

## LEAVES MILLIONS TO FOUND CHARITIES.

Provides for Establishment of Industrial School and Two Orphan Asylums—Estate's Value, \$6,000,000.

Miss Sarah C. Tracey, who died on Nov. 6 at the Hotel St. Andrew, at Seventy-second street and Broadway, New York, left an estate valued at \$6,000,000, and under the provisions of her will, filed in the Surrogate's office, the greater part of it goes to Bishop P. J. Donahue, of Wheeling, West Va. After deducting \$10,000 which is to go to him personally, and a few other bequests, she asks that her fortune be devoted to founding and maintaining the following institutions:

"An industrial school for the unfortunate to be in memory of my grandfather, Keating Rawson.

"An orphan asylum for poor boys under the invocation of St. Edward.

"An orphan asylum for poor girls under the invocation of St. Catherine of Siena.

"The two orphan asylums to be in memory of my dear deceased brother, Edward Tracey."

Further, the will provides for "the erection of a church to the Blessed Virgin Mary, Mother of God."

Miss Tracy was the last of the Tracy family of Lansingburg, N.Y., the male members of which accumulated millions in raising hops and malt. Her brother, Edward Tracey, who was considered the richest man in Lansingburg, left his fortune to her, and after his death she came to New York, living for many years at the old Windsor Hotel, in Fifth Avenue. It was her custom every year to take a trip to Europe, and she was abroad at the time the hotel was burned. At that time, it is said, she forwarded a large sum of money to be used for charitable purposes, and as an offering for her lucky escape from the fire by being in Europe. About two years ago she returned to New York, and went to live at the Hotel St. Andrew. For many years she had attended the Church of St. Francis Xavier, in West Sixteenth street.

From the language of her will, it is apparent that Miss Tracy intended that if Bishop Donahue should not survive long enough to do the work that the four institutions should be erected by Archbishop Farley of the New York diocese. Besides the \$10,000 in cash left to Bishop Donahue, she left him all her household furniture, library, works of art, and horses and carriages. She leaves her diamonds and other jewels and dresses to the Bishop, who is directed to sell them and devote the proceeds to such charities as he may select.

Among other bequests is \$1000 to the pastor of St. Francis Xavier's Church, with the statement that the money is left to whoever may be pastor at the time of the testator's death; \$5000 to Miss Tracy's friend, Ella B. Edes, who now resides in Rome, Italy, and \$1000 to Margaret Saterlee, of Saratoga Springs, N.Y. Continuing, she will says:

"To Patrick McMahon, my and my brother's faithful coachman for many years, I give and bequeath the sum of \$1000. To Mary Weiss, for many years our faithful cook, I give and bequeath the sum of \$5000 and a gold watch. To Alma A. Mungler, of Albany, N.Y., I give and bequeath the sum of \$5000."

To St. John's College at Fordham is left \$5000 to be invested in a fund the income of which is to be devoted to the education of young men for the Roman Catholic priesthood; to Charles E. Dusenberry, \$5000; \$3000 to the Troy Cemetery Corporation, the income to be used in keeping in order the tomb of her brother Edward Tracey; \$1000 to the Bishop of the Brooklyn Diocese to keep in order the grave of William Cagger in Holy Cross Cemetery at Flatbush, and \$10,000 to the Missionary Society of St. Paul the Apostle of New York city.

The residuary estate, which is left to Bishop Donahue, is not left in trust, but is given to him outright, for the purposes stated.

One clause of the will says: "Whereas I am informed that there are several persons named O'Connor and several persons named Teson residing in the City of Troy, N.Y., who claim they are second cousins of mine. Whether they are relatives or not, they have no claims upon me, moral, legal or otherwise, and I did not and do not want them to lay any claim to my estate, so I mention

this, as I have heard that they might claim they are next of kin."

The executors named in the estate are Charles E. Dusenberry, of Troy, N.Y., and John Foley, of Saratoga Springs. The will is dated April 9, 1904.

## Catholic College for Women.

The chartering of the college of St. Angela, the first and only Catholic college for women in New York State, was an event of great importance to the teachers of Greater New York. This college, which is situated in New Rochelle, is the result of the fruitful labors of the Ursuline nuns. Their seminary in New Rochelle has long been noted for the excellence of its instruction.

The college is founded on a liberal basis. While its primary object is to provide collegiate training for Catholic girls, those of other denominations are also welcomed.

An important part of the policy of the college will be the offering to teachers of an opportunity to obtain a degree without sacrificing their profession. In this it follows Adelphi college of Brooklyn. In pursuance of this policy a two-hour course will be given this winter in Manhattan, at One Hundred and Twenty-Ninth street and Madison Avenue.

The subject of the course will be "Contemporary Educational Problems." It will be given on Tuesday evenings. On Thursday evenings there will be a series of thirty lectures, delivered by the educational leaders of New York and its vicinity. They will discuss the live educational problems of the day.

Every effort will be made to have these lectures given by men well known in the educational world. The presidents of the neighboring colleges, the professors of education in neighboring institutions, the highest supervising officials of the New York public school system, the principals of the city high schools, and men and women of equal reputation will be among the lecturers.

It is expected that Archbishop Farley will deliver the opening address and that Mr. Lavelle, the distinguished ex-president of the Catholic summer school, will be the first lecturer.

The course will be of three-fold value to the members of the teaching profession. In the first place it will be a culture course for teachers and will enable them to enjoy the rare opportunity of hearing the ablest educational men in this part of the country. In the second place, it will count toward an A.B. degree at the College of St. Angela. In the third place, it will be possible for teachers by complying with certain educational requirements, to count it toward eligibility for candidacy for license No. 1, and for the head of department and principal's licenses. During the course many helpful suggestions will be given of value to candidates for places in city schools.

## CATHOLIC SEA MISSIONS.

The Abbe Silvent, chaplain of Les Oeuvres de Mer, or Catholic Sea Missions, is in New York once more in the interest of his work. Abbe Silvent is a genial French priest and has accomplished a great work among sailors and deep-sea fishermen in Northern waters. He is staying with the Rev. Fathers of the Assumption, 229 West Fourteenth street. The Oeuvres de Mer looks out for the spiritual and temporal interests of innumerable fisher folk off the coast of Newfoundland. The mission owns two vessels which cruise about from the Grand Banks to Iceland, extending religious and medical aid to disabled Catholic fishermen regardless of nationality. Many Protestants are given material aid, no attempt being made to disturb their religious conviction.

## AN IRISH FESTIVAL.

The Samhain festival opened in Dublin on the 11th inst. "Samhain" was the great winter festival of pagan Ireland. In recent years it has come to be celebrated in Dublin by concerts, plays and social gatherings. This year a number of plays dealing with Irish subjects were produced and enthusiastically received by large audiences during the festival nights. Two of the plays were from the pen of Seumas MacManus, the well-known Irish writer, and one of them, "The Hard-Hearted Man," was intended to discountenance emigration to the United States. It was received with extraordinary demonstrations of approval, and the Anti-Emigration Society has applied for leave to have it enacted throughout the country.

**Only a Tea Kettle of Hot Water**

is needed with **Surprise Soap**

Don't boil or scald the clothes. It isn't necessary. The clothes come out of the wash clear white, perfectly washed. The dirt drops out, is not rubbed in.

**Child's Play of Wash Day.**

Use Surprise the ordinary way if you wish but we recommend a trial the Surprise way.

Read the directions on the wrapper. Surprise is a pure hard Soap.

**SURPRISE**

## WHAT IS PURGATORY?

The month of November is regarded as the special time when Catholics remember their dead. True it is that in the one great Church of Christ our dead are never forgotten. In the great sacrifice of the Mass, offered daily on our altars, the priest prays, before the consecration: "Accept, O Holy Father, Almighty, Everlasting God, this stainless Host . . . for all faithful Christians, both living and dead." Then, with explicit earnestness, after the consecration, he prays: "Remember, O Lord, thy servants and handmaids, N. and N., who have gone before us with the sign of faith, and sleep in the sleep of peace. To these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of peace. Through the same Christ our Lord."

Nor is this all, for the Church has indulged for our dead many prayers and devotions; she has, as it were, set apart Psalm 129, commonly called the "De Profundis" or "Out of the Depths," to be said for them; she has guarded and set them round with most loving care, so that indeed they may find peace, light and refreshment, even in their place of purgation and of pain.

But the great feast of All Souls occurs in the month of November, the month of falling leaves, of decaying nature, of evident death and gloom; and we have come to look upon November as a month distinctively of the departed, of the waiting dead. This is precisely what purgatory is—the place of waiting, of waiting to see again the Face of God once seen.

According to the doctrine of the Catholic Church, there are two judgments that await us after death—the particular judgment, meted out to each soul directly after its departure from the body at the time of death; and the general judgment of all mankind at the resurrection, on earth's great final day. The Church does not teach that every soul is immediately assigned at death either to endless joy or to eternal woe. She teaches us that we go individually to meet our Judge; and that many, very many, meet Him then, at the particular judgment, who are indeed unprepared for the saints' crown, upon whom, nevertheless, He has infinite compassion. These He assigns to purgatory, an intermediate state of spiritual purgation or cleansing, where they are made ready and pure to enter into eternal bliss.

These souls have already seen His face at that most unforgettable moment after death. Of their own wish they would fly to purgatory then, in order to be rid of everything that stands between them and the eternal possession of that heavenly vision. What cleanses them, or by what process, makes no sort of difference to these souls, emboldened by that first brief glance. They are consumed by the longing to possess their God. They sin no longer, they practice perfect conformity to God's holy will, they wait, they suffer, they endure. Our prayers can relieve them and hasten the hour of their release. But, no matter how severe the pain, one thing they never do, they never question the decrees of God. Nothing that He may do seems to them too hard to bear; nothing seems strange to them, however contrary to our poor blind conceptions of His love or His might while we still live on earth.

Herein are the holy souls our constant patterns. Much is said in our day of God's love and mercy; much is said, also, wildly and angrily, against a Power that can allow tremendous catastrophes of flood or fire, disease or sudden death. But, all the while, God is God. If, instead of striving to bring Him down to our standards, and measure Him by our human limitations, we bowed

before His justice as well as before His mercy, as the suffering souls always do, peace would be ours. He shall make all things work together for good to them that love Him. If there were no trials for our faith, where would be any merit for our love?—Sacred Heart Review.

## LEARNING THE PLAIN CHANT

Most of our readers know of the summer school for the study of Gregorian music which was established last summer for English priests and choir directors on the Isle of Wight. The enterprise was successful and fruitful. In a recent number of the English Catholic Times, one of the attendants, Albert A. Doyle, choir-master at Devonport, gives an interesting account of the session.

Mr. Doyle says he went with the idea that Gregorian music was a dismal and monotonous chant. He had heard it rendered by a good, well-trained choir, and though the organist gave it an elaborate accompaniment, he felt it was just bearable and that a little of it was quite enough. On the morning of his arrival he attended High Mass at nine o'clock in the large temporary church of the Benedictine Fathers. As nearly forty of the students were priests, there were Masses at all the altars continually during the morning. At the nine o'clock Mass all the monks and lay brothers sang the chant.

"And what a chant!" exclaims Mr. Doyle. "I know for certain that most of the students whom I was in frequent converse with came with the same doubtful feeling that I had, but when Mass was over and we went outside, you could here remarks like this: 'Well, what an eye-opener! What a charm this music has when rendered properly. I never expected this. Did you notice how . . . was done?' etc. And so we were all fired with enthusiasm from the beginning. We felt there was something in this music which it was worth our best labors to obtain."

"We were ushered into the library—a room full of rare old books—and began our instruction in the mysteries of Plain Chant in its correct form. Our able instructor, Dom Eudine, who we soon found thoroughly understood his subject, was wonderfully patient and clear in his explanations, his illustrations being particularly clever, and very often witty. We were all given several books on the subject as a present from the Abbot. It came rather as a surprise to us when, among other things, it proved that the notes called Virga, Punctum, and Losange were really the same length, and not as previously treated, long, half and quarter, roughly speaking, the shapes having a different meaning. From here we went to another hall and had a lecture from Mr. Gibbs, an authority on voice production and singing. In the afternoon we had another instruction from Dom Eudine, lasting about an hour, at which we did our best to sing the Chant, and I think we made a very fair attempt at it. I can quite see the one great secret is rhythm. Without it, Plain Chant is nowhere. With it, it has a charm quite belonging to itself. I think most of the students intended their afternoons for trips about the island. But the music had such a hold upon us that we felt we could not miss one service, and so we kept throughout the whole routine, and felt really sorry when the last day arrived. At 4 p.m. we went to Vespers and Benediction, and what a lovely service that was. Everything went so smoothly. No hurrying, no dragging and every word could be heard distinctly, even if you were outside the church a little way off. The music is never very loud. Truly we felt we were in the House of God.

"One day we went to Cowes and heard about eighty nuns of the same order sing the Chant at Vespers. It

## Business Cards. THE Smith Bros.' Granite Co.

The following was clipped from the "Granite," Boston, Mass.:

"Illustrated in the advertisement of E. L. Smith & Co., Barre, Vt., on another page, is practically their complete plant, with the exception of their derricks. This Company was the first of the quarry owners to use compressed air for operating rock drills, and also the first to take up the plug drill. We can say, without exaggeration, that this concern has the best equipped granite quarry in the country."

THE SMITH BROS. GRANITE CO. 290 Bleury street, are the sole representatives of these famous quarries in Canada. The granite is principally used for the finest class of monumental work.

## T. J. O'NEILL, REAL ESTATE AGENT, 180 ST. JAMES STREET.

Leases, Insurance, Renting, and Collecting of Rents. Moderate charges, and prompt returns.

## CONROY BROS., 228 Centre Street.

Practical Plumbers, Gas and Steam Fitters. ELECTRICAL and MECHANICAL. BELLS, etc. Tel. Main 3562. Night and Day Services.

## G. O'BRIEN, House Sign and Decorative Painter, PLAIN AND DECORATIVE PAPER-HANGER.

Whitewashing and Tinting. Orders promptly attended to. Terms moderate. Residence 545, Office 547, Dorchester street east of Bleury street, Montreal. Tel. Telephone, Main, 1405.

## LAWRENCE RILEY, PLASTERER.

Successor to John Riley. Established in 1866. Plain and Ornamental Plastering. Repairs of all kinds promptly attended to. Estimates furnished. Postal orders attended to. 15 Park Street, Point St. Charles.

## CHURCH BELLS

## McSHANE'S BELLS

are ringing evidences of stirring work. Over 50,000 ringing round the work. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

## MENEELY BELL COMPANY

TROY, N.Y., and 177 BROADWAY, NEW YORK CITY.

Manufacture Superior CHURCH BELLS

## COCOA AND CHOCOLATE.

DO NOT BUY TRASHY GOODS AT ANY PRICE.

## Cowan's Cocoa and Chocolate

Are the Best. Notice the Name on them

## PATENT SOLICITORS.

## PATENTS PROMPTLY SECURED

Respectfully business of Manufacturers, Engineers and others who realize the advisability of having their Patent business transacted by Experts. Preliminary advice free. Charges moderate. Our inventors' help, 125 pages, sent upon request. Marion & Marion, New York Life Bldg. Montreal and Washington, D.C., U.S.A.

was very beautiful, but we preferred the singing of the monks. The music is more suitable for men's voices. "In concluding I would say that the music is really simple once we get our choirs to understand that they must feel the rhythm. I personally would rather hear modern music done badly than Plain Chant.

To live in love is to live an everlasting youth.

## Society Directory.

ST. PATRICK'S SOCIETY—Established March 6th, 1866. Incorporated 1869, revised 1894. Meets in St. Patrick's Hall, 92 St. Alexander street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Hon. Mr. Justice C. J. Doherty; 1st Vice, F. M. Devlin, M.D.; 2nd Vice, F. J. Curran, B.C.L.; Treasurer, Frank J. Green; corresponding Secretary, J. Kahala; Recording Secretary, T. F. Tansy.

ST. PATRICK'S T. A. AND B. SOCIETY—Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander street, at 8.30 p.m. Committee of Management meets in same hall on the first Tuesday of every month at 8 p.m. Rev. Director, Rev. Jas. Kilmoran; President, W. P. Doyle; Recording Secretary, J. D'Arcy Kelly, 13 Vallee street.

ST. ANN'S T. A. & B. SOCIETY—Established 1868. Rev. Director, Rev. Father McPhail; President, D. G. Galloway, M.P.; Sec., J. F. Quinn, 635 St. Dominique street; M. J. Ryan, treasurer, 18 St. Augustin street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa streets, at 8.30 p.m.

ST. ANN'S YOUNG MEN'S SOCIETY, organized 1885.—Meets in its hall, 187 Ottawa street, on the first Sunday of each month, at 8.30 p.m. Spiritual Adviser, Rev. E. Strubbe, C.S.S.R.; President, P. Kenahan; Treasurer, Thomas O'Connell; Rec.-Sec., Robt. J. Hart.

C.M.B.A. OF CANADA, BRANCHE 26.—(Organized 18th November, 1878.—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander St., on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Spiritual Adviser, Rev. M. Callaghan; Chancellor, P. J. Darcy; President, W. F. Wall; Recording Secretary, P. O. McDonagh, 189 Visitation street; Financial Secretary, Jas. J. Cotigan, 825 St. Urbain street; Treasurer, J. H. Kelly; Medical Adviser, Mrs. H. J. Harrison, E. J. O'Connor and G. H. Merrill.

## OFFICIAL CIRCULAR CATHOLIC MUTUAL Benefit Association GRAND COUNCIL OF QUEBEC.

Organized at Niagara Falls, N.Y., July 4, 1876. Incorporated by Special Act of the New York State Legislature, June 9, 1879. Membership 63,000 and increasing rapidly. More than \$13,000,000 paid in Benefits in twenty-six years. Reserve Fund, March 1, 1904, over \$1,000,000.

The C. M. B. A. is Sanctioned by Pope Pius X., and Approved by Cardinals, Bishops and Priests, several of whom are Officers.

For INFORMATION ADDRESS:

A. R. ARCHAMBAULT

Supreme Deputy.

OFFICE: 1502 NOTRE DAME STREET.

Residence: 747 ST. DENIS ST.

Phone Bell East 2011.

P. E. E. BELANGER,

65 D'ARILLON STREET, QUEBEC.

## SELF RAISING FLOUR.

## BRODIE'S CELEBRATED

## SELF-RAISING FLOUR

Is the Original and the Best.

A PREMIUM given for the empty bag returned to our Office.

10 BLEURY ST. Montreal.

## ROOFERS, Etc.

## ARE YOUR STOVE BRICKS IN

## BAD ORDER?

## DON'T WORRY!

"Presby" Stove Lining

WILL FIX IT.

6 lb. will repair . . . . . 25c

10 lb. will renew . . . . . 40c

This is the best Stove Cement in the market to-day, and is fully guaranteed.

GEORGE W. REED & CO.,

ROOFERS, &c.,

785 Craig Street

THE TRUE WITNESS is printed and published at No. 2 Bandy street, Montreal, Canada, by THE TRUE WITNESS P. & P. Co., Patrick J. Cronin, of Toronto, proprietor.

WINTER FEEDING OF CATTLE. The fattening of cattle is one of the most widely different branches of agriculture. It is impossible to lay down any hard and fast rules that these are right and others wrong. There are, however, three conditions essential to good cattle, and abundance in the stall feeding of cattle, winter feed, and good management. Fifteen or twenty years ago cattle required for the export were the heavy four and old steers weighing 1400 pounds. At that time quality was in demand. To find that compact, well-finished and three year old animals from 1250 pounds up will fetch the highest prices. Of course weight can be combined with so much the better, but quality is of first importance. From the point of view the steer of beef is the one which carries the greatest percentage of its weight in those parts of its carcass which are the highest priced cuts. In Chicago and New York markets most discriminating in the rib and loin cuts command four times the average price for the remainder of the carcass. It is apparent that the principal animal must be good in these respects. They must be thickly and evenly covered with firm yet mellow fat, uniform good quality and free from hard rolls and blubbery. Coarse, patchy animals will longer be tolerated, much less those that are bony and bare of fat on the back and ribs.

In addition to the general form, with good backs, ribs, loins, there is, says the American authority, Prof. C. C. Smith, certain quality, character, and finish that constitute an important factor in determining the value of beef cattle. One of the first things of this is to be found in the skin and coat. A good feed animal should have a soft, mellow and a soft but thick and healthy skin. A harsh, unyielding skin is indication of a sluggish circulation, low digestive powers. A clean, white, yet placid eye, clean, fine horns, fine hair, and clean, all go to indicate good feeding and capacity to take on the highest excellence, and consequently to command top prices. Coarse-boned, rough animals most invariably slow feed, hard to finish properly. These qualities, and above all necessary to have vigor and constitution. We find evidence in a wide forehead, a prominent, broad chest, well sprung heart girth, and a general robust appearance.

An abundant supply of food is essential to success in wintering. We can no longer finish cattle on a ration of half grain with any margin of profit must have something that can grow in larger quantities at a very small cost, and corn fills the bill. It is beyond the best and cheapest winter feed at our disposal. The chief stages of ensilage are its great stability, the saving of labor effects, and the fact that it is fed at any time of the year with equal satisfaction. While corn first place as a cheap winter feed has no monopoly of the field, the farmer who grows a large crop of grain, and has consequently abundant supply of straw, that by growing a quantity to feed with it he can fatten at a very reasonable cost. Roots have a feeding value from the digestible nutriment they contain, in that they exert beneficial effect upon the digestive and general health. Cattle receive liberal rations of succulent such as roots and ensilage, the sleek, thrifty appearance of fed cattle, and there will be trouble with indigestion or them go off their feed, as the case with cattle that are exclusively on dry fodder and grain. The grain ration depends solely on circumstances that it be discussed here. It is always, however, to commence with a comparatively light ration and find the more concentrated grain and salt should always be reached, and the cattle should free from lice by the use of the proprietary dips, or even any black oil, which is perhaps cheap and effective as anything.

BREAKING HORSES TO. When a horse carries his heavy load and so trails the reins, small cord, and, having made of it slightly larger than the neck, knot this into his mane.