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CASHEL OF THE KINGS

"By CRUX."

IN my last contribution on this subject I mapped out a programme that I have since found would be impossible to follow. As my main purpose is to give the story of the Episcopal, or rather the Archbishopric of Cashel, I feel that any lengthy account of the buildings and ruins would be superfluous. In giving the history of the archbishops, from A.D. 901, to A.D. 1902—over one thousand years—I must necessarily tell all about the sacred edifices and the historical memorials with which the place abounds. Consequently, to save time and space, I will commence at once with the history of the Archbishops who have held the crozier of Cashel. In some cases I will have to curtail biographies, otherwise my task would not be completed, even at the end of a year. Before, then, entering upon this work—and I am vain enough to consider it a work of great importance—I will have to preface the Archbishopric story of the great See with a somewhat lengthy, but very pertinent and necessary passage from Ware's "History of the Bishops of Ireland."

THE ARCHBISHOPS OF CASHEL.—(From Ware's "History of the Bishops of Ireland.")

"This Archbishopric See bears sapphire, two keys in saltier, bows downward, Topaz."

"It is valued in the King's book by an extent returned anno 29 Hen. 8th, at £66 13s 4d Irish, amounting to £50 sterl."

"The Chapter of Cashel is constituted of a Dean, Chantor, Chancellor, Treasurer, Archdeacon, and five Prebendaries, viz., New Castle, alias Mullaghnoy, Killardry, Kilbragh, Fenhor, and Glankee, which last is united to the archbishopric. Yet anciently it consisted of 12 canons, which were confirmed by the Bull of Pope Honorius, the 3rd A.D. 1224. The diocese is divided into 5 rural deaneries, viz., Muscry, Featherd, Outhy, Ely, and Sewardagha."

"The College of Vicars Choral of Cashel consisted anciently of eight vicars and choristers; besides an organist, a sexton and a purveyor or steward of the college. The Vicars Choral and the organist had an annuity of £5 sterl. a-piece; and the said college had then half a caple of land, called by the ancient rolls, Thurliesbeg, on the north side of the River Suir, since known as Baon, or Baon-Thurlesbeg. But now there are only 5 vicars, who are nominated by the 5 dignitaries, and are instituted by the dean. They were formerly composed of clergy laity; but now are all of the clergy."

"Cormac, King and Bishop of Cashel, is commonly reputed to be either the founder, or at least the restorer of the Cathedral of Cashel, (which bears the name of St. Patrick, as being consecrated in his honor); and it is past doubt that we have very few traces left of the bishops of Cashel before his time. The annals of the Priory of All-Saints inform us, 'That the Church after the restoration of it was solemnly consecrated and a synod held in the year 1134.' But Donald O'Brien, King of Limerick, built a new church there from the foundation, about the time of the arrival of the English, in the reign of King Henry II., which he endowed with lands, and converted Cormac's old church into a chapel or chapter-house, on the south side of the choir. He also made large grants of lands to the See of Cashel, which his son Donat, surnamed Carbrac, afterwards enlarged by other grants in Thornond; and among other benefactions he endowed it with two islands called Sulleith, and Kismocayl. King John confirmed this donation on the 6th September, 1215. About 200 years after Richard O'Hedian, Archbishop of Cashel, repaired this church, which through age was grown ruinous. He also built a hall for his vicars choral, and endowed them with the lands called Grange-Connell and Baon-Thurlesbeg. The church is built without the city, and is situated on a rocky steep hill, which is a defence to it, though it is thereby too much exposed to the violence of the storms. In the ascent it appears a large stone, on which (as the inhabitants report from tradition) every new King of Munster was anciently, according to custom, solemnly proclaimed. (Cashel was in old times the royal seat and metropolis of the Kings of Mun-

ster; and in it one of the synods of Ireland was held by St. Patrick, St. Ailbe, and St. Declan, at which also St. Kieran and St. Ibar assisted in the reign of Aengus, King of Munster). There is another Cashel, called Cassel-Irra, in Connaught, the first Bishop of which was St. Bron, who died in 512; which I thought proper to hint, for this reason, because some are of opinion that this St. Bron was Bishop of Cashel in Munster."

CORMAC MAC-CULLINAN.—(Promot. A.D. 901, Died A.D. 908).—There is no doubt that after the conversion of Aengus, the son of Nafrach to the Christian religion by the preaching of St. Patrick, the people of Cashel were for some ages subject to the jurisdiction of St. Ailbe and his successors, whose See was at Emly, twelve miles from Cashel. But it is difficult to point out exactly who was the first bishop of Cashel. Historians mention St. Albert, called Archbishop of Cashel, who is said to have abdicated his See about the middle of the eighth century, and to have travelled into Germany. John Colgan is of opinion that Albert was Bishop of Emly, the Bishops of which See were in ancient times called Archbishops of Munster. But to give the general opinion, the whole history of this Albert and his brethren is too confused as to circumstances and is involved in great obscurity. We will, then, proceed to Cormac, the son of Cullinan. He was descended from Aengus, and began his reign A. D. 901, and (which may seem strange) at the same time exercised the functions of Bishop of Cashel.

It would, if I had space and time, be an interesting study to point out how the ancient Irish rulers, were not the only leaders of old who combined in their person the attributes of king and bishop. Amongst the Jews, the Romans, and even the Mahometans, not to speak of the earlier Christian nations, we find numerous examples of both civil and pontifical government being vested in the same individual. But this is apart from our subject. In the year 906 Flan Mac-Meischlin, King of Ireland, levied an army, broke into Munster and plundered and laid waste that province as far as Limerick. Cormac was forced to give way and made good his escape. But the year following he marched an army into Meath, overthrew King Flan in battle, and obliged him to give hostages, which hostages he brought to Cashel. But in the year 908 (some say 907) King Flan had his revenge; he broke the articles of agreement, treated with the Kings of Leinster and Connaught; invaded Munster, and on the 16th August, at a place called Moy-Abbe, defeated Cormac. In that battle King Cormac, and almost all his sub-chiefs were slain. There are, however, half a dozen different accounts of Cormac's death; still the foregoing seems to be the most generally accepted. According to Keating he was buried at Castle Dermot, as his will directed; but all other historians agree that his body was brought to Cashel. He was a prince of great learning. He wrote in his native language a history, commonly called the Psalter of Cashel, which is yet extant, and a copy of which I believe to be in the possession of a gentleman in Montreal. The Irish historians greatly praise him, not only for his learning, but for his piety, charity, valor and magnificence.

From Archbishop Cormac to Donat O'Lonargan, who first made use of the pall, or pallium, we find but four prelates mentioned, who occupied the See of Cashel. Donald O'Hene, who died in 1097. The Annals of the Four Masters place his death in 1098, and say that "he was descended from the family of the Dalcassians; that he was the fountain of religion in the western parts of Europe, was second to no Irishman in wisdom and piety, that he was the most learned Doctor of Ireland in the Roman Law, and died on the 1st of December." He assisted at a council held in Ireland A.D. 1097, in which Waterford was erected into a bishopric.

Miller O'Dunan died at Clonard, on the 24th Dec., 1118, in the 77th year of his age.

Melisa O'Foghlada died in 1131.

Donal O'Conaing died in 1137. Our historians call all these archbishops,

although the use of the pall or pallium, was not yet introduced.

This brings me to about the year 1152, from which date we can trace more exactly and with greater assurance the history of the Archbishops of Cashel.

With the Scientists

CAST STEEL.—The Brylson Steel Foundry Company of Reading, Pa., is building a big shop on the Delaware River, near Cramps' shipyards, to use the Bookwalter process for making cast-steel. The building will be 700 x 60 feet, and will contain three converters of two, five, and ten tons respectively. There will also be electric travelling cranes, metal-saws, and all modern appliances to make the foundry an ideal one. The process is founded upon the Bessemer process, and is an evolution of the Robierre process bought ten years ago in France by Mr. Bookwalter. The patents cover the making of steel, and might be described as follows: Steel is simply iron with the impurities eliminated from it. These impurities are silicon and carbon, largely, and are eliminated after the iron is melted to about the fluidity of milk, and this is accomplished by forcing air through the molten iron, the oxygen uniting with the silicon and carbon and literally burning it up, leaving the metal pure. The converter accomplishes this in a very simple manner, although the process was long in being discovered. The "heat," which is melted iron, representing something over 500 degrees Fahrenheit, is poured into a boiler-shaped vessel through which the Bessemer process tubes run vertically. Eight tons of metal constitute an ordinary "bath," and when all is ready, the vessel is tipped upon end and the blast is turned on, forcing currents of air through the molten metal. In the Bessemer converter the air enters at the bottom, of necessity having a pressure and velocity sufficient to overcome the gravity of the molten metal. For this reason, by the Bessemer process, it is claimed, the steel is often overoxidized. The Bookwalter patent is so contrived that the air enters the iron at the side, pushing the melted metal constantly away from it, in an in this manner creating a circulation of the metal in the vessel which finally brings all in contact with the current with the desired result. Not having to contend with gravitation, it is possible with the Bookwalter patent to admit just the amount of air necessary, and no more, and thus avoid overoxidation.

FOR LIQUEFYING AIR. — Prof. W. P. Bradley of Wesleyan University, has perfected a machine for making liquid air in quantities, 1-1-5 quarts an hour being the product from a small machine. The machine which generates the liquid air consists in the first place of a moderate-sized kerosene engine, which furnishes power to a pump for compressing the air. The air is taken in from the outside of the laboratory by a pipe, which, before entering the pump, passes through a 60-gallon boiler full of quick-lime. This is to assist in taking out the moisture and carbonic acid gas which enters with the air. In the pump there are four cylinders, and as the air enters the first cylinder, it is put under a pressure of about fifty pounds. On suddenly compressing air, it becomes hot, and it is necessary therefore to pass it through a tank filled with cold water pipes before it goes into the next cylinder to be compressed further. In this way the air is pumped through four successive cylinders, being cooled between each, while the pressure is constantly getting higher and higher, until after the air has passed through the fourth cylinder it is under a pressure of about 2,500 pounds. The air now passes through two cylinders of caustic potash to remove any moisture or impurity that escaped the quicklime before entering the compressor. Then the air enters the liquefier proper, which consists of a very small copper pipe, formed into a compact coil. At the other end of this coil is a valve regulated from the outside. This whole coil is so arranged that the air which rushes through the valve, made intensely cold by its own expansion, passes back over the pipes of the coil through which it came. The coil itself is thus cooled and the incoming air within it. But this produces in turn greater cold still at the valve, and so the liquefier becomes continuously colder and colder until the temperature of liquefaction is reached. Thus the whole process depends, in a sense, entirely on pressure, but only in so far as pressure produces cold. Cold produced by releasing air from pressure is the cause of the liquefaction.

The King And Catholics.

The Sydney "Evening News" recently commented on the fact that in the memorial window which the king has erected to his mother in Windsor Chapel the great feature is the figure of the Blessed Virgin, in orthodox Catholic design.

Certainly the king is remarkably free from bigotry, and he has always manifested a desire to show his friendship for Catholics and his sympathy with the Church. Only the other day he sent Lord Denbigh as his Special Envoy to the Pope, to congratulate His Holiness on the attainment of his Pontifical Jubilee. Catholics and Irishmen in a special way have good reason to entertain a kindly feeling for the new sovereign. As Prince of Wales he bore himself well through many difficulties, and no instance can be pointed to in which he has lent his name or his presence to any form of bigotry or to any anti-Irish movement. On the contrary, in religious and Irish affairs he has set English Catholic snobs many lessons in liberality, courtesy and justness.

On his first visit to Canada the Prince (to give him his old title) point blank refused to walk under an Orange arch. In later years he refused to accept, while on a visit to Ireland, an address from the Boyne-water men. In 1897 the Duke of York, while in Ireland, taking his cue from his father, said "no" very decisively when the L. O. L. came along with another address. The prince picked not a few of his associates from the ranks of the Liberals, and those who profess intimate knowledge of his political predilections assert that Gladstone converted him body and soul to Home Rule. The prince attended the House of Commons when Gladstone made his famous Home Rule speech, and manifested a keen and sympathetic interest as the debate progressed.

It is interesting to recall now the curious story that the King was baptized a Catholic, which went the rounds many years ago. In well informed Catholic circles in England the story is accepted as absolutely true. Here it is: "When the time came for the baptism of Albert Edward, then a bald and bawling infant, water was brought from the Jordan. The Archbishop of Canterbury and the Bishop of London arranged to divide honors on the occasion, with the result that one poured the water, while the other read the form of baptism. This was the perfection of Anglican politeness, but all the same it was a blunder which made the baptism invalid. After the ceremony, the Queen of the Belgians, one of the young English sovereign's confidential friends, who had been an observant witness, spoke to the queen privately, and pointed out that the interesting infant had not been made a Christian in the proper way. Victoria was much troubled, and asked: 'What can I do?' 'Oh,' said Her Majesty from Belgium, 'it is easy enough,' adding: 'I have here in the palace a Belgian priest, my chaplain; let me call him in to baptize the child properly, and no one outside will be any the wiser.' The young Queen of England at once gave her consent, and the Catholic baptism was gone through with only two witnesses."

It is of importance to note in accepting or rejecting this story, that King Leopold I. of Belgium, whose worthy spouse is said to be responsible for the present King of England being 'half a Catholic,' was Queen Victoria's uncle. Writing to King Leopold a month before the christening, Her Majesty said: "I wonder very much who my little boy will be like. You will understand how fervent are my prayers, to see him like his father in every respect, both in body and mind." Queen Victoria, in the earlier years of her reign, had a "weakness" for the Belgium Court. It was here she met the present illustrious Pontiff, Leo XIII. His Holiness, then in Belgium as Papal Nuncio, had only reached his thirtieth year. That meeting of the young sovereign and the young Nuncio was the foundation of the mutual respect and esteem which continued until the queen's death. On the occasion of the Holy Father's Sacredotal Golden Jubilee Queen Victoria sent him with an autograph letter a magnificent gold basin and ewer for use in the ceremonies of the sacrosanct. The queen's presents His Holiness used at his jubilee festival for the washing of the hands. In the marvellous changes of the world the Venerable Pontiff, not many years after ascending the throne, had the happiness to receive in special audience and with special honors the eldest son of the Protestant queen,

whose acquaintance he made, as stated, in Belgium.

Apart from his baptism under "circumstances over which he had no control," the King of England had always exhibited almost sympathetic feeling towards the Catholic Church. He has befriended more than one Catholic Sisterhood in England, especially the Little Sisters and the Sisters of Nazareth, and he has on many occasions attended Mass in connection with both weddings and requiems. Cardinal Manning had no warmer champion and supporter than the then heir to the throne, who on a memorable occasion placed the Cardinal on a royal commission next to himself, and before the premier and the Protestant Bishop of London. This was the commission to inquire into the housing and education of the poor. At the time it was freely rumored that the prince had suggested the elevation of the Cardinal to the House of Peers. In this regard he had not the gratification of seeing his desire to show honor to Cardinal Manning fulfilled. The noble Marquis of Salisbury blocked the way, so it was said at the time.

Casting our thoughts back a few years we see the entirely reverent way His Majesty acted when he visited Lourdes when he was able to get about after his almost fatal typhoid fever illness. He not only visited the holy shrine, but spent days there, and it is said privately used some of the miracle-working water. He bought medals, crosses, rosary beads and scapulars, all blessed by the priests at Lourdes, and it was rumored at the time that his A. D. C.'s and the other members of his suite were quite ready to hear him announce at any moment his conversion to Catholicity. Somehow his retainers managed to make away with the Catholic emblems before the prince returned to England. The medals and scapulars were conveniently "lost."

When the Prince of Wales, now king, visited Rome he was shown over St. Peter's and several other churches by Prior Vaughan of the Benedictines, afterwards Archbishop of Sydney. And it should not be forgotten that His Majesty practically started the successful movement in England to honor the memory and perpetuate the heroic Catholic deeds of Father Damien, the Apostle of the Lepers. The prince acting in conjunction with the Rev. Mr. Chapman (a Protestant clergyman) started the Damien Memorial Fund with a handsome subscription, and he interested personally himself in the designing and execution of the massive marble monument which, as the expression of the admiration and reverence of the Christian world, Catholic and Protestant, now marks the resting place of Father Damien at Molokai.

No one has even ever faintly hinted that the Queen has narrow religious views. She has attended Catholic churches and Catholic ceremonies without asking any one "by your leave." Yet the London "Daily Chronicle" of July 23, 1898, gave prominence to the following: "For the first time in her life the Princess of Wales opened a bazaar for the Catholic charity. It was held at the Imperial Institute in aid of the Norwood Orphanage for Girls, conducted by the Sisters of Mercy. This is not the first time that the convent has been heard of for hence came many a candidate for the service of the sick and wounded in the Crimea, when such service was sorely needed by the British soldier. The patrons of the bazaar include nearly all the names most prominent in the Catholic world, though not that of Cardinal Vaughan, who does not disapprove of bazaars, but yet does not care publicly to approve them. The Duke of Cambridge, Lord Pembroke, and the Duchess of Devonshire, among friendly outsiders, are also on the list. So is the Spanish Ambassador." — Sydney Catholic Press.

Do not stop to examine the evil which others do, but think only of the good that you should do yourself.—St. Jerome.

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The influential men of a province, a city, a village or a hamlet will have to answer, not only for their own souls, but for a great number of souls.—Mgr. Pie.

One must never say "I will do such and such a thing because I wish to do it," but "because I have reason to do it."—Gobinet.

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