"Jan and	-				F	01	2 1	-					
i	the of the	MEMBERS of th	is FAMILY	and their VILITORS	, BOARDERS, SER	VANT	S. &c.	who	A			No. on Form 1	. 11
	NAME No Persons ABSENT OR	and SURNAME.	RELATION to Head of Famil	RELIGIOUS PROFESSION.	EDUCATION.	1		1	slept or abode in this i	House on th	ne night of SUNI	DAY, the 31st of	MARCH, 1901
1		the night of Sunday, March 31st. ( T these (not commerciated elsewhere ones or ThaveLLING, dc., during w nerven Home on Monday, APRIL 1st.		State hand	LOCATION.	A	GE.	SEX.	RANK, PROFESSION, OR OCCUPATION.	MARRIAGE.	WHERE BORN.	IRISH LANGUAGE.	If Deaf and Dur
Num	Subject to the above ins the Family should be his Wife, Children an	truction, the Name of the Head of written first : then the names of d other Relatives : then those of arders, Servants, &c.	or "Wife," "Sou.	an which cach person belongs.	State here whether he or she can "Read and Write," can "Read" only, or "Cannot Read."	Years on last Birth- day.	Infants under one	"P" for	State the Particular Rank, Profession, Trade, or other Employment of each person. Children or young persons attending a School, or receiving regular instruction at home, should be returned as Scholars. Before filling this column you are requested to read the instructions on the other side.]	"Married." "Widower."	If in Ireland, state in what County or City; if else- where, state the name of the Country.	words "Inter & Passa	Blind; Blind; imbecile or Idio or Lunatic.
1	James	Netterfield	Harthum	Episcopal church								opposite the names of those who can speak both happu- ages. In other cases no entry should be made in this column.	Write the respecti infirmities opposite name of the afflicted person.
2	John	netter field	Brachen	Ro Camou	neas turie	54			land agent	Widower	Cay. Cavan		
3	Bessie			Roman Cotholic Church		48			1	hotmarils			
4				Coman Cotholic Church	do	23		2	General Domeshe Servis	Widow	Do		
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for	I hereby	certify, as required	by the Act 6	53 Vic., cap. 6, s. 6 (1), th	hat the			<u> </u>					
aute c	Sound meturn is	s correct, according	to the best o	of my knowledge and bel	ief.				I believe the foregoing	to be a true ]	Return.		