

## OUR PHILADELPHIA LETTER.

(From our own Correspondent.)

PHILADELPHIA, Sept. 6, 1897.—In The Rosary for August, the Countess de Courcy gave an account of "A Royal Tercentenary," which stirs the heart with admiration and a certain blameless envy of one so endowed with noble qualities and so rich in graces as the Duchess d'Alençon. Much as I had read of the fearful fire which destroyed the "Bazar de la Charité" in Paris on the 4th of May, it did not come home to me what fire and death in fire really meant until I had to read over that account the other day. What courage and what fortitude and what resignation that woman's life long preparation for death brought to her in that supreme moment! Such an example is strengthening and encouraging as it is edifying, and The Rosary was indeed fortunate to obtain such a portrayal of one last hour, and such a strongly sympathetic and appreciative sketch of a royal wife, mother and social leader. But one thing struck me as distinctively marking the difference between an American view of the subject and a foreign view—even in "Republican France." There is an undercurrent of awe and breathless wonder at the possession of so much piety by a duchess—a princess. It is, moreover, an admiring and complimentary wonder, as if in practising her religion the royal lady conferred an honor upon it, and was the more deserving of acceptance among the saints than an ordinary Frenchwoman.

Such a view belongs to an age so long departed that it comes almost as a surprise, and produces at first an actual incredulity that it was ever possible for sensible men and women to believe that the Creator could be a "respector of persons." Wonderful, indeed, was the possession of such a faithful, humble, pious heart, such tireless benevolence, such perfect resignation to the will of God, but it would never have occurred to me that it was any more wonderful for a princess than for my next neighbor or anyone of the dear, old, poverty-stricken worshippers I see around me at many an early Mass. Surely, in the sight of God there is no difference. To whom much is given, of them much shall be required, is a lesson often emphasized. Blessed is the princess who realizes this, and so meets the requirements of the justice that cannot err in striking the balance!

But any princess who falls short is less to blame than the woman who dares to transgress or to lightly esteem the laws of God or the precepts of the Church or its teachings because of any fancied "claims of society"—with a big S!—such as I have heard urged in all sincerity, Catholic women have spoken thus, and have more than hinted that they held themselves excused from obedience to the commands of the Church as to dress, dancing, Church going, and lesser matters of discipline because they are "in society," and "society has claims" on them. Truth to tell, it is only from women to whom "society" has but recently presented these invisible claims that one hears such opinions. But under no circumstances can an excuse be made for the thought or its utterance. Modesty, purity, consideration for others, forgetfulness of self, faithfulness to the obligations of a Catholic, are binding on every Catholic woman equally. The standard of womanhood, too, remains the same for all good women, in or out of "society" with non-Catholics, and the women who lower it thus declare themselves ignorant of the code of that very circle to which they aspire. The manners and customs of "the best people" have no "fashion," and descend from generation to generation, "like mother, like daughter." Can there be greater folly, then—to speak mildly—than even the risk of sin or imperfection in yielding to "claims" unrecognized by those with whom they must originate if they existed?

The life of the Duchess d'Alençon would be edifying reading for any Catholic woman holding such opinions. In America, at least, there can be no social claim on anyone more urgent or binding than would have dominated her in France. Let the manner of her holy death and the life that prepared her for it forever shame the cowardly vulgarism that enters the plea of her position in Society as an excuse for her immodest style of dress or any leniency on her part towards the things the Church prescribes.

I met with something rather amusing in another old book I was reading yesterday. Forty-eight years ago, Mrs. Harriet Beecher Stowe, having written "Uncle Tom's Cabin" and risen to the topmost wave of popularity with it as a "float," went to England, Scotland and on to the Continent, to enjoy herself and to further the cause of the abolition of slavery in the United States. Upon her return, she published a book, of course, and a very good book it is for giving one a view no one else ever had of the countries she visited. Her opportunities were great, and she had both the good sense and the good feeling to make use of them in a way that could not betray the hospitality shown her. Everywhere she went there were meetings for the purpose of ventilating the question of slavery, upon which they considered her the highest authority. At one of these meetings, a number of the philanthropists were informally discussing other good works, and among them "the labors of Mrs. Chisholm, the celebrated female philanthropist, whose efforts for the benefit of emigrants are awakening a very general interest among all classes in England. They said they had been in hesitation on the part of some good people, in regard to co-operating with her, because she is a Roman Catholic." It was agreed among us that the great humanities of the present day are a proper ground on which all sects can

unite, and that if they feared the extension of wrong sentiments, they had only to supply emigrantships more abundantly with the Bible." How does that read to us of to-day—fifty years after it was written? I said last week that Mrs. Jameson wrote of Catholics in a way no Catholic dared to write with the hope of being read without prejudice, and her work was done about the time this very broad and intelligent view of "the great humanities" was spread before Mrs. Stowe in Mrs. Jameson's own country. We have certainly made great strides in many ways in fifty years. As for Mrs. Stowe's party, they have abolished slavery and very nearly abolished the Bible, too.

SARA TRAINER SMITH.

## THE '98 CELEBRATION.

First Meeting of the Executive Council.

The first meeting of the Executive Council of the '98 Centenary Committee was held in Dublin on August 27th. It was determined that the affiliation fee be one pound and that the secretaries be instructed to arrange for the holding at an early date of a monster demonstration of the Nationalist citizens, societies, trades bodies, and representative men of Dublin for the purpose of encouraging the progress of the '98 movement, and that similar meetings be arranged throughout the country.

It was also determined that the secretaries should communicate with the '98 Centennial Association, U.S.A., and with the Irish National Alliance, U.S.A., inviting their co-operation, requesting information as to their arrangements, and names of official delegates, so as to make provision for their reception, and also to the Ancient Order of Hibernians, to ascertain if they would be officially represented in the celebration.

THE FORM OF THE CELEBRATION.

After some discussion it was resolved that the celebration should take the following form, with the understanding that other items may be added to the programme as occasion might require:—

1. The laying of a foundation stone to a memorial to Wolfe Tone and the United Irishmen, involving a monstrous procession.

2. The effective illumination and decoration of the cities and towns of Ireland.

3. The decoration of historic places in connection with '98, and of the graves of Ireland's patriot dead.

4. Special demonstrations throughout Ireland.

5. A banquet.

6. An ode on '98, for which a prize should be offered.

7. A National Song, prizes for the work and for the music of which should be offered.

8. The publication of a handbook of '98, illustrated.

9. The collection and publication of historical and other literature of '98, including the ballads, songs, and memoirs and writings of the United Irishmen.

It was also decided that so soon as the Council is enlarged sub-committees should be formed for the purposes of dealing with organization, decoration, tours, and adequate hotel accommodation for visitors, also for reception, banquet, publication, and memorial.

## CREMATION

An Interesting Statement on the Subject.

Very Rev. Father Prendergast, V.G., of San Francisco, delivered, recently, a most interesting discourse on "Cremation," of which we reproduce the following, from the columns of the San Francisco Monitor:—

Cremation as practised by the ancient Greeks and Romans was first considered. Father Prendergast explained that only the rich and wealthy incinerated their dead; the bodies of the poor were consigned to earth. Burial was the original method of disposing of the dead and cremation was first introduced among the Romans, according to Pliny, in order to permit of the transportation of the ashes of the officers who died in foreign wars. The early Christians, following the custom consecrated by the Jewish people, religiously buried their deceased. The practice has always been adhered to by Christian peoples and the propagandists of cremation would have us hark back to pagan days and pagan customs. They have always been remarkable for their scepticism in the fundamental doctrine of all religion—the immortality of the soul.

Father Prendergast then proceeded to analyze the arguments of the cremationists. It was alleged that the danger of being buried alive would be removed if cremation were practised. "But what of burning alive?" asked Father Prendergast. He cited cases from Roman historians in which men, who were supposed to be dead, recovered from trances whilst on the pyre. They died in dread of agony, struggling in vain against the flames.

Father Prendergast said that MOTHER EARTH WAS THE GREAT DISINFECTANT;

that there is no evidence to prove any danger to health or life from well-carried burials. The health authorities of the great cities from the Atlantic to the Pacific would assuredly have condemned burial if the claims of the cremationists were well founded.

From a scientific standpoint, the practice of cremation has strong objections. If suspicions arose as to the manner of death, all inquiry would be rendered impossible if the body had been cremated. Every evidence of crime would have been completely destroyed and justice might be often defeated. Where, as if the body had been buried, it might be exhumed and the manner of death discovered. Thus cremation opens the door of escape to criminals and the practice would undoubtedly remove many of the motives which deter people from committing crime. The preservation of fossil remains has been a great aid to scientists in determining the age of the human race and in tracing racial distinctions. This, too, would be impossible if the bodies of our ancestors had been cremated. In the light of Catholic teaching,

BURIAL WAS THE TRUE METHOD of disposing of the dead. The body is an integral part of the human person-

ality. God linked soul and body together and death only separates them for a time. The soul lives on and the body will be united to it after a time. What right has man, then, to offer indignity to the body which is waiting to be again united to the soul? The resurrection of the body is a sacred dogma of the church, and, to preserve that doctrine, it has condemned the practice of cremation, which ultimately would tend to destroy it.

## SCORED BY THE "UNIVERSE."

What the Great English Catholic Paper Has to Say of the Goli-Booth Episode.

The London Universe has the following:—"No belief in the existence of a God, no wish to pray, no attendance at Mass for thirteen years—what an awful condition in which to face one's Maker. Thus it was that the wretched Angiolillo, the assassin, quitted this world. There was but one solitary ray of sunshine in the miserable man's last moments, and that was his thought for his mother, and the feeling he had of the pain which his crime was sure to cause her. His example ought to be a warning to many. If the mother's warning had been attended to, Angiolillo had, in all probability, been reserved for a better fate.

Madame La Marchese Booth (it is thus the daughter of the "General" choiced to be known) made an ineffective appeal that Goli should be reprieved, arguing that his release would have a better effect than fifty public executions. This is a moot point, and is likely to be debated with acrimony by the wisest of men, but we fail to see what business this English woman has to interfere in the matter at all, except for the mere gratification of self-advertisement. The conduct of the widow of the deceased statesman is worthy of all praise. Despite the anguish his act had caused her, she only prayed for his repentance, and stifled her just resentment in a sincere wish that he should die at peace with God. But in truth his life was not a question for individuals, for by his sanguinary act it had become forfeit to the laws of his country. Though we are no advocates of capital punishment, we agree with Alphonse Karr that in this question of taking away human life the assassin should set the example."

## The Gold Craze.

SAN FRANCISCO, Sept. 3.—Klondike still continues to occupy the public mind here and every fresh piece of information relative to the new gold fields is being eagerly sought for by our citizens. The Bulletin to-day publishes a letter from Circle City under date July 26th, which is perhaps the first to give authentic information as to the state of affairs there. He writes:

"A man who comes here to mine does it at the expense of his health and happiness, and it is a question of making a fortune quickly or taking chances with death. He locates a \$10 a day claim, but what is a paltry few hundred dollars a month to him who must wreck his physical self for a thousand or two in nuggets?"

"Now as to the difficulty in locating claims. I say difficulty, though about me are a score of men

WHO CAN WEIGH THEIR GOLD BY THE BASKETFUL.

and who value their claims at millions. Four hundred valuable diggings are stretched along the creeks, and every digging is a fabulous mine of gold. Yet there are men who have gone out and returned to Dawson after searching the great country hereabouts, and never a nugget do they show for their toil and their long tramp over the broken ground and into country whose natural disadvantages are exceeded by those of no other place on earth.

Dawson is merely a collection of log huts, several log storehouses, several saloons, and a mass of tents, about 600 in number. Lumber is high, and though the rigorous Arctic winter has already shown signs of closing down, there does not seem to be any great effort made among the tent owners to get themselves under better cover. When the long nights come, and the glass goes down to 65° below zero, there will be intense suffering here, and I shudder to think of the result.

PROVISIONS ARE GOING TO BE VERY SCARCE, and there is little room to doubt that the entire town will have to go on short rations during the winter and that scurvy will be rampant. If we do not have early rains before the freeze-up, there will not be enough grub here to last through the winter, as the steamers cannot get through. To make matters worse, a number of pack trains have been coming in here from different parts of the country lately with only half the grub they started with. The packers

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foolishly sold or threw away their food to make their packs lighter, and I think they will suffer punishment for their folly before the ice opens next spring.

"There are few persons here who can be called poor. Of 3,000 or 4,000 inhabitants only 200 at most have made big strikes. The less fortunate ones have found work in various capacities, and during last winter many made \$15 and \$20 per day, paid \$2.50 and less for living per day, and saved the balance. But the town cannot stand a great many more newcomers unless new strikes are made, which are probable. The man who comes in here this winter, should the floating population grow to any extent, must have money and food or he will run the risk of starving.

THE GOLD FIELDS WILL DEVELOP SLOWLY.

"In conclusion, Alaska and the Northwest Territory gold fields will be developed slowly. Ten thousand men may come here, but they will be lost in the vast country when they spread out to prospect. Nor more than 5,000 of them will strike a mine. When they do strike their fortunes will be made.

## THE WHITE MAN'S GRAVE.

Visit to Montreal of a Missionary from Dahomey, West Coast of Africa.

The Perils and Trials Endured by Catholic Missionaries in Darkest Africa—An Appeal for Aid.

The Rev. Ig. Lissner, of Dahomey, (Slave Coast, Africa), delivered an interesting address on the subject of the African Missions, in St. Ann's Church, recently. He is a member of a missionary congregation well known in Europe as the Society of African Missions; he has labored several years among the negroes of the western shores of the dark continent, and, with the permission of his Lordship the Archbishop of Montreal and some other Bishops of Canada, is appealing to the generous Catholics of this favored country in behalf of the work of liberating and redeeming the poor African slaves. In every country of Europe are different anti-slavery societies, raising money and equipping workers for the relief of African slaves. This painful but necessary task, of organizing American participation in this movement for religion, humanity and freedom, has been imposed upon this missionary. He gave the following details of the origin and object of the Missionary Congregation of Africa, of which he is a Superior:—

"The Society of African Missions," he said, "is an association of missionary priests who devote themselves entirely and exclusively to the civilization and christianization of the Pagan and Moslem races of Africa. The portion of the African continent with which the society has been principally identified for nearly half a century are the basin of the Niger river, the negro states and Kingdoms which extend along the Gulf of Guinea and which bear the well-known names of the Krou Coast, Ivory Coast, Slave Coast, Gold Coast, Coast of Benin, Niger, Ashantee and Dahomey. The two last named have frequently come into prominence in connection with the barbarous custom of human sacrifices, which up to the present day prevails in western Africa.

"Fortunately for the interest of civilization, this part of the continent is gradually coming under European control. In 1890 and 1891 King Behanzin, of Dahomey, destroyed some of the Catholic Missions and imprisoned several of the missionaries, whom he treated with the most savage cruelty. Father Lissner was among the captives. This heroic missionary sacrificed himself in order to save the Sisters and other Fathers who lived with him at Whydale, a Dahomean town. The situation was an awful one, indeed, for in the preceding war, all the Frenchmen and missionaries residing there had been roughly brought to the Capital of the Kingdom, Agbomey, where they had to submit to the most savage treatment. Nevertheless, Father Lissner succeeded in letting all of his companions make their difficult escape, himself remaining a prisoner of the cruel and perfidious Dahomians. For three long months he was waiting every day his sentence of death, and suffered all the hardships of a besieged savage town, the prey of famine and of all the horrors of war. Yet, at last, Divine Providence delivered him in an almost wonderful way.

"Need we add that the zealous Apostle used his recovered liberty only to work still more indefatigably to promote God's glory and the salvation of souls? He built churches and schools, giving himself, a helping hand, under a scorching African sun, whose fierce rays made him more than once dangerously ill. But, above all, he was the counselor, helper and true father of his beloved blacks who, in return, professed a kind of worship to him. His charity for them went even so far that, in spite of his great poverty, he founded small hospitals for the forsaken old men and women, as well as for the poor, destitute sick slaves, numberless there, and condemned to die of starvation in the most dreadful helplessness. He ministered to their wants both of body and soul, and brought them, thankful and happy, to their Heavenly home.

"As for this missionary, in spite of his bodily weakness and his difficulties in speaking fluently the beautiful English language, he wished to go everywhere and to do everything in order to find substantial help. We feel that his cry for help in behalf of liberating the poor African, beset at once in body and soul by slavery and Islamism, affords to every Christian soul a signal occasion of securing to themselves a wealth of good work, temporal and spiritual, that will one day plead in their behalf before the throne of God.

"I then thought of trying to help this Missionary in his hard work by presenting him with this short introduction to you all, begging you to do for the valiant Missionary all that will be in your power,

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and already feeling sure you will hear favorably our earnest request. What Christian heart, indeed, wouldn't be moved with such modesty, courage, self-forgetfulness and ardent zeal for God's glory? The Irish, ever generous in causes concerning the liberty of peoples and nations, will, I hope, give to this Missionary a signal proof by contributing in money to the work of liberating so many millions of people. The opportunity is now given us, and let not this enterprising Missionary return to the scenes of his arduous mission as empty handed and as improvident as when he came."

Offerings may be forwarded to Rev. Ig. Lissner, Montreal College, Sherbrooke street.

## OUR NEW YORK LETTER.

NEW YORK, Sept. 7.—New York has been shocked by the commission of two sacrilegious crimes, one of which involved the crime of murder. George Stulz, the assistant sexton of Holy Trinity Roman Catholic Church, was murdered in the vestibule of the church, early on the evening of August 31st, by a robber. The body was found by his son Nicholas and the sexton, George Rusel. There were signs of a fearful struggle. Mr. Stulz's watch was gone. It was his duty to close the church at 7 o'clock each evening. He was last seen about 6:30 o'clock. When the body was found he had been dead four hours. The murder was committed with a heavy, blunt instrument, with which Mr. Stulz's skull was fractured. The police furnish this description of the suspected murderer. Five feet 10 inches tall, thin, smooth shaven, dressed in a light coat and dark trousers, and wearing a straw hat. His hands and clothes must be covered with blood.

## THE SECOND CRIME.

The Catholic Church of the Immaculate Heart in Fort Hamilton avenue, Windsor Terrace, Flatbush, was entered early on the morning of August 30 by a thief, who stole a bicycle which belonged to Sexton John Bonne and which was stored in the basement. After climbing through the vestry window the robber lighted the gas and, robbing himself in an alb, a long, white vest which priests wear when saying Mass, he tried to open the tabernacle door on the main altar, evidently intending to steal the golden chalice which was locked in a steel safe within the wooden structure. Failing in this, he extracted the lunette from the ostensorium, which is used at the ceremony of the Benediction of the Blessed Sacrament. He also opened the box containing the sacred oils and tossed the candles about.

## BASE RETURN FOR KINDNESS.

The Rev. Fr. John J. McGee came to town from Dubbs Ferry on Thursday. That night, while walking on Sixth avenue, a beggar accosted him with the usual tale of distress. The priest took the mendicant to a restaurant and bought him a dinner. Touched by the beggar's story that he had no place to sleep, Fr. McGee hired a double room in the Menlo Hotel, at Twenty-eighth street and Sixth avenue, and allowed the beggar to occupy one of the beds. On the morning following the man was gone, and with him a gold watch and chain, the property of the priest.

On Saturday Fr. McGee got a letter from a person signing himself Samuel Jankowsky of 25 Pike street, in which the writer said that the priest could have his property if he paid \$50 for it and met the writer on Saturday night at Twenty-ninth street and Ninth avenue. The priest kept the appointment, but took two Central Office detectives with him. When Jankowsky appeared the priest recognized him as the man he had befriended, and the detectives did the rest. In the Jefferson Market court yesterday Magistrate Simms held Jankowsky to \$1,500 bail for examination to day.

## IMMIGRATION FALLING OFF.

The total number of immigrants arriving at the ports of the United States during the month of July was 14,756, as against 21,476 for the same month of 1896. This is the lowest total for any month of July since the passage of the Act of 1882, when the Federal Government assumed control of the immigration system, and probably marks the lowest point of immigration since then. Of the total named 11,340

entered at the port of New York. The largest number came from Italy, 2,928, with Russia second, 2,876, a large proportion of these latter coming from the Polish provinces of the empire.

## THE PROPOSED CATHEDRAL AT NEWARK.

Rt. Rev. W. M. Wigger, Bishop of Newark, N. J., announces that four well-known architects had been invited to submit plans for the cathedral of the Diocese, which is to cost \$1,000,000, and to be erected in the City of Newark. The names of the architects are not to be announced for the present; but they are already at work on the plans. The Cathedral is to be built in the Gothic style; but the architects are left free in their management of details. The question of having one or two towers was discussed at some length by the Bishop and the architects, but no restrictions were placed on the designers in the matter. Considerable attention has been given to the material to be employed in the construction of the edifice, but no decision will be reached until the Building Committee shall have held its first formal meeting, which will be in five or six weeks from now.

## MRS. SADLER TESTIMONIAL.

Subscriptions may be addressed to the chairman, Sir William Hingston, M.D., Montreal, P.Q.; the secretary, Mr. Justice Curran, Montreal, P.Q.; or to the treasurer, Mr. Michael Burke, 275 Mountain street, Montreal, P.Q.

Subscriptions received by the Treasurer Amount already acknowledged, \$121 75

Rev. Father Ryan, rector St. Michael's Cathedral, Toronto, \$10 00	
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## PEOPLE WHO MAKE MISTAKES.

Parents who quarrel before their children. Those who talk about their troubles to strangers. Those who think that gaining riches will make them happy. Parents who permit their children to grow up in idleness. The man who thinks that moderate drinking won't hurt him. The young woman who does not make a confidant of her mother. The father who tells his children to go away while he walks another. Those who never try to be religious except when they think they are being watched.—Weekly Banquet.

## CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative power in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Broadway, New York, N.Y. 8-9-cov

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