THE LADY OF ERIN.

(Continued from first page.)

The legends tell other things that go to show how she loved animals, and they obeyed her, as they did our first parents in Paradise, and others of the saints we read of. A wild boar escaping from the hunters took refuge among her swine one day. She blessed him, and he stayed there ever after. So a flock of wild ducks came at her call, and quacked their salutations around her; and even a wolf once leaped into her chariot and allowed her to pat his shaggy head. Some of these stories may be but stories; at any rate they show what the people thought of the holiness of the Virgin of Kildare. St. Briyid's life was mainly a public one, as I shall explain later on, and we have but scant account of the internal affairs of her convent. They say, however, that she was naturally modest in her manner, notwithstanding that great force of character which raised her to be head of all the

NUNS IN ERIN,

and caused her counsel to be sought even by the bishops of the church. She preferred simple and lowly employment, and delighted in following the sheep over the wavy slopes of the Curragh. At one time, when she and her sisters found themselves in another convent on Holy Thursday, we read that St. Briyid herself took the task of washing the feet of those nuns who were sick, and therefore unable to assist at the solemn celebration of the *Mandatum*. So going one day to see a neighboring family, and finding the women all indisposed, Briyid and her nuns milked the cows for them, as well as set the house in order. On another occasion she was short of corn, and went to get some from the bishop. "I am sorry, dear sister," he answered, "but I fear I have hardly any for myself." "Oh, yes you have," was the reply, "there is plenty of it in your barn." They went out to see, and the bishop found abundance of grain where he knew there had been a very scant supply. He ascribed this to the power of Briyid with God, and invited her to help herself of what she had given him. So she and her nuns took each one a sack of grain and returned home. We have a glimpse of the hidden life of the convent in the following exquisitely beautiful narrative: One of the nuns named Darna was blind, but perfectly submissive to this stroke of Providence, and verifying to all by her patience and sweetness. The holy abbess was conversing with her one evening about the beauty of the Son of God and the happiness of heaven, and their hearts were so full that they knew not how time sped. At last the sun came up over the Wicklow hills, and Briyid seeing the lovely landscape, sighed for her poor sister whose eyes were closed to all this beauty. Then she bowed her head and prayed, and rising signed with the

CROSS OF CHRIST

the dark orbs of her gentle sister. Darna opened her eyes and saw the golden ball in the east, and the dewdrops glistening on the flowers, the graceful trees and the emerald green, so grateful to the sight. Looking a little while she said: "Close my eyes again, dearest mother, for when the world is visible to the eye, God is seen less clearly by the soul." And Briyid prayed, and Darna's eyes grew dark once more. From what has been already said you will understand that Briyid and her companions were not at all recluses or hermits. Quite the contrary. Not only did they work on their own land, but they assisted their neighbors, visited the sick, attended church festivals at the country churches, and travelled whenever for their own affairs or their neighbors' good they had to do so. Nay, more, they went about teaching the people their catechism, assisting the missionaries in this great work. Taillé de Barneval, a French writer quoted by Father O'Hanlon in his life of our Irish saints, says distinctly that in those days the only priests in Irish nuns went through Erin preaching and teaching. I have no doubt that the priests did the preaching, but the nuns then taught the catechism and prepared the women especially for the sacraments. We know from the holy Scripture how women accompanied the apostles themselves, and the early history of the church shows us deaconesses consecrated to this work by the hands of the bishop. Even in our own days, when the tradition of these middle ages, long after Brigid's time, in which women had to be kept behind grates and bars, has

NOT YET DIED OUT,

the pastors of the church in pagan as well as Christian lands are fain to confess that it is on women's aid they must chiefly rely for the holy and most important work of religious instruction. It was St. Vincent de Paul, the Apostle of Charity and the founder of the sisters of that name, that, in 1639, first broke down the iron barriers and stone walls that separated the nuns from the people, who were famishing for want of their words and their presence, and allowed the God-given companion of man, to take her proper place at the side of the priestly messenger of Christ.

Briyid, therefore, travelled a great deal, being invited by the bishops, successors to St. Patrick, to found convents in their respective dioceses. In spite, however, of the war-troubled character of the times, she nor her companions ever met with disrespect. It is true that it could not be said of them, as it was of that one who tested the virtue of Erin in the days of Brian:

"Rich and rare were the gems she wore,
And a bright gold ring on her wand she bore";

but they went without escort, clad only in the armor of innocence, and recognized by their dress as consecrated virgins of the Lord; and no Irishman, seeing them, thought of aught else but the honor and blessing derived from their visit to his native place. The saint thus visited every part of Ireland, and nothing is more common in her life than stories of how she lodged in the homes of the people where there was no convent to stay in, and often requited their hospitality by miraculously

INCREASING THEIR STORE.

They tell of how once, when she was going along the road with her companions, an insane man met them and alarmed the sisters a good deal. But Briyid going forward, said to him: "O man! announce to us the word of God." The madman at once made answer: "O holy Briyid I obey thee. Love God, and all will love thee; honor God, and all will honor thee; fear God, and all will fear thee." Briyid, like all the children of Erin, as the French chronicler before quoted says, delighted in music. Now, the harp was found in every comfortable house, and the stranger who could play on it was sure of a double welcome. One day, going into the house of a chief to obtain the release of a captive, while waiting for him to come in, she asked that some one should give them a little music. Those present all asserting their want of ability, one of the nuns said to a boy: "Go and ask Mother Briyid to bless your hands, and then you'll be able to play." The child did so. The abbess took his hands in her own, prayed, and blessed him, and he began to play beautifully. When his father entered he was astonished, and recognizing God's work in favor of St. Briyid, readily granted the favor she had come to ask. The respect for St. Briyid made her protection very desirable, and the number of poor and sick that applied to her for help was so great, as well as that of the pilgrims, lay and clerical, who came to visit her, that a town grew up near her convent. It was a place of refuge which, whosoever entered, no one dared to lay a violent hand upon him until the abbess heard his case and decided upon it. In the course of time it was made the see of a bishop, and Briyid was held in such esteem by the hierarchy that she had the naming of the first incumbent. Later on the see became an archbishopric and shared dignity with Armagh itself as St. Patrick's own see, for the names and honors of

PATRICK AND BRIYID

have always been associated in Irish history. Kildare established as a home of sanctity and learning from the death of Briyid in 52[illegible] until the invasion of the Danes in 835, when it was plundered by these barbarians and its library and records destroyed. The Danes themselves becoming Christians, the convent was rebuilt, and with more changing fortune continued to spread the light of faith and civilization and dispense the bread of mercy till at last it withered and died under the harsh, cold spell of the Saxon conqueror in 1175, and its holy fane was, as we have seen, put out finally in 1220. Never, perhaps, all through the ages did the nuns do more than now, when they were totally more able to make their way in these dark and evil days, and the Franciscans and Carmelites take up monasteries at Kildare within the same century that saw the last of St. Briyid's daughters. The Carmelites, in fact, were [illegible] to Kildare with such marks of veneration for that they have a house there at the present day, as though many centuries after the lapse of seven hundred years have they been forced to dwell with price of their beads. After the Carmelite occupation in 1825 the nuns from Ennis came to Kildare and established a convent of Sisters of the Holy Faith, which ended under the patronage of the Virgin of Kildare. The body [illegible] was discovered in [illegible] 1223, and [illegible] visited by the heroic [illegible] VIII. [illegible] St. Brigid's [illegible]

[illegible]

Attempts have been frequently made to mark the place by a suitable monument; but the stranger is in the land, ever ready to tear down the monuments, whether of the saints of the old church from which he has gone out or of the nation to which he is a declared enemy. However, though her grave be desecrated, her memory is green as the sward that, fresh each morning, covers the hills of Down with a carpet more grateful to the eye than Persian looms could ever furnish; her example still shines out "through the long night of bondage," and round the world wherever her children have been scattered, as brightly as the hospitable fire which so long blazed in "Kildare's holy fane." So we have passed in review the records of St. Briyid's career. I have omitted most of the wonders that are found in it, because I think they are its least wonderful part. When a person from childhood up always walks in the presence of God, and, so different from the great majority of us, tries to do his pleasure in every thought, word, and deed, what else should we expect than that God should favor such a one, shower his choicest gifts upon her, and make all nature obedient to her will, united, as it always was, with his own. Hence the miracles done by the saints are only what

SHOULD BE EXPECTED.

The wonder would be indeed if there were none found in their lives. The real wonder is that our heroine was able, amid the seductions and temptations of the world, the devil, and the flesh, to keep so pure in God's sight, to lead a life so unselfish, to work heroically during three score and ten years for God, her neighbor, and her native land. Again, what attracts one in St. Briyid is the plainness and simplicity of her way of living. Evidently there was nothing about her house that made any one feel unwelcome there. The rich admired its neatness, the poor saw at once that Briyid was as natural in her ways as themselves, but, withal, that exquisite politeness which sprang from genuine gladness to see her guests and which took care that they made themselves at home round her fireside. It was the same when she visited others and accepted their hospitality for a night. Consecrated virgin and all as she was, she dropped in so easily into their household circle that they felt no uneasiness at her presence, or at the thought that they could not make her comfortable but their hearts laughed with joy at the memory of the lovely guest within them at the mere thought of her conversation, and they preserved the memory of her visit as if Mary herself had come to see them. Hence it was that they used to call her the *Mary of Erin*. That is to say, the one who best realized their ideal of the Queen of Virgins. Indeed, I think of Joseph, the carpenter, and Mary, the citizen's wife, and Jesus, their hard-working son, in the little village of Nazareth, when I read of Briyid's simple ways. In that sense at Rome, Tracta Fontana, where the daughters of the wealthiest and most influential families of Rome resided, and, the Blessed Virgin is represented in famous and [illegible] painting as the *Mater Admirabilis*.

[illegible]

But in addition, we must remember that "'tis the manner" of the wise to disregard tinsel and unnecessary lodging, dress, or food. "'Tis the manner" of the saints to make all accidents of the body of no account in comparison with the care that take of the soul. Little reck they the mortal casket if only they can preserve and beautify and cherish the being immortal and that lies within. "'Tis their manner," in short, to imitate the Son of God. Tertullian, in the constant injunction of the church upon those who are to follow Jesus Christ more closely. Of their dress and life generally she says what the Third Plenary Council of Baltimore (No. 78) decrees of the priest's house: "Let the priest's house be so gotten up that all luxury, as well as unholy and worldly decoration, be far from it and everything about suggesting piety, order, and plain neatness, proclaim to all that a servant of our Crucified Saviour lives there." This double consideration, therefore, the manner of those early days, and the practice of that religious poverty which she professed, as well as her who gained so much influence that she was called *Hibernia Domina*, the Lady of Erin. And this is the manner that produces heroes in civil as well as in religious society. Search the annals of the United States, and see if our greatest rulers of men have not come nearly always from the village, the farm, or the prairie. Of the saints I will not speak, except to remind you that immediately upon receiving the seed of Christianity Erin began to bring forth holy men and women, scholars and missionaries, to whom Europe and ourselves owe the civilization we enjoy to-day. During three centuries the lamp of learning which had been extinguished in Gaul, Germany, Italy and Spain was

KEPT ALIVE IN HIBERNIA.

All these countries, except perhaps the last, were evangelized by Irish priests, and many a continental city, such as Salzburg, Tarentum, Lucca, San Gallen, venerated an Irishman among its bishops in those ages; while not only did they establish many monasteries and cocvents throughout Europe, but the two first universities, Paris and Pavia, were founded by Irishmen. If you seek authority for these and similar assertions, I refer you to the Frenchman Montalembert, in *The Monks of the West*, and to the Englishman Butler, *Lives of the Saints*, March 10, 17, and elsewhere. And yet Erin suffers and weeps. She is a slave unto her enemies and the enemies of God's Church. Europe owes her a debt of gratitude beyond estimation; America is her debtor for many material and spiritual advantages. And yet "the age of chivalry is past"; the selfish nations neglect and ignore Erin, who preserved for them religion and learning, just as they do Poland, who saved them from barbarism and slavery. Even the holiness of her sons and daughters obtains no official recognition from the church, and since the fire "in Kildare's holy fane" was put out not a single confessor or martyr have the efforts of Irishmen succeeded in placing on the altar which they honored by their lives and in whose defence they died. Yet she is Innisfail, the "Isle of Destiny." Her children are scattered like those of Israel, to be witnesses to God and His Christ the world over the ages along. This is itself a sublime mission. Perhaps, in the secret designs of Providence, a still grander one is reserved for the land of Patrick, Briyid, and Columba. Pray for us, O Holy Virgin Brigid! that we may always love God and our neighbor, always love what is simple, natural, and true, having a contempt for all that is artificial and false. Pray for thy native land, that God may grant her peace and glory amongst the nations.—EDWARD MCSWEENY *in Catholic World.*

* 1. Corinthians ix. 5, St. Paul writes: "Have we not power to lead about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to do this?" Acts xviii. 18, 26: "But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria, and with him Priscilla and Aquila. . . . Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures. . . . This man therefore began to speak boldly in the synagogues. Whom when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more diligently."

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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

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Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

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Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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Epileptic Fits, Falling Sickness, Hysterics, St. Vitus' Dance, Nervousness, Hypochondria, Melancholia, Insanity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centres, analyzing all irritabilities and increasing the flow and power of nervous fluid. It is perfectly harmless and free from unpleasant effects.

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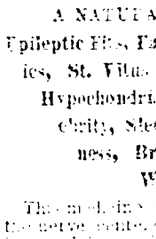

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SCOTT & BOWNE, Belleville.

Railway Statistics.

The Government report of the railway statistics of Canada, and capital, traffic and working expenditure of the railways of the Dominion has been issued. The tables appended may be summarized as follows:

Miles of railway completed (track laid)	14,004
Miles of sidings	1,679
Miles of iron rails in main lines	665
Miles of steel rails in main lines	13,339
Capital paid, including the four following items	$786,447,811
Government bonuses paid	143,330,663
Government loans paid	21,201,314
Government subscriptions to shares paid	300,000
Municipal aid paid	13,709,624
Miles in operation	13,256
Earnings	$46,843,826
Working expenses	32,913,350
Net earnings	13,930,476
Passengers carried	12,821,263
Freight carried (tons)	20,787,469
Train mileage	41,849,329

The amount of Government and municipal loans, bonuses, etc., promised to railways completed and under construction is $189,721,342.

Jews in Russia.

LONDON, June 27.—The Times' St. Petersburg correspondent says:—"The anti-Semetic crusade has resulted in thousands of well-educated Jews, who are legally entitled to get employment, failing to do so because it is reported that the Czar regards them as Nihilists. These starved men have been driven to become secret police agents' spies, Nihilists, anything to gain a crust."

COMMERCIAL.

GRAIN.—There is no change to report. We quote: No. 1 hard wheat, nominal; No. 2 do hard, $1.14@$1.16; No. 3 do, hard, $1.06@$1.06; No. 2 northern, $1.06@$1.08; oats, 75c, duty paid; peas, 89c@91c in store; 90c to 92c afloat; oats, Manitoba mixed, 50c@51c; Upper Canada, white, 50c@52c; barley, malting, 70c@75c; feeding, 60c@62½c; rye, 80c@85c, per bushel.

FLOUR.—Business reported small with unchanged prices:—Patent spring, $5.80@$5.80; patent winter, $5.35@$5.60; straight rollers, $5.00@$5.25; extra, $4.75@$4.85; superfine, $4.50@$4.65; fine, $4.00@$4.40; strong bakers', $4.00@$5.50; strong bakers', Ont., $4.75@$5.25.

HOG PRODUCTS.—The market remains unchanged though a fair trade is passing in lard. We quote: Canadian short cut, $16@$16.50; Western clear mess pork, $16; short cut, western, $16.50; hams, city cured, 10½c@11c; do, canvassed, 10½c@11½c; lard, in pails, Fairbanks, 8c; Superior brands, 8c@10½c.

CHEESE.—The market is steady. The local demand good. We quote at 8c@8½c in large lots and 9c in jobbing lots.

BUTTER.—The market is firmer owing to the receipts. We quote: Creamery, 18c@19c; Townships, dairy, 16c@17c; Morrisburg and Brockville, at 16c@17c; Western dairy, 14c@15c.

EGGS.—Receipts continue light, and prices are stronger. We quote at 13c.

FEED is unchanged. We quote to-day: Shorts, nine at $21; feed wheat, nominal 75c; feeding barley 58c to 60c per bushel.

FARMERS MARKETS.

OATS.—Oats sell at from $1.15@1.30 per bag; peas, 85c@$1 per bushel; buckwheat, 75c@80c; beans, $1.50@$2 per do.

ROOTS AND VEGETABLES.—Potatoes, $1.35@$1.50 per bag; onions, [illegible] per bag; American cabbages, 50c@75c each; asparagus, 20c@25c per bunch; radishes, 8c@10c per dozen; lettuce, 10c@15c per dozen; rhubarb, 15c@20c per dozen.

FRUIT.—Lemons $4.50@$5.00 per box; oranges, $5@$6 per box; bananas, $2.50@$3 per bunch; apples, 50c@60c per barrel; bananas, according to size and quality, 75c@$1.25 per bunch; pineapples, 60c@12c each according to size; strawberries, 7c to 10c per box; tomatoes, $1.50 per basket, containing about a peck.

DAIRY PRODUCE.—Tub butter from 16c@17c per lb; for dairy best creamery 22c per lb; prints, 18c@35c; packed eggs, 12c to 13c per dozen; fresh, 15c@20c.

POULTRY.—Fowl, 50c@75c per pair; turkeys, 90c@$1.25 each; young ducks, 60c@75c per pair; spring chickens, alive, 35c@50c per pair.

FISH.—Fresh salmon from the lower ports, 22c@18c per lb; halibut, 10c@12c; haddock and cod, 5c@6c; trout and white fish, 8c@10c; dore, 10c; pike, 8c; pickerel, 8c@10c; finnan haddies, 10c@12c; sturgeon, 10c; perch, rock bass and little white fish, 15c@20c per bunch.

HAY AND STRAW.—Hay, $7@$8.50 per 100 bundles of 15 lbs; pressed hay, 45c@60c per 100 lbs; straw, $4.00@$5.00 per 100 bundles of 12 lbs each.

Montreal Stock Yards, Point St. Charles.

The receipts of Live Stock at the above Yards for week ending June 27th were as follows:

	Cattle.	Sheep.	Lambs.	Hogs.
	355	734	1152	548
Left over from previous week	60	150	90	
Total for week	415	884	1242	548
Left on hand	391	473		

There were small receipts of shipping cattle for the week. Trade in this class was quiet. For butchers the market was unsteady. There was a large supply of inferior stock, butchers holding off or buying at their own prices; some demand for good beeves the supply being small. A general feeling prevails that this class of cattle are pretty well cleared out. Increasing supply of Sheep and Lambs, ranging about 4½c per lb. Large receipts of Hogs, no change in last week values. We quote the following as being fair values:—Cattle export, 5½c@5¾c; cattle butchers good, 4½c@5c; cattle butchers med., 4½c@4½c; cattle butchers culls, 3½c@4c; sheep, 4½c@4½c; lambs, $2.50@$5; Hogs, $5.00@$5.75; calves, $3@$7.

INFORMATION WANTED

Of Margaret Sloden. Five years ago she resided in Montreal, doing house-work. She is 44 years old. Any information of her will be thankfully received by her sister, Mrs. Mary A. HONE, Sharon, Winsor Co., Vt.

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DRESS GOODS Department.

Come and look through this department. It will be to every one's advantage, for never in the history of the market has there been such a large and select assortment of Fine Colored Dress Goods, all at moderate Prices.

6c COLORED DRESS GOODS and 9½c Assorted Shades.

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ALL-WOOL NUNS VEILINGS, Very Splendid Value.

ALL THE LEADING COLORS, 38 Inches Wide.

The Prices are 29c, 33c, 37c.

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Single Width Nuns' Veilings.

Every New Shade, at all Prices from 12½c.

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DESIRABLE DRESS GOODS In Immense Variety.

STYLISH PLAIDS, FASHIONABLE STRIPES, MAGNIFICENT DESIGNS

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Full Width, only 75c Yard.

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The very latest Crepe de Chene Cloth, 72c. Every imaginable color. Nothing more handsome for summer wear, 72c.

Lengths of Tweeds, suitable for Travelling Dresses.

SCOTCH TWEEDS CHEVIOT TWEEDS Prices from $2.65 per length.

BARGAINS IN CHALLIES.

Single width Challies for 5c.

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NEW SHADES! NEW DESIGNS!

All-Wool Challies for 30c.

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Black Crepe de Chene Cloth, newly introduced, for summer wear.

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BLACK NUNS VEILING BLACK FOULE CLOTHS For Summer Wear.

Black French Cashmeres, Extra Light Weight, for summer wear.

Black and White Dress Goods, Striped and Plaid Effect, for summer wear.

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A large variety of Mantles for day and evening wear. Cloaks in all the new materials suitable for holiday trips, Jackets for yachting, boating and tennis in the newest styles.

Very stylish and elegant

LIGHT CLOTH PALVERINES,

Tight fitting at the back
Loose fronts.
With Jewelled and other Trimmings.

NEW LACE MANTLES latest Importations, styles, made of Chantilly Laces, also of Spanish Laces, suitably trimmed.

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ENGLISH WALKING JACKETS

Faced With Silk, Handsomely Braided.

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