

1905

The Parish Guide

VERY REV. J. J. CURRY
PASTOR

St. Mary's
Church
Barrie

REV. FATHER FINEGAN
ASSISTANT

REV. M. J. CURRY
PASTOR

St. Patrick's
Church
Phelpston

REV. FATHER HAYES
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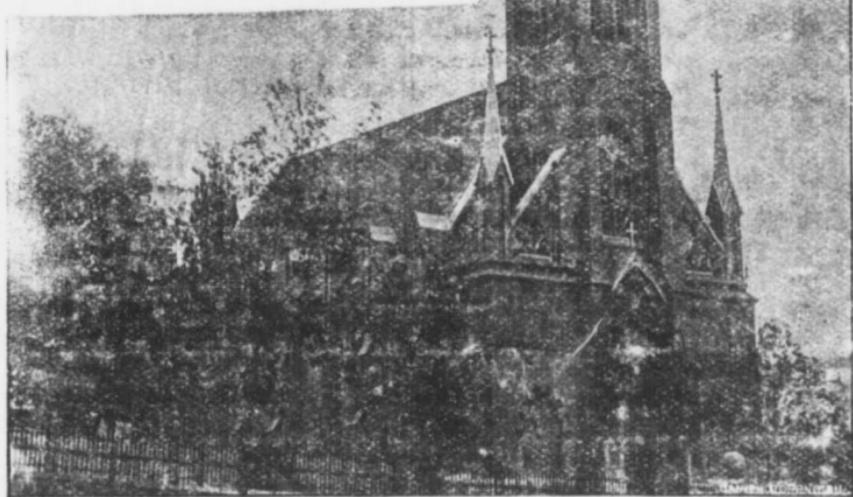
Capital and Surplus, \$ 6,300,000
Total Assets 27,000,000

JOHN R. LAMB

Manager Barrie and Allandale Branches



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BENEDICTION AT 3.30

Belle Ewart Church

ATTENDED FROM BARRIE

MASS TWICE A MONTH CATECHISM BEFORE MASS

Services and Rules of St. Mary's Church

Masses on Sundays at 8.30 and 10.30 a.m. Other days, 7.30 a.m. during summer, and 8 a.m. during the winter. On first Friday of each month Masses will be at 7 and 8.15 a.m., throughout the year.

Catechism every Sunday at 2.30 p.m.

The Sodality of the B.V.M. meets in the Church every Sunday at 3 p.m.

The League of the Sacred Heart of Jesus meets in the Church on the first Sunday of each month.

Vespers, Sermon and Benediction of the Blessed Sacrament every Sunday evening at 7 o'clock. Benediction of the Blessed Sacrament on the first Friday of each month, at 7.30 p.m.

The Ladies' Altar Society meets on the third Sunday of each month. The first Mass on that Sunday will be offered for the Altar Society.

Confessions will be heard on Saturday, eves of holy days, and Thursdays before first Friday of each month, from 3 to 6 p.m., and from 7.30 to 9.30 p.m.

Baptism on Sundays at 4 p.m., or on week days by special appointment.

Marriages will be celebrated by special appointment. Parties should give timely notice to the pastor, so that the three banns may be published.

Pews are rented yearly, half yearly or quarterly, on the first Sundays of January, April, July and October, and are payable in advance. If not settled within one month after becoming due, the pew may be rented without further notice. Pews may be claimed at last Mass only by those who have rented them.

Morgan's Restorative Tonic

This is a good remedy for bad blood and the ailments which are caused by bad blood. When the blood is bad colds and grip are easily taken and hard to cure. Catarrh, Rheumatism, Poor Appetite, Muddy Skin, Tired Feeling, Pimples, Boils, Etc., are generally the result of neglecting the condition of the blood.

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Regulations for Lent, Archdiocese of Toronto

All days in Lent, except Sundays, are fast days.

On these days only one full meal is allowed, and it is to be taken about noon, unless a change in the hour is approved by the Pastor or Confessor.

They who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.

The following persons are not obliged to fast:—All under 21 and all over 60 years of age; the sick and infirm; women nursing or bearing children, and all engaged in servile work. In case of doubt the pastor or Confessor is to be consulted.

All the days of Lent are days of abstinence, but by a special indult the Faithful of the Diocese are permitted to use flesh meat as often as they wish on Sundays, and at the principal meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and of Holy Week.

Fish and flesh meat are not to be used at the same meal on any day of Lent, Sunday not excepted.

On all days lard or the dripping of any flesh meat may be used in preparing food,

The Faithful are recommended during Lent to abstain from all intoxicating drinks in remembrance of the Sacred Thirst of Our Lord on the Cross.

They will take no part in Public amusements.

They will assist regularly at the Lenten devotions held in the parish church and will recite in their homes at least a third part of the Rosary during the family night prayers.

Pastors will hold Lenten devotions in the church on Wednesday and Friday of each week and will terminate them with the Benediction of the Most Holy Sacrament.

The Ways of the Cross will be made in all parish churches on Good Friday, and on that day, by order of the Holy Father, a collection will be taken up for the suitable maintenance of the Holy Places.

The obligation of the Easter Communion may be fulfilled any day from Ash Wednesday until Trinity Sunday, both of these days included. By fulfilling it early in Lent our acts of penance and other virtues, done in the state of grace, will be more pleasing to God and more meritorious for ourselves.

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Walter Scott, Barrie

Simcoe House

Five Points, Barrie



M. Stritch, Prop.

The Parish Priest

There is a man in every parish, a man who has no family, but who belongs to every family; a man who is called upon to act in the capacity of witness, counsel, or agent, in all the most important acts of civil life; a man without whom none can enter the world, and none go out of it, who takes the child from the bosom of its mother and leaves it only at the tomb, who blesses or consecrates the crib, the bed of death and the bier; a man that little children love and fear and venerate, whom even un-



THE DEANERY, BARRIE.

known persons address as "Father," at the feet of whom, and in whose keeping, all classes of people deposit their most secret thoughts, their most hidden sins; a man who is by profession the consoler and healer of all the miseries of soul and body, through whom the rich and poor are united; at whose door they knock by turns, the one to deposit alms, the other to receive aid; the man who being himself of no social rank, belongs to all classes indiscriminately—to the inferior rank of society by the

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unostentatious life he leads, and often by humble birth and parentage ; to the upper class by education, often by superior talents, and by the sublime sentiments his religion inspires and commands ; a man, in fine, who knows everything, who has a right to say everything, from whose hallowed lips words of divine wisdom are received by all with the authority of an oracle, and with the entire submission of faith and judgment ; this man is the priest.



Fasting Days of Obligation

All the week days of Lent ; Wednesdays and Fridays of Advent ; the Ember Days, four times a year, being the Wednesdays, Fridays and Saturdays next after (1) the first Sunday in Lent, (2) after Whitsunday, (3) after the 14th of September, (4) after the 3rd Sunday in Advent ; the Vigils of Pentecost, June 11th ; of the Solemnity of the Assumption, August 15th ; of All Saints', October 31st ; of Christmas, December 24th. If a feast falls on Monday, the Vigil is kept on the Saturday preceding. Sunday is never a fast day.



Days of Abstinence

All Fridays in the year excepting Christmas Day when it falls upon a Friday, Wednesdays and Fridays in Lent and Advent, Saturday in Holy Week, the Ember Days, the Vigils of Pentecost, of the Solemnity of the Annunciation and of the Assumption, of All Saints', and of Christmas. On the days of Abstinence flesh meat is not allowed.



Holy Days of Obligation

All Sundays in the year ; Circumcision of Our Lord, January 1st ; Epiphany, January 6th ; Ascension of Our Lord, June 1st ; All Saints' Day, November 1st ; Immaculate Conception, December 8th ; Christmas Day, December 25th. On days of Obligation every Catholic who has reached the years of understanding is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

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A Magnificent Organization

It is recorded of the celebrated and saintly Russian convert, Madame Swetchine, the intimate and worthy friend of Count Joseph de Maistre, and of Pere Sacordaire, that when she was "once introduced to the heart of the Catholic Church the magnificent organization of its priesthood constantly attracted her intellect and transported her with admiration; and she more than once expressed her astonishment that M. Frayssinoux in his lectures should almost entirely have disregarded it." This admiration ought to pervade every Catholic heart, and be especially the sentiment of all who were born of Catholic parentage. For, with a Catholic's life the priesthood is, next to one's parents (and in one sense even more so) intimately connected. The infant goes from its mother's first caress to receive at the priest's hand the baptismal water that makes it God's child, an heir of heaven. It is the priest's care to build the beautiful churches that will be its spiritual home. The priest erects the schools where it will learn something better and higher than the things of time and earth, yet will learn these as well. The priest is the wise confident in time of sorrow, or temptation, or sin, he blesses the marriage bond; he stands by the sick and dying; pestilence and danger and scandal cannot daunt him; he will bury the dead. The poor and the hungry are his charge; all troubles are brought to him for safe keeping; wives and husbands, parents and children trust him. He comes young and strong and silent into some bigoted spot and goes, day by day, and night by night, through the streets on his simple duty; and suddenly—men hardly know how—his great church arises and his house and school and convent adorn the place, and bigotry begins to die; and then, behold! he dies and his work passes to another. The individual priest is gone but he has done God's work and the Church's work.

Straightway from the splendid phalax the "magnificent organization" of the Catholic priesthood, another steps into his vacant room, and the work goes onward—that Christlike work of caring for the immense spiritual family given to those who voluntarily renounce family and name for themselves at the call of Christ.

In these modern days of irreverence, self-assertion and a false independence, do we think enough of what our priests do for us, and of what they are?—for these are two different aspects of the same subject. They are—God's anointed, the keepers of the King's secret, men set apart to call God daily upon our altars; and they are—men fearless of death for themselves if duty calls and regardless of life for themselves if they can bring help to souls in need. In the homes of the old country, the caution was often given: Beware of talking about the priest! Is that

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GIVE US A TRIAL

caution given as often as it should be here? Do Catholic parents set the example to their children not to criticise, or gossip about, or speak lightly of the Lord's anointed? This is certainly an important question for all to bring seriously into consideration, especially as the stage and the novel and the newspaper of the day by no means treat always the sacred calling with due respect. And yet, on the other hand, neither can they restrain at times outbursts of admiration for these strange men "set apart," who walk into the pest house and are found ministering to the outcast and the criminal, and counting their own lives nothing, with a smile upon their face.

That part of the story the world knows. Catholics know far more. They know the hand that gives to them their First Communion, and their last, and the heart that receives with tender compassion their worst confession and would not reveal it, even if long, slow torture or death itself were the penalty of silence. They know who build our own parishes and never leave their own names, but the saints' names, to mark them; and then go down to death with none to remember them, if their spiritual flock should forget. And yet Catholics can be found to carp and blame because the priest is man, not angel. Ungenerously they forget the life-long cross and sacrifice and the hidden, holy, heart-service of the Master—they forget it all because of some flaw they think they see!

Let it be our better part to remember the love, and reverence, and gratitude, and ready support of their plans that we owe to them who give up earthly ties and build their hearts into their work for their people and their Lord. Let us turn our thoughts oftener to what strikes a non-Catholic world about us as well as a convert—the "magnificent organization" of that Catholic priesthood made up of men in whom a great Father of the Church applied no less a title than "other Christs."

Missing Mass

The Catholic Sentinel says that the black clouds of infidelity that are gathering upon the horizon of this continent are mainly due to the accursed practice of missing mass. The greatest danger to the church in America is this sinful practice. When you miss mass you break the last chain that binds you to God. You destroy the last hope of your salvation. Gaze upon Calvary's cross! See Christ offering himself in a bloody manner. That was the first public holy mass. The Jews who jeered and gibed and scorned the dying Saviour left that hill of sacrifice; they went down to their homes; they missed that holy mass, and they were lost eternally. Whereas the Jews who remained upon that hill of sacrifice heard that holy mass and were converted and saved.

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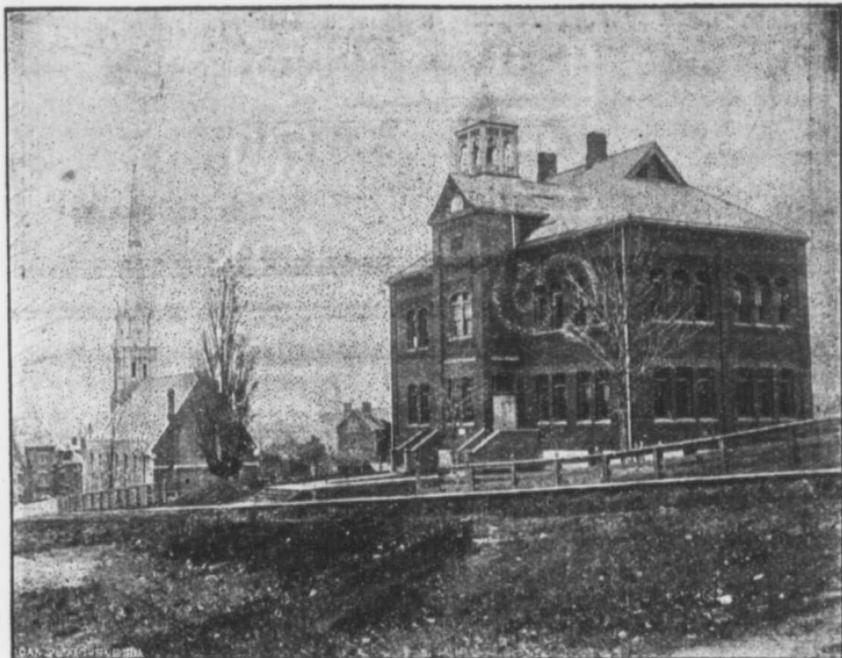
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A. E. Carseadden - *Prop.*

Churching

This is not obligatory, still highly commendable. It is in imitation of the Blessed Virgin Mary, who went to the temple after the birth of her child, our Divine Lord Jesus. Christian mothers also, the first time they leave the house after the birth of a child, go to church in order to implore God's special blessing for themselves and for the new-born son or daughter. Churching seems most proper just after the Baptism of the child or after assisting at Mass, and more yet after receiving Holy Communion. The candle used for churching is usually presented for the B. V. M. altar.



THE SEPARATE SCHOOL, BARRIE

This magnificent school building was erected in 1893, at a cost of \$4,000. The number of pupils on the roll this year is about 125. The Board of Trustees for the present year is composed as follows:—E. J. Byrne (Chairman), R. Crossland (Sec'y-Treas.), James McBride, John Oliver, Rev. Father Finegan, Cleatus C. Hinds, Peter Kearns, James Moran, James F. Cavanagh, James Kearns, Wm. Lawlor, James Curtis.

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The Holy Mass

To me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words—it is great action, the greatest action that can be on earth. It is, not the innovation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present at the altar in flesh and blood, before whom angels bow, and devils tremble. This is that awful event which is the scope, and the interpretation, of every part of the solemnity. Words are necessary, but as means, not as ends; these are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfill their mission. Quickly they go, the whole is quick, for they are all parts of one integral action. Quickly they go for they are awful words of sacrifice, they are a work too great to delay upon, as when it was said in the beginning. "What thou doest, do quickly." Quickly they pass, for the Lord Jesus goes with them, as he passed along the lake in the days of his flesh, quickly calling first one and then another; quickly they pass, because as the lightning which shineth from one part of heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are as the words of Moses, when the Lord came down in the cloud, calling on the name of the Lord as he passed by, "The Lord, the Lord God, who is merciful and gracious, long suffering, and abundant in mercy and truth." And as Moses on the mountain, so we too "make haste and bow our heads to the earth and adore."—So we, all around, each in his place, look out for the great advent, "waiting for the moving of the water," each in his place, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly, following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different, but concurring in sweet harmony, we take our place with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priest preparing for Mass, priests making their thanksgiving, here are suffering maidens, and there are penitent sinners; but out of these many minds rises one eucharist hymn, and the great action is the measure and scope of it.—Newman.

Every Family Should Own a Pew

Not infrequently does one hear complaints against pastors because of certain regulations which they have been compelled to adopt with regard

to the pews in their churches. It is made to appear that charges are levied for the privilege and duty of hearing mass; that pastors seek to make a show of poverty by setting aside seats for those who cannot pay for them and similar unwarranted criticisms, but all are without foundation.

It is true that all Catholics have a common interest in their parish churches, providing, however, they contribute to their support. It is also true that they have the right to worship therein although they do not comply with this imperative duty. This by no means, however, implies that their use and privilege are without limitations. The rights of others are likewise involved, and in order that all may be properly respected certain regulations must be complied with.

Their right and duty to attend services does not extend to the occupation of places for which others pay. When an individual rents and pays for a pew or a portion thereof that becomes his exclusive property, and he is entitled to its enjoyment whensoever he wishes. It is the intruder's business to vacate if such becomes necessary, and this he must do or suffer the penalty of uncivil conduct or if needs be ejection. More than that, it is the duty of the pastor to protect the pewholder in the enjoyment of his rights.

The difficulty, however, could be removed if every family and every single person was to own a pew or a portion of one. There would then be no necessity for the enforcement of rigid regulations. Neither would there be complaints. But there are many other potent reasons why every member of a parish should be a pew owner. To the younger members of the family it gives a fixed place in the house of God. It impresses upon them an independence and encourages them in the habit of regularity. It keeps them from getting close to the door and often from getting entirely outside the church. But above all it will teach them their duty to their fellow worshippers and to the church.

What a beautiful thing is hope! Some one has called it "the leading string of youth," and it seems particularly associated with the young. Perhaps this is because there is long life ahead of the youthful. But it is also the comfort of maturity and the proof of the aged. We cannot live in the past. Memories dear and precious gradually fade away. The present may offer little, but there is always hope for the future. When hope is lost, truly all is lost. It is loss of hope that leads to grievous offences against God; and our only recourse in hopeless hours is prayer—prayer, earnest and sincere, even if in so praying we find ourselves cold. Relief will come if we persevere in prayer, giving us back the hope of happier hours.

A HIGH RECOMMENDATION

THE DEANERY.

I have some knowledge of the EXCELSIOR BUSINESS COLLEGE, BARRIE, my niece having taken a course in that excellent Institute. I am aware that the teachers are competent and painstaking. This is the testimony of all who have had experience of the College. Recently I awarded a prize for the best report of my sermon, on a certain Sunday. Twelve of the graduating students competed giving type-written reports, which were generally satisfactory and in most cases would have been creditable even to an experienced reporter.

I have great pleasure in recommending the Barrie Excelsior Business College to those who desire a thorough business education.

J. J. EGAN, Dean of Barrie.

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PHONE 39

The Catholic Mutual Benefit Association

BRANCH 51 of the Catholic Mutual Benefit Association of Canada was organized at Barrie on the 30th of November, 1886, with a membership of fifteen, eleven of whom are members in good standing at the present time. The officers for the present year are:—Spiritual Adviser, Very Rev. Dean Egan; Chancellor, E. J. Byrne; President, P. J. Logue; First Vice President, Patrick Kearns; Second Vice President, John Logue; Treasurer, John Coffey; Financial Secretary, T. F. O'Meara; Recording Secretary, P. Moran; Assistant Recording Secretary, A. W. Beardsley; Marshal, James Malloy; Guard, James Moran; Trustees, James Moran, A. W. Beardsley, T. F. O'Meara, P. J. Logue and E. J. Byrne.

Meetings of the Society are held on the second and fourth Mondays in each month. Since the organization of Branch 51, the Society has paid through its officers here beneficiaries amounting to \$18,000. In addition to the Insurance provided by the Society as a whole, Branch 51 gives to its members, free of charge, medical attendance and medicine, and a Requiem Mass is celebrated once a year for deceased members. The total membership in Canada numbers over 20,000, while Branch 51 has 61.

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“ 30	“	35 55c.
“ 35	“	40 60c.
“ 40	“	45 70c.
“ 45	“	50 80c.

For a \$1,500 Policy—

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“ 25	“	30	... 1 45
“ 30	“	35	... 1 50
“ 35	“	40	... 1 70
“ 40	“	45	... 1 95
“ 45	“	50	... 2 20

For a \$1,000 Policy—

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“ 25	“	30 95
“ 30	“	35 1 00
“ 35	“	40 1 10
“ 40	“	45 1 25
“ 45	“	50 1 45

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Applicants for membership must be practical Catholics; males not under eighteen years of age, nor over fifty at date of initiation, must pass a medical examination, be approved by the Supervising Medical Examiner, the Branch Board of Trustees, and elected by ballot of the branch to which application is made before they can be admitted to membership. According to the instruction of Our Holy Father the Pope, Catholics are forbidden to enter societies, no matter how deserving from other points of view, which have not the formal approbation of the Church. The C.M. B.A. has this approbation. Therefore it is the Catholic's association.



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PHONE 194

Visible Rites Employed in and about the Mass

All the visible rites employed in and about the sacrifice of the Mass tend to instruction and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with His own command. "Do this in remembrance of Me" (1 Cor. xi, 24). That is, do this in memory of My passion. This is plainly to be observed in the altar and its ornaments, as likewise in the garments with which the priest is invested—viz :

The altar signifies Mount Calvary, whereon Jesus Christ, the only Son of God and second person of the most Blessed Trinity, our Redeemer, was crucified upon a reproachful cross, which must necessarily be offered to God in that Church where His true faith is professed, and therefore this name of altar is mentioned by St. Paul in Heb. xiii, 10, "We have an altar whereof they have no right to eat who serve the tabernacle," and 1 Cor. ix, 3, as it is likewise in Matt. v. 24, all of which is sufficient warrant for us to use the name of the altar, which also represents the table whereon our Saviour did celebrate His last supper with His disciples the night before He suffered.

The corporal and linen cloths that cover the altar signify the linen cloths that wrapped the sacred body of Christ when He was laid in the sepulchre.

The candles lighted on the altar signify the light of faith revealed to Jews and Gentiles, and they advise us of the great splendor both of faith and of good life and works required in the celebration of so high and dreadful a mystery.

The crucifix betokens Our Blessed Redeemer's victory over death and is placed in the midst of the altar to represent to our mind the death and passion of Jesus Christ, which are there chiefly to be considered and piously meditated on in that holy sacrifice.

The chalice betokens the holy sepulchre of our Lord.

The paten is the great stone which was rolled against the door of the same sepulchre.

The amice, a linen cloth which the priest pulls over his face and fastens on his neck, signifies the rag of linen wherewith the Jews blindfolded Christ, our Saviour, in mockery when they smote and buffeted Him, saying, "Prophecy unto us, O Christ, who is he that struck thee" (Matt. xxvi, 68.)

The alb is the white linen garment which Herod put on Christ after he had despised and mocked Him (Luke xxiii).

The maniple that the priest wears on his left arm, the stole that hangs about his neck and the girdle represent the cords and fetters with which the officers of the Jews bound Christ and led Him from one place to

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another (John xviii).

The chasuble—that is, the upper garment—expresses the purple garment the soldiers put on Jesus Christ (Matt. xv.) and the heavy cross also that Christ carried on His blessed shoulders to Mount Calvary.

White is used on the feasts of our Lord, of the Blessed Virgin and of all such saints as are not martyrs.

Red is used at Whitsuntide on the invention and exaltation of the cross and of the feasts of the apostles and martyrs.

Purple or violet, the penitential color, is used on all the Sundays and ferias of Advent, in the penitential time from Septuagesima till Easter and on vigils, ember and rogation days, when the office is of them.

The green is used on all Sundays and ferias from Trinity Sunday to Advent exclusively and from the octave of the Epiphany to Septuagesima exclusively whenever the office is of the Sunday, but in the paschal time white is used.

The black is used on Good Friday and in Masses for the dead, which may be said on any day which is not Sunday or a double, except from Palm Sunday to Low Sunday, and during the octaves of the Epiphany, Pentecost or Corpus Christi.—Holy Name Manual.

The Attributes of the Catholic Church

God the Father, is the projector and founder of the Catholic Church ; God the Son, her Redeemer ; God the Holy Ghost, her sanctifier. The Blessed Virgin is her gem ; the Angels are her protectors ; the Saints, her intercessors ; the Patriarchs, her stem ; the Prophets, her oracles ; the Apostles, her foundation ; the Pope, her visible head ; the Cardinals, her counsellors ; the Bishops, her shepherds ; the Priests, her voice ; the Deacons, her stewards ; the Sub-deacons, her servants ; the Martyrs, her witnesses ; the Doctors, her light ; the Confessors, her support ; the Religious Orders, her succor ; the Virgins, her ornament ; the Faithful, her children. Baptism is her cradle ; Confirmation, her strength ; the Most Holy Sacrament of the Altar, her food ; Penance and Extreme Unction, her remedies. Holy Order is the source of her jurisdiction ; Matrimony, her nursery. The Ten Commandments of God are her walls ; her own precepts, her ramparts ; the Evangelical Counsels, her outworks. The body of Jesus Christ is her treasure ; Infallibility, her characteristic ; the Gospel, her warrant ; Unity, her privilege ; Holiness, her brightness ; Universality, her seal ; the Holy Scriptures, her proof ; Tradition, her solidity. The Counsels are her heralds ; Truth is her rule ; Meekness, her spirit ; Zeal, her spring ; Prayer, her shield ; Patience, her victory ;

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Faith, her gate ; Hope, her progress ; Charity, her consummation. The Grace of our Saviour is her riches. Chastity, her bloom ; Justice, her beauty ; Prudence, her eye ; Fortitude her arm ; Temperance, her body. The Just are her joy ; Sin, her horror ; Sinners, her object of compassion ; Heterodox, her sorrow ; the Jews, her unsuspecting witnesses ; the Conversion of all, the constant subject of her sighs and prayers to God. The Perseverance of her members is her desire ; the Glorification of God, her aim ; the Most Holy Trinity, the object of her adoration ; the Man-God, her sacrifice ; the Ceremonies, her adornment. The Earth is her exile ; the Cross, her portion ; Heaven, her term ; Scandals are her grief ; Penance, her comfort ; Indulgences, her liberality. Jesus Christ is her spouse ; His presence, her glory. The end of the world is the day of her coronation. Her combat is on the earth ; her sufferings are in Purgatory, and her triumph is in Heaven. Am I a living member of this Church ? Am I her joy ? Yes, if I but join Divine love to my Divine faith, and fevor in the love of my God. Ah ! Sweet Jesus, grant me thy gracious assistance and grant it to me until my end. Amen.

The Circumcision of Our Lord, January 1st

The Catholic's devotion on this day ought to consist : First in the solemn consecration of the first fruits of the year to God, and secondly in honoring the mystery of the Incarnation of the Son of God, particularly his birth and circumcision. With what sentiments did Mary bear in her womb, bring forth, and serve her adorable Son, who was also her God ? With what love and awe did she fix her eyes upon him, particularly at his circumcision ? Who can express in what manner she was affected when she saw him subjected to this painful and humble ceremony ? With the early sacrifice Christ here made of himself to his Father, she joined her own, offering her Divine Son, and with and through him, herself to be an eternal victim to his honor and love with the most ardent desire to suffer all things, even to blood, for the accomplishment of his will. Under her mediation we ought to make him the tender of our homages, and with and through this Holy Redeemer consecrate ourselves to God without reserve.

Let us follow Jesus Christ our Head. The good desire and holy resolution to imitate his example is a notable favor which the Holy Spirit bestows upon those who love God sincerely, and serve him with fidelity.

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Daily Acts of Christian Life

IN THE MORNING.—When you awake, give your first thoughts to God, saying: O, my God, I give myself entirely to thee!" Getting out of bed, make the sign of the Cross, and say: "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." When you are dressed, kneel down and say three Hail Marys in honor of the purity of the Blessed Virgin Mary. When you are tempted to anger, say: "Jesus, give me patience! Bless me, Mary, my mother." If bad or impure thoughts come into your mind, say quickly: "Jesus and Mary, help me!" Repeat the Hail Mary, or some other prayer, till you have banished them. Before you begin your work, say: "All for thee, O Lord—O my Jesus, all for thee!" Before meals say: "Bless us, O Lord, and these thy gifts which we are about to receive from thy bounty, through Christ our Lord! Amen." After meals say: "We give thee thanks, Almighty God, for all thy benefits, who livest and reignest, world without end. Amen."

AT NIGHT.—Kneel down and make the sign of the Cross, saying as in the morning, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Say then: "O my God, give me grace to know wherein I have offended thee, and give me a perfect sorrow for my sins." Then you must pause a little to see what sins you have committed during the day— afterwards ask pardon for the faults discovered by making an act of contrition.

AN ACT OF CONTRITION.—O my God! I am very sorry for having sinned against thee, because thou art so good, and I will not sin again.

Then make acts of faith, hope and charity. When in bed, fold your arms in the shape of a cross, and say before you sleep: "It is appointed for me once to die, and I know not when—nor where—nor how—but what I know is, that if I die in mortal sin, I am lost. And then, if you are in mortal sin, resolve to go and confess as soon as possible.

PRAYER FOR THE GRACE OF PERSEVERANCE.

O, Mother of Perpetual Help, be my refuge and my hope. Assist me to keep the good resolutions I have made. Let me not forget to call on thee in time of temptation. Keep me from the dangers of mortal sin, and help me to persevere till the end of my life in the grace of God. Amen.

The holy season of Advent begins on the last Sunday in November and continues until Christmas Eve, December 24. Advent is a time when we should retire from the world as it were and meditate on the coming of our Saviour—preparing ourselves by prayer and doing penance for our many offences so that on that glorious morning of Christmas Day we may be able to receive the Infant Jesus into our hearts through the Sacrament of the Blessed Eucharist.

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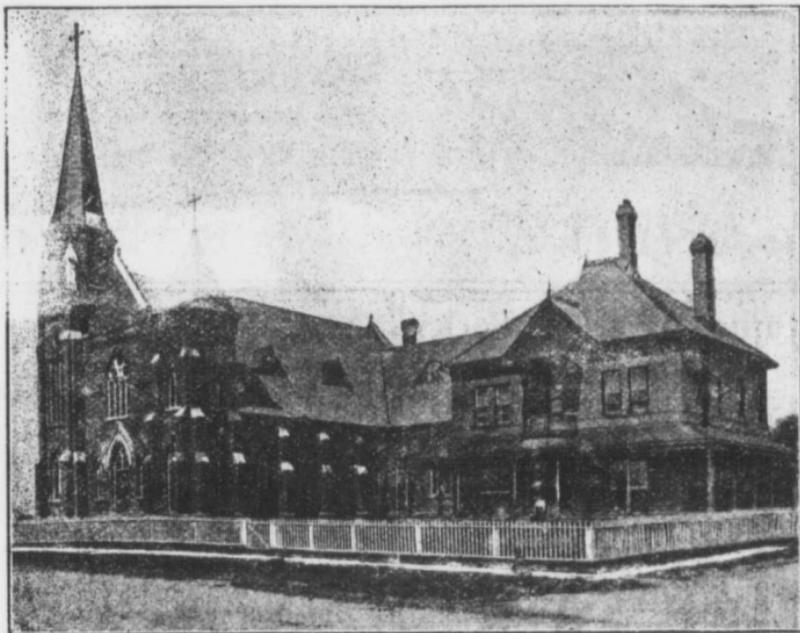
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Grace, the late Archbishop Walsh, on the 7th of March, 1893. It has a seating capacity of 600, and cost \$13,500. Thos. Keunedy, of Barrie, was the architect of both church and presbytery. It is often said that both would be an acquisition to any city. There are in the parish 190 Catholic families, and 60 of those belong to St. Louis Church, Medonte. This nice little Temple, 30x70, has been recently renovated both inside and outside,

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and has had a fine new altar put in by Mr. M. J. Frawley, of Barrie, at a cost of \$200.

The League of the Sacred Heart has a membership of nearly 400.

Phelpston has a branch of the C.M.B.A., with a membership of 24, officered by Rev. M. J. Gearin, Spiritual Adviser; Father Cruise, President; M. Coughlin, Vice President; J. H. Hall, Secretary-Treasurer.

Mount St. Louis has a court of the Catholic Order of Foresters, and 22 members, with Father Hayes, Chaplain; J. W. Fitzgerald, Chief Ranger; J. Shaughnessy, Vice Chief Ranger; P. Hussey, Recording Secretary; W. J. Dunn, Jr., Financial Secretary; M. Fitzgerald, Treasurer.

There is also an Altar Society with a membership of 120 in this part of the mission. Masses at 10.30 every Sunday in Phelpston and Meadmont, and at 7.30 o'clock on week days in summer, and at 7.30 and 8 o'clock in the winter. Vespers and Benediction at 7 o'clock in summer and 4 o'clock in winter. Catechism is taught in the school houses after school hours. In Phelpston, Aptomont and Meadmont have Catholic public schools. There is no stated hour for baptisms. Funeral Masses at 9.30 o'clock in summer and 10 o'clock during the winter.



REV. M. J. GEARIN.

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Sending For The Priest

Do not wait till the doctor gives the patient up, so that nothing short of a miracle could save him. Long before that, usually, there is danger, not perhaps immediate, but still danger, and then the priest ought to be sent for, because one of the prayers used in giving Extreme Unction begs for a perfect restoration of health, physical as well as moral, of body as well as of soul, so that the sick man, through God's mercy, may be able to resume his usual employment. Not that we need wait for this remote danger. Sickness often opens the door for grace, and therefore it is advis-

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able to let the priest know as soon as the patient takes to his bed, especially if he be one who has led a careless life. Nor ought we to wait till such a person himself asks for the priest, nor attend to his excuses for putting it off, still less blind him to his danger. People sometimes defer sending for the priest, lest they should alarm the patient. On a properly instructed Catholic his ministrations, and especially the sacrament of Extreme Unction, as explained above, ought to have an exactly contrary effect. But while urging the importance of calling the priest in good time, let it not be thought that, when the sick person has already lost his senses, it is altogether too late, and useless. The Church of Christ, being a loving Mother, has foreseen this unfortunate contingency, and provides for it as far as possible. Therefore send for the priest. At the same time do not send for him unnecessarily, nor during the night, if it can be avoided. But it will not do to run risks. In sudden and violent attacks of any kind, in typhus and scarlet fever, small pox, inflammation of the lungs, and other rapid diseases, in which delirium comes on soon, and likewise in serious accidents, no time is to be lost. An ordinary fracture of the leg or arm is not a serious accident, but a bad fall or a heavy blow very often is. A doctor who is reluctant to allow the priest to come would seem to have had little experience among Catholics. Those who know us are only too glad to hear that he has been to the sick room, and not unfrequently, though not Catholics, they send for him themselves, because they notice that, whatever may be the explanation of it, after the administration of the rites of the Church, there ensues a great calm, and in many cases this is half the cure. There is not nearly as much chance for a man who is harrassed in mind and conscience, as well as in body, as there is for one who is in peace. Except when it cannot be helped, do not send a mere child or a non-Catholic for the priest. Let the messenger be some one who can give an intelligent answer as to the name and address of the sick person, whether or no delirium has already set in, what the nature of the sickness is, when it commenced, whether any priest has been already and if so whether he administered any of the Sacraments, and if not, whether the patient can swallow without vomiting. This is all the more necessary when the priest happens to be out, and the call has to be registered for him. If he is at home, the messenger ought not to go away until he knows whether he is wanted further. While waiting for the priest, help the patient, whether a Catholic or not, to make acts of love of God, and contrition, especially if death or delirium is imminent. Make use, if possible, of prayers that he knows. When the Blessed Sacrament is coming to the house, prepare by putting the sick room in order. If there are other people, beside the sick person, sleeping in it, see that they

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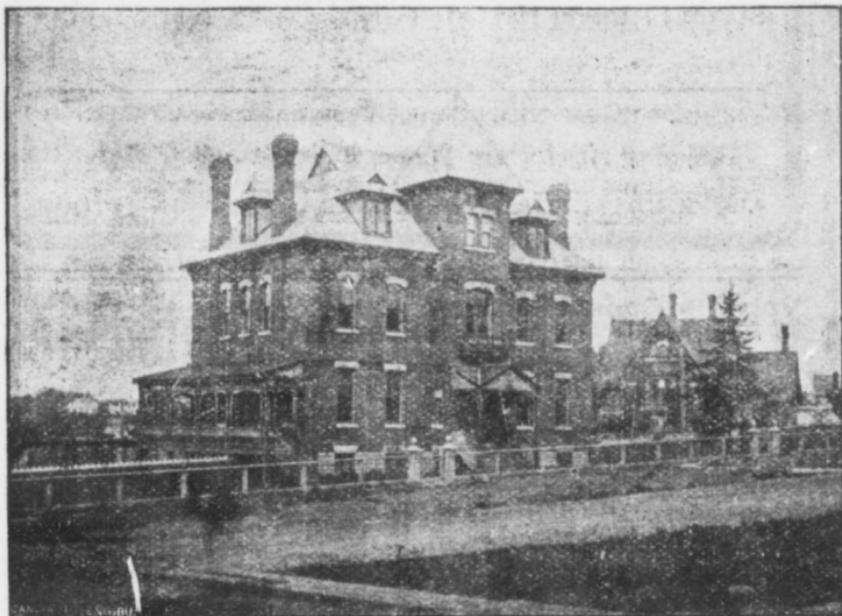
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get up, and that the beds are decently adjusted. Sponge the sick person's face and hands, to refresh him, and, if Extreme Unction is to be administered, see also that the feet are clean, and the stockings removed. Provide a small table, covered with a clean cloth. Set upon it a Crucifix, with a candle at each side. Also a wineglass, or other small vessel (not a basin nor a deep tumbler), containing a little clean water, and another vessel with holy water. Lay a clean white cloth or napkin on the breast of the communicant. Place the table towards the foot of the bed, on the patient's right hand in such a position that it will not be in the priest's way when giving Holy Communion or Extreme Unction, and that the sick person may be able to see Our Lord on the Cross.



ST. JOSEPH'S CONVENT, BARRIE.

The Congregation of the Sisters of St. Joseph was founded at Lyons, France, in 1650. A colony of Six Sisters came to St. Louis, Mo., in 1836, and in October, 1851, the Sisters first arrived in Toronto. The year 1901 witnessed the celebration of their golden jubilee. In 1858 a mission was opened in Barrie—four Sisters, of whom two taught in the Separate School, coming at that time. The present Convent was built in 1886. There are now four Sisters engaged in teaching the Separate School. Instruction in music, vocal and instrumental, is given at the Convent.



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