

# BROTHER AMADEUS.

THE SUPERIOR GENERAL OF THE BROTHERS OF CHARITY.

**He is Now on a Visit to the Houses of His Congregation in This Country—Honored by Kings For His Valuable Services.**

Brother Amadeus, superior general of the Brothers of Charity, now on a visit to this country from Belgium, was born at Mortsel, in the province of Antwerp, in the year 1844. His early education was acquired at the only boarding school then conducted by the Brothers of Charity, in one of the suburbs of Brussels.

In 1863 young Florent Stockmans entered the congregation as a novice, and later he took the vows of the order. His diligence in his studies, his great natural ability and fervent piety soon attracted the attention of his superiors.

Brother Amadeus entered on his new life with decision, and he pursued it with steadfastness. He began humbly as a teacher in the school where he



had formerly been a pupil, then he was secretary at the Guisain hospital at Ghent and later was appointed superior of the insane asylum at Froidmont. He began actively, and his activities were never suspended, but pursued with unreserved consecration.

In 1870, at the death of Brother Nicholas, during whose administration the Brothers of Charity took charge of the House of the Angel Guardian, Boston, Brother Amadeus, then only 32 years old, was called by the chapter to the high office of superior general, with authority extending to all foreign as well as Belgium branches of his order. This year he celebrates his silver jubilee as superior general, a long course of cheerful, earnest, yet unpretending services to the cause of humanity to the cause of Christ.

So great has been the development of the work of the order during his administration that he is often called its second founder. Not only has he enlarged, extended and improved the works of charity carried on by the brothers, but he has founded 20 houses in various parts of the world and still contemplates the erection of as many more.

It was through his indefatigable exertions that he sought and obtained in 1888 the recognition of the congregation by the holy see and had the blessed consolation and satisfaction of seeing the fruit of his endeavors in the final approval in 1890 of both the institute and its rules by our holy father, Pope Leo XIII.

In April, 1888, King Leopold of Belgium conferred on him the honored title of Knight of the Order of Leopold in recognition of his valuable services to the state and to the cause of religion. In 1888 he was created officer of the Order of Leopold. The king of Portugal in May, 1893, bestowed on him the title of Chevalier of Our Lady of the Immaculate Conception of Villa Vicosa. In 1895 he was decorated by King Leopold with the civil cross of the first class, and in June of last year he was created Knight of the Royal Order of Charles III of Spain. These distinctions are coveted, but seldom bestowed upon members of religious orders.

Brother Amadeus has very progressive views on education and its importance as an aid to religion, and he is thoroughly up to date in the best methods of training the young mind. He believes that children need a sense of religion, of a personal and ever present God, of their own immortality, of their future interest depending on their present conduct, in order to make them honest and truthful Christian men and to fit them for living aright and happily in this world as well as the next.—*Weekly Bouquet.*

### Ourself.

Let us hear the cross; our greatest cross is ourselves. We shall get out of ourselves only in proportion as we look upon ourselves simply as a neighbor with whom we must bear patiently. If we would let ourselves die every day of our life, we should not have much difficulty in really dying when the time comes, and that which makes us so frightened when we contemplate it from afar off, would scarcely frighten us at all when we came closer to it, provided always that we did not expect to die ourselves by the use of our own hands. Bear with patient, add content, humbly to be content with what is. Oh how true is the saying, "Let us let the Lord be true to us, and we shall be true to him."

# "COME TO ME."

[St. Matthew, chapter XI.]  
Oh, come to me, all ye who labor;  
Rest your head upon my breast,  
And come ye also who are burdened,  
And I will give you something rest.

And take my yoke upon your shoulders,  
That you untroubled peace may find,  
And learn of me, for I am humble,  
And meek of heart, to all mankind!  
—Rev. Thomas Twiss in *Weekly Bouquet.*

### CHRISTIAN UNITY.

**Cardinal Gibbons Believes That It Is a Possibility.**

A series of articles on the "Great Religions of the World" in the North American Review is concluded in that periodical by a paper on "Catholic Christianity," from the pen of Cardinal Gibbons. The dominion which the religion of Jesus Christ has exercised over the hearts of so vast a multitude of men, including even men of the most profound intellectual powers, is due to the fact that that religion is a philosophy, but a divine thing in the sense of an immediate, positive revelation. The avowedly anti-Christian forces of the past two centuries could never have scored their triumphs were it not for the mighty rift that severed Protestant from Catholic Christendom. Great as are the obstacles in the way of repairing this breach, they are not insurmountable. The popes have never ceased to solicit officially the wandering families of Christendom to return to the common fold. Of the great work accomplished by the Christian teaching Cardinal Gibbons says:

"Christianity has dominated all modern history. Its morality, based on the loving kindness of an Eternal Father and the mystic brotherhood with the God-man, has reconverted the face of the earth. It has set firmly the cornerstones for all future civilization, the conviction of a common humanity that has been deeply rooted in us by no stigmata, but by the story of Jesus Christ and the lives and deaths of countless Christian men and women. It has clarified at once the sense of sin and the reasons for hope. It has touched the deepest strings of efficient conviction, preached successfully, in season and out of season, of mercy and justice and peace; affected intimately every function of domestic life, thrown a sheltering veil of sanctity about maid and mother and home, stood out against the fierce ambitious and ill-tempered loves of rulers and the low passions of the multitude. It has healed and cleansed whole legislations and filled out with a vivifying spirit the noble but inorganic letter of the great maxims that a Seneca or an Epictetus might utter, but could not cause to live. It has distinctly raised the social and civil life of all civilized humankind. It bears within itself the antidote of a certain divine presence, whereby it overcomes forever those germs of decay and change that cause the death of all other societies. Its earliest writers and exponents had a subtle sense of its true character when they took over from paganism and applied to the work of Jesus the symbolic myth of the phoenix, emblem of a native, organic and indestructible vitality."

### The Lost Cross.

In my dream I looked down upon the world, and I saw that the world was in darkness, save for the light which streamed from an unpraised cross, and I saw that the light which shone from the cross made manifest the very heaven of heavens, so that every while men trod the dark and thorny ways of the world they might at any time look up and see above them the loving Father-face of God, and some I saw who, kindling little candles of their own making at the beacon fire of the cross, cried out: "Come, see the light I have found! Here is light, compared to which all other lights are as darkness." Others said: "See how light it is! This is the light of day. Why stands pondering in the sunshine to throw its gloomy shadow over the world? Come, let us pull it down so that we may be no longer saddened by the symbol of eternal sorrow." And as they spoke the light from the cross suddenly faded out and with it all the little lights that had been kindled at its fire, leaving the world in darkness utter and complete. —Coulson Kernahan.

### Mr. Seton to Retire.

Mr. Robert Seton, who has been rector of St. Joseph's Roman Catholic church, Jersey City, since July 2, 1870, recently notified his parishioners that he would retire from the church on Dec. 31 next. His retirement is occasioned by failing health, and he will spend his declining years in Rome. Mr. Seton was born in Maryland in 1839, and his boyhood was passed in Westchester county, N. Y. His father was a close friend of Edgar Allan Poe while the latter resided at Fordham.

### SHORT SERMONS.

Disobedience is the beginning of evil and the broad way to ruin. He who can at all times sacrifice pleasure to duty approaches sublimity. True bravery is shown by performing without witnesses what one might be capable of doing before all the world.

How happy, how rich, how honored, how talented, how healthy soever you may be, remember that you must die and abandon all. So grasping is dishonesty that it is no respecter of persons. It will cheat friends as well as foes, and, were it possible, even God himself!

We must imitate Jesus—w as he lived, think as he thought and be conformed to his image, which is the seal of our sanctification. It is a great mistake to think that clouded and heavy looks, mournful tones and great words of humiliation are signs of deep contrition. Even in its lowliest degree the spirit of penitence is a sign of peace.

# THE GOLDEN ROSE.

ITS BLESSING BY HIS HOLINESS AN IMPOSING CEREMONY.

The Three Mystical Meanings Symbolized by This Jeweled Flower—A Much Coveted Prize That Is Yearly Bestowed by the Pope.

Every year the pope sends a golden rose as a special mark of distinction either to a crowned head or to a town or church, and the ceremony of blessing the rose has long been an imposing event. It cannot be ascertained definitely when this ceremony was first observed by the Roman Catholic church. It is maintained that the custom arose during the pontificate of Pope Leo IX, who was born in 1002, in the castle of Eglishelm, in Alsace, and was elected to the chair of St. Peter in 1049. Some historians consider it to be of much earlier origin.

When during the middle ages the pope resided in the Lateran, he was wont to ride after the ceremony in a gorgeous procession, accompanied by the entire college of cardinals, to the Basilica of the Holy Cross of Jerusalem, and he held the symbolic flower in his hand all the way. In the basilica the pope delivered an address upon the mystical meaning of the rose as portrayed by its beauty, color and perfume, and then the high mass was celebrated.

When the mass was at an end, the pope returned to his place in the Lateran, still carrying the mystical flower. If a royal prince happened to have taken part in the procession, it was incumbent upon him to approach the pope on his arrival in the Lateran and to hold his stirrup and thus assist him to dismount. Then as a reward for his kindly attention the pope gave him the rose.

Although the ceremony as observed nowadays is not so imposing as it used to be of yore, yet it still preserves its chief rites. The pontiff blesses the "golden rose" in the parament hall, and he wears a pink chasuble and the white mitre, which contains no precious stones. Every New Year's day the jeweler of the papal court receives the order to make the rose, and the pope's master of the household gives him the precious stones which are to adorn it and which the pontiff has himself previously chosen from among his jewels.

The ceremony of blessing the golden rose takes place on the fourth Sunday in Lent, and then the pope sees it for the first time. He takes it in his hands to look at it. Then he kneels and begins the ceremony with a prayer. The address subsequently delivered was drawn up by Pope Leo IX in 1050. After the prescribed prayers have been said the pope anoints the rose with the holy oil, and in accordance with ancient custom, scatters over it a strongly scented powder.

The moment for celebrating high mass having then arrived, the pope enters the chapel and carries the rose. Here he places it before an attendant, who places it upon the altar on a bouquet of golden roses. When the mass is finished, the rose is handed to the pope and, accompanied by his suite, he returns to the parament hall, where he mentions by name the person who is to receive the golden rose as a gift.

In former times the rose was made in red enamel, as this was the best imitation of the natural color of the flower. At a later date it was made out of gold, and in its center a ruby or sapphire used to be inserted. The golden rose of today costs about \$400, and it has a stem, leaves and buds wrought in gold. The stem rests in a silver gilt vase, on which are engraved the coat of arms of the pope and the name of the person for whom the gift is intended.

The three mystical meanings symbolized by the golden rose are as follows: The gold signifies the Almighty, the splendor and costliness of the metal typify the eternal light which surrounds the Godhead, and the anointing oil and the sweet scent are symbols of the majesty of the risen Saviour. In recent years the golden rose has been given to such Christian rulers, or to their consorts, as have attracted the attention of the pope by their good works in the cause of charity.—London Globe.

### Habitual Guilt.

And be the stern and sad truth spoken that the breach which habitual guilt has once made in the human soul is never in this mortal state wholly repaired. It may be watched and guarded, so that the enemy shall not force his way again into the citadel and might even in his subsequent assaults select some other avenue in preference to that where he had formerly succeeded. But there is still the ruined wall and near it the stealthy tread of the foe that would win over again his unfortified triumph.

### Rejoice Always.

St. Paul goes beyond the mere command to rejoice, and to rejoice in the Lord. He also bids us to rejoice always. Is this possible? Yes, it is quite possible. If it were not, the apostle would not have imposed it upon us. It is not easy, because our self love and our selfishness destroy joy. But the saints, who had driven self love out of their hearts, found it a pleasant and an easy task to be always joyful. If we desire the same, we must do our best to get rid of this hindrance to our joy.

### Our Prayers.

Let us no longer blame God, but let us blame ourselves, for the non-success of our prayers. You are so proud you think you ask properly and so unjust that you throw all the blame on God. Let us begin by learning how to pray. This is what very few of us know how to do. When we have learned this, when we ask what we ought and as we ought, we shall soon have to return thanks for the granting of our prayers.

# ON CALVARY'S MOUNT

THE FINDING OF THE TRUE CROSS BY EMPRESS HELENA.

Directed in Her Search by a Vision From Above—Where the Hallowed Relics of the Tree of Crucifixion Are Bestowed.

In the year 326 A. D. St. Helena, the mother of the Emperor Constantine, went, in obedience to a command given her in a vision, to seek for the true cross at Jerusalem. On the hill of Calvary she discovered three crosses buried deep in the ground. There was, however, nothing to distinguish the true cross from the other two, the title, which was discovered at the same time, lying too far away to be of any use for the purpose of identification.

This, however, in the event, only served to increase the glory of God and the devotion of the faithful, for, at the suggestion of Macarius, the bishop of Jerusalem, the three crosses were carried to the bed of a sick woman, to whom, after earnest prayer, they were each applied in turn. On the application of the third she rose, completely cured. According to some authorities, among whom is the historian Sozates, the touch of the sacred wood also raised a dead man to life.

St. Helen left a part of the true cross thus identified at Jerusalem, building a church to contain it. With the rest she set out joyfully to Rome. Arrived there, she had built a chapel for its reception. This chapel, called after her the Basilica Heleniana, stood near the Porto Maggiore, beyond the Basilica of St. John Lateran. On this site now stands the Basilica of Santa Croce in Gerusalemme, which contains, besides the famous relic brought there by St. Helen, numerous other relics connected with the passion of our Lord.

Innumerable small portions have been detached from the original relic at Santa Croce, though this still remains the largest. The wood of the cross is of a peculiar nature and when soaked in water swells to many times its bulk and small fibers are then easily detached.

Besides this main relic at Santa Croce there are also large pieces of the true cross at St. Peter's on the altar of the crucifix, at St. Mary Major and at St. John Lateran.

There is also a portion placed in the bronze cross which surmounts the tall Egyptian obelisk in the piazza before St. Peter's, near the spot at which modern writers place the crucifixion of the Prince of the Apostles. This obelisk was placed in its present position by the celebrated architect Fontana by order of Sixtus V. It was on this occasion that a sailor in the crowd broke the rule of silence imposed during the operation by shouting, "Wet the ropes!" This happy disobedience saved the large column from falling to the earth when nearly erect and was rewarded by the pope with a title of nobility and the right of presenting every year to the holy father a palm for use in the procession on Palm Sunday. This right is still enjoyed by the family, and the palm, worked up into a most elaborate design, is generally bestowed by the pope upon some community or institution which he wishes to honor.

### Mr. Ottavio Cagliari de Avezedo.

Mr. Ottavio Cagliari de Avezedo, the present chamberlain in the pope's household, will be the successor of Cardinal Della Voipe in the post of major domo, the most important of the positions in the service of the pontifical family.

Before 1870 the major domo of the pope was also the prefect of the apostolic palaces and thus united in himself all administrative and judicial power over the household. The events of Sept. 20 caused many changes in this jurisdiction, and modifications were carried out which restricted the powers of the major domo.

Of all the rights once exercised by that functionary he now retains only that of always accompanying the pope and succeeds eventually to the governorship of the conclave. He is the chief of the singers of the papal chapel and has the direction of religious ceremonies.

### Thy Will, O Lord, Be Done.

Blessed is he who in every vicissitude and accident of life preserves in his heart an unalterable adhesion to God's will through honor and dishonor, through evil report and good report, in prosperity and in health, in riches and in poverty, in prosperity and adversity, in joy and sorrow, and who sees the loving hand of God and hears his paternal voice through the dense cloud of tribulation that envelops him. Happy indeed is he that has this short but comprehensive prayer often in his heart and on his lips: "Thy will, O Lord, be done!"—Cardinal Gibbons.

### Two Things to Learn.

Learn these two things: Never be discouraged because good things go on so slowly here, and never fall daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait. Why cannot we, since we have him to fall back upon? Let patience have her perfect work and bring forth her celestial fruits. Trust to God to weave your little thread into a web, though the patterns show it not yet.

### God Bears All.

Oh, how compassionate and consoling is God to those whose hearts are oppressed and who have recourse to him with confidence! Men are cold, critical and severe; they never condescend but by halves, but God bears all, he has pity on all, he is inexhaustible in goodness, in patience, in gentleness.

# A THOUGHT.

Only a thought for Christ, our Lord,  
In the rush of life's busy fray,  
To lift up the heart from earth's reward  
To the heaven's bright blue, so far away.

Only a word for our Master dear  
When the world talks but progress and gold,  
As a protest of faith that knoweth no fear,  
With a love that can never grow cold.

Only a deed done for Christ, our King,  
When men live their lives for his loss,  
Let it sweet and fair through Christendom ring  
In contrast to sin and admiss and wrong.

A thought, a word, a deed—that is all!  
But to Christ's heart of love what a work it  
And how blest the soul that hears heaven's call  
And will say to his Lord, "Make me thine!"  
—Church Bulletin.

### DOWN THE CENTURIES.

Progress of Catholicity From the Time of Our Saviour.

A bit of a mathematical problem. How many Catholics will be in the world's census of 2000 A. D.?

Here's the rate of progression for 19 centuries on the authority of a German Protestant statistician:

Century	Catholics
First century	500,000
Second century	2,000,000
Third century	5,000,000
Fourth century	10,000,000
Fifth century	15,000,000
Sixth century	20,000,000
Seventh century	25,000,000
Eighth century	30,000,000
Ninth century	35,000,000
Tenth century	40,000,000
Eleventh century	50,000,000
Twelfth century	60,000,000
Thirteenth century	75,000,000
Fourteenth century	90,000,000
Fifteenth century	100,000,000
Sixteenth century	125,000,000
Seventeenth century	175,000,000
Eighteenth century	250,000,000
Nineteenth century	315,000,000

What a procession of faith! The table shows that in times of great persecution our holy religion has made the most progress. This proves that indeed "the blood of martyrs is the seed of Christianity." Altogether, more than 1,500,000,000 have lived and died in the arms of holy mother church.

The census of the faithful in the year 2000 may swell the stupendous aggregate to the almost inconceivable total of 2,000,000,000—two thousand millions of Catholics!—Exchange.

### The Blessed Virgin.

Next to her divine Son, who was more Creator than creature, the Blessed Virgin Mary was absolutely the greatest being that ever was formed. In dignity and excellence she was the prime of creatures, the masterpiece of divine creative art, the created reflex of uncreated beauty. Though formed from the lowest grade of intellectual being, she was exalted immeasurably above the highest, though clothed with humanity, she was the receptacle of divinity; though endowed with maternity, she was not divested of virginity. Mary was the bridge spanning the awful gulf between humanity and divinity, over which the Eternal crossed in his passage to the earth. In Mary grace, the source of all her excellence, was gathered as in a mighty flood. Her whole being was saturated with it. It was the atmosphere in which she lived, purifying earthly tendencies, overcoming natural defects, fortifying against human infirmities and rectifying her whole nature. Grace was the ladder by which Mary climbed the heavens and, passing all the intermediate powers, ascended to the throne of the Eternal, from the foot of which she rules the host of men and angels who acclaim her as their queen.—James Doyle.

### New Cathedral For Richmond.

Mr. Thomas F. Ryan, a native of Virginia, but now a wealthy citizen of New York, has made a gift of \$250,000 to Bishop Vandevyver and the Catholics of Richmond, Va., for the erection of a splendid cathedral on Laurel street facing Monroe park. Plans are already being prepared for the building, and work will begin in the fall. The cathedral will be Romanesque in style and will probably be the most magnificent church in the state of Virginia. It will be cruciform in shape, 170 feet in length and 70 feet in breadth. The transept will be of the same breadth as the nave and about 130 feet in length.

### Death.

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as beginning and that more abundantly. We think of losing it; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. As the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me."

### Jesus and Mary.

There is no part of the history of Jesus but Mary has her part in it. There are those who profess to be his servants who think that her work was ended when she bore him, and after that she had nothing to do but disappear and be forgotten. But we, O Lord, thy children of the Catholic church, do not so think of thy mother!

### SHORT SERMONS.

Remember God, forget yourselves and forget yourselves in remembering God.

There is in praise this special grace—that it looks for no answer, no wages, no reward.

Here is the true fountain of praise and worship—love ascending out of self to rejoice in God.

There is no surer sign of a heart which knows the love of God and its own sinfulness than a spirit of joy.

To live in a spirit of praise is to live a life as near to heaven as earth can be, for what can be more blissful than the state of the psalmist, "Bless the Lord, O my soul, and let all that is within me bless his holy name!"

# ADULTERATED COFFEE

GROVER WHITE FOUND GUILTY OF VIOLATING OHIO'S PURE FOOD LAWS.

Interesting Facts Concerning the Roasting of Coffee Brought Out by Scientific Experts—Presence of Bacteria.

TOLEDO, O., Aug. 3.—The jury in Judge Meek's court in this city has found James White, a local grocer, guilty of selling adulterated coffee. The prosecution was based on a package of Arbuckles Ariosa coffee.

The State of Ohio, through the Pure Food Commission, prosecuted White. The case was on trial for nearly a month and attracted national attention.

The manufacturers of Ariosa coffee conducted the defense for Grocer White. The best attorneys in the country were retained to defend him, but, after a short consultation, a verdict of guilty was returned by the jury. The State of Ohio considers this a big victory. Pure Food Commissioner Blackburn has been waging a warfare on spurious food articles and the department has been successful.

The complaint of the State of Ohio was that Ariosa coffee was coated with a substance which concealed defects in the coffee and made it appear better than it is. The State charged this coating or glazing was a favorable medium for the propagation of bacteria.

Prof. G. A. Klehr, a well known chemist, was the principal witness for the State. He had made scientific examinations of samples of Ariosa purchased from Grocer White in the open market. He found that each Ariosa berry contained an average of 300 bacteria. Mr. Klehr further testified that other coffees he examined contained few bacteria or none at all. He declared that the glazed coffee was not a wholesome food product.

Chemist Schmidt, of Cincinnati, corroborated the testimony of Prof. Klehr. The State did not present further testimony.

The defense through the Arbuckles, who prepared this glazed coffee, secured some of the most eminent chemists and scientists in the United States to give testimony in their behalf. Prof. H. W. Wiley, of the United States Agricultural Department; Prof. Vaughn of Ann Arbor University; Profs. Bielle and Webber, of the Ohio State University, were called to defend Ariosa. Dr. Wiley had made a careful examination of the method of manufacturing Ariosa. He told the 10,000,000 eggs used by the Arbuckles yearly in the preparation of this glazing. On this point in cross examination, the State's attorney deftly drew from him the information that these eggs might be kept in cold storage by the Arbuckles for a year or two at a time.

The experts who heard Dr. Wiley's testimony were pleased to be able to "catch" so famous a chemist. The doctor at one point in his testimony explained very clearly how it is that the egg put into the coffee pot by the house wife settles the coffee. He said that the heat coagulates the egg, and as it sinks to the bottom of the pot it carries the fine particles of coffee with it, and thus clarifies the drink. It is the act of coagulation in the coffee pot that does the work. Later on in his cross examination, he had to admit that when the egg was put on Ariosa coffee at the factory it became coagulated, and as egg cannot be coagulated but once, that the coating on coffee was practically no value, as a "settle" when it reached the coffee pot.

Prof. Wiley acknowledged that the glazing might be a favorable medium for the propagation of bacteria, although he would not testify positively either way because he was not a bacteriologist.

Prof. Vaughn, of Ann Arbor, also a witness for the Arbuckles, said he found bacteria on Ariosa coffee.

Prof. Bielle, another witness for the defense, found any number of lively bacteria on Ariosa coffee he examined, and he agreed that glazed coffee surely was a more favorable medium for the propagation of bacteria than unglazed coffee.

Pure Food Commissioner Blackburn says: "The State is very much elated over its victory against this corporation. We are now considering the advisability of informing every grocer in the State of Ohio that it is an infraction of the laws to sell Ariosa, and at the same time give warning to consumers that the coffee is an adulterated food article."

The verdict of the jury in this case is of national importance because a great many other States have pure food laws like that of Ohio, and it is natural to suppose that similar action will be taken by other Pure Food Commissioners to prevent the sale of glazed coffees.

Washington's Fastidious Kinman. Lawrence, earl of Ferrers, a distant relative of George Washington, had a most tyrannical temper, and one day in a fit of passion he cut down with his sword his steward, an old gentleman named Johnson. The latter had given no provocation for the deed, and the crime was an act of brutality inexcusable save that the earl may not have been well balanced mentally. He was brought to trial for killing Johnson and demanded and received the privilege of being tried by his peers. The house of lords was thronged during the hearing. The evidence proved to be conclusive, and Ferrers was sentenced to be hanged at Tyburn. Appeals were made to the king for clemency, but in vain. Ferrers met his fate with considerable bravado. He was carefully attired for the occasion and insisted on providing a silken cord for the ceremony. To this whim the executioner agreed, and the earl was turned off otherwise like any other felon.