Historical Church.

The Church of San Jeronimo el Real, Madrid, where the nuptial mass at which King Alfonso and Princess Victoria Ena of Battenberg were united in holy wedlock, is a quaint old structure which has passed through some strange vicissitudes.

This is not the first royal marriage celebrated there, for the wedding of Isabella II took place with great pomp within its walls. But more recently the church was abandoned to a carpenter's shop and planing mill, and the whir of saws took the place of the solemn music of the Mass.

The origin of the church was one of the strange whims of the old King of Castile, Henry IV. He had set up a magnificent tournament on the Pardo road to celebrate the arrival of a new British Ambassador. The tournament was notable for the courage displayed by the King's favorite, Baltran de la Cueva, who not only unhorsed four knights, but also, single-handed and on horseback, with a small javelin, conquered and killed an infuriated bull which had torn to pieces the greatest toreadors of Spain. The King, to commemorate this event, founded a monastery, which the Jeronimo friars inaugurated. Later Isabella the Catholic shifted the site of this monastery to its present place. There it became the royal chapel, and during the gay era of Philip IV. all the royal alliances and ceremonies took place there. At another time the Cortes met there.

After the expulsion of the friars the edifice became an artillery magazine and later a carpenter establishment. Thus it remained a workshop until in 1880 the Government resolved to restore the building to its original object as a royal chapel. The sawmills were then removed, and extensive renovating and repairing gave it back some of its ancient glory.

The style of the church is Gothic, with two small towers, and a large Gothic portico with rich stone carvings. The interior has the form of a cross, with a rose window throwing a soft light across the altar. There are few artistic treasures within, and the scant light from the dull stained-glass windows makes the interior rather dark.

Moreover, it is essentially a chapel rather than a magnificent cathedral, and it lacks that splendid perspective fitting a state of ceremony. However, its dark walls were hung with magnificent tapestries, while thousands of plants and flowers and burning candles gave a setting worthy of the latest solemn act.

The presents for King Alfonso and his bride arrived from all quarters of the globe, from countries and their rulers, from provinces and cities, and even from school children of Spain, who have contributed their mite to show their loyalty to the King. Some of these gifts are as follows:

The Queen Mother presented the King with her portrait painted by Moreno Carbonero.

The city of Madrid gave an enduring present to the bride by establishing a workman's quarter, which is baptized in the name of "Queen Victora Eugenia." The Mayor of Madrid has invited all the mayors of Spain to sign an artistic album expressing their homage to the young couple.

The manufacturers of Barcelona presented the bride with a diadem of diamonds valued at $30,000.

The presents from royalty are notable mainly for their elegance and taste rather than their intrinsic worth, although some of them are of great value.

The Emperor of Germany sent some splendid hunting trophies, made of the heads of wild boars and stags which Alfonso killed during his hunt in the imperial hunting preserves of Germany. France sent some of the finest productions of Sevres porcelain and the Gobelin tapestry factories.

The Spaniards of Argentina cabled to the famous sculptor, Mariana Beulliure, ordering busts of Alfonso and the bride in marble or bronze and transmitting $10,000.

Queen Christina presented the bride with a priceless court mantle which belonged to Queen Isabella II., of dark red velvet, wonderfully embroidered in gold. The bride's presents from the Spanish aristocracy include many historic jewels, fine old fans, laces and porcelains.

The daughter of the Duke of Alba sent her a gold waist buckle set in rubies. The presents from the people of Spain show the sympathy with which they received the foreign Princess.

The school-teachers throughout the country subscribed a large amount for a sumptuous edition of Don Quixote, accompanied by a message of felicitation on parchment.

The friends of the King at Biarritz united in making a truly royal gift of the Villa Mouriscot and its splendid estates, where the royal courtship began. The English residents vied with the Spaniards in giving presents, the English colonies of the interior towns having raised $20,000 for a diamond and pearl necklace.

Banners of Erin.

(By Request.)

Ye true-hearted sons of old Erin, attend for a while to my lay,
While I sing you a couple of verses, if you have but time for to stay,
It is in answer to young Orange Charlie that lately in print has been seen,
Entitled the Pollokshaw Heroes; or foes to the red, white and green.

You boast of your glorious King William that conquered in crossing the Boyne,
Pray why is old Cranmer forgotten that father and daughter did join,
And where is Black Bess and Brown Harry, no blood-hounds were ever so keen,
They endeavored both morning and evening to root out the red, white and green.

You tell us the seeds you have planted their fruits are most pleasant to view,
Sure Billy Pitt he was your gardener assisted by Castlereagh, too,
But the innocent blood of the martyrs is yet on record to be seen,
That was spilled by these two Orange butchers, suppressing the red, white and green.

Don't you say at that word, no surrender, that papists before you will run,
Don't think that you're walking in Aughrim with Vaner supporting your drum,
For we are the sons of St. Patrick, as long as there's blood in our veins,
We'll die for the faith of our fathers, whose colors were red, white and green.

As for your grand master, Tom Simpson, proud Breton, or deputy Scott,
You may send them with news to King William, the devil cares whether or not,
And you for fresh broth, brogues and bibles, had threatened your creed for the same,
Expelled from the list of the faithful, disgraced by the red, white and green.

For the three colored standard of Erin, I'll explain it to you if I can,
The red's for the blood of the martyrs that suffered by Castlereagh's hand,
The white is the emblem of liberty, rare, my dear friends, to be seen,
So the Green's for the mantle of Granua, the mother of red, white and green.

Let Scotland maintain her keen thistle and England support her proud rose,
Old Ireland's content with her shamrock, that emblem St. Patrick showed,
For in moors, mosses, mountains and meadows, or the banks of the clear running stream,
In spring, summer, autumn or winter, her colors are always the same,

Now I beg your excuse for a moment before these few lines I do close,
Be united ye sons of St. Patrick, and you are certain to conquer your foes,
For we're sheep in the flock of St. Peter, our pasture's both wholesome and clean,
And our shepherd's the only keykeeper, he marks us with red, white and green.

Montreal, March 11th, 1886.

THE PRECIOUS BLOOD OF JESUS

O Precious Blood of Jesus,
Shed for me,
Upon the cruel cross of
Calvary:
Each drop of blood so precious,
And the pain,
A sacrifice was offered
Not in vain.

O Precious Blood of Jesus,
May I feel
The fire of love for Christ, and
Holy zeal!

O Precious Blood of Jesus,
Cleansing, pure!
Inflame my soul with ardor
To endure.

—Henry Coyle, in Donahoe's for July.

MONTREAL WHOLESALE PRICES

July 11.

Flour—Manitoba spring wheat patents $4.20 to $4.40, and straight rollers $3.90 to $4.10 in wood; in bags, $1.85 to $1.95; extra, in bags, $1.35 to $1.50.

Rolled Oats—$2.20 to $2.25 in bags of 90 lbs.

Cornmeal—$1.40 to $1.45 per bag; granulated, $1.65.

Mill Feed—Ontario bran in bulk, $17.50; shorts, in bags, $21.00; Manitoba bran in bags, $17 to $17.50; shorts, $20.

Oats—No. 2, 43c to 43 1-4c per bushel; No. 3, 42 1-2c to 42 3-4c; No. 4, 41 1-2c to 41 3-4c.

Beans—Prime pea beans, in car load lots, $1.55 to $1.60 per bushel; hand-picked, $1.80 per bushel.

Hay—No. 1, $9.50 to $10 per ton on track; No. 2, $8.50 to $9; clover, $6; clover mixed, $6.50.

Peas—Boiling, in car load lots, $1 to $1.02 1-2 per bushel.

Potatoes—75c to 80c per bag of 90 lbs.

Honey—White clover in comb, 13c to 14c; buckwheat, 10c to 11c per pound section; extract, 7c to 7 1-2c; buckwheat, 5 1-2c to 6c per pound.

Provisions—Barrels, short cut mess $23.50; half barrels, do., $12.00; clear fat back, $22.50; long cut heavy mess, $21.50; 1-2 barrels do., $11.25; dry salt long clear bacon, 11 1-2c to 12 1-2c; barrels, plate beef, at $13.50; half barrels do., $7.25; barrels heavy mess beef, $11.50; half barrels, do., $6.25; compound lard, 7 3-4c to 9 1-4c; pure lard, 11 3-4c to 12 1-4c; kettle rendered, 12 1-2c to 14c; hame, 14c to 15 1-2c, according to size; breakfast bacon, 16c to 17c; Windsor bacon, 16c to 16 1-2c; fresh killed abattoir dressed hogs, $10.75; alive, $7.75 to $8 per 100 pounds.

Eggs—Straight receipts, 16 1-2c to 17 1-2c; straight candled, 17c to 17 1-2c.

Butter—Choicest salted creamery at 21c to 21 1-2c; unsalted, 21 1-2 to 22c.

Cheese—Ontario, 11 3-4c to 11 7-8c; Townships, 11 1-2c to 11 5-8c; Quebec, 11 3-8c to 11 5-8c.

Ashes—First pots, $5.40 to $5.50; seconds, $4.70 to $4.80; thirds, $4.70; pearls, $6.75 per 100 pounds.

A "MOVING" PICTURE.

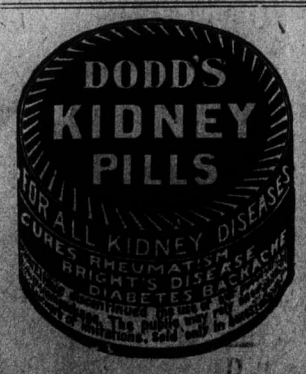
"Pictures of Deaconess Life in Porto Rico" is the title of a little pamphlet published by the Woman's Home Missionary Society of the Methodist Episcopal Church, 150 Fifth avenue, New York. Reading it one would receive the impression that the Roman Catholic Church in Porto Rico either does not touch the life of the people of that island at all, or does so only for purposes of oppression. The little pamphlet makes so much of the work of the Methodist deaconesses that one would imagine they were doing the only religious and humanitarian work in the island. The writer (a deaconess) tells of the poor who come to beg. Here is a typical passage:

"There is a clapping of hands in the dining room, and she finds a strange Porto Rico woman standing at the head of the stairs, sad-faced, the picture of woe in her mourning garments. She says, 'Senorita, I have come to ask you to give me money to pay my rent, or I and my four children will be turned out into the street.' 'But I do not know you. You do not come to church. Are you a Roman Catholic?' 'Si senorita.' 'Then why not go to the priests for help?' 'O,' she said, hopelessly, 'the priests do not give to anybody; on the contrary, they expect to be given to.' Poor woman, she is only one of many in the same pitiable condition."

Now the Catholic Church in Porto Rico has several orders of women devoted to the work of charity among the poor. Eight members of the Sisters of Charity are there; the Servants of Mary have forty-four members who nurse in private homes and in their orphan asylums; the Sisters of the Poor have twenty-five members in charge of an asylum for the aged, and the Mission Helpers of the Sacred Heart have eighteen members devoted to catechetical and missionary work in the homes of the poor and in public institutions. There are in San Juan a Catholic charity asylum for poor women, a girls' orphan asylum at Rio Pedras, a hospital for the poor at San German and a school for deaf mutes at San Juan.

So it would seem as if the work of the Methodist deaconesses in San Juan were but a very small affair indeed when compared with what is done by the Catholic Church. Yet these good Methodist women try to give the impression that whatever is being done in the way of benevolence is being done by them, and that outside their little ark of refuge the island of Porto Rico is a howling wilderness filled with greedy priests going about like roaring lions seeking whom they may devour. It is a moving picture, and one calculated to draw the reluctant dime from the fastness of the Methodist pocket in the United States. But it is not true. As Archbishop Blenk said the other day in Baltimore (and he has been Bishop of San Juan, Porto Rico, for the past half-dozen years): "I have read hundreds of articles on the wonderful progress that has been made down there by the different denominations since the American occupation. According to the articles which I have read they have done wonderful things, but if you were on the scene of action you would realize how little good they have accomplished and how little harm, fortunately, they have been able to do; and you will allow a Porto Rican to say it, Porto Rico is Catholic, and will remain Catholic."

—Sacred Heart Review.



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Leave Montreal.
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Arrive Ottawa
†11 am, *12.40 pm, †7.10 pm, *10.30 pm.
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*8 35 am, *3 30 pm, †5 pm. †7.15 pm.
Arrive Montreal.
*11 35 am, *6.30 pm, †8 pm, †10.15 pm.
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For value this Chemise is without equal. It is made of very fine lawn and finished with two rows of fine insertion, trimmed around neck and arms with beautiful lace and finished with ribbon. The regular value is 75c. July Sale Price 40c

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These Fine White Cambric Drawers are made with neat lawn frill, trimmed with two wide tucks. Regularly worth 30c. Special July Sale Price. 19c

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You could not make such a nice night dress as this, no, not if you put your time in for nothing. It is made of fine quality lawn, and is trimmed with lace insertion and ribbon. A lady describes this night gown as a dream of beauty. Worth $1.30. July Sale Price 75c

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