

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 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 French parishes, St. Louis, St. John the Baptist or St. Charles, 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 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 holydays. 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.

NOTES OF THE WEEK.

MONTH OF MARY.—The usual devotions for the month of May will begin Thursday evening at 7.30, and be continued every evening throughout the month. "The Month of Mary" has always held a prominent place among the numerous devotions of our parish in honor of the Mother of God.

These exercises are intended for all, they are particularly appropriate for the members of the parochial societies, which are placed under the special protection of Mary.

Three hundred days indulgence is granted each day for the exercises of the month of May, and a plenary indulgence on one day of the month.

ABOUT CERTIFICATES.—From time to time persons apply at the Presbytery for baptismal and marriage certificates.

For their convenience it may be stated that St. Patrick's possesses only the records of the past eleven years; all the registers till 1890 are kept at the Fabrique of Notre Dame, where copies of the acts prior to this date may be had on application. The small fee of 25 cents for a baptismal certificate and of 50 cents for a marriage certificate is imposed for the maintenance of the registers.

A JUBILEE BOOK.—Some time ago it was announced that a handsomely illustrated book, giving the history of St. Patrick's Orphan Asylum was being published. The volume is now ready, and will be placed on sale at the Presbytery and Church on Sunday next.

The illustrations include photographs of all the persons that have been connected with the institution since its foundation.

A DISTINGUISHED VISITOR.—His Lordship Bishop Beaven, of Springfield, Mass., called upon the new Pastor on Tuesday last.

Mgr. Beaven has, on more than one occasion, proved his much appreciated friendship for St. Patrick's.

A SUCCESSFUL EUCHRE.—The grand progressive euchre, held under the auspices of the Ladies of Charity, of St. Patrick's parish, on Wednesday evening, April 16, was an unprecedented success. If we may judge by the large and select attendance and the numerous and handsome donations of prizes, the event was decidedly a most popular one.

The affair was under the personal supervision of Mrs. F. B. McNamee, assisted by Mrs. Monk, Mrs. Bond, Mrs. Amos and Miss McGovern.

Mrs. McNamee displayed in the management of the affair all the energy and enthusiasm which the public have so highly appreciated in her work in connection with the Catholic Sailor's Club and other benevolent institutions, with which she has been associated.

The prize winners were as follows:

Ladies:—

Mrs. J. McCrory.
Miss A. Cavanagh.
Miss K. Mulvey.
Miss N. O'Dowd.
Miss M. Maloney.
Mrs. T. P. Tansey.
Mrs. W. Grant.
Mrs. A. Charest.
Mrs. W. L. McKenna.
Mrs. E. G. Hamilton.
Mrs. T. M. Ireland.
Miss T. Kniely.
Miss E. McKenna.
Miss Clancy.

Gentlemen:—

A. O'Reilly.
B. Tansey, sr.
J. McLaughlin.
Alex. McCarrey.
D. Callaghan.
J. Friel.
Jas. McDonald.
A. A. McDonald.
N. W. Power.
N. F. Mullen.
H. Brady.

Mrs. McNamee was also assisted by a committee of gentlemen, of which Mr. G. A. Carpenter was chairman, whose business it was to see the rules of the game enforced and to mark the tally cards.

ST. ANTHONY'S.

THE
DIVINE
LAW
OF
LABOR.

"The Divine Law of Labor" was the subject of an eloquent sermon, preached at the High Mass by the Rev. John E. Donnelly, pastor of St. Anthony's Church, in that sacred edifice on Sunday last in the presence of a large congregation. His text was: "In the sweat of thy brow shalt thou eat thy bread till thou returnest to earth; dust thou art, and unto dust thou shalt return." All animal life, he said, is subject to a positive law from which it cannot deviate. With man, however, it is different, he is endowed by his Maker with reason and intellect. God has shared with him, in these respects, His Divine nature. But there are limits to man's reason and intellect; "thus far shalt thou go and no further." His nature, though higher, was limited, just as an animal's nature was limited.

There was a time when man was perfect in nature and in intellect. But then came the temptation, the fall, and the curse, and as some of the results of original sin we had pride and lust and sloth. The ambition of many men seemed to be to escape the law of labor, and to hope for a time when he could fold his arms and do nothing but enjoy himself for the remainder of his life. But that sort of life was not in conformity with God's will. It was against the law of labor. Labor, of course, includes all sorts of work—work by the hands, skilled work, and work by the brain. St. Augustine said that by original sin all men came under the penalty of the law of labor.

Some men look upon labor as a degradation. It is nothing of the kind. Nor is it a degradation to be poor. "The poor ye shall always have with you." Dreamers are continually forming theories to abolish poverty, but they all fail, for the poor we shall always have with us. A man who does no work, who leads an idle life, is offending God by making no use of the gifts of which he is the recipient. Labor cannot be a degradation, since it is a satisfaction for original sin, the guilt of which we have inherited from our first parents; and also since it is obeying God's law. St. Paul could boast that he did not eat the bread of idleness, for, though old and feeble, he kept on preaching the Gospel until his earthly end had come. The Roman Empire was the greatest in the world, until the Romans began to lead idle lives; then they became voluptuous, and decayed. Solomon and Samson, when they ceased to labor, lived evil lives.

How different it was with St. Joseph, the feast of whose patronage they celebrated that day! Though daily associated with the Son of God and with Mary His Mother, he worked every day as a poor carpenter, year in and year out, until his death.

No man is exempt from the law of labor, no matter how rich he may be. Any man who tries to escape from it is a recreant to his race, and a recreant to the law of God. When properly understood, labor has its end in God. It is not necessary for some to work in order to gain a livelihood or to save money. Work done for such purposes is vain. We must work in order to fulfill God's will, and to give satisfaction to Him for our share of original sin which we have inherited.

Parents, train your children in these principles. Make them understand the true law of labor—that it is doing God's will and that it is giving satisfaction for sin. Never allow them to be idle. Idleness, as the great Father of the Church whom I have quoted said, is the root of all evil. Take the example of the land of our forefathers. Though persecuted for centuries Ireland's sons have never ceased to work, poor though they are; and they have their reward in the unparalleled strength of their faith and their nationality.

IN MEMORIAM.

LATE REV. F. SCANLAN, C.S.S.R.

Calmly he rests in seeming slumber
Our Priest our Soggarth Aroon,
And soon will his form be enshrouded,
In the dark and silent tomb.

The Cross of his order lay close to his heart
The emblem of Faith Divine,
The Cross that had led him to follow the Lord
To Calvary's heights sublime.

Sweet will his memory be to those hearts
Who had loved him for his worth;
But the love that dwell in his Parents heart,
Will outlive all the love on the earth.

Although he had chosen to follow his Lord
With the Blessed Alphonsus as guide;
He is still your dead son, your "Soggarth Aroon".
Ever your own to abide.

Ah! Death what power with thine can cope
When by the Master sent,
To cull His flowers for Paradise,
Your flower—He only lent.

Then give Him back His precious Loan
Give, with a generous heart;
And God who holds all lives in His hand,
Will bid your deep grief depart.

AGNES BURT

Montreal, April 21 1902.

ST. ANN'S PARISH.

A TOUCHING TRIBUTE.—At High Mass on Sunday last the esteemed Rector of St. Ann's Church, Rev. Father Caron, C.S.S.R., made a touching reference to the death of Rev. Francis Scanlan, C.S.S.R., and which was recorded in our last issue. The Reverend Rector said in part:—

Only a fortnight ago Rev. Father

Scanlan was in our midst. Little I thought and little you imagined when two weeks ago I asked you to say a "Hail Mary" for the success of the operation he was about to undergo, that I should to-day stand in this pulpit to ask your prayers for his dear departed soul. Father Scanlan was one of the brightest members our community could boast of; a child of the parish he was reared in our midst; a zealous worker he had been and a noble example to all.

There beneath the altar of the Crucifixion he lies at peace beside good Father Savard, and I thank God that since He chose in His Holy wisdom to call him to eternity. He allowed us the consolation of having there in the burial vault beneath

on that occasion, and more than once he expressed to me his pleasure. On that account I wish here publicly in his name and in the name of the parishioners to thank Professor Shea and the members of the choir for the splendid Mass they sang that morning.

Father Scanlan came from Ste Anne de Beaupre to Montreal to undergo a painful operation. He was apparently in fairly good health, full of life and certainly full of hope. We were all glad to see him back in St. Ann's parish, and we little thought that his useful noble and zealous young life would come to so unexpected and so untimely an end. On Saturday he underwent a serious operation at hands of a good physician, who in the afternoon reported to me that he was satisfied with what had happened. Think then what were my feelings on Monday morning at half past twelve when a messenger came to tell me that a change for the worse had come upon Father Scanlan. I immediately sent to his dying bed-side good Father Saucier, who was his constant companion during his period of illness. A quarter of an hour later a second messenger came to tell me that Father Scanlan was dead. It was a sad message, and it brought sorrow upon our parish.

The depth of that sorrow was shown at the funeral and solemn Requiem Mass on Thursday morning, and I wish to thank you, this time in my own name for the universal sympathy and regret that marked the most touching ceremony and most sorrowful rite we have ever been called upon to witness. The Requiem Mass, thanks to Prof. Shea, the members of the choir, and friends beyond the parish, was unquestionably the finest and most solemn service held, within our memory, in St. Ann's Church. Father Scanlan was one of the brightest members our community could boast of; a child of the parish he was reared in our midst; a zealous worker he had been and a noble example to all.

There beneath the altar of the Crucifixion he lies at peace beside good Father Savard, and I thank God that since He chose in His Holy wisdom to call him to eternity. He allowed us the consolation of having there in the burial vault beneath

the Church, waiting the call of resurrection, the honored and cherished remains of our dear young lamented priest.

ST. MARY'S PARISH.

BUILDING FUND.—Among the various endeavors of the enthusiastic parishioners of St. Mary's parish to assist in securing funds for the rebuilding of the parish Church may be mentioned that of Branch 54 of the C.M.B.A. of Canada, of holding a progressive euchre party. Since this well known Branch decided to hold such an entertainment the scope of the undertaking has, so we are informed, assumed greater proportions. The idea has occurred to many members of the Branch that in view of the object of the function, an effort should be made to induce all sections of the C.M.B.A. of Canada in this city to co-operate and hold a mammoth euchre in one of the largest public halls of Montreal under the auspices of the Order. It now appears that the suggestion is to be considered at a special meeting of all the chancellors and presidents of the various branches to be held in St. Patrick's Hall on Tuesday evening next. The object is one worthy of the great Catholic Association.

HOLY NAME SOCIETY.—At the last regular meeting of the Holy Name Society of St. Patrick's parish, the new pastor made an informal visit to the members of which there were three hundred present. Hon. Mr. Justice Curran, the president, occupied the chair. His Lordship in the course of a sympathetic speech welcomed Father Callaghan and in the name of the organization congratulated him on his elevation to the important office of Pastor of the parent Irish parish.

In reply, Father Callaghan expressed his high appreciation of the aims and objects of the Society, and thanked the Chairman and members for their kind words of congratulation.