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cloisters! cloisters! cloisters!

Lord for the miracle worked for them. This year, by a peculiar coincidence, the date fell on Septuagesima Sunday; the very Sunday on which in 1822, Our Lord deigned to appear during the Benediction of the Blessed Sacrament to bless the new institute.

be chosen than the present?

of the Holy Family, and signed the

brief on the 12th of June, a day

kept with great solemnity by the Holy Family, in thanksgiving to Our

during the beneaters.

ded Sacrament to bless the new institute.

M. Noailles' great humility, the uncertainty of the future, the malign attacks made upon the congregation, imposed secrecy. To-day circumstances have changed; the time has come to publish God's work. The Holy Family has long since triumphed over difficulties, and has magnicantly developed; the small grain of mustard seed of 1822 has become a great tree, in the branches of which many birds of heaven find shelter. Not only France, but the whole world is blessed by its fruits; on every shore, under every sky the religious of the Holy Family are to be found. The Holy Family has the Pivine seal on it. Like the Family of Nazareth, this congregation loves silence and concealment; it does an immense good, noiselessly, seeking for sole reward God's approval and benediction. We, however, are not ablied to imitate it in this respect, for sole reward God's approval and benediction. We, however, are not obliged to imitate it in this respect, when God's glory and the edifica-tion of souls are in question, and so we draw aside the veil in which it loves to shroud itself, and here lay before the rublic the history of the miracle

miracle
In a letter written by M. Noailles
to the Abbe Gauffret, canon of the
Cathedral of Metz, we have a full
description of this event which took
place in the chapel of Loreto at Bor-

place in the chapel of Loreto at Bordeaux.

"Loreto is flourishing. There can be no doubt that God is with it, and He has just given us a striking proof of His presence through a miracle," of which I would have told you before, had not prudence commanded that I should first collect all the written documents relating to it. This is what took place. On Septuagesima Sunday, the eve of the feast of St. Jane, which we keep at St. Eulalie with great pomp, I had too many penitents to be able to give Benediction as is my wont in the Loreto chapel; so I begged a good old priest, the Abbe Delort, to replace me at the convent. It was then half past five in the afternoon. He went accordingly, and exposed the Blessed Sacrament but hardly. then half past live in the alternoon. He went accordingly, and exposed the Blessed Sacrament, but hardly had he finished incensing for the first time, when he perceived, instead of the Sacred Species, the head and bust of Our Lord, like a miniabe allowed Sacrament, but hardly had he finished incensing for the first time, when he perceived, instead of the Sacra's perceived, instead of the Sacra's perceived, instead of the Sacra's perceived in the first time, when he perceived, instead of the Sacra's perceived from the first time, when he perceived, in the first time, when he perceived has a constance, with this difference, that the figure was alive. The bust was clad in a dark red scart, and our Lord was bowing slightly to the right and to the left and straight forward. The discern the features, that he describes the figure as of great beauty and seeming to be about thirty years of age. At first, he thought it was an illusion, but perceiving not shange in what he saw, during the withstanding his efforts. To assure this series with the saw describes the figure as of great beauty withstanding his efforts. To assure this series with the saw describes the first of the first the series of the fact, he beckoned to the little thurifer to approach, and asked him if he saw anything extra-ordinary. The latter replied quite trembling, that he saw describes and remained without doing as she was told. During, this time, the priest then bade the child inform the Mother. Superior. The little boy, therefore, beckoned to one oil the Sisters, who was sarristan, but she on blancing at the Monstrance was so estuced at what was the series of the series o

vor and spiritual joy as they had never hitherto experienced. Notwithstanding all this, the nuns feared they might have had an illusion and did not talk about it, but the children who were in the house were less reserved. Two little ones, especially, spoke to each other about it in a charmingly simple way. One of these had her face, buried in her hands; the other having seen the apparition gave her neighbor a nudge saying "Look." The latter, raising her head in astonishment exclaimed: "What is it?" "Do you not see Our Lord?" said the first child and thereupon the ather little one too, deeply moved, began praying most fervently and begged of Jesus Christ to give her the grace to make a good First Communion.

All present in the chapel agreed on having experienced unusual fervor during the Benediction; slight differences of opinion arose as to the nature of the light with which Our Lord was surrounded, some seeing crowns of fire, others sheaves of fire or diamonds. I myself was ignorant of what had occurred, and the Superior being too prudent to spread the news at once, desired that silence should be kept until I had arrived. I however heard the news beforehand from some outsiders. Soon after my arrival next morning, the Abbe Delort came to me himself and offered to draw up an account of the miracle. He was intensely moved, A MODERN MIRACLE The Abbe Rambaud, chaplain to the Poor Clares at Bordeaux, has re-called the remarkable favor, graoted by Our Lord in 1822 to the then rising congregation of the Huns of the Holy Family. The prodigy took place in the Rue Mazarin, Bordeaux, Abbe Rambaud calls it "this miracle too little known." And indeed it is high time to publish the history of this miracle. What better moment could Leo XIII has established the feast

atter my arrival next morning, the Abbe Delort came to me himself and offered to draw up an account of the miracle. He was intensely moved, shed tears whilst speaking to me, and told me that he had not slept during the whole night. I believed the good priest's story, but in a century like the present one, a great deal of prudence is necessary, especially in all that relates to a new foundation which like all God's works has plenty of enemies.

I therefore recommended silence on the subject, until I had consulted the ecclesiastical superiors. I went to the Archbishop's house, and the Vicar-General told me he would consider it wrong on his part not to believe. He desired that each witness of the miracle should write a separate account to be submitted to the Archbishop. I obeyed, and these numerous documents were placed in the Archbishop's hands, who found no difficulty in believing the history of the miracle. no difficulty in believing the history of the miracle. The Superior of th

no difficulty in believing the history of the miracle. The Superior of the Jesuits at Bordeaux and several other priests were so convinced of the fact that they related it to many persons outside the town.

Although we do not doubt a priest's word under such circumstances, nor that of the other witnesses of the miracle, nevertheless proofs like those above, are often not enough to convince those who are hostile to religion. The Archishop, therefore, although quite convinced personally, agreed with me that whatever may have been God's particular design in working so great a miracle, He did not wish it at that time to be given great publicity.

Perhaps God worked it, to revive

publicity.

Perhaps God worked it, to revive the faith of a poor priest like myself, perhaps he wished to console the poor nuns of Loreto for all the troubles and trials they had undergone, and to encourage them to continue their work, aided by the thought that their Lord was with them; perhaps even He chose this

tinue their work, aided by the thought that their Lord was with them; perhaps even He chose this poor dwelling place, as formerly He had chosen the crib at Bethlehem to be adorad with greater fervor in the Sacrament of His love. Whatever may have been God's plan, this privilege has been of great value to Loreto. God is loved there more than ever, and the devotion to the Blessed Sacrament will always be a distinctive mark of its children.

It has also been of great value to the good priest who officiated; he remembers the miracle whilst celebrating Mass, and has already endured rebuffs from men who treat him as a visionary. Although many distinguished priests bless God for the miracle, and the majority of the most noted persons of the town come and adore Him in the Loreto chapel and bura candles in His presence, God has permitted that other souls should still remain incredul. Ous."

from 'l'Aquitaine," the official journal of the diocese of Bordeaux, February, 1894.

His Eminence Cardinal Lecot, Archbishop of Bordeaux, primate of Aquitaine, considering certain decrees of one of his predecesors in 1823 and 1825, and wishing to encourage devotion to the Blessed Sacrament, authorized, in 1900, an annual triduum of prayers, in the convents of the Holy Family, in preparation for the anniversary of the day on which the Holy Family Association received so great a favor from our Divine Saviour.— From the Missionary Record of the O.M.I.

MRS. NATION'S CRUSADE.

Cardinal Gibbons in an interview with a representative of the Balti-more "Herald," in regard to Mrs. Nation's anti-liquor crusade in Kan sas, is reported as follows: Speaking as a Catholic and an American, I am free to confess that the disturbances which have occurred there since the institution of the present anti-liquor crusade have filled me with pain, sorrow and astonishment. Either the total abstinence laws of Either the total abstinence laws of Kansas are wise, just and necessary, or they are not. If they are necessary and wise and just, they should be rigidly enforced by the legislative authorities. If, on the other hand, they are none of these things, they should be legally and regularly renealed.

should be legally and regularly re-pealed.

"Nothing, in any case, can, in my opinion and belief, warrant or justi-fy Mrs. Nation and her followers in taking the law into their own hands and usurping functions which should properly be reserved for the State."

"You ask," continued the Cardi-nal answering a remark of his in-

nal, answering a remark of his in-terviewer, "whether, in the words used by Louis Napoleon to excuse used by Louis Napoleon to excuse his usurpation, there may not be moments when it is permissible to "sortir de la legalite pour rentrer dans le droit?" (To float legality for the sake of right). That is, of course, only another way of suggesting that the end may justify the means. I am not prepared, nor do I wish, to subscribe to any such theory. At the same time I admit that if, as a result of Mrs. Nation's violence, the illegalities and evils now existing in Kansas should be cured, I shall rejoice.

I shall rejoice.

"But meanwhile there is no blink-I shall rejoice.

"But meanwhile there is no blinking facts, and the chief fact is thistat it is shameful and regrettable to see Kansas, by which I mean the Government of Kansas, leaving correction of public evils, if they be evils, to possible well meaning but assuredly mistaken hands of women. "You ask me again," said the Cardinal, meeting another objection, how, if the government neglects its evident duty, the evils can be righted unless by violence and protests like Mrs. Nation's? The point you raise is natural and proper. My answer is that it should not be necessary in a self-respecting community for women to have recourse to such violence. The State should act promptly and thoroughly. I am strongly of opinion that the wisest action it could take would be the repeal of the total abstinence laws peal of the total abstinence laws and the substitution of measures more surely calculated to help mo-

"What measures, you may say Well, to begin with, the cost of li Well, to begin with, the cost of liquor licenses should be made exceedingly high. In Maryland I have suggested that the price of a license should be \$1,000. Next, rigorous care should be exercised to insure the issuing of such licenses only to reputable and decent citizens. Next, I should counsel the strict limitation of the number of saloons in every district and the infliction of a severe fine for the first violation by saloonkeepers of the conditions on which the licenses are granted. On the repetition of the offence I should suggest the absolute withdrawal of offending saloonkeepers' licenses. Similar measures have been adopted with good results in the State of

Similar measures have been adopted with good results in the State of Maryland. Why should they not prove equally efficacious in Kansas? "To not imagine that because I deplore and condemn the irregularities of Mrs. Nation and her friends, I cannot sympathize with the motives that prompt them. I can quite understand how painful and horrible it must be for wives and mothers to see men wasting their substance and making beasts of themselves in the liquor saloons. But, I repeat, it is not the duty of women, however well-meaning, to defy law and destroy private property. By their violence women do but unsex themselves. Redress for public ills should be provided by the regularly constituted authorities, and by them only."

TRAINING OF OUR YOUNG MEN

This important problem is one which has caused more than one of our city pastor's considerable anxiety. The "Minor" thus refers to it.

iety. The "Minor" thus refers to it.

The advantages of the lyceum, now unhappily out of vogue in our midst, are manifold. Not a few of the statesmen and public men of this country of to-day, as of the past, owe their success in the art of oratory, in the field of economic thought or in the domain of literature, to the influence of which the experience of village or neighborhood debating societies had in moulding their tastes and inclinations and shaping their careers. The young man who after becoming a member of an organization of this kind gives himself up to intellectual pursuits, to the acquisition of a literary and oratorical style, to the formation of habits of reading, of study and research, to acquiring a knowledge of logic and an independence and breadth and liberality of thought, following, of course, right principles, will be in no danger as long as he continues in the paths of honest and justifiable ambition of digressing into forbidden ways, to the week of character, the

loss of physical and moral strength and the ruin of his soul. The dangers which in every age beset young man when they are at this turning point in their lives are no less menacing than at any period in the past. Indeed, in the view of many, these dangers are more real and constitute a greater danger than at any time past.

The allurements of the saloons and dance halls, gilded palaces, often of perdition, attract youths where the home circle and the family enjoyments have lost their charm. The influence of these and the tendency of the times have not been without effect upon our Oatholic young men in whatever place. The youth who is not "fast" is "dreadfully slow." and nobody wants to be considered "slow" in this rapidly moving, twentieth century era. It is slow to be respectful in mien and deportment towards parents and elders. It is slow to dress quietly and in accordance with the limitations of one's source; the son of the mechanic must needs be arrayed in garments of the aurse; the son of the mechanic must eds be arrayed in garments of th 'latest cut,'' in habiliments identi-cal in style and finish to those of the millionaire's son. It is slow to be seen at church oftener than the fashseen at church oftener than the fashionable hour on Sunday. It is slow to behave there in the mainer incumbent not so long ago upon all who would have wished to be considered decent Christians. It is slow to listen attentively to the sermon and to make it the subject of odifying conversation on the way home. It is slow to display, no matter how urgent the necessity, an acquaintance with ceremonies and observances of the Church; slow not to speak flippantly of the clergy and dignitaries of the Church; slow not to show familiarity with the forms of vice, and slow, most dreafully slow, to requently receive the sacriments.

to frequently receive the sacraments The evil of this should at once be apparent to all. But will it be to a reat many Catholic young men, who great many cathons young men; who might indignantly resent any insimi-ation upon the depth of their faith in a Catholic company and permit the matter to be glossed over when the circle is narrowed to Protest-

ants.

Our young men do not limit sufficiently their intimacies to people of their own faith, and the consequence is often disastrous.

Their religious training, which often ceases after they have made their First Communion, is not strong enough to steady them amidst the vicissitudes of life, when they are thrown into the company of many not of their faith, who ridicule Catholic practices. How many Catholics olic practices. How many Catholics of the younger generation to-day make the sign of the cross in saying grace when eating in a public place notel, restaurant or boarding house grace when eating in a public place, hotel, restaurant or boarding house. The proportion is none too large of the entire number. Their Catholicism should be a vital, living force which must accompany them and inform their actions in whatever pursuit, occupation or even amusement in which they may be engaged. We need never be offensively aggressive, but politeness in no instance requires us to leave our spinal columns in the pews or in the cupboards at home. Our lives should center around our parish churches. This is probably true already of most of our people, but there is a drift in the other direction, and especially is it true of young men. Young men cannot be found to participate in the charitable work of the St. Vincent de Paul Conference, of the sodalities or confraternities of a devotional nature, and they do not contribute according to their means to the support of

and they do not contribute according to their means to the support of their churches or pastors. The last is true of the great majority in every Withdrawal to an extent from the

Withdrawal to an extent from the seething vortex of the world's amusements and recreations will prove some remedy; and as our youths are not ultra-spiritually minded, effort is worth being made to link them to parish associations by other ties. The old institutes were not without result. Their chiefest fault was that they lacked permanence of organization, duration of existence. It can be said for them, however, that their influence was not lost upon many even after they had ceased to be members.

nany even alter care, the members.

There are to-day in Baltimore men who were without any special ad-vantages in the way of education save those conferred by membership save those conterred by memocranp in literary associctions and the ac-quaintances formed therein, and are now reputable and successful citi-zens, and, above all, good Catholics, a credit to their Church.

ST BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 17th Feb., 1901: Males 417, females 55. Irish 230, French 203, English 18, Scotch and other nationalities 21. Total 472.

THE POPE'S ARMY is but a small force nowadays, and when the whole contingent turned out for re-view at the Vatican recently there were not 500 all told. There are were not 500 all told. There are five divisions—the Guardia Mobile, fifty young aristocrats from staunch-ly-clerical departments; 100 so-called Swiss Guards, some of whom are Italian mountaineers; 100 apiece of the Guardia Palatina and the Papal gendarmes, and thirty firemen.

POLITICAL PLUMS.—A few days ago, Register James R. Howe, of Brooklyn, made a very remarkable statement in the American public press. His office derives its income from fees, and there is a movement on foot to chenge the pay of the register to a regular salary. Mr. Howe is in favor of the reform. No stronger argument for it could be given than his own experience. "I do not know," he said, "what the emoluments were of any of my predecersors, but I do know what they have been in my office during the past twelve months. After expending \$20,000 more than was probably ever expended in giving the county a broad and liberal service, and after giving away upward of \$8,000 for charitable purposes, there still remains to my credit more than \$45,000."

received more than \$50,000 for his

received more than \$50,000 for his first year's work, and he could easily have made it \$70,000.

There are cases of the same kind in nearly every large city and in many of the States, remarks the "Post." The fee system pours riches into the pockets of those fortunate enough to hold the offices. In some instances—that of Mr. Howe is a decided exception—the fee offices are syndicated, so that they become profitable mines for party organizations and for the politicians who control them.

PREVENTION OF MOUTH-BREATHING.

In a former article we considered some of the evil effects of mouthbreathing, and saw that it resulted in injury to the entire respiratory system as well as in actual deformity of the bones of the face. The cause of mouth-breathing is of course anything that interferes with the free passage of air through the nostrils. Thus in the early stage of an ordinary cold, the membranous lining of the nostrils becomes swollining of the nostrils becomes swollining of the nostrils becomes when the sufferer must breathe through the mouth, to his added discomfort. This is only temporary, yet it is by no means unimportant, for while it lasts it exposes one, to inflammation of the tonsis, throat and lungs through the inhalation of cold and units the same as a same and the same and t and lungs through the inhalation of cold and unfiltered air.

Of greater importance, however, are the causes of habitual mouthbreathing, from which so many chil-dren suffer. The most common of oreathing, from which so many children suffer. The most common of these is a collection of glandular tissue in the pharynx, and whenever a young child is seen to breathe habitually with open mouth, an examination for these growths should be made.

made.

Physicians sometimes hesitate to remove them, for they say they will probably disappear as the child grows older; but they may not disappear, and even if they do, it may be only after permanent damage has been done to the child. They ought. been done to the child. They ought always to be removed when they are columinous enough to obstruct na

sal respiration.

A somewhat less common cause of habitual mouth-breathing is the pre habitual mouth-breathing is the presence of enlarged tonsils—a condition which may or may not coexist with that just mentioned. These also will probably grow smaller as the child grows larger, but it is far better to remove them at once, before irremediable damage has been done.

Less frequently the nostrils are obstructed by growths, known as polypi, from their lining mucous membrane.

The treatment of most of these conditions is simple, but as it can be carried out only by the phy-sirian it need not be dis-cussed here. The aim of this article is to urge the necessity of seeking medical advice for any one, child or adult, who habitually breathes through the mouth, in or der that more serious trouble may be averted.—The Youth's Compan-

W. GEO. KENNEDY,

...Dentist...

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NOTICE.

The testamentary executors of the F. X. BEAUDRY estate will petition the Quebec Legislature, at its next session, to be au-horized to mortgage certain immovable

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NOTICE.

The Montreal and Southern Counties The Montreal and Sauthern Counties Railway Company will apply to the Parliament of Canada, at the present session, for an Act extending the d lay fixed for the construction of the Railway; granting it the power to connect with other Railways and making arrangements for the use of other Railways lines; to construct, maintain and operate vessels and power vehicles, elevators, warehouses, docks, wharves and other buildings, and power to dispose of same; and for other necessary powers.

A. J. CORRIVEAU A. J. CORRIVEAT Director

Managing D Montreal, 12th February, 1901.

NOTICE

Is hereby given that application will be made to the Parliament of Canada, at next session thereof, for an Act to incorporate "THE LAURENTIAN ASSURANCE CORPORATION," for the purpose of carrying on the business of Fire and Manine Assurance, and having its chief office in the City of Montreal, in the Province of Quebec. Montreal, 7th January, 1901.

Solicitors for Applicants.

NOTICE-

The testamentary executors, administrators, fiduciary legatees under the testament of the late Charles der the testament of the late Charles Theodore Viau, in his lifetime manufacturer of Montreal, will apply to the Legislature of Quebec, at its next session, for an eat authorizing them, in so far as may be necessary:

1. To effect a loan, the proceeds of which shall be used, amongst other purposes, towards facilitating the establishment of purchasers on the property belonging to estate Viau at Maisonneuve and Longue Pointe.

Viau at Maisonneuve and Longue Pointe.

2. To hypothecate the immovables and pledge the assets of the estate for said loan.

3. To invest the capital sums of the estate otherwise than directed by law or by the said will in case circumstances should occur in which it would be more advantageous to do so. so.

To do other acts of administra-

tion of minor importance TAILLON, BONIN & MORIN: Solicitors for applicant Montreal, January 15, 1901.

NOTICE.

Notice is hereby given, that, at the next session of the Quebec Legislature, the Company called "Le Credit Foncier du Bas-Canada," incorporated by the Act 39 Vict., ch. 64, will apply for amendments to the Charter, for the purpose of changing its Capital Stock and Board of Management; of providing for a change in its place of business; of regulating shares, securities (lettres de gage), loans, deposits, and the keeping of accounts; of amending and making new by-laws, and for other purposes.

LE CREDIT FONCIER

DU BAB-CANADA.

Montreal, 21st January, 1901.