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THE PARK IMPROVEMENTS.

At a meeting of the trustees of Thousand Island Park several propositions were presented for the building of a fine hotel, but none have been decided upon yet. A large sum has been offered Dr. Hopkins, O. P. Hadcock and others for their lots, but these parties do not propose to sell. Property is more valuable than at any previous date for the past ten years. Electric lights will replace the gas. Regarding the chapel the site selected is on St. Lawrence avenue where the cottage boarding-house stood. The plans are completed for a building larger than the other chapel. Mr. Holden, of New York, gave $500 to make the chapel comfortable in winter, specifying a foundation of masonry and the building to be ceiled.

THE M'KINLEY BILL.

There can be no two opinions in regard to the McKinley bill as it has passed the United States congress. It is anti-Canadian in its tendency and effects and, as it stands, must restrict the trade that has been carried on between the two countries. Our ministerialist friends whine because the Americans will not do business with them, but they are playing the hypocrites. They are really to blame for the restrictive policy which the Americans have adopted. There can be nothing meaner than the Canadian application of tariff laws and nothing more disreputable than the tory efforts to repudiate the reciprocity scheme which the government inaugurated at the time the national policy was floated. The conduct of the party then indicated clearly that it did not desire reciprocity; and its reflections upon the action of congress now are suggestive of the greatest shamming. Senator Sherman has relieved them of temporary embarrassment by withholding his reciprocity resolution, but he has only done so for the time being, and in reference to a dominant feeling in the house of representatives. A new election, for it, is at hand, and the members want to go to the people and get their opinions upon trade issues. In December again the Senate will hear from Senator Sherman, and the impression is that his motion in reference to reciprocity will carry. A conservative print bemoans the fact that politics cannot be sold to the Americans advantageously, but it does not say that the McKinley bill is an attempt, rightly or wrongly, to help the farmer, "to protect him equally with the laborer engaged in manufactures." It may not be a success, but the idea is to do something for a class of people that have heretofore been worsted by tariff legislation. This thought leads to another—What have the Canadian prohibitionists done for the farmer? Nothing. He has been informed by the *Empire* that he can send his surplus produce to England, but that is all. The parliament he so largely helps to make can do nothing for him. The government can offer no remedy. It is bound to the manufacturers and must do what they want whatever betide. It's a gruesome situation and one which will continue until the farmers, by their votes, declare for free trade or reciprocity.

WOMEN'S LABOR.

The women of Great Britain are being organized into labor unions and so fitted to play a more important part in the agitations that are carried along in the old land for better hours and better wages. Lady Dilke, a leader of her sex, and a champion of unionism, declares that when men have been driven to the extremity of a strike, and had it in their power to withdraw every worker of their own sex, there was still in the field against them, a certain number of young women and girls with sufficient technical and practical knowledge to take the vacant places, help the employers, and nullify the efforts of the strikers. "This," said her ladyship, "is clearly wrong, and must be remedied. The only way to do this is for women to join with the men in their trades unions, or form unions of their own. And I am in favor of only one boycott. I should advise every girl to have nothing to do with a sweetheart who is not a member of a trade's union. Men can live without cooks, but they cannot live without sweethearts." And so talked many other delegates to the great trades union congress which was held in Loverpool, and was attended by the leaders of the people from all points on the nation. The relations of the working classes are certainly more friendly than usual, and so also are the relations of the opposite sexes as co-workers in a common field. It is a sign of the times that is remarkable that the women should lead in the labor movement and take steps to force the men to become interested in it. They realize that in the past advantage has been taken of them because they were not united and organized, that they were used to prevent the men's success, that after all they were reduced in circumstances, that in short they had to suffer for their own fidelity. All this is to be changed. The woman is to be a drone no longer. She has great ambitions and is sanguine of having them realized. "I believe," says Mrs. Hutcheson, the head of the laundresses, "that woman will, at some time, be the brain power of united labor, that she will be accepted as the schemer, and man as the worker of the future." And she is going to force her other or better half into unionism whether he likes it or not. A great deal will depend upon the discretion which marks the management of the movement. Good counsel will go a long way in guiding an organization aright, and the woman of England are fortunate in having as their champions persons of distinction and influence. The labor failures of the past have been largely the result of bad generalship. The blunders of one fool have affected and injured a thousand. Women may be shrewder and more diplomatic, but they have to make their record after common sense on the discussions of the workers with the capitalist.

BARNES TO THE BISHOP.

THE RITUALISTIC TENDENCIES IN THE ANGLICAN CHURCH.

What Eminent Men Have to Say on the Subject. They Do Not Favor Ritualism in the Church.—The Third Letter in the Series by Rev. W. H. Barnes.

BELLEVILLE, Sept. 10.—Right Rev. Sir: In continuing the historical narrative which unfolds the steady influence of Rome in English church history a significant glimpse of her purpose may be found in the conversation between Charles II. and Lord Halifax: "'It is not probable that papists should conspire to kill me, have I not always been their countenancer?' 'Yes, sire,' returned his lordship, 'You have been too kind to them, but they know that you will only trot, and they want a prince that will gallop.'" The strong arm of Protestant England, through William III. of Orange, in due time administered a decisive rebuff to this ambition and the attention of Rome has in more recent times been directed to the conservation and development of her interests along the line of ritualistic advance. A recent writer with ample opportunity for gathering facts inaccessible to many, has said, "A prince with whom I was one day conversing about the Jesuits, their intrigues in England, and their tools in the house of commons, said, 'Yes! I can well believe you; we are accustomed to such things in Austria, and know what the Jesuits are; but you will not get English people to believe a word of what is going on.' Take any Englishman who has been accustomed to fair dealing, and has not contracted the habits of artifice and falsehood, and reveal to him a part of the conspiracy to Romanize England, he will smile in your face, shake his head and turn away, thinking that you are either cracked, or trying to deceive him. Yet there are some reflecting, hard headed, shrewd Englishmen, who have put facts together, and draw their conclusions."

English churchmen need a thorough waking up to the fact that while "the Church of England, as by law established," is not popish, a large part of the men who have usurped her positions of influence and authority *are*, and wherever such men have been they have made the church as popish as they dared. What did Archbishop Manning write in his "Essays on Religion:" 2nd series, p.p. 12-14? "In the last thirty years there has sprung up in the Anglican establishment an extensive rejection of Protestantism and a sincere desire and claim to be Catholic. . . . . Protestantism is recognized as a thing intrinsically untenable, and irreconcilable with the (Roman) Catholic faith. The school of which I speak claim to be Catholic, because they reject Protestantism with all the hetrodoxies. . . . . At this time the doctrine of the sacraments, their nature, number and grace, the intercession and invocation of the saints, the power of the priesthood in sacrifice and absolution, the excellence and obligations of the religious life, are all held and taught by clergymen of the Church of England. . . . . Add to this the practice of confession and the works of temporal and spiritual mercy, in form and by rule borrowed from the (Roman) Catholic church, all are to be found among those who are still within the Anglican communion. I must also add the latest and strangest phenomenon of this movement—the adoption of an elaborate ritual, with its vestments, borrowed from the (Roman) Catholic church. . . . . The multitude worshipping in churches which might almost be mistaken for ours, ... is very great. They are coming up to the very threshold of the (Roman) church. They have learned to lean upon it as the centre of Christendom, from which they sprang, and upon which their own church is supposed to rest. They use our devotions, our books, our pictures of piety. They are taught to believe the whole Council of Trent, not indeed in its own true meaning, but in a meaning invented by their teachers."

I am well aware that it is quite the custom among disingenuous ritualists to do all this but there are few fair-minded churchmen of intelligence who will not admit Dr. Manning's ability to know what is exclusively the possession of Rome, and to what extent ritualism has been a borrower of Rome, and a dishonest borrower at that, refusing to admit the ownership of that which it has surreptitiously laid hands upon. Again, let me ask how did Mr. D'Israeli view ritualism in his speech in parliament in 1874? "Whether these doctrines, which were quoted by the hon. member for Berkshire, are or are not adopted by them (the ritualists) as doctrines held by members of the Roman Catholic church. . . . . What I object to is that they should be held by ministers of the church who, when they enter the church, make a solemn compact with the nation that they will utterly reject them. . . . . What I do object to is *the mass in the masquerade.*

Again, how did the Jesuit reviewer, Father Forbes, S.J., view this same system which the able author of "Romanism and the Reformation from the Standpoint of Prophecy," so aptly refers to as "the bastard Romanism which is called ritualism or high churchism and which abounds all over England." Writing in the Etudes Religieuses of March, 1876, this follower of Loyola says: "In endeavoring to appreciate the scope and probable consequences of the bill against ritualism we saw reason for saying that the first effect of the application of this law would be to lay bare the frightful anarchy which exists in the Anglican church and to force even the most illogical to take up a more decided ground."

How did Archbishop Sumner regard the ritualists of his day? "They have gone on from one Romish practice and one Romish tenet to another until all that is distinctive of Protestant doctrine and Protestant worship has well nigh disappeared."

How did the bishop of Gloucester and Bristol (Bishop Ellicott) view the matter in his pastoral of 1885? "Sinister practices are being pushed silently on; and where discord next shows itself it will be found to have become more formidable." Recent events have shown his words to have been prophetic. Again, he said, "Practices are now being quietly introduced, compared with which lights and vestments are innocence itself. . . . . Reservation of the sacrament. . . . . Celebrations of the Eucharist that are repulsive even to advanced high churchmen. . . . . A studied avoidance of the use of the New Testament in the religious teaching in the parish schools. . . . . Admissions to confirmation only on condition of regular and periodical confession."

So the R. C. *Tablet* of Feb. 28th, 1885, commenting upon Canon Liddon's book, "Some Elements of Religion," referred to it as "containing arguments which must, if logically followed, lead to the Catholic church."

In the pope's organ, the *Journal de Rome*, of Jan, 25th, 1883, was published the translation of the pastoral of the bishop of Manchester, (Dr. Fraser,) making certain portions with capitals as follows: "There exists among us an extreme party, the ritualists, which entertain opinions on the communion, the invocation of the Holy Virgin and saints and absolution, WHICH IT IS IMPOSSIBLE TO DISTINGUISH FROM THE DOCTRINES PROFESSED BY THE CHURCH OF ROME. I cannot (says Bishop Fraser) give my approval to such doctrines, and when I turn to the principles of the prayer book, I *foresee for the Church of England, a period of troubles in the near present; while, for the future, which is very menacing and very near, I foresee a series of disasters and ultimate destruction.*"

The same paper on June 23rd, 1884, again rejoices, as the organ of the pope, in the fact that the new bishop of Ripon "keeps the festival of the saints," and uses the "hymns, ancient and modern, and in other words follows the practices of the Church of Rome." The same paper in February 17, 1884, as the representative of the papal sentiment, contained the following comment: "The ritualistic movement in England towards the establishment of Catholic institutions continues without ceasing. . . . . The setting up of images in the cathedrals which have been profaned by Protestantism, is most consoling. Nor is it only in the setting up of the images of the saints that the tendency of ritualism towards the Catholic church is magnified. The practice of auricular confession among Protestant ritualists is now nearly universal. . . . . even the formula of confession is couched in Catholic language. Here it is: '*I confess to Almighty God*, TO THE HOLY VIRGIN MARY, AND TO ALL THE SAINTS, *and to you my Father, that I have sinned.*' After an explanation of the mode in which all the particular sins have to be enumerated, the formula continues, '*I humbly crave pardon of God, and of you, my Father, and I ask for a sentence for counsel, and for absolution and* I PRAY THE HOLY VIRGIN AND ALL THE SAINTS, *and you my Father, to pray for me to God, our Master, Amen.*' Is not that advance a matter of the highest import? It is the first time that the ritualists have prayed directly to the Holy Virgin, and to the saints."

This, my Lord is the Roman Catholic estimate of the work known as "The Catholic Revival," and of some of the very teaching which has found a place for its tenacious grip in the diocese of Ontario. No wonder that this *Journal de Rome* on April 27th, 1884, commenting upon the services of Holy Week, said, "we witness with delight how ritualism is bringing back the prodigal Church of England to her Mother Church, and we await from that movement the greatest benefit to the cause of truth."

I would again ask, how did Lord John Russell in the famous Durham letter regard ritualism? Said he: "There is a danger which alarms me much more, than any aggression of a foreign sovereign. Clergymen of our own church, who have subscribed the thirty-nine articles, and acknowledged in explicit terms the Queen's supremacy, have been the most forward in leading their flocks step by step to the verge of the precipice. . . . . I have little hope that the propounders and framers of these innovations will desist from their insidious course."

What did Monsignor Capel say in his letter to the *Times*, Jan. 12, 1875? "When I see our prayers transferred wholesale to ritualistic books of devotion; when authors like Mr. Orby Shipley publish 'The Ritual of the Altar' according to the use of the church of England, and I find therein the whole of our mass; when convert clergy and laity from the ritualistic party assure me they have been in the habit of confessing and receiving absolution; have constantly prayed to the saints and angels; and have neither added to nor taken away from what they believe as ritualists concerning the Blessed Sacrament, I cannot, notwithstanding Canon Liddon's explanations, do otherwise than assert that the ritualistic clergy are assuredly disseminating our doctrines."

So Dr. J. H. Newman wrote to Bishop Ullathorpe: "The ritualists are leavening the various English denominations and parties, (far beyond their own range) with principles and sentiments tending towards their ultimate absorption into the Catholic church."

Cardinal Manning, in a sermon on April 25, 1884, said: "With the exception here and there of a small group or band organized to keep alive the strife and here and there few a scattered individuals, the people of England do not now declare themselves Protestants, and if asked what Protestantism means they are ready to confess they cannot tell. As a form of religious belief Protestantism has long ago passed away. There are those who even rejoice in declaring that they are not Protestants; *then let us take them at their word and endeavor to reap what is sown.*" (The italics are my own.)

I desire to call attention to an editorial in the London *Christian*, a paper which has been high in its praises of your lordship's extraordinary missionary zeal and vigilance in the interest of spiritual life, (!) as studied at a distance. The matter to which it referred in July 18, 1890, has been since quoted in the *Evangelical Churchman* as it had been previously referred to by the Rev. H. W. Webb-Peploe at the meeting of the Protestant Churchmen's Alliance: "Those who have the courage to lift up their voice or wield their pens in earnest protest against the serious leavening of the church of England with Roman practices and doctrines, and to warn Englishmen against their danger from intrigues at home and abroad, are branded as 'bigoted, ignorant fanatics, etc.' The following extract from the speech of the Bishop of Salford, at the recent conference of the (Roman) Catholic Truth Society, abundantly justifies their fears and emphasizes their warnings,—'the bishops, ministers and people of the Established church are busily engaged in ignoring or denouncing those very articles which were drawn up to be their eternal protest against the old religion, the sacramental power of orders, the real presence, the daily sacrifice, belief in purgatory, invocation of the Blessed Virgin and the saints, religious vows, and the institution of monks and nuns—the very doctrines stamped in the thirty-nine articles as fond tables and blasphemous deceits. All these were now openly taught from a thousand pulpits within the establishment, and as heartily embraced by as many crowded congregations! The same speaker alluded with great satisfaction to the images set up at Westminster Abbey and Saint Paul' and to the claim of the Archbishop of Canterbury to Catholic descent and continuity with the Church of Gregory, Augustine and St. Thomas, and did not hesitate to declare that England was already half converted, and that if the progression of change went on at the same ratio as during the past, before the end of the next century England might be practically Catholic again."

Allow me to point out the testimony of certain eminent English churchmen as to the relation of ritualism to Romanism:

a Dean Burgon: "This spurious thing called ritualism, this bad imitation of what is seen and read in Roman Catholic churches! I take leave to point out that there is no surer way to promote infidelity than to bring upon us this plausible counterfeit of Romanism proper. It is Satan's own device, I verily believe to divert attention in this way from the dangers which are most fatally threatening our Zion."

b Bishop Thirlwall in his charge in 1872: "The development which has been proceeding before our eyes during the last ten years has culminated in an approximation to Romish doctrine and ritual so close as to render the remaining interval hardly perceptible to common observers. . . . . They make no secret of their desire and intention, so far as lies in their power, to bring about a complete transformation of the Church of England into the likeness of the Church of Rome in every particular, short of immediate submission to the pope."

c The Bishop of Bath and Wells: "There is a deliberate conspiracy on foot to bring back the Church of England to communion with and obedience to the Church of Rome."

d Archbishop Tait: "There is virtually a conspiracy in the Church of England. In the ranks of the Church of England at the present time there are not only Roman Catholics but Jesuits. The rules of the Jesuits allow the members of that order to assume any religion in order to promote the interests of the mother church—Rome. The more honest ritualistic clergymen have gone over to the Church of Rome, but many who are Roman Catholics at heart still remain in the Church of England, who, from year to year, are introducing popish practices in our parish churches and teaching popery from our pulpits in its advanced form."

e Archbishop Longley: "They, the ritualists, call the church a communion deeply tainted with 'Protestant heresy.' 'Our duty,' they say, 'is the expulsion of the evil, not flight from it.' It is no want of charity, therefore, to declare that they remain with us in order that they may substitute the mass for the communion; the obvious aim of our reformers having been to substitute the communion for the mass."

f Lord Robert Montague: "In December, 1882, I received a letter from a very learned canon of the English church in which he said: 'I am surprised at nothing that the Jesuits have ever done or planned . . . . . I dread their influence in this diocese, for the supineness of our clergy and people is simply deplorable. . . . . Lord John Russell told me that he believed that there were Jesuits in the Church of England. . . . . When I asked Mr. —— what was the meaning of the closet behind his altar his reply was, 'that is with a view to better times.' The clergyman mentioned by the canon said to me one evening: 'My great ambition is to die a Jesuit brother.' He did not say a 'Jesuit priest,' nor a 'Jesuit father,' be it remembered, for he was a married man, and referred doubtless to the 'third order' of lay Jesuits."

The same writer remarks: "An adherent of the Jesuits, if he was not himself a Jesuit, a man who has received very lucrative and high colonial appointments, explained to me in the year 1867, that the high church clergy are the net which they employed to bring the Church of England over to the Roman Catholic church.' It has always been for forty years, a most remarkable fact that the ritualists and high church clergy while professing absolute submission to 'the church' have always resisted to their utermost, the authority of their ecclesiastical superiors in the Church of England. Did not that patent fact suffice to prove to any reflecting man that the Church of the Ritualists, to which they owed obedience was not the Church of England?"

It may be said, my lord, as it has been said before by men of politic mind to men with perceptions correspondingly dull, that these are but the opinions of men. True! but they are the opinions of those who rank among the most eminent of the authorities in the English church, and they are opinions based by clear-headed thinkers upon experience enjoying the widest opportunity for knowledge of facts. So that it is not at all strange to find a writer from "the Anglican church" to be the Roman Catholic editor of the Catholic *Times*, unbosoming himself as follows:

"With many of us it is not that we differ from you in doctrine. We believe in the Seven Sacraments, the Real Presence, that the mass is a sacrifice available for living and dead. We invoke the saints, we venerate Our Lady, and in short, believe and practice much the same as you do. Nor, indeed, do we deny the primacy of the Holy Father, or even his supremacy; nay we pray for the day to come when we may again be acknowledged by Him as the sheep of the one fold. . . . . They felt as we feel, that bold as the Prayer Book is, it stops short of heresy. They hated the reformation, and we, their descendants, hate it also. Doubtless we are disloyal to the reformation; doubtless the reformers would condemn our teaching and our ritual, but we are loyal to the great church of Augustine, Anselm and Thomas."

In the face of this estimate of the revolution in English Protestantism, as it appears to able and experienced minds well versed in the entire record of the ecclesiastical life of both England and Rome, can any simile be more apt for one who insists that, as represented by ritualistic and high church sentiment, the Church of England is not popish, than that of the ostrich, who buries his head in the sand and kicks—trusting to obstinate blindness, a cloud of dust and the vigorous rudeness of his mentals to divert attention from the pursuit of "the unerring logic of facts." No, my lord, "wherever you have a 'priest' instead of a preacher, an 'altar' instead of a communion table, wax candles instead of the sunshine of Divine truth, ceremonial instead of sound doctrine, sacraments instead of saving grace, intoned liturgies instead of earnest, heart-felt prayers, splendid music instead of spiritual worship, gorgeous vestments instead of gospel truth, tradition and 'the church' instead of 'as it is written,' and crosses instead of Christ, *there you have Romanism, no matter what it may be called.*"

Allow me to commend to your lordship's attention the whole purpose of this ritualistic conspiracy as expressed in the address of Cardinal Manning to the third provincial council of the archdiocese of Westminster:

"It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and subdue; to bend and to break the will of an imperial race, the will which as of Rome of old, rules over nations and people, invincible and inflexible. . . . . It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England it is paralyzed everywhere. Conquered in England it is conquered throughout the world".—WILLIAM HENRY BARNES.

THE TEA TABLE.

Read This Down and You Will Be Well Entertained and Posted.

The body of the man Cousineau, drowned in the Calumet rapids, has been recovered and buried.

Dry cedar blocks, cut to stove lengths, to be procured only at Crawford's, foot Queen street.

On Tuesday James McIntyre, Calabogie, pleaded guilty of selling liquor in prohibited hours. He was fined $20 and some $7 costs.

For lame back, side or chest, use Shiloh's Porous Plaster. Price 25 cents. Sold by W. J. Wilson.

Rev. G. D. Bayne, Pembroke, has been elected as moderator of the presbytery of Lanark and Renfrew for the next six months.

That hacking cough can be so quickly cured by Shiloh's Cure. We guarantee it Sold by W. J. Wilson.

W. H. Deacon, of the law firm of Deacon, Delahaye & Deacon, Pembroke, is obliged to give up his practice for a time on account of ill-health.

Shiloh's Cough and Consumption Cure is sold by us on a guarantee. It cures Consumption. Sold by W. J. Wilson.

The beautiful arm chair, donated by Rev. Father Twohey to Westportites, has been also raffled and was drawn by Miss Ellen Florence Egan, Westport.

Hanson's magic corn salve cures corns and bunions with three applications. In boxes 15 cents, at Wade's drug store, corner King and Brock streets.

Work is progressing favorably on the new English church, Westport. It is likely that the corner stone will be laid by the Freemasons about the last of this month.

Will you suffer with Dyspepsia and Liver Complaint? Shiloh's Vitalizer is guaranteed to cure you. Sold by W J. Wilson.

R. Drysdale, beekeeper, Renfrew, says this has not been a good year for his bees. His Italians multiplied and became too numerous, so that he was obliged to destroy large numbers of them.

Sleepless nights, made miserable by that terrible cough. Shiloh's Cure is the Remedy for you. Sold by W. J. Wilson.

Some time during Tuesday, the plate glass window in Gibson & Jones' hardware store, Pembroke, was broken into and a repeating rifle, a revolver, a hunting knife and some cartridges were stolen therefrom.

Catarrh cured, health and sweet breath secured, by Shiloh's Catarrh Remedy. Price 50 cents. Nasal Injector free. Sold by W. J. Wilson.

There is an old lady named Mrs. McConkey, living at New Dublin, who is 85 years of age. During the present summer she has woven two large bed coverlets, besides knitting a large number of socks and stockings.

For any case of nervousness, sleeplessness, weak stomach, indigestion, dyspepsia, try Carter's little nerve pills. Relief is sure. The only medicine for the price in market.

J. Bridge, Eganville, has purchased the business of Thomas Sibary, Renfrew, and has removed with his family to that village. Mr. Bridge's business in Eganville will be continued under the management of his brother, Harry Bridge.

If you are tired taking the large old fashioned griping pills, try Carter's little liver pills and take some comfort. A man can't stand everything. One pill a dose. Try them.

Mr. Brisco, of Hagarty township, thought he saw a grey wolverine and was sorry he hadn't had a gun with him. His sorrow changed to delight when he discovered that the "animal" was really a book agent who was going through the bush.

If you once try Carter's little liver pills for sick headache, billousness and constipation, you will never be without them. They are purely vegetable; small and easy to take. Don't forget this.

John Murphy, Westport, was born in Armagh, Ireland, 1792. In 1847 he emigrated with his wife and family and settled on the mountain. His wife and all his family but one has preceded him to the other shore. On Friday last he peacefully entered into rest.

The demand for the "Derby Cholera Mixture," prepared by W. J. Wilson, Pharmacy is unsurpassed. Hundreds of testimonials have been received certifying as to the efficacy of this valuable medicine, in summer complaints, diarrhoea, cholera morbus and dysentery. Physicians endorse it.

A serious runaway at Grattan caused damage. Maggie McGrath was cut about the head and otherwise injured. Her life is despaired of. Bridget McGrath had her right arm broken, and Ellen McGrath had a wound over the eye. Maurice O'Brien had a rib broken and was internally injured. Maggie O'Brien had her left arm broken and generally bruised. Three others were slightly damaged.

The Most Imposing Thing.

"Julian, old fellow, you were at the seaside last season?"

"Yes!"

"Now what was the most imposing sight you saw while there?"

"Well, about the most imposing thing that I can recollect was my hotel bill."

The most imposing sight that a good wife, mother or daughter can behold is when a faded and soiled dress which has been worn in summer is dyed with Diamond Dyes of some fashionable shade, and made to look new for autumn and winter wear. This means to the true and thrifty housewife many dollars of good money saved, which can be applied to other purposes. Now is the season to get to work and thus be provided for emergencies.

Last year's fancy knit wool goods can be re-colored and made to look like new. Your husband's suits and boy's clothing can be beautifully dyed and make fit for wear again. In fact your household furniture, curtains, draperies and articles of ornament can be improved and beautified by using Diamond Dyes and Diamond Paints.

If you want these things well done be sure and use only the Diamond brand as they are the only guaranteed goods on the market.

Kickers.

Everybody smokes the "Kicker."

Cashmeres and lisle thread gloves very cheap at R. McFaul's.

THE FAKIR'S FINE FAKE

COULD'NT HYPNOTIZE THE CAMERA BUT HE DID THE PEOPLE.

An Indian Juggler Jaggles Marvellously—He Hypnotized the Crowd, and made Them see Things That Really did not Happen—The Kodak Shows up the Trick.

Frederick S. Ellmore is a Chicago man who has just returned from a trip around the world. He has a theory that the wonderful tricks of the East Indian jugglers were performed by the aid of hypnotism. Speaking of this he says:

"We had done India pretty thoroughly and had spent some time in Calcutta. From there we went north, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler.

"One afternoon Lessing rushed into the room where I was taking a snooze, and told me there was a fakir in front about ready to begin his performances. I was as pleased as he was. Neither of us had been able previous to this time to see any of these fellows, but we arranged a little plan which we were to put into operation when opportunities offered.

"I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw, while I at the same moment would take a snap shot with my kodak.

"Being prepared to put this plan in operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans.

"The fakir was a queer-looking chap. His hair was long and matted, and his beard hung low on his breast. His only decoration was a copper ring about his right arm between the wrist and the elbow.

"His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown.

"He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stood a small earthen bowl, and across his knees lay a strange musical instrument.

"Having received the signal that all was ready, he took the bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects.

"Replacing the sand into the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so slowly took in each member of the crowd of spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl.

"We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long, slender flat leaves. Lessing nudged me, and I took my picture while he made a skelston sketch.

"While we were watching this creation of the queer old man, it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the crowd; and as we watched the dirty square of cloth he had placed on the ground we saw outlined beneath it some moving object. As we watched, he grasped the shawl by each of two corners and snatched it from the ground.

"Upon the spot where it had rested but a moment before there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me.

"I took the picture and he made his sketch. The baby remained but a moment before Mr. Fakir re covered it with the shawl, and, drawing a knife, cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of gray twine. Taking the loose end between his teeth, he, with a quick upward motion, tossed the ball into the air.

"Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone we were all astonished to see standing besides the fakir a boy about 6 years old. He had not been there when the ball was tossed into