



THE LADY OF ERIN.

THE BEACON LIGHT OF IRISH WOMEN.

Saint Bridget the Light of Ireland and Pearl of Kildare—Some Records of the Famous Irish Saint.

It is hard to realize the lives of persons who inhabit countries remote from our own; it is harder still, perhaps, in the case of our own people who are separated from ourselves by long lapse of ages. For we think it no wonder that we do not understand the ways or customs, but find it strange indeed that those whose blood, language, and religion we inherit should yet differ so widely from ourselves in manners and customs. Hence the difficulty of interesting readers, city readers especially, in the life and times of the saint whose merits I intend briefly to set forth in this paper. Country folk lead a less artificial existence, and hence have a quicker appreciation of the plain, natural manners in whatever age or clime. It may assist all to place the Celtic virgin and take in her surroundings if they will bear in mind that the Irish people of thirteen hundred years ago bore a great resemblance to the inhabitants of Palestine as we know them from Bible history. When we tell them how St. Bridget entertained kings, they may picture to themselves such monarchs, more or less, as those of whom Abraham himself, too, a chieftain with his three hundred and eighteen followers defeated in a night attack (Genesis xiv. 13); when we set before them our begonia engaged in domestic duties, let them assist their imaginations with the delightful account of how the noble and beautiful Rebecca fetched water for the camels of the stranger at the well (Genesis xx. 20); when they read of leprosy in Erin, and are surprised at the novelty, they may fancy how this was naturally to be expected in times when the tribal system made every village the fortified capital of an independent chief, who was almost constantly at war.

with his neighbors and maintained himself by robbing those who were weaker than he was. In such a state of things the proper cultivation of the soil became impossible, commerce was at a standstill, and therefore not only was stalked abroad, but slavery, misery, disorder, and disease existed in a degree not exceeded perhaps even in the modern history of that beautiful but most unhappy country. With this preamble, I proceed to give my readers what I have very sparingly gleaned out of Father O'Hanlon's history of the great woman saint of the Irish, but myself having sifted the stores of at least a dozen biographies by writers of various times and nationalities, ancient and medieval, Irish, English, Italian, and German. Her name, Bridget in Irish, Brigide or Brigid in English, Father O'Hanlon follows the general manner of the Irish clergy at the present day, and spells it always Brigide *brigidia* or *brigidia*, and he is always associated with her memory, but for this reason, but because she was the patron saint of all the women of Erin, and a fire was kept burning at Kildare since her departure for heaven, St. Bridget is, among the Irish, the most and ideal of consecrated virginity, just as St. Patrick of the clerical state, and St. Columba of the monastic profession. She was illustrious, however, not in Erin alone, and in Caledonia and Britain, but throughout Western Europe, and especially in Belgium and Germany, where her missionaries had carried her name. Her office was recited in those countries, and she had great

SISTERS OF CHARITY.

only still more free. They not only did their own household work, but also herded their sheep and cattle on the magnificent field called the Currach, or race-course of Kildare, six miles long by two broad, the richness of which is so great that the pasture each morning seems as fresh and luxuriant as ever, in spite of the numberless flocks and herds that always graze upon it. St. Bridget used to spend much of her time out in the fresh air, minding the sheep, and was very early rised, two things very conducive to health, as one of the old chroniclers of her life remarks. The nuns used to copy out the Sacred Scriptures and other useful books, for there was, of course, no printing. They used to make vestments for the priests, altar-cloths, etc., and also sing the Divine Office, for we read how Bridget sent messengers to Rome to get advice about the proper prayers and chant which were to be used. She also wrote a rule for the many convents founded by herself, and some treatises, which have perished in the trouble-some days gone by. In her days hotels were very rare or perhaps unknown in most parts of Ireland, and travellers had to seek hospitality in private houses. Hospitality was considered one of the first of virtues, and the nuns exercised it to a remarkable degree. They entertained bishops, priests, kings, and their followers—all classes of persons. As there were no regular hospitals in those early days of Christianity, the sick as well as the poor used to travel about, begging of all, and stopping overnight wherever they found a welcome. The state of things in Erin caused immense numbers of such wanderers to be seen all over the land; as the Annals of Innisfall say, Erin was in these days "a trembling sod." There were incessant

HAD A DAUGHTER

named Bridget who became a nun. In Erin there are many holy wells named after Bridget, to which people go to

pray, and hang a rag on a thorn-bush near by, by way of an offering or an ornament. The poor creatures cannot afford anything better. But they pray with more devotion at these waters, blessed by the saints of old, than in the new and beautiful temples erected in the nineteenth century, and prefer that their bones should be laid in the grass-grown graveyard near the ruins of Tempul Bredda rather than under the showy monuments of Glasnevin. There is another practice in some parts of Erin, in memory of the processions in ancient times on saints' days—that is, the girls carry a little image about which they call *Briuid's Oy*, in English Young Briuid. They also hang a ribbon or handkerchief from the window, as the people used to hang out tapestry and flags formerly, by way of decoration, and they make Celtic crosses in a circle and wear them gracefully on the right shoulder on St. Bridget's Day. St. Briuid is represented in art as a nun sometimes, other times as an abbess; sometimes with a dog by her side, or a wolf; or with a vine trailing round her dress, or a flame of fire over her head, or the sun on her breast, or a dove in her hand; all these things referring to incidents in her life, or else symbolizing her kindness even toward animals, her innocence, the fruitfulness of her mission as foundress of convents, or the blaze of holiness whereby she illuminated Erin. There is a statue in the cathedral of St. Omer, in France, showing her as dairy-maid, in allusion to the fact that she used to milk cows and make butter and attend to all the other domestic duties, as was the custom in those days for women in every position in life. Of the fame of St. Briuid at the present day it is not necessary to speak. The children of the Gael, like those of Israel, have been scattered.

ALL OVER THE WORLD.

Whenever they go they build a church of St. Patrick and one of St. Briuid, and the sun never sets on the spires that sustain the cross of Christ under which her name is invoked. Even now the stranger in Erin is restoring the ancient cathedral of Kildare from the ruins that have lain there for fourteen hundred years. The old round tower is still there, too, in excellent preservation. But though they were venerated with patriotic and taste in this trying to preserve one of Erin's most glorious monuments, they have lost the faith of Briuid, and are so few in number that they have been obliged to build a partition in the church for the greater comfort of their small congregation, who would sliver in the grand old Catholic temple. Briuid was born at Fugat, County Louth, in the year 456, of Dubtach and Broca, converts of St. Patrick and persons in good circumstances. She received such education as was customary then for persons of her condition, we cannot say precisely what, but probably reading, music, writing, and embroidery. Still, like the illustrious women of the Bible, and according to the simple manners of her time, even among the wealthy, she used to fetch water, herd sheep, milk cows, and attend to all household cares. This she grew up in usefulness, good health, and piety, and when about sixteen years of age, declining to marry, was allowed by her parents to build a little hut for herself under a great oak-tree on the borders of the Currach. Her cell was called *Kildraeda*, that is, the Cell of the Oak. In the course of time seven other girls were induced by her example to live a similar life. Then they all were blessed by the bishop, and the first convent in Ireland was thus established. These women did not live in cloister—that is, restricted to their own houses, like the Presentation nuns or those of the Visitation—but led a life somewhat similar to that of our

only still more free. They not only did their own household work, but also herded their sheep and cattle on the magnificent field called the Currach, or race-course of Kildare, six miles long by two broad, the richness of which is so great that the pasture each morning seems as fresh and luxuriant as ever, in spite of the numberless flocks and herds that always graze upon it. St. Bridget used to spend much of her time out in the fresh air, minding the sheep, and was very early rised, two things very conducive to health, as one of the old chroniclers of her life remarks. The nuns used to copy out the Sacred Scriptures and other useful books, for there was, of course, no printing. They used to make vestments for the priests, altar-cloths, etc., and also sing the Divine Office, for we read how Bridget sent messengers to Rome to get advice about the proper prayers and chant which were to be used. She also wrote a rule for the many convents founded by herself, and some treatises, which have perished in the trouble-some days gone by. In her days hotels were very rare or perhaps unknown in most parts of Ireland, and travellers had to seek hospitality in private houses. Hospitality was considered one of the first of virtues, and the nuns exercised it to a remarkable degree. They entertained bishops, priests, kings, and their followers—all classes of persons. As there were no regular hospitals in those early days of Christianity, the sick as well as the poor used to travel about, begging of all, and stopping overnight wherever they found a welcome. The state of things in Erin caused immense numbers of such wanderers to be seen all over the land; as the Annals of Innisfall say, Erin was in these days "a trembling sod." There were incessant

WARS AND QUARRELS.

public and private, rebellion, murder, and treachery. The claims on the hospitality of our saint were, therefore, constant, and so serious as to take up a great part of the nun's time and labor. They were regular innkeepers, in fact, in all but the reckoning, and their monastery was known to all the country around

as the "House of Fire." The reason of this was that they kept a great fire all ways burning in an enclosure adjoining their residence, so that travellers arriving night or day might have a fire to sit down by and warm and rest themselves. You have read the poet's allusion to this

IN THE SONG:
Like the bright fire that blazed in Kildare's holy zone,
And burned through long ages of darkness and pain,
Erin, O Erin! thus bright through the tears
Of a long night of bondage thy spirit appears."

This hospitable fire, whose brightness shined across the Currach invited the weary traveller to shelter and warmth, was kept up during St. Briuid's life and during the three hundred years that her convent flourished after her death. In 885 the Danes plundered Kildare and destroyed the monastery, but the fire escaped extinction. The country people took care not to let it go out until the scattered nuns came again together, and thus it was tended not alone for its sacred purpose of hospitality, but also in memory of the *Mistress of the Light of Leinster*, the *Pearl of Kildare*, as St. Briuid was variously styled. In the year 1220, after the conquest, that Henry of London, the English Catholic Bishop of Dublin, thinking, perhaps, that there was danger of superstition in the popular reverence for the holy fire, ordered it to be

FINALLY EXTINGUISHED.

This was seven hundred years after our saint's death, which took place February 1, 524. It is no wonder that this fire was held in veneration, for the hospitality to the rich and the kindness to the poor which it witnessed were indeed akin to divine. It is related that St. Briuid was one day listening to a sermon on the Eight Beatitudes, and after it was over proposed to her seven companions that each should choose one virtue for special cultivation. She was very modest herself, and would have the others begin, but they insisted that should leave. Whereupon she chose the virtue of Mercy, and this is perhaps the most conspicuous trait in her character. Her life is full of anecdotes of her liberality to the poor. She received generous gifts from the wealthy, but immediately bestowed them on the needy, and God frequently increased her store in a wonderful or even a miraculous way when provisions fell short. Once when a poor person asked an alms she handed a gold chain which a rich woman had bestowed on her. Another time she gave a cow to a leper, bidding him go and choose the best in her herd. Once again she broke a silver cup in three pieces to divide amongst many beggars. There was no money in Ireland then, as it appears, or else the saint kept none in hand. People afflicted with leprosy were common in those days, because, as I said in the beginning, the constant was prevented tillage and fruit and vegetables were therefore very scarce. This class of people, having no asylums, roamed about the country begging, and of course often called

AT THE CONVENT-GATE.

St. Briuid by her prayers, sometimes cleansed them of their dreadful disease, always relieved their necessities, and even put up with their impudence, and defended them against those who could stand less than herself. One day a woman brought her a present of apples. While they were talking some lepers came up asking alms. Briuid bade the woman divide the fruit among them. "Indeed, then, I will not," said the woman. I brought these apples not for lepers, but for yourself and your nuns. "The saint rebuked her for her want of charity, and said: "Your trees shall never bear fruit again"—which prediction was verified. Another time two lepers came along covered with their frightful sores. The holy virgin blessed water and bade one of them wash the other. He did so, and behold! the washed one became sound and whole. "Now wash your comrade," she said to him that had been cured. He would not, and was going away, but the saint herself washed the second poor wretch, and rid him of his loathsome disease. God working by her hands, while the selfish and ungrateful man got his malady back again. As I have said, the lepers sometimes abused her kindness. At one time the King of Leinster visited the convent and was entertained by the nuns. After his departure Briuid and her sisters sat down to their own dinner with whatever poor persons were present. One of these a leper, refused to eat unless he got the spear which he had seen the king carry. Briuid actually sent a messenger after the king, who, out of respect for her, readily bestowed the weapon. Meanwhile the holy abbess kept the dinner waiting, and at last, on the return of her messenger, the troublesome leper received the spear and

CONSENTED TO EAT.

when they all sat down again together. "The just man is kind even to his beasts," says the Holy Bible (Proverbs xii. 10). So Briuid, like so many other saints, could not bear to see even a brute suffer, and one day, getting ready some bacon for certain guests, gave half of it to a poor dog that came hungry and whining to her feet. The legend tells us that still there was meat in plenty for the table, God miraculously supplying the want, and approving her tenderness of heart. Says the poet:

"He preacheth well who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things, both great and small,
For the great God our Father
He made and loves them all."

(Continued on eighth page.)

How unaccountably evanescent are our frames of mind—as various as the forms and hues of the summer clouds. A single word is sometimes enough to give an entirely new mould to our thoughts.

HOUSE OF COMMONS.

SPEECH OF MR. J. J. CURRAN, M.P.

On the Vote of Non-Confidence proposed by Hon. Mr. Laurier—A Masterly Reply to the Leader of the Opposition.

Mr. Curran, who was greeted with loud cheers, said—

The hon. gentleman who has just taken his seat closed his remarks with one of those prophecies which we have heard on so many occasions from the other side of the House, namely, if we could only have this House dissolved once more that would be the end of the Conservative party. It is not the first time that we have heard speeches of that kind not only in this House but throughout the length and breadth of the land. In fact, gentlemen on the other side have on more than one occasion deceived themselves to the extent that even after a general election was all over, and when we had what the hon. gentleman now says a majority of 50, they claimed for themselves a majority of 100. (Laughter.) I do not intend to follow the hon. gentleman in that portion of his speech. He opened his remarks, however, by stating that the hon. Minister of Inland Revenue had, in the course of the few observations that he had addressed to this House, sought to make capital out of the memory of the late great leader of the Conservative party. There is no need for any man who has followed that great leader in the past to seek and make capital out of his memory. That memory, the spirit of that great man is alive in this land.

IT IS INSURING.

not only his followers, but it has extended its beneficent influence through every class of the people of the Dominion of Canada, and that memory is held sacred not merely by those who followed him, but by the great majority of the people of this country. But that memory has been enshrined upon the other side of the ocean in the motherland and Sir John A. Macdonald now ranks amongst the greatest men that the British Empire has given to the world. (Cheers.) It is not certainly in the months of gentlemen opposite that any such charge should be made, because if we have this motion before the House, it is not merely an attempt on the part of the hon. gentleman opposite to make capital out of the memory of that great statesman, but out of the policy of that great statesman, a policy which they steadily sought and condemned, a policy which they have stigmatized, a policy for which he and those who followed him hounded down and treated as the greatest enemies of their country during the lifetime of Sir John Macdonald. But, Sir, the hon. gentleman, like many others, told us tonight that the solicitorship of the Canadian Pacific Railway had been resigned by the hon. leader of this Government and that he had sold his stock only a day or two ago in order the better to qualify himself for the position which he holds, and one hon. gentleman on the other side went so far as to say that even if Mr. Abbott still held that stock he would respect him more than because he disposed of it. We all know that it is not to-day or yesterday that the hon. leader of this Government ceased his connection with the Canadian Pacific Railway as its solicitor. Four years ago when he was asked by the citizens of Montreal to become the first magistrate of that city, he then resigned his position as solicitor of that company, the benefits of which amounted to something like \$7,000 a year, and

DEDICATED HIS TIME.

and energy, and talents to the service of that great city and all that concerned its prosperity; and after having occupied that position for two years, by the unanimous consent of the whole of his fellow-citizens, every man whether French or English, Catholic or Protestant, holding up his hands for him, he once more assumed that honorable position. He finally retired from it, though solicited by everyone of his fellow-citizens to continue to occupy it. Yet we are told that he only resigned that solicitorship to accept the high position he now holds. Sir, this is a par with all the charges made in this debate. But I wish to say that I extremely regret that my hon. friend the whip on the other side should have by any act of his interrupted the eloquent speech of the hon. member for Ottawa County (Mr. Devlin). Certainly that hon. gentleman did not stand up merely for the purpose of telling us something about the battle on the Plains of Abraham. My hon. friend certainly did not stand up to give us once more the quotation from the speech of the hon. member for North Simcoe (Mr. McCarthy). He would probably have made still further quotations, and possibly, as an antidote to that quotation, or to equalize the case, knowing the hon. gentleman as I do to be a man of fair-play, he certainly would have offered this House something from the hon. gentleman who sits on his own side, the hon. member for North Norfolk (Mr. Charlton) who has distinguished himself on many and many a platform in the admirable essays he has delivered, and the eloquent efforts he has made on exactly the same lines as the hon. member for North Simcoe. So that, if we have certain gentlemen on this side of the House who entertain views that are extremely distasteful to my hon. friend, let him if he desires to undertake a propaganda, begin where he is likely to be successful, among his own friends on his own side of the House; and

AFTER HE HAS CONVICATED

those who are there walking the path of error, then it will be time enough for

him to come over here and endeavour to convert those whom I and others have not yet succeeded in converting on this side of the House (cheers). Now, that main object of the motion we are now debating is, as has already been said, to cause a feeling of discontent, to create disunion among a people who have chosen Canada as their home. I say so advisedly. I do not hesitate to state that the motion which is brought here to-day has no other purpose than that of creating in the minds of the Catholic people throughout the Dominion the belief that the hon. Minister of Justice was deprived of the position of Prime Minister of Canada on account of his religious persuasion. That has been stated here openly, that it might go abroad among the co-religionists of that hon. gentleman; but I am here to state that I am convicted from my inmost soul that there is not one word of truth in the charge (cheers). There is not one man in this House who mingles more among all section of the members, or who is more intimate with the members on the Conservative side of this Chamber than I am, and I can truthfully say that from one and all, from the moment that the great chieftain was laid low, from the moment the old grand man has passed away, there was

BUT ONE CRY.

but one sentiment, but one motto in the mouths of the members of that party—"We will treasure his memory, we will stand by his policy, we will keep up the traditions of his party, and as one man we will support whosoever His Excellency sends for." That was the sentiment felt by every true Canadian heart, and expressed by the lips of every member of this party. Now, we see hon. gentlemen opposite seeking to implant the seeds of distrust in the hearts of the Catholic people of the Dominion with regard to a gentleman who, everyone knows, is losing double the amount of money he receives as his salary, which he might earn in his profession. Does anyone believe that the hon. Minister of Justice, if he felt himself insulted or slighted, or if he felt for one instant that an attempt was being made to insult his religion, would consent for one instant longer to occupy a seat in this Government (cheers). Those hon. gentlemen talk about the esteem in which they hold the hon. Minister of Justice, his great learning, his magnificent career; and still they would have the people of Canada believe, from what is now proceeding in this House, that the hon. Minister of Justice is so craven-hearted, so mean-spirited, as to continue to occupy the position he does, after his people have been insulted and degraded as hon. gentlemen opposite allege. But more, we have the greatest commiseration expressed by these hon. gentlemen for the hon. Minister of Public Works. I am an old friend of that hon. gentleman; I have known, admired, respected and followed him, since the days of the late Sir George E. Cartier, when as a boy of nineteen,

I JOINED AND FOUGHT.

for this party, which I have stood by ever since; and Sir, if there is one thing that makes a man feel the hollowness of the pretensions of hon. gentlemen opposite, it is when they pretend to commiserate that hon. gentleman whose reputation they have sought to drag into the mire, whom they have held up as one not fit to occupy the position of Minister of Public Works of this country. A few short evenings ago in this House, they clamoured and clamoured that he should resign the position he holds. Such conduct was unworthy of parliamentary institutions, and Mr. Speaker, I am sorry to say that amongst those who now talk about insults offered to Catholics and to French Canadians, are the men who should have stood up then for the French Canadians. (Hear, hear.) I admired the honorable minister then; I believed in his purity then; I believe in his honesty and purity now; and all I have to say is that, if he is not the Premier of the Dominion, he has not so much to thank perhaps those who do not belong to his race as the men who are now raising a clamour in the name of French Canadianism, and who were the first to drag his name and reputation into the mire. (Cheers.) I shall not say anything more upon that subject now, but will go back a little to the

HISTORY OF THE PAST.

The hon. minister who spoke a few moments ago, told us something of that history, more particularly connected with his own Province, and he showed how those hon. gentlemen who are so loud-mouthed in their liberality while in opposition, were equally scant of their liberality when in power. But I would like to ask, not merely with regard to one Province, but the whole Dominion, what has been the conduct of the Liberal party in the past? Who first raised in this new land the cry of bigotry and fanaticism? Who first strove to hunt down in the Province of Ontario, the poor Catholics who to-day have so much sympathy from hon. gentlemen opposite? Do we not remember the efforts of the late Hon. George Brown, month after month and year after year? Do we not remember how our late leader had to fight him, and the bigotry and the fanaticism which he sought to excite in the hearts of the people over whom he had influence? Had we not the testimony delivered only the other day in the Senate by the Hon. Mr. Scott, the leader of the Opposition there, that if the Catholic people of Ontario have any rights and privileges to-day, they owe them to the Right Hon. Sir John Macdonald and the party he led? (Prolonged cheering.) But it is not merely in Ontario that we have seen this state of things. Let us go down by the sea.

(Continued on fifth page.)

NAVAL CHANGES.

ON THE ATLANTIC STATION.

The British Navy on this side the Atlantic to have some Modern Ships.

New York, June 25.—The Herald, in reference to the periodical naval changes on the British Naval Station in North America, writes:—The British warships Hercules, Sirius and Spartan have been ordered on duty on the North American coast. The Hercules is one of England's largest ironclads. The Sirius and Spartan are two of her fastest cruisers. The orders referring to the above mentioned vessels follow a series of recent British naval orders which have caused it to be observed in American naval circles that Great Britain is quietly replacing all her ships now on the American coast by the most powerful war vessels she can spare. The Hercules relieves the flagship Bellerophon, and the Sirius and Spartan relieve the Emerald and Comus, both inferior ships. The Hercules brings out from England Vice-Admiral Hopkins. This officer will command all British warships now in or ordered to American waters. Two additional cruisers have been selected to relieve the gunboats Reedy and Thrush. An armored cruiser will relieve the Tourmaline. It is declared in well-informed Government circles that the British Admiralty proposes to offset in fighting efficiency the new vessels of the United States navy. To do this the Admiralty will send over vessels to increase the fleet in American waters in proportion to the growth of the new navy of the United States. With the possible exception of the Miantonah, the Hercules is more than a match for any of the American warships now in commission. The British force in American waters will in future be larger than at any time since the civil war. It has been constantly increasing until now it has assumed formidable proportions. Besides increasing her naval force, Great Britain during the past three years has increased by one-half the strength of her troops in the West Indies.

PARNELL AND MRS. O'SHEA.

Another Phase of a Disgraceful Affair.

LONDON, June 25.—The marriage of Mr. Parnell and Mrs. O'Shea took place at 10 o'clock this morning. The only witnesses to the ceremony were the two servants from Mrs. O'Shea's house at Walsingham terrace, Brighton. The registrar was very strongly enjoined not to give any information about the marriage and he promised to preserve the closest secrecy. Mr. Parnell had passed the previous evening at Walsingham terrace. An order was given to have a solitary horse phaeton in readiness at six o'clock this morning instead of the usual order for horses or a carriage for exercise, as was customary when Mr. Parnell was stopping at Brighton. When the conveyance was ready Mr. Parnell and Mrs. O'Shea entered the phaeton and orders were given to the coachman to drive to the westward. After the party had left Brighton behind them the driver was directed to proceed to Steyning by a circuitous route. Steyning was reached at nine o'clock, at which time a heavy rain was falling. Upon entering the town Mrs. O'Shea, who was familiar with the place, relieved the coachman of the ribbons and drove direct to the registrar's office herself. Mr. Parnell was dressed in dark clothes. He appeared to be well and in cheerful spirits, occasionally threw nervous glances around him, apparently being somewhat anxious lest the wedding party be observed. Mrs. O'Shea was also in dark attire and wore a pink trimmed bonnet. She, too, was in good spirits and was very vivacious before and after the ceremony. It is announced that a second and religious marriage will take place in London immediately so as to "satisfy the Catholics" (sic). Parnell himself procured the special license Tuesday, setting forth that the marriage would occur within three months. He begged the registrar to do the utmost within his legal rights to keep the marriage secret. Mrs. Parnell was seen at Walsingham terrace to-night. She said she and Mr. Parnell were married this morning, but she declined to have the ceremony performed in a church in London, there having been difficulty in connection with the license.

Not Acceptable.

VANCOUVER, B. C., June 25.—Jay Ewing, American consul here, has resigned, recommending as his successor Henry R. Harris, of Washington State. In an interview Ewing said this action on his part was caused by the hostility aroused over his anti-British proclivities.

Mr. Gladstone's Sickness.

LONDON, June 25.—The *St. James's Gazette* says Mr. Gladstone's friends are seriously alarmed at the state of his health. Sir Andrew Clarke, Mr. Gladstone's chief physician, fears that the veteran statesman may not recover from the effects of the attack of influenza from which he suffered this spring. Mr. Gladstone has gone to Lowestoft, a seaport town, for the purpose of recruiting his health.

Parcel Post.

From July 1 the limit of weight in the case of sample packets between Canada and the United Kingdom will be increased to twelve ounces, and the dimensions to twelve inches in length, eight inches in width and four inches in depth.

"I want ally-money," said the wife of a bowling saloon-keeper when she sued him for divorce.

A wise man's day is worth a fool's life.