

in Papal Coins.

New York Sun.) The most interesting of the gifts was the unique one of Pope Innocent IX., which was examined at Acquafredda by the coin collector, Victor Emmanuel, the only one in existence of Innocent IX., which make the Vatican collection complete. The coins exhibited the portraits of the Popes and arms, and furnish means for the escape of the sound, and ring for a small metallic pellet. St. Dagobert, who flourished in the early part of the eighth century, was a celebrated artificer; he fabricated croziers, crosses, shrines and chalices, and among the rest, bells, some plain and some ornamented with gold, silver and precious stones.

Ancient Bells in Ireland.

We know from the authentic lives of St. Patrick, and of other early preachers of Christianity in Ireland, that they constantly used bells in their ministrations, which were sometimes made of iron, sometimes of bronze. The ancient consecrated bells were generally quadrangular in shape, small in size, and open at the mouth, although there was also in use, a small pear-shaped bell, closed up, except a small opening in the side, for the escape of the sound, and rung by a small metallic pellet. St. Dagobert, who flourished in the early part of the eighth century, was a celebrated artificer; he fabricated croziers, crosses, shrines and chalices, and among the rest, bells, some plain and some ornamented with gold, silver and precious stones.

The bells that belonged to the primitive saints were regarded by their successors with the most intense veneration and in order the better to preserve them, they were often furnished with covers, which were sometimes made of gold and silver and other metals, elaborately ornamented with interlaced work and precious stones. They were often like croziers and other relics, used for swearing on; and it was customary to bring them into the presence of parties who were entering into a compact to render it more solemn and binding.

St. Patrick had a celebrated bell which plays an important part in many of the Patrician narratives, both legendary and authentic; it was called "Finn-faidheh," or the fair-sounding, and it would appear that other saints called their bells by the same name, in imitation of their great predecessor. Many of these quadrangular bells are now preserved in the Museum of the Irish Academy in Dublin, as well as in other collections, and among them one, in particular, is believed with good reason to be the very bell—the melodious Finn-faidheh—of St. Patrick.

In the neighborhood of many of our ecclesiastical ruins the people have beautiful legends about the church-bells; that in some far distant time, when despoilers—Danes or natives—came to plunder the monastery, the bells, which some legends say were of silver, were hastily taken down and thrown for safety into the nearest river or lake, where they remain to this day. But at intervals—some say every seven years—they are heard to ring with a faint, muffled, melancholy sound. The bell that hung in the church of Rathoo, in Kerry, is now at the bottom of the river Breck; its voice has often been heard, but the people have never been able to find it, though they have often searched.

The bells of the ancient church of Drumcliff, near Enniskerry, in Clare, lie beneath the waters of a pool in the townland, which is called Poul-na-glo, the pool of the bells; and the thieves who stole the silver bell of Killeenagh Abbey, near Rathmelton, in Donegal, were drowned in crossing Lough Swilly in a boat with their prize; but the bell still lies at the bottom of the lough, and is heard to ring every seven years.

Recent Miraculous Cures.

"Rome" briefly summarizes a few of the miraculous cures, all investigated by the medical bureau, wrought at the grotto of Lourdes during the pilgrimages of 1908: The first remarkable cure of the jubilee took place on May 16, when Veronika Sperling of the Duchy of Baden, suddenly cured during the procession of the Blessed Sacrament of lateral amoebic schlerosis, the next day a French girl, Virginia Laubourgnon of Lons-le-Saulnier, was instantly freed from vesicular and renal tuberculosis. On the evening of May 21, a little girl of London, Naomi Nightingale, fifteen years of age who had been blind eleven years and whose case had been given up as hopeless by several specialists, recovered her hearing while reciting the rosary at the Grotto; the same day a priest of Paris, the Abbe Flamme, who had made the Paris pilgrimage, was suddenly

freed from a varicose cancer which had rendered him unable to walk. About two weeks ago, a young Breton girl made her appearance at the Grotto, with her head bound in flames. She was the daughter of a chemist of Lamballe and had been for four years a professor of the Rensou Institute of Nogent-le-Retroir, when she fell sick in May, 1907. For months she suffered from violent headaches and vomiting, and she was finally taken to the Clinic of Dr. Chevallier, specialist for diseases of the nose and head at Mans. A first operation by him showed that the bones on the left side of the forehead were diseased, but six other operations failed altogether to arrest the progress of the malady. On July 15, she arrived at Lourdes. The forehead was in full suppuration, the wound was loathsome to look at and gave a fetid odor. Towards 6 in the evening, during the solemn Mass pontificated by Msgr. Grasselli, the pain ceased suddenly and suppuration disappeared. Next day the wound was entirely healed, and the girl was able to present herself at the Bureau in perfect health.

The Prisoner of the Vatican.

When you are going to St. Peter's if you will look up at the plain wall of the Vatican palace you will see two windows with their shutters open, and these are the windows of the rooms where Pius X. lives, a voluntary captive; the closed blinds are those of the rooms where Leo XIII. died, a voluntary captive. Whatever we think of the wisdom or the reason of the Papal protest against the occupation of the States of the Church by the Italian people, these windows have their paths. The Pope immures himself in the Vatican and takes his walks in the Vatican gardens, whose beauty I could have envied him, if he had not been a prisoner, when I caught a glimpse of them one morning, with the high walls of their pivot and laurel alleys blackening in the sun. But otherwise the severest Protestant could not cherish an unkind feeling toward the gentle priest whom all men speak well of for his piety and humility. It is a touching fact of his private life that his three maiden sisters, who wish to be as near him as they can, have their simple lodging over a shop for the sale of holy images in a street opening into the piazza of St. Peter's. It is well known that they are of a Venetian family neither rich nor great, and their pride and joy is solely in him, as it will might be. It is said that when they come to hear him in some high function at the Sistine Chapel their rapture of affection and devotion is very evident and beautiful.—William Dean Howells, in the "New York Sun."

The Knowing Know-Nothing.

(From the Antigonish Casket.) A Boston paper is publishing a series of articles on religion, and in one of them appears a statement of some reasons why "the average sensible American is not alarmed over the results of the Higher Criticism." We read as follows: "Neither is he concerned because water is not turned into wine in our day, nor even by the faith that moves mountains. The old story of Cana may not be true. It may be poetry, or parable, or error of record, or even pure falsehood. It is no aid to his faith, but it does not disturb it. In the face of the greatest marvel in human history, the influence of Him who spoke as never man spoke, and who will draw all men to Him, he will leave to each expert in Oriental imagery such theory of physical miracle as may seem to him best."

Some years ago a zealous priest of this diocese was driving homeward one day, when he met a prisoner coming with horse and cart from the market town. In the cart he caught sight of the outline of a man apparently lying on his back, but covered from view by some bags. Suspecting it was another of his flock who was not in condition to meet his pastor's eye, he asked, "Who's that in your cart?" "I don't know, sir," said the prisoner number one. "You don't know?" cried the priest in astonishment. "Don't tell me that, you rascal; who is it?" "Now, your reverence," said he, with a propitiating grin, "how could I know who he is when the man himself don't know who he is?" If anybody should ask us what kind of believer or unbeliever the writer of the words above quoted may be, we should reply: "The man himself doesn't know what he is, nor what he means, how can we tell you?" How does he know there was a man who spoke as

man never spoke before? The Jews, who are a highly intelligent people, would ridicule such a statement. He has read it in the book, of course; but it may be "error of record," or a bit of "Oriental imagery," or even "pure falsehood." Men read the Sacred Scriptures nowadays as a child reads his book of stories. The story which pleases him the child believes—the story which is unpleasant or unacceptable he sets aside. Further he goes on: "Love me, must purify itself by action. 'If thou lovest Me, feed My lambs.' There is no other evidence." But those words, "feed My lambs," are easily printed. The typesetter's case contains all the letters wherewith to produce them. Who said them? And how does he know?

The Irish Christian Brothers.

The centenary of the foundation of the Irish Christian Brothers is an event of religious, educational and national interest. When the founder of the Irish branch of this great teaching Order, which has conferred and continues to confer, such lasting benefits upon the country, was born, the penal code was in full force. Catholic education was under a ban. The Act of the 8th year of Queen Anne had forbidden Catholics to teach publicly or privately in any capacity, even as undermasters, or assistants to Protestant schoolmasters, under penalty of being deemed a "Popish regular clergyman," and subject to "such penalties as any Popish regular convict," and any Protestant employing a Catholic tutor was liable to a fine of \$50. A similar sum was offered as a reward for such information as would lead to the apprehension and conviction of any Popish schoolmaster or any Papist teaching in private houses as tutor, usher or assistant to any Protestant schoolmaster. In the seventh year of William III. a very stringent Act was passed by the Irish Parliament to restrain foreign education, so that Catholics were not only debarred from receiving education from Catholic teachers in Ireland, but even from seeking it on the Continent. The Charter schools, established by the Protestant, Boulter, in 1733, were established for the purpose of proselytism. It was the epoch of hedge-schools and poor schools, when Catholics got their education as best they could by stealth, when stretched on mountain fern, the pupil and his teacher met feloniously to learn.

Edmund Ignatius Rice, the Irish apostle of popular education, the founder of an Order which has largely helped to repair the evil effects of the iniquitous penal laws, and to which Ireland largely owes it that masses of the people are not steeped in ignorance, was born in June, 1762, at Westcourt, near Callan, in the County Kilkenny, and afterwards became a prosperous merchant in Waterford. An earnest, practical Catholic, and very charitable, the intimate knowledge he acquired of the distress and misery of the people visiting the homes of the poor as an active member of the Society of St. Vincent de Paul, appealed strongly to his humane and patriotic heart. A quitting of world and retiring to a monastery, and of some youngest brother, John, had become an Augustinian and was then stationed at Callan, where a thatched cottage had served as a church, he was revolving the idea of following his example or leaving Ireland and entering some religious institute abroad, when Miss Power, sister of the Rev. John Power, afterwards Bishop of Waterford, by her wise counsels fixed his vocation. She told him that it would be a strange and inconsistent thing to shut himself up in a monastery while the sons of his poorer countrymen at home were running wild through the town, with no Catholic schools in which they could be taught the merest rudiments. Each time, it is related, that he passed through the streets on business, or on his mission of charity to poor roomkeepers, the sight of groups of neglected boys brought the wise words of Miss Power forcibly to his mind. Resolving to devote himself and his means to the work of popular education, and encouraged thereto by Dr. Lanigan, Bishop of Ossory, and Dr. Hussey, Bishop of Waterford, he began in 1802 a work for Catholic boys on lines similar to Miss Nano Nagle's work for the education of Catholic girls. Pending the erection of the first school, he improvised one in a rented house, engaging the services of two young men to help him. Very soon it was filled with boys until then ignorant alike to the truths of religion and the merest elements of secular education. His assistants having abandoned the irksome work, two young Callan men, Thomas Gravenor and Patrick Finn, whose names as pioneers merit being recorded, stepped into the breach.

In June, 1803, the Bishop solemnly blessed the first foundation, naming it, on account of its elevated site, Mount Sion, a name by which it has been known for over a century, and on May 1st, 1804, the schools were formally opened by Dr. Power. Munificent supporters aided the incipient efforts of the devoted little Community at Mount Sion, and additional schools sprang up at Carrick-on-Suir and Dungarvan. The accession to their ranks of Edward Dunphy, of Callan, a man of great ability, who subsequently took a prominent part in the work, having increased the number of the community to nine, they all assembled in Waterford on the feast of the Assumption, 1808, and pronounced annual vows in accordance with the Presentation Rules and Constitutions in presence of Dr. Power, who subsequently gave them the religious habit when they made their perpetual vows, binding themselves to observe rules carefully drawn up by Mr. Rice,

henceforward known as Brother Ignatius. In 1809 the Cork house was established by Jerome O'Connor and John Leonard, precursors of a long line of Brothers, who have had the distinction of enrolling in their ranks Gerald Griffin, the Irish poet and novelist, whose remains rest on the slope of Our Lady's Mount. In 1812 Archbishop Murray brought them to Dublin, where Bro. Thomas Baptist Gravenor began in Hanover street (East), in the parish of St. Andrew, that ramification of schools which have long extended over the metropolis. Before Brother Ignatius passed to the enjoyment of his well-earned reward on August 28, 1843, schools were opened in Thurles, Limerick, Ennistymon, Ennis, Preston, Manchester and London. In September, 1820, Pius VIII. issued a Brief confirming the pious Association as a Religious Institute, with Rules and Constitution similar to those formulated by St. John Baptist de La Salle for the French Brothers of the Christian Schools, when Brother Rice was elected first Superior-General. The Institute has since been erected into an Order, with its special immunities and privileges and ranks with other great teaching orders of the Catholic Church. With the blessings of successive Pontiffs, Pius VIII., Gregory XVI., Pius IX., Leo XIII., and Pius X., from whom it has received special marks of favor, the Order has increased and multiplied until it has in Ireland alone 328 schools, attended by 29,810 pupils; and in the Colonies and India, 163 schools and 13,222 pupils; in England, Rome and New York, 19 schools and 1600 pupils, making a grand total of 510 schools and 44,032 pupils. These figures are in themselves an eloquent tribute to the worth and work of the Irish Christian Brothers, to whom Catholic Ireland owes a great debt of gratitude. They rose at a critical time when O'Connell was leading the down-trodden Catholics out of the land of penal bondage into the promised land of civil and religious liberty, and they rose to the occasion. Their universally esteemed founder was a personal friend of the Liberator, who, the year before he won Emancipation, on June 9, 1823, laid the foundation stone of the North Richmond Street School. They were well met as men of the hour, men of whom the country then had need. Edmund Ignatius Rice was equally deserving of the title of Liberator, for he liberated the imprisoned mind of Ireland. O'Connell won for them liberty; Rice gave them the education which has taught them how to use it.—From the Freeman.

The Story of Cahal More of the Wine-Red Hand

It was a belief in Ancient Ireland that when a good King reigned prosperity was assured. The good kings generally refrained from war and devoted themselves so thoroughly to the pursuits of peace that happiness was bound to exist. War wasted the lives of the people, and the treasures of the land, while on every side of scattered blis on every side. It was thus when Cahal More of the Wine-Red Hand, reigned in peace in the Kingdom of Connaught. He would always have reigned in peace had he his own choice, but he was driven into war for the protection of his kingdom.

Cahal was the younger brother of Roderick O'Connor, the last King of All Ireland, and succeeded him on the Connaught throne. He was the rightful heir, but when a boy he possessed so many noble traits of character and such great ability that Roderick and Queen crew so jealous of him that she sought to have him killed, fearing that he would make trouble for her when he grew up. Cahal and his mother had to flee from one hiding place to another, and were at last compelled to leave the Shannon into Leinster, and remaining there several years Cahal working in the fields as a common laborer in order to support himself and his mother.

As the fame of the brave young Cahal, with the red mark upon his hand, had gone abroad, he always wore a loose mitten on his right hand for fear of discovery, for he knew that the Queen's spies were everywhere. One day, while Cahal, with several others, was reaping in a field of rye, a news-carrier appeared among them. These news-carriers were men who made their living by carrying the latest news from place to place and scattering general information among the people.

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TRULY A STRUGGLING MISSION In The Diocese of Northampton. FAKENHAM, NORFOLK, ENGLAND.

This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton. I had then, and I have now, no Church, no Presbytery, no Diocesan Grant, no Endowment (except Hope). I am still obliged to say Mass and give Benediction in a mean upper room. Yet, such as it is, this is the sole outpost of Catholicism in a division of the County of Norfolk measuring 55 x 20 miles. The weekly offerings of the congregation are necessarily small. We must have outside help for the present, or haul down the Flag. The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt. I am most grateful to those who have helped us, and trust they will continue their charity. To those who have not helped I would say: "For the sake of the Cause give something, if only a little." It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent home for the Blessed Sacrament.

FATHER H. W. GRAY, Catholic Mission, Fakenham, Norfolk, Eng'd. P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgment a beautiful picture of the Sacred Heart and St. Anthony. (EPISCOPAL AUTHORIZATION) Dear Father Grey, You have duly accounted for the aims which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained. Yours faithfully in Christ, F. W. KEATING, Bishop of Northampton

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