

ROYAL BAKING POWDER

Absolutely Pure.

CHRISTOPHER COLUMBUS.

What the Catholics Can Show at the Centenary.

From "The Columbus Centenary of 1892" in the American Catholic Quarterly Review.

If the Columbus Exposition of 1892, whether held at New York or elsewhere, is to be open to the Church, it behooves the Catholic body to place there some tangible evidence of its vitality, its influence, its accomplished work and present efforts in the cause of Christianity and civilization. Our right to appear none can deny. Columbus was, above all, a Catholic. Every impulse was guided by a religious sense.

Even for this land of ours we cannot be overlooked. Pineda, who discovered the mouth of the Mississippi, and named it in honor of the Holy Ghost; the pious Marquette who threaded it for so great a distance and dedicated it to the Immaculate Conception; the missionary Hennepin, who ascended to the falls, which he named in honor of St. Anthony of Padua, were all Catholics. Ponce de Leon, who named Florida to commemorate its discovery on the great Feast of the Resurrection; Ayllon, who named the Carolinas the land of St. John the Baptist, and bestowed on the Chesapeake the name of Saint Mary, Mother of God; the navigators who named Cape and river and promontory and bay from the Catholic calendar, from the river of St. John to the river of St. Lawrence, were all Catholics. New Mexico bears the name given by a Catholic missionary three centuries ago.

The settlement of Maryland was due to the zeal and judgment of Sir George Calvert, Lord Baltimore, who took up and carried out the earlier projects of Catholic settlement formed by the bravest Englishman of his time, Sir Thomas Arundell, of Wardour, whose prowess won him on the continent the coronet of an earl, though England recognized his merit only by the lowest rank of nobility, that of baron.

The singular wisdom, tolerance and justice embodied by Lord Baltimore in the charter which he obtained of the king, and which are evinced by no similar provisions on charters granted by that monarch, stamp Calvert as one of the noblest legislators and greatest friends of humanity. He founded a colony which prospered under his rule, as wise and practicable as that devised by the philosopher Locke for Carolina was utopian and unpracticable. Maryland became the home of civil and religious liberty, the only one in the wide world. The example and the acts of the first and second Lords Baltimore, of Leonard Calvert, the first Catholic gentleman who carried out the planting of the land of the Potomac, place them in a noble and conspicuous position among all the American colonizers for their liberality, their industry, their prudence, their wise and just treatment of the Indians.

These founders of a noble State will ever be the pride of American Catholics, and attempts to detract from their glory only serve to make their memory more illustrious. The proposed statue of Cecil Calvert may well be one of the exhibits of the exposition. But we are not restricted to Maryland. The Land of the Sanatorium is not the only State that had a Catholic founder, and in claiming this we refer to actual enduring settlements, not to projects which failed at their birth, like the French and Spanish attempts in South Carolina, or the early French and English colonial schemes in Maine; nor to missions created by our distant missionaries among the Indian tribes. Among real founders of colonies which have grown to be States, or are seeking admission in that capacity in the Union, are Don Pedro Menendez de Avila, founder of Florida; Antoine de la Motte Cadillac, founder of Michigan; the Sieur de Vincennes, founder of Indiana; La Salle, founder of Illinois; St. Ange, founder of Missouri; Toti, of Arkansas; Iberville, of Louisiana; Sarville, of Mississippi; Blenville, of Mobile; Don Juan de Onate, founder of New Mexico; Don Andres de Pes, of Texas; Don Gaspar de Portola, of California.

Of the adventurous men who threaded rivers, climbed mountains, traversed pathless plains amid a thousand dangers, we can claim Champlain, who has left his name to a lake in New York; Perrot and Nicolet on the upper lakes; Louis Joliet, Robert Cavalier de la Salle, Le Verendrye, Coronado, Font and Garces, Kuhn, Salin Denys. By these men the valley of the great lakes, the valley of the Mississippi, and the plains of the Gulf of California were made known before English colonists had any definite knowledge of the land beyond the Alleghenies.

The land seems with memorials of our Catholic pioneers, the missionary Le Moyne discovered the salt springs of Onondaga; the Franciscan Joseph de la Roche d'Alloué the oil springs of Pennsylvania; Jesuits discovered the copper of Lake Superior and the lead of Illinois; a Jesuit identified the gypsum, and a Catholic physician first employed the sarcoptes; Hennepin was one of the first to note our beds of coal; Father Maro, the mines of the turquoise. Catholics were the first explorers, geologists and botanists of this part of the New World.

They did this while threading the wilderness to carry to the native tribes the truths of Christianity and raise them from heathen degradation. The Catholic priest was the first to offer Christian worship to Almighty God within the limits of the United States. The charmes of St. Augustine and of New Mexico outdate all others in the country, and were filled with worshippers before an English settlement existed on the coast. The first Christian missionaries to the Indians in Florida, Georgia, Alabama, Virginia, Maryland, New York, Maine, Ohio, Indiana, Illinois, Michigan, Mississippi, Louisiana, and the country from the Mississippi to the

THE FEAST OF ALL SOULS.

Next Saturday, We Are to Pray For All The Souls in Purgatory.

The custom of praying for the dead came from the Apostles. The Testaments prove that it was a religious belief among the Jews. The early Christians prayed at all times for the repose of their dear friends. Our space will not permit us to go into the proofs of that doctrine of the Church.

After celebrating the glories of the saints in heaven, the Church, the following day, the 2nd of November, remembers all her dead, all the souls who have gone before, who are waiting to be delivered from their prison house and to be admitted into the happiness of heaven. It follows from the sweet doctrine of the communion of saints, that the Church is made up of three parts, the saints of earth, the blessed in heaven and the suffering souls of purgatory. That feast is instituted by the Apostles themselves, but the whole Office was revised by Origen.

The object of these services is that the general prayers of the Church may aid those suffering souls with her spiritual benefits, for they cannot in any way help themselves. Its origin goes back to the time of the patriarchs, for we read that each day after death they swept over him forty days in Egypt, and when they brought his body to Hebron, there they mourned him seven days. To-day the bodies of the patriarchs are guarded with jealous care by the Turks in the double cave which Abraham bought. Their bodies are never shown to Christians, but a traveler disguised as a Mohammedan succeeded in entering the cave where lie the embalmed bodies of the patriarchs.

Again we read that when Moses died, for thirty days the children of Israel wept over him, the same as they did at the death of Aaron and of Mary, his sister. From this custom of the Jews we derive the custom of mourning the dead, the Christian Church has, from its beginning, observed the "Month's Mind," on the thirtieth day after death. From the example of the children of Israel weeping seven days over Jacob in Hebron, we say Mass for the dead on the seventh day, and in remembrance of the three days of our Lord in the tomb, we say Mass on the third day after death, the day of the resurrection. It is a custom which we cannot tell how long the souls remain in the other life before entering heaven. When the anniversary of a saint falls on Sunday or a feast day, it is put off till the next day it can be held, but when the anniversary falls over that day, it is in some cases said before, so as to receive the benefit of the Mass as soon as we can offer it. On Sundays and feasts we cannot offer up the holy sacrifice for the dead, unless the body is present, because it would draw the people away from the services of the day.

We should pray each day for our dead friends, but on this day, we pray in general for the dead who are in purgatory, for there are many who die without friends, without anyone to pray for them, and their Mother, the Church, takes the place of all these. As in the old law no oil of joy or sweet smelling incense was offered in the sacrifices for sin, thus in a figure of our Lord in the death of the dead, no songs or signs of joy are seen or heard, all is mourning, for death has swallowed up his victims. Thus following the law of Moses the increase is not offered at certain times during the Masses for the dead.

In the early times, when a person was about to die, following the example of St. Martin, he laid on straw. This was not a universal practice. The early writers say that after death the body was washed to signify that it would rise gloriously from the dead on the last day. To follow the example of our Lord who used to sometimes anoint the body of the dead with oil. The custom of saying Masses for the dead was introduced by the Council of Comblain. They also ordered that the body should be carried by the members of the same station in life and of the same profession. That was the origin of the pall-bearers.

The people from the most ancient times have been accustomed to make some offerings to their dead. In the beginning of the world, the offering was of grain. We are not able to find the beginning of that good and holy custom, but we are inclined to believe that it has always been in the Church.

The Gospel read on the Feast of the Dead is taken from the Gospel of St. John, where our Lord says the time will come, on the last day, when the dead will rise from their graves, some to everlasting life in heaven and some into everlasting death in hell. He speaks of the general judgment.

Such is the last of the chief feasts of this season of the year. On the last Sunday of the ecclesiastical year the Church reads the Gospel giving the prophetic relation of the last and general judgment, for this Season tells of the time of the Church which will close the age of this world by the end of all things. That Gospel is read to bring before the minds of all men their last and final end. Thus the year in the Christian Church is like a sublime arena, where the miraculous birth, the holy life, the wonderful death and the glorious resurrection of the Son of God is opened out before the minds of men in mystic rites, in striking figures, in majestic ceremonies, and in beautiful portraits, so that generation after generation comes and goes on the stage of this world; their creation by God, their fall by Adam, and their redemption by Christ, are each year vividly brought before their eyes.—Columbian.

AN AWFUL STORY OF THESE. Sailors Contest to Having Eaten the Flesh of Dead Comrades.

BALTIMORE, October 25.—Carl Graves, fireman, and Ludwig Leder, seaman, survivors of the crew of the steamship Barnaroo, tell a horrible story of the way they sustained life by cannibalism for days. Leder says: "The only food we had the first fifteen days in the boat was a flying fish and a few raw small birds divided among eleven men. The sixteenth day, William Davis, a seaman, caught me by the throat and made a dash at my head with a knife. He cut me on the right cheek, the scar from which still remains. He was told to kill me by August Plange, a fireman. When Davis began to cut me some of my companions caught him, while others shouted 'Kill him, kill him'; we want something to eat." "Plange, Davis and I, in one end of the boat, decided that I should die. As I was pretty fat I suppose they thought I looked better. Plange was placed on watch that night, but he was missing the next morning. No one saw him go over board. On the seventeenth day William Robinson lay down to sleep. When they tried to call him they found he was dead. It was determined to eat his flesh, and William Wright, the cook, was ordered to carve the body. The first thing done was to smash in Robinson's skull and from the fracture each one sucked the blood as long as it lasted, which was but a little while. Then the cook stripped the flesh from the ribs. The next day the flesh in stripes was placed on top of the watertight compartments and dried in the sun.

"After taking out Robinson's liver, heart and other parts which would furnish blood to be sucked, they threw his mutilated body into the sea. Two days after Robinson's death Third Engineer Thomas Hunt died. His body was also cut up for food. "In about

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three days," continued Leder, "the limbs and feet of all began to swell and several have since broken out in ugly sores. We think it is poison from the human flesh and blood."

Graves and Leder say they have no recollection of the taste of the human flesh, so great was their mental anguish at the time.

COMMERCIAL. MONTREAL MARKET QUOTATIONS.

FLOUR, GRAIN, &c.
FLOUR.—Receipts during the past week 18,439 bbls against 20,828 bbls for the week previous. The local demand has shown some improvement during the past few days, although prices tend in favor of buyers. Spring wheat patents have sold at \$5.10, and winter wheat patents all the way from \$3 to \$5.25. Straight city flour has been placed at \$4.50 to \$4.85; extra, \$4.10 to \$4.35; Superfine, \$3.10 to \$3.85; City Strong Bakers, \$4.90 to \$5.00; Strong Bakers, \$4.70 to \$4.80; Ontario best, extra, \$2.90 to \$3.10.

Prices here are quoted as follows:—Patent winter, \$5.00 to \$5.25; Patent spring \$5.00 to \$5.25; Straight, roller, \$4.50 to \$4.75; Extra, \$4.10 to \$4.35; Superfine, \$3.10 to \$3.85; City Strong Bakers, \$4.90 to \$5.00; Strong Bakers, \$4.70 to \$4.80; Ontario best, extra, \$2.90 to \$3.10.

GRAIN.—The market is steady at the following prices:—Standard in bbls \$3.85 to \$4.10, and granulated, \$4.10 to \$4.30. Rolled oats, \$4.50 to \$4.75, and Moulie, \$2.20 to \$2.35.

BEAN.—Ontario bean is quoted at \$12, to \$12.50. Shorts steady at \$18 to \$15.

COAL.—Receipts during the week 122,190 tons. Prices are unchanged at 40c to 42c in bond, and 40c to 50c duty paid.

WHEAT.—Receipts during the week were 62,920 bushels. Since our last report the sale has been reported of 8,000 bushels of old No 1 hard Manitoba wheat at \$1, and new No 1 hard is quoted at 97c. Wheat in Chicago is weaker closing in the day. Sales are reported at \$1.25 to \$1.30. Receipts 4,010 bushels for the week. Sales of a few cars to city brewers are reported at 64c to 66c for malting, but the samples were all more or less strained. Feed barley is quoted at 45c to 50c.

BUCKWHEAT.—The market is dull at 49c to 50c per 49 lbs.

PEAS.—Receipts during the week were 100,923 bushels. There has been a little more enquiry and sales are reported at 70c to 71c per 66 lbs afloat, but at the close 69c, it is said, in all that can be had.

OATS.—The market has an easy tendency owing to increased receipts and a general belief in a fall. Sales are reported at \$1.25 to \$1.30 per 32 lbs for Ontario, and we quote 31c to 31 1/2c. Lower Canada 30c to 31c.

PROVISIONS.
PORK, LARD, &c.—Receipts of pork during the past week 65 bbls, against 66 for the week previous. Another good week's business has taken place in pork, sales of several lots being reported at prices ranging from \$13.25 to \$13.50. A good short cut has also been sold at \$15.50. Lard prices are unchanged at \$11 for last sales of several thousand pounds being reported at \$15 for Western. Smaller lots at \$8 to \$9. Smoked meats are steady at quotations:—Canada short cut clear, per bbl, \$15.00 to \$15.50; Ontario short cut clear, per bbl, \$13.25 to \$13.50; Mess pork, Western, per bbl, \$13.25 to \$14.00; Hams, city cured, per lb, 13c to 13 1/2c; Lard, Western, in pails, per lb, 8 1/2c to 9c; Bacon, Canadian, in pails, per lb, 5 1/2c to 6c; Bacon, per lb, 1 1/2c to 1 3/4c; Shoulders, per lb, 6c to 6 1/2c; Tallow, common, refined, per lb, 6c to 6 1/2c.

DRESSED HOGS.—The season for dressed hogs has hardly opened, but what few lots have arrived during the past few days were placed at \$7 to \$7.25 per 100 lbs for nice light weight. Receipts by rail were 77 dressed hogs during the week.

COUNTRY PRODUCE.
BUTTER.—Receipts during the past week were 1,285 pkgs, against 295 pkgs, the previous. The market is about steady, with round lots of lined butter selling at 17c and single cases at 18c. Half fresh is quoted at 19c to 20c, and strictly new laid, which are scarce, have sold at 22c to 25c per dozen.

EGGS.—Sales have been reported of about 150 dozen of partridge at prices ranging from 45c to 50c for good straight lots, but when culls are thrown out 55c to 60c is asked. No venison is as yet reported.

DRESSED POULTRY.—A few cases of dressed poultry have been received, some of which arrived in very poor condition, the turkeys, chickens and ducks being mixed as well as diseased and sour, and had to be sold at 5c per lb. Two very nice lots of choice turkeys were sold at 9c and 10c respectively.

Shippers would best consult their own interests by observing the following instructions in shipping goods to Montreal:—Abstain from feeding poultry 24 hours before killing. Bleed thoroughly and pluck clean, leaving on the head and feet, as well as the feathers on wings and tail. Do not draw the entrails or soiled the birds. The last process is readily detected by buyers, who will not pay within one or two cents per lb of the price they will give for dry picked goods. Before packing, poultry should be thoroughly dry and cold. Pack neatly in nice clean cases holding from 100 to 200 lbs each, and fill the packages as full as possible to prevent shifting about whilst in transit. Avoid putting more than one kind in a package, as mixtures of geese, ducks, chickens, turkeys and turkeys are more difficult to sell. Mark each case with correct weights, gross, tare and net, also the number of birds contained, so that proper delivery may be cared for.—Trade Bulletin.

BEANS.—The demand continues slack, and we quote \$1.75 to \$1.90 as to quality and quantity.

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