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. O. Labelle, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

Assessment Notice, No. 13, has just been issued. It calls for one assessment to pay the beneficiaries of the following deceased brothers: Matthew Kearney, Belleville, $1000; Thomas Connor, Cobourg, $2000; Joseph Allain, Quebec City, $2000; Michael J. Egan, St. Catharines, $2000.

New Branches.

Branch No. 21 was organized by Grand Deputy P. J. O'Keefe at Alberton, Prince Edward Island, on October 26, 1893. The following is a list of officers:

Spiritual Adviser, Rev. A. E. Burke, P. P.
Pres., Rev. A. E. Burke, P. P.
First Vice Pres., John Peter Brennan,
Second Vice Pres., James. P. Cunningham,
Rec. Sec., John Adlord Keefe,
Asst. Sec., James H. Gavin,
Fin. Sec., P. C. Murphy,
Marshal, Thomas Doyle,
Guard, George E. Murphy,
Treas., John B. Cunningham,
Trustees, Rev A. E. Burke, James P. Cunningham, John Adlord Keefe, John Peter Brennan, Frank Jas. Cahill.

Branch No. 215, was organized by Grand Deputy P. J. O'Keeffe at Summerside, Prince Edward Island, on October 27, 1893. The following is a list of officers:

Spir. Adv., Rev. Donald J. G. McDonald, P. P.
Pres., Rev. D. J. G. McDonald
First Vice-Pres., J. H. McLellan, M. D.
Second Vice-Pres., J. A. McNeill
Rec. Sec., John B. Strong
Ass't Sec., J. B. Dempsey
Fin. Sec., S. M. Bent
Treas., D. McKinnon
Mar., P. T. Fanning
Guard, Jeremiah H. Noonan
Trus., F. Poirier, D. McNeill, D. B. McDonald, Jas. McCullough, Jeremiah M. Noonan.

Branch No. 216, was organized by Grand Deputy P. J. O'Keefe at Charlottetown, Prince Edward Island, on October 28, 1893. The following is a list of officers:

Spir. Adv., Rev. J. B. MacDonald, P. P.
Pres., Rev. J. B. MacDonald
First Vice-Pres., S. Blanchard
Second Vice Pres., P. McCourt
Rec. Sec., J. M. Sullivan
Ass't Sec., S. P. Paoli
Fin. Sec., A. J. Quirk
Treas., A. A. McDonald
Mar., S. P. Grant
Guard, P. V. O'Reilly
Trus., Rev. D. B. Reid, Jas. McIsaac, P. P. Gillis, S. R. Jenkins, M. D., W. T. Payne.

The C. M. B. A. is fortunate to have in the maritime provinces such an energetic and capable deputy as Brother O'Keeffe. Wherever there is prospect of organizing a branch of the society he makes no delay in carrying out the good work.

Lecture on the C. M. B. A.

The following is a full report of the able address delivered by Rev. J. L. Hand in St. Paul's church, Toronto, on Sunday evening, Oct. 22:

My Dearly Beloved Brethren—His Grace the Archbishop has asked me to express to you this evening his very sincere regret at his inability to be present to address the members of the Catholic Mutual Benefit Association. His Grace, for particular reasons, desired to be present this evening to address the members of his well-beloved organization, the C. M. B. A. He has been the friend and patron of the society. Through his personal influence this organization got a foothold in Canada—first in the Diocese of London, which may be called, even at the present time, the home and headquarters of the society. It is, therefore, with considerable regret that a pressing duty calls him from the city to-day. What a pleasure it would be to him to speak to you upon the benefits of this great organization!

I have also to make another apology. Seeing that His Grace would be absent, another eloquent clergyman was asked to come and address the members of the C. M. B. A. in his stead this evening; but he was unable to fulfil the engagement, and consequently you shall have to stand a few remarks from your humble servant.

With regard to this organization, I must confess that in starting out I am in a somewhat similar position to an ancient pastor of St. Paul's (this has been handed down by tradition) upon a great occasion—an occasion that seemed great to him. He was invited to preach, and he started to prepare a very profound and eloquent discourse. This clergyman surrounded himself with his books for about a week, and after he had read the matter up and got a full collection of ideas, placed them down on paper. The last operation then was to be performed: it was only a matter of a short time after he had his sermon written to commit the matter to memory. He left it to the last day, and on Saturday morning, after his holy Mass, he came to commit his discourse for this special occasion. He could not discover his manuscript upon his desk: he examined the room, and failing to find it, rang the bell and called the servant and asked if she had seen the paper; who, after some hesitation, said that she had lit the fire with a soiled paper she found on his desk. His sermon went up in smoke.

That is not exactly my predicament, but it is this: Some time ago I had occasion to speak on behalf of the C. M. B. A.—some five or six years ago—and when the disappointment occurred this evening, I imagined that I would be able to fall back on my old manuscript, and have something with which to address the members of this organization. Looking over the five or six years that are past, I find that anything that I might then have said would be entirely inapplicable to the C. M. B. A. now. Such has been its growth, so great has been its development, even here in this city of Toronto, that anything with regard to the results of the C. M. B. A. five years ago would dwindle into insignificance to-day. I thought then that it was a great thing to boast that the C. M. B. A. had paid $1,500,000 to the heirs of deceased members. This evening, my dearly beloved brethren, we find a great change; and instead of $1,500,000 the C. M. B. A. has paid out $4,500,000 to the windows and orphans of the deceased members. Our Divine Master has declared that from their works you shall know them. Judging by this standard, we at once come to a knowledge of the nature of this organization.

First of all we may preface our remarks with a few words on Catholic organizations and societies. The Church has always been the mother and protector of organizations. We see them spring up in her bosom from the very first ages of Christianity—societies and organizations adapted to the spirit and the wants of the time. We see the monasteries—the sanctuaries of holiness, piety and fervor—where men received the light of the Gospel, that they might go forth and proclaim the doctrine of Christ to the world. Her organizations have been working in every century. In the middle ages the organizations of the Church stood between the feudal lord and the peasant whom he feign would crush. Her guilds were societies of freemen. The Holy Father who so gloriously reigns at present has again and again expressed his approval and appreciation of Catholic societies.

Among Catholic societies the C. M. B. A. holds a prominent and distinguished part. It cannot boast indeed of antiquity; there is no romance connected with its institution; there may not be the heroism of St. Ignatius, or the burning and unconquerable fire of St. Vincent de Paul; but yet, the C. M. B. A. was brought forth in a manner suitable to our time, and for objects in keeping with the times in which we live. Some of you will be acquainted with the fact that in December, 1876, a few men were gathered together in Niagara Falls on the American side to form a committee for rendering assistance to the pastor in paying off a heavy debt upon the Church. Then for some years a heavy tax was imposed upon the members. The assessment system worked wonderfully well in clearing the church of debt; and when they had the last cent paid off they thought they should not disband, that they should merge into an organization suitable to the wants of the Catholic Church at large; and so, my dearly beloved brethren, they established the first branch of the C. M. A. Aided by their pastor they submitted their project to the learned and distinguished Bishop of Buffalo, and he at once approved of the idea. And here we have the origin and the beginning of the Catholic Mutual Benefit Association. It is only a short period since its organization, and yet what a world of good it has done! . . .

One of the first things laid down in the constitution is the qualification of membership. The constitution specifies that each member of its organization must be a good, sound, practical Catholic, and if there is any question about the Catholicity of any applicant or member of this organization it must be submitted to the pastor of the parish in in which the branch exists with an appeal to the Bishop of the diocese. This article placed in the constitution is rivetted there. The constitution makes it a first condition that its members shall be practical Catholics; and any member who is not, forfeits all benefits in the Association.

Another thing, my dearly beloved brethren—this society tends to Catholicity. Too long established, societies in this country were divided into national clans, according to race lines. The C. M. B. A. recognizes no nationality; it is built and based upon broad and extended Catholicity. There is no question of Irish or English or Scotch or German or French; the only qualification, apart from the prescribed age and healthy physique, is, that the person be a good, sound, practical Catholic.

The beneficiary article provides a two-fold beneficiary for membership—one a beneficiary for $2,000, and another for $1,000. This may not be thoroughly understood by members of this congregation, because they have been in the dark for some time here with regard to the working of the C. M. B. A. It has been held by some that it is not profitable for a congregation to have a branch of the C. M. B. A. On the contrary, it is most beneficial. Taking up a little pamphlet that has been issued a short time ago by the Grand Council of Canada, we discover the amount of money that has been paid out in the various towns in the province. We find that St. Catharines has benefited to the extent of some $20,000 from the C. M. B. A., since a branch was started there. Then we find that Stratford has benefitted still more, and that Windsor more than either Stratford or St. Catharines. The same way with St. Thomas; and we find that during the time the C. M. B. A. has been in existence here in Toronto $32,000 have been paid to the heirs of deceased members—so that it is a benefit for the family, and it is also a benefit to have a society such as the C. M. B. A. in a parish.

Another point with regard to this organization is this—that it has never had a lawsuit upon the straight question of paying the beneficiaries of deceased members. It is now some seventeen years in existence, and it has paid out $4,500,000; and it is something to boast of that never, upon the straight question of paying to the heirs of deceased members the beneficiary, was there a dispute with the C. M. B. A. As soon as the papers are sent and put before the organization the officers are prompt in remitting to the heirs of deceased members what is coming to them from the association.

From the age of eighteen to twenty-five for a $2,000 beneficiary, $1.00 each assessment. It may also interest you to learn that when the Grand Councils of the C. M. B. A. were connected with the States the average number of ananul assessments was sixteen, but since the Canada Grand Council has had separation from the Supreme officers we expect that the assessment will not go over fourteen a year. Consequently the young man from the age of eighteen to twenty-five, insured for $2,000, would only pay $14 a year upon his policy. There cannot be obtained in a mere life insurance organization terms such as these. From the age of twenty five to thirty, the assessment would be $1.10, etc., from the age of eighteen to thirty. Here, then, my dearly beloved brethren, we have the system and the working of this organization. Further than this, in other societies there are many things in the constitution, many laws, many things written in their manuals that are not observed in the workings of them; but I can testify that, with regard to the Catholic Mutual Benefit Association, the constitution and its laws are thoroughly observed. Catholic as it is in constitution, it is more Catholic in practice. For eight years I have had experience in different branches of the C. M. B. A. in this city; and I can testify, not only to the direct carrying out of the constitution, but to the quality of the men that form and compose this organization in the city of Toronto. His Grace, my dearly beloved brethren, has an exalted idea of the C. M. B. A. It was a flattering testimonial to the society when he said that he would be delighted to speak to the C. M. B. A. because he knew they formed the core of the Catholic heart in the chief city of the Diocese. And therefore it has the approval and the encouragement of your Grand Spiritual Adviser. We have a large number, in fact about one-half, the priests of the Province of Ontario, belong to the C. M. B. A; the other half are over age; and all the Bishops of the Province, with one exception, are not mere honorary but practical members, and pay their assessments regularly, the same as any member who belongs to the rank and file of the organization; consequently the Catholic influence of this society is assured.

It is not for the members themselves that this organization is beneficial. No member ever expected, nor can he expect, to draw his beneficiary. The society is upon the assessment plan. No money is kept in the hands of the Supreme or Grand officers. There is, indeed, a reserve fund, but it is deposited, drawing interest in chartered banks, and only under the control of the organization. Hence no member of this organization can expect to be paid from it while living, but it is a benefit for the widow and children. The applicant for admission is not moved by a mere selfish motive—he is not working exactly for a personal end—but he is thinking of those who are dependent upon him. Therefore I would appeal rather to the ladies of the congregation, rather to the wives and to the mothers in the congregation, than to the men, because it will be for their benefit and to their interest, it will be for themselves and for their children, and not for the breadwinner. It will be a consolation to him indeed to know that when he has passed away his little ones will not be left penniless, that they will have from this organization a sum sufficient to guarantee them against want, at least for a considerable time. It takes less than $20 a year; and where is the housekeeper that cannot save a couple of dollars a month, who cannot save sufficient from week to week to pay the premiums upon a $2,000 beneficiary? The woman that cannot do this should not have charge of a house. It ought not to be at all difficult, then, for every householder for wives and for mothers, to save from the earnings of their husbands or their sons sufficient to pay cash assessments. I will therefore ask you to insist that your husbands become members of this organization. It is a duty that you owe your children to take all precaution to preserve them against the hard, cruel world of want. There is no better means of securing them than that of the C. M. B. A. The C. M. B. A. has weathered the storm; it has seen organizations that pre-existed it go down; it has seen organizations that thrived before it go to pieces, because they were not managed properly. But the C. M. B. A. still lives. It has passed through the crisis of the influenza and other diseases of the past years; it has suffered from internal discord: but all that is past, and it is now more firmly established than ever. To-day it has a membership of over forty-thousand working together. No; there will be no question with regard to the stability of this organization. It has the blessing of the Church; it supplies a long-felt want, and it will see that every cent is paid to the heirs of deceased members.

I thank the gentlemen of the C. M. B. A. for coming from a distance here this evening, and I hope that their presence in such large numbers will have a good influence on the congregation of St. Paul's that our St. Paul's Branch will increase rapidly, that we will have a large influx of members, and that the society will continue to flourish in this direction, as it has done in every parish of the city.—*Toronto Register.*

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

On Saturday, Oct. 28, His Lordship Bishop Dowling, accompanied by Chancellor Craven of St. Patrick's church, Hamilton, went to Dunnville, of which parish the Rev. E. Crinnion is the pastor, for the purpose of administering the sacrament of confirmation. On Sunday the Bishop confirmed about thirty-five candidates. In his address to the congregation he referred to the priestly zeal and administrative qualities manifested by the pastor in performance of his duties.

On Monday His Lordship assisted at the Month's Mind at Cayuga, of the Very Rev. Dr. Bardou. Chancellor Craven sang the High Mass. Rev. Father O'Reilly acted as deacon and Father Murphy as subdeacon. Monsignor Heenan, Dundas; Monsignor McEvay, Hamilton; Rev. Father Crinion and Father Brady were present with the Bishop in the sanctuary. At the end of Mass the Bishop said that no permanent appointment to Cayuga would be made at present; that Father Kehoe, of Hamilton, would take charge till Christmas, and that Father Murphy would return to the cathedral.

At the late visit of the Governor-General to this city, His Lordship Bishop Dowling was present, accompanied by Monsignor Heenan, of Dundas, at the dinner given to His Excellency by John Stuart, Esq.

On Sunday last Grand Musical Vespers were sung in St. Mary's Cathedral. The building was packed to the doors. The choir, under the master hand of Prof. O'Brien, gave a most brilliant rendering of Zingarelli's Vespers. The soloists were Mrs. Martin Murphy, and Messrs. J. F. Egan and H. N. Thomas. A large collection was taken up in aid of the choir fund. His Lordship Bishop Dowling was present on the throne. Rev. Father Coty preached the sermon. Rev. J. J. Hinchey officiated.

PROTESTANT MINISTERS DENOUNCE THE A. P. A.

It Fills Them with Shame and Humiliation.

This statement has been prepared and published by a number of honest and courageous Protestant ministers of Columbus, O. Now that the A. P. A. has come East it will be interesting to notice whether or not the ministers of Massachusets, for example, will be equally far sighted and brave.

The undersigned have learned through various sources of a state of anxiety, amounting almost to a panic, in many of the communities of this region, over an apprehended uprising of the Roman Catholics to ravage the land. The following extracts from a letter written by a reputable physician living near the centre of of Ohio will give some idea of the state of feeling existing in many places.

"We have been, and are still, having an excitement in our usually quiet town, in regard to the Catholic question. There is not a Catholic in the entire township; but a large number of our people are intensely stirred up, some almost prostrated with fear, afraid that the Catholics are about making a wholesale attack upon Protestants, killing and plundering and destroying our schools and churches. Of course it obtains the strongest foothold among the ignorant and unthinking, yet it seems to cause greet uneasiness and fear among many of the more intelligent. Copies of the Columbus *Record* have been distributed here, with its alleged letter of Pope Leo, of 1891, and with the other statements, with which, of course, you are acquainted. . . . In what way can this feeling be allayed? Will you kindly aid me? Is not that alleged letter of Pope Leo's, which is continually paraded in the Columbus *Record* a barefaced forgery? Is it true that every teacher in the Columbus schools was a Catholic, a year ago, until the A. P. A. took it in hand? In your opinion are the Catholics arming and contemplating a war with Protestants?"

Thus appealed to, we should be false to every impulse of justice and manliness if we did not promptly and unequivocally respond. We are not in sympathy with Roman Catholicism, as a system. Doctrinally and ecclesiastically, we are Protestants in our deepest convictions: it is because we are Protestants that we are ashamed and humiliated by the kind of warfare described in this letter. In reply to its questions, and to many similar inquiries, we wish therefore explicitly to say:

1. The alleged letter of the Pope, to which reference is made, which calls upon the faithful to rise and exterminate the Protestants, and which has been kept standing in many newspapers, and scattered broadcast through the community by means of leaflets and hand-bills, is a forgery.

2. The documant entitled "Instructions to Catholics," also widely published and disseminated, is another stupid forgery.

CATHOLICS OCCUPYING PUBLIC OFFICES.

3. From the clerk of the Columbus Board of Education we have the information that at present there are in the schools of Columbus 349 teachers; that of these thirteen are Catholics; that not one Catholic has been removed during the past year; that there may be one or two more now than there were a year ago.

4. It has also been currently reported that 95 per cent. of the Columbus policemen were Roman Catholics. A year ago, when this report was first put in circulation, there were 112 men on the force, of whom forty-five were Roman Catholics. We have this information from the former clerk of the Police Commission, who is a Protestant. There are now probably a few more Protestants on the force thau there were a year ago.

5. The statement has been freely made that all the country officers of Franklin county have long been Roman Catholics. The truth is, that of the twenty county officials whose names are in our city directory, there are three Roman Catholics. One year ago there were five. The statement that the schools and the offices have been over run by Roman Catholics does not seem to be based upon facts.

STORIES OF WARLIKE PREPARATION ARE LIES.

6. The stories everywhere current about warlike preparations of the Roman Catholics are also baseless fabrications. Everywhere the most alarming tales are told about consignments of rifles to priests; about the storage of arms in churches; about the drilling of troops in the basement of churches. For all these stories there is not a solitary fact to show. We cannot find a particle of evidence that any such preparations for war have been made or even thought of by Roman Catholics. If any such evidence existed it would surely be produced. Several churches thus suspected, in other places, have been searched, with the hearty cooperation of the priests in charge, and not a sign of warlike implement has been found. Our Roman Catholic neighbors, though suffering grievously under these wicked slanders, are quietly going about their daily work, waiting for this epidemic of prejudice and passion to abate. It is not likely that their love for Protestants will be increased by the experience through which they are now passing; but their patience under this trial has been exemplary.

May we not venture to add that this anti-Papal panic is utterly unmanly? Out of the seventy millions of our population, the Roman Catholics claim only nine or ten millions. The capital of the country is in far larger proportion in Protestant hands. Is there any danger that sixty millions of Protestants, with most of the offices in their hands, with the bulk of the wealth of the nation in their hands, are going to be over-run and exterminated by ten millions of Roman Catholics whose resources are so small? We trust that the Protestants of this country are not such a weak and cowardly generation that one Roman Catholic can put six of them to flight.

We make these statements, let us repeat, not only in the interests of truth and decency and common humanity, but also in the interest of Protestantism. And we call upon all Protestant gentlemen, in every community, to acquaint themselves with the literature which is being secretly disseminated among the ignorant Protestants of their neighborhood, and to speak out about it as every man of honor is bound to do. If the purposes of Roman Catholics need for any reason be opposed or resisted, let us oppose and resist them like men.

William E. Moore, pastor Second Presbyterian Church.
A. E. E. Taylor, pastor Westminster Presbyterian Church.
Francis A. Henry, rector St. Paul's Episcopal Church.
Alexander Milne, pastor Plymouth Congregational Church.
William H. Scott, president Ohio State University.
Edward Orton, professor Ohio State University.
Samuel C. Derby, professor in Ohio State University.
Henry Stauffer, pastor Mayflower Congregational Chapel.
R. S. Lindsay, pastor Eastwood Congregational Church.
Richard R. Graham, rector Church of Good Shepherd.
James Poindexter, pastor Second Baptist Church.
Washington Gladden, pastor First Congregational Church.
D. Fisk Harris, minister St. Clair Congregational Chapel.
William M. Jones, pastor First Universalist Church.
C. H. Rohe, pastor Trinity German Lutheran Church.
Richard T. Swain, Westerville.
George H. Schoide, professor in Capital University.

I am too recent a comer to Columbus to append my signature to any document purporting to represent conditions in this city. With the generous spirit and purpose of this paper, however, I am very deeply in sympathy, and feel it my duty to do anything I can to allay suspicions which are calculated to work great mischief, and which, judging from all means of information at my command, are wholly groundless.

WILLIAM MACAFEE,
Pastor of Broad Street M. E. Church.

OBITUARY.

MRS. MARGARET KILROY, WINDSOR.

Died, on Monday, Oct. 30, 1893, at her late residence, Goyeau street, Windsor, Ontario, Margaret (Burke) Kilroy, aged eighty-two years.

Though not entirely unexpected, the tidings of the death of Mrs. Kilroy will be received with intense sorrow, not only in Windsor, but in many places throughout the country. Born November 12, 1811, at the home of her father, "Greenfield," near Eyrecourt, county Galway, Ireland, she enjoyed the blessings of an early education, with the wealth of a well-filled library at her command. Here the naturally studious child, stored her youthful mind with the choicest literature, both Celtic and English. Married in 1830 to the late John Kilroy, together with her husband and children she emigrated to America in 1836 and settled on a farm in Sandwich east. In 1839 the family removed to New York, but in 1858 returned to the original homestead in Essex. In 1868 they removed to Windsor, and resided in the same house, corner of Goyeau and Pitt Sts., for twenty-five years ago. Mrs. Kilroy's husband and three of her children—Lieutenant Wm. H. Kilroy, U. S. A.; Sister Mary Irene, Hochelaga Convent, Montreal; and Mrs. Brazill, preceded her to her final home. Five children survive her—Rev. Dr. Kilroy, Stratford, Ontario; J. A. Kilroy, attorney of Burlington and Missouri R. R., Lincoln, Nebraska; Mrs. Dumas St. Louis, Windsor; Mrs. O'Grady, Huron street, Toronto, and Maggie C. Kilroy, who lived with her mother up to the time of her death.

Death came to the aged lady with a year's preparation. Stricken with paralysis on All Souls' Day, 1892, she suffered with sublime patience for twelve long months, and breathed her last sigh surrounded by about twenty relatives, who offered up their fervent prayers, whilst Father Scanlan gave the final absolution to the departing soul. By a strange coincidence the body was laid to rest in the silent grave on All Souls' Day, 1893.

The funeral obsequies were held on Thursday morning at 10 at St. Alphonsus Church, Windsor. Father Scanlan was celebrant of the Mass. Father Gauthier, Hotel Dieu, was deacon, and Father Loiselle was sub-deacon. Dean Wagner, Dr. Gauthier of Detroit, and Reverend Wm. Kilroy, Holy Trinity parish, Detroit, and Dr. Kilroy, son of the deceased, were present at the solemn Requiem service. Mr. Marentette presided at the organ and Miss Eliza Madden rendered a beautiful solo at the offertory. At the conclusion of the Mass six grandsons of the deceased tenderly and lovingly bore the remains from the bier to the hearse; then the funeral procession re-formed and the long line of carriages wended its way to the ancient cemetery of L'Assumption church, Sandwich, where Father Loiselle gave the final benediction at the grave. We conclude this notice with a fitting tribute of praise for this woman that amidst the tumult and struggle of life in pioneer days retained her refinement of mind, her strict adherence to the principles of religion, truth and honesty. Throughout her long years, she retained the unblemished name of one who was never distracted from the noble purpose, of a truly Catholic Christian woman. May she rest in peace!

MISS MINNIE REAGAN, MURRAY TP.

Universal regret is felt in this parish over the death of Miss Minnie Reagan, daughter of Dennis Reagan, Esq., of the township of Murray, which sad event occurred at her parents' residence in Murray on Oct. 28, 1893, after a few days illness, which she bore with Christian fortitude and resignation. She was fortified by all the consolations of our holy religion, at the hands of her beloved pastor, Rev. Father McCloskey. The deceased young lady was a general favorite in the community in which she lived, being possessed of an amiable disposition, having a cheerful word and kind greeting for all. She will be sadly missed in the family circle, which consists of father, mother, two brothers and two sisters, deceased being the eldest of the family—17 years, 2 months and 24 days.

The funeral was one of the largest ever seen in this parish, and took place at St. Alphonsus' Church, Wooler, on Monday morning. Requiem High Mass was sung by the pastor, Rev. Father McCloskey, who preached a very eloquent and appropriate sermon. Much sympathy is felt for the family in this their sad bereavement. May the Lord console them and grant eternal rest to the departed one!

Very Rev. Edward Sorin, Superior-General of the Order of the Holy Cross, and founder of the celebrated University of Notre Dame, died on the eve of All Saints.

The Aping Anglicans.

The Anglican clergymen of New York are tumbling over each other in their mad race for first position in the ranks of imitators of Catholic practices. The rector of the Church St. Mary the Virgin, who is known as Father Brown, has imported a handsome set of Stations of the Cross, which he has set up in his church. His congregation will hereafter, on regular occasions, performs the devotion of the Way of the Cross, which is one of the most effective aids to Christian piety and devotion among Catholics.

The Church of the Redeemer, from which Rev. Henry A. Adams recently seceded when he joined the Catholic Church, has made a strong bid for favor among the people who ape Catholicism by inaugurating the practice of celebrating nupital Masses on occasions when fashionable marriages are solemnized in the church. In both these churches auricular confession is practised by the faddists.

What a mockery! These men are simply playing at religion. They want to become Catholics, but they do not think such a step would be quite fashionable, so they adopt the shadow and reject the substance. We pity them, and we hope that all good Catholics will pray that they may see the light and cease their trifling with sacred principles and holy rites.—*Boston Republic.*

E. B. A.

Under the auspices of the officers of St. Patrick's Branch No. 12 and St. Cecilia's Branch No. 30 of Toronto, the talented Rosa d'Erina and Prof. Vantom gave two of their splendid musical evenings on Monday and Tuesday of last week, before very large and appreciative audiences, eliciting rounds of applause. Though many years before the public Rosa de'Erina has a well preserved voice of great sweetness, and in her piano and organ selections she cannot be surpassed.

Prof. Vantom is a host in himself, having a fine tenor voice, while as a humorist he is second to none.

Any branch that may have secured their service may rest satisfied a rare treat is in store for them.

W. LANE,
17 Hamburg avenue, Toronto.

C. Y. L. L. A.

The weekly meetings of the Catholic Young Ladies' Literary Association, Toronto, were re-opened a few weeks ago. A full course of work has been planned for the coming season and the final arrangements are being made for the lecture by Rev. Father Ryan on Monday evening, November 20.

MARKET REPORTS.

London, Nov. 9.—Wheat had no change from 95c to $1.04 per cental. Oats 99 to 92c per cental. Peas 92 to 95c per 100 lbs. Barley 80 to 85c: corn $1 to $1.02; rye 90 to 81; beef $4 to $5.50 per cwt; lamb 6½ to 7c a lb. by the carcass; pork $6 to $7.25 per cwt; turkeys, 8 to 9c a lb.; geese 6c a lb. and 50 to 65c a piece; fowls 40 to 60c a pair; butter 23 to 27c a lb; eggs 17 to 20c doz.; potatoes 65 to 75c a bag; apples advanced to $1.50 to $2 a barrel, and 60 to 90c a bag; pears $1.50 to $2 a bush.; grapes 2½ to 5c a lb; hay was dull, at $8 to $8.50 a ton.

Toronto, Nov. 9.—Flour—Straight roller, $2.90; flour extra, $2.50 to $2.75. Wheat, white, 57c; No. 2, spring, 57c; red winter, 56½c; goose, 56c; No. 1, Man. hard, 71c; No. 2, 69c; No. 3, 66c; peas, No. 2, 51½ to 52c; barley, feed, 34 to 35c. Oats, No. 2, 28½c. to 29½c.

Montreal, Nov. 9.—Wheat—No. 1 hard Manitoba, 69 to 70c; No. 2 hard do. 67 to 68c; peas per 66 lbs afloat, 68 to 69c.; oats, per 34 lbs, afloat, 36 to 37c; corn, duty paid 62 to 61c; barley, feed, 43 to 44c; barley, malting, 50 to 55; rye, afloat, 56 to 57c. Flour—Winter wheat, $3.75 $3.90; Manitoba patents, best brand, $3.85 to $3.90; straight roller, $3.10 to $3.15; extra, $2.90 to $3.00; superfine, $2.60 to $2.9; Manitoba strong bakers', $3.40 to $3.60; Manitoba strong bakers', best brand, $3.60 to $3.70. Oatmeal—Staudard, bags, $1.90 to $2; standard, bbls., $3.80 to $4.10; granulated, bags, $2 to $2.05; granulated, bbls, $4.20 to $4.30; rolled oats, bags, $2.05 to $2.10; rolled oats, bbls, $4.25 to $4.35. Bran, $14; shorts, $15.50 to $16; moutlile, $22. Canadian short cut, per bbl, $24 to $25; mess pork, western, new, per bbl, $22 to $22.50; hams, city cured, per lb, 12 to 13c; lard, Canadian, in pails, 11½ to 12c; bacon, per lb, 11½ to 12½c; lard, com. refined, per lb, 8½ to 9½c. Cheese dull. Finest Ontario, fall cheese, 11½ to 11¾c; finest townships, fall cheese, 10¾c; finest Quebec, fall cheese, 10½ to 10¾c; medium grades, 10¼c; cable, 55s. Butter—Finest fall creamery, 22 to 23c; earlier makes, 21 to 21½c; finest townships dairy, 21 to 22c; finest western dairy, 19½ to 20c. Eggs, 15½ to 16c.

Latest Live Stock Markets.

TORONTO.

Nov. 9.—Cattle Exports—39 loads. One load of North west cattle weighing 1,242 lbs was bought at $3 37½.

Butchers' Cattle.—Common cattle sold at 2½ to 2¾c; medium at 3 to 3½c.; choice at 3¾c. and extra choice at 3¾c to $3.85.

Stockers.—Quite a number of rough cattle for country feeding were here and sold down as low as 2½c.

Sheep and Lambs.—Prices ranged from $1.25 to $1.50 for culls, up to $3 15 for extra choice. A bunch of 66, averaging 89 lbs. sold at $3.15, a bunch of 80, averaging 83 lbs., sold at $2 80, and a bunch of ewes and wethers, averaging 84 lbs. sold at $3 05. Mixed lots sold at $2.50 to $2.75. Butchers' sheep were in poor demand and sold slowly at $3.50 to $3.75 a head. A few straight fat shipping sheep sold for $4 to 4.50.

Hogs.—Prices were easy at $5 50 for straight fats weighed off car and $5.25 fed and watered. Half fats sold at $5 to $5.10 and stores at $4.75 to $5.

Calves.—Only a few in. Prices are unchanged at $4 to $5 for culls, $6 to $7 for mediums and $8 for extra choice.

Milch Cows and Springers.—One ordinary springer sold to day at $48. Choice thoroughbreds or half breds sell up as high as $60.

Buffalo, Nov. 9.—Cattle—78 cars through; 5 sale; market weak. Sales: Western steers, $3.15 to $3.25; cows and heifers, $2.60 to $2 75.

Hogs.—56 cars through, 31 sale; market stronger; Yorkers, $6.40 to $6.50; mixed packers $6.45 to $6.50; mediums and heavy, $6.40 to $6.50; pigs, $6.40 to $6.55; stags and ends, $4.75 to $5.25.

Sheep and Lambs.—6 cars through, 7 sale; market very dull, but about steady. Sales: Good ewes, 105 to 115 lbs $2.70 to $3; good wethers, $3 to $3.25; fair to good native lambs, $4 to $4.50; common, $3.50 to $3.90; Canada lambs, $4.50 to $4.60.

Benziger's Catholic Home Annual—1894.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

C. C. RICHARDS & Co.

My son George has suffered with neuralgia round the heart since 1882, but by the application of MINARD'S LINIMENT in 1889 it completely disappeared and has not troubled him since.

Linwood, Ont. JAS. MCKEE.

SITUATION AS TEACHER WANTED.

WANTED FOR 1894—A POSITION AS teacher in a town or village, by a young lady holding a third class certificate, experienced in teaching. Capable of acting as organist and leading choir. Address—"A. B.," CATHOLIC RECORD Office, London. 784-3

TEACHER WANTED.

ROMAN CATHOLIC MALE OR FEMALE teacher, holding a second class certificate, professional, to take charge R. C. S. S., No. 6, Stephen, Ont. Duties to commence 3rd January, 1894. To be capable of acting as organist and leading the choir. One having experience preferred. Apply, sending references and state salary, to PATRICK J. BREEN, Sec., Mount Carmel P. O., Ont. tf.

TEACHER WANTED, MALE OR FEMALE, holding second or third class certificate, for the Separate school, Corunna. Testimonials required. Apply to REV. J. S. MUGAN, P. P., Sec.-Treas., Corunna Ont. 783-2.

A FEMALE TEACHER, HOLDING A second or third class certificate, for Catholic Separate school, Sec. No. 10, Arthur. Duties to began Jan. 3rd, 1894. State salary, qualifications, experience, etc. Applications received up to Nov. 30th, 1893, by the undersigned trustees, JAMES PURTEL, GEORGE LANG, Derrynane P. O., Ont. 786-3.

TEACHER WANTED, A FEMALE teacher holding a second or third class professional certificate, to teach in the R. C. S. School, sec. No. 3 and 4, of Anderdon. Applicant to state salary wanted. Address ACHILLE MAILLOUX, Sec. Treas., Amherstburg P. O., Ont. 786-2

WANTED IMMEDIATELY, A SECOND or third class teacher for the balance of the present term for the Catholic Separate school, Galt. Apply at once, stating salary and enclosing testimonials, to the SECRETARY OF THE BOARD, Box 313, Galt, Ont. 786-1.

TEACHER WANTED IMMEDIATELY FOR Nos. 10 and 17, Ontario Separate school. Qualifications required. Salary not to exceed $250 a year. For further information address JAMES BLUTH, Kingsford, Ont 786-tf.

FOR SEPARATE SCHOOL SECTION NO. 7, Sydenham. State salary, and apply to EDWARD DUGGAN, Woodford, P. O., Ont. 786-2.

A LADY TEACHER (ASSISTANT) FOR the R. C. Separate School, Chepstow, Ont. Applicants to state salary, qualifications, experience and references, if any. Duties to begin Jan. 3, 1894. Applications will be received up to Nov. 15, 1893. Address M. M. SCHURTER, Secretary R. C. S. S., Chepstow, Ont. 783-4

FOR THE SEPARATE SCHOOL OF THE town of Pembroke. A male Principal, holding a second class certificate. And three male or female assistants for the boys' department, holding third class certificates. Duties to begin on 2nd January next. Persons capable of teaching French and English preferred. Applicants to state salary and furnish testimonials. A. J. FORTIER, Sec. 784-3.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Old Post Office Property, at Hamilton," will be received at this office until Wednesday, the 15th day of November, 1893, for the purchase of the Old Post Office property, on James Street, Hamilton, Ont.

The property can be viewed on application to Mr. Hornby, caretaker of the New Post Office.

The reserved price is $14,000.00; no offer less than this will be considered

An accepted band cheque, payable to the order of the Minister of Public Works for $1,000.00, must accompany each tender as a guarantee of good faith.

The department does not bind itself to accept any tender.

By order,
E. F. E. ROY,
Secretary.
Department of Public Works,
Ottawa, 17th October, 1893. 785-2

MAIL CONTRACT.

SEALED TENDERS, addre sed to the Postmaster General, will be received at Ottawa until noon on

Friday, 8th December, 1893,

for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, 6, 12, 18, 24 and 30 times per week between London Post Office and Street Letter Boxes, from the 1st January next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the office of the undersigned.

R. W. BARKER,
Post Office Inspector.
Post Office Inspector's Office,
London, 27th Oct., 1893 786-3

Father Damen, S.J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey CATHOLIC RECORD Office, London.

WANTED An Energetic Catholic Man of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with references to **Benziger Brothers,** 36 and 38 Barclay St., New York. 786-8

BOYS If you are intelligent and energetic enough to sell goods and honest enough to make prompt returns, address J. HAZELTON, Guelph, Ont.

CANCER PERMANENTLY CURED. No Knife. No Poison. No Plaster. JNO. B. HARRIS, Fort Payne, Ala.

Weak Children

will derive strength and acquire robust health

by a persevering use of the great

Food Medicine

SCOTT'S EMULSION

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and $1.00.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.