

An Irish Poet.

AUBREY DE VERE.

BY CRUK.

When the death of the late venerable Irish poet and litterateur, Aubrey Thomas de Vere, was announced last week, it fell to my lot to prepare some short notes on his career. Eighty-eight years constitute a long span of life, and a man who has been unceasingly active with his pen during all that time, must necessarily have done much for either the good or the bad; in the case of de Vere it has been pre-eminently for the good. Possibly his retiring life and his devotional habits have prevented the general reading world from knowing all that should be known of this unique character in the annals of Irish literature. I feel that I have been too absorbed in the study and delights of his noble productions to be able to measure his worth with the impartiality which one should bring to such a criticism, or appreciation, as this. I would feel too prone to go off in visions and holy dreams of an almost celestial character were I to attempt writing all I have felt and experienced under the spell of his chaste and noble muse. I therefore prefer to tell what others thought of him, and leave to his works the easy task of building up the fame which he deserves and which his humility ever shunned. I will begin with a quotation from Henry Morley's introduction to one of de Vere's books.

SIR AUBREY DE VERE.—It is thus Morley refers to the elder de Vere: "The name of Aubrey de Vere is the more pleasantly familiar because its association with our highest literature has descended from father to son. In 1822, Sir Aubrey de Vere, of Curragh Chase, by Adare, in the County of Limerick—then thirty-four years of age—first made his mark with a dramatic poem upon Julian the Apostate. In 1842 Sir Aubrey published Sonnets, which his friend, Wordsworth, described as 'the most perfect of our age'; and in the year of his death he completed a dramatic poem upon 'Mary Tudor,' published in the next year, 1847, with the 'Lamentation of Ireland and Other Poems.' Sir Aubrey de Vere's 'Mary Tudor' should be read by all who have read Tennyson's play on the same subject."

AUBREY THOMAS DE VERE.—I will continue the quotation from Morley: "The gift of genius passed from Sir Aubrey to his third son, Aubrey Thomas de Vere, who was born in 1814, and through a long life has put into music only noble thoughts associated with the love of God and man, and of his native land. His first work, published in 1842, was a lyrical piece, in which he gave his sympathy to devout and persecuted men whose ways of thought were not his own. Aubrey de Vere's poems have been from time to time revised by himself, and they were in 1884 finally collected into three volumes, published by Messrs. Kegan & Paul. The first volume contains 'The Search After Prosperine and Other Poems—Classical and Meditative.' The second contains the 'Legends of St. Patrick and Legends of Ireland's Heroic Age,' including a version of the 'Tain Bo.' The third contains the plays, 'Alexander the Great,' 'St. Thomas of Canterbury,' and other Poems."

LEGENDARY WRITINGS.—Were I to be called upon to make a selection from these works, I would decidedly take up the 'Legends of St. Patrick'—first published in 1873. To my humble mind there is nothing more beautiful in the English tongue than these legends, or poems, upon the various events—authentic and unauthentic—in the life of Ireland's patron saint. It would be impossible to quote, or to select, any quotations from those sublimely poetic legends. But a few lines taken from de Vere's own preface may serve, at once, to indicate the purpose of the poems, and to give an idea of the spirit that animated the poet. Remember, however, that this is cold prose, not the glowing verse that constitutes the body of the work. De Vere then says: "The ancient records of Ireland abound in legends respecting the greatest man and the greatest benefactor that ever trod her soil, and of these the earlier are at once the more authentic and the nobler. A large tract of Irish history is dark; but the time of Saint Patrick and the three centuries which succeeded it, were her time of joy. A poet once remarked while studying the frescoes of Michael Angelo in the Sistine Chapel, that the Sibyls are always sad, while the Prophets, alternated with them, are joyous. In the legends of the Patriarchal Cycle the chief-loving old Bard is ever mournful, for his face is turned to the past glories of his country; while the Saint is always bright, because his eyes are set on the glory that has no end. The beautiful legend in which the Saint loosened the tongue of the dumb child, was an apt emblem of Christianity imparting to the Irish race the highest use of its natural faculties." These extracts may indicate the purpose of the legends. I will now close with his own words:

cluding remarks on the life of Saint Patrick—they will tell the story of de Vere's religious soul: "After these miracles, therefore, after resuscitating the dead, after healing lepers, and the blind, and the deaf, and the lame, and all diseases; after ordaining bishops and priests and deacons, and people of all orders in the Church; after teaching the men of Erin, and after baptizing them; after founding churches and monasteries; after destroying idols and Druidical arts, the hour of death of Saint Patrick approached. He received the Body of Christ from the Bishop Tassach, according to the counsel of the Angel Victor. He resigned his spirit afterwards to Heaven in the one hundred and twentieth year of his age. His body is still here on earth, with honor and reverence. Though great his honor here, greater honor will be to him in the Day of Judgment, when judgment will be given in the fruit of his teaching, as of every great Apostle, in the union of the Apostles and Disciples of Jesus; in the union of the Nine Orders of Angels, which cannot be surpassed; in the union of the Divinity and Humanity of the Son of God; in the union, which is higher than all unions of the Holy Trinity, Father, Son, and Holy Ghost."

OUR LADY'S LAUREATE.—Now we will turn to the grandest, the most glorious title that the pen of poet could win for a gifted son of genius: 'Laureate of Our Lady.' I may as well here remark that de Vere was a convert to Catholicity. While in Rome, after his conversion, he was received several times in private audience by Pope Pius IX. On one of these occasions the great Pontiff of the Immaculate Conception urged upon the poet to dedicate some of his great powers to the honor of the Mother of God. It was in compliance with this request that de Vere wrote his glorious volume, 'Ancilla Domini' (The Handmaid of the Lord); and it was the contents of this book of poems that earned for him the enviable title of 'Laureate of Our Lady.' If any of my readers should chance upon the volume of the 'Ave Marie,' for the latter half of 1893, they will find therein two very learned and appreciated papers on this phase of de Vere's life, from the pen of the Rev. R. O. Kennedy. They will learn therefrom that the poet's work in honor of Mary is remarkable, both for its strict theological bearing and its poetic inspiration. In the plan of this work we find the poet following the Blessed Virgin from her own early childhood, on through each scene, until she reaches the close of her sublime mission on earth; then does he follow her, under the many titles bestowed upon her in the Litany, until he has gathered all the human race, with its joys and its sorrows, its virtues and its crimes, in one form or other, under the shadow of her protecting arm. But the most beautiful of all his conceptions and descriptions are those minute and familiar details in the home life of Mary, above all after the Mother was blessed with the quiet existence in the company of her Son. How I would love to quote from that volume; but how do so? It is the wealth of gems that dazzle, that confuses, that makes selection impossible.

ANCILLA DOMINI.—I will quote Father Kennedy's closing words, as they may convey that which I could never do without filling columns with selections from de Vere's poems: "From this it can at once be seen the sublime nature of his poetry—sublime objectively and subjective. Of those who read this book there will be only one class disappointed—the class that think they can read as they run. Mr. de Vere in all his works is worth pondering on. No one taking up one of his works, and more particularly his 'Ancilla Domini' or 'May Carols,' need be afraid that it is time going to be lost. On the contrary, it is time and knowledge and reverence about to be gained. But, so it is, as with everything valuable at such cost—at the cost of reading carefully, and often of reading a second time, nay, the present writer confesses he has sometimes read a third time; but then with such an overflowing satisfaction that he has more than once shut the book, as if his enjoyment would let him read no more." I cannot refrain from citing the last lines of his 'Turris Eburnea—the Tower of Ivory.' It seems to me that it fittingly describes the poet's hopes and aspirations, and now that he is dead it might well be engraven upon his memorial stone. It is thus he writes of God and of the Mother of God:

"The scheme of worlds, which vast we call,
Is only vast compared with man,
Compared with God, the One yet All.
His greatness dwindles to a span."

"A hilly with its isles of buds
Asleep on some unmeasured sea,
O God, the starry multitudes,
What are they more than this to Thee?"

"Yet girt by Nature's pretty pale,
Each tenant holds the place assigned
To each in Being's awful scale—
The last of creatures leaves behind."

"The abyss of nothingness; the first
Into the abyss of Godhead peers,
Waiting that mission which shall

burst
In glory on the eternal years.
"Tower of our Hope! through thee
we climb
Finite creation's remotest stair;
Through thee from Zion's height
sublime,
Toward God we gaze through
clearer air.
"Infinite distance still divides
Created from creative power;
But all that intercepts and hides
Lies dwarfed by that surpassing
Tower."

THE DEAD POET.—With Newman and Faber is Aubrey de Vere ranked in the category of the sweet singers of the Blessed Virgin's praise. He has

Notes and Comments.

PONTIFICAL COMMISSION.—His Holiness has named the Rev. Dr. C. P. Grannan, of the Archdiocese of New York, and of the Catholic University at Washington, American Consul on the Pontifical Commission on Questions Concerning Holy Writ. This is a tribute to the Catholic Church in America, and, in a special manner, to the great Catholic University of America. We have a particular interest in Dr. Grannan's promotion, inasmuch as he is one of the scores upon scores of eminent prelates and priests, whose course of studies was completed in the Grand Seminary of Montreal. It would be highly interesting to note the great churchmen of the last fifty or sixty years, whose theological studies were prosecuted in this city. In more senses than we may think is Montreal really 'the Rome of America.' After spending seven years in Rome, and taking the highest degrees in Philosophy and Theology, at the Urban College of the Propaganda, Dr. Grannan came back to America. In connection with his present selection, and the general formation of the Commission, we find the following interesting details in an American contemporary:

"On his return to America he was engaged in parochial work in New York, becoming canonically resident of that archdiocese. After two or three years he was called to the chair of sacred Scripture and dogmatic theology at Mount St. Mary's College, Emmittsburg, Md. He was called to the Catholic University before its opening, in 1889, and spent two years in Paris and Berlin, devoting himself to further study of the Holy Scriptures. He travelled in Egypt, Palestine, Syria, Asia Minor and Greece, and for the last ten years has been in active work in the Catholic University at Washington as professor of sacred Scripture. The English speaking part of Catholicity is further represented on the commission by the Rev. Dr. Robert F. Clark, of the archdiocese of Westminster, England, and the Rev. David Fleming, the Irish scholar who is at present the superior general of the Franciscan order."

SOCIAL INTERCOURSE.—One of the most flourishing Catholic organizations in all England is the Catholic Association, of Paternoster Row, London. The grand aim of the Association is social intercourse between Catholics. We take a couple of extracts from correspondence which was published in a recent issue of the Liverpool 'Catholic Times.' The more we read the more we are struck by the remarks here in Canada, to the remarks both written by the correspondent and quoted by him from eminent Catholics of London, who take a deep interest in the concerns of the Association. He says:

"The need for such a society is manifest from the words of the Hon. Mr. Justice Walton, at the recent dinner of the Benevolent Society for the Relief of the Aged Poor, who remarked: 'The more we can see of each other, the more the laity can attend to the clergy at gatherings like this, the better it is for us and the stronger will be our position in this city, and the greater will be the success which we shall attain in every undertaking we have in hand.' Sir Westby Perceval, K.O.M.G., in his speech, also said: 'A note has been struck by our chairman as to the value of these gatherings from a social point of view, which appeals to us very forcibly. It is a sad want in Catholic London that so few opportunities are afforded Catholics to meet each other.'"

Commenting upon these remarks, the correspondent adds:—"It cannot be too strongly pointed out that the gatherings of the Catholic Association are designed to

THE MAYORALTY.

"Mr. James Cochrane will be the next Mayor of Montreal." This remark was made by a prominent citizen yesterday afternoon to a representative of the 'True Witness.'"

While we would much prefer to have, as we have frequently stated during the past four months, an Irish Catholic representative in the mayoral chair for the next two years, we have no hesitation in saying that we sincerely hope the above prediction may be realized. Mr. Wilson Smith has already occupied the office, his friends, to some extent, stood in the way of an Irish Catholic candidate; while on the other hand, Mr. Cochrane, whose name had been mentioned in connection with the office several weeks ago, when approached by the 'True Witness,' frankly acknowledged that it was

struck the last holy chord from his Irish harp, and the strings, for all time to come, are broken. But the echo of his hymns will not die upon the hills of time. The notes that he awakened will survive him and go ringing down the future, chanting an undying requiem for the aged bard whose most precious gifts were laid on the most holy shrine. It is not for us to lament the death of Aubrey de Vere—for his span of life was more than full, and could not be expected to extend much further—but it is for us to thank God that the post of Our Lady had lived, had sung, and had left such a splendid heritage to the generations to come; it is for us to pray that he has the reward, in peace and God's glory, of his long life of beautiful devotion.

all the very want to which attention is here drawn. The machinery exists and it requires only Catholics themselves to set it in motion. Ample opportunities are afforded by the Catholic Association for social intercourse, and it should be the aim of every Catholic not only to support such a society but to bring it under the notice of fellow-Catholics and to induce them to join. The need for Catholic social intercourse, especially in this vast metropolis, is a great one, and each and every member of the Association should endeavor to supply this need, which can best be done by bringing the Association under the notice of one's friends and acquaintances, and its claims as far as possible."

SCOTLAND AND SCOTCHMEN.—Rev. Father Athanasius, O. F. M., speaking at the monthly meeting of the Brothers of the Assumption, held in London, Eng., made the following references to Scotland and Scotchmen. He said Scotchmen were most generous to religion, and most when religious objects were in question. Their charity was not confined to their own parish. If there was a bazaar or a social reunion in one parish all parishes united to support it. The same unity was seen in elections, when Catholics from every parish came to assist a Catholic candidate. The Scotch were well educated, and parents did all they could to get their children well educated. That was the great reason why Scotchmen filled so many important positions in this country. Catholicity had made great strides in Glasgow, of which he was especially speaking. Eighty years ago Catholics had to meet and go to church in gangs for protection. Now the Archbishop was one of the most respected amongst the citizens.

A POLISH BISHOP.—The secular papers have been interviewing Bishop Messmer, of Green Bay, Wis., upon the much-agitated appointment of a Polish Bishop in the United States, says the 'Catholic Universe.'"

He is quoted as saying that the Polish Catholics of America are making an organized effort to secure the appointment of a Bishop to represent the race in the American hierarchy. They have adopted resolutions to this end and two Polish priests, Fathers Kruska, of Ripon, Wis., and Pitass, of Buffalo, have gone to Rome to present the resolutions and a petition to the Holy Father.

The Bishop made no predictions in regard to the outcome of the mission. The subject has been sufficiently aired in the columns of this and other Catholic journals. The element of the Catholic population is sure to be reckoned with. It will undoubtedly, when the time is ripe, have its able representatives in the hierarchy of this country. But it is safe to assume that these representatives will not be Bishops by virtue of their own pre-eminence ability.

A GENEROUS DEED.—A philanthropic Catholic lady of New York, Mrs. Thomas F. Ryan, has arranged for the building, in one of the most beautiful suburbs of that city, of a well-equipped country sanitarium for the convalescent patients of St. Vincent's Hospital. The Sisters will have charge of the institution. It will include a large farm, where vegetables, fruit and flowers will be grown to supply both the city hospital and the sanitarium. One of the features will be a special accident ward for railroad employees injured in the vicinity.

This unique and practical charity is only one more in the long list of Mrs. Ryan's benefactions. She and her husband are among the best-known Catholics in New York.

A CATHOLIC CLUB.—Portland has a new Catholic Club. It is named after the great Frederick Ozanam. Bishop O'Connell is honorary president, and the Rev. James A. Carey is spiritual director.

Some Lessons and Examples.

The Daily Mass in the Cloister.

The Scapular.

CATHOLIC DEVOTION.—Many who are outside the Church have expressed their astonishment at the regularity with which Catholics attend Mass. That they should flock to the Church on special occasions, when they may expect exceptional music and eloquent sermons, is not a matter of surprise to any one; but what cannot be readily understood is the pains taken, under frequently adverse circumstances, to attend a Low Mass in the very early hours of the morning. The other morning, long before the stars had vanished from the sky, the writer was going along St. Alexander street, when he noticed in the cold of the winter's early hours, an old lady, leaning heavily on a cane, wending her feeble way to St. Patrick's church to attend Mass. What devotion, what piety, what seriousness must not that aged soul possess! There was nothing to prevent that zealous Catholic woman from enjoying the sweet consolation that comes from the altar. The air might be chilly, the winter advanced, the streets snow-covered, the hour early, her own strength impaired, but all that did not matter. The attractions and comforts of the home might suggest rest and ease, but yonder, in the church, the attractions and consolations that a lively faith create, were stronger than all others. That is the spirit that belongs to our faith, that is inculcated by our Church, and that the world cannot understand.

CLOISTERED DEVOTION.—It was evening, and the writer was passing by the Hotel Dieu. The doors of the elegant chapel were still open to the public, and he quietly dropped in to pay a short visit to the Blessed Sacrament. There were no lights, save the sanctuary lamp and a few floats around the altar. There was a profound silence in the temple, and apparently not a living person under the sacred roof. Suddenly a soft and apparently distant murmur arose, like the far-off harmony of trained voices breathing in whispers: It was the evening office being recited by the cloistered nuns, behind the gratings that separate them from the exterior chapel. There was a solemnity about the half-meditative prayers that issued from the hidden enclosure, that penetrated the sanctuary, and seemed thence to take flight heavenward. While the busy world was rushing homeward from toil and daily occupations, intent on the affairs of life and the few hours

of rest from the whirl of business, there, within those quiet precincts the self-sacrificing daughters of the Church, are offering their souls in prayers to God, and intervening between Him and the sinfulness that is abroad. What a lesson for the Catholic to study!

A PROTECTING SCAPULAR.—We have been taught by the Church that the protection that is extended to the one who wears that 'livery of Mary,' known as the scapular, is of such a nature that its efficacy cannot be mistaken. Thousands of instances have been authenticated in which the most wonderful intervention of heaven in favor of those who had been enrolled in and were faithful to the obligations of the scapular was made manifest. The following case, which we take from an American Catholic contemporary, would seem to add to the list above referred to, and certainly constitutes a fresh incentive to all Catholics to place themselves under the special protection of the most powerful of all God's creatures, the One whom He selected to be the Mother of His Divine Son, and whom that Son left to the human race as the Mother of all faithful Christians on earth. The following is the account of the event in question:

"What is regarded as another miraculous intervention of God, through the medium of the scapular, is related in the case of Peter Weldon, a devout Catholic who resides at Sparrow's Point, at which place, a few miles from Baltimore, on Chesapeake Bay, is located one of the largest steel and ship-building works in the country. Mr. Weldon, while running a yard engine at Sparrow's Point last summer was dreadfully burned by molten metal and slag, and was so seriously injured that his physicians considered him dead. Inevitably in a very short time, for many years, however, he had worn a scapular, and to this fact attributes his recovery and restoration to health and strength. The molten metal burned considerably flesh from a portion of his body but in the region of the heart, where a hole had been burned deeply in the chest, was discovered a material, or substance, which proved to be the scapular worn by Weldon. The scapulars were not injured in any way, to having them on his person, he firmly believes his life was saved, and he expressed the most profound gratitude that his injuries were not fatal. The case has excited much interest in medical and religious circles, and cannot be considered otherwise than a divine interposition and a most remarkable confidence in the power of faith and God's goodness."

Father Lacombe at the Gesu.

Preaching at High Mass, on Sunday, in the Church of the Gesu, Bligny Street, the Rev. Father Lacombe, O.M.I., the venerable missionary of the North-West, made an appeal in behalf of the good work in which he has been engaged for over half a century. "I have come," he said, "to ask assistance from the charitable Catholics of the Province of Quebec, French, Irish and English, whose charity and generosity are proverbial. I thank the Jesuit Fathers for allowing me to preach in their church. I may call them my colleagues, for they, too, are missionaries. It was they who first preached the Gospel here, and evangelized the Indians just as we are doing out in the North-West Territories. The faith is spreading amongst the Metis Indians, amongst whom are many very devout and practical Catholics. There is a large number of Catholics amongst the immigrants who arrive there from Europe, and their spiritual interests have to be looked after, otherwise many will fall away from the faith, as has been the case with millions of immigrants in the United States. The heads of the families generally hold fast to the faith; but with their children it is too often the contrary case. There are eleven millions of Catholics in the United States today, but according to the best ecclesiastical authorities there ought to be twenty millions. Mixed marriages have caused innumerable apostasies; but, indifference, arising from the want of spiritual supervision, has produced still more. Let us see that such will not be the case in Canada, especially in the North-West. Money and missionaries are urgently required—money to build chapels, schools and priests' houses, and charitable institutions. It is 53 years since I went out as a missionary to the Indians of the North-West. Before I set out for my journey the great Bishop Bourget gave me his blessing and said: 'Our aims and our prayers will follow you wherever you go. I have been so long working amongst the Indians in that district that I hope to end my days there.' A large collection was taken up."

On Friday evening next, Feb. 7th, Branch No. 232, of the Catholic Mutual Benefit Association, Grand Council of Canada, will hold the third of the series of progressive euchre parties and socials, in the Drummond Hall, at 8 p.m. sharp. This will be the last social of this organization before Lent.

ST. ANN'S WARD.—The four candidates for civic honors in this district are Irish Catholics. As we have already stated, we would not take sides in the contest, we merely wish to reiterate that statement, and say as has been so often said in former civic battles by men of days past: "May the best men win."

LOCAL NOTES.

Rev. Father Quinlan, pastor of St. Patrick's, will, so we are informed, leave for Paris, France, within the next ten days, for the purpose of consulting a specialist in that city in regard to his illness. No words are available to us to give expression to the deep regret we feel that such a step is necessary. We have at various times penned lines of appreciation of the zeal and devotion displayed by Father Quinlan in all that concerns

the spiritual and temporal affairs of our people. We pray that God may strengthen our noble pastor in whatever ordeal he may have to undergo, and that he may be restored to us ere many weeks in full vigor and health, to preside over the destinies of the parent Irish parish for long years to come.

LATE FATHER JAMES.—On Thursday next, the anniversary of the death of the late lamented Father James Callaghan, a solemn service will be held at Notre-Dame Church, at 8 o'clock. In our next issue we will publish the last discourse, delivered by the devoted priest, in St. Patrick's Church.

C. M. B. A. BRANCH NO. 232.—On Friday evening next, Feb. 7th, Branch No. 232, of the Catholic Mutual Benefit Association, Grand Council of Canada, will hold the third of the series of progressive euchre parties and socials, in the Drummond Hall, at 8 p.m. sharp. This will be the last social of this organization before Lent.

ALDERMANIC ELECTIONS.

O'NEILL AND MONAGHAN.—Our friends in St. Gabriel and St. Antoine South should not hesitate to mark their ballots for Mr. Monaghan and Mr. T. J. O'Neill. Both are well-known in their respective parishes and bear the reputation of being men of honesty and integrity.

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THE COST OF WAR.

It was stated recently in the debates in the House of Representatives that the war in the Philippines has already cost this Government \$800,000,000 and that it was now costing at the rate of \$12,000,000 a month, says the Philadelphia 'Times.' It is estimated that Great Britain has spent more than a billion dollars on the war with the Boers. An interesting fact is the increasing cost of war. The wars of Napoleon for thirteen years cost France a billion dollars. The four years of civil war in the United States cost four billions, or a dozen times more per year than Napoleon's cost France. Now Great Britain has spent in three years on a small war as much as Napoleon spent in thirteen years in a series of great wars. This too without the use of her navy or contact with a great power.

HOURS OF SERVICES.

ON SUNDAYS AND
Low Masses, at 6, 7
High Mass, at 10 o'clock
and Benediction, at 8.30
ing service, (except on
August and September
of Rosary, congregation
English, sermon and sol
tion at 7.30 p.m.

ON WEEK DAYS.—
Masses at 5.30, 6 and
winter, Masses at 6, 7
o'clock.

PARISH SOCIETIES.

FIRST SUNDAY OF
Holy Scapular Society,
and investment in scapu
lary after Vespers in t
General Communion
Heat League at 8 o'clock

SECOND SUNDAY.—
Temperance Society, in
giving of temperance p
Vespers in Church.
General Communion
Name Society at 8 o'clock
elation of office of Hol
7.30 p.m.

THIRD SUNDAY.—
Society after Vespers, in
Church, after which soc
attended to in large sac
FOURTH SUNDAY.—
Mary, general Commu
o'clock Mass, meeting in
Patrick's (girls') school
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Promoters of Sacred H
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FIRST FRIDAY DEV
The Blessed Sacrament,
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LADIES OF CHARITY
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Glimpses of

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