

# The Catholic Record.

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NO. 347

## CLERICAL.

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## THE SCOTT ACT IN THE SENATE.

### Debate on the Amendments.

#### HON. FRANK SMITH TAKES THE FLOOR.

#### And States His Case Ably and Clearly.

Ottawa, Tuesday, May 26th.

HON. MR. SMITH—I will not detain the House very long, but I could not let this opportunity pass, after the speech delivered by the hon. Senator who represents the Trent division, without making some comments on it. That hon. gentleman, in the course of his remarks, has insinuated that persons dealing in liquors would not give correct returns; that he did not believe that the returns made in countries where the Scott Act has been in force were correct. He insinuated that because those men were selling in liquor, therefore they were not capable of giving true returns to the country. He insinuated that most distinctly. He also went on to question the honesty of these men because they were dealing in liquor. Now, that comes very badly from the mouth of a gentleman whose father had made money in that particular business. It comes very badly from a man who, up to middle age, had dealt out liquor himself by the quart, and afterward, as a means to make more money, he went to wholesale. I am sorry to make any allusion to that personal matter, and when I do so it is not because I think any less of that gentleman for being in the liquor trade, in his early life, nor because I think anything the less of his father before him, for earning an honest living in that trade in his day, but I do think less of gentlemen who stand up here to-day and insinuate that no man could be honest and respectable if he dealt in anything in the shape of intoxicating liquor. Any gentleman who stands on the floor of this House and makes such a statement as that to the world must be thought a fanatic, and cannot have the mind of an upright, honorable man.

HON. MR. FINLAY—The hon. gentleman puts words into my mouth which I never used. My speech explains that.

HON. MR. SMITH—The hon. gentleman said it in his speech.

HON. MR. SCOTT—Does the hon. gentleman from Toronto persist in bringing us back here to-night? We usually consult each other's pleasure in these debates.

HON. MR. SMITH—We have consulted the hon. gentleman's pleasure for a long time on this subject. The hon. gentleman and his friends may shuffle as much as they like, but we will consult the pleasure of the large majority of this House now, and have this vexed question settled to-night.

It being six o'clock the Speaker left the chair.

### AFTER RECESS.

THE SPEAKER—Perhaps the hon. member from Sarنيا will withdraw his motion for the adjournment of the debate.

HON. MR. VIDAL—With the leave of the House, I have no objection to do so.

The motion was withdrawn.

HON. MR. SMITH—It is not my desire to detain the House at any great length, but simply to enter a protest against the language made use of by the hon. member from Trent division in regard to those who have been and are in the liquor trade. A large number of our fellow-citizens have been in the liquor trade in this country for years. It is well known that the character of these merchants, as a rule, is straightforward, high-toned and honorable. It is well known that they will compare favorably with any other class of Her Majesty's subjects in the Dominion, and it is for this reason that I stand here to-night not to make any great defence, because it is unnecessary, and if it were, there are other hon. gentlemen who could do it more ably than I can, but simply to enter my protest against the remarks of the hon. gentleman from Trent, and I do so more particularly because he drew the attention of the House to the fact that I am in the liquor trade, I have been in the liquor trade to a certain extent, but it is not one-twelfth part of my business. I have been an importer of wines and liquors for the last thirty years, and I will allow the public of this country and those who are within hearing of my voice to-day to say whether I have conducted my business in an honorable, straightforward manner or not; and I am one of those liquor dealers whom the hon. gentleman from Trent division casts a slur upon in his reference to all parties who import, sell, drink or handle intoxicating liquors in any shape or form. The man who makes such a wholesale attack upon a respectable class of people in the country where we have so many intelligent men must be considered either as a fanatic or a crank. After many years of experience in the liquor trade, I must say that I have found those who are engaged in it to be honorable men, in every shape and form, as those who profess extreme temperance principles, and as

merchants there is no comparison. As liberal, whole-souled men—men who will put their hands in their pockets and give their money freely to help their fellow-citizens—there is no comparison. Liquor dealers are whole-souled men, liberal in their opinions and liberal with their money, yet they are denounced as being everything that is bad by some hon. gentlemen who have temperance on the brain. We are expected to allow our temperance friends to say what they like in this House, and we must not say a word on behalf of those who have followed an honorable calling for the last 30 or 40 years, and who have paid their debts honorably, and have always been ready to assist their neighbors and to contribute their money towards any enterprise for the public welfare. I say that it is the character generally of those who deal in liquor in this country, and I am prepared to compare them, man for man, with the temperance men, and let the public decide as to which of the two classes is more valuable to the country. Which of them is it that carries on the trade of the country? Is it the temperance crank? By no means. Who is it that pays the revenue of this country? Is it the temperance crank? It may be said that this is hard language, but hard language has been used against those who have not the opportunity to defend themselves in this House. I am responsible for my language, and I am not afraid of anybody, or any power, or any class of people in this country, let them be temperance or otherwise. My record for the last 30 or 40 years will show what I have been and what I am, and, therefore, it is not necessary for me to give any further history of myself. I am still in the liquor trade, and when the day comes when age or infirmity calls me from that honest and honorable calling, I will not stand in this House or any other place and cast reflections on the calling by which I have made a portion of my living, or on those who are still in the business in this country and who pay an enormous amount of revenue into the public treasury.

I will never be the man to stand up and condemn that calling as the hon. gentleman from Trent has done. I would take stronger ground against the liquor trade than any man only for the fact that his age will not allow me to do so, because he knows that his father before him made his money in the liquor trade, and he knows that up to a certain time, he made money himself in that trade, and I look around me, and see many of my fellow-citizens that have been in their early days importers and dealers in wines and liquors, and I do not think any less of them because of their connection with that trade. I say that by keeping this Canada Temperance Act on our statute book we are making a large portion of our people law breakers. It encourages them to do the honest trade. It encourages them to deceive each other, and it encourages drinking at home and in places where men would not drink but for the prohibition caused by this Act. It wipes out the pure light wines and deprives a man of the wholesome glass of beer, which the hon. gentleman said contains but four per cent of spirit. If a glass of beer has only four per cent of spirit in it, there is not much danger of its doing any harm to the hard-working laborer or mechanic, or any other man who uses it. What does the laborer like better for his dinner than his pint of beer and his loaf of bread? What will keep him in the hot sun? What will give him more vigor to go on with his work on a warm day than his glass of ale? I say that the person who would deprive the poor person of his glass of beer is an intemperate man and will encourage intemperance to a large degree, because spirit is easily carried, easily smuggled, and easily kept concealed on the person, which cannot be done with beer. Therefore the man who will not permit the use of beer and light wines, is not acting in the cause of true temperance. We have a great many of those temperance speeches, and no doubt if we were disengaged to-night we could enjoy ourselves by hearing the celebrated temperance lecturer, Mr. J. B. Gough, a gentleman whom I have often heard lecture on this question. I like his speeches very well. A great deal that he says is correct, and if people would only do as he says it would be all very good; but to encourage those people who go to hear him to come to Parliament and ask for legislation to deprive the honest people of this country of their beer or light wines, I say is going too far, and interfering with the liberty of the subject. I say that he is going too far, because he is bringing in discord, discomfort and deceit, because the country will not observe the law. The people of every country have been accustomed from the earliest ages to using liquors. In a great many countries spirit does not answer, and in some seasons of the year there is very little spirit drunk in this country, and the people require some light beverage such as wine or ale to satisfy them. The hon. gentleman said that the adoption of this Act would not affect the farmer, because barley that would be grown by them would be sent out of the country, and if he is right in principle, he will not advocate that the farmer should grow barley to sell to our American neighbors to continue the same evil that it produces here. If he is true to his principle he will say, "do not allow barley to be grown at all, because barley will make beer."

The hon. gentleman does not go that far; he says he will allow our farmers to raise barley, and we will sell it to our neighbors, and let our neighbors destroy themselves as they think proper. Can any man stand up and defend such an argument?

HON. MR. DEVER—He wants the money.

HON. MR. SMITH—I say that if the principle of the ale, manufacture and use of beer from barley is wrong, then do away with the barley altogether, and do not allow the farmer to produce it or sell it for malt purposes. I contend, however, that the principle is not a correct one; I contend that the farmer ought to be encouraged to raise barley or any other grain in which there is money in this country. By doing that, it encourages emigrants to come to and settle in this country. I will not detain the House any longer. I simply wanted to make these few remarks so that the hon. gentleman from Trent Division would not have his speech go on record without some protest, and all I can add is that I am sorry that someone in the House, who is better qualified than I am to do so, should not have made this protest. I may add that I know a number of gentlemen who advocate temperance, and who will not go to the polls and vote for it, because they consider that it is the worst thing that can happen to the country if the Scott Act carries, in one locality it deprives a man of the right to sell beer or light wines, and shuts up his house; while the municipality across the road, that did not adopt the Scott Act, gets all the trade, and the farmers go there where they can get accommodation. Some of those temperance gentlemen say, "We will start a temperance hotel." In my experience of the last forty years, no temperance hotel has ever succeeded in this country, and if there is a temperance hotel in a town or city or village, ten to one the temperance man will not patronize it; he will go to the licensed house, put his horse under the shed, use the premises and accommodation, and will not call for anything, but takes advantage of the accommodation he is offered, and pays nothing for it. Is that true temperance? Is that common honesty? Is it what the people of this country should practice? If you go to countries where the Temperance Act is in force, you will find the temperance men's horses are tied alongside the fences; they use the sheds of the churches, and when those places are closed against them, they drive some distance to where they get a tavern to put their horses up at. Is a British subject to be told in this country what he has never been told in England, that he cannot have a glass of beer or intoxicating liquor of any description? The wisdom of England has never deprived the people at home of their beer, and why should the fanatics of Canada, in the name of temperance, say that British subjects shall not be allowed their glass of beer in this country? Let us practice temperance, every man at his own table, and in his every day life, and allow the subject to use the judgment and the brains that God has given him; let us be temperate, honest and true, and if he will do so we will find the country prosper very much better than it would if ruled by a minority, a very small minority of temperance cranks.

## Departure of Father Nolin.

Port Arthur Sentinel, May 18.  
The Algoma bore away on Monday the Rev. Father Nolin, who has been a most faithful assistant to Rev. Father Hamel of the St. Andrew's church during the winter. Father Nolin came to Port Arthur in October last to assist the choral here through the period of railway construction, which being now completed he returns to Montreal. Before departing, on Saturday evening his friends of the choir, which he was instrumental in forming and keeping in a most efficient state, presented him at the convent school with a handsome purse accompanied by the following address:

Port Arthur, May 16th, 1885.  
Rev. J. B. Nolin, S. J., Rev. and Dear Father:—  
We on behalf of the members of St. Andrew's choir take this opportunity of expressing our heartfelt gratitude for the uniform care and kind attentions we have received from you, not only as an able musical instructor but also as a spiritual adviser. Your untiring patience as an instructor and the many pleasant evenings we have spent with you shall not be forgotten and when you are in your new field of labor our thoughts will naturally drift many times to the pleasant hours spent in your company.

We now beg of you to accept this purse as a slight recognition of our respect and esteem for you and trust you may long be spared to execute the good work you have faithfully carried on during your short stay among us and sincerely hope that your journey shall be a safe and pleasant one.

Signed on behalf of St. Andrew's choir,  
H. F. FORTUNE,  
L. LANGLOIS.

Who will talk of old priests now? On the 16th of March last Father Donato Malosini died in the village of Franze, in Southern Tyrol, in the 103rd year of his age and seventy-ninth of his priesthood. He has been pastor of the village seventy-six years and was able to perform most of his pastoral duties up to the time of his death. He was born two years before the battle of Bunker Hill and is therefore older than the Protestant Episcopal Church of the United States.—*Watchman.*

Archbishop Ryan has already received, as trustee of the Roman Catholic institutions of the Philadelphia diocese, \$740,000 under the will of the late Francis A. Drexel, the banker, who directed that after the payment of certain small specific legacies one-tenth of his estate should go to a number of Catholic charities, which he named. It is stated by those in position to know that Mr. Drexel's estate will amount to \$10,000,000.

## AT THE BASE OF THE ROCKIES,

### WITH THE 9th BATTALION.

#### Interesting Letter from the Land of the Setting Sun.

By our own Correspondent.

Fort MacLeod, May 18th, 1885.

DEAR MR. EDITOR,—Putting aside my military accoutrements for a few hours to-day, I take my pen to write a few lines to the RECORD relative to some of the events which have taken place during the recent disturbances in the North-West. At the time of my last letter, dated, I believe, from Calgary, I had not the pleasure of being acquainted with Rev. Father Lacombe. To-day, however, I can say I have had the pleasure. For many years I have heard of this distinguished priest, and I may truly say "The Pioneer of the North-West." Consequently it was with no small feelings of awe and admiration I found myself in his presence some days ago. The recent events have greatly told upon him, and his hair is now a silver grey. He is sided in the holy ministry here by two other missionaries, and is acknowledged by all to be the one who of all others, has the greatest influence with the Indians, amongst which roaming tribes he has spent the greater part of his life.

We are now almost two weeks here and the men of the Ninth Battalion are enchanted with the country. In fact we are treated with the utmost courtesy, not only by the officers and men of the North-West Mounted Police, but also by quite a few of the inhabitants of the town. The barracks are situated about a quarter of a mile from the town, which, by the way, is growing larger every day. There is a beautiful little Catholic chapel here, built entirely by the hands of the Rev. missionary fathers, aided, I believe, by a young Canadian who lives here.

The first Sunday after our arrival we attended divine service in a body. The sermon was preached by Rev. Father Vantighan, O. M. I., wherein he expressed the pleasure our presence caused him in the midst of his mission. He bade us welcome, and he placed himself wholly at our disposal, if we should happen to require the services of his ministry. He also stated that he would conduct the services of the month of May for us. Needless to say, our men profited by his kind offer. Every evening the little chapel is literally crowded by the "boys" of the Ninth, who come hither to pray to Her whom all Catholics invoke as their Queen and their Refuge. Last Sunday, May 17th, we had a parade to long mass. The Rev. Father Lacombe preached a very touching sermon. He touched upon the massacre of the Fathers of the mission in the North-West. For thirty-five years he has roamed, thus to say, through the Canadian North-West. He has endured all sorts of hardships, nevertheless he had always preserved his gaiety. Their sufferings were nothing. They did not work for themselves. Oh, no! Their motto was "AD MAJOREM DEI GLORIAM."

"For the greater glory of God." Little he then thought that he would live to see the fruits of his Divine labour almost nil, the missions dispersed, the chapels burnt, and some of the Fathers massacred. In face of such events, it was impossible to be gay. His heart was full of sorrow, and his eyes spoke that which he could not express in words. Our men were deeply moved. At the grand mass he invited his parishioners to organize a committee amongst themselves to come to the aid of the missionaries. We do not ask money, he said, we ask but the necessities of life.

O readers! If it is sorrowful to witness a father or mother, or a beloved friend weep, how much more sorrowful is it not to witness the head of a priest of the Most High, whose head has grown gray in the service of the Lord. Aye, to witness him stretch forth his hands for aid, not only to his parishioners, but also to strangers! Strangers, did I say? Oh no! We are not strangers, for all Catholics are brethren. The human race is one great family, we are all brethren. A meeting had been held, but nothing definite has been done as yet. Our boys have offered their services to the Rev'd Fathers for the completion of the Chapel and the residence of the missionaries. Needless to say that the offer was joyfully accepted. Consequently, when the members of the Fort MacLeod detachment of the 9th Battalion of Quebec leave here, they will not only leave a good impression behind them, but they will also leave a souvenir which will never be effaced.

Rev'd Father Lacombe left here Monday morning on a visit to the reserve of the Bloods, which is about 18 miles from this place. He was accompanied by Dr. F. X. Girard, of Fort MacLeod. This latter gentleman, native of the city of Montreal, has been a continual and ardent helper of the missionaries ever since his arrival here, somewhat over a year and a half ago.

The readers of the RECORD are doubtless aware, ere this, of the terrible ravages the recent disturbances in the North-West have caused. The Indians, not satisfied with plundering the stores and houses of the settlers and the whites in general, must still renew the terrible scenes which took place in the early days of Canada, or, as it was then called—New France. Thus have we seen the Catholic missions destroyed, the chapels burnt, the schools razed, and even some of the Rev'd Father missionaries massacred. For it is now an undoubted fact that Rev'd Fathers Fafard and Marchand, met their death at the hands of the Indians. The above events

are enough to discourage the heart of any man, but not so with zealous fathers of the North-West missions. Though their hearts are sore, their eyes dim, I may say, with tears, they are not discouraged. On the contrary they acknowledge in these events the visitations of Almighty God for the punishment of the heinous crimes and abominable sins of which the vast plains of the North-West have been the scene during the last twenty-five years, and full of hope for the coming of a better day, they have commenced already to re-establish their missions. But here a new aid, I will say, an unthought of difficulty arises, the lack of funds. The missionary must live like any other man. The Gospel says: "The laborer is worthy of his hire." And there are no men on the face of this continent who have worked more, not only for the salvation of souls, but also for the civilization and settlement of the Canadian North-West, than the Rev. Father Lacombe and the Rev. Fathers of the missions, together with his Grace, Mgr. Tache. They merit to have their names recorded in ineffaceable letters in the annals of Canadian history.

As Canadians we ought all to be deeply interested in the future of this vast North-West Territory. As Catholics we ought to be still more interested, not only in its settlement, but in the efforts of our missionaries, those heroic men; who have bade adieu to parents, home, friends and country, to preach the Holy Gospel to those poor, blind, ignorant children of the wilderness. It is not only our duty to recognize the existence of a Supreme Being, but they do not recognize Him as we do, and the only means for us at the present time, to show our interest, our admiration of these noble men, is by coming to their assistance. They want aid. Therefore, with the permission of Rev. Father Lacombe, I make an appeal for aid to the readers of the RECORD to-day. There are many among them who enjoy a good deal of luxury they could well do without. Those poor missionaries require aid and now is the time for it. Aid them to rebuild their destroyed chapels, to re-establish their dispersed missions. All contributions, either monetary, or otherwise, will be thankfully received and joyfully recognized. They can be sent direct to Rev. Father Lacombe, Fort MacLeod, North-West Territory.

JOHN J. BREKMAN.

## NEWS NOTES.

In a Nationalist campaign meeting at Belfast, Ireland, Mr. Reilly said the Nationalists would contest thirty-three seats in Ulster, of which they would win 21, and they would decide the issue in the remaining 12.

The proposed visit of the Queen to Ireland has, it is said, been abandoned, for the reason that the royal physicians fear that Her Majesty's health is not robust enough to bear the strain of such a journey.

The Committee of Dublin Corporation, to which the matter was referred, has decided to combine the national and civic emblems in a city flag, which henceforth will bear a harp on a green ground, and which will display in one quarter three white castles on a blue ground.

The Dublin Freeman's Journal asserts that Rev. Dr. Walsh will shortly be appointed Archbishop of Dublin by the Pope. The Pope, it says, has declared he has not sent direct to Rev. Father Lacombe, and possibly never see him again.

It is expected that several members of the royal family will honor Ireland by a visit this summer in the shape of a yachting cruise along the south-west coast. The date of the cruise will be some time in August, and the party will make an extended excursion to Killarney.

It is asserted at St. Petersburg that Russia's acceptance of the English proposals was due to the Czar's friendship for the British Cabinet, and his desire to do nothing which would hasten the return of the Tory party to power. The concession of Maruchek and Zulfikar to Afghanistan, it is represented, would strengthen the Liberals, who are regarded as more friendly to Russia.

The steamship City of Rome, which arrived in New York on the 28th from Liverpool, reports that on May 25, during a fog, she collided with and sunk the French fishing bark George John, which was lying at anchor. She rescued two of the crew. The remaining 22 were lost.

The municipal authorities at Paris have resolved to censure the Prefect of Police and police for their action on Sunday in connection with the Communists. No deaths have been reported in connection with the recent riots. The men arrested received lenient sentences. The Government has decided to allow the carrying of red flags at Hugo's funeral.

The Dublin Freeman's Journal publishes to-day a telegram from Rome credited to "an authoritative source," which states positively that Dr. Walsh, of Maynooth College, and a Nationalist, will be appointed by the Vatican to succeed the late Cardinal McCabe as Archbishop of Dublin. The telegram says that the appointment will not be announced immediately, but adds:—"The Pope received the rich bishops with marked cordiality." Catholic Church circles in Dublin are confident Dr. Walsh will be appointed.

Yokohama advices say that on the 6th of May, as the British men-of-war Agamemnon, Sapphir and Swift steamed into port, the Russian ships Vladimir and Monomach, commanded by Admiral Crown, piped to quarter, manned guns and made every preparation for immediate action.

It is stated that had even a rifle been fired from a Russian vessel, the Agamemnon would have rammed her. No explanation of the affair was made by the Russian commander.

The London Daily News announces on the highest authority that Russia's reply to England's counter-proposals have been received. It says the reply involves the acceptance of the proposals, and practically settles in a satisfactory manner the whole question of the Afghan boundary. Maruchek and Zulfikar remain in possession of the Ameer. The main features of the work of delimitation have been finally settled. The Boundary Commission will settle details. The negotiations have been conducted in the most friendly spirit on both sides. The News says, Gladstone has crowned his illustrious career by again rendering the country signal service. We must not forget, now that peace is secured, how near we came to war. Neither mere obstinacy nor skill in diplomacy could have averted it. The task required a combination of the highest qualities which go to make the complex gift of statesmanship.

The Ulster papers of the last mail contain long accounts of the case of Mr. William Johnston, of Ballykilbeg, one of the Fishery Inspectors for Ireland, who has been called upon to resign by the Gladstone Ministry. Mr. Johnston, who was formerly M. P. for one of the Ulster constituencies, visited Canada some years ago, being at that time chief of the Orange Order in the Old Country. Some years ago he was appointed to a fishery inspectorship by the Disraeli Government. Shortly after this, complaint was made in Parliament of his conduct in addressing public gatherings on Orange questions; and at length an order of the Treasury Board was passed expressly prohibiting him from doing so. It appears that he broke through the regulations once more, and the Chief Secretary, reminding him of his obligation to abstain from participating in party demonstrations, asked him to resign. Johnston denied that he had done anything wrong, and declined to resign, whereupon he has been dismissed.

On the 27th Thos. F. MacCoomb, of Welland, jumped over the river bank near the new suspension bridge, Niagara Falls, falling a distance of about 50 feet, striking with his face on a fallen tree, rolling down some 20 feet. When he was reached about twenty minutes after the fatal leap he was dying, and only lived a few minutes. His friends have on several occasions noticed him act strangely at times, especially when under the influence of liquor. This morning after breakfast, and one of his companions, Mr. Morningstar, took a walk to the Falls on the American side. On their return to the Canadian side, and about 400 yards north of the new bridge, he climbed over the iron fence, followed by his friend. Looking over the precipice he turned around and remarked that it would be a terrible place for a man to go over, to which his friend said, "Yes; come, let us go home." When MacCoomb, lifting both his arms, said, "Al, here goes," and fell backwards over the precipice, much to the astonishment of his companion.

## The Effect of Music in the Conversion of Savages.

Nolrega (a Jesuit) had a school where he instructed the native children, the orphans from Portugal, and the mestizos, or mixed breed. Reading, writing, and arithmetic were taught them; they were trained to assist at Mass, and to sing the church service, and frequently led in procession through the town. This had a great effect, for the natives were passionately fond of music, so passionately that Nolrega began to hope the fable of Orpheus was a type of his mission, and by songs he was to convert the pagans of Brazil. This Jesuit usually took with him four or five of these little choristers on his preaching expeditions; when they approached an uninhabited place, one carried the crucifix before them, and they began singing the Litany. The savages, like snakes, were won by the voice of the charmer; they received him joyfully, and when he departed with the same ceremony, the children followed the music. He set to work, and the pleasure of learning to sing was such a temptation, that the little Tupis sometimes ran away from their parents to put themselves under the care of the Jesuit.

## Mary Anderson at Church.

While Mme. Modjeska was entertaining stalls and boxes at the theatre, says Olive Logan in a recent letter, the beautiful Miss Mary Anderson was devoutly following the services of Passion Week at the Brompton oratory. I attended afternoon service at this magnificent cathedral on Easter Sunday, and this fair and celebrated Romanist knelt near me during the chanting of an exquisite harmony, with which the function began. What an imposing sort of female loveliness is here! Her beauty is on a grand and heroic scale, which shows to best advantage in the clinging draperies of the antique. As Julia in "The Hunchback," though her costumes were beautiful of their kind and exceedingly costly, she was less admired than in the simple garments of Galatea and Parthenia. At the church I tried to give her no more than a passing glance, but I could not help noticing how exquisite were those sculptured features, even when seen beneath the odd freak of millinery of a Tam O'Shanter cap, made out of blue velvet. Her mantle was worthy the wear of a czarina: A splendid red skin dolman whose skirts covered her dress, with great warm sleeves, the whole trimmed with bands of costly rable.