

CATHEDRAL OF ST. COLUMBA,
Pembroke, Ont.

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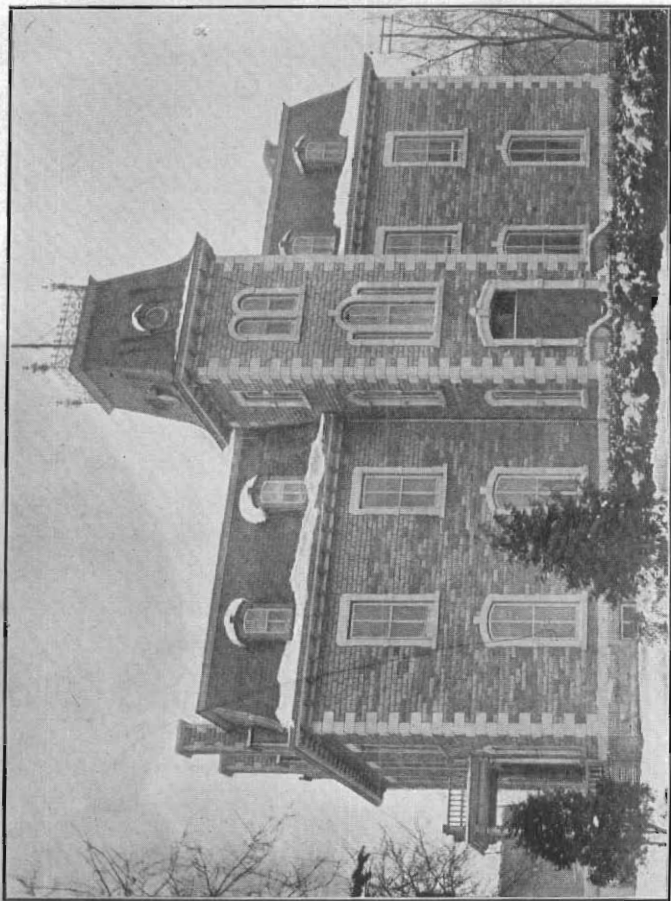


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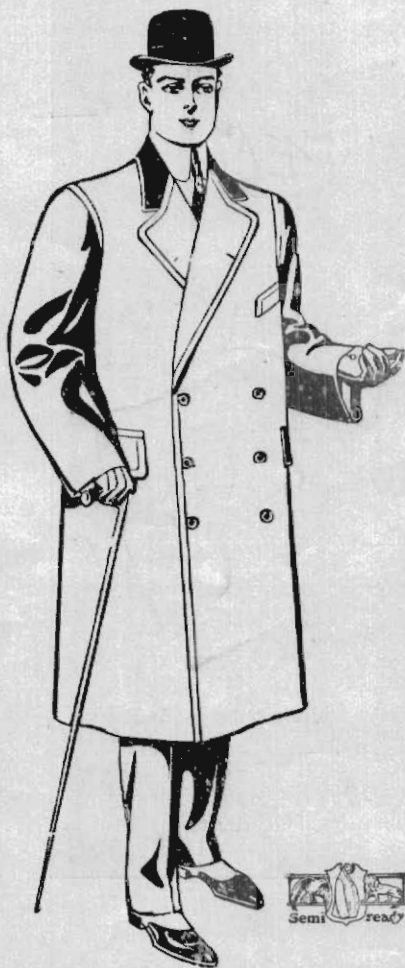
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Ontario.



Bishop's Palace, Pembroke, Ont.

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*Pembroke House
of Quality.*

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The fit is right, the cut and tailoring is right.

The fabrics are right.

We wrap satisfaction and clothes in the same parcel. Try us for that next suit and overcoat.

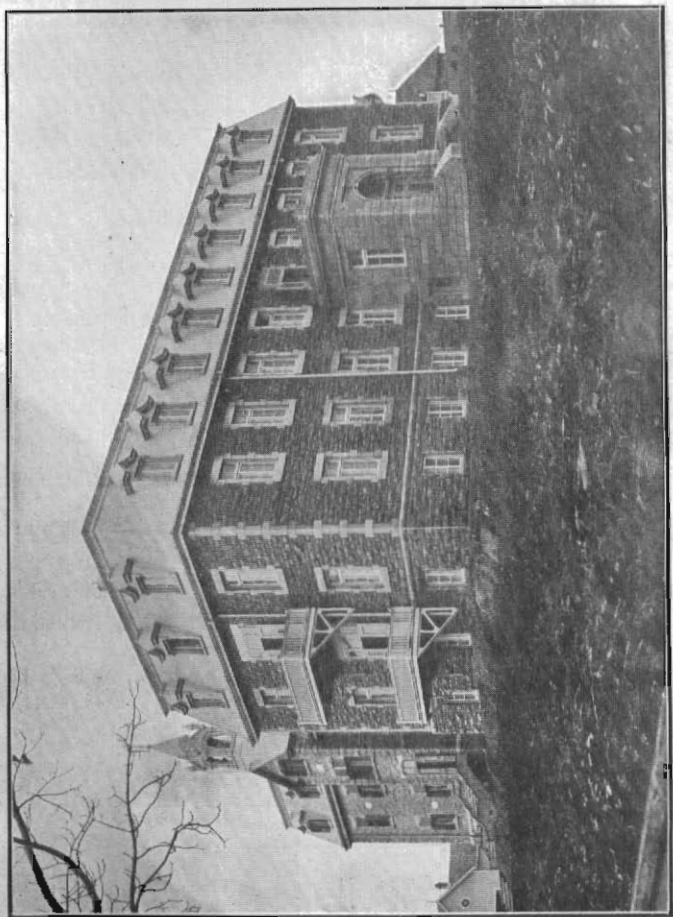
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**Clothiers and
Furnishers**

PEMBROKE



*"Where the best clothes
come from."*



Pembroke Hospital in charge of the Grey Nuns of Ottawa.

The Royal Bank of Canada

Incorporated 1869

Capital Paid Up,	-	\$6,200,000
Reserve,	- - -	7,200,000
Total Assets,	- -	109,655,251

Head Office, - MONTREAL

DIRECTORS :

H. S. HOLT, President. E. L. PEACE, Vice-President.
Wiley Smith, Hon. David Mackeen, G. R. Crowe, James Redmond,
F. W. Thompson, D. K. Elliott, W. H. Thorne, Hugh Paton,
T. J. Drummond W. B. Torrance
E. L. Peace, General Manager
W. B. Torrance, Supt. of Branches
C. E. Neill and F. J. Sherman, Asst. Gen-Managers

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Also Branches in Newfoundland, Cuba, Porto Rico and Bahama Islds,
London, Eng., 2 Bank Bldg., princess St. New York, 68 William St.

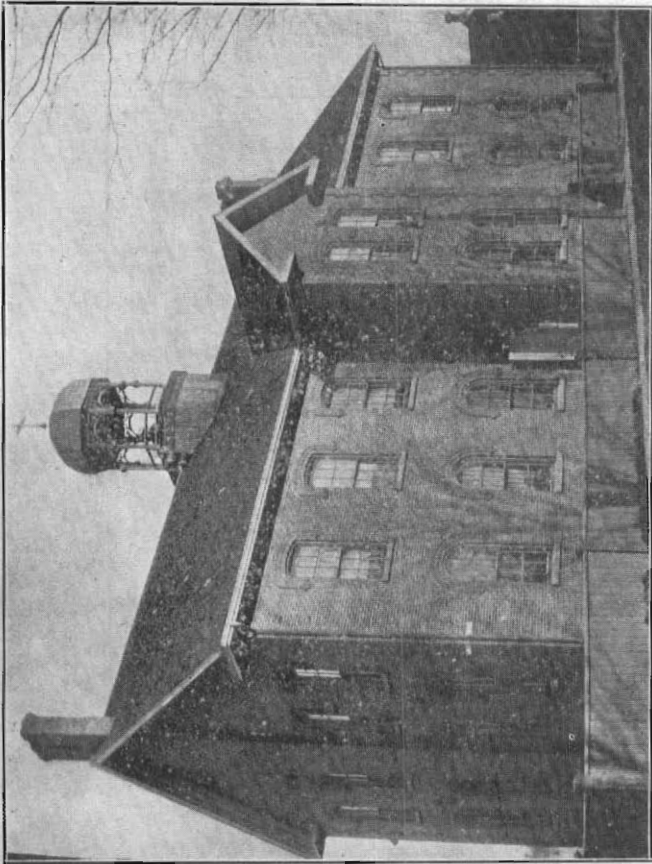
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P. LORNE McCORMICK, Manager.



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PEMBROKE, ONT.

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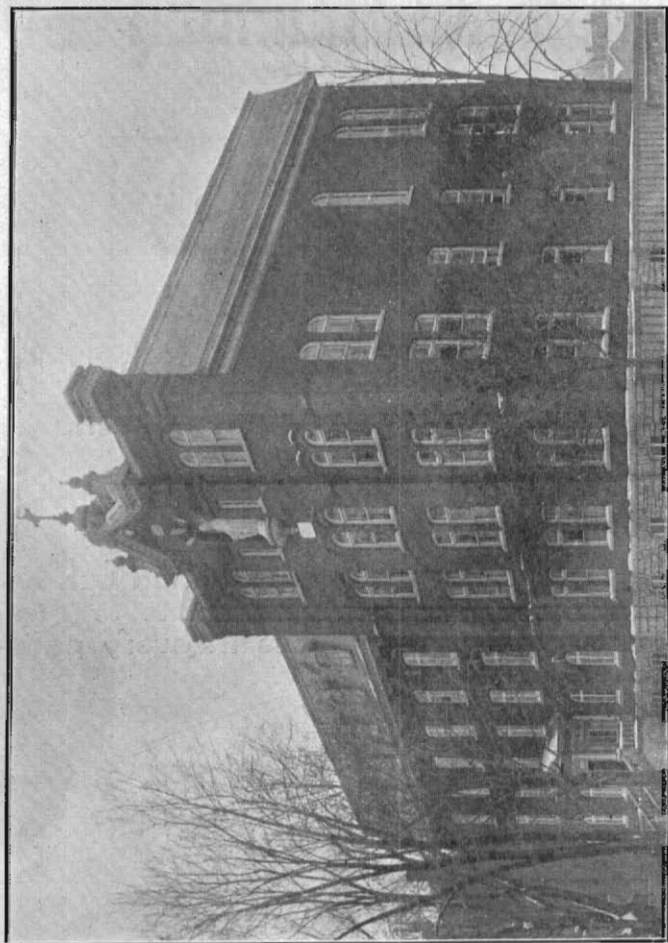
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House Finish.**

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Department is First
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Barn, Silo or House, give us a call and
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PEMBROKE, Ont.

R. B. Harrison for Cut Glass and Fine Hand Painted China

CATHEDRAL OF ST. COLUMBA

PEMBROKE, ONT.

Rt. Rev. N. Z. LORRAIN, D.D., Bishop of Pembroke.

Rev. J. KIMPTON, Rector.

Rev. Z. LORRAIN, D. Ph., Assistant.

Rev. H. LETANG, Secretary.

Masses : Sundays, Low Mass at 8 a. m.

High Mass at 10 a. m.

Vespers : 3.30 p. m., in winter 7.30 a. m. in summer.

Catechism at 2.30 p. m. Sundays.

Week days : Masses in winter 7.00 and 7.30 a. m. ; in summer 6.30 and 7.00 a. m.

Mass at 6.30 a. m., every day at the Convent.

Ash Wednesday : Low Mass at 7 a. m.

High Mass and Blessing of Ashes at 9.00 a. m.

Evening at 7.15, Benediction and Imposition of Ashes.

Holy Thursday : High Mass at 9 a. m.

Evening at 7.15, Prayers at Repository.

Good Friday : Service at 9 a. m. Sermon of the Passion, Way of the Cross at

3 p. m. Prayers at 7.15 p. m.

Holy Saturday : Service at 8.30 a. m.

During Lent every evening at 7.15, Beads, Benediction and Instruction.

On Friday evenings ; Way of the Cross at 7.15.

May and October Devotions : every evening at 7.15

First Friday of each month : Devotions to the Sacred Heart.

Holy Rosary Society Devotions : Tenth of each month.

SOCIETIES

Union St. Joseph, C. O. F., A. O. H., C. M. B. A.

St. Vincent de Paul, St. Anthony's Ladies' Aid, Sodality B. V. M., St. Aloysius

Society for Boys.

Hospital in charge of Grey Nuns.

Convent of Mary Immaculate.

Organist : Miss Mary I. Bourke.

Leader of Choir : Mr. I. Martin.

MISSIONS

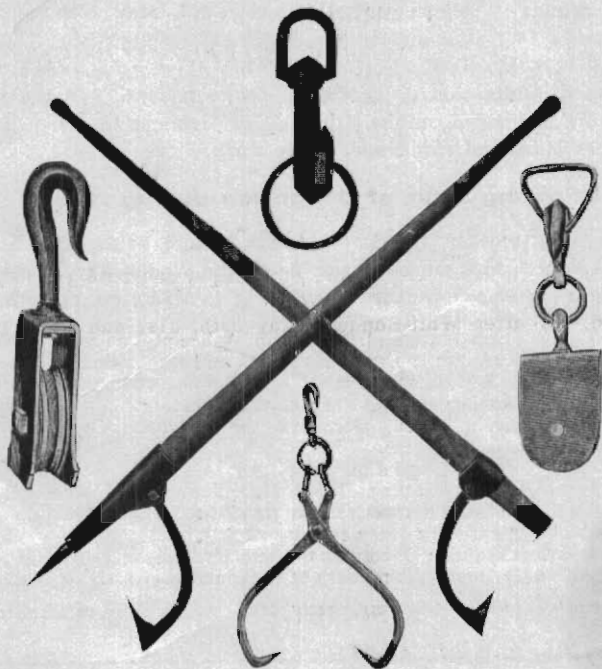
Black Bay, Chapel of Our Lady of the Bay.

Petewawa Chapel.

These Missions are attended by Fathers from the Cathedral of Pembroke.

Dunlop & Co., Hardware Merchants, Pembroke, Ont.

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Boom Chains, Boat Winches, Pike Poles, Peavies, Cant Dogs, Loading Blocks, Loading Chains, Piling Tongs, Piling Hooks, Lumbermen's Boats, Timber Carriers, Oars, Paddles, Snow Ploughs, Horse Capstans, Whiffletrees, Neck Yokes, Sockets, Bands and Bolts, Car Starters, Marking Hammers, Saw Wedges.

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The Thomas Pink Company, Ltd.

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R. B. HARRISON for Souvenir Spoons, Pins, Buckles and Novelties

Holy Days of Obligation during 1912

All Sundays in the year; Circumcision of our Lord, January 1st; Epiphany, January 6th; Ascension of our Lord, May 16th; All Saints Day, November 1st; Immaculate Conception, December 8th; Nativity of our Lord, (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.

Fasting Days of Obligation during 1912

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, February 28th, March 1st and 2nd, (2) after Whit-Sunday; May 29th, 31st and June 1st; (3) September 18th, 20th and 21st; (4) after the 3rd Sunday in Advent, December 18th, 20th and 21st. The VIGILS of Pentecost, of the Solemnity of Assumption, of SS. Peter and Paul, of All Saints', and of Christmas. If a feast falls on Monday, the Vigil is kept on the Saturday preceding. Sunday is never a fast day.

Abstinence Days during 1912

All Fridays in the year; Wednesdays and Fridays in Lent and Advent; Holy Saturday; Ember Days; The VIGILS of Pentecost, of the Solemnity of the Assumption, of SS. Peter and Paul, of all Saints', and of Christmas.

NOTICE

Members of the Congregation are earnestly requested to patronize the advertisers in the Calendar, and support the free circulation of same.

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Furnaces,
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Merchant*

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Sanitaris, Reinhardt's Bavarian and Salvador Lager

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PEMBROKE,

ONTARIO

R. B. Harrison for Cut Glass and Fine Hand Painted China

One of the Objections to Leading a Religious Life.

“ I Cannot ! It is too difficult ! ”

Answer. Say rather that you will not. We can do all we choose to do, in whatever regards conscience and salvation.

What is wanting is not the power, it is the courage. We dread labor, we shrink from it. The true Christian is brave; like a good soldier, who is only the more stimulated to combat by the attacks of the enemy, he fears nothing. Resting on Jesus Christ, from Him he gains the strength which inspires him. If he falls, he rises again, and renews the combat with greater strength than he had before.

“ I cannot ! ” The sluggard, who in the morning yawns, stretches himself and again turns to sleep, instead of doing his work, says also, “ I cannot ! ”

A day will come when you will see that you could. But the time will then be gone, the hour for working will have passed away.

However, there is one thing true enough in what you say. You certainly cannot conquer your evil passions and practice the lofty virtues of the Christian if you do not seek the necessary strength, in the place where it is to be found.

No, you cannot avoid the sins which you habitually fall into, if you do not employ those means which Jesus Christ your Saviour has placed for this purpose in the hands of His Church.

You know what these means are. They are:—

Prayer;

The sanctification of the Sunday;

The frequent reception of the Sacraments;

The avoidance of the occasions of sin, of unlawful amusements, bad companions and bad books.

Without these means, no, you certainly cannot be good. With them, not only you can be good, but there is nothing more pleasant or easy.

I knew an old soldier who had been in the habit of swearing by the name of God from his childhood. He could not utter two sentences without swearing. One day, touched by a good exhortation he heard, he resolved to fulfil his duties as a Christian. He determined energetically to conquer this defect; and in a fortnight's time he succeeded. Every time that the name of God escaped his lips, he said to himself: “ My God, forgive me; Thy holy name be blessed.” He did the same whenever he heard his comrades fall into the same sin. “ I am obliged,” he said to me, “ to do my best; I catch myself more than fifty times a day.”

Be of good courage then; that is what is wanting. A man is a Christian from the moment that he wills it.

Dunlop & Co., Hardware Merchants, Pembroke, Ont.

LEACY & SHIELDS

Leaders in the following lines

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Game and Fowl in Season

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Fine Selection of Umbrellas and Parasols at R. B. HARSISON, Pembroke, Ont.

1st MONTH
31 DAYS

THE HOLY
INFANCE

2nd MONTH
29 DAYS

THE HOLY
FAMILY

JANUARY

FEBRUARY

Day of M	Day of W	1912
1	M	THE CIRCUMCISION
2	T	Oct. of St. Stephen
3	W	Oct. of St. John
5	T	Octave of Holy Innocents
5	F	Vigil of the Epiphany
6	S	EPIPHANY 1st SUNDAY AFTER EPIPHANY
7	S	Of the Sunday
8	M	Of the Octave
9	T	Of the Octave
10	W	Of the Octave
11	T	Of the Octave
12	F	Oct. of Epiphany
13	S	St. Hilary 2nd SUNDAY AFTER EPIPHANY
14	S	Holy Name of Jesus
15	M	St. Paul the Hermit
16	T	St. Marcellus P. M.
17	W	St. Anthony, Abb.
18	T	St. Peter's chair at Rome
19	F	St. Canute
20	S	SS. Fabian and Sebastian 3rd SUNDAY AFTER EPIPHANY
21	S	The Holy Family
22	M	SS. Vincent & Anastatus
23	T	Espousals of B. V. M.
24	W	St. Timothy
25	T	Conversation of St. Paul
26	F	St. Polycarp
27	S	St. John Chrysostom 4th SUNDAY AFTER EPIPHANY
28	S	Finding O. L. in the temple
29	M	St. Francis of Sales
30	T	St. Martina V. M.
31	W	St. Peter Nolascius

Day of M	Day of W	1912
1	T	St. Ignatius, M.
2	F	Purification of the B.V.M.
3	S	St. Hilary, B.C.D. SEPTUAGESIMA SUNDAY
4	S	Of the Sunday
5	M	St. Agatha, V. M.
6	T	Prayer of Our Lord
7	W	St. Romuald, Abb.
8	T	St. John of Matha, C.
9	F	St. Cyril of Alexandria
10	S	St. Scholastica, V. SEXAGESIMA SUNDAY
11	S	Of the Sunday
12	M	SS. Seven Founders
13	T	Com. Passion of O. L.
14	W	St. Raymond of Pennafort
15	T	Flight of Our Lord
16	F	Apparition of B. V. M.
17	S	Com. Sol. Im. Conception QUINQUAGESIMA SUNDAY
18	S	Of the Sunday
19	M	Vot. Off. Holy Angels
20	T	Vot. Off. Holy Apostles
21	W	Ash. Wednesday, (Lent begins) (Fast)
22	T	St. Peter's Chair at Antioch
23	F	Crown of Thorns O. L.
24	S	St. Peter Damian 1st SUNDAY IN LENT
25	S	Of the Sunday
26	M	St. Margaret of Cortona
27	T	St. Matthew, Ap.
28	W	Vot. Off. of St. Joseph (Ember Day) Fast
29	T	Vot. Off. B. Sacrament

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Bridge. Back of Post Office

PEMBROKE, ONT.



Finest Watch Repairing done by R. B. HARRISON, Pembroke, Ont.

3rd MONTH
31 DAYS

SAINT
JOSEPH

MARCH

Day of M	Day of W	1912
1	F	Spear & Nails of O. L. (Em. Day) (Fast)
2	S	Vot. off. Im. Conception (Em. Day) (Fast) 2nd SUNDAY IN LENT
3	S	Of the Sunday
4	M	St. Casimir
5	T	Vot. off. Holy Apostles
6	W	SS. Perpetuas & Felicitas MM.
7	T	St. Thomas Aquinas
8	F	Holy Winding Sheet O. L.
9	S	St. Francisca Roman 3rd SUNDAY IN LENT
10	S	Of the Sunday
11	M	Vot. off Holy Angels
12	T	St. Gregory, P. C.
13	W	Vot. off. St. Joseph
14	T	Vot. Off. Blessed Sacram.
15	F	The Five Wounds, O. L.
16	S	Vot. off. Im. Conception 4th SUNDAY IN LENT
17	S	St. Patrick
18	M	St. Gabriel, Arch.
19	T	St. Joseph
20	W	St. Cyril of Jerusalem
21	T	St. Benedict
22	F	Most Precious Blood, O.L.
23	S	Of the FERIA PASSION SUNDAY
24	S	Of the Sunday
25	M	Annunciation B. V. M.
26	T	Of the FERIA
27	W	St. John Damascene, C.
28	T	St. John A. Capistrano
29	F	Seven Dolors of B. V. M.
30	S	Of the FERIA PALM SUNDAY
31	S	Of the Sunday

4th MONTH
30 DAYS

THE
RESURRECTION

APRIL

Day of M	Day of W	1912
1	M	Of the FERIA
2	T	Of the FERIA
3	W	Of the FERIA
4	T	Holy Thursday
5	F	Good Friday
6	S	Holy Saturday EASTER SUNDAY
7	S	Of the Sunday
8	M	Of the Octave
9	T	Of the Octave
10	W	Of the Octave
11	T	Of the Octave
12	F	Of the Octave
13	S	Of the Octave 1st SUNDAY AFTER EASTER
14	S	Of the Octave
15	M	St. Isidore
16	T	St. Ben. Jos. Labre
17	W	St. Leo, P. C. D.
18	T	Vot. off. B. Sacrament
19	F	Vot. off. Sacred Heart of J.
20	S	Vot. off. Im. Conception 2nd SUNDAY AFTER EASTER
21	S	Holy Sepulchre O. L.
22	M	SS. Soter and Caius
23	T	St. Gregory, Mart.
24	W	The Good Latran
25	T	St. Mark
26	F	Our Lady of Good Council
27	S	St. Fidelis of Sigmaringa 3rd SUNDAY AFTER EASTER
28	S	Patronage of St. Joseph
29	M	St. Peter, Martyr
30	T	St. Catherine of Sienna

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Mill Square - Pembroke

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AMBER GRITS

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of Grain.**

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All kinds of Jewelry Engraving done by R. B. Harrison, Pembroke, Ont.

5th MONTH
31 DAYS

THE BLESSED
VIRGIN

5th MONTH
30 DAYS

THE SACRED
HEART

MAY

JUNE

Day of M	Day of W	1912
1	W	SS. Philip & St. James
2	T	St. Athanasius
3	F	Finding of the Holy Cross
4	S	St. Monica
4th SUNDAY AFTER EASTER		
5	S	St. John before the Latin Gate
6	M	Oct. Patronage of St. Joseph
7	T	St. Stanislas
8	W	App. of St. Michael, Arch.
9	T	St. Gregory of Nazianza
10	F	St. Anthony
11	S	SS. Cletus & Marcellus
5th SUNDAY AFTER EASTER		
12	S	Of the Sunday
13	M	O. Lady of Mercy (Rog. D.)
14	T	St. Anselme (Rog Day)
15	W	St. Isidore, Ploughman (Rog. Day)
16	T	Ascension of O. L.
17	F	St. Paschal Baylon
18	S	St. Venantius, M.
6th SUNDAY AFTER EASTER		
19	S	St. Peter Celestin
20	M	St. Bernardino Senensis
21	T	St. Ubald
22	W	St. John B. of LaSalle
23	T	Oct. of Ascension
24	F	Our Lady Auxilliary
25	S	Vigil of Pentecost (Fast)
PENTECOST SUNDAY		
26	S	Of the Sunday
27	M	Of the Octave
28	T	Of the Octave
29	W	Of the Oct. (Ember Day)
30	T	Of the Octave [Fast]
31	F	Of the Octave (Ember Day Fast)

Day of M	Day of W	1912
1	S	Of the Oct. (Ember Day) Fast.
1st SUNDAY AFTER PENT.		
2	S	Trinity Sunday
3	M	Our Lady of Grace
4	T	St. Francis Caracciolo
5	W	St. Boniface
6	T	Corpus Christi
7	F	Of the Octave
8	S	Of the Octave
2nd SUNDAY AFTER PENT.		
9	S	Of the Octave
10	M	Of the Octave
11	T	Of the Octave
12	W	Of the Octave
13	T	Oct. of Corpus Christi
14	F	Sacred Heart of Jesus
15	S	St. Germain Cousin
3rd SUNDAY AFTER PENT.		
16	S	St. Jane F. Regis
17	M	St. Barnabas
18	T	St. Bede, Ven.
19	W	St. Juliana of Falconeris
20	T	St. Bazil
21	F	St. Aloysius Gonzaga
22	S	St. Paulin
4th SUNDAY AFTER PENT.		
23	S	Of the Sunday
24	M	St. John the Baptist
25	T	St. William
26	W	SS. John & Paul, MM.
27	T	Of the Octave
28	F	St. Leo II, P. & C.
29	S	SS. Peter and Paul
5th SUNDAY AFTER PENT.		
30	S	Com. of St. Paul

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CALL AND BE CONVINCED.

Great variety of Engagement and Wedding Rings at R. B. Harrison, Pembroke, Ont.

7th MONTH
31 DAYS

THE PRECIOUS
BLOOD

JULY

Day of M	Day of W	1912
1	M	Oct. of St. John Baptist
2	T	Visitation of B. V. M.
3	W	Of the Octave
4	T	Of the Octave
5	F	St. Anthony M. Zaccaria
6	S	Oct. SS. Peter and Paul 6th SUNDAY AFTER PENT.
7	S	Most Precious Blood, O.L.
8	M	St. Elizabeth, Queen
9	T	Vot. off. Holy Apostles
10	W	Seven Brothers, Martyrs
11	T	Vot. off. B. Sacrament
12	F	St. John Gualbert
13	S	St. Anacletus, P.M. 7th SUNDAY AFTER PENT.
14	S	Com. Roman Pontiffs
15	M	St. Henry, Emperor
16	T	Our Lady of Mt. Carmel
17	W	Humility of B. V. M.
18	F	St. Camille of Lellis
19	T	St. Vincent of Paul
20	S	St. Jerome Emilian, C. 8th SUNDAY AFTER PENT.
21	S	Holy Redeemer
22	M	St. Mary Magdalena
23	T	St. Apollinaris
24	W	St. Bonaventure
25	T	St. James, Ap.
26	F	St. Ann, Mother B. V. M.
27	S	Vot. Off. Im. Conception 9th SUNDAY AFTER PENT.
28	S	Our Lady of Help
29	M	St. Martha, Virgin
30	T	Vot. Off. Holy Angels
31	W	St. Ignatius of Loyola, C.

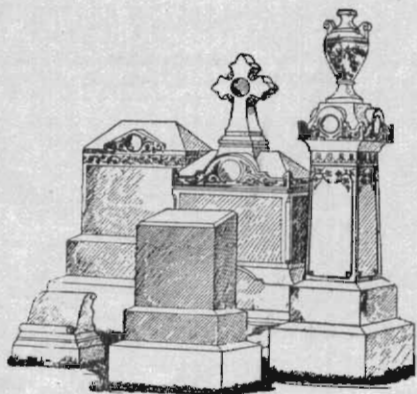
8th MONTH
31 DAYS

THE IMMACULATE
HEART OF MARY

AUGUST

Day of M	Day of W	1912
1	T	St. Peter in Chains
2	F	St. Alp. Mari of Ligori
3	S	Finding St. Stephen's relics 10th SUNDAY AFTER PENT.
4	S	St. Dominic, C.
5	M	Our Lady of the Snow
6	T	Transfiguration of O. L.
7	W	St. Cajetan, C.
8	T	SS. Cyriac and Comp., M.
9	F	B. John Baptist of Vienna
10	S	St. Lawrence, M. 11th SUNDAY AFTER PENT.
11	S	Parting of the Apostles
12	M	St. Clara
13	T	Mary Refuge of Sinners
14	W	Of the Octave
15	T	Assumption of B. V. M.
16	F	St. Roch, C.
17	S	Oct. of St. Lawrence 12th SUNDAY AFTER PENT.
18	S	Of the Octave
19	M	St. Joachim
20	T	St. Bernard
21	W	St. Jane F. of Chantal
22	T	Oct. of Assumption
23	F	St. Philip Benoit
24	S	St. Bartholomew, Ap. 13th SUNDAY AFTER PENT.
25	S	St. Louis of France
26	M	Most Pure Heart of B,V,M,
27	T	St. John Calasanctius
28	W	St. Augustin, B. C. & D.
29	T	Beheading of St. John Bap.
30	F	St. Rose of Lima, V.
31	S	St. Lazarus

Dunlop & Co., Hardware Merchants, Pembroke, Ont.



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Highest Price paid for Wool.

R. B. HARRISON for Souvenir Spoons, Pins, Buckles and Novelties

9th MONTH
30 DAYS

THE SEVEN
DOLORS

SEPTEMBER

Day of M	Day of W	1912
14th SUNDAY AFTER PENT.		
1	S	St. Raymond Nonnat
2	M	St. Stephens
3	T	Our Lady of Good Shepherd
4	W	Vot. off. St. Joseph
5	T	St. Lawrence Justinian
6	F	Vot. off. Sacred Heart
7	S	Vot. off. Im. Conception
15th SUNDAY AFTER PENT.		
8	S	Nativity of B. V. M.
9	M	Of the Octave
10	T	St. Nicholas of Tolentino
11	W	Of the Octave
12	T	Holy Name of Mary
13	F	Of the Octave
14	S	Exaltation of the Holy Cross
16th SUNDAY AFTER PENT.		
15	S	SS. Cornelius and Cyprian
16	M	Seven Dolors B. V. M.
17	T	Stigmata of St. Francis
18	W	St. Joseph of Cupertino (Em. Day) Fast
19	T	St. January and Comp., M.
20	F	SS. Eustachius and Camp. (Em. Day) fast
21	S	St. Matthew, Ap. (Em. d.) Fast
17th SUNDAY AFTER PENT.		
22	S	St. Thomas of Villanova
23	M	St. Linus, P.M.
24	T	Our Lady of Mercede
25	W	Vot. off. of St. Joseph
26	T	Vot. off. B. Sacrament
27	F	SS. Comas and Damian
28	S	St. Wenceslaus
18th SUNDAY AFTER PENT.		
29	S	Dedication St. Michael, Arc.
30	M	St. Jerome, C.

10th MONTH
31 DAYS

THE HOLY ROSARY
THE HOLY ANGELS

OCTOBER

Day of A	Day of W	1912
1	T	St. Remi
2	W	The Guardian Angels
3	T	Vot. off. B. Sacrament
4	F	St. Francis of Assisi, C.
5		Vot. off. Im. Conception
19th SUNDAY AFTER PENT.		
6	S	Sol. Holy Rosary
7	M	Vot. off. Holy Angels
8	T	St. Bridgit
9	W	SS. Dionysis & Comp. MM.
10	T	S. Francis Borgia
11	F	Vot. off. Sacred Heart
12	S	Vot. off. Im. Conception
20th SUNDAY AFTER PENT.		
13	S	Maternity B. V. M.
14	M	St. Calixtus
15	T	St. Theresa, V.
16	W	Purity of B. V. M.
17	T	B. Margaret Alacoque
18	F	St. Luke, Evang.
19	S	St. Peter of Alancatara
21st SUNDAY AFTER PENT.		
20	S	Purity of B. V. M.
21	M	St. Hedwige
22	T	Vot. off. Holy Apostles
23	W	Vot. off. St. Joseph
24	T	St. Raphael, Arch.
25	F	Vot. off. Passion O. L.
26	S	Vot. off. Im. Conception
22nd SUNDAY AFTER PENT.		
27	S	The Holy Relics
28	M	SS. Simon and Jude
29	T	Vot. off. Holy Apostles
30	W	Vot. off. St. Joseph
31	T	Vot. off. B. Sacrament (Fast)

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11th MONTH
30 DAYS

THE SOULS IN
PURGATORY

12th MONTH
31 DAYS

THE ADVENT
OF CHRIST.

NOVEMBER

DECEMBER

Day of M	Day of W	1912
1	F	All Saints Day
2	S	All Souls Day 23rd SUNDAY AFTER PENT.
3	S	Our Lady of Suffrage
4	M	St. Charles
5	T	Of the Octave
6	W	Of the Octave
7	T	Of the Octave
8	F	Oct. of All Saints
9	S	Ded. Basilica H. Redeemer 24th SUNDAY AFTER PENT.
10	S	Ded. of the Ecclesial Congregation
11	M	St. Martin, B. C.
12	T	St. Martin P. M.
13	W	St. Stanislas Kotska, C.
14	T	S. Josaphat, M.
15	F	St. Gertrude, V.
16	S	St. Didace, C. 25th SUNDAY AFTER PENT.
17	S	Oct. Ded. of Eccl. Congreg.
18	M	Ded. Basilica SS. Peter & Paul
19	T	Et. Elizabeth
20	W	St. Felix of Valois
21	T	Presentation B. V. M.
22	F	St. Cecilia
23	S	St. Clement, P. M. 26th SUNDAY AFTER PENT.
24	S	Patronage B. V. M.
25	M	St. Catherine, V. M.
26	T	St. Leonard Pt. Maurice
27	W	Manifestation B. V. M.
28	T	St. Sylvester, Abb.
29	F	Vot. off. Sacred Heart
30	S	St. Andrew, Ap.

Day of M	Day of W	1912
		1st SUNDAY IN ADVENT
1	S	Of the Sunday
2	M	St. Bibiana, V.
3	T	St. Francis Xavier, C.
4	W	St. Peter Chrysolog, C.
5	T	Vot. off. B. Sacrament
6	F	St. Nicholas, B. C.
7	S	St. Ambrose, B. D. 2nd SUNDAY IN ADVENT
8	S	IM. CONCEPTION, B.V.M.
9	M	Of the Octave
10	T	Transl. House of Loretta
11	W	St. Damasus P. & C.
12	T	Of the Octave
13	F	St. Lucy, V. M.
14	S	Of the Octave 3rd SUNDAY IN ADVENT
15	S	Of the Sunday
16	M	St. Eusebius
17	T	Of the feria
18	W	Expectation of B. V. M. (Em. Day) Fast
19	T	Of the Feria
20	F	Of the Feria, (Em. d.) fast
21	S	St. Thomas (Em. d.) fast 4th SUNDAY IN ADVENT
22	S	Of the Sunday
23	M	Of the Feria
24	T	Vigil Nativity O. L. (Fast)
25	W	NATIVITY OF OUR LORD
26	T	St. Stephens
27	F	St. John, Ap.
28	S	Holy Innocents
29	S	St. Thomas of Canterbury
30	M	Of the Octave
31	T	St. Sylvester Pope and C.

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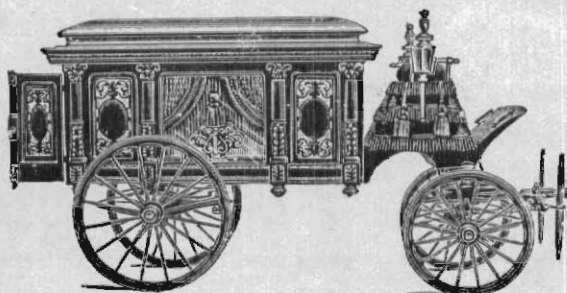
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Whenever a member of your family or an acquaintance is seriously ill, send immediately for the priest. Do not wait until the sick person is unconscious or at the point of death, for death may overcome the sick one before the priest arrives, and it is dreadful to fall unprepared into the hands of God's justice. Because the priest is called is no reason that death must needs follow; on the contrary, many a sick one has been returned to health after quieting his conscience and making his peace with God. Do not wait until the sick person calls for the priest, for the sick one seldom expects to die.

It is a duty of charity to the sick ones to give them the opportunity of receiving the Holy Rites of the Church in full consciousness.

When you expect the priest prepare in the sick room:—

A table covered with a white cloth. | A glass of pure water.

Two wax candles.

A small spoon.

A crucifix.

A plate with cotton batting and

A vase of Holy Water.

small pieces of bread.

When the priest enters the house, carrying the Blessed Sacrament, all should kneel down in adoration. While the priest administers Extreme Unction, those who are present should say the Rosary aloud, or some other prayers.

Never be afraid to call on the priest at any hour of the day or the night, whenever a sick person needs his assistance. For the priest it is a most sacred duty to assist those of his flock who are at the tremendous moment of death. No human consideration could ever prevent a zealous priest from hastening to the deathbed of a sick person who is about to cross the threshold of eternity.

BURIALS.

A Funeral should be held in the Church. As soon as a member of your family is dead, notify at once your Parish Priest, and make proper arrangements for the day and hour of the Funeral, which as much as possible should take place in the morning, and be preceded by a Requiem Mass for the dead person, whose soul stands doubtless in greater need of prayer than of a beautiful coffin or flowers. A few Masses said instead will be of far greater solace to the soul of the deceased. Funerals should be at Church at the time appointed, and not cause unnecessary delay to the clergy or the other parties.

Christian Funerals are refused to all those who wilfully have severed their union with the Church, died in final impenitence after having refused the Sacraments of the Church.

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RULES FOR EDUCATING CHILDREN.

To train children to become virtuous men and women is a difficult task. It requires good principles, knowledge of human nature, a firm will and moderation and perseverance and careful observation and the grace of God. Regard must be taken of the disposition and inclination of the child. Therefore, perfect equality with different children is excluded, but the following general principles may be applied in all cases:

1. Do everything for the greater honor of God and teach your children to do the same.

2. Your children belong to God. You are His representatives. In this sense raise your children.

3. Do not simply teach virtue, but practice it yourself. Words teach, examples attract the will; as the parents, so the children.

4. Begin accompanying, and finish your daily task of training the children with prayer. Only if God bestows rich blessings the work can succeed. Recommend your children to the sacred Heart of Jesus, the Blessed Virgin, the Guardian Angel and Patron Saint.

5. Watch and pray for your children day and night in and about the house. Hired hands are also recommended to your vigilant care.

6. Train especially the first child well — his example will be followed by the rest.

7. Train your children early to a faithful discharge of duty. The first seven years usually indicate the child's future.

8. Observe order, cleanliness and moderation in all things; disorder, uncleanness and intemperance cause sickness and other evils of soul and body.

9. Teach your children to deny themselves also in lawful things, else the evil inclinations will overrule.

10. Teach your children to be industrious and saving, but not avaricious. This will lay the foundation for success in life.

11. Suppress from the beginning all inclinations to evil, viz., pride, immodesty, envy, selfishness, laziness, lies.

12. Train your children to obedience, humanity and friendliness. The habits of youth will prevail in all the later years.

13. Avoid bad habits, because they are transmitted to your children.

14. Do not give your children sharp food or drink and too much of delicacies. It makes your children passionate, weak-minded and lazy.

15. Punish wilful, malicious faults of children, not in anger, but in love and with the good intention of correcting them. God also chastiseth those whom He loves.

16. Punish more through privation, mortification and humiliation. Bodily punishment should be applied for grosser faults, and when all other punishments fail to correct.

17. First correct and warn, then threaten with punishment. Be sure and keep your word whether you promise a reward or threaten a punishment.

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RULES FOR EDUCATING CHILDREN. (Continued)

18. Do not call your children coarse or base names, or punish them unjustly, for such would embitter, but not correct them.

19. Father and mother must work together harmoniously in the work in bringing up their children, especially in punishing them. They must not have a pet child.

20. Send your children to the parish school regularly from the beginning of their school days. Without religion there is no true education.

21. Parents should respect the teacher and never reproach him in the presence of the children. The teacher needs the respect of your children if his work should be crowned with success. Children will not respect the teacher if the parents do not.

22. Support the teacher by insisting that your children make their home tasks and prepare their lessons. Be not angry if your children receive a just punishment, rather add another punishment to support the respect of the teacher. School and home must support one another.

EATING FLESH MEATS ON FRIDAY.

"God will not damn me simply for eating flesh meats. Flesh meat is no worse on Friday than on Thursday."

This assertion is often made to excuse or justify the violation of the law which commands abstinence from flesh on Friday. Those who make the assertion are right. It is not the meat that damns the people. In itself, the eating of flesh meat is no more sinful on one day than on another.

That which damns people is the disobedience which leads them to eat the meat. That which is sinful on Friday is the violation of a law which was enacted only for Friday, not for other days of the week. That which damns people is the rebellion against the legitimate authority of the pastors of the Church, whom all are bound to obey as they are to obey Him who sent them saying: "He who hears you hears Me; he who despises you, despises Me."

It is not, then, a question of meat, nor of days, nor of the appetite; it is a question of a disobedient spirit which sin in refusing to obey a commandment which it is easy to observe. Aside from the fact that all laws of the Church should be obeyed, because they have been imposed upon Catholics by legitimate authority, it must not be forgotten that the laws of the Church have not been enacted by accident or through caprice, but on account of very grave reasons and for salutary purposes.

The law of abstinence, which is to be observed once every week, was enacted for the purpose of continually reminding the people of the passion, suffering and death of the Savior, and of the necessity of doing penance which Christians practice. Only the superficial or ignorant can regard the law of abstinence as useless. People who know that the self denial practiced on Friday is an occasion which leads them to think seriously of religious subjects, especially of their sins and of the means of atoning for them.

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A TALK TO YOUNG MEN—Good Manners.

A high standard of decorous manners is essential to the success of every young man, and the earlier in life that he understands and appreciates this the better for his prospects.

At the time of adolescent, when he has ceased to be a child but not yet has reached the stature of manhood, he feels out of place with children and equally so with mature men. Bold and sometimes insolent in ways that are not for his welfare, he is shy and timid in matters of ceremony which he considers a sign of effeminacy. He is so anxious to be regarded as manly that he is ready to repudiate the gentle courtesies of real refinement.

This disposition is particularly apparent in his behavior in the Church. He is very apt to be late at Mass, to slide into one of the rear pews, some times without making a genuflection, or, if he should deign to attempt one, it is a travesty. It frequently happens that he prefers to stand as a support to the rear walls of the auditorium, or even out in the vestibule, because he dreads to go down the aisle to some pew further from the exit than he has previously dared to venture. It would be far more to his credit if he should accompany his mother or his sister, to a pew as near the altar as possible, and thus show the proper kind of courage. It often happens that young men bring their rosary or their prayer-book to Church, and are too cowardly to use them publicly. Other men near them are equally timid, and might or might not quietly ridicule the one who attempts to act like a real Christian. So, through youthful fear, unduly impressed by the bad example of others, many young men acquire habits of irreverence, or of insufficient devotion in Church.

One should always carry his beads, and should recite them at least once every day, and Sunday at Mass should not be the exception. Never forget your prayer-book. It contains most admirable suggestions for you and attention to its contents will keep before your eyes the reason for your attendance at the Church Services.

IMMODEST TALKERS.

If you meet a man who always speaks of woods, game and chase, you come to the conclusion that he is a hunter. If you meet another who talks only business, commerce and goods, you say he must be a merchant. But if you meet one who utters nothing but obscenities, vulgarities and impure jests, what is your judgment of him? You justly think: He is an immoral man. And verily you are right in thinking thus, and are not guilty of rash judgment, for, says the proverb, as being the voice of all mankind: "Whereof the heart is fulfilled, the mouth runs over." Immodest talker, have you heard what every honest person thinks of you? If you wish no longer to be a Christian, a child of God, are you not, at least, ashamed to place yourself, before all the world, in the pillory and with your own hand fasten on yourself a tablet of disgrace, bearing the inscription: "I am a licentious, beastly creature?"

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POPE AND JOURNALISM.

His Holiness Pius X is fully alive both to the evil of which the press is the instrument and the good it may effect. On several occasions he has in the course of audiences and conversations laid stress on the necessity of supporting the Catholic press and thus strengthening the Catholic means of defence against the attacks of the enemies of the Church. The Paris "Univers" reports a conversation which he has just had on the subject with a French publicist. His Holiness expressed much regret that some aged Catholics do not duly appreciate the power exercised by newspapers. They tell him that formerly souls were saved without the aid of papers and they think journalistic assistance still unnecessary. "Ah," remarked the Pontiff, "they are greatly mistaken. Times are changed. We live in the world today, when people are deceived, poisoned, lost through the reading of impious papers. There must be an antidote. Your work for churches, missions, and schools — all your efforts will be defeated unless you use effectively the weapon of a true and loyal Catholic press." Never were strength, vigor, fearlessness, more requisite in the Catholic press than at present. Many of the greatest papers now published are down right opponents of Christianity. Governments may depart from Christian ideals; statesmen may proceed along secularist paths; but from them there arises not a single protest. On the contrary, they advertise, and praise, and promote every anti-Christian movement. They must be fought with determination and one of the best methods of fighting them is afforded by the Catholic press.

NINE YEARS AND THE POPE.

The newspapers in Rome, says the Tablet, call attention to the curious way in which, during the Pope's career, the figure nine has recurred.

The Comte de Colleville, in his "Pius X. Intime," tells how when Mgr. Sarto, Bishop of Mantua, was raised to the purple, he replied to the congratulations of a prelate:

"I studied nine years in the seminary, I was nine years vicar at Tombola, nine years archpriest at Salzano, nine years canon at Treviso, nine years Bishop of Mantua. You will see that I shall be nine years Patriarch of Venice and — then perhaps be nine years Pope, for the pasta of which I am formed can be cooked in all kinds of sauces."

And the writer proceeds to describe how the cleric of Riese was ordained priest in '58, and sent at once to Tombola, where he remained till '67, when he was sent to be archpriest in Salzano; how in '76 he was called by Mgr. Zinelli to teach philosophy in Treviso and to occupy a canon's stall in the diocesan chapter; how on March 10, '85, he took possession of the diocese of Mantua, and there remained until '94, when he entered Venice as Cardinal Patriarch — almost a year after his nomination to the dignity by Leo XIII. Nine years later the Cardinal Patriarch became Pope.

We hope and pray that the length of our Holy Father's Pontificate will be an exception ad multos annos to the nine years record.

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A SHORT MASS.

There are Catholics who hunt for a short Mass, where they dash in one door and out the other and imagine they have done their duty to God. They would put the Mass on the same level as a railway eating house, where travellers are given ten minutes for meals. It is a deadly sin, of course, to remain away from Mass on Sundays without good reason, but somehow or other we would have better hope for a man who absents himself altogether than for the man who tries to escape sin by giving short measure. God is generous to the generous, but it is said that the devil himself dislikes the skinflint.

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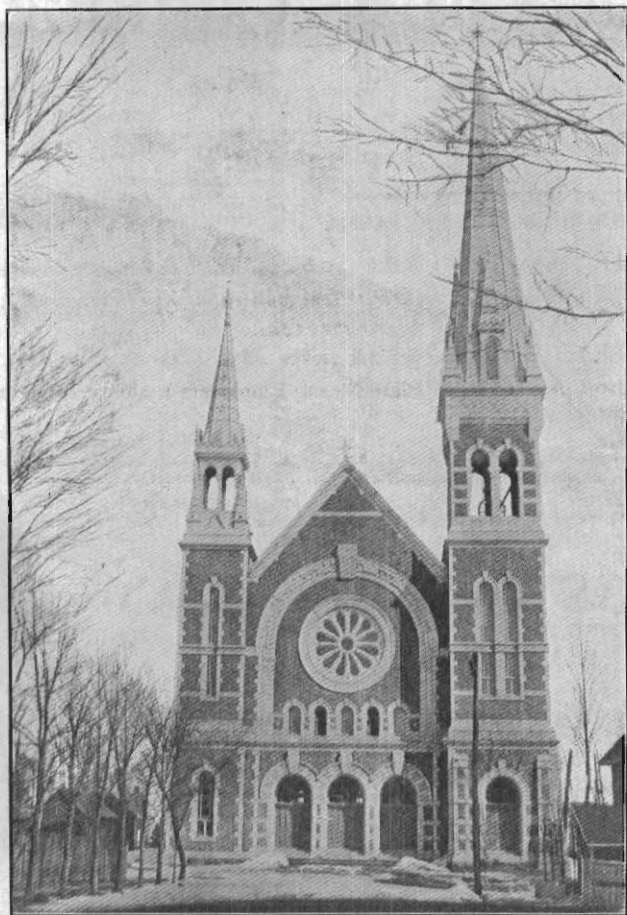
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DECREE ON FIRST HOLY COMMUNION FOR CHILDREN.

S. Congregation of the Sacraments

Decree on the Age of Those to be Admitted to First Holy Communion.

The pages of the Gospels plainly testify to the special love which Christ showed whilst on earth to the little ones. It was His delight to be in their midst: He laid His hands upon them; He embraced and blessed them; He was indignant when they were repulsed by His disciples, and He reprimanded the latter in the following words: "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God."¹ How highly He prizes their innocence and simplicity of soul He shows when, calling a little one, He said to His disciples: "Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me."²

Bearing this in mind, the Catholic Church from the beginning took care to bring Christ to the little ones through Eucharistic Communion, which was given even to the sucklings. This, as was prescribed in almost all the ancient rituals till the thirteenth century, was done at baptism, and the same custom prevailed for a long time in some places. It is still in vogue with the Greeks and Orientals. But to avoid all danger, lest the children should spit out the consecrated host, the custom obtained from the beginning of giving the Holy Eucharist under the species of wine alone.

The infants did not, however, receive Holy Communion only at Baptism, for they frequently afterwards partook of the divine repast. It was then the custom in many churches to give Communion to the children immediately after the clergy; in others, to dispense to them the small fragments left over after the Communion of the adults.

Later on, this custom became obsolete in the Latin Church. Neither were children permitted to approach the holy table before the dawn of the use of reason and before having some knowledge of the august Sacrament. This new discipline, already accepted by several particular councils, was solemnly confirmed in the Fourth Lateran Oecumenical

¹ Mark 10:13-16.

² Math. 18:3, 4, 5.

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Decree on First Holy Communion for Children—Continued.

Council by promulgating the celebrated Canon XXI, in which the reception of the sacraments of Penance and Holy Communion is prescribed to all the faithful who have arrived at the use of reason, in the following words: "All the faithful of both sexes, after coming to the use of reason, shall confess all their sins alone to their proper priest at least once a year, strive to fulfil the enjoined penance as far as possible, devoutly receiving Holy Communion at least at Easter time, unless by the advice of the priest and for some reasonable cause they should deem it well to abstain for a while."

The Council of Trent in no way disapproving of the ancient discipline of giving Holy Communion to children before they have attained the use of reason, confirmed the decree of the Lateran Council and pronounced anathema on those who hold a contrary opinion:³ "If any one shall deny that all the faithful of both sexes who have attained the use of reason are obliged to receive Communion every year, at least at Easter time, according to the precepts of holy mother Church, let him be anathema."

Therefore in virtue of the aforesaid decree of the Lateran Council still in force, the faithful as soon as they arrive at the years of discretion are obliged to receive the sacraments of Penance and Holy Communion at least once a year.

But in determining the year when children come to the use of reason many errors and deplorable abuses have crept in in the course of time. There were those who considered one age necessary for the sacrament of Penance and another for Holy Eucharist. For the sacrament of Penance they judged that age necessary in which one can distinguish right from wrong, hence can commit sin; for Holy Eucharist, however, they required a greater age in which a deeper knowledge of matters of faith and a better preparation of the soul can be had. And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving First Holy Communion in some places; in others fourteen years and even more were required, in the meanwhile it being forbidden for all those children under the required age to receive Holy Communion.

This custom by which, under the plea of safeguarding the august Sacrament, the faithful were kept away from the same, was the cause of many evils. It happened that the innocence of childhood, torn away from the embraces of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the sacred mysteries. Even though a more thorough

³ Sess. XXI de Communionem, c. 4; Sess. XIII de Eucharistia, c. 8, can. 9.

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Decree on First Holy Communion for Children—Continued.

preparation and an accurate sacramental confession should precede First Holy Communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years.

Not less to be condemned is that custom, which exists in many places, whereby children are not allowed to receive the Sacrament of Penance before they are admitted to Communion; or else absolution is not given to them. Thus it happens that, burdened perhaps with mortal sins, they remain a long time in great danger.

But the worst of all is that, in some places, children not yet admitted to First Holy Communion are not permitted to receive the Sacred Viaticum, even when in danger of death; and thus, dying and being buried as infants, they are not helped by the prayers of the Church.

Such injury is caused by those who insist on an extraordinary preparation for First Holy Communion, more than is reasonable, not realizing that this kind of precaution proceeds from the errors of the Jansenists, who maintain that Holy Eucharist is a reward, not a remedy for human frailty. The Council of Trent holds a different opinion when it teaches that it is "an antidote by which we are freed from daily faults and preserved from mortal sins."⁴ This doctrine has lately been inculcated by a decree given on 26 December, 1905, in which daily approach to Communion is opened to all both old and young—two conditions only being required, the state of grace and a right intention. Neither does it appear reasonable that, whilst formerly even sucklings received the remnant of the sacred particles, at present an extraordinary preparation should be required from the children who are in the happy state of innocence and candor, and greatly need this heavenly food on account of the many temptations and dangers of our times.

The abuses we condemn may be traced to the fact that those who demand a certain age for Penance and another for Holy Eucharist have neither wisely nor rightly defined the required age. The Lateran Council requires one and the same age for both sacraments, since it imposes a joint obligation of Penance and Communion. Therefore, since the age of discretion required for Penance is that at which right can be distinguished from wrong, namely when one comes to the use of reason; so also for Communion that age is required which can distinguish the Eucharistic bread from the common; which age indeed is that at which a child attains the use of reason.

Nor did the principal interpreters of the Lateran Council and those who lived at that time think otherwise. From the history of the Church it is evident that many synods and episcopal decrees, beginning with the

4 Sess. XIII de Eucharistia, c. 2.

Decree on First Holy Communion for Children—Continued.

twelfth century, shortly after the Lateran Council, admitted children of seven years of age to Holy Communion. There is moreover a testimony of the greatest authority, St. Thomas Aquinas, which reads: "When children begin to have some use of reason, so that they can conceive some devotion toward the sacrament (Eucharist), then this sacrament can be given to them." The same is explained by Ledesma as follows: "I say, with the consent of all, that Holy Eucharist should be given to all having the use of reason, no matter how soon they may acquire the same; even though the child should have but a confused idea of what it is doing." Vasquez explains the same passage in the following words: "As soon as a child attains the use of reason, it is obliged by divine law, so that not even the Church can dispense it from the same." The same is taught by St. Antoninus, who says: "But when a child is capable of doing wrong, that is, of committing mortal sin, then he is subject to the precept of confession and consequently Communion."⁵ The Council of Trent, also forces us to the same conclusion; for whilst it declares that "infants, lacking the use of reason, are not obliged to receive Holy Communion," it assigns as the only reason, because they cannot commit sin:⁶ "since" it says, "at that age they cannot lose the acquired grace of the children of God." From this it is evident that the Council believed that children are obliged to receive Communion as soon as they can lose grace by sin. The words of the Roman Council, held under Benedict XIII, agree with this, for they hold that the obligation of receiving the Holy Eucharist begins "after the boys and girls have come to the use of reason, to that age, namely, in which they are capable of distinguishing this sacrament food, which is no other than the true body of Jesus Christ, from common and profane bread, and know how to approach the same with the proper devotion and religion."⁷ The Roman Catechism, however, says: "At what age Holy Communion should be given to children, no one can judge better than the father or the priest to whom they confess their sins. For theirs is the duty to find out and to inquire of the children whether they have acquired some knowledge of this admirable Sacrament and a taste for the same."⁸

From all this it follows that the age of discretion required for Holy Communion is that at which the child can distinguish the Eucharistic from common and material bread and knows how to approach the altar with proper devotion.

5 P. III, tit. XIV, c. 2, p. 5.

6 Sess. XXI, c. 4.

7 Istruzione per quei che debbono la prima volta ammettersi alla S. Communione, Append. XXX, P. II.

8 P. II, De Sacr. Euchar., n. 69.

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Decree on First Holy Communion for Children—Continued.

A perfect knowledge of the articles of faith is, therefore, not necessary. A few elements alone are sufficient. Nor is the full use of reason required, since the beginning of the use of reason, that is some kind of use of reason, suffices. Wherefore to put off Communion any longer or to exact a riper age for the reception of the same is a custom that is to be rejected absolutely and the same has been repeatedly condemned by the Holy See. Thus Pius IX, of happy memory, in the letters of Cardinal Antonelli to the Bishops of France given 12 March, 1866, severely condemned the growing custom existing in some diocese of putting off Holy Communion to a maturer age, and rejected the number of years as fixed by them.

The S. Congregation of the Council on 15 March, 1851, corrected a chapter of the Provincial Council of Rouen in which children under twelve years of age were forbidden to receive Holy Communion. This same Congregation of the Discipline of the Sacraments, acting in a similar manner in a case proposed to it from Strassburg, on 25 March, 1910, in which it was asked whether children of twelve or fourteen years could be admitted to Holy Communion, answered: "Boys and girls are to be admitted to Holy Communion when they arrive at the age of discretion or attain the use of reason."

After seriously considering all these things, the S. Congregation of the Discipline of the Sacraments, at a general meeting held 15 July, 1910, in order that the above-mentioned abuses might be removed and the children of tender years become attached to Jesus, live His life, and obtain assistance against the dangers of corruption, has judged it opportune to lay down the following form for admitting children to First Holy Communion to be observed everywhere:

1. The age of discretion required both for Confession and Communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on the obligation of satisfying the precept of both Confession and Communion begins.

2. Both for First Confession and First Communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged to learn gradually the whole catechism according to its ability.

3. The knowledge of Christian Doctrine required in children in order to be properly prepared for First Holy Communion is that they understand according to their capacity those mysteries of Faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

4. The obligation of the precept of Confession and Communion which rests upon the child, falls back principally upon those in whose

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Decree on First Holy Communion for Children—Continued.

care they are, that is, parents, confessors, teachers, and their pastor. It belongs to the father, however, or to the person taking his place, as also to the confessor, as the Roman Catechism declares, to admit the child to First Holy Communion.

5. The pastor shall take care to announce and distribute general Communion once or several times a year to the children, and on these occasions they shall admit not only First Communicants but also others who, with the consent of their parents and the confessor, have been admitted to the sacred table before. For both classes several days of instruction and preparation shall precede.

6. Those who have the care of children should use all diligence so that after First Communion the children shall often approach the holy table, even daily, if possible, as Jesus Christ and mother Church desire, and that they do it with devotion becoming their age. They should bear in mind their most important duty, by which they are obliged to have the children present at the public instructions in catechism; otherwise they must supply this religious instruction in some other way.

7. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore the Ordinaries of places, using those means which the law gives them, shall see that it is done away with.

8. It is a most intolerable abuse not to administer Viaticum and Extreme Unction to children who have attained the use of reason, and to bury them according to the manner of infants. The Ordinaries of places shall proceed severely against those who do not abandon this custom.

These resolutions of the Eminent Fathers, the Cardinals of this S. Congregation, have been approved by our most holy lord, Pope Pius X, in an audience given on the seventh day of the current month, and he has commanded the present decree to be published and promulgated. He has commanded all the Ordinaries that the present decree shall be made known not only to the pastors and the clergy, but also to the people; to whom it shall be read yearly at Easter time in the vernacular.

The Ordinaries themselves will be obliged at the end of every five years to give an account of the observance of this decree to the Holy See, together with the other affairs of their dioceses.

Everything else to the contrary notwithstanding.

Given in Rome at the residence of the same S. Congregation on the eighth day of August, 1910.

D. CARD. FERRATA, Prefect.

PH. GIUSTINI, Secretary.

Dunlop & Co., Hardware Merchants, Pembroke, Ont.

Fêtes d'Obligation 1912.

Circoncision 1er janvier	La Toussaint 1er Novembre
Epiphanie 6 Janvier	Im. Conception 8 Décembre
Ascension 16 Mai	Noël 25 Décembre

Quatre-Temps.

Du Printemps, le 28 Fév., 1, 2 Mars	De l'Automne, le 18, 20, 21 Sept.
De l'Été, le 29, 31 Mai, 1 Juin	De l'Hiver, le 18, 20, 21 Déc.

Jeûnes d'Obligation 1912.

1. Les Quatre-Temps.
2. Le Carême tout entier, excepté les dimanches.
3. Tous les mercredis et vendredis de l'Avent.
4. Les vigiles de Noël, de la Pentecôte, de la Toussaint, de la solennité de l'Assomption, de la Saint-Pierre et Saint-Paul.

Jours maigres ou d'abstinence 1912.

1. Tous les Quatre-Temps de l'année.
 2. Tous les vendredis de l'année.
 3. Les jours de vigiles où l'on observe le jeûne.
 4. Le mercredi des Cendres.
 5. Tous les mercredis et vendredis du Carême et de l'Avent.
 6. Le Samedi Saint.
- N. B. — Les jours de semaine du Carême où il y a dispense de l'abstinence, on ne doit faire qu'un seul repas en gras, et à ce repas, il n'est point permis de faire usage de poisson avec la viande.

Ce que l'on doit avoir dans la chambre d'un malade quand le prêtre doit apporter le Très Saint Sacrement.

- 1° Une table recouverte d'une nappe blanche.
- 2° Un crucifix
- 3° Deux chand-liers avec cierges.
- 4° De l'eau bénite.
- 5° Un verre rempli d'eau fraîche.
- 6° Un verre vide avec une cuillère.
- 7° Un essuie-mains net.

ART D'ELEVER LES ENFANTS.

Les Moyens d'Education.

Pour donner à un enfant une bonne éducation, il faut prendre les moyens consacrés par la religion et l'expérience, sinon on fait fausse route et on manque le but. Voici ces moyens :

Premier moyen : la réforme de soi.

Où, changeons-nous nous-mêmes, si nous voulons avoir des enfants sans défauts originels.

On ne communique pas la santé si on en manque soi-même, pas plus qu'on ne communique la vertu, si on est rempli de vices.

L'expérience nous apprend que les qualités et les défauts corporels des parents se transmettent aux enfants avec la vie; il en est de même des qualités et des défauts de l'âme.

Qui de vous n'a dit ou entendu dire en parlant d'une personne boudeuse, jalouse, paresseuse, etc.: C'est un héritage de famille, son père ou sa mère avait déjà le même défaut.

Dans toutes les familles, nous rencontrons les mêmes phénomènes sous des formes différentes.

Mais peut-on changer sa nature, l'améliorer, la rendre bonne de mauvaise qu'elle est peut-être?

Et qui en doute; il faut pour cela du caractère, nous le savons, mais nous avons connu de ces jeunes gens qui ont commencé par être mauvais et qui sont devenus bons. Dans notre société civilisée, on rencontre parfois de ces heureuses transformations.

Si donc on corrige ses propres défauts à temps. Si un ivrogne, par exemple, parvient à devenir sobre; si une mère boudeuse gagne en bonne humeur; si de libertin qu'on était on devient chaste, — et tout est possible, avec de la bonne volonté, — les enfants des parents ainsi corrigés, bénéficieront de ces heureuses transformations.

Ces principes, si élémentaires pourtant, sont trop méconnus aujourd'hui.

Pendant les années de la jeunesse, on ne rêve que plaisirs, on contracte les habitudes les plus détestables, on se contente de voiler ses défauts pour sauver les apparences et plus tard les enfants sont les innocentes victimes de toutes ces faiblesses de leurs parents.

Quelle responsabilité!

C'est un crime d'apprendre le mal à un enfant, c'est au moins une insigne malhonnêteté de lui en communiquer les germes par voie d'héritage.

Hauts les coeurs donc!

Que tous les éducateurs, soit qu'ils dirigent une maison d'éducation, une école ménagère, ou qu'ils président un patronage quelconque, fassent tous leurs efforts pour diminuer, chez les jeunes gens qui leur sont confiés, tous les défauts qui rendraient plus tard des enfants malheureux.

Quels beaux résultats pourraient obtenir, sous ce rapport, des maîtres

ART D'ELEVER LES ENFANTS—Suite.

conscientieux qui sauraient avertir à temps leurs élèves, les enthousiasmer et les décider à entreprendre une guerre à mort à leurs mauvais penchants!

Voilà une noble tâche à remplir!

Puisse-t-elle être comprise!

La Prière.

L'éducation religieuse est une oeuvre surnaturelle de la plus grande importance. Pour y réussir, il faut l'aide de Dieu, ce qui ne s'obtient que par la prière.

Des parents donc qui comprennent leur mission éducatrice doivent tout prier.

On prie encore dans la plupart des familles, même dans celles où la foi paraît presque éteinte, mais quand prie-t-on? Quand surtout prie-t-on de bon coeur? Quand on est sous le coup d'un danger, quand on est visité par la maladie, quand les affaires ne réussissent pas.

Mais prie-t-on quand il est question d'éducation? Quand il s'agit de conserver et de former le coeur d'un enfant? Répondez, vous surtout, mère chrétienne.

Dieu a placé un ange gardien à côté de votre enfant; l'Eglise lui a imposé au baptême le nom d'un saint, afin qu'il trouve dans ce saint une puissante protection; invoquez-vous parfois ce bon ange, ce saint protecteur, pour qu'ils vous éclairent et disposent le coeur de votre enfant à recevoir vos leçons?

Vous faites parfois des neuvaines, des pèlerinages, en faites-vous pour réussir à donner à vos enfants une éducation vraiment chrétienne?

Songez-vous seulement le soir à leur donner la bénédiction avant de les envoyer prendre leur repos?

Sainte Chantal, après avoir mis ses enfants au berceau, restait souvent des heures entières à prier à genoux à côté d'eux.

Pères et mères, avez-vous à coeur l'éducation de vos enfants? Priez pour eux; le soir surtout, qu'une prière fervente s'élève vers le ciel à l'ange gardien de chacun d'eux, à leur saint patron, à Celle qui fut la Mère de l'Enfant-Dieu, à ce Jésus qui aime tant les petits enfants.

Quand vous faites la sainte communion, pensez à eux et recommandez-les d'une manière pressante au Dieu de l'Eucharistie afin qu'il ouvre leur intelligence à vos leçons et forme leur coeur.

FOYERS PEUPLES.

“Avec un foyer peuplé de nombreux enfants, dit Mgr Gibier, je vois apparaître la bénédiction de Dieu sur le père et la mère, et sur la postérité qui les environne.

“Les enfants sont obligés de compter sur eux-mêmes et non sur un avenir tout fait. Ils s'accoutument de bonne heure aux privations; ils rendent mille petits services à la famille affairée. Témoins dès le berceau du travail, du dévouement paternel, ils en perpétuent les glorieuses et saintes traditions. Ils ont plus d'ordre, d'économie et de vertu.

“N'est-il pas d'expérience que plus la famille est nombreuse et plus les membres qui la composent demeurent unis? Ils se forment aux sacrifices mutuels, s'habituent aux contradictions, aux échanges de pensées et de sentiments qui assouplissent les caractères et fusionnent les âmes.

“Le père et la mère ont sans doute beaucoup plus de labeurs et de tracas, mais ils ont aussi beaucoup plus de mérite, de consolation et de vraie joie. Le sourire de l'enfant est comme le rayon de soleil du foyer et plus il y a de sourires, plus le foyer respandit. Les berceaux sont le trésor des familles. “Voilà mes joyaux,” disait une noble romaine en montrant ses enfants.

“Dans une famille nombreuse si la mort vient à passer, elle laisse après la fleur que Dieu moissonne, d'autres fleurs qui embellissent et consolent le foyer. Si un enfant s'oublie, il est bien rare qu'un autre ne soit pas là pour rasséréner le coeur des parents.

“Gloire aux nombreuses familles! Dieu les aime particulièrement, comme il maudit celles qui violent la loi en disant à la vie: Tu n'iras pas plus loin.”

DEVOIRS ENVERS SES PARENTS.

Soyez respectueux, soumis, reconnaissant, attaché et dévoué à votre père, à votre mère, et à vos bienfaiteurs. Votre père et votre mère tiennent auprès de vous la place de Dieu sur la terre; ils ont soigné votre enfance, ils veillent à votre éducation, travaillent sans cesse pour vous rendre heureux, et ils sacrifieraient pour cela leur vie même, s'il en était besoin; comment ne les aimeriez-vous point? Vous montrerez que vous les aimez, en leur obéissant promptement et en faisant de bon coeur ce qu'ils vous commanderont. Vous devez toujours leur parler avec respect, s'ils vous adressent la parole; ce serait montrer le plus mauvais caractère et la plus mauvaise éducation que de leur répondre avec humeur et impolitesse; si vous avez tort, taisez-vous et corrigez-vous; si vous croyez avoir raison, excusez-vous avec modération, et gardez ensuite un silence respectueux. Vous ne devez jamais interrompre votre père, ni votre mère, dans la conversation et encore moins, les reprendre quand ils se trompent. Vous ne devez jamais rire de leurs défauts ni les faire connaître à d'autres personnes: si vous entendez parler mal d'eux, votre devoir est de prendre leur cause et de les défendre. Saisissez toujours les occasions de leur prouver votre reconnaissance; si vous êtes éloigné, ne négligez pas d'écrire souvent; que toujours votre style soit empreint des sentiments de respect et d'affection dont vous devez être pénétré pour eux.

R. B. HARRISON, Pembroke's Leading JEWELER

Directory of the Clergy of the Diocese of Pembroke.

Town of Pembroke.

Bishop's Palace—His Lordship Rt. Rev. N. Z. Lorrain, D.D.

Rev. J. Kimpton, Rector.

Rev. Z. Lorrain, D. Ph. Curate.

Rev. H. E. Letang, Secretary.

Revds. J. J. McInerney and O. Faucher.

2 Missions.—Black Bay and Petewawa.

Convent—Grey Nuns of Ottawa.

Hospital—Grey Nuns of Ottawa.

Bishop's Palace—Little Sisters of the Holy Family.

Aldfield—Pontiac Co., P.Q.—Rev. P. Pontbriand, P.P.

1 Mission—Lac des Loups.

Arnprior—Renfrew Co., P. Ont.—Rev. A. Chainé, P.P., Rev. C. Jones, Asst.

1 Mission—Sand Point.

Astorville—Nipissing District, P. Ont.—Rev. Ant. Astor, P.P.

2 Missions—Wasawasa—Corbeille Siding.

Bonfield—Nipissing District, P. Ont.—Rev. Chs. Sudre, P.P.

1 Mission—Boissonnault Settlement.

Brudenell—Renfrew Co., Ont.—Rev. F. L. French, P.P.; J. N. Georges, curate.

4 Missions—Sebastopol—Lyndock—Combermere—Craigmont.

Calumet Island—Pontiac Co., P.Q.—Rev. O. Beaudry, P.P.

1 Mission—Bryson.

Chapleau—Allumettes Island, Pontiac Co., P.Q.—Rev. A. Renaud, P.P.; Rev. T.

Sloan, Curate.

Conlonge—Pontiac Co., P. Q.—Rev. J. C. Dagenais, P.P.

1 Mission—Bois francs.

Douglass—Renfrew Co., P. Ont.—Rev. J. J. Quilty, P.P.

H. S. Marion, retired.

Eganville—Renfrew Co., P. Ont.—Rev. J. S. Dowdall, P.P.

J. Harrington, Curate.

1 Mission—Golden Lake.

Convent—Grey Nuns of Ottawa.

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Directory of the Clergy of the Diocese of Pembroke.—Continued.

- Griffith—Renfrew Co.—Rev. W. D. Dooner, P.P.
2 Missions—Corry Settlement and Black-Donald Creek.
- Killaloe—Pontiac Co., P. Ont.—Rev. J. A. French, P.P.
3 Missions—Barry Bay—Round Lake—Bassin Depot.
- La Passe—Renfrew Co.—Rev. H. Martel, P.P.
- Mattawa—Nipissing District, P. Ont.—Rev. F. N. Georget, O.M.I., Sup.
Rev. O. Paquette, O.M.I., Rev. Lemoine, O.M.I., Rev. Legault, O.M.I.
8 Missions—Doux Rivières — Bisset's Creek — Rockliff— MacKie Station—
Klock's Mills—Eau Claire—Les Érables—Long Sault.
- Maynooth—Renfrew Co., P. Ont.—Rev. J. Warnock, P.P.
2 Missions—Brantercroft—Murchison.
- Mount St. Patrick—Renfrew Co., P. Ont.—Rev. J. Ryan, P.P.
- North Onslow—Pontiac Co.—Rev. O. McDonald, P.P.
- Osceola—Renfrew Co., P. Ont.—Rev. J. R. McEaken, P.P.
1 Mission—Cobden.
- Point Alexander—Renfrew Co., P. Ont.—Rev. J. N. Duquette, P.P.
2 Missions—Chalk River and Deux Joachims.
- Portage du Fort—Pontiac Co., P.Q.—Rev. T. Coté, P.P.
1 Mission—Bristol.
- Quyon—Pontiac Co., P.Q.—Rev. B. Kiernan, P.P.
- Renfrew—Renfrew Co., P. Ont.—Rev. P. T. Ryan, P.P., A. Reynolds, Curate.
2 Missions—Springton and Calabogie.
Convent—Sisters of the Holy Cross of St. Laurent.
- Sheenboro—Pontiac Co., P.Q.—Rev. P. Tracey, P.P.
- Vinton—Pontiac Co., P.Q.—Rev. T. Ferreri, P.P., Rev. H. Brosseau, curate.
2 Missions—Leslie—Thorne.
- Whitney—Hastings Co., P. Ont.—Rev. P. Michaud, P.P.
1 Mission—Madawaska Station.
- Wilno—Renfrew Co., P. Ont.—Rev. B. Iankowski, P.P., Rev. P. Biernacki.
1 Mission—Burry's Bay.

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