

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 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, 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.

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.

Notes of the Week.

TO LANORAIE. - The prospects for the pilgrimage to Lanoraie of Thursday next are of the brightest. The hour of departure indicated upon the tickets is 1:15 p.m. Fifteen minutes grace will be allowed, but no further delay need be expected, and the boat will positively leave the wharf no later than half-past one.

This point of information is most important, as last year several persons were disappointed, and were left upon the dock, although they arrived shortly after half-past one.

ORDER OF THE DAY.

1:30 p.m. Departure. 2:30 p.m. Devotions: (Rosary - Litany of the Sacred Heart, Hymn).

4:00 p.m. (Or on arrival at Lanoraie) procession to the shrine - Hymn - Instruction - Blessing of the statue of the Sacred Heart and objects of piety - Benediction of the Most Blessed Sacrament - Act of Consecration.

5:00 p.m. Or thereabouts, departure from Lanoraie. 5:30 p.m. Supper. 6:30 p.m. Band concert on deck. 7:30 p.m. Musical selections and singing in the salon of the steamer.

NOTES. - As will be remarked by the above programme devotions are conducted during the journey going and at the shrine, during the rest of the time the pilgrims are left to themselves, and the return trip is chiefly given up to music and entertainment.

Objects of piety, beads, candles and devotional books of the Sacred Heart may be had on the steamer, and will be blessed at the shrine.

Mr. P. J. Gordon, photographer, will accompany the pilgrimage, and photograph the steamer as she lands at Lanoraie, as also the pilgrims during the procession to the shrine. The staterooms are selling rapidly, and many are availing themselves of the reduced rates before Aug. 4th. On Tuesday evening last over one-third of the whole number had been secured. Donors of provisions are kindly requested to send their donations to the Presbytery early Wednesday evening.

Persons having disposed of tickets for the pilgrimage should make returns on or before Tuesday, Aug. 5th.

OUR VISITORS. - Among the clergymen that visited St. Patrick's last week were: The Rev. Jos. Rice, D. D., professor at Brighton Seminary; Rev. Archibald Hanley, at Kingston, Ont.; Rev. Father Bench and Rev. Arthur O'Leary, Toronto.

OWNERS WANTED. - At the pilgrimage to Ste. Anne de Beaupre on July 6th, some personal effects and articles of devotion were mislaid and forgotten at the Columbus House, Ste. Anne; they will be forwarded to the owners on application by mail.

OUR DEAD. - Florence Cunningham; Catherine Chambers, widow of Jas. Hannan; George Byrne; Annie Fagan; Catherine Mitchell; Marie O'Brien, wife of Wm. Inskip; Henry John Simpson; William C. Pappas; Louisa Murray; Mary Jane McGuire. - R.I.P.

total cost of education to the State during the year was five and a half million sterling. At the same time the annual contribution to primary schools was one million six hundred and sixty-four thousand five hundred and thirty-two pounds. This amounts to one pound per annum. The weight of the population is better understood in a statement that the total population in the financial year amounted to somewhat less than two hundred and thirty million.

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FREE MASONRY'S WAR ON THE CHURCH.

At the dictation of the Free Mason lodges, whose agents have got temporary possession of the French Government, an open and shameless war is made upon the religious orders, especially those in charge of educational institutions. M. Combes, the French Premier, virtually says to Catholic parents: You shall not be permitted to educate your children in the way you see fit, but only in accordance with the views of the anti-Catholic and anti-Christian Free Mason lodges which I represent and whose orders I will carry out to the letter.

This is the sort of "personal liberty" M. Combes, a renegade ex-Catholic ecclesiastic, stands for. A cable dispatch states that in a speech delivered last Monday he, by way of reply to Cardinal Richard, declared that "he had accepted the law of Premier in order to have the law of associations enforced." This law makes it unlawful for Catholic religious bodies to exist in France, whether they be organized for educational, for charitable or other purposes.

which Cardinal Richard protests in the name of French Catholics. It is not surprising that the attacks upon personal liberty which the Cardinal denounces have embittered Catholic Frenchmen, who, naturally enough, are indignant at seeing Premier Combes and other tools of French Freemasonry trampling upon their rights with insolent indifference to Catholic opinion. It will be only natural if that opinion begins to assert itself in the way that is described in the following cable dispatch:

"Paris, July 22. - After the distribution of prizes at a school belonging to an unauthorized congregation in the Avenue Parmentier here recently, speeches were made to the assembled crowds, denouncing the government's action in closing the establishments of unauthorized congregations. Fighting ensued, the crowds breaking through the police cordon and shouting 'Vive la liberte!' Francois Coppee, the author and poet, who was the chief speaker; Deputy Lerolle, Gaston Merry, and the Abbe Parturault were arrested."

There are times when patience ceases to be a virtue. In the case of Catholic Frenchmen, the limit of endurance seems to have been reached.

The anti-Christian politicians who have temporary control of the French Republic are not Republicans in so far as they show an utter contempt for personal liberty. The crowd who charged the Paris police on Tuesday to the cry of "Long live liberty!" gave voice to the proper sentiment. A government which deliberately makes war upon men and women for doing good and which denies to parents the natural right of educating their own children is not deserving of respect. It is not a government in the true sense of the word. Premier Combes and his fellow Free Masons in their insensate desire to injure the Church, have introduced into every French community elements of bitter dissension, which have the tendency to prevent that harmony and solidarity of sentiment which President Loubet has declared to be necessary for the well being of France. - The Freeman's Journal.

son for which they were placed in this world. St. Paul said if they led lives of the flesh they would surely die. What did that mean? The law of the flesh was the law of fallen man, that wonderful creation of God - all, with the exception of our Blessed Lady, spoiled by the sin of Adam. The law of the flesh was the law of those who did not understand the Catholic Church and sinned through ignorance, or those who, through knowing the law from the knowledge of their faith, led lives which almost seemed as if they did not possess the faith - sinning against the light of knowledge which they knew to be sinful, but determined to do so - in other words, waiting for the mercy of God, and hardened so that they did not care whether it came or not.

Theirs was the life that led from God. It was true God was sometimes tired of the sinner, and having given him His last grace, and he having committed his last sin, God then, as it were, had finished with him. The last sin had been committed, the last grace given, and one more sin and all was over. Those people should be a warning for Catholics. There were many others who fell gradually into sin by the laws of indifference. Take the value many persons set upon prayer and upon going to Mass, he (the rev. preacher) would not say upon weekdays but upon Sunday. See how people straggled in as if it was no consequence when they came, no matter what part of the Mass it was. Such persons were generally the first to go out, and were never seen again until the following Sunday, and so gave bad example to others. It was this sliding scale which led them down. It was the law of the flesh against the law of God. They did not seem to care what God wanted or willed, and so gradually the law of the flesh took possession of their souls, and they judged things from a different standpoint to that which they ought. Then again, hear how some Catholics judged the priesthood, the Holy Sacrifice of the Mass, the necessity of Confession and Holy Communion, of certain teachings of the Church which were not binding under cer-

tain circumstances. Then there were parents who neglected to instill into their children a love of Christ, a love of the Holy Sacrifice of the Mass. How could such persons wonder when their last moment came and they asked God for mercy if He turned a deaf ear to them? In conclusion, the rev. preacher referred to the zeal and steadfastness of their Catholic forefathers who worshipped in that historic chapel, and urged his hearers to emulate their example.

The simple soul, provided that it be virtuous, will find written even unto the Heart of God this maxim of Christian perfection: "Blessed are the poor in spirit."

Jesus Christ is our advocate, and so is Mary, but with what difference? In right of justice the Saviour is alone our advocate. Mary and all the saints exercise also the office of advocate in our favor. It is only by way of intercession.

CATHOLICS SHOULD STUDY THEIR RELIGION.

Preaching in the Church of St. Anselm and St. Cecilia, London, the Rev. George Graham recently said that it was a glorious privilege for Catholics to be able to call themselves the sons of God. Perhaps it did not enter into their minds as often as it should to try to realize the calling they had received by the faith, and the obligations that came from that calling. There was a beautiful prayer for the Mass that day that was contained in the Missal, and in that prayer they asked of Almighty God that they might be able both to think and to act in such a manner as to be able to be blessed by God by His divine graces, plainly showing that they wanted the grace of God both for thinking and for acting - in other words, showing how entirely they were in the hands of God, and how they depended upon Him for anything that would bring them to eternal life. There were people in the world who were very charitable and kind, and Catholics often wondered why God did not give them the grace of faith. Speak to them of anything concerning God of the ordinary way, and it would be found they knew little, and what was worse, seemed to have little or no desire to know more. Catholics had the ears to hear and the eyes to see that which God had not given to others. There was the way that led to God and the way that led from God, and they should ask God to enlighten their intelligence and give them grace to act in such a manner as to please God and gain their eternal salvation - the only rea-



THE Catholic High School Will re-open its Classes on WEDNESDAY, September 3. For terms and particulars apply to the Principal, A. J. HALES-SANDERS.

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