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Saba Mater.

I

Bathed in tears the Mother-Maiden
By the cross stood anguish-laden,
While her Son hung crucified,
Through her soul most deeply wounded
Pierced the sword of grief unbounded!
Simeon's words are verified.

II

Saddest thoughts in mem'ry's keeping
Flood her soul—her whole heart steeping
Crushed by man's worst felony.
'Tis her own, her peerless Jesus
She alone the full truth seizes.
Heav'n's own lord in agony.

III

Who could stay His tears fast falling
While the mother's state recalling,
Rack'd and tried so grievously?
Who could still His heart's pained beating,
At the sight those sad eyes meeting,
Her Son doomed so ruthlessly.

IV.

For their sins, the people urging,
She beheld the cruel scourging,
And the crown His foes present.
Her dear son she saw rejected,
Friends all fled, to pain subjected,
As His spirit forth He sent.

V.

Mother, thou love's fount and treasure
Make me feel thy grief's full measure
Tear for tear, Oh make me shed.
Make my heart by its each motion,
Jesus love with fresh devotion,
All for Him relinquished.

VI.

In my soul fix deeply, Mother,
Jesus wounds, that every other
Worthless impress thence depart,
Thy Son bore for my salvation
Scoffs and wounds and condemnation,
In His sufferings grant me part.

VII.

Let my tears with thine keep flowing
While my life lasts my sorrow growing,
For His pain—the Crucified.
By the Cross with thee to languish,
Tasting deeply of thine anguish,
Grant my wish be gratified!

VIII.

Virgin, than all virgins fairer,
Deign that I with thee be sharer
In thy woes abidingly.
In my heart let me now fashion
All Christ's scourging, wounds, and passion,
There to bear them lastingly.

IX.

May His wounds, my passions taming,
May His blood, my heart inflaming,
Make me serve him loyally.
Save me, Virgin, e'er that morrow,
From hell's fires ne'er ending sorrow,
When the Judge dooms finally.

X.

Grant me, Lord, when life is ended,
By thy Mother's might defended,
The glad palm of victory!
When death comes, oh! may my spirit
Place of bliss above inherit,
Glorified with Thee for aye. Amen.

(D'OUTRE-TOMBE.)

The House of Mary and Joseph

The 25th of March annually brings us a return of the day which the Church of God has set apart for the celebration of the great mystery of the Incarnation. On that day the Angel Gabriel appeared in the Holy House, and "The Angel of the Lord declared unto Mary; and she conceived of the Holy Ghost." Humbly she declared herself the "Handmaid of the Lord; be it done unto me according to Thy Word." The Word was the Word of the Holy Ghost; and that "Word was made Flesh and dwelt among us." And God the Son, who was present in his divine nature, there took human flesh; the "Word was made Flesh," in that House, in Nazareth, and the long promised redemption of man was begun in that humble abode. The human mind is completely overwhelmned by the grandeur, the sublimity of this mystery. In this House Mary was conceived and born immaculate, free from original sin; in it, the Holy Spirit overshadowed her; in it the Son of God, the Second Person of the Blessed Trinity, took Flesh and dwelt with her, surrounded by choirs of angels; in it our Saviour lived with her, for the greater part of His life upon earth. What wonderful ties to bind her heart to this, her earthly dwelling! The abodes of great men; the rooms in which remarkable persons have died, are still kept in remembrance; why not the House in which the Redeemer of the world took human Flesh? And, so dear was it to Mary that, when she passed over the threshold of her dwelling, she turned to salute it, as the departing soul salutes, perhaps, its mortal remains when quitting them. The Abbe Gerbert, author of that delightful little book the "Lilly of Israel," quotes the following passages:

"Farewell! roof and dwelling, in which so many graces, so many joys, have come to visit me," said she. "Here I have seen my father and mother smile upon me; here my ears have been opened to Divine concerts; here," said she, looking at her modest cell, and crossing her arms upon her chaste bosom," here the Messenger of Heaven announced to me the happiness with which the Eternal was about to overwhelm His humble servant. Oh! how beautiful were those days! With what raptures was my heart overflowed! Blessed be God who has bestowed them upon me! And whatever may be the horror of those which are to follow them, the remembrance of the Lord's gifts must never be effaced. I had no claims upon Him, and yet *He* has overloaded me with gifts. May His Name be blessed! . . . . Farewell! my roof, farewell! my dwelling. *Will* no one take care of you for the sake of those wonders that have been operated within your walls?" And she cast a last look, and sent a last kiss to those sacred places. Then the door of the cell opened of itself, as if pushed by a gentle wind. The harmonious vibration of Angels' wings, which she had so many times heard again feebly resounded, and instantly the cell that had been formerly sanctified by the salutation of Gabriel, was filled with lillies and the white flowers of eglantine; the entire floor was strewn with them, and their perfumes diffused themselves in the air. The Virgin understood that this place was to remain under the guardianship of Angels." It has been through the long centuries, through wars and the vicissitudes of early affairs, and is still, under the guardianship of Angels. The following from the *Petit Messager du Cœur de Marie*, is a pleasing reminder of the Holy House:

It was in the humble *House* of St. Joseph at Nazareth, that the Virgin Mary was saluted by the Angel, and there took place the ineffable mystery of the Incarnation. This dwelling is today known as the *Santa Casa*—the Holy House—of Loretto, and every year, on the 10th of December, the Church celebrates the miraculous translation of this Blessed *House* to the Marches of Ancona in Italy. On the 10th of December 1894, was celebrated the Sixth Centenary of this wonderful event. In Loretto the festival was observed with the greatest solemnity; but it was inaugurated on the 8th of December last, by magnificent festivals, by splendid and solemn ceremonies, and the observance of the secular jubilee will be continued until the 10th of December next. The ceremonies of this, the sixth centenary, will be especially grand and brilliant in the spring, which is the time fixed for the grand pilgrimages.

March being the month of Saint Joseph, and his feast occuring in it, and also the feast of the Annunciation of the Blessed Virgin, the solemnities of the *Santa Casa* suggest to us today, to remind our readers of the miraculous translation, and to give a careful description of this the most Holy House in the world. The following is taken by the *Petit Messager* from *La Semaine de Cambrai*:

I.

HISTORY OF THE TRANSLATION.

The House which was in Nazareth, the House of Saint Joseph and the Blessed Virgin is called the *Santa Casa*, the Holy House. "This House," says Leo XIII., "which is, after Heaven, the *Holiest*, the most sublime, seat of the most august mysteries; of virtues purely celestial, this House, the very name, the sight of which is sufficient to move, to affect most deeply even the profane, the impious, yes, even the unbelievers; this House is, for the faithful, a foretaste of Heaven." It was in this modest dwelling that Mary was conceived without sin; that the Angel pronunced the Ave Maria, which he brought down from Heaven; it was in this humble dwelling that the grand Mystery of the Incarnation took place; in it Our Lord Jesus Christ passed the greater part of the first thirty years of His mortal life.

When Vespasian sacked Nazareth, in the year 71, the humble House miraculously escaped pillage and desecration by his soldiers. Saint Helena surrounded it with walls and until the arrival of the infidels in the Holy places, this blessed abode was the the object of constant veneration by the Christians. It was to preserve the House of Mary from profanation by these infidels that the Lord performed the wonderful prodigy of bringing it beyond the sea, intact.

On the 10th of May 1291, the Holy House was transported by Angels, during the night, and placed upon a hill in Dalmatia, between Tersato and Fiume. The peasants saw it passing over their heads, surrounded with a brilliant light. From early morning the people hastened from all the surrounding country to see this House which no one had built, which rested on the ground without a foundation. The people were astonished, amazed. Then, the priest of Tersato, Alexander de Georgio, who had been sick for the preceeding three years, came to visit the House. This caused the greatest surprise among the people.

"Mary appeared to me," he said, "and cured me, and said: you must know that this House is the House in which the Word of God was made Flesh."

The governor of Dalmatia also came to visit this great wonder. Astonished at this miraculous translation, he sent four Commissioners to Nazareth, with directions to verify the following: 1st, if the House of Mary has really disappeared: 2nd, if any hands had carried it away; 3rd, if the foundations remained; 4th, if their dimensions corresponded with those of the walls; 5th, if the stones in the foundations were the same as those in the walls of the House. The messengers arrived in Naxareth, and fully satisfied themselves that the House, venerated in Dalmatia, was really that of Mary and Joseph.

Three years later, on the 10th of December, 1294, the *Santa Casa* left Dalmatia, and was brought over the sea, and placed in the Marches of Ancona, in the district of Reconati, at first, in a grove of laurel trees, the property of a rich and pious lady named Laureta; then it was removed to a field which belonged to two brothers, who, on account of their avarice, (demanding fees from visitors) were unworthy of the great treasure; and finally it was placed in the middle of the road leading to Reconati. It is there that, for six hundred years, the Holy House has received the reverence of all Christendom.

God intended that these four translations should be so definite a proof that no one could doubt the truth of the miracle which was confirmed by numerous wonderful events.

II.

ITS PRESENT CONDITION.

The *Santa Casa* is now enclosed within the walls of the magnificent Basilica of Loretto. It is immediately surrounded with a beautiful inclosure of white Carrara marble; this incloses the sacred walls without touching them as if to show that it is not worthy of it, and that the House of Mary, brought there by the hands of Angels, does not need the support erected by the hands of men.

Pilgrims have so often made the circuit of the Holy House on their knees, that a deep furrow has been worn into the path that surrounds it. On the marble casing that surrounds the *Santa Casa*, the splendid sculptures have been admired by the pilgrims. They show the principal events in the life of Mary, and represents the Prophets and the Sybils who foretold the coming of the august Virgin. Above the entrance is the inscription:

"Let those who are impure tremble to enter here;
There is nothing in the world more holy."

Two side openings, made since the translation, gives access to the Holy Sanctuary. The bronze doors which enclose them have been placed by order of the Sovereign Pontiff.

Two private sentinels, soldiers of Mary, mount guard there from morning until night. The architrave of the former door, which has been walled up, is still to be seen. A single window is opened to face the south; it is surmounted by a cross. The walls, bare and unfinished, have been polished by the frequent fervent kisses placed on it by the faithful. The stones are laid bare to view; on touching them, the heart is profoundly moved at the thought that they have sheltered Jesus, Mary and Joseph. They are venerated; they are questioned; they have been present at many wonderful events!

Fifty-two lamps burn, night and day, in *Santa Casa*. Over the altar is seen, in letters of gold, the following inscription: "*Hic Verbum Caro factum est;* Here the Word was made Flesh."

By special privilege the Holy Sacrifice of the Mass is celebrated from early morning until the end of vespers. On the altar are placed two dembusts in silver, representing St. Ann and St. Joseph. In the present altar is enclosed the first altar erected by Saint Peter, on which the Apostles celebrated Mass.

On the left is the closet in which are preserved, with the greatest reverence, two vessels, in the form of cups which were used by the Holy Family, and also a letter from a Portuguese Bishop, John Suarez, stating that he had made restitution of the stone which he had taken from the wall of the *Santa Casa*. A strange disease attacked him, and he was forced to return it and the place to which it has been reatored is plainly to be seen on the right; the stone is secured in its place by an iron grating, and hanging over head is a cannon ball, which fell, without injury to any one, into the tent of Julius II, at the siege of Mirandola in 1505.

The entrance to the House is through a small door, opened behind the altar in the *Santo Comino!* On the right is seen a little card basket containing a little dish covered with gold, which the pilgrims kiss, and into which they drop for a moment the religious articles they have with them.

This cup and the other two mentioned above, which are preserved in the closet at the left, are the only souvenirs of the Holy Family. "These sacred vessels," says a pious author, "were in daily use in the hands of Mary; and Saint Joseph used them to quench his thirst! And the Infant Jesus took from them His meals! With what rapture, while His eyes are bathed in tears, does the pilgrim touch his lips to these simple cups which are infinitely more precious than the golden vessels which are used at the festivals of earthly kings."

The gilded niche which was cut out above the chimney, contains the statue of the Blessed Virgin, cut from cedar of Libanus by Saint Luke. She holds the Infant Jesus in her arms; each has on the head a rich crown, studded with diamnods; the dress of the Blessed Virgin is covered with precious stones of the greatest purity.

On the north side of the Holy House is seen the ancient door which Pope Clement VII. caused to be walled up, through respect, when he caused the present doors to be opened. It was through this ancient door that Jesus passed in and out. What a holy joy for Joseph and Mary when He entered the House.

Finally in the *Santa Casa* was inaugurated, in 1483, the Litany of the Blessed Virgin, called, for that reason, the Litany of Loretto, which is now recited and sung everywhere. These admirable supplications present, in harmonious terms the most devout and pious thoughts, the grandest, the most worthy praises of Mary. They literally realize the prophecy contained in the Magnificat; "All generations shall call me blest!" It is one of the most beautiful acts of homage, of veneration, of love, of praise, of devotion, of confidence that we can offer to our beloved Mother. For this reason the Popes Paul V. Sixtus V. Benedict VIII. Pius VIII. have enriched it with indulgences. And Catholic piety has multiplied its recitation, has varied the music and enriched it with all the charms of harmony.

Admirable concert, as we will conclude with Cardinal Richard, an admirable concert of praise and of prayer which arises from all parts of the universe, and which is repeated without ceasing.

"O Mary, conceived without sin, pray for us who have recourse to thee!" O Mary, refuge of sinners pray for us!"

The Confraternity of the Holy House was established in Loretto, in 1883, by His Holiness Leo XIII. under the Bishop of Recanati, and the direction of Father Peter Mary of Malaga, Capuchin. The General Secretary for North America is Luis M. Ebrat, 91 Second Place, Brooklyn, New York, to whom all enquiries concerning membership in the Universal Congregation of the Holy House may be addressed.

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The Late Father Dawson.

Paul V. Flynn, Editor of the New Jersey Trade Review pays the following tribute in his paper of March 1st to the late Very Rev. Dr. Dawson, of Ottawa, Ontario, a warm friend of the late *P.* V. Hickey: Is the world ungrateful? The Very Rev. Æneas McD. *Dawson*, V. G., LL D., F. R. S., who died at Ottawa a few weeks ago, was sixty years an eminent distinguished and exemplary Roman Catholic priest, beloved, respected and venerated by all who knew him—a man of ripe literary attainments, a poet and historian whose giant mind was capable of grasping the most profound subjects and reasoning with philosophical accuracy; and still, in marked contrast with the Protestant journals of the Dominion, the Catholic press, excepting the Montreal True Witness, has paid no editorial tribute to his memory! How suggestive of the inquiry is not this neglect: "Are we so soon forgot when we are gone?" But was he in life appreciated commensurate with his great services to the Church whose chief glories his devoted life reflected? Queen's college conferred honorary degrees upon him; and, more recently, the Laval University and the University of Ottawa—both Roman Catholic—followed the example of that institution. Rev. Dr. Dawson celebrated the golden jubilee of his priesthood in 1885; and in December, 1890, when he attained his eightieth birthday, another celebration in his honor took place under the auspices of St. Andrew's Society at Ottawa. Archbishop Duhamel was then at Rome, and in his absence the Bishop of Alexandria, an adjoining Diocese, recognizing *Dr.* Dawson's services as the Catholic historian of the Church in Scotland appointed him honorary Vicar-General of that See. If the distinguished priest was not raised to the Episcopate in the Dominion, why should we murmur at the mysterious ways of *P*rovidence when He wills to make use of the meek and the lowly to confound the proud and the mighty! Henry J. Morgan, whom we remember as a Protestant gentleman, of Ottawa, has written "Recollections of Father Dawson," from which we quote an excerpt: "Needless to say, had our venerable townsman not been tempted to take up his lot in Canada, he would very many years ago have been advanced to the Episcopate in his native country. He would have been Archbishop of Edinburgh, in succession to Dr. Gillis; and who shall say that the exalted office would have lost anything in talent, strength or dignity by his elevation?"

Certainly Dr. Dawson would have graced the Episcopacy; but we believe that he had no aspirations in that direction—his only ambition was to labor zealously "for the greater glory of God." He cared not for self glory—he drew his inspiration at the foot of the cross. We knew him well. It was in January, 1860, that we first met him. He was then Rector of St. Andrews; and for six years, until our departure from Ottawa, we were in close touch with him. Blest memory! the thought of those eventful years—more eventful for us than for him. *He* was in his prime, with character fully formed, while we were passing through our boyhood days with the traps and snares of life before us; and from his lips we learned lessons of religion, of duty and of love. In those times the spirit of intolerance possessed to a greater or a less degree the minds of Protestants and Catholics alike; but happily a new order prevails, and our Canadian neighbors now respect the opinions of their fellow men as they would have their own tolerated. In putting to flight the *genii* of fanaticism, intolerance and bigotry, Father Dawson's influence was largely felt—in fact it was more potential than any other force. He was indeed a "beacon light in darkness," and his exemplary life was but a reflex of the essence of Charity—"that solid foundation for the structure of civilization and refinement." The eulogies to his memory by the resident ministers of the Methodist, Presbyterian and Anglican churches, pronounced from their respective pulpits—similar to the discourses delivered by the ministers of the Evangelical churches in Newark when Archbishop Bayley, of Baltimore, who was the first Bishop of Newark, died—together with the tributes of the non-Catholic press, are "exceeding good testimonies" to the grandeur of the man; but what a scathing rebuke are they not to the Catholic writers who hitherto have maintained such eloquent silence? Of the religious animosities which once obtained, it may be observed that the evil genius was never more rampant than in 1859-60 when the Garibaldians were invading the *P*apal States. Father Dawson then delivered a series of lectures on "The Temporal Sovereignity of the *P*ope;" and his audiences embraced as many *P*rotestants as Catholics. In these discourses, he showed wonderful research. He subsequently published them in *duodecimo* and the book had a large circulation in Canada and Great Britain. He realized the value of disseminating it. He also published a work entitled "Pius the Ninth and His Time," which contained more historical facts to a page than can be found in four pages of any other author who has written on the subject. In 1890, he published "The Catholics of Scotland"—being a history of the Church in that country "from 1593 and the extinction of the hierarchy in 1603 till the death of Bishop Carruthers in 1852."

Father Dawson was born at Red Haven, Banffshire, Scotland, July 30, 1810. At the age of sixteen he was sent to the Archiepiscopal Seminary at Paris to pursue his ecclesiastical studies; but, owing to the revolution of 1830 he continued his divinity course at the Benedictine College, Douai, returning to Scotland in 1835 for final study and examination at St. Mary's College, Blairs. In that year he was ordained priest and appointed assistant to Annan, an outpost of the mission of Dumfries, where he first had to celebrate Mass in a room at an inn. In 1840 he was entrusted with the Northern missions of Edinburgh, and subsequently had charge of the Counties of Fife, Kinross and Clackmannan. When temporarily in charge of the Forfashire missions the Protestants of Lawrencekirk and neighborhood requested him to come to their village and to deliver to them a Catholic sermon. The request was renewed from time to time for several months; and, at last, Father Dawson believing that the people were in earnest consented to preach to them. He had a very numerous congregation, and at the conclusion of his discourse, in which he dwelt upon the misrepresentations of Catholic doctrine, the people thanked him and urged him to come again and give them another sermon. This invitation was frequently repeated during the following two months, when Father Dawson, taking with him quite a number of books and pamphlets, distributed them, after preaching to a more numerous congregation. A mintster of the Anglican Church then began lecturing against Catholics, but the Presbyterian people remonstrated with him. His defense was that the priest was deceiving them. The people repelled this assertion, saying that they had standard Catholic works in their hands which contained the same doctrine as Father Dawson preached. The only answer to this was that the minister "had taken an oath to oppose 'Popery' wherever he met with it, and, let them say what they liked he would oppose it;" and he did. But what a grand tribute, especially in those times—a whole congregation of Scottish Presbyterians defending a Roman Catholic Priest against intolerant bigotry! Prior to these events, the young priest used to go to the village to celebrate Mass for the less than half a dozen Irish Catholic servants in the neighborhood. The services were held in the parlor of a private house owned by a wealthy Protestant lady; and she subsequently embraced the Catholic religion. Father Dawson was the first priest who celebrated Mass in the village since the Reformation. In 1852, he was invited to Canada by Bishop McDonnell. He was appointed to St. Andrew's, Bytown (now Ottawa), and subsequently to the Osgoode mission. Before leaving England for Canada in 1854, a London publisher offered him a large sum to make a translation of De Maistre's famous "Soirees de St. Petersburg," and for the right of publication; but because of Father Dawson's greater care of entering upon his missionary labors in America, he was not then ready, and the matter was dropped. A short time before his death, he completed an admirable translation of the Soirees," but the book still remains unpublished. The manuscript is still in our hands, and it is hoped, will soon be in print, as it is undoubtedly a work of rare merit. In 1866 Father Dawson was solicited to support a new magazine in Canada; and this extract from his reply shows the liberal tendency of his mind. If it is to be edited, as I am led to suppose, in the cause of Canadian literature generally, and not in the interest of any particular class of *litteraturs*, or religionists, or politicians, it will always have my best support. The people of this country require some common ground on which they can meet without scowling at one another. It this is to be found anywhere it is in the field of literature.

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Life was a Burden and all remedies failed till B. B. B. was tried, now digestion is perfect: and health has returned.
DEAR SIRS,—Until lately I suffered continually from Headache caused by Constipation, which rendered my life a burden to myself and to others. After trying doctors and remedies without number and without results, I was advised to try B. B. B. I now rejoice that I did so, for two bottles have completly cured me. I now eat well, and my digestion is perfect. I believe there is no remedy equal to B.B.B, and recommend it to all sufferers.
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IT WILL PAY YOU TO COMPETE.
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We will give 2 prizes, one for country and one for city. Competition open to all till April 15, 1895.
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ARCH. CURRIE,
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Mortgage Sale.

TO be sold by Public Auction on Tuesday, the twenty-third day of April, A. D., 1895, at the hour of twelve o'clock, noon, in front of the Law Courts Building in Charlottetown, under and by virtue of a power of sale contained in an Indenture of Mortgage bearing date the seventh day of January, A D, 1889, and made between Joseph J. McInnis, of Lot or township number Thirty-six, in Queen's County farmer, of the one part and Credit Foncier Franco-Canadien of the other part.

All that tract piece or parcel of land situate lying, and being on Lot or Township number Thirty-six, in Queen's County, in Prince Edward Island, bounded and described as follows, that is to say: By a line commencing at a stake fixed on the shore of Bedford Bay and running from thence south seventy one degrees east for the distance of one hundred and one chains, thence north nineteen dogrees east five chains, thence north seventy-one degrees west to the shore, and from thence following the courses of the shore to the place of commencement, containing by estimation fifty acres of land, a little more or less, as shown on a plan on the margin of a deed from the Commissioner of Public Lands to the said Joseph J McInnis, bearing date the tenth day of November, A D, 1883, and is bounded on the north by the farm of Peter McInnis, on the south by the farm of Matthew McInnis, on the west by the shore of Tracadie Bay and on the East by the rear line of farms fronting on the Afton Road. And is also thus described in a deed from Patrick Morris, of Black River, in Queens County, Prince Edward Island, farmer, and Mary Morris, his wife to the said Joseph J McInnis, bearing date the seventh day of January, A D, 1889.

For further particulars apply at the office of Æneas A McDonald, Solicitor, Charlottetown.

Dated this nineteenth day of March, A. D., 1895.

CREDIT FONCIER FRANCO-CANADIEN.
Mortgagees.
March 20, 1895,—5i.

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Every day brings new faces to our great Sale. From the north and from the south, from the east and from the west, they come to attend the great sale now going on at Prowse Bros.

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Every line of goods kept by us going at astonishingly low prices.

Astonishing because in the history of buying or selling we know of nothing to compare in genuine cheapness with our elegant stock of goods. We therefore inaugurate the rarest bargain month we have ever presided over. You must see these goods and prices whether you want to buy or not. It will give us great pleasure to have every lady examine our goods and compare prices. Fur Capes, Fur Robes, Fur Goods, Readymade Clothing, Dress Goods, Sacques, Mantles, etc., all going at 25 per cent discount. To us you must come if you have any respect for your purse and your family. We will expect to see you soon. Now, don't miss this opportunity of buying cheap.

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150 QUINTALS Choice Table Codfish, 100 Quintals Hake, 50 Quintals Pollock, 150 Boxes Boneless Codfish (extra quality), Fresh Codfish and Haddock, Herring in barrels, halves and quarters, Newfoundland Salmon (smoked and dried) Extra No. 1 Mackerel in all size packages, Shad, Finnan Haddies, Canned Salmon and Lobsters, Sardines, Digby Chickens, Yarmouth Bloaters, etc.
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