

A Canadian Flower

IN THE

Institute of St. Alphonsus.

A SHORT BIOGRAPHY OF

R. F. A. Pampalon, C.S.S.R.

CHAPTER I.

Alfred Pampalon before his entrance into a religious Order.

Alfred Pampalon was born on the 24th of November, 1867, at Levis, a pretty little town, situated on the banks of the majestic river St. Lawrence, opposite the city of Quebec, Canada, and was baptized the same day in the parochial Church of Notre Dame de la Victoire. He was the ninth of twelve children born from the Christian union of Antoine Pampalon and Josephine Dorion. His father was a noted builder, to whom was entrusted the building of several churches and convents, amongst them the splendid Basilica of Ste. Anne de Beupre. Being an upright and virtuous man, he enjoyed general esteem. The workmen always found in him a man who upheld their rights and promoted their welfare; in return they gave him their entire confidence. His beloved wife may be set up as a model of a Christian mother. Her constant aim was to instill in the heart of her children a hatred of sin and a love of virtue. She took great care to direct the first movements of Alfred's heart towards the God of all beauty. The first words the child was taught to pronounce were the holy names of Jesus and Mary. She was delighted at her son's frequent invocation of the sweet name of his good heavenly mother. In later years Father Alfred in grateful remembrance of these happy days of his childhood, would exclaim: "Oh! how happy I was. O Mary, to be able to utter thy sweet name! Often I heard it invoked and each time my heart used to leap for joy."

Alfred was only six years old when his mother died. This saintly woman was perfectly resigned to the Holy Will of God, and firmly convinced that in heaven she would be of greater help to her children even than living amongst them. How beautiful and touching her last words to her children—the eldest being scarcely 15 years old. "Dear children," said she, "God now calls me to Him. In a few hours your earthly mother will be no more; but raise your eyes to heaven; there you have another mother, the most powerful, the best, of all mothers, the Blessed Virgin Mary. To this mother I bequeath you, the dearest objects of my affection. You also must love her as your own mother. Be assured that she will ever love you and protect you. In heaven I will pray for you, I will earnestly ask that you may be good Christians; and I shall beg of God that some among my children may minister at His altar." Her prayer was heard; three of her sons became the anointed of the Lord.

After twelve months of widowhood Alfred's father married again—this time an Irish woman, Margaret Phelan. The second mother was kind, indeed to all her husband's children. Still she had a particular predilection for Alfred, owing to his spirit of obedience and affection towards her. When Alfred left home to join a religious order, his step-mother did not hesitate to declare in the presence of parents and friends that she had received from him much consolation, and that he was a perfect child. In September, 1876, he entered the College of Levis. In the month of May of the following year he had the ineffable happiness to make his First Communion. What passed between the Divine Heart and that of our boy Alfred when God for the first time deigned to visit His creature, no one knows. Was he, perhaps, allowed to contemplate some ray of that hidden beauty his mother had taught him to love? However it may be, from that moment Alfred's heart had but one thought, and that was of his First Communion.

On the 7th of October, 1877, Alfred received the Sacrament of Confirmation from the hands of Mgr. Taschereau, Archbishop of Quebec, in the parochial Church of Levis. He had become a soldier of Christ, now ready to fight against the enemies of his soul. It was in this solemn circumstance of his life that Alfred took the name of Joseph, thus placing himself for the remainder of his

days under the special protection of the glorious Patriarch of Nazareth, and giving to Mary a proof of the delicacy of his affection.

From the day of his First Communion his piety became more fervent and more solid. He received the Blessed Sacrament at first every fortnight and ere many months had passed approached the Holy Table weekly. On each feast of the Blessed Virgin he never omitted to offer to his heavenly mother the spiritual gift of a good communion. The faithful recitation of his morning and evening prayers of the daily Rosary, did not satisfy the tender piety of our youth, he often withdrew from company to converse more freely with God and the Blessed Virgin.

It was customary for Alfred to spend his vacation at the home of his aunt. From the lips of this good lady we have listened to the recitals of the evidences of the piety of her young nephew. "I have," said she, "found him at one time during the day kneeling before a little shrine of the Blessed Virgin, and at another standing before the shrine in silence, his face bearing a sweet expression of peace and happiness. My heart was full of admiration for this angel of the earth."

L. F.

(To be continued.)

WILL OF ARCHBISHOP FECHAN.

THE ESTATE VALUED AT \$125,000.

The Largest Single Items Were Two Policies in the Mutual Life Insurance Company for \$25,000 Each

The contents of the will of the Most Rev. Patrick A. Feehan, of Chicago, disposing of property amounting to about \$125,000, was announced last week. The personal property schedule, as printed in the newspapers, was as follows:—

Two policies of \$25,000 each in the Mutual Life Insurance Company of New York.....\$50,000
Accumulated dividends on one of these policies.....9,829
Another insurance policy.....14,000
Bonds and cash in bank.....37,000

Among the beneficiaries under the will are the following:—

Miss Kate Feehan, his sister, who resided with him until his death, is to receive \$40,000 in bonds and to benefit by one life insurance policy of \$25,000.

Mrs. Anna A. Feehan, widow of the late Dr. Edward L. Feehan of St. Louis, brother of the testator, is the beneficiary of one life insurance policy of \$25,000 and \$5,000 in cash.

St. Patrick's Academy, Park and Oakley Avenues, of which the Archbishop's sister, Mother Mary Catherine, is the head, was given \$10,000 out of the third insurance policy.

St. Mary's Training School for Boys at Feehanville, which was the prelate's favorite institution, was given the remaining \$4,000 of this insurance policy.

BABY'S OWN TABLETS

For Weak and Sickly Children During the Hot Weather.

Thousands of children die during the hot weather months, because summer complaints and stomach troubles come suddenly, and mothers do not have the means at hand to promptly check and cure them. In homes where Baby's Own Tablets are used these precious little lives can be saved, and no home where there are infants and young children should be without them.

Baby's Own Tablets will promptly cure all stomach and bowel troubles, and are a great relief to teething children. The Tablets are sold under a positive guarantee that they contain neither opiate nor harmful drug. Crushed to a powder they can be given with absolute safety to a new born babe. Mrs. R. Ferguson, 105 Mansfield street, Montreal, says: "I have used Baby's Own Tablets, and have found them the best medicine I have ever given my children. My babe has always been small and delicate and suffered so much last summer with his teeth that I did not think he would live. Then he was attacked with dysentery, a feverish skin and cough. As the doctor's medicine did not help him, I sent for Baby's Own Tablets, and they did him a wonderful amount of good, and he is now getting on splendidly. I gladly give my experience for the benefit of other mothers." If your druggist does not keep these Tablets they will be sent by mail post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

Champlain Summer School

Cliff Haven, Clinton Co., N. Y., July 26, 1902.—There has been a decided increase in the attendance at the Catholic Summer School during the past few days. The addition of large numbers particularly from Philadelphia, Boston and Albany has been very noticeable. At present the population at Cliff Haven reaches a figure near to five hundred.

Socially this has been the banner week of the session. A dramatic entertainment at the Auditorium started off the festivities. This was arranged under the direction of Mr. Bernard Sullivan, of New York. It consisted of three parts, a literary and musical entertainment, a few scenes from camp life and a camper's rehearsal for vaudeville. In the first part, Miss Bertha Clary, Mr. Bernard Sullivan, Mr. G. Prahl of New York, Miss Duffy of Watervliet, Miss Flynn of Albany, and Mr. W. P. Oliver of New York, were the entertainers, their work as a whole being exceedingly artistic. The members of the College Camp were the performers in the second and third parts. Both parts were unique in nature, and cleverly acted, adding greatly to the pleasure of the evening's entertainment.

Two receptions, one tendered to Bishop Michaud of Burlington, Vt., who has been a guest of the school, the other to James A. Rooney of the Brooklyn "Eagle," were among the pleasant affairs of the week.

The weekly hop at the Champlain Club, was an unusually brilliant affair. The guests were received by Mr. and Mrs. Henry J. Heidemes, Mr. and Mrs. M. E. Banner and Dr. and Mrs. Charles Nannack, all of New York. The dance music was delightfully played by Greene's orchestra from Boston.

A house warming at the Cardome, the new summer home of Mrs. Annie Jones and family of New York was one of the social events of the week. Euchre was the amusement of the first part of the evening. After a light supper had been served dancing was indulged in.

An expression party at the Marquette Cottage arranged under the direction of Mr. Walter Lemmes Clark and Miss Marion T. Meagher was an enjoyable affair. Charades and readings formed the evening's amusement. The guests of the Philadelphia Cottage closed the week's festivities with a most enjoyable domino party in which all the younger folk participated.

These recreative features although attractive and popular are not the dominant elements of life at Cliff Haven. The class work so propitiously begun, continues, the interest steadily increasing as the time goes on. Madame Julia Rudge, Miss Loreta Hayes and Miss Marion T. Meagher have now formed their classes in chorus work, dancing, physical culture, drawing, painting and outdoor sketching, and so all the special courses are now in exact working order. The classes in Pedagogy, Psychology, Metaphysics, Literature, French, Spanish and Sloyd are progressing favorably, the individual work done by students receiving high commendations from the instructors.

The second series in a course of lectures on the Middle Ages dealing with the Ecclesiastical History of that period was given this week by Rt. Rev. Mgr. James Loughlin, D.D., of Philadelphia. He gave in comprehensive form the main events in the history of the Church during those ages, paying special attention to the great Popes such as Gregory VII. and Innocent III., whose achievements were the most striking in nature and lasting in results.

In the evening, two different lectures appeared during the week, Francis P. Garland, A.M. (Harvard) of Boston, and Vincent J. Crowne, Ph. D., of the University of Pennsylvania. Mr. Garland lectured Monday and Tuesday evenings on the Classics. In the first he dwelt on the importance of the classics in the school and college curricula, giving arguments for and refuting objections against their study. The second night, he spoke more particularly of the literary value of the Classics, showing how beneficial they are, especially in the comparative study of literature.

Dr. Crowne lectured both Thursday and Friday evening, his first subject being the Venerable Bede, and his second, King Alfred the Great. He not only told in detail the story of these men's lives, but he also showed them as central figures in great movements. The intellectual revival of the England of Bede, the making of a great nation in the time of Alfred; these were the

main topics about which he grouped his other ideas.

Several distinguished men have been guests at Cliff Haven this week. Among them was Bishop Michaud of Burlington, Hon. Thos. J. Gargan of Boston, and F. C. Travers of New York, Judge Kerr of Paterson, and Judge Rogers of Watervliet. Mr. Travers left for home late in the week to be present at a dinner given by President Roosevelt at his home in Oyster Bay.

The Australian School System.

A correspondent of one of our American Catholic exchanges—John W. Kennedy—writing from Dunedin, N. Z., on the above subject, says:—

Newspaper men as a rule, get more kicks than half-pence, and the Catholic journalist comes in for more criticism, and his work is often less appreciated by his readers than that of his brother of the secular press. Numbers of people may be different about their ability to run a secular newspaper, but every other Catholic you meet feels that he could conduct a Catholic organ with a greater degree of success than the average editor. A great many of our co-religionists are much more prodigal in their criticisms than in their subscriptions, and it is only by strongly reminding these that they are brought to a sense of their duty to support a Catholic newspaper. The editor of the "New Zealand Tablet" cannot complain that his work is not appreciated. The Rev. Father Cleary has occupied the editorial chair of that journal for about four years, and during that time he has been the recipient of two presentations. About two years ago he received a purse of one thousand dollars, and the other day, on the occasion of his setting out on a twelve month's holiday, his friends took the opportunity of giving him a little token of their appreciation in the shape of a cheque for \$1,250, so that he might be in a better position to enjoy his trip. Father Cleary travels to Europe by way of Canada and United States, and will make a stay of some months in Ireland with his relations. He does not expect to be back in New Zealand before March.

During the time he has had control of the "Tablet" he has made it a power in the land. Whenever an anti-Catholic lecturer paid a visit his or her antecedents or characteristics were laid bare to the public gaze, and whenever a bigot, chock full of the fictions of history, attacked the Church in the public press or on the public platform, Father Cleary was always ready to expose the fallacy of such statements. His exposure of the origin, aims and methods of the Orange Society has been the most complete and withering ever made regarding that underground association. It is to be hoped that he will return to New Zealand with renewed health and vigor and better prepared than ever to do battle for faith and fatherland, whenever either of these requires a champion.

Many of the non-Catholic denominations, or at least the ministers of these denominations for the laity seem wholly unconcerned, are displaying considerable anxiety at present over the exclusion of religious instruction from the various State schools in the Australian States. The reason for this new-born zeal is evidently this: The census returns recently issued, show that many of these denominations have grown considerably in numbers during the past five or ten years, but the increase in actual membership has not kept pace with the nominal growth. In other words the religion of numbers of the population does not extend in practice beyond calling themselves that in which their parents were brought up. As I mentioned in previous letters when the free, secular and compulsory system of education was introduced into the various States it was accepted without a murmur by nearly every Protestant denomination. It was an open secret that certain of its most enthusiastic supporters in Victoria and New South Wales were indiscreet enough to admit that they favored it mainly on the ground that it would injure the Catholic Church. Others were honestly of the opinion that it was a step in the right direction of solving a difficult problem, and hoped that the system would eventually prove acceptable to all. The result has been that our co-religionists have struggled manfully and have generally provided their own schools where the number of Catholic children warranted such a course. The majority of non-Catholics accepted the system, saved their pockets, and depended on the hour at the Sunday

School to supply the necessary religious education. After an experience extending over a generation the results have not been by any means reassuring. Many of the rising generation are sadly lacking in the religious fervor of their parents, or have ceased to take any practical interest in religious affairs. If a few years have caused such mischief, it is easy to understand what another two or three decades will be the means of doing. Catholics have from time to time protested vigorously against the injustice of being called upon to pay taxes for the support of an educational system of which they cannot conscientiously take advantage, of demanded that their own schools be examined by the State inspectors, and that they be paid by results for the secular knowledge imparted. The very people who are now asking for a change in the system were the first to cry out against this demand, their contention being that it was nothing less than asking the State to pay for the teaching of the Catholic religion. A few years ago non-Catholics in favor of religious instruction in the State schools would not be satisfied with reading of the Bible as a text book without note or comment. They have now gone a step further, and ask that certain portions of the Scriptures, (Protestant version of course,) be selected for school use, and that teachers be instructed to explain them. This, in plain language, means that they want the Protestant religion to be taught in the public schools.

Of course, we have put before us that venerable conscience clause, whereby a Catholic child attending a State school could withdraw during such lessons. We can well imagine a child in a class of fifty or sixty, standing up and leaving during the time devoted to religious instruction. Why, his life would be a perfect martyrdom unless he possessed the courage of a Saint and the stoicism of a philosopher. As the Hierarchy of New Zealand pointed out in their recent Pastoral, "a conscience clause would be no protection because, as we know by experience, in the schools in the North of Ireland, persons might openly defy the conscience clause, stating that they could not conscientiously request, any child not to attend while the Scriptural lessons were being read." "In conclusion," they say, "we again remind all Catholics of this Colony that they are bound to manfully follow their conscience and do their duty by sending all their children to schools where religion can have its rightful place and influence. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of a parish should feel that they have not accomplished their entire duty until the want is supplied."

But we must continue to perfect our schools; and with its able and devoted teachers no Catholic school need be inferior to any other school. We must not relax our efforts till our schools have reached the highest standard of educational excellence. The education question, and therefore the burden which Catholics have to bear in these colonies, in contributing to the system of public instruction of which they cannot conscientiously take advantage, whilst at the same time maintaining their own schools, is a matter of very grave importance to our co-religionists, and hence it is that I devote so much space to the matter in my letters. So keen is the desire that our rising generation should receive a religious training during the most impressionable period of life that one of our bishops said some time ago that if it was a question of providing a school or a church in a district he would certainly be in favor of the former, for if the religious upbringing of the children were neglected then in after years the Church would be without a congregation, whereas if the children of to-day were properly trained there was a surety that the Church would be built later on.

I have been led to touch again on this subject because of a letter which appeared the other day in a Sydney newspaper, in which the writer, a prominent Catholic citizen, showed what had been done in the Colony of New South Wales for Catholic education by our co-religionists, who manfully and generously put their hands in their pockets, built and equipped primary schools, whilst the members of the other and wealthier denominations were quite content to pass resolutions at their annual synods deploring the absence of religious instruction in the State schools. The writer showed that during the twenty-one years the secular system of education had been in force in New South Wales the Catholics of the State had contributed in the way of taxes for primary public schools three million pounds, and that the cost of their own primary schools during that time was about two million five hundred thousand pounds, or in other

words the total cost of education to the Catholics of the State during the time mentioned was five and a half million pounds sterling. At the same time their annual contribution to the public primary schools was one hundred and sixty-four thousand pounds, whilst the yearly cost of their own schools amounted to one hundred and fifty-five thousand pounds, making a total annual expenditure of close on three hundred and twenty thousand pounds. This practically amounts to one pound per head per annum. The weight of such taxation can be better understood when I state that the total taxation in the financial year amounts to somewhat less than two pounds per head of the population.

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ALL COMMUNION FORE 6 O

PARISH SOCI

FIRST SUNDAY OF
Holy Scapular Society
and Investment in scap
atly after Vespers in
General Communion
Heart League at 8 o'clock

SECOND SUNDAY.—
Temperance Society, in
giving of temperance
Vespers in Church.

General Communion
Name Society at 8 o'clock
citation of office of Ho
7.30 p.m.

THIRD SUNDAY.—
Society after Vespers, 1
Church, after which some
attended to in large hall

FOURTH SUNDAY.—
Mary, general Commu
o'clock Mass, meeting in
Patrick's (girls') school
pers.

Promoters of Sacred B
hold meeting in large
2.45 p.m., distribution
etc., in library, 92 Alex
on 4th Sunday, 3 to 6 p
on evening service, and
day, after evening service

FIRST FRIDAY DEVOT
The Blessed Sacrament
exposed all day in St. P
every first Friday, solemn
tion and Act of Reparati
p.m., followed by short

LADIES OF CHARITY
Tuesday at 2 p.m., again
to make garments for
There are some sixty mem
of whom attend regu
week to join in this wor
able and meritorious high

FREE
MASONRY'S
WAR
ON
THE
CHURCH.

CARDINAL Richard,
Bishop of Paris, has ad
letter to the Presi
France protesting a
summary closing
Catholic schools. The Car
minis President Loubet
he himself has said out
of pacification for the w
France implies respect for
and civil rights. The Fre
chy, Cardinal Richard ad
ask for privileges, but dem
Catholics shall not be dep
rights appertaining to all
men.

At the dictation of the Fr
lodges, whose agents have
porary possession of the Fr
ement, an open and sham
is made upon the religious
pecially those in charge
tial institutions. M. Cor
French Premier, virtually
Catholic parents: You shal
permitted to educate your ch
the way you see fit, but on
cordance with the views of
Catholic and anti-Christi
Mason lodges which I repre
whose orders I will carry o
letter.

This is the sort of "pers
berty" M. Combes, a rene
Catholic ecclesiastic, stands
cable dispatch states that
speech delivered last Mond
way of reply to Cardinal
declared that "he had accep
office of Premier in order to
law of associations enforced.
law makes it unlawful for
religious bodies to exist in
whether they be organized fo
national, for charitable or oth