Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street. P. F. Royle, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

Assessment No. 12 has been issued. It calls for the payment of 24 beneficiaries: 7 in New York State; 4 in Michigan; 4 in Pennsylvania; 1 in Ohio, and 8 in Canada.

From 1st. January 1891 to Sept. 1 there were 39 deaths in Canada. In January 6, Feburary 4, March 3, April 4, May 4, June 7, July 3, August 8, and one-third of those deaths were from consumption.

On July, 1. 1891, there were 6783 C. M. B. A. members in good standing in Canada, and 119 under suspension. There were 5137 in the $2000 class and 1765 in the $1000 class. During the year ending 30th June, 1891, there were 47 deaths in the C. M. B. A. in Canada—28 members were transferred from Canada to other Grand Councils, while only 1 was transfered from other Grand Councils to Canada. There were 1604 initiations, 144 expulsions, and 21 resigned membership in the association.

Letter from Grand President MacCabe

To the Members of the Catholic Mutual Benefit Association of Canada:

MY DEAR BROTHERS—From the resolutions which, acting on the suggestions made by my circular of 5th May, 1891, your branches have passed respecting the question of separate beneficiary, I notice that some misunderstanding exists respecting the power of the Executive Board of the Supreme Council to grant a separate beneficiary.

The Supreme Council *ad interim* or *in recess*—that is, the body which governs us during "recess," the Supreme President, Supreme Recorder, and Supreme Board of Trustees—has *not* the power to grant a separate beneficiary. Consequently, the body to which we are to apply for that does not come into existence until the second Tuesday in October of next year (1892) at Montreal; unless, indeed, the Supreme President calls a special meeting of the full Council as at present constituted—a line of action which, I doubt much, he could be induced to take.

Until that second Tuesday in October, next year, the only course open to the C. M. B. A. in Canada is total separation. If the branches in Canada were unanimous as to branches and unanimous as to members in favor of total separation, now, it would be my duty and that of the Canadian Executive to bow to such unanimous desire, and take steps for immediate reorganization. But when I know that a large majority of branches and members are opposed to total separation except as a last alternative; and that a respectable and, possibly, steadily growing minority are opposed to even separate beneficiary, I cannot, in justice to all interests, in justice to minorities as well as majorities, recede from the position I laid down in that circular for myself and others—that the final decision will be come to at the meeting of the Canadian Grand Council in Hamilton in August or September of next year.

The resolutions now passed, or about to be passed, I look upon as advance instructions to the branch representatives who will be present at that convention.

And I would earnestly request that these resolutions give a simple expression to the opinion of the branches on the question at issue, without reference to the actions or motives of Councils or their officers—references which may give offence, and may tend to disturb that fraternal feeling, to confirm and perfect which is one of the great aims of our noble Association. Let brotherly love and forbearance guide us in all these discussions.

Yours fraternally,
JOHN A. MACCABE,
Grand President.

Ottawa, 1st Sept., 1891.

An Angry Brother.

Brother O'Farrell, of Branch 84, Montreal, has sent another contribution to the press. As the discussion in regard to separate beneficiary has been for some time dropped, and a determination arrived at to allow the matter to be fully ventilated at the Grand Council meeting next year, we incline to the belief that Brother O'Farrell is a little over-anxious to appear in print. His last production was as uncalled for as his first one, and neither one or the other will add any dignity to the discussion. He asks: "Why is it that among all our Catholic papers the CATHOLIC RECORD and *C. M. B. A. Journal* are the only ones which advocate separation from the Supreme Council?" We might answer this by asking another question: "Why is it that no Catholic paper in the Dominion is opposed to the principle of separate beneficiary?" And yet another: "Why is it that nearly all our Bishops and priests who have been spoken to on the matter are most decidedly in favor of separate beneficiary and some in favor of total separation?" Will Brother O'Farrell accuse *them* of mercenary motives, or will he give the RECORD publisher credit for winning *them* over to his views? Will he call *them* a family compact?

The assessment notices now being issued each month show that Canada is having a large death rate, and it is possible that we may draw from our American brothers a good deal more money than we have sent them. If this condition of affairs survives for any length of time we have not the least doubt that the separate beneficiary clause will very quickly find its way into the constitution again; the American Grand Councils will apply for and obtain separate beneficiary, and Canada will be side-tracked. It is a conviction that such a course would be adopted by the Americans, knowing their methods very well by experience, that forces us to the opinion that Canada should be allowed to manage her own financial affairs. We have been paying tribute to the Americans for many years. They would not, we feel assured, continue for any length of time to send us more money than we pay them. Nor should Canadians themselves tolerate such a condition of things. We should have pride enough amongst us to pay our own way, and not pass around the hat for greenbacks when Canadian funds are not in our treasury.

We can assure Brother O'Farrell that it was not on account of any slight to the publisher that the RECORD advocates separate beneficiary. Both paper and publisher pursued that course many years before Brother O'Farrell became a member, when threatened legislation made it advisable. At the Cleveland convention no such reason existed, and Brother Coffey opposed it solely on the ground that the Canadian membership was not large enough, a contention which could not reasonably be advanced now. It was nearly two years after the Cleveland convention, if we recollect aright, when the discussion in regard to separate beneficiary began in the RECORD, and we might add that a very vigorous protest from Rev. Father Molphy against the shameful way in which Canada had been treated by the Supreme Council, was left out of the RECORD for a long time lest it might cause widespread dissatisfaction, in the hope that the Americans would turn over a new leaf and treat us like brothers.

We would be glad were Brother O'Farrell a little more broad-minded. It is quite possible for a man to hold views differing from those held by him and yet not be a rascal. The letter of Brother Smith of Toronto, which we published last week, would be a capital model, were he still determined to obtain distinction as a newspaper writer. This letter is written in a style that commends itself to all. Silly gossip and personalities, served up in pickles, bring no renown to anyone, and the bitterness which pervades Brother O'Farrell's letters are far removed from that spirit which should be the guiding motive of C. M. B. A. men. We hope he will take thought and realize how supremely ridiculous it is to herald forth the pronouncement that because two or three persons who are relatives are in favor of separate jurisdiction therefore a family compact is going to bring blue ruin on the association.

The Americans are a great people, and for many things they are to be admired; but we are at a loss to know why Brother O'Farrell and *his* family compact have reserved all their love and admiration for the American eagle and have no confidence whatever in their fellow-Canadians. For nearly a year our Montreal brother and a small coterie or *compact* in Branch 84 have been hammering away in the most energetic fashion at 95 per cent. of the Canadian membership, writing what an Ottawa brother called hysterical letters; and it would indeed appear as if a few members of this very small branch desired to dictate a course of procedure to the whole Canadian membership. Their eyes will be opened, however, before long, for McKinley is always abroad and he will step on their susceptibilities some fine morning. The following extract from the daily press will illustrate our meaning and give some idea of the manner in which Canadians have always been treated at Supreme Council meetings:

International Bridge, Ont., September 2.—A number of railway men, living here and working across the river, in North Buffalo, have been going to and returning from work without interruption for some time. This evening they went as usual, but the United States Marshal marched them back to the international boundary line. The Marshal claims there is a clause which requires householders to live in the United States, and unmarried men to take out United States citizens' papers if they wish to earn a living in the United States.

At Niagara Falls our delegates were marched back in the same way. Two Canadian members of the Supreme Council, who became *naturalized* by opposing the aims of the Grand Council of Canada, were duly honored and admitted to fellowship.

Resolution of Condolence.

Biddulph, August 31, 1891.

At a regular meeting of Branch 121, Biddulph, held in their hall on the 28th inst., the following resolutions of condolence were unanimously adopted:

Whereas it has pleased an allwise and omnipotent God to remove from our midst our worthy and respected President, Brother P. J. Dewan, be it therefore

Resolved that whilst bowing to the will of the Almighty, the members of this branch wish to express their sincere sorrow for the loss of an able and efficient officer and energetic member of the society. Be it further

Resolved that we convey to the widow and family of our deceased Brother our unfeigned sympathy in their sad bereavement and pray the Almighty may comfort and console them in their sad affliction for the loss of a kind husband, a loving father and a courteous and obliging neighbor. Be it also

Resolved, that our charter be draped in mourning for sixty days;

That these resolutions be recorded on the minutes of this meeting and a copy of them sent to the family of our deceased Brother and also to the CATHOLIC RECORD for publication.

Yours fraternally,
WILLIAM LOCHEY, Rec. Sec.

Ottawa, Sept. 2, 1891.

At a regular meeting of Branch 28, Ottawa, held on the 2nd day of September instant, the following resolution was unanimously adopted:

Whereas Almighty God in His wisdom has deemed it fitting suddenly to call to Himself our esteemed Brother, James Egan;

And whereas, by the death of Brother Egan this branch has sustained the loss of an energetic member, a sterling friend and true Christian, be it

Resolved, That we hereby tender the expression of our most sincere and heartfelt sympathy to his sorrowing widow and family in this their most trying affliction, and we earnestly pray that the Almighty may strengthen and console them as He alone can. And be it further

Resolved, That the charter of the branch be draped in mourning for a period of thirty days, and that a copy of this resolution be sent to the widow and family of our deceased Brother and spread upon the minutes of the branch.

THOMAS SMITH, Rec. Sec. J. C. ENRIGHT, President.

We regret very much to chronicle the death of William, son of Brother John Dorsey, in the nineth year of his age. Brother Dorsey is the treasurer of St. Patrick's Branch, Biddulph. We offer him our heartfelt condolence in his sad loss.

St. Patrick's Branch, Biddulph.

Brother Kain, first Vice-President, has been elected President of this branch, the position having become vacant by the death of Brother Dewan. Brother E. Bowers takes the first Vice-President's chair. On assuming the position of President Brother Kain delivered a most eloquent address to the members, making a feeling reference to the death of Brother Dewan, and also setting forth in well chosen language the great benefits, both spiritual and temporal, to be obtained by membership in the C. M. B. A. A resolution was passed requesting the chaplain, Rev. John Connelly, to celebrate High Mass for the repose of the soul of Brother Dewan, as also the souls of other deceased members.

REV. FATHER CHALANDARD.

Presentation to Him on Occasion of his Transfer.

Toronto Globe, Sept. 1.

Among other changes recently made by the Superior of the Basilian Fathers was the transfer to the parish of Newport (in the diocese of Detroit, Mich.,) of Rev. Father Chalandard, so well known in this city for his musical abilities and for many years past musical director at St. Michael's College.

Father Chalandard has always been extremely popular with both clergy and laity of the archdiocese of Toronto, and he has been the recipient of many presentations and addresses during the past week. Appended is the address presented to him by the priests of the archdiocese. It was accompanied by a very handsome gold watch, suitably engraved:

To the Rev. P. Chalandard, C. S. B., from the priests of the archdiocese of Toronto:

REVEREND AND DEAR FATHER—The priests of the archdiocese have heard with deep regret of your approaching departure from St. Michael's College.

In obedience to the will of your superior, you are about to devote yourself to a new field of labor, leaving behind you the hosts of friends whom you have endeared to you during your long stay in Toronto. To you, brave soldier of Christ, the occasion is not a new one. Long ago you tore yourself from home and friends in obedience to that higher call which impelled you to consecrate yourself to God in the Congregation of St. Basil.

But a still further sacrifice was demanded, and for you to hear was to obey. You bade adieu to that dear land of France, your native land, to come, like others of her noble sons, to Toronto for the advancement of Catholic education and the salvation of souls. Such sacrifices are never without fruit, and we know that you have had many consolations. Knowing well your zeal and energy, relying on your prudence and good judgment, your Superior is placing you in charge of one of the houses of the community.

We are convinced of the wisdom of the choice, but our hearts do not readily yield assent and we would fain bid you stay. To us you have been an integral part of St. Michael's College. "Though lost to sight, to memory dear," you will ever be one of those old friends with whose names are entwined our most cherished recollections of this house.

Wherever you assist at the divine offices your musical abilities will aspire devotion. Your noble nature, your genial manners, your manifold talents will win you friends wherever you go, but none more true than those who now bid you farewell.

Accept, dear Father, this slight token of our regard. Marking the flight of time, may it recall the scenes of the past, and among them happy memories of the priests of the archdiocese of Toronto.

(Signed) E. P. Rooney, V. G.; J. J. McCann, V. G.; K. Campbell archdeacon, W. R. Harris, dean, Edw. Cassidy, dean, Wm. Bergin, dean, and forty one others.

OBITUARY.

Miss Minnie Walsh, Toronto.

Died, on Saturday evening, August 29, at her father's residence, 63 Bellevue Place, Toronto, Minnie, eldest daughter of John Walsh, in her twenty-fifth year.

The Angel of Death had been hovering for many days around the happy home of Minnie Walsh, awaiting the Divine summons to carry her pure and loving soul to its Maker. Never did one so surrounded with the blessings of love and home-affection sigh more for the eternal joys of Heaven than did this devoted child of Mary. As the end drew near she craved our Blessed Lord to visit her once more in her earthly home, which had always been as a haven of rest to her after her weary hours of toil, and in which she had been looked upon by each dear member of her family as its ministering angel. He did so, and very soon afterwards took her to Himself. Oh, it was hard for father and mother to part with such a precious child; but God willed it, and they bowed their heads to His holy will, as only Catholic parents can do. The consoling thought to them now, is that the bond of sympathy and love has not been broken, but strengthened, by death, and that daily and hourly, if they will a prayer may be breathed to Heaven for her sweet repose. And then, too, how can those who have gone before ever forget the friends who mourn them, whether they are in Heaven or yet suffering expiation. Since the real happiness of the blessed is activity in the service of God are they not deeply interested in His work of helping souls to insure their salvation?

There is not a single joy or sorrow in the heart that they do not know, and since God so willingly listens to our prayers, how could He resist the more pious ones of those who have already gained the crown for those who still bear their burden of sorrow here below.

"There is no death. An angel form
Walks o'er the earth with silent tread,
He bears our best loved ones away
And then we call them 'dead.'

"He leaves our hearts all desolate,
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers."

Hamilton. *Enfant de Marie.*

BEAUTIFUL TILLAMOOK.

She is Ranked by our Western Writer, a Terminus ad Quem—Canada will not be her Terminus a Quo.

DEAR REV. SIR—"I have just returned from a long and tiresome journey of a hundred and fifty miles and more, etc." Anyhow I failed to see the issue containing your last, in time to comment in the next.

In your article of a column and a half you claim to have established a consequence, and hope to hear of some families putting it into practice. You ascribe universal misery and ruin of the poorer classes to pride and luxury. In answering your question, "why is it that here in these United States more than 2,500,000 farms are under mortgage?" With sweeping assertions you ascribe it all to pride. But why, either through inaccuracy of speech, or out of morbid anxiety to solve the great problem, do you thus state what is *prima facie* incorrect, hard and wrongful to many a poor man? Rather, you will find, a more just and adequate answer has been given in advance in my letter, Beautiful Tillamook, in RECORD, June 27. We must not deny nor disguise the evils resulting from the pride and luxury of the day; they are undeniable, numerous and lamentable; they cry for a powerful remedy; and in this your efforts are most commendable. But neither should we see all things in the one color, when they are different; and if, our faculties of perception being at fault, they appear to us alike, they yet remain in themselves different. Fully four-fifths of that vast number 2,500,000 mortgaged farms, and hence nearly so many ruined lives, impoverished homes and victims of distress, are disappointments resulting, not from pride, but from rashness in acting—from misguidance. The fair, virgin soil, the prairie and vast timber-lands of the Beautiful West have not proved all that was promised; many find they are not adapted to be "sturdy pioneers of the forest;" to others, the hopes and inducements held out by land agents and colonizers, persons often unscrupulous or eminently unqualified, have failed to materialize; the results are distress and mortgage, if not simple bankruptcy; a *primary cause*, the unscrupulous co-operators of (as you have it) the poorman; those who know how, in their own way, to transfer his mite into the coffers of the rich. This is the hard experience, the practical knowledge of many a victimized poorman. I mean not, my serious and sincere co operator, to cast discredit on your statements as to your fair country. I have said before, and still hope, good may come therefrom. But I am equally serious with you, and must therefore state the known truth. Let us be moderate and not hasty in our zeal; and only in all prudence venture our advice on so extensive a themes the bettering of the poorer classes. Whatever the ways and means we advocate, they must necessarily, I repeat it, concern the *individual*: first, in relation to his Creator, then as to his nationality, age, habits, and antecedents; *his* elevation and betterment means so much done for the *general* good of the nation; but proportionate ways and means for the various *individuals*. Yes, let us see this as clearly and fully, without an inclined vision, and be not opposed to ascribe effects to their proper causes.

Our Canadian manufacturing cities have indeed their share of poor, improvident, hand-to-mouth livers. But this is not necessarily because they didn't go west and take up farming. Sometimes it is precisely because they have been there; often it is because they have not the determination, industry and sobriety to succeed in any branch, much less as sturdy pioneers. Would agricultural pursuit lessen successfully the number of indigents, of poor dependents about our cities, then we have, I assure you, the fairest possible openings for them right at home; even under the *royal* rule of Britania. With equal natural resources we have superior national advantages; for instance, we are accorded the right of, and a just maintainance for our Separate schools, a dear feature to every loyal Catholic Canadian. You ask of parents a bright example for their children. Think of the father bringing his large family (without help he goes unfeelingly) into a place where, according to your first letter, only one out of every thirty is a Christian. No; we are satisfied with this Canada of Ours; and I am safe in saying no exodus from here to the West is imminent. We shall cling to our country, particularly now that she is on the eve of a prosperous future, as you observe. We increase slowly but securely. Canada has not been made a dumping-ground for Anarchists and Socialists.

Throughout, your article is spiced with a good deal of humor. It is amusing how you walk all around the drift about another railroad running through to you. Beautiful Tillamook! You have graphically described her, making her a *terminus ad quem*—with an exit by telephone. Canada though will not be her *terminus a quo*. You call for a geographical consideration. Quite apropos, one might suggest in return, delicately, the perusal of Blair's, or any other in the vernacular. How much you have complimented, intellectually, the readers of our journal. In this be not deceived. Would you have us always remain hewers of wood and drawers of water?

Wishing you in all friendliness much fruit from your efforts, I intend to co-operate *for* the
POORMAN.

FATHER BRENNAN'S DEPARTURE.

The following resolution was unanimously adopted at the meeting of the Conference of Our Lady of London of the Society of St. Vincent de Paul, Sept. 6, 1891:

To Rev. Father Brennan:

REV. AND DEAR FATHER—The members of the Conference of Our Lady of London of the St. Vincent de Paul society desire to express to you their sincere regret that you are no longer to be their Spiritual Director, having been assigned by our beloved Bishop to an important charge in Toronto. During your residence in London they had the happiness to become intimately acquainted with you at the meetings of the Conference, and were greatly edified by the manner in which you took part in its proceedings. This assistance, we feel assured, was cheerfully and heartily bestowed. The work of the society is the work of the Church, and the work of the Church is the work of God; and surely that particular task assigned to the St. Vincent de Paul Society—the distribution of alms—must be specially pleasing to our Blessed Redeemer. In this work, as we have said, you took a great and active interest during your stay in London. Your example and your kind words have been to us at all times a guide and an incentive to greater efforts, and we desire to take this opportunity to express our thanks and our gratitude, coupled with the prayer that the choicest blessings of God may be with you in all your undertakings.

P. WALSH,
O. LABELLE,
W. CORCORAN, } Committee.

THE MOTHER OF GOD.

'Tis Strange How Protestantism Always Depreciates Her.

From the *Catholic Youth*, that bright and elevated little paper published in Brooklyn, N. Y., we take the following:

No later than last week we read the following in a paper for Protestant children: "In a quiet village, situated among the hills which constitute the southern ridges of the Lebanon Mountains, just before they sink down into the Plain of Esdraelon in the land of Palestine, nearly two thousand years ago, lived a woman by the name of Mary. We know very little about this Mary. We do not know who her parents were; what their business, occupation or station in life. We know that Mary was of the tribe of Judah, and of the lineage of David. And we know that Mary was a good, pious woman, and that she was honored above any other human being."

We don't expect that Protestants will honor the Mother of God in any way, but we do expect that they will not lie about her. The bible they swear by and about which they profess to know so much, has a great deal to say about "this Mary." It gives her life as far as it was necessary to be given. It relates her birth, aud it traces out her royal origin. It prefigured her long before she was born. It speaks her life before the birth of Christ, her marriage with St. Joseph, the announcement of the angel that she was to bring forth the Son of God, and the visitation she made to her cousin, St. Elizabeth, concerning the same. The presentation in the temple of the Child Jesus by "this Mary" is recorded in the bible; and her purification after the birth of Jesus and her subsequent life in Nazareth with her Divine Son are as carefully remembered. Furthermore, the bible states that "this Mary" stood by Jesus at the cross of redemption, and that after His death and resurrection she was still honored by Him as His Mother. Indeed, St. Paul, the favorite of the Protestants, says that "this Mary" was with the chosen apostles of Jesus after His ascension into heaven and the Holy Ghost had descended upon them, and he calls her "the Mother of Jesus." "They went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus and Simon Zelotes, and Jude and James. All these were persevering with one mind in prayer with the woman, and Mary the Mother of Jesus and His brethren."

Contrast the cold honor paid by Protestants to "this Mary," and the honor Catholics pay her as the Mother of God! On the fifteenth of August each year, for instance, the Catholics honor her Assumption into heaven. They make it a mid-summer feast, and around it they throw all their love and devotion to Our Lady.

They do this in the harvest time, when the fields are rich and flowing over with fruits; for they know that Mary was full of grace and that when the harvest time came to her the angel reapers bore her to her Divine Son, the best fruit the earth ever produced. And as they know she still stands beside her Divine Son's throne, statlier and taller than the cedars of Lebanon and more beautiful and more fragrant than the rose of Jericho, they praise and honor her from their fullest hearts, knowing her power with her Divine Son on earth and in heaven, and expecting when the harvest time comes for them that by Mary's aid they will pass the judgments of God successfully and enter forever into the joys of heaven.

A Successful Canadian.

The residents of St. Mary's, Ont., will be pleased to hear of the honors conferred upon a native of that locality, Mr A. P. McGuirk, in the state of Iowa. The Chicago *Times* of the 23rd Sept. says that "among the Irish-American citizens in Iowa having gained distinction in the Democratic party the Hon. A. P. McGuirk, of Davenport, is a fine example. He represents on the Democratic State Central Committee the famous Second District of Iowa." We, too, are gratified to note that so many of our Canadian young men are gaining distinction abroad.

NEW BOOKS.

Benziger Bros., New York, have issued a new and very valuable work entitled "Handbook of the Christian Religion, for the use of advanced students and the educated laity," by Rev. W. Wilmers, S. J., from the German. Edited by Rev. Jas. Conway, S. J. Price $1. 50.

PETERBOROUGH BUSINESS COLLEGE.—We direct attention to the advertisement of Peterborough Business College which appear in this issue. It is one of the best institutions of the kind in the country, and young men who think of making a thorough course in a business education would do well to write the Principal for circular.

SEPARATE SCHOOL WORK.—From Peterborough we have the very gratifying intelligence that 8 out of 12 girls from the convent school and 12 out of 15 boys, from the master's room, were successful in passing the entrance examination for the High School.

An exchange telegram from Paris says: "Father Dorgere, a Catholic missionary who has just arrived from Dahomey, says the funeral ceremonies for the late King will last twelve months, during which 4,000 slaves will be sacrificed on his tomb."

It is expected that the Pope will before long summon to Rome a certain number of American prelates in order to deliberate and consult with them on the various questions touching religion in the United States.

THE LATE JOHN P. O'BYRNE.

At a meeting of the Catholic Separate School Board, of this city, held Sept. 7, 1891, the following was adopted unanimously:

Whereas it has pleased Almighty God to remove from our midst by the hand of Death John P. O'Byrne, a member of this Board for the past twenty-five years, and Treasurer for several years,

Resolved, That the Catholic Separate School Board of the city of London, Ont., while bowing to the Divine will, deeply deplore the loss of a true Christian, an honorable and highly-respected citizen, and a valuable, capable and energetic member of this Board.

Resolved, That the sincere sympathy of the members of the Board be tendered the widow of our deceased member; and we fervently hope that her grief may receive consolation from our Divine Lord and His Blessed Mother, the Comforter of the Afflicted.

Resolved, That these resolutions be spread on the minutes of this meeting, published in the CATHOLIC RECORD, and an engrossed copy sent to Mrs. O'Byrne.

REV. M. J. TIERNAN, FINLEY MCNEIL,
P. F. BOYLE, J. D. LEBEL,
P. POCOCK, A. WILSON,
J. FORRISTAL, T. CONNOR,
J. S. MOORE, P. O'DWYER,
SAML. R. BROWN.

MARKET REPORTS.

London, Sept. 10.—GRAIN (per cental)—Red winter, 1.60 to 1.65; white, 1.60 to 1.65; spring, 1.60 to 1.65; rye, 1.00; barley, malt, 1.05 to 1.10; oats, 1.05 to 1.17; peas, 1.00 to 1.10; beans, bush., 1.00 to 1.50.

PRODUCE.—Eggs, fresh, dozen, 13; eggs, basket, 11 to 12; butter, best roll, 20 to 22; butter, large roll, 17 to 19; butter, crocks, 17 to 19; butter, creamery, retail, 24; butter, creamery, wholesale, 23; dry wood, 4.50 to 5.00; green wood, 4.50 to 5.00; soft wood, 2.50 to 3.50; honey, lb., 9 to 10; tallow, rough, 2½; tallow, cake, 3½ to 5½; lard, 10 to 11; straw, load, 2.75 to 4.00; clover seed, bush., 4.50 to 5.00; alsike, bush., 3.00 to 9.00; Timothy, bush., 1.25 to 1.50; hay, ton, 11.00 to 13.00; flax seed, bush, 1.00 to 1.50.

VEGETABLES.—Potatoes, per bag, 35 to 40; cabbages, per doz., 40 to 60; beets, per bush, 40; onions, per bush., 1.00; turnips, per bag, 40; tomatoes, per bush., 70 to 1.00; carrots, per bush., 30; cauliflowers, per doz., 40 to 1.00.

Montreal, Sept. 10.—GRAIN—Quiet; No. 2 hard Manitoba, 1.65 to 1.67; No. 3, do, 97c; No. 2 northern, 1.04. Peas, 87 to 88c per 66 lbs. in store; 89 to 90c afloat. Oats, 37 to 38c per 34 lbs. Corn, 80 to 82c, duty paid. Feed barley, 55c; good malting do, nominal.

Flour remains steady. Patent spring, 5.35 to 5.75; paten. winter, 5.25 to 5.55; straight roller, 4.85 to 5.00; extra, 4.30 to 4.70; superfine, 4.20 to 4.30; city, strong bakers', 5.50; strong bakers', 5.25.

There is only a small, quiet demand for meal. Standard, per bag, 2.80 to 2.90; granulated, 2.80 to 2.90; rolled, 2.80 to 2.90.

The demand for feed is good; prices rule steady. Bran, 15.00 to 16.00; shorts, 2.00; middlings, 22.00 to 25.00; moullie, 25.00 to 30.00

There is a fair jobbing demand for pork. Canadian short cut, per bbl., 17.00 to 17.25; mess pork, western, per bbl., 15.25 to 15.75; short cut western, per bbl., 17.00 to 17.25; hams, city cured, per lb, 10½ to 11½c. Lard—Canadian, in pails, 8½ to 9c; bacon, per lb., 9 to 9½c; lard, com. refined, per lb. 7½ to 8.

There is no change in the egg market. We quote run of stock 12 to 12½c. and candled 13 to 13½c.

Butter fairly active in a small way. Finest creamery, 20 to 21½c; finest townships 16 to 17c; finest western, 14½ to 15c.

Cheese dull and nominal, with first cost too high for export business.

Toronto, Sept. 10.—WHEAT—Red winter, No. 2, 97c to 98c; hard Man., No. 2, 1.10; No. 3, 98 to 1.00; spring, No. 2, 94 to 95; northern, No. 2, 1.00; barley, feeding, 46 to 53c; peas, No. 2, 67 to 70; oats, No. 2, 35c to 37c; corn, 70; flour, extra, 4.20 to 4.30; straight roller, 4.50 to 4.60.

LONDON CHEESE MARKET.

Saturday, Sept. 5, 1891.—There was one of the largest markets of the season to-day, with 30 factories represented. But out of 7,500 boxes offered only 1,241 boxes were sold:—550 boxes at 9⅜ cents per pound; 316 boxes at 9 13-16c., and 375 boxes at 9⅝c. Most of the salesmen were looking for 10c and 9¾ per lb. With regard to the future of cheese it is difficult to predict, but the indications for an advance are hopeful.

The Utica *Herald* says: "Cheese ought to go to 12 cents this fall to keep pace with butter, but it may be confidently predicted that it will not do so. Butter depends entirely on a home market, which always pays well for a good thing. Cheese, on the contrary, depends almost wholly on a foreign demand, and foreigners are going to buy it as cheap as they can.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., Sept. 10.—CATTLE—The fresh receipts were eight cars of sale stock, and about 15 loads held over from previous arrivals. The market was dull and slow, very little being done. Two or three loads of the Texas cattle were sold, but at private terms. The general tone of the market was lower for all but good to choice cattle, and the prospects are far from flattering.

SHEEP AND LAMBS—The market opened fairly steady early in the day with only 8 to 10 cars of sale stock, but they kept coming in all day, until the receipts numbered 30 cars. Some of the early sales were at about the values of yesterday, but with the continued receipts, have weakened some, and late sales were all of 10 to 15 cents lower than the close of yesterday's market; good to prime sheep were quotable at 4.75 to 4.90, an extra bunch bringing 5.00; best Canada lambs, 6.25 to 6.30; state and Michigan lambs, choice, 6.50 to 6.25; ordinary lambs 5.00 to 5.50. The market closed with a lower tone and several loads unsold.

HOGS.—Trade was very slow to-day, with 25 cars in the market, including 12 cars held over from yesterday, and prices were hardly as strong as yesterday. The packers bought good corn hogs to-day at 5.40 to 5.50, with a few at 5.55, and about the same values rated for corn-fed Yorkers; Michigan hogs sold all the way from 5.00 to 5.30, as to quality; selected lots, 5.35; grass pigs slow, at 2.50 to 3.50, and good corn pigs sold all the way from 4.25 to 4.50; roughs, 3.25 to 4.25; stags, 3.00 to 3.75. Market closed slow, with 8 or 10 cars unsold.

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Sep. 17th to 26th, 1891

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The Art Exhibit will be magnificent and comprises pictures valued at £1,000 sterling.

Special Butter Making, Cross-cut Sawing and Fire Engine Contests.

The Attractions are without doubt simply immense.

ENTRIES close in speed class **Sept. 10th**, in all other classes **Sept. 12th.**

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Gents—I have used MINARD'S LINIMENT successfully in a serious case of croup in my family. In fact I consider it a remedy no home should be without.

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SO SAY ALL—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.

FATHER KOENIG'S NERVE TONIC

Recommended as the Best.

LE MARS, PLYMOUTH, CO., IA., May, 1889.

I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.

F. BOMMERSHEIT.

St. Francis Wis. Oct 24, 1888

A member of my congregation used Pastor Koenig's Nerve Tonic with a good result. The patient was so nervous that he could not find sleep for weeks. He suffered from the most intense anxiety which bordered on insanity. I gave the person some of Koenig's Nerve Tonic and he continued to use it. The appetite returned gradually, the anxiety disappeared, the headache left, and to-day the sufferer who had almost despaired, is enjoying complete health.

Our **Pamphlet** for sufferers of nervous diseases will be sent **free** to any address, and **poor** patients can also obtain this medicine **free** of charge from us.

This remedy has been prepared by the Reverend Pastor Kœnig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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"Thank Who?"
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Which cured me of CONSUMPTION."

Give thanks for its discovery. That it does not make you sick when you take it.

Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.

Give thanks. That it is such a wonderful flesh producer.

Give thanks. That it is the best remedy for *Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.*

Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and $1.00.

SCOTT & BOWNE, Belleville.

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2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

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5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

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MISS WILHELMINE MALSBURG, bearing a first-class Diploma in Music, desires a position as organist and music teacher in a parish or convent. Miss Malsburg is able to take charge of a church choir. References: D. & J. Sadlier, 1669 Notre Dame-st., Montreal; Prof. J. A. Fowler, organist of St. Patrick's Church, 4 Phillip's Place, Montreal. Address communications to CATHOLIC RECORD office, London, Ont. 669-5w

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FOR THE PRESCOTT SEP. SCHOOL, two assistant female teachers, holding 2nd or 3rd class certificate. Duties to commence 1st Sept. State salary and experience. Apply to P. K. HALPIN, Sec. R. C. Separate School Board, Prescott, Ont. 664-tf

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