM CLASS for the First Communion children will be held on every Wednesday and Friday at 2 p.m., in St. Patrick's Church. A child must be ten years old to join this class.

LENTEN SERVICES.—Every evening during Lent at 7.30 a subject of meditation is read in the pulpit, night prayers are recited, and followed by the Benediction of the Blessed Sacrament.

On Friday, at 7.30 p.m., the entire congregation takes part in the Stations of the Cross.

PUPILS SAY FAREWELL.—On the eve of Rev. Father Quinlivan's departure the pupils of St. Patrick's Academy assembled in the large hall of the school to say goodbye to their beloved pastor, and wish him God speed. One of the senior pupils read an address which expressed the earnest desire that

their good pastor might have a safe voyage, and return again fully restored in health to take up his important duties.

The address was followed by a chorus of four hundred voices—a prayer in verse—suited to the occasion, composed especially for the highly esteemed pastor. Rev. Father Quinlivan replied most affectionately to the children's wishes, and the promise of prayers. He said that he relied greatly upon prayers, and he was sure that when they said they would pray for him they would do so. Continuing, he said he would not forget St. Patrick's School, the Sisters and pupils had a daily memento in his Mass; this they could rely upon in the future as in the past. Closing his remarks, Father Quinlivan said he intended while away, visiting several shrines of the Blessed Virgin, and he would remember them at each. Prior to leaving the hall he gave his blessing to all.

The boys of the Catholic High School also met in the public hall of their school building on the eve of Father Quinlivan's departure and presented him with a beretta and stole. The boys were most enthusiastic in their reception.

BAPTISMS.—Ann Muriel Sullivan, William C. Hickey, Elizabeth G. Dawson, Mary Ellen O'Malley, Eva Catherine McIlroy, Leo L. Lane.

MARRIAGES.—Charles L. Meyer and Kathleen Coyle Brothers; Herman Winkler and Margaret Dowd; Raoul Valois and Rose Farmer; Patrick J. Kennedy and Agnes J. Monard; William Mines and Isabella O'Shea; Joseph P. Odell and Maud Bentley.

SUNDAY EVENING last the monthly meeting of the Holy Name Society was held. After the usual exercises of the Association, Hon. Mr. Justice Curran, president, on behalf of the society, delivered a touching address to Rev. Father Quinlivan on the eve of his departure for France. The Rev. Pastor was visibly affected, and made a feeling reply.

ACTING PASTOR.—Rev. Martin Callaghan will perform the duties of pastor during the absence of Rev. Father Quinlivan.

Generous Parishioners.

The "Canadian Freeman" of Kingston, in a recent issue, says:—

On last Sunday at all the Masses in St. Mary's Cathedral, the priest who made the announcements from the pulpit spoke in the highest term of the generosity of the people which was so nobly manifested by the magnificent offering made to the Church recently. On the part of the Archbishop and the priests of the parish, he thanked them most heartily for their great generosity. At the last Mass the printed lists, made out from the envelopes, were distributed at the door of the Church to all the subscribers. It will be noticed from these lists that

6 gave \$25.00	\$150.00
1 " 20.00	20.00
8 " 15.00	120.00
26 " 10.00	260.00
4 " 8.00	32.00
3 " 7.00	21.00
4 " 6.00	24.00
100 " 5.00	500.00
17 " 4.00	68.00
38 " 3.00	114.00
198 " 2.00	396.00
1 " 1.75	1.75
7 " 1.50	10.50
466 " 1.00	466.00
19 " 0.50	9.50

Small sums	11 00	11 00
	\$2203 75	
Received recently	16 00	
Grand total	\$2219 75	

This is the largest collection ever taken up in St. Mary's Cathedral, or in any church in the Dominion, on any similar occasion.

ST. PATRICK'S DAY.

The annual convention of Irish Catholic societies was held in St. Patrick's Hall on Monday evening, and the delegates manifested much enthusiasm in their preparations for the celebration of the national festival.

Rev. Father Quinlivan, P.P., St. Patrick's, occupied the chair. Amongst those present were noticed: Messrs. W. P. Doyle and J. Blanchfield, of St. Patrick's T. A. and B. Society; Richard Burke and W. J. Hinchey, of the Young Irishmen's L. and B. Association; H. McMorrough and P. Kane, of the Ancient Order of Hibernians; Ald. D. Gallery, M.P., of St. Ann's T. A. and B. Society; M. McCarthy and J. Wheeler, of St.

Gabriel T. A. and B. Society.

The meeting was opened with a short address from the chairman. The minutes of the last meeting were read, and then the following was decided upon as the route of the procession. The various societies will proceed direct from their halls to St. Patrick's Church for Grand Mass, which will begin at nine o'clock sharp. His Grace Archbishop Bruchesi will be the celebrant of the Mass. After the Mass the societies will reassemble on St. Alexander and Lagachetiere streets, and proceed by way of Radegonde, Craig, Little Craig, St. James, Inspector, Notre Dame, McCord, Smith, Murray, Ottawa, Colborne, Notre Dame, McGill, Craig and Alexander streets to St. Patrick's Hall. Mr. John Corley of the Ancient Order of Hibernians, was the unanimous choice of the delegates for the office of marshal-in-chief.

FAREWELL.—A large concourse of the friends of Rev. Father Quinlivan went to the Bonaventure Station on Tuesday evening last to wish him God speed on his journey to Europe. He informed his many friends that he expects to be back at the commencement of June.

RULES FOR LENT.

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

2. No flesh meat is allowed.

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

b. 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.

FRENCH CLERGY OF QUEBEC

A writer in a New York daily newspaper says:—

The principal personages of the parish were the notary and the

priest, but of the two the priest stood supremely highest in the regards of the people. The parish priest of the Province of Quebec is not only the spiritual guide of his parishioners, but the adviser to whom they look for counsel in matters of this world, for medical assistance when the doctor is not nigh, and for consolation in every time of trouble. No clergy in the world stand in as close and intimate relation to their flocks, without being in familiar contact with them, as the French priests of Quebec.

Queer Charitable Missions.

A charity-monger named James Baxter, hailing from Leeds, and three men whom he employs as collectors, were brought to book before the Rotherham Bench last week in a manner highly creditable to the police of that town. The collectors were charged with obtaining money by false pretences, and Baxter with aiding and abetting them, and practically the only question the magistrates had to decide was whether a so-called "mission" was a bogus concern or not. It seems that Baxter carries on business under the style of "The Pioneer Christian Mission" at Leeds, and "The Pioneer

Seamen's Christian Mission" at Liverpool. The latter affair was started some time ago in premises formerly occupied by an old-established institution for the benefit of seafaring men, and the use of this address was doubtless of great assistance to Baxter. The police at Liverpool, cautioned him against attempting to collect money there, and his collectors were accordingly sent further afield. Those prosecuted at Rotherham were appealing for funds for "The Pioneer Seamen's Mission," and it appeared that Baxter paid each man £1 a week, provided he collected that amount, while if his takings fell below £1, he retained the amount, whatever it was, for his wages.

The prosecution called witnesses to show that this Liverpool "Mission" is not a bona-fide religious or philanthropic agency, although Baxter, like most men in the same line, does a small amount of work. Being satisfied by the evidence that "the so-called 'Mission' was merely a cloak or sham" for the purpose of procuring money for the benefit of the defendants, the Bench convicted all of them, fining Baxter £10 and costs, and the collectors £2 each and costs. I hope that the excellent example the Rotherham police and magistrates have set in this case will be followed in other towns, so that an end may be put, not only to Baxter's fraudulent enterprise, but to many similar impositions upon the charitable public.—London Truth.

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 historical 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.