

Calendar for August, 1907.

MOON'S PHASES.
New Moon 9. 24. 36 a. m.
First Quarter 16. 5. 5. a. m.
Full moon 23. 8. 15 a. m.
Last Quarter 30. 1. 28 p. m.

Table with columns: Day of Week, Sun, Moon, High Water, Low Water. Lists tide and moon data for August 1st to 31st.

Ancient Homes of Scotland.

"Under the title of 'Ancient Catholic Homes of Scotland,' Messrs. Burns and Oates are about to publish a work of singular interest, religious, artistic, and historical. The author, Dom O. Blundell, O. S. B., of Fort Augustus, informs us in his brief preface that his materials were mostly gathered from printed sources which are difficult of access. And he is content with the modest claim that these records are now presented in a handier form. But in this we fancy that he has somewhat under-rated the merit of his own part in the work. For apart from the fact that the separate notices contain much that was not merely copied from the stores of printed sources there is surely something original in the design of the whole book in which this series of pleasing pictures of these ancient homes is made to illustrate the Catholic history of Scotland.

The ancient Catholic homes treated in this attractive volume are Carluke, Letterfourie, Terregles, Glenfannan, Beaufort, Traquair, Kirkconnell, and Petternear. And in every instance the article has had the advantage of revision by some one who is entitled to speak with special authority on the subject. It will be enough to mention that the article on Carluke was revised by Lord Herries, and that on Beaufort by Lady Lovat. It may be added that the Hon. Mrs. Maxwell Scott of Abbotsford has written an introduction to the volume—appropriately enough; for it was only fit that this history of Scottish homes should be associated with the home of Scottish history.

As Mrs. Maxwell Scott says very truly in her introduction: "To us who belong to the Lochnagar Northern Land everything connected with it is of supreme interest, and from others the story of the sufferings of the Catholics in Scotland for their faith, and the happy signs of the 'second spring' will, we feel sure, gain sympathy and interest. This will be increased when we remember that the author speaks to us from the first Benedictine monastery founded in Scotland since the Reformation—in itself one of the most convincing evidences of the return of the faith—and that he has himself visited each of the places described in his book.

"Father Blundell," it is added, "has also a family connection with three of the homes—Carluke, Terregles, and Traquair—being one of the descendants of numerous beyond compare of Lady Winifred Maxwell, granddaughter of the heroic Lady Nithsdale." As is only natural, the articles on Carluke and Terregles which are derived in part from "The Book of Carluke"—are among the most interesting portions of the volume. And here, as might be expected, the lovely and heroic figure of Lady Nithsdale fills a conspicuous place. The story of her rescue of her husband from the Tower on the eve of his execution is told in every textbook of English history. But the full details of the escape are not often given with accuracy. Some seem to suppose that the Countess simply took the place of her husband while he escaped in her dress. Others, more careful of accuracy, are content to say that she took him out in disguise as one of her waiting women. But though in some respects this version of the story is more correct, it is only half the truth, and hardly does justice to the courage and presence of mind displayed by Lady Nithsdale.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"I suffered dreadfully from rheumatism, but have been completely cured by Hood's Sarsaparilla, for which I am deeply grateful." Miss Francis Sear, Prescott, Ont.

"I had an attack of the grip which left me weak and helpless and suffering from rheumatism. I began taking Hood's Sarsaparilla and this medicine has entirely cured me. I have no hesitation in saying it saved my life." M. J. McDonald, Trenton, Ont.

Hood's Sarsaparilla

Removes the cause of rheumatism—no outward application can. Take it.

alone in his cell till he had time to reach a place of safety. Meanwhile she threw the warders off the scent by a device which surely showed astonishing courage and presence of mind at this critical moment. "On reaching the Earl's chamber she effected to speak to him, and answered as if he had spoken to her, imitating his voice and walked up and down the room, as if they had been talking together, till she thought he had had time enough to be out of reach. Then opening the door to depart, she went half past, and holding it in her hand, that those outside might hear, she took a solemn and affectionate leave of her husband for that night." The truth in this instance is surely stranger than any fiction.

The interest of this story is further enhanced by the judicious introduction of some gems from the rich stores of Jacobite poetry. Thus the first account of the capture of Lord Nithsdale is followed by the fine poem in which an aged bard laments the doom of his chieftain: Green Nithsdale, make moan for thy lea's in the fa', The least of thy warriors are drapping awa'; The rose in thy bonnet, that flourish- ed aye and abone, Has lost its white hue and is faded and gone! I'll wander awa' there, and big a wee bit bower, To hap my gray head frae the drap and the shower; And there I'll fit and moan till I sink into the grave, For Nithsdale bonnie, lord—ay, the bravest of the brave! O that I lay but with him in sorrow and in pine, And the steel that harms his gentle neck wad do so much for mine!

This pathetic lament of the loyal clansman has a counterpart in the stirring song with which Allan Cunningham celebrates the Earl's deliverance. In this dramatic lyric one tells the tidings as the best news—"The best that God can gie"—better even than the news that "the Duke" had hanged himself!

The Duke's hale and flor carle,— The blacker be his fa'! But our gude Lord of Nithsdale, He's now frae among them a'. There is, we may add, a special cause for satisfaction at the appearance of this volume which, with its fine illustrations and historical portraits, is likely to attract a goodly number of readers. For we fancy that many in this country are apt to pay too little attention to the bright story of Scottish Catholicism. This is due, no doubt, to the conspicuous and pronounced Protestantism of a great part of Scotland and of certain phases in Scottish history. And for many who do not stay to make careful discrimination, the Protestantism of Scotland is a broad national characteristic as evident as the Catholicism of Ireland. One might almost say more evident; for the Protestant minority in Ireland makes too much noise to let the most careless observer forget its existence.

Were it only for this reason, we should be disposed to welcome any work that seems likely to remove this misapprehension. And, as our readers may remember, we have already had occasion to call attention to the labors of Mr. Erskine and the other writers of the "Guthrie Bishops" who have insisted on the native Catholicism of the Highland and the Western Isles, and expatiated on the Catholic glories of Highland history. This new book of Father Blundell's furnishes further evidence of this truth, notably in the chapters on Beaufort, and Glenfannan, which tell the story of Frasers, Chisholms and McDonalds, who belong to the Catholic Gaidhealtachd. At the same time, the graphic account of Carluke and Terregles and other homes should suffice to show that the native Catholicism of Scotland is by no means confined to the Highlands.—Rev. W. H. Kent in Tablet.

Minard's Liniment Cures Garget in Cows.

"To the Editor of the Sun—Sir:—Your Naples correspondent, in his account of the liquefaction of the blood of St. Januarius, reproduces an old calumny of Dumas and sets it down as historically true, although it has been refuted times without number.

"While in Naples two years ago

That hacking cough continues Because your system is exhausted and your powers of resistance weakened. Take Scott's Emulsion.

It builds up and strengthens your entire system. It contains Cod Liver Oil and Hypophosphites so prepared that it is easy to take and easy to digest.

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Where Patrick Prayed.

Where Patrick Prayed.

Recently the Most Rev. Dr. Healy, Archbishop of Tuam, received through Mr. W. H. Gratton Flood, a copy of a most interesting document issued by Pope Eugene IV. in the year 1432. A word about how it was discovered will enhance its interest. Every scholar knows that in the Papal Archives in Rome are stored up valuable records of the past. The acts of every Pope are there recorded and arranged in the order of time; and so vast are these records that the series now reaches the enormous number of 2150 huge volumes. It used to be alleged that the Roman authorities guarded these records with a jealous care because they contained things that could not bear the light. But the late Pope Leo XIII., said truth fears no criticism, and so, with characteristic fearlessness, he threw those ancient archives open to the world in 1891, and invited scholars of all nations to come and search for knowledge. Every Government in Europe hastened to find out what these secret volumes contained about itself. The British Government sent learned men to search diligently, and to transcribe everything they could find relating to England, Ireland or Scotland. The search is still going on. Seven volumes have been published at intervals giving the results of their labors so far; and the eighth volume, which will be published in a few months, contains the following interesting document:—

27th day of September, 1432. Pope Eugene grants to the Archbishop of Tuam an indulgence of two years and two quarantines on the usual conditions, for those penitents who visit and give alms towards the repair of the fabric of the Chapel of St. Patrick on the mountain which is called Orough Patrick; this indulgence to be gained on the Sunday preceding the Feast of St. Peter's Chains; because on that day a great multitude resorts thither to venerate St. Patrick in the said Chapel."

Mr. Gratton-Flood has been assisting in the Public Record Office, London, and when he came upon the above he sent a copy to his Grace of Tuam. The Archbishop, who has received the ancient pilgrimage to Orough Patrick and has erected a chapel on its lone summit, was much gratified to have such authentic evidence that the pilgrimage was known and approved in Rome five hundred years ago. Jocelyn, the historian, who wrote a life of St. Patrick in 1135, tells us that in his own time multitudes of people were wont to ascend this holy mountain to watch and fast and pray on the spot sanctified by the watchings, fastings, and prayers of our national apostle. The Irish annals bear us back still farther, and tell us that thirty of the pilgrims lost their lives in a terrible thunderstorm on the summit in 1113. Indeed, the ancient pathway up the graceful cone, worn deep with the feet of pilgrims during fourteen hundred years, bears ample testimony to the faithful tradition that from St. Patrick's time to our own, his children have come hither, in the spirit of faith and penance, to solicit his intercession on the venerable spot followed by his prayers and bedewed with his tears. But every concourse of people does not constitute a pilgrimage, and not every pilgrimage can show the recognition and the blessing of the Vicar of Christ like this ancient pilgrimage to hoary Orough Patrick.

The document of Pope Eugene is important for two other reasons. It shows that there had been a chapel on the mountain at least until 1432, and it shows that the ancient pilgrimage was accustomed to be held on a certain Sunday. This Sunday is easy to determine, because the feast of St. Peter's Chains is the 1st day of Aug., and the Sunday preceding that must be the last Sunday of July. When the most Rev. Dr. Healy was revising the pilgrimage three years ago, he enquired among the people if they had any tradition regarding the day. They said the last Sunday of July was banded down to them by their fathers. His grace accordingly fixed the annual pilgrimage for that day, and he now rejoices to find such high confirmation of the faithfulness and trustworthiness of the local tradition.—Glasgow Observer.

Miracle of St. Januarius

The following letter from the New York Sun has been sent us with the request that it be published.—Editor of the Lamp.

"To the Editor of the Sun—Sir:—Your Naples correspondent, in his account of the liquefaction of the blood of St. Januarius, reproduces an old calumny of Dumas and sets it down as historically true, although it has been refuted times without number.

"While in Naples two years ago

UNRIPE FRUIT, CHANGE OF WATER, COLDS, IMPROPER DIET CAUSE

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Mrs. Gordon Helmer, Newington, Ont., writes: "I have used Dr. Fowler's Extract of Wild Strawberry for Diarrhoea and never found any other medicine to equal it. There are many imitations, but none so good as Dr. Fowler's."

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MISCELLANEOUS.

Little Milly is a good Sunday school scholar and on that account was invited with two or three others to spend the day at the minister's residence by way of reward. When the dinner came on the good man said such a long grace before meat that Milly yawned and looked hungrily at the covers. "Why are you yawning, Milly?" asked the Minister. "Does not your father say grace?" "Oh, yes," answered Milly promptly, "but it isn't so long as that."

Minard's Liniment relieves neuralgia.

More people would snap their fingers in the face of trouble if trouble didn't have such a sudden way of swooping down on us.

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Don't let worms gnaw at the vitals of your children. Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.

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