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The True



Witness

Vol. LII, No. 5

MONTREAL, SATURDAY, AUGUST 9, 1902.

PRICE FIVE CENTS.

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & P. CO., Limited.

2500 St. James Street, Montreal, Canada. P. O. Box 1138. SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms, payable in advance. All Communications should be addressed to the Managing Director, "The True Witness" P. & P. Co., Limited, P. O. Box 1138.

EPISCOPAL APPROBATION.

"If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the 'True Witness' one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work." —PAUL, Archbishop of Montreal.

NOTES OF THE WEEK.

SEEKING IMMORTALITY.—Some men have monuments raised to perpetuate their memories, but, as a rule, these memorial honors are accorded them by their fellow-men. It is not usual to find a person so ambitious to have his name immortalized that he will devote his fortune to that end. However, we have met with a case of this class in a report concerning the will of the late Mr. McCall, of Oban.

"He has left an estate," says "Truth," of nearly £3,000 a year, which income is to be devoted for all time to the erection of bronze statues of himself and his relatives at and near Oban.

We might add that his will is well calculated to furnish the courts of law with considerable work, and the lawyers with goodly fees.

THE QUEEN AND DIVORCE.—It is a well known fact that the late Queen Victoria could not abide any person whose life was darkened by the shadow of divorce. She detested the idea of divorce and would make no excuse even for those who had attempted to obtain a severance of the marriage tie. This can be easily explained; her own high moral principle rebelled against any contact with the immoral—even though legalized by courts. The present Queen Alexandra is just as strict as was Queen Victoria in excluding divorced women from court. When the head of the nation, especially the female head, from whom all fashions flow and after whose habits national customs are formed, will not tolerate the violation of the sacred bond of matrimony, there is great hope for the ultimate success of the Catholic Church's teachings and discipline on this point, even in the heart of a non-Catholic nation.

OUR LADY OF THE SNOW.—When Kipling wrote his poem "Our Lady of the Snows" and made a special reference to Canada, there followed a vast amount of criticism and no small amount of indignation. It would seem as if the poet had invented that title and had applied it to this country for the purpose of perpetuating the idea that Canada is only a land of ice and snow. Now, the whole affair was only a series of mistakes. In the first place, Kipling did not originate the title of "Our Lady of the Snow," nor was it of Canadian origin. It is the designation of a feast observed during many generations by the Church. The 5th of this month, last Tuesday, was the day upon which the Church celebrated the Feast of "Our Lady of the Snows." The origin of the feast and the authentic story of the miracle connected therewith are of sufficient interest to be reproduced. The following is a true account of the feast:—

"During the reign of Pope Liberius, there lived in Rome an aged couple whose only sorrow was that they were childless. Wealth of very great proportion was at their command, but finding death approaching they were not a little disturbed, because they were at a loss to know what disposition they should make of their wealth. True it is that they were both very charitable and knew of many charities toward which they might extend a helping hand, but they failed to agree. Finally the old gentleman declared that they should resort to prayer and fasting. This they did, begging of God that He would make manifest to them to what purpose their wealth should be devoted. When they arose in the morning the old gentleman informed

his good spouse that during the night he had been directed in a dream to visit a certain portion of the city and there he would find snow. Strange to relate, his wife had experienced the same dream. Where the snow was to be found there they should erect a church. It was, at that time, in the midst of an unusually hot summer, and the devout couple felt no little anxiety over their dream, knowing not what they should do. They then sought the Pope and begged advice of him. The Pope was greatly surprised, for, to their astonishment, he, too, had the same dream. Together the aged couple and the Pope sought the designated spot, and found it covered with snow, though under the broiling rays of a tropical sun. The fact was attested by thousands of the inhabitants of the city who witnessed the scene. The aged couple accepted the snow as an undoubted manifestation of the will of the Almighty, and gave their wealth for the erection of a church, and on that spot stands today perhaps one of the finest basilicas of the world, the Church of St. Mary Major."

CORK'S LIBRARY.—Mr. Andrew Carnegie has presented the city of Cork with a cheque for \$250,000 for the purpose of building a free library. It is safe to predict that the businesslike way in which the Nationalist aldermen of the Munster metropolis will transact the necessary details of procuring a site, putting up a building, and furnishing it with books, will be an object lesson to the slow-going and apathetic majority of the members of the City Council of Montreal.

A GENEROUS GIVER.—The death is announced in New York of Mrs. Mary Ann Mills, the well known wholesale diamond dealer of that city. She was born in Cork, Ireland, and worked her way up in the diamond business by great force of character and rare business instincts. She was a generous contributor to Catholic charities. To St. Patrick's Cathedral she presented two, of the chimes and one of the Stations of the Cross.

A CORRECTION.—From our report of the visit of the Knights of Columbus to the Catholic Summer School last week, several names were omitted. First, amongst these names was that of an enthusiastic subscriber of ours, Mr. John Hammill, who, our readers are aware, for a long period, filled with great credit the position of baritone soloist in St. Patrick's choir. Mr. Hammill's interpretation of "The Palms," at the concert, was much appreciated by the large audience present. The soloists at the Mass were: Dr. F. E. Devlin, Mr. Frank Feron, and Mr. Edward Finn. The American Catholic press speak in terms of high praise of the artistic work of the Choral Union of our local K. C.'s, both in the church and at the social gatherings which were held during their visit.

QUEER BLUNDERS.—We find in an American Catholic contemporary a confirmation of what we have stated on several occasions regarding the blunders of the secular press when dealing with Catholic matters. The Augustinian, of Kalamazoo, Michigan, says:—This is the way Catholic news is told by the daily papers. Referring to the terrible accident at the cigar factory they told us that the priests went to the hospital "to

administer the last rites to the dying and to anoint the dead with oil." Then comes this gem in describing the Confirmation at the Italian Church of Our Lady of Good Counsel: "The Cardinal made the sign of the cross and Rev. Father Donovan gave the wafer dipped in holy oils." Catholics can only get authentic and properly written Catholic news in their own newspapers.

Notes From Scotland.

HOLIDAY SEASON.—Glasgow is holiday-making, writes a correspondent of the "London Universe," and the city left in possession of those who cannot get out of it. But even the poorest are catered for, as most of our parishes have an excursion to the seaside where, for one day at least, the inhabitants of our slums can, for a cheap fare, sniff the health ozone and forget the city. Most of our people who can afford it go, of course, to Ireland, there to renew and be invigorated in the faith of our fathers. Extra boats have been put on, and instead of the one steamer going to Belfast, or Dublin, or Londonderry, we have now five running every day, and even these are not enough. And so with Cork, Waterford, and other places on the South and West coast. Each boat carries its contingent, if not of original natives of the grand place, then their sons or grandsons and granddaughters. Of course, those with large families cannot go over to the old land, no matter how much they may wish to do so, and therefore they go for a month to Gourock, Rothesay, Dunoon, or other less or more fashionable watering-places, just as the size of their purse or family admits. But wherever they go they bring their faith with them, and this is admitted unreservedly on all hands. The average Glasgow tripper, when he leaves the city, leaves his religion behind him, and, as a general rule, does not attend a church till he comes back. With our Catholic folk it is different. Sunday sees them at the church of the town or village in which they are staying, and the sight of so many people who, even in their recreations, do not forget the chief end for which they were placed in this world, cannot but be edifying to those who hold another belief.

ON FAIR MONDAY. St. Mungo's, to the number of some 2,000, went to Portobello, where an extraordinarily happy day was spent in sports and other innocent enjoyments. St. John's went to Largs, where the weather was thoroughly enjoyable, whilst St. Joseph's went down to the Ayrshire fishing village of Troon; St. Alphonsus' went to Ayr, where they visited the birthplace of Robert Burns, and dispensed themselves to their hearts' content on the "green." The Drill Hall had been secured in case the weather should have turned out unfavorable, but fortunately it did not need to be requisitioned. St. John's went to Largs, where they enjoyed a grand day. Father Murray, a former curate of the parish, had kindly given over the use of his schools, but here again they were not needed, and the tug-of-war, five-a-side football match, 150 yards, 200 yards, and half-mile races were carried through, much to everybody's satisfaction.

A SUCCESSFUL TRIP.—The parishioners of St. Francis' went to Burntisland on the East Coast, after passing over and viewing the wonderful Forth Bridge. The trip of St. Francis' used to take place on the Monday, and whatever was the reason the clerk of the weather seemed to take it into his head to turn on his water taps on that particular day. After standing this inexplicable conduct for a period of years which could not be counted on both hands, the Franciscan Fathers at last put themselves under the protection of St. Anthony, and had their excursion on the day on which he was specially honored by them. Nor was their confidence misplaced, for since they did so they invariably have had good weather. Some of the new parishes, like St. Charles's, Kelvin-side, avail themselves of this fact, rock, whilst St. Patrick's, Ander-

and have their excursion on that day, too. This parish went to Goustone, travelled further afield, and went to Arrochar, where many an eager aspirant tried to scale the summit of "The Cobbler." It is needless to say that before any of the excursions started Mass was offered up, and prayers said for a good day. It is also to be recorded that the excursionists conducted themselves in a manner worthy alike of their religion and their country.

THE MONTH'S MIND of the late Very Rev. Michael Canon Condon took place last week in St. Patrick's Church, Glasgow, and was attended by a large congregation of parishioners and others. The Very Rev. Dean Tofer, of Rutherglen, and formerly a curate of the deceased, was the celebrant, whilst Father Gillon, the late Archbishop's chaplain, and Father Cush, a recently-ordained priest, were deacon and subdeacon respectively.

A SCHOOL MASTER RETIRES.—With the holidays, Mr. William Maloney, headmaster of St. Joseph's Schools, Glasgow, retires from a post which he has held for well-nigh thirty-nine years. Mr. Maloney entered Hammersmith Training College from Airdrie in the sixties, being a pupil-teacher under the late Mr. MacAulay. He spent one year in Hammersmith, and got a school in Barmhead, from whence he went about the year '64 to St. Joseph's, Glasgow, as headmaster, a post which he has filled with ability and credit both to himself and his schools ever since. Mr. Maloney's two sisters also retire with their brother, and, though not such a long time in St. Joseph's, they were looked upon as equally successful teachers as their brother.

Catholic Symbolism.

The following extracts are taken from an interesting article, published in the "American Catholic Quarterly Review," entitled "A Study of the Flora of Holy Church," by Mr. A. E. R. Dowling, B.A., of London, Eng.:

The number of trees and herbs connected with the Cross, either by way of identification or of figure, is far too extensive to permit of our dealing with now. We turn to a series of plants than which few can be more interesting to the Christian botanist, since they have been allied to the Passion from either bearing marks upon their foliage or by the shape or color of their blossom suggesting the Sacred Blood of the Redeemer. When once we recognize the symbolism that the piety of our Catholic forefathers saw, these flowers will take quite a new place in our regard and affections, and it is incumbent upon us to preserve their reverent imaginative spirit not only in domestic life, but also in the applied arts in our churches.

Perhaps one of the most striking emblems of the Precious Blood is that afforded by the Fuchsia, whose thick bush bears quantities of pendant, graceful, crimson blossoms, often with red petals and dark purple petals that add to its arrestive symbolism. In Denmark and Scandinavia it has been christened Christ's Blood Drops (Kristi Blodsdrave), and it is an instance of the same spirit in comparatively recent times of religious association in floral nomenclature to that which prevailed in mediæval ones. Certainly to see this shrubby tree in its natural state, bedewed with its crimson gouts, immediately satisfies the eye with the appropriateness of the dedication and should be a vivid source of sacred thought. There is also another modern dedication of a Medicago, now known as Calvary Clover, whose delicate seed vessel unrolls and forms a miniature Crown of Thorns; the leaves of one species bear dark stains which remind those who prize these memorials in nature of the stains beneath the Cross, while within the seed-ball are grains of a dark red color all bearing a similar reference.

The Scarlet Anemone (A. coronaria), whose ruby red flower carpets the roadsides about Jerusalem at Passiontide, is always an object of attraction to pilgrims thither. Dean Stanley remarked upon it in his "Sinai and Palestine" tour with the present King Edward VII. (pp. 99n. and 139.) "Of all the ordinary aspects of the country," he says, "this blaze of scarlet color is perhaps the most peculiar; and to those who first enter the Holy Land it is no wonder that it has suggested the touching and significant name of 'The Saviour's Blood-drops.'" No flower is more common in Palestine during the early spring, crowding the valleys, adorning the highways and climbing the hilltops. Mr. Harvey Greene says: "It is gorgeous in color and at the same time graceful in all its proportions. Its usual hue is a bright scarlet, but in parts of Galilee and the Plains of Sharon it is sometimes white.

Several of the British and European Orchidaceae have spotted leaves their having been bedewed with the Blood of the Crucified Saviour:

Those deep unwrought marks The villager will tell thee Are the flower's portion from the Atoning Blood On Calvary shed. Beneath the Cross it grew.—Mrs. Hemans.

These dark stains are especially noticeable on the Orchis maculata, latifolia and mascula, known in German-speaking lands as Hergotts Fleisch und Blut and by similar sacred titles.

In the St. John's wort (Hypericum perforatum), which is dedicated to the Baptist, we have names that seem to bring him, like that other St. John, very close to the Cross, for we find it catalogued in old German herbals as Christi Wundenkraut, Hergottsblud, Unsers Hergotts Wundenkraut and the like, for the tiny dark purple spots and lines upon its petals, calyx and leaves, and the red essential oil which the plant possesses, recalled both the Forerunner's Death and the Saviour's Redeeming Blood. To many an old crusading Knight of St. John the Hypericum was a saving balm for "Warrior's Wounds," equalled only by the "Oil of Charity" afforded by the Lancea Christi or Ophioglossum.

The potency of St. John's or Our Lord's, Woundwort was deemed so great that its presence upon the person was thought to be a preservative against all harm, and in days of chivalry before two knights engaged in contest each was obliged to give his pledge that he had not his herb about him, so that no unfair advantage might be taken. Like as in the words of the Hymn to the Precious Blood,

Of as it is sprinkled on our guilty hearts Satan in confusion terror-struck departs,

So this plant bore the name of Fuga Daemonum from its typical character, or, as the Swedes call it, "Satanflykt;" it was thus a favorite to hand up in every home about their beds; as we read of an old warrior:

St. John's wort and fresh Cyclamen, In his chamber kept From the power of evil Angels to guard him while he slept.

There was another powerful root much valued in the days when the Physic garden with its Apothecary beds was the Druggist's Store, and this was the Common Vervain or Simpler's Joy (Verbena), a plant held in sacred reverence long before the Christian era dawned; it continued to be a herba sacra in Christian eyes, although Herba Crucis had succeeded Herba Isidis or Herba Druidica. Manifold medicinal virtues led to the name of the Simpler's Joy being bestowed upon it, but mediæval leechcraft appears to have thought that it needed a sort of exorcism to be pronounced over it before plucking in order to purge it of the old taint of paganism. Thus we find the following:—

Hallowed be thou, Vervain, as thou growest on the ground, On the Mount of Calvary there thou once wast found, Thou healedest Our Saviour Jesus Christ, and staunchest His bleeding Wound,

In the name of Father, Son and Holy Ghost, I take thee from the ground.

Or another form:—

Hail to thee, Holy Herbi! growing on the ground, On the Mount of Olivet first wert thou found, Thou art good for many an ill, and healedest many a wound, In the name of Father, Son and Holy Ghost, I lift thee from the ground,

The same spirit that led men in earlier days to associate all good with the Cross, or to dedicate a herb of marked medicinal efficacy either to God or to the holy patron of the particular complaint to which it afforded an alleviation, was shown as late as the sixteenth century in the names given by still Catholic peoples to the newly discovered tobacco plant. It was not placed, as some would now wish it were, among the Devil's weeds any more than Hops and Vines have been, but grateful to God for having revealed to them not only a vulnerary in pharmacy, but a source of soothing in daily life, they named it the Herba sancta, Erba Sancta Croce, Kraut des Heiligenkreuzes, Heilig-Wundenkraut, 'L'herbe sacree propre a tous maux, and the like; titles which must sound almost profanities to the Anti-tobacco leagues and other believers in King James' "Counterblast."

There is a species of Silene or Catchfly, known in the Balearic Isles as the "Sinc Llagas" or Five Wounds, from which also it obtains its botanic name of Silene quinquevulnera; in Spain they speak of it as the Carmelitilla or the Little Carmelites, perhaps in relation to St. Theresa, whose devotion to the Sacred Wounds was so profound. The Heart of Our Blessed Lord is the Fifth and Central emblem to be seen on all representations in ecclesiastical art of the Sacred Wounds, and of this, too, we may discover memorials among the flowers. A most striking reminder is that in a plant to be found in most old gardens in England, viz., the Dicentra spectabilis. It is of the Fumitory family, and suspended upon its slender stalk hang in succession a series of lovely flowers like pendant hearts, either red or white. The white ones are known in Italy as Cuore di Maria, the red ones in England as "the Bleeding Heart." This English name is also given to the reddish-brown Wallflower, and a study of ancient folk-names usually proves that what seem to be trivial titles have really been seriously chosen. We find the Wallflower also known as Care-flower in the North of England, which has usually been deemed to be a corruption of its Latin name Cheiranthus, but since Care-weed and Carling Sunday are also names existing for Passion Week and Sunday, derived from the same source as the German Char-freytag for Good Friday, there can be little doubt that it refers to the time of year when the plant appears. The French title for the Wallflower of Quarantaine or Lent adds confirmation to this.

Another pretty floral emblem is the slender twining perennial known as German Ivy (Mikania), which in parts of Germany is known as the Heart of Jesus—Herz-Jesu-pflanze—while in far off Brazil it bears the name of Corazon de Jesu. It is, we believe, a native of Northern America, but its foliage-form and its small flesh-colored flowers have led to its being enlisted by Catholic eyes among the sacred flora. The lowly weed known popularly as the Shepherd's Burse (Thlaspi) has not been too humble or insignificant to serve as a monitor of such thought as the Saviour's riven Side should evoke. We find traces of this in a name still remaining in vogue for it in Denmark, where they speak of it as Vor Herres lovet-yerter, or Our Lord's loving Heart; its small heart-shaped seed-vessels must have attracted every one who has lived in the country side, and if the little shells be bursting they have entirely an appearance as if rent asunder by a lance or spear.

There is one flower that contains within itself so complete a compendium of the Story of the Cross that it has taken to itself, since it became popularly known, the almost exclusive title of The Passion flower. There are now more than a hundred different kinds.