

OUR PHILADELPHIA LETTER.

An interesting Study on the Subject of Country Life.

Its Advantages Dwell Upon in a Practical Manner.

(From our own Correspondent.)

PHILADELPHIA, August 23, 1897.—The summer of 1897 is now so far gone that we may take a backward glance and classify it among the seasons of the past. It has not been an unpleasant summer as to weather in and around Philadelphia, and it has not been an uproarious summer as to its "goings on" socially. A great many people have been at home all summer, quiet, comfortable and satisfied in their own houses—and there are few places better fitted for comfort than the average Philadelphia home. It is not beautiful, and it is plain, but it has every convenience, and it has a good draught of air, and there is no one over or under you, so that your own little slice of the earth's surface is as much yours for comfort just as you count comfort, between the heavens above and the waters below as it will be in the last home you ever occupy here. There is a great deal being written nowadays about the desertion of the country, and the crowding into the cities, and it is all of it welcome. Like "apples of gold in pictures of silver" are these words indeed, for they are words in season, they are words of truth, they are words of true and sensible warning, and they are words of noble appreciation. Miss Elder, whose fearless testimony for or against the subjects in which she interests herself is always good as a "ventilator," is stronger and clearer even than usual in her paper in Donahoe's.

ON THE ABANDONMENT OF COUNTRY LIFE, and all that it portends of evil to this fair land and its people. She draws a dark outline, and shows with a few skillful touches how easy it will be to fill out the line with yet darker substantial groundwork, and disastrous superstructures. Some time ago Miss Elder had a series of papers in one of the Catholic papers which drew a charming picture of country life in the South, and was certainly inviting enough to call many a laggard pair of feet home to the refuge of such a country of delight. Yet, I am sure she did not exaggerate in her descriptions. It is impossible to exaggerate the beauties, the benefits, the usefulness, and the satisfaction of a country life to a person of refinement, culture and true ability, while there is so much to occupy and interest those of different tastes, that it seems strange indeed there should ever have crept into the public prints the coarse and silly "hayseed jokes." That they were ever based upon truth, or an evidence of wit, none but those of the lower classes indeed—to whom, alas, too much of our periodical literature and newspaper eloquence is addressed—will for one instant maintain. It is not in the crowded and feverish atmosphere of cities that the best of any nation is developed. History has always proved that, and the history we are "making"—to quote from the reputed saying of President Lincoln—will emphasize the history of the past as to our own leaders. The open sky, the free and noble motion of the trees, the flash and glint of stream or sea, the softening and freshening effect of the green mantle of earth, are all absolutely needed to preserve the most healthful equilibrium of mind and body.

MAN WAS INTENDED FOR THE COUNTRY, and the fact that he has distorted and rendered artificial the course of life has not done more than modify the first intention. A healthy, well-minded person, well balanced, fairly well educated and fairly well stocked with brains, will find no fault in country life. Want drove men to the cities in the beginning, want drives them there now, want keeps them there. The very first step they take when the shackles of want are loosened is towards the country. And when once the shackles are cast away entirely, it is to the open sea, the mountain height, the green and pleasant valley they hasten for their homes. In short, it is to the country that man goes when at his best, and only by dint of hard, hard labor with himself, of careful watching and much artificial padding from the treasured stores of those who drew inspiration from country surroundings, is it possible for a man or woman to approach their best in city life. Of course, it is possible to trammel nature, to so over-stimulate and over-educate mind and body, so as to render some men and some women unfit for country life all in a moment. But they will come to it by degrees, and they will be so much happier, so much wider of heart and clearer of head, as to wonder at their former state. In the lovely country neighbourhood where we belong, and from whence no member of our family ever wanders without a heart-sickness, Philadelphians and New Yorkers have long been in the habit of spending their summers. The story of many, many homes has been so often repeated that we take it now as a matter of course. A family comes to the country for one summer. They come the next. The third summer, they come prepared to spend "just one winter to try it." After that, they

ARE COUNTRY PEOPLE FOR ALL-TIME. And fond as we—who have never wished to call ourselves citizens even "to try it"—are of our country life, it is the newcomers who are most enthusiastic over country delights. Twenty, thirty, forty years have not exhausted their pleasures, which they continually relate to the ten years people, and the five years and the three years people believe every word of it. Miss Elder does right to warn and protest. May she move every reader to consider and resolve on bettering things in this respect! Be mine

the pleasure of encouraging and coaxing to a country life by the statement born of experience and the test of years that as much cultivation, as much and as elegant society is found in a country home—and not the home of the "newly rich," either—as is ever found in city "halls and palatial mansions." It was out of country neighborhoods and from the farms of their fathers that our most elegant and most learned ancestors gathered to their country's aid on battle-field and in legislative assemblies. Such a state of things will soon be with us again, for the tide of popularity is setting strongly that way—country-wards.

THE CHANGES OF TIME

are not sufficiently taken into consideration to some views of the past and present. Our grandparents dwelt in cities to a certain extent, and were happy, healthy and content. But look at the cities. A little child could walk from the very heart of our greatest metropolis to its outskirts on every side. Trees and sky and water were within easy reach, bounded the line of vision up and down each street, and were heard and seen and smelt daily and hourly. Now it is a day's journey on foot beyond bricks, mortar and asphalt. The trees are artificial and heat-bound, the sky is but a narrow strip, murky with pestilential vapors and darkened with labor poisoned smoke. We will get us back into the country—and come and go on the trolley. Wires and rails have scarred and marred our pleasant old roads, but they are blessings, and we have the lanes left. Our Churches are springing up everywhere, and with a Church, a good priest, and a cottage, any man, woman or child can be happy, prosperous, busy and learned in God's own sweet country. All the objections, based upon science, art, social elevation, and "the rest," are as nothing when viewed from the standpoint of one who has lived long enough to judge fairly of each in both city and country. With good sense and a fair conscience, the country home is the home for all delights of all the year round.

SARAH TRAINER SMITH.

MRS. SADLER TESTIMONIAL.

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ST. MARY'S CONFERENCE

Of the St. Vincent de Paul Society
Passes Resolutions of Condolence.

At the regular weekly meeting of the St. Mary's Conference of the St. Vincent de Paul Society, held on Sunday in the hall of the Church of Our Lady of Good Counsel, Mr. Thos. Jones, 1st vice-president, presiding, the following resolutions were unanimously adopted:—

Whereas, we have pleased Almighty God in His divine wisdom to call to her eternal reward Eliza French, beloved wife of our esteemed fellow member, Mr. Francis Friel, 2nd vice president of this association;

Whereas, this Conference in their heartfelt feelings, in the sorrowing grief of their highly respected fellow member, extend their profound sympathy to him and the other members of the sorrowing family in this their sad bereavement;

Resolved—That whilst we bow down with humble submission to the will of an all-wise Providence, we do not the less mourn with them in their great loss.

And be it further resolved—That these resolutions be entered on the minutes and placed in the archives of this association, and that a copy thereof be sent to the sorrowing husband and family, and to the True Witness and St. Mary's Calendar for publication.

Signed on behalf of the Conference.
Thos. Jones, 1st Vice-President.
James Mullally, Treasurer.
Thomas Phelan, Andrew Purcell, John Phelan, Henry Butler, Michael Dunn, Denis Murray, Secretary.

GEMS OF THOUGHT.

Criticism must never be sharpened into anatomy.

Every noble activity makes room for itself.—Emerson.

Be charitable before wealth makes thee covetous.—Sir T. Brown.

Observe a method in the distribution of your time.—Bishop Horne.

Those who school others, oft should school themselves.—Shakespeare.

No pleasure is comparable to the standing upon the vantage ground of truth.

As frost to the bud and blight to the blossom, even such is self-interest to friendship.

It is necessary in acting to conform to rules, and in judging to take exceptions into account.

Who does the best his circumstances allow, does well, acts nobly; angels could do no more.—Young.

"Dobbs is a bicycle enthusiast, isn't he?" "I should say so. That man would rather talk wheel than ride."

EXCURSION TO PLATTSBURGH

And Visit to the Catholic Summer School.

Under the Auspices of the "True Witness"—Presentation of the Late Father Dowd's Portrait—Cordial Welcome to the Montrealeers.

The two hundred or so who left Montreal during Saturday morning, August 21st, and evening, mutually agree they had a splendid trip, and mentally resolve to go again in due time. On account of the excursionists not being all on one train, it was arranged to have the reception when all would be together. This was set for Sunday afternoon, the 22nd inst., at the Summer School hall.

Rev. Father McMillan, C.S.P., Chairman of the Board of Studies, presided. Father McMillan said that the School extended a cordial welcome to the visitors. The School, he said, was not confined by territorial limits; it reached beyond the limits of the United States. As a matter of fact, he said, one of the inducements to locate at Plattsburgh was that it was conveniently near the great Catholic city of Montreal. He then introduced Frank J. Curran, son of the distinguished Judge Curran of Montreal. Mr. Curran briefly addressed the assembly, at the close of his happy remarks, by way of a remembrance and memento of the visit, presenting to the School a portrait of Rev. Father Dowd, late of St. Patrick's Parish, Montreal.

In accepting the portrait on behalf of the School, Father McMillan said it would be honored and cherished. Rev. Father McMillan, in the course of his happy remarks, referred to a visit made last year to the Summer School by Rev. Father McCallen, of Montreal, and hoped to see him again.

After which Miss Beatrice Hayes, of New York, rendered a piano solo, "Miserere du Trovatore," by Helen Gottschalk. Mr. Jno. McDermott, of the committee of management, was then introduced and read an essay on the "Life of the Venerable Margaret Bourgeois, founder of the Congregation de Notre Dame Nuns," which was greatly appreciated. The essay was from the pen of Miss S. Sutherland, president of the Loretta Literary Union of St. Mary's parish, Montreal.

The chairman then called upon that versatile literary genius and entertainer, Rev. J. Talbot Smith, to illustrate an "Irishman's opinions of his French neighbors." This Dr. Smith did by an artistic reading of a very humorous sketch from his own novel, "Saramac." The reading was followed by a solo from Mr. W. J. Clancy of this city.

After Mr. McMillan then asked Hon. F. W. McGettrick, of St. Albans, who was present in company with several other Vermonters, to speak on behalf of that State. Mr. McGettrick responded in a very happy manner. He said he did not know about the methods employed at the School, but it was fully known abroad that the School is doing and is bound to do a grand work in education, and on lines that should be appreciated here and in Canada as well.

The Catholics need the work that is being done for them. The idea that to keep peace in the Catholic Church it is necessary to keep them in ignorance has been exploded. The way to make Catholics good Catholics is to educate them. The more we know of philosophy, history and science, the better Catholics we are. We need just such education and direction as this School affords. In the opinion of the speaker there is nothing else calculated to do an equal amount of good as this School for those who have not had the advantage of higher education.

There is, said Mr. McGettrick, a contrast, and bound to go on, between religion and materialism, and the time is coming when the contest will be between the Catholic Church and those of materialistic views, and we should be prepared for it. We Catholics who want the light and information to refute false representations, want the light and education furnished by this School. Concluding, the speaker said he would go home but to return again, and encourage his friends to return, to seek direction and education.

The reception having ended, the gathering dispersed to enjoy the hospitalities of the grounds or view the beautiful Champlain, not forgetting to patronize the Plattsburgh Street Railway, with its splendid line running around the town, with G. M. Cole, Esq., the active superintendent, in charge.

On Sunday morning, the 22nd inst. most of the Montrealeers attended Grand Mass at St. John's Church, where the Rt. Rev. J. M. Farley, V.G., of St. Gabriel's, New York City, was celebrant, with Rev. Father Kiernan as assistant priest; deacons of honor, Father Sheedy and Father Pierce; deacon, Rev. Dr. Cotter; subdeacon, Father Mahoney, O.S.A.; masters of ceremonies, Father McMahon and Father Hayes of New York. Father McMahon preached a powerful sermon on the subject, "The Power of Prayer."

The ladies' choir of St. John's Church, under the able leadership of Miss Lizzie Kentle, organist, rendered the musical service in an efficient manner. At the close of Mass the Hymn, "Holy God, we praise Thy Name," was sung. Benediction Service in the evening closed the religious orders of the day.

RECEPTION TO BISHOP FARLEY.

A reception to Bishop Farley, of New York, was held at New York Cottage on Sunday evening, August 22. The programme was interspersed with singing by Miss Cronyn, of Buffalo, Miss Murphy and Miss Hayes, of New York, Mr. O'Brien, of Montreal, and Mr. Chambers, of New York, and recitations by Miss Gilligan, of Albany.

Monday morning, August 23rd, at the Auditorium, the Rev. J. A. Doonan, S.J., of Philadelphia, delivered an address on "The Proximate End of Education." The Rev. lecturer began by defining knowledge, which is the result of any

perceptive act in its limited and stricter sense; it is the product of an intellectual perceptive act. Thus defined knowledge is the proximate, but not the ultimate, nor yet the formal, end of education. Knowledge is rather the instrument for attainment of this end, which is the mental and moral development of the rational man. For the many, practical studies are the rule, since the many have not the leisure demanded for thorough educational work. The several branches of learning have their respective and distinct values as educational factors, and the law of equivalence does not apply to them. Mathematics and the natural sciences cultivate reason of thought and accuracy of observation. Literature develops the aesthetic side of the soul, while history puts mind in contact with mind. Philosophy guides and strengthens the powers of thought. Specialism in college and university, carried to the extremes it now reaches, perverts the very idea of education. The lecturer brought confirmation of his thesis from the strong words of Cardinal Newman given in his "Idea of a University." Lastly, the idea of education, as set forth, makes clear the opposition the Church must show to any system of education from which religion is positively excluded. This point was enforced by quotations from Daniel Webster's speech.

At the conclusion of the morning session the visitors left for the immense grounds of Champlain Hotel, where President McKinley was to review the Plattsburgh garrison. This was an important affair and was enjoyed greatly by the Montrealeers.

On Monday afternoon an enjoyable sail was had on Lake Champlain, in the fine yacht Iroquois, owned by the Summer School, and donated by the late Hon. J. J. O'Donohue of New York. The following were on board:—Rev. T. Burke, C.S.P., and the Misses Burke, of New York; Thos. Haaly, W. Stanton, Mrs. and Miss Hayes, Miss Butler and J. McDermott of Montreal.

Great credit is due the managing committee, Messrs. Ryan and McDermott, for their zealous labors in connection with the excursion.

Mr. McDermott had charge of the travelling arrangements and was untiring in his attention to the comforts of the excursionists, all of whom expressed the hope that they would again have the privilege of visiting the Catholic Summer School and the beautiful town of Plattsburgh and that Mr. McDermott would be with them.

Those who attended the excursion were unanimous in their praise for the manner in which the True Witness carried out the arrangements.

BRITISH DEFEAT.

Loss Said to Have Been Three Hundred.

PESHAWAR, August 21.—It is reported that a large number of Afridis, led by fanatical priests, attacked the Sepoys near Fort Ali Musjid about noon yesterday, massacring 300, capturing their rifles and then proceeding in large force to make an attack upon the British garrison on the Lowragh.

There is a very uneasy feeling in Quetta, where the troops are under orders to be in readiness to march to New Chaman, which is the extreme outpost of the Afghan frontier, southeast of Kandahar, and on the edge of the Raghistan Desert, between the provinces of Toba and Pishin.

Khyber Pass is swarming with Afridis, and it is feared the fall of Fort Maude has specially encouraged the rebellious elements.

LONDON, August 24.—A special despatch from Bombay says there is an unfounded rumor in circulation there that the Afridis have attacked Fort Ali Musjid with great determination. The garrison made a sortie in full force, endeavoring to disperse them but met with a desperate resistance and lost 300 killed. The remainder of the garrison then abandoned the post and made its way to the station on the Lowragh.

LONDON, August 25.—The rumor that 300 of the Government force were killed at Fort Ali Musjid requires confirmation. The garrison was composed of Afridis with Afridi officers. It, as one report says, they died fighting desperately, it may be regarded as proof of the continued loyalty of the Afridis in the Indian army. The attack on Fort Ali Musjid was led by Mir Bashir, of Tirah. Mir Bashir is a well known frontier chief.

In 1880, during a period of similar discontent, he proclaimed himself king of Tirah, and began to raise and drill an

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army. But he became unpopular through his imposition of taxes, and his influence gradually melted.
SIMLA, August 24.—Later details of the capture of Fort Maude show that the garrison of that place retired at 10.30 p.m. yesterday, and that the fort was burned at 11 o'clock the same night. The garrison reached Colonel Westmacott's relief coming from Kohat at 11.30 p.m. At the same time that Fort Maude was abandoned the Khyber Rifles, garrisoning Fort Jawwara, were compelled to abandon that place. The area of the active fighting is enlarging rapidly. The Afridis yesterday evening attacked with great determination the fortified post at Sudda, but were not successful in capturing it.

LONDON, August 25.—A despatch to the times from Simla, dated Tuesday evening, says:—The Afridis have not ventured upon active hostilities today, but have remained in the hills about Khaibar, where, for the present, they are practically safe from attack. Notoriously the vainest of the Pathan tribes, they had the audacity to suggest the terms under which they would agree to despatch to their homes. These were the withdrawal of our troops from Swat and from the Samana range, the surrender of all the Afridi women living within our border and the revision of the salt regulations.

LONDON, August 24.—It is admitted, even in official circles, that the news from India is of the gravest description. The Afridis only form a part of the insurgents the British must put down.

A letter from India, published in the Standard, emphasizes the belief that the Sultan of Turkey is at the back of the whole uprising. The writer says:—"The average Mohammedan, even in British India, cannot distinguish between the Greeks and the other European nationalities. To him the Christians of Europe are all one people, and when he learns that the Sultan has been at war with the Christians, whom he has utterly defeated, he understands that this means an English defeat and exults accordingly."

The afternoon newspapers, to day, comment severely upon the Marquis of Salisbury's bad diplomacy.

The St. James Gazette says:—"The moral of the whole story is that we, who have fifty million Mohammedans in our eastern empire, have chosen to present ourselves to all the world as the chief enemy of the Sultan, whom the great majority of men of that creed look upon as their head in religious matters. If we had succeeded in inspiring real terror the harm done might have been less, but

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what fear can be felt for a power which, after ringing warnings, is pulled short by orders from St. Petersburg?"
The scene of the rising has the Khyber Pass for its centre. The plan of the British commanders is to draw the insurgents to the vicinity of Jamrud, which is strongly fortified close to the Indian mouth of the pass, having Peshawar and Kohat for bases and where the British number about 11,000 men. The policy of the Afridis is to tempt the British into the hills and spots of the Pass. Fort Maude is a small stone fort overlooking the road, four miles up the Pass from Jamrud. Fort Ali-Musjid is five and a half miles further up. There the Pass is forty yards wide.

A Georgia coroner's jury brought in the following verdict:—"The deceased came to his death from a railroad in the hands of a receiver, and the same is manslaughter in the first degree."

"After the foundation of the house has been laid, what comes next?" "The first mortgage."

Dick Hicks, watching the orchestra: "Those musicians don't care anything about the director." Mrs. Hicks: "How do you know?" Dick Hicks:—"The more he shakes that stick at 'em the badder they fiddle."

Von Humboldt, the great scientist, when on a visit to Dutch Harbor, near Bristol Bay, predicted that the mother vein of gold would show itself in Alaska in a parallel line.