

FEB. 7, 1903.

LVY STORE

DISCOUNT SALE

CONTINUES

Discounts Hold 8000

Further Notice,

IN DRESS GOODS.

week, the first week of

will offer a special line

of colors. Goods worth

to a yard, with 10 per

cent cash.

le Dept. Specials.

Children's Coats, sizes to

from 6 to 14 years,

priced at \$6.75 to

\$12.50. To clear at

half price.

ing Costumes at \$4.47.

In sale Monday morning

dies' Costumes, in All-

poun, broken lines. Reg-

ular \$19.00. To clear at

half price.

FOR THIS WEEK.

Cotton Turkish Towels,

each.

Mats. Special, 90c each.

Satin Marseilles Quilts,

2 1/2 yards, \$2.00, \$2.25,

\$3.50 and \$4.25 each.

Attention Given to Mail Orders

ROGILVY & SONS,

and Mountain Sts.

MURPHY

CO.

stant

Notice!

the prevalence of unfa-

vor for shopping purposes

last week, we have de-

voted our customers and

generally another six

h to make good the

The Grottoes of Marmoutier

The traveller who follows the right bank of the river Loire can find no better road, nor one more interesting, than the twenty miles which stretch from the "Cabetau of Lendegais" to Vouvray, a village situated on a hill, five miles further up the river than Tours. Leaving the castle of the Valois kings behind us, we wheel steadily up the valley until the quaint old pagan tower called the "Pile de Cinq Mars" rose up on our left, with a cluster of neat little houses gathered around its base. It was here at Cinq Mars that we first made a closer inspection of those dwellings in the rock for which Touraine is famous, and which recall, in the beginning of the twentieth century, the manner of living in the days when "Gaul" had not yet changed its name into "France."

Formed of a yielding, calcareous substance, these rocks are made up of by the Tourangeaux as cellars, store-rooms, green-houses, and habitations. Most of these latter have only one story, but in some cases they have two, and the interior is remarkably comfortable and roomy. The staircase is cut out of the rock, and the traveller strolling among the vineyards on the cliff above is astonished to find smoke emerging from chimneys at his feet.

To the passer-by these cliffs, as seen from the banks of the Loire, are extremely fascinating. In some places the ivy, allowed to grow wild, overhangs the brow of the rock with its luxuriant foliage, while tufts of wild flowers, wallflowers and valerian, spring out from every crack or ledge, relieving the dull background with bright patches of color. In other parts, where man has interfered, terraces, rich with trees and flowers, succeed each other, half way up the cliff. Especially is this the case when we have passed the town of Tours, with its fine bridge and old cathedral, and are on the road to Vouvray. But we have not gone far when we stop once more, before the most ancient of the cave dwellings, the famous grottoes of Marmoutier.

It was in the days of Caesar that the Romans first came across a tribe of Celts, the Turons, established on the banks of the Loire. These they civilized; making a road, building an aqueduct, and founding a town, which they called first Caesarodunum, then "Urbs Turonensium," or city of the Turons, whence the modern name of Tours. With the coming of the Romans dates also the entrance of Christianity into that part of Gaul; and St. Gatian, one of the pioneers of the faith, became the first Bishop of Tours, in the third century. His life was anything but peaceful, however; persecutions were frequent and severe, and the shepherd and his flock were often obliged to seek places of concealment, in the line of rocks which we have mentioned above, and which extends for many miles along the right bank of the Loire.

At that time the cliffs were not exposed to the public gaze as they are to-day. The road from Orleans to Angers followed the heights above the river; while down in the valley thick woods and impenetrable brushwood masked the entrance to the caves in which these early Christians hid. These cells, hollowed out in the rock, partly by nature but mostly by the hand of man, were the first places of worship used in Touraine. In one of them St. Gatian was accustomed to say his Mass. But the saint whose fame has attracted pilgrims for sixteen hundred years to the grottoes of Marmoutier is the glorious Martin, the Apostle of Gaul. St. Martin was a native of Hungary. His father having moved with his family to the north of Italy, the son was obliged to serve in the Roman army, and was sent with the troops into Gaul. The parents were pagans, but Martin himself had early been instructed in the faith of Christ, although, according to the custom in those days, he remained a catechumen for several years.

During his stay at Amiens he was remarkable for the purity of his life, and the following anecdote is a striking illustration of his great charity to the poor. It was in the midst of a severe winter, says the historian Sulpicius Severus, that Martin, marching with some of the troops out of the gate of Amiens, met a poor man scantily clad and trembling with the cold. The passer-by took no heed of the wretched creature's appeals to their charity, seeing which the young soldier, touched with compassion, drew his sword and divided his cloak into two halves, one of which he gave to the beggar.

In the following night Martin saw,

in his sleep, Jesus Christ wrapped in that portion of the cloak, which had been given away, and he heard our Lord say to the angels who accompanied him: "Martin, who is yet a catechumen, clad me with this garment." This vision encouraged our saint to leave the army of Caesar and to dedicate himself entirely to the service of God. He was baptized by St. Hilary, Bishop of Poitiers, and throughout the remainder of his long life St. Martin labored incessantly for the conversion of souls. But it would take us too far from our subject if we followed his career during the seventeen years which elapsed before the inhabitants of Tours elected him as their bishop on the death of St. Litorius. Lured from the monastery at Liguge by a strategem, and carried in triumph to Tours, St. Martin dreaded the effects of a close contact with the world, and bethought himself of the almost impenetrable woods in which St. Gatian and his companions had lived, and in which the broad, sandy Loire in front and the steep rock behind would effectually guard him from intruders.

He took up his abode in a hole in the rock, not far from the cell of St. Gatian, and there the report of his sanctity attracted so many disciples that cells were built in the woods outside the rocks. This was the origin of St. Martin's monastery, or "Marmoutier."

Alas! a few towers and a splendid old doorway alone remain to bear witness to the size and beauty of the abbey, built on the spot by St. Perpetua, one of the successors of St. Martin. The pilgrim, however, may yet visit St. Gatian's cell and kneel on the rock where St. Martin was wont to pray, and even to entertain heavenly visitors. Now it was St. Peter and St. Paul who visited him in his cell; and several times Our Lady herself, accompanied by St. Agnes and St. Thecla, favored him with visions. The father of lies, however, enraged at the holy bishop's zeal and piety, laid a snare for his humility, and appeared to the saint, passing himself off as our Lord Jesus Christ, and wearing a royal mantle and a golden crown. But St. Martin was not deceived. He put the devil to flight by these words, full of faith: "I will believe it to be my Lord," he said to the apparition, "when I shall see him, not clad in purple and wearing a diadem but bearing on his body the marks of his Passion."

Meanwhile the fame of St. Martin spread abroad, so that even from the most distant countries of Europe visitors came to Marmoutier, among these was St. Patrick, who spent four years in this monastery before undertaking the great work of his life, the conversion of Ireland. Nor has this saint been forgotten in Touraine, for in a village on the Loire (St. Patrice) is still shown a hawthorn bush, which has blossomed miraculously every winter since the day on which St. Patrick rested under its shelter, on his way to Marmoutier. Another visitor to the monastery was Sulpicius Severus, who wrote St. Martin's life. This young man gave up rank and a good position at the bar in order to retire to a monastery in Aquitaine. His veneration for St. Martin, whose eloquence and zeal had turned him from his worldly ways, was unbounded, and he never failed, at least once a year, to spend some days at Marmoutier. St. Martin, on his part, cherished a great affection for the historian, and confided to him his difficulties, the visions he had been favored with, and the many trials he had to endure through the malice of the evil one. After the death of the holy bishop, Sulpicius Severus, inconsolable for his loss, left his monastery in Aquitaine, and spent the last years of his life in St. Martin's cell at Marmoutier.

The successor of St. Martin in the See of Tours was St. Brice. Brice had been taken care of by our saint from his earliest childhood, but as he grew up vanity, sloth, and the love of riches stifled all his good qualities. Even after he had received Holy Orders this unruly disciple continued to lead the same manner of life, and he more than once repaid St. Martin's unflinching kindness by ridicule and mocking words.

The following anecdote is related by Sulpicius Severus: One day a sick man came to the monastery, who, meeting Brice, asked him where he could find the holy bishop. "If you are looking for that madman," answered Brice, "there he is yonder, gazing up to heaven like a lunatic."

The sick man made no rejoinder to this, but hastening to St. Martin, was immediately restored by him to health. Then said our saint out of place, and the afternoon sun,

to Brice, "Now do I look like a madman?" And as the young man endeavored to deny his words, St. Martin added: "I have prayed for thee, Brice, that thou shouldst be converted from thy ways. Know that after my death thou shalt be elected Bishop of Tours, but thou shalt have much to suffer in thy episcopate."

Brice laughed at this prophecy and went from bad to worse, but our saint's admirable patience won at length the victory, and the disciple improved so much in his conduct that he was chosen by the inhabitants of Tours for their bishop, after the death of St. Martin. Then it was, however, that the second part of the prophecy came true, for the errors of his past life rose up against Brice, and the slanders spread by his enemies obliged him to leave Tours and go into exile for several years. This trial, however, only purified his heart and added to his merits, and after his return to his diocese he kept for himself a place of retirement in a hollow, dug out of the rock which is known as the "Grotto of Brice."

It was when St. Brice was still alive that the wonderful death occurred of the seven cousins of St. Martin—three brothers of one family and four of another. These seven cousins had left Hungary in their youth and had sought out their illustrious relative in his solitude of Marmoutier. They were received by St. Martin with open arms, and lodged in a grotto adjoining the cell in which St. Gatian had lived a century before. Here they remained for forty years, their love for each other being so great that the knowledge that death would one day separate them, alone troubled their happiness. St. Martin, however, who had watched over the cousins during his life, never ceased to intercede for them after his death, and twenty-five years later, on the eve of his feast, he appeared to them in their cell and bade them confess their sins, for at break of day they would all appear before God. The cousins rejoiced exceedingly at these tidings, and having sent for a priest, they spent the night in preparing for death. When morning came the priest said Mass, and when the seven had devoutly received Holy Communion, they had themselves down at the foot of the altar and their souls passed away while they were at their prayers. Thus peacefully did they die, and so fresh and life-like was their appearance after death that the people who came in thousands, attracted by his miracle, exclaimed on seeing them: "Truly these men are not dead, but are asleep!" And thus it is that the oratory in which the seven cousins had lived and died, and where their holy bodies were laid, has been called by the voice of posterity "The Chapel of the Seven Sleepers."

St. Martin did not die in his cell in the rock, but at Candee, a little village some miles further down the river. After his death several towns wished to possess his remains; but the superior claims of Tours being admitted, the whole population went out to meet the body of their beloved bishop and a splendid basilica was erected over his tomb in the heart of the city. The pilgrims, however, who pray at his shrine never fail to cross the river, in order to visit the cell in which the saint had lived, and to drink from the fountain dug out of the rock by St. Martin himself. The spring of fresh water exists to the present day. But one more grotto is mentioned by historians. This was the cell of St. Leobard, dug out of the rock, just above that of the Seven Sleepers, and reached by a staircase out in the rock.

St. Leobard was a nobleman of Auvergne, and had been at one time the chancellor to Theobald, King of Austrasia. Out of devotion to St. Martin, he came to Marmoutier and took up his abode in a cell, outside the monastery. There he lived for twenty-two years, giving himself up to meditation and prayer, and employing the remainder of his time in copying the manuscripts of the Fathers of the church, and in excavating the rock, in order to increase the size of his grotto. St. Leobard is the last mentioned of the hermits in the rock. But the cliff was used once again as a hiding place by the last of the monks of St. Martin's when, in the time of the Normans, Rollo swept down on the banks of the Loire, destroying the monastery and putting its inhabitants to the sword. Rebuilt by Eudes de Blois in the tenth century, Marmoutier was restored by the Benedictines to its ancient splendor. But in 1791 the great Revolution spread throughout the land, and the monks were dispersed, never to return. The beautiful abbey was sacked and pillaged; and the grottoes, desecrated and profaned, were left to crumble to pieces.

Yet, when I entered St. Martin's cell the other day not a stone was out of place, and the afternoon sun,

shining through a stained glass window, lit up a little altar before which I knelt and prayed. The nuns of the Sacred Heart have bought up the ruins, and by their care the cells of these early saints have been rescued from oblivion. May St. Martin bless them for the good deed and save them in these days of persecution from the fate of so many other religious orders! Monastery bells are silent, convents are empty, the Jesuits and Carmelites have led the way into exile. O St. Martin! do not abandon the land you evangelized, but obtain from God that once more Touraine may be the "garden and delight" of what may it no longer be irony to call "Catholic France!"—Miss de La Fontaine, in the Catholic World.

More Chinese Trouble.

Of late China is having its share of revolts. The ways of the West have long been finding their course in the heart of China. One dispatch says that:—

"Rumors come from China of a rebellion which may be worse than that of the Boxers. Kansu is the breeding ground and Tung Fu Hsiang is the leader. Missionaries who have reached Shanghai from Singan, having come from the interior because of the threatening revolt, in an interview at Shanghai state that Tung Fu Hsiang is gaining ground, and intends to lead his armies to Singan, which he will endeavor to make his capital and place Puchun, who has been proclaimed Emperor on the throne. Hu Lien Sun, governor of Hunan, one of the officials blacklisted by the powers after the Boxer troubles on account of his complicity in the massacre of missionaries, has been appointed governor of Shan-si."

We plead guilty to considerable lack of knowledge concerning China and its internal affairs. The name of the rebel chief might just as well be the name of a province, a city, or a river in China, as far as we are concerned. Nor is our geographical knowledge of China very extensive. All we can glean from these reports is the fact that there is a burning volcano of rebellion some place in the bosom of that flowery kingdom. At any moment it is liable to be in a state of eruption. What the results would be were it to wipe out a third of the Chinese people is more than we can predict. But from what we have learned, the missionary work of our Catholic communities, is the greatest civilizing influence that China has ever known. The country is too extensive, the population is too vast, and the present conditions are too unnatural for the Western mind to form any fair estimate of the consequences of a rebellion in such a land. All we know is that China is gradually waking up from its opiate dream of long ages, and is beginning to come forth from the immense seclusion of its Orientalism. Or, in other words, Western, and Christian civilizing influences are by degrees penetrating every section of that land. It may take some years; but, we are under the impression that this century will not be very old when the barbaric splendor of the Chinese Empire will have vanished. The moment that the effects of Western ideas and institutions are being realized inside the great wall, we may conclude that it will be only a matter of time, when the entire people will be free to scatter over the Dominion of their Emperor and to organize into petty states that will destroy each other, on account of the general law of nature that holds good for nations as for individuals.

AERIAL NAVIGATION.

"It begins to look as though the brothers Lebaudy, of Paris, had already solved the problem that has baffled every air-ship inventor hitherto—calling against the wind," says a writer in "The Scientific American." "Following up their first rather sensational success, they made an ascension at Nantes recently that gave striking testimony to the truth of the claim that they have made the most nearly perfect air-ship yet built. Several ascents were made, the balloon returning to a given spot each time. It moved in all directions above the fields and woods which border the Seine. In every instance the air-ship was brought back to its starting point at a speed of twenty-five miles an hour, the turn being made against the wind."

The noblest characters are those who have steered the life-saving vessel through storm tossed seas. A bed of down never nurtured a great soldier yet.

COLONIAL HOUSE,
PHILLIPS SQUARE.Great Annual Discount Sale,
LADIES' UNDERWEAR

An unexpected delivery of Muslin Underwear enables us to replenish the Whitewear Tables with designs and styles intended for a much later date, at 20 per cent. discount, with 5 per cent. extra for cash.

HAMMOCKS.

Complete Line of Hammocks.—These are samples and we offer them at 33 1-3 per cent. discount.

CHINA CHINA

Odd Slop Jars, various shapes and decorations, regular price from \$3.00 to \$6.00. For \$1.50, less 5 per cent. The balance of Shaded Blue, Pink and Yellow 10 piece Toilet sets; regular value \$5.00. For \$3.00. Pedestals and Pots (special line), at Half Price. Special table of Jardinieres, Half Price.

Flannels---Special Sale Flannels
AT HALF PRICE.

2,000 yards of very fine French Cashmere Flannels, good patterns, for blouses, kimonas and wrappers. Less 50 per cent.

PICTURES.

Original English Water Colors and Oil Paintings, framed in gold leaf, bronze, or wood, at 50 per cent. discount. Framed Engravings, Carbons and Platinotypes, at 25 per cent. Unframed at 20 per cent. Gold Leaf and other Frames, at 20 per cent.

RIBBONS.

Colored double faced Satin Ribbons, widths, 5, 9, 16, 24, at 50 per cent. Colored Faille Ribbons, all silk, widths 5, 9, 16, 24, at 50 per cent. Small assortment of Silk Stocks and Ties, at 75 per cent.

Remnants Remnants Remnants

All Remnants of Colored Dress Goods, Muslins, Challies, Ginghams, Prints, Sateens and Cretonnes, 33 1-3 per cent.

Waists---Ladies' Waists---Waists

Flannel Waists, unlined, \$2.75, for.....\$1.38
Flannel Waists, unlined, \$3.00, for.....\$1.50
Flannel Waists, unlined, \$3.50, for.....\$1.75

Tailor Made American Waists.

Fine Flannel Waists, \$5.50, for.....\$2.75
Fine Flannel Waists, \$6.00, for.....\$3.00
Fine Flannel Waists, \$7.50, for.....\$3.75
Fine Black Lustre, \$4.50, for.....\$2.25
Black With White Spot, \$6.50, for.....\$3.25

Ladies' Silk Waists.

Colored Silk Waists, \$5.00, for.....\$2.50
Colored Silk Waists, \$6.50, for.....\$3.25
Colored Silk Waists, \$7.00, for.....\$3.50
Colored Silk Waists, \$10.00, for.....\$5.00
Black Silk Waists, \$8.50, for.....\$4.25
Black Silk Waists, \$12.00, for.....\$6.00
Black Sateen Waists, \$1.35, for......88
Black Sateen Waists, \$1.75, for......88
Black Sateen Waists, \$2.25, for.....\$1.13

Muslin Waists.

Colored Muslin Waists, \$1.25, for.....68c
Colored Muslin Waists, \$1.75, for.....88c

Children's White Pique Box Coats, \$4.25, for.....\$2.13
Children's White Pique Box Coats, \$5.50, for.....\$2.75
Children's Melton Coats, 2 years, in brown, at \$4.00, for.....\$1.25
In navy blue, at \$4.00, for.....\$1.25
In Cream Cashmere, 1 year, \$5.00, for.....\$2.50

Baby Reefers.

In Pink Albatross, \$6.50, for.....\$1.63
In Fawn Albatross, \$6.50, for.....\$1.63

LADIES' WHITE LAWN DRESSING JACKETS.

Trimmed Embroidery, \$6.00, for.....\$1.50
Trimmed Embroidery, \$7.00, for.....\$2.00

READY MADE

Men's and Boys' Clothing Department

Boys' 3-Piece Suits, gray and brown mixed Scotch Tweed, \$9.00 and \$10.50, 50 per cent. off.
Men's Scotch Tweed and English Worsted Suits, first-class make and fit, from \$12.00 to \$23.00, less 33 1-3 per cent. off.
Men's Raglanette Rainproof Overcoats, sizes 33 to 44, from \$12.00 to \$22.00, less 33 1-3 per cent. off.

EXTRA SPECIAL!

Boys' American and English Sailor Suits, Homespun, Serge Striped Flannel and Cheviot, value \$6.50, \$7.00 and \$7.50. Special for three days, only \$3.5

Henry Morgan & Co., Montrea