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# 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 a 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.

**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 treasury, 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.

## Champlain Summer School.

Cliff Haven, Aug. 23, 1902.

With the end of this week came the close of the six weeks' courses in the various branches of learning, taken up both for professional and purely cultural purpose. The classes in Principles and Methods of Teaching, Applied Psychology, Metaphysics, Literature, French, Spanish, music, Sloyd, painting and sketching have all been so well attended that the administration is planning still better things for the session of 1903.

During the closing week of his course, Dr. Taylor applied to the various subjects of the curriculum, the principles of education which he had previously discussed in full. He showed that there is really only one method of teaching and that is what is known as the "Complete Method," a combination of induction and deduction, of analysis and synthesis. The Socratic Method, the Heuristic Method, the "Method of the Recitation" of the Herbartians, are not applications of the Complete Method. A host of so-called "Methods," like the "Speer," the "Grube," the "Ward" and so forth are but parts of the Complete Method or distorted forms of it. He who is in possession of the fundamental method and the principles on which it is based, can always apply it to any particular subject.

The general topics for the week in Prof. O'Callaghan's course in Educational Psychology were memory, emotions and feelings.

The relation of memory to the processes of retention, representation and recollection previously discussed was carefully gone over.

The proper method of cultivating memory, the laws of memory and their application in teaching were carefully treated. After summing up intellectual development, the growth and development of the emotional phase of mentality was taken up. Then feelings in general and the classes of feelings and their importance to mental progress were discussed.

The students to whom certificates will be awarded in these two courses handed in their theses to their instructors this week. The success in this work attained by each student and the promise from interested friends of a new study hall for these classes insures the permanency of these ten courses.

The Alumnae Course in eighteenth century literature given by Rev. Hugh T. Henry was also brought to a close on Friday, with a critical discussion of the prose and poetry of

this period. During the greater part of the week, however, the work of Samuel Johnson has been the subject of study. His power as a satirist was tested by a thorough analysis of his "Vanity of Human Wishes." His work and his influence as a writer of essays was particularly dwelt upon as being the most important part of his literary achievements. The lives of Dryden and Pope, and the unique "Rasselas" were also studied in order that his skill as a moralist and biographer might be appreciated.

During the past week, the instructor in the class in Metaphysics, Rev. F. P. Seigried, has largely devoted his time to a discussion of various theories of the constitution of bodies. The Atomic, the Dynamic, the Scholastic and the Aristotelian theories were critically examined and their validity tested by the laws of logic. Nature's laws, and their relative necessity were the last two topics under consideration.

During the last six weeks, the morning period devoted to the general lecture courses has been given up to six series of lectures on the Medieval Age. The pleasure and profit derived from this course under the tutelage of the six brilliant men who have conducted it have been sufficient proof of its timely and far-reaching influence.

The last series which was given this week concerned the Social Life of that time. The lecturer, Charles P. Neill, Ph. D., was by reason of his position as professor of Political Economy in the Catholic University, particularly well fitted to speak on this topic. The great social and political institution of that time, Feudalism, and its accompaniment, Chivalry, were discussed as natural outgrowths of the developing civilization of that time. Their defects were judged relatively, not absolutely, and therefore impartially. The industrial organization of the medieval age, the rise of cities, and the marked class distinction were all subjects of detailed study.

In the evening Miss Anna Caulfield, of Grand Rapids, Michigan, a well known lecturer on Art, gave a series of beautifully illustrated lectures on Paris, Literary and Artistic. Miss Caulfield was for some time a student in Paris, and later was a member of Exposition, so she had exceptional opportunities for coming in contact with the artistic life, spirit and achievement of the day. Her thesis was that Paris is to our age what Rome Florence and Venice were to the age of the Renaissance, and by means of speech and exceedingly beautiful views, she thoroughly impressed this idea upon her auditors.

A successful conference on Catholic Charities, under the direction of Rev. D. J. McMahon, D.D. of New York, was held on Friday evening. Dr. McMahon is the leader among the Catholic clergy of the Metropolis in organized charity work and he was

one of their representatives at the recent national conference held in Detroit.

On Sunday evening, in the Auditorium, a concert was given under the direction of Madame Julia Rudge. Besides the usual musical numbers addresses were delivered by two distinguished men then visiting Cliff Haven. The first was Dr. G. B. De Costa, of New York, a recent convert and a very able man. He spoke on his impressions of the Summer School. Cliff Haven, he said, satisfies three ideas, those of natural beauty, healthfulness and social life. Beyond and above these are its influences, intellectually and religiously, in the making of a better nation and a stronger people.

The other speaker, Eugene W. Lytle of Albany, a representative of the Board of Regents spoke in particular of the high grade of work done in the special classes. He commended the School highly, particularly the Pedagogical, and Literature courses, better than which, he said, he had never visited.

Although not marked by any so brilliant an affair as the Schley reception, this week has not been inactive socially. Two hops, both at that popular social centre, the Champlain Club; a euchre at the hospitable New York; a musical at the luxurious Marquette; a thoroughly enjoyable camp-fire up on the pine bluffs near the college camp, and a cleverly carried out minstrel performance at the Auditorium were events that satisfied every taste of the pleasure seeker.

The beautiful weather has given an impetus to yachting and coaching parties, several of which leave Cliff Haven each day.

Conferences on charities and Sunday Schools, a course of lectures on The World and the Individual, by Rev. John T. Driscoll, S. T. L., and another on Twentieth Century Sciences by James M. Walsh, M. D., Ph. D., are the features of next week's programme.

California is producing daisies a foot in circumference.

The human system can endure heat of 212 degrees, the boiling point of water, because the skin is a bad conductor, and on account of the perspiration cooling the body. Men have withstood without injury a heat of 300 degrees for several minutes.

A census of Chicago just completed, shows that it has 951 churches. The Catholics stand first in the list with 126 churches. The Methodist Episcopal is second with 82 churches. The Congregational third with 79 and the Baptist fourth with 69.

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MARRIAGE.

In one corner of the parlor Mrs. Rubsam had built a little shrine. She knelt before it as her husband continued to fire at her. Before he ceased firing Rubsam had emptied two .32-calibre revolvers, one a six-chamber weapon and the other a five. One of the cartridges failed to explode; two of the bullets went wide and the other eight struck Mrs. Rubsam. A few minutes later the man placed the muzzle of a third revolver against his own temple and fired. He was instantly killed.

Mrs. Rubsam was an active member of the Women's Catholic Benevolent Association. The children of the Rubsams have all been brought up in the Catholic faith. One girl was in a convent school, while Carl was still in the parochial school.

"So far as I can learn," said Coroner Berry, "Rubsam was half crazed by the religious differences between himself and his wife. He objected to his children being educated, declaring that they should be able to make their own living without an education, as he had."

On the afternoon of that day Charles C. Rubsam, a well-to-do merchant at 480 Willis Avenue, shot and killed his wife Emma. He fired eight shots into her body and then fired a single shot from a third revolver into his own head, killing himself instantly. Rubsam's 14-year-old daughter, Elsie, saw her mother and father killed.

Rubsam was a Lutheran, while his wife was a Catholic. Religious differences and the question as to which faith their three children should be brought up in caused the tragedy. The suicide left a letter to Coroner Berry, in which he declared that "priests are trouble-makers in families." He also left a letter to Bishop Farley, which has not been opened by the Coroner.

For several weeks past Mrs. Rubsam had been telling her neighbors that her husband had been acting strangely. She felt afraid, she said, when they were left alone.

Mrs. Rubsam appeared Saturday to have a presentiment of an impending tragedy. She cried as she dried the dinner dishes and told a neighbor that she felt queerly when her husband went sneaking around. She was going away for a visit to relatives at Branchville, Conn., on the 4:02 o'clock train, she said, and she would feel better when she got safely away. Rubsam found his wife in the kitchen, dressing for her trip.

Whether they had any words no one knows. He had been there but a moment when he began firing at his wife. She put up her right hand to protect her face and a bullet went through the hand. The terrified woman, begging her husband not to shoot again, ran through the hall to the parlor, Rubsam still firing at her as she ran.

An estimate is made that the railroads of the country this year will expend \$400,000,000 in betterments, cutoffs, rolling stocks, etc.

### Are Nature's Own Tablets

Medicines containing opiates should never be given to children—little or big. When you see Baby's Own Tablets for your little ones you have a positive guarantee that they contain neither opiate nor harmful drug. They are good for all children from the smallest, weakest infant to the well grown child. These Tablets quickly relieve and positively cure all stomach and bowel troubles, simple fevers, troubles while teething, etc. They always do good, and can never do the slightest harm. For very small infants crush the Tablets to a powder. Mrs. P. J. Latham, Chatham, Ont., says:—"My baby took very sick. His tongue was coated, his breath offensive and he could not retain food on his stomach. He also had diarrhoea for four or five days and grew very thin and pale. We gave him medicine but nothing helped him until we gave him Baby's Own Tablets. After giving him the first dose he began to improve and in three days he was quite well. He began to gain flesh and is now a fat, healthy boy. I am more than pleased with the Tablets as I think they saved my baby's life."

Baby's Own Tablets are sold by all druggists or will be sent by mail post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

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HONORED.

The "Mafeking Mail" of Saturday, June 28, says: To-day a number of ladies and gentlemen went to the convent to witness the presentation of the Royal Red Cross to the Rev. Mother Superior by Lieut.-Colonel Vyvyan. The large steeple, which was prettily decorated, was filled with ladies. A number of children were accommodated with seats at the end of the broad path in front of the steeple, while a knot of gentlemen, amongst whom were the Civil Commissioner, Mr. E. Gram Green, His Worship the Mayor, Major Hepworth, Mr. J. R. More, and others, stood on the other side of the path opposite the centre entrance. Into this space Colonel Vyvyan stepped and Mother Teresa coming forward, he said: "It is my pleasant task this afternoon to carry out the instructions of General Maxwell, my superior officer commanding the district and to convey to you, Mother Teresa, this Royal Red Cross as a mark of favor from her Majesty the late Queen Victoria. The order of the Royal Red Cross is one given to ladies who have done good service in nursing and caring for the wounded soldiers in the field. You, Mother Teresa, were the head of the little band of ladies, who did such noble work during the siege. Her late Majesty presented this decoration to three of those ladies—Miss Crawford, who received hers at Pretoria, at the hands of Lord Kitchener; and Miss