

which have come under their own knowledge, and they will find that while some of the Catholic parties thereto have remained faithful to religion, many, very many others have been so led away by the example of their husbands or wives, as to have abandoned their faith altogether. This has happened, not only when the parties have married out of the Church, and have therefore made no provision for the Catholic training of the children, but even when the marriage has been contracted before the priest, and all the engagements required by the church have been made. Frail human nature is prone to evil, and there is no temptation more likely to lead to the evil of religious indifference than the example of a husband or wife who is the constant sharer of one's joys or sorrows, and who ought by his or her position to be regarded with affection and respect. The Catholic Church therefore very justly forbids mixed marriages, as a rule, though under certain conditions she tolerates them, but never without the dispensation of the Pope, the authority of granting such dispensation being sometimes delegated to the Bishops for a limited number of cases.

The Sovereign Pontiff Clement XI. in 1706 refused permission to Count Ernest, of Hohenlohe, to contract such a marriage. In answer to this nobleman's application he said: "Although we are shocked in considering the grave spiritual dangers which under the circumstances may follow, but which with God's assistance we hope to see averted, we consider it of the first importance to observe the laws of the Church of God, of the Apostolic See, of our predecessors, and of the Sacred Canons, which hold in horror the marriages of Catholics with heretics, unless the well-being of a Catholic state might require it; and therefore we judge that on no consideration can we yield to the request which has been made." Similar decisions have been given by other Pontiffs, as by Benedict XIV. in 1741, Clement XIII. in 1763, Pius VI. in 1782, Pius VII. in 1803 and 1809, Pius VIII. in 1830, Gregory XVI. in 1832, 1834, 1835, 1841 and 1846.

It is to be hoped, then, that devoted Catholics will take to heart these considerations, and if the CATHOLIC RECORD can succeed in preventing some such marriages by this article, we shall feel that we have already done a good work among our Catholic readers.

OUR OPENING SERIAL.

The story commenced in this, our initial number, entitled "Fabiola," was, as will be seen, written by Cardinal Wiseman, unquestionably one of the most gifted men and able writers that the Church has produced during the current century. It is not as at first sight might appear from its title, and the circumstance that its characters and incidents are taken from ancient Rome, a dry compendium of antiquarian lore, but on the contrary, is a work abounding throughout in thrilling incident, the fortunes of its characters, particularly the chief ones, being fully sustained to the last. The reader, to whom the persecutions, sufferings and heroic constancy of the Christians of the early Church is but a faint tradition, will rise from the perusal of this story with the liveliest realization of the sacrifices made and deaths incurred by them, for their religion's sake; and even the well read student of ancient ecclesiastical history cannot fail to be more powerfully impressed than ever with the sublime fortitude and saintly resignation to the will of God, which were characteristics of the early Christians, and which are so beautifully portrayed by the master pen of the great and lamented Cardinal. None should fail to read this story from the beginning, having our assurance that although necessarily rather descriptive than narrative for the first few pages, they will be amply repaid by the interest which rapidly develops and is fully sustained throughout.

DEAD ON THE FIELD OF HONOR.

There is a regiment in the French service upon the calling of whose roll the oldest non-commissioned officer for the time being present, steps two paces to the front of his position when the name of a deceased non-commissioned comrade is reached and answers: "Dead, on the field of honor." This custom has obtained for many years and will doubtless continue to do so, and is one of the cherished ceremonial of the corps. And yet, well merited as this tribute to the interperity of a fellow-soldier doubtless is, it after all but commemorates heroism displayed under strong stimulations and every incentive calculated to call into action the noblest elements of purely physical manhood. Allowing that the sentiment of patriotism was prominently identified with the heroic action of this honored warrior, it cannot be doubted that the prospect of promotion, the good opinion of his associates, and above all the excitement incident to great conflicts contributively account for his heroic bearing and gallant death. We subjoin, however, a list for which we are indebted to the *Pilot*, every name on which is far more entitled to immortal memory for heroism than the

admittedly intrepid Frenchman. None of the incentives above referred to were present in the cases of these our revered and heroic dead. For facing certain death shorn of all the glittering surroundings of the battle field, but encompassed by the horrors of loathsome pestilence, no promotion could be anticipated by them. The only prevalent excitement was that of absolute panic, calculated to dampen rather than arouse courage. Commendation from their associates, or mankind in general, was not a prompting motive, since the utmost they could do would be regarded by their own little circle as the performance of a simple duty, and by the outside world as a matter of course. They form a portion of the invaluable sacrifice made by our mother the Church to the service of humanity during the current frightful epidemic in the Southern States, adding a few to the millions of their predecessors who in like holy causes have achieved that immortality for which they strove:

- Rev. T. Lamy, Lazarist, New Orleans, La.
- Rev. T. Y. Doyle, Marist, New Orleans.
- Rev. M. Meagher, Memphis, Tenn.
- Rev. Fr. Erasmus, O. S. S., Memphis.
- Rev. J. A. Bokel, Memphis, Tenn.
- Rev. John McManus, Vicksburg, Miss.
- Sister Loyola Lawler, at the Charity Hospital, New Orleans.
- Sister Mary Keenan, Charity Hospital, New Orleans.
- Reported sick with yellow fever:—
- Rev. Fr. McNamara, Memphis, Tenn.
- Rev. Fr. Riordan, Memphis, Tenn.
- Rev. Fr. Auberfeldt, Vicksburg, Miss.
- Rev. J. Millet, V. G., Archdiocese of New Orleans.
- Sister Mary Brigitta Hitz, New Orleans.
- Rev. Fathers Scannell and Vantroosenberg, Memphis.
- Sister Dorcas, New Orleans.
- Sister Salisa, New Orleans.
- Rev. Fr. Cogan, Canton.
- Rev. Fr. Milenus, O. S. F.
- Rev. Fr. Mativus, O. S. F.
- Sister Stanislaus, O. S. F.
- Sister Vincentia, O. S. F.

New Publications Received.

We are in receipt of the first two volumes of Sadlier's household library, viz.—"Fabiola" and "Calista." The first, by Cardinal Wiseman, is intended to portray the lives of the early Christians, surrounded, as they were, by perils of which we can only form an approximate conception. No Catholic can read this work without being thrilled with a sentiment of holy enthusiasm, and at least momentary desire to emulate these martyrs lives and sacrifices. However cautious the reader may be, however, much alienated from his religious associations, he cannot fail to experience a feeling of regret that he is not as one of these. Any work which has this tendency is almost certain to be productive of great spiritual good to the reader who is observant of the duties prescribed by the church, and who lives in full communion with it, and cannot fail to exercise a beneficial influence on the mind and heart of the most hardened.

"Calista," by Dr. John Henry Newman, one of the, if not the most distinguished of English theologians, relates also to the trials of the infant church, and exemplifies the heroism of its disciples. All that has been said in commendation of "Fabiola" applies with equal force to this work, and it may safely be asserted that if the entire household series are up to the standard of these two pioneer volumes, their sale will be deservedly large. Messrs. D. & J. Sadlier have been for nearly forty years identified with, and the leading publisher of, Catholic literature in America, and it is almost a work of supererogation to commend them or their letter press to a public to whom they are so well known. The several volumes of the Household Library are to be sold at 25 cts. each, which places within the reach of all a collection of literary excellence, in quantity and price unattainable from any other house on the continent.

THE HOLY SACRIFICE OF THE MASS.—"Of all the duties prescribed by our holy religion," says St. Alphonsus, "the sacrifice of the Mass is that which is most pleasing to God and most salutary to man." When we hear Mass we give more honor to God than all the angels and saints in Heaven give Him, because their honor is only that of creatures; but in the Mass we offer to God Jesus Christ, who gives him infinite honor. Again: "To him who hears Mass an indulgence of eight thousand eight hundred years is granted." Rev. Michael Muller in his work, "The Holy Mass, the Sacrifice for the Living and the Dead," says: "If we often to Mass, this Holy Sacrifice will correct our faults without bitterness, will heal our wounds without pain, will purify our hearts without violence, will sanctify our souls without alarm, and almost without a struggle; it will detach us from ourselves, without the convulsion of death; it will withdraw us from creatures and unite us to God without agony. It is the remedy which Jesus Christ has left us in all its sweetness. The poor and the rich, the mechanic and the merchant, the married and the unmarried, the sick and the strong, all can easily participate in this Adorable Sacrifice without leaving the world, without injuring their health, or abandoning their family or employment. The Holy Sacrifice of the Mass, then, is the most acceptable, and withal the easiest worship that we can ever offer to God. This is the reason why the Holy Church commands her children, under pain of mortal sin, to hear Mass at least every Sunday and holiday of obligation; why she forbids us to coaze too late to Mass; why we always find good Catholics so eager to assist at the Divine Sacrifice." "We easily suffer ourselves," he again says, "to be prevented from hearing Mass by our friends and acquaintances, by our occupations, and by our sloth. Often it is a burden to us to go and assist at the Holy Sacrifice, and when there we hardly know what to do. A day will come when a single quarter of an hour spent in hearing Mass will appear of more worth to us than all the riches of the world. Let us ever remember that we are advancing rapidly towards eternity, that the time of Mass is the best to prepare for it, and that eternity will not be too long for our regrets at the loss of one single Mass."

THE ELECTRIC LIGHT.—The Rev. Canon Bagot, rector of Athy, Ireland, and a well-known agriculturalist, proposes to do his harvesting this year by the aid of electric light.

LOCAL GLEANINGS.

On Sunday last His Lordship Bishop Walsh appeared at High Mass for the first time since his illness, which has extended over several weeks. It need not be said that the congregation were gratified to know from his own lips that he is rapidly convalescing.

The streets of London have during the current week presented an unwonted appearance of life and bustle. The influx of visitors exceeding in number the total population of this and neighboring boroughs, has not only contributed to this result, but made the countenances of merchants and more especially hotel keepers beam with satisfaction. The beautiful weather and the established reputation of the fair which invariably attracts all that is best worth seeing and most worthy of note in the Province, combined to make this one of the most successful exhibitions ever given under the auspices of the Fair Association.

Complimentary Benefit.

On Thursday night last the Holman Opera House was the scene of a complimentary benefit tendered by St. Patrick's Benevolent Society to Mr. Thos. Brown, the manager of its Amateur Dramatic Club. The programme was varied and entertaining, excellent judgment and taste having been shown by them in charge of the affair in the selection of pieces which did not overtax the ability of the performers. "Nora Creona," "The Rough Diamond," and a number of minor sketches, songs, dances, and so forth, were rendered, and the respective parts creditably sustained. Miss Nellie Copinger, who possesses a voice of great flexibility and sweetness, was repeatedly and deservedly encored, while Miss Minnie Estelle made a decided hit in the character of *Mary* in "The Rough Diamond." Mr. Brown's delineation of the character of *Cousin Joe* in the same play was especially felicitous in its conception. The company played to a full house, and we are happy to be able to state that it was in a pecuniary and every sense a success. This Club have in rehearsal a play which will shortly be produced for the benefit of the yellow fever sufferers.

Diocese of Hamilton.

The following appointments have been made by His Lordship Bishop Crimmon, of Hamilton:—

- Rev. Father Lennon, of St. Mary's Cathedral, has been selected to go to Dundas as curate to Rev. Father O'Reilly. The growing needs of the parish have rendered the services of an assistant necessary, and Father Lennon will undertake the duties.
- Father Lennon came to Hamilton from Stratford as private secretary to His Lordship Bishop Crimmon, and has been noted for his active and zealous efforts in behalf of religion.
- Rev. Father Slaven, recently admitted to the priesthood, will be attached to St. Mary's Cathedral, Hamilton.
- Rev. Father Brohman, late of Formosa, near Walkerton, has been attached to the Cathedral. The German Catholics have been placed under his special charge.
- Rev. Father Brennan will go to Brantford.
- Rev. Father Waddell, late of Cayuga, has been appointed to the charge of Cheaptow, a Mission formerly attached to the Parish of Walkerton, but which has recently been erected into a separate parish by itself.

What the Catholic World is Doing.

MGR. CONROY'S SUCCESSOR.—Dr. Gillooly, Bishop of Elphin, is likely, it is said, to succeed the late Mgr. Conroy, as Delegate Apostolic to Canada.

Rev. Father Fetter, aged 84 years, and since 1837 curate of Timovine in Bohemia, will celebrate this year the 40th anniversary of his ordination.

Rev. J. D. Gilliland, rector of Trinity Episcopal Church, Bristol, Conn., has resigned, and has announced his intention of joining the Roman Catholic Church.

Very Rev. Father Fiat has been elected Superior-General of the Congregation of the Mission and the Sisters of Charity, in place of the saintly Father Borie, lately deceased.

We learn with regret that Dr. Ward, the scholarly editor of the *Dublin Review*, has resigned the position which he has filled with distinguished ability for a period of sixteen years.

A CARDINAL FOR SCOTLAND.—The *Univers* directs attention to the rumor that the Most Rev. John Strain, Archbishop of Edinburgh, is to be raised to the purple.

A German paper of Cleves exposes the outrage to religious liberty by which Catholic soldiers in that section are compelled by the military authorities to attend the Protestant Church.

A PRESENT SAT AT LIBERTY.—Mgr. Ridel, a French missionary, after several months' captivity in Corea, has been set at liberty by the Chinese Government, at the instance of the French Ambassador in Peking, he having addressed remonstrances to the Korean authorities.

The Rev. R. B. Godolphin Osborne, son of the late Lord Osborne, and a member of the family of the late Duke of Leeds, a convert to Catholicity, was the author of the letters to the *London Times* under the initials "S. G. O.," which created such a sensation in England and made their author famous.

In the Catacombs of Rome, particularly in that of St. Agnes, which dates from the middle of the second century, there have been recently discovered whole chapels containing several altars in which the relics of martyrs repose, with paintings, images of the Blessed Virgin, a pontical chair, vessels for holy water, confessionals, etc. The credulity of the world is, then, greatly imposed on, when it is asserted that true Christianity, that of the early ages, is to be found anywhere but in the belief in, and practice of, the Catholic religion.—*Mgr. Segur*.

THE CATHOLICS IN CYPRUS.—In view of the possession of Cyprus by England, and of the sad condition in which the Catholic population there is placed by poverty and misrule, Catholic missionaries will under due authorization from the Holy See, be immediately despatched to promote education and religion in the island. The exiled priests from the provinces whence Russian cruelty expelled them will be the first chosen for the mission, especially as they are well acquainted with the language. They will also introduce the Latin rite instead of the Syro-Maronite, which has prevailed for the last two hundred years.

GREAT TEACHING SUCCESS.—At the recent competitive examination held in Paris for admission into the Government schools there were 339 successful candidates. Of these 242 belonged to the schools kept by the Christian Brothers, and the remaining 97 to schools kept by lay-teachers. The latter have 23,000 and the former 18,000 boys in their schools. The Brothers have the first 14 in the list, and out of the first 100 they have 83. We would recommend these numbers to the reflection of the zealots who would eliminate the religious element from our schools.

During the Crimean War a colonel received orders to carry a certain redoubt. He sprang forward at the head of his regiment, which his presence seemed to electrify. He remained as calm and unmoved in the midst of the flying balls as if he had been at a review, and by his coolness and skill captured the enemy's battery. His commander said to him, with some astonishment, after the battle: "Colonel, how was it you were so calm in the face of such imminent danger?" "General," replied the Colonel with quiet simplicity, "I received Holy Communion this morning."

One of the speakers at the late General Assembly of pious associations at Paris, gave a long and interesting statistical evidence of the good done in France by the numerous pilgrimages to the various sanctuaries of our Blessed Lady. The number of yearly communions at four of the principal shrines is set down as follows:—At the sanctuary of Our Lady of Lourdes, about 200,000; at Our Lady of Victories (Paris), 140,000; Our Lady of Fourvires, (Lyons), 140,000; Our Lady of Deliverance (Calvaire), 40,000.

The Catholic St. Cecilia societies of the United States met in convention in St. Joseph's Church, Detroit, Mich., in August, the object being to foster a pure style of ecclesiastical music modelled after Palestrina, to counteract the modern introduction into the services of sensational and operatic music. There were in attendance choirs from Michigan, Ohio and New York, and 150 priests. The music was in charge of the president, Mr. Singenberger, and the concert, were very successfully given. Mr. Andrieu presided at the organ.

The Abbot of the Monastery of Sept Fons, in France, a branch of the most ancient of all the orders of monks, is a nobleman by birth, and has bestowed a colossal fortune upon his Order. He is the youngest Abbot in the Church, is strikingly handsome, his rustic complexion betraying no sign of the severe asceticism of his life. His dress is not distinguishable from that of the simplest friar in the monastery, but for a little piece of violet ribbon on the breast of his cassock, which he wears as an Abbot. While hospitable in a splendid degree to visitors, especially foreigners, he has the reputation of being as abstemious as any of the Brotherhoof.

The amount of the Sunday collection in St. Louis for the yellow fever sufferers in Memphis was over \$2,500, \$1,200 of which was sent directly to the different parish churches there; the remainder was given for the general collection. St. Louis has also sent twelve Sisters to the same afflicted city, with an offer of as many priests as might be needed. It is gratifying to note that the same generosity and devotedness have been manifested by Catholics everywhere. Immemorable priests and Sisters are ready to go to the plague-stricken districts whenever their services are required.

The Catholic parent who will allow his children to grow up without the advantages of Catholic reading, says the *Catholic Columbian*, and give them free access to the indecent sheets of the day, will not have to answer for mortal murder, but for that which is infinitely greater, the destruction of an immortal soul. The ravages of the daily press, as well as the sensational weeklies, is terrible to think of. Crimes are multiplying, morals are becoming corrupt, souls are daily going to perdition, on account of the daily ghastly recital of crime, that the public constantly craves. Catholics could aid in counteracting these results by helping in the support of their press. A little less than four cents a week purchases a Catholic paper for the family. Who that lives cannot afford it?

THE MADONNA'S LAMP.—In France, in the middle ages, at every corner of the streets a little statue of Mary, carved in oak, raised its head above a bunch of flowers, which some pious soul renewed every morning. During the night, lamps burned continually in these little grey niches, which on Saturdays were completely illuminated. This was the first beginning of lighting the streets, and in many towns in Italy it is still the only mode of lighting them. There was associated with it a pious thought, calculated to make a believing people reflect. The mystic lamps of the Madonna, shining in succession, like a bright row of stars, through the odoriferous heads of flowers, seemed to say to the vagabond who went about at night for evil purposes: "There is an Eye over this slumbering city which never closes, and which watches over these deserted and silent streets—the Eye of God.—*The Angelus*."

A CATHOLIC SAVED FROM SCALPING BY THE SCAPULAR.—The Red Man, it is gravely announced, is incapable of civilization, and must, therefore, be exterminated. Yet Sitting Bull is a fine French scholar, and a student of Napoleon's tactics. Beyond which comes this incident to show that these poor savages are capable of some of the finer feelings of Christianity. Poor Captain Keough, who was one of the victims of the war, was a good Catholic. Before he had won distinction in the American service he gained it in fighting for the Pope against the Italian red men. When he died he wore an Agnus Dei or scapular. The Indians seeing this (says a New York Catholic contemporary) and remembering no doubt, the lesson of their true friend, Father De Smet, saved him at least from mutilation. If these poor Indians were but left to the Catholic missionaries, they would be as inoffensive as they are in Canada.

The Grotto of Lourdes is illuminated night and day by at least four hundred candles. At the side of the sacred recess is the holy well, over which is a marble fountain. Around the well are hundreds of sticks, crutches, and other memorials left by those whose infirmities of Mary Immaculate had rescued from disease and misery. Far above on the high table-land of rocks is the Church of Our Lady of Lourdes, the High Altar standing immediately over the spot on which appeared the heavenly apparition. The splendid edifice is divided into two—the lower and the higher—the former containing five and the latter sixteen altars. In the higher church the banner of every nation floats except that of England! A magnificent lamp, accompanied by a green banner, with the inscription, "A lamp—the offering of the children of St. Patrick to Our Lady of Lourdes, on the 8th of September, 1876," shows the love of the Irish race for the Immaculate Mother. On Sunday, says a correspondent to the *Windsor News*, nearly four thousand candles lit up the holy edifice; inside the sanctuary twelve lamps burned brightly; from the tabernacle sparkled an array of diamonds, the gift of the Duke of Orleans. It was like a glimpse of Heaven.

THE Lord Bishop of Galway, the Right Rev. Dr. McEvilly, on Sunday, after the celebration of the eight o'clock Mass, alluded to the extraordinary circumstance of police constables having been sent in colored clothes to attend all the Masses at all the Catholic chapels in the city for the purpose of noting down what the clergyman might say in addressing their respective congregations. The Pro-Cathedral of St. Nicholas was densely crowded. The Bishop said he felt called upon to make reference to an occurrence which took place in the Catholic city of Galway that was hardly credible, but which nevertheless, he was well informed had taken place. Members of the constabulary force were told off to attend at Catholic houses of worship, and to note down and report to their superior officers what might be said by the clergymen in addressing their congregation. Such a proceeding he (the Bishop) had no hesitation in saying was an insult to the Catholic body which should be resented, and it was an outrage upon the Catholic members of the constabulary force if any of them were called upon to perform such a duty. It was a gross insult to Catholic Galway—it was a fearful outrage, the Bishop insisted, ridling that it was one which should be resisted by every legitimate means at their disposal.

ARCHBISHOP ALEMANY ON CATHOLIC JOURNALISM.

The Most Rev. Joseph Sadoc Alemany, D.D., O.P., Archbishop of San Francisco, in a Pastoral Letter on the occasion of a collection for the Pope, thus speaks of Catholic journalism:—"It is, besides, agreeable, interesting, and generally conducive to enlarge our faith, to read sound Catholic periodicals, in which the struggle and triumphs of the church through the world are brought to our notice; the local religious events are recorded, the voice of the eminent defenders of the faith is heard, and the Allotments of the Father of the faithful reach us for our edification. Hence most of the dioceses or provinces possess a Catholic journal, generally the organ of one or more bishops, which, as a true friend, periodically visits the various families, and is entitled to a corresponding friendly welcome. Instead of reading scurrilous sheets, we should rather encourage such Catholic journals as greatly contribute to the cause of truth. We do not mean to state that whatever appears in them is emanating from the Prelates, or that any statement in them should be charged on the Church, even when they be the official organs of a Bishop who are irresponsible only for what appears under their signatures; yet we take pleasure in echoing here the wise words of the Fathers of the second Plenary Council, who say on this subject: "We cheerfully acknowledge the services the Catholic Press has rendered to religion, and also the distinctness with which, in most instances, it has been conducted, although yielding to publishers and editors a very insufficient return for their labours. We exhort the Catholic community to extend to these publications a more liberal support, in order that they may be enabled to become more worthy the great cause they advocate. It is our duty to aid ourselves of this mode of making known the truths of our religion, and removing the misapprehensions which so generally prevail in regard to them."

A very singular form of epidemic has broken out, we learn from Australian correspondence, at a place called Coleraine. It appears to be a combination of epilepsy and hydrophobia, if such a combination be possible. The victims are generally strong, healthy young men. The attack is sudden and unexpected, as in the case of epilepsy, and while it lasts the sufferer is subjected to the most violent and distressing bodily contortions, as though he were under the effects of a powerful dose of strychnine. There is no relief possible, and no one knows anything of the nature of the malady or its antidote, and the fit must exhaust itself, which it does not do in some cases for many hours, often for a whole day or night. Water appears only to aggravate the violence of the malady, whether it be given as a drink or dashed on externally. The disease appears also to be highly infectious, as it is people who aid in holding sufferers down who are generally attacked. There appears to be no doctor in the district, a fact which is to be regretted, as a skilled investigation into the symptoms of this strange malady might be productive of a remedy, and would certainly be of much interest to the medical profession.

FRENCH AND GERMAN SOLDIERS.—The French military instructions provide that if the commanding officer or instructor who is drilling the troops makes a mistake and gives the wrong order the troops shall not obey it. The Germans, on the contrary, insist that no matter how unlooked for or absurd the order is it shall be obeyed, and their officers even make a point of sometimes giving wrong orders so as to test the men. The French argue that if the men halt the officer will immediately perceive that something is wrong and be able to give the correct command without having to straighten his company or battalion. The Germans declare that the commander is responsible, and his orders must at once be obeyed without hesitation, no matter what the consequences; also that it would be dangerous to encourage the men to review their orders or to get into the habit of doing everything one way.

MARKET REPORT.

CORRECTED TO THE HOUR OF GOING TO PRESS.

London Markets.	
GRAIN.	
White Wheat, Deliv. @ 100 lbs.	\$1 45 to 1 50
" " " " " " " "	1 45 to 1 50
Red Fall " " " " " "	1 35 to 1 45
Spring Wheat " " " " " "	1 20 to 1 50
Oats " " " " " "	0 90 to 0 97
Barley " " " " " "	0 85 to 0 90
Peas " " " " " "	0 85 to 0 85
Beans " " " " " "	0 90 to 0 70
Rye " " " " " "	0 90 to 0 95
Buckwheat " " " " " "	1 00 to 1 10
Wheat " " " " " "	1 00 to 1 10
Flour " " " " " "	2 00 to 2 10
XX Fall Wheat Flour @ Cwt.	2 75 to 3 00
Fall Flour " " " " " "	2 50 to 2 75
Mixed Flour " " " " " "	2 50 to 2 75
Spring Flour " " " " " "	2 25 to 2 50
Buckwheat Flour " " " " " "	2 00 to 2 25
Gram Flour " " " " " "	2 50 to 2 75
Cracked Wheat " " " " " "	1 50 to 1 75
Ornamental " " " " " "	1 00 to 1 10
Shorts " " " " " "	12 00 to 16 00
Bran " " " " " "	0 00 to 0 10
PRODUCE.	
Eggs, Store Lots, @ doz.	0 11 to 0 13
" " " " " " " "	0 13 to 0 14
" " " " " " " "	0 13 to 0 14
" " " " " " " "	0 18 to 0 20
" " " " " " " "	0 11 to 0 13
" " " " " " " "	0 11 to 0 12
" " " " " " " "	0 07 to 0 00
MISCELLANEOUS.	
Mutton, @ lb.	0 07 to 0 08
Beef " " " " " "	0 04 to 0 05
Pork, each " " " " " "	0 10 to 0 12
Turkeys, each " " " " " "	0 75 to 1 50
Dried Apples, @ bush.	0 08 to 0 10
Onions, @ bush.	0 00 to 0 63
Hay, @ ton.	9 00 to 10 00
Straw, @ ton.	1 00 to 1 25
Live Hogs, @ cwt.	1 00 to 1 50
Butter, @ lb.	0 08 to 0 10
Chickens, @ pair.	0 25 to 0 50
Ducks, @ pair.	0 30 to 0 50
Turkeys, @ pair.	0 25 to 0 50
Carrots, @ bush.	0 15 to 0 25
Cordwood, @ cord.	0 10 to 0 15
Apples, @ bush.	0 00 to 0 75
Potatoes, @ bush.	0 50 to 0 80
Ornamental " " " " " "	3 00 to 10 00
Clover Seed " " " " " "	0 00 to 0 00
SKINS AND HIDES.	
Sheepskins, each.	0 25 to 0 0
Calfskins, green, @ lb.	0 08 to 0 0
" " " " " " " "	0 10 to 0 0
Hides, green, " " " " " "	0 05 to 0 0
" " " " " " " "	0 25 to 0 0
Tallow, rendered " " " " " "	0 06 to 0 0
" " " " " " " "	0 05 to 0 0
Lord, " " " " " " " "	0 03 to 0 0
Wool, " " " " " " " "	0 00 to 0 0
LONDON OIL MARKET.	
Refined oil in earthen lots, who gals.	\$0 15
" " " " " " " "	0 16
" " " " " " " "	0 15
25 Cans Petroleum, who gals.	0 15
L. O. R. Co.'s trans. wa can., @ lb.	0 18
Liverpool Markets.	
WHEAT.	
Wheat, @ bush.	25 00 to 25 00
White " " " " " "	25 00 to 25 00
Club " " " " " "	25 00 to 25 00
Corp. new " " " " " "	23 00 to 23 00
Barley " " " " " "	3 00 to 3 10
Oats " " " " " "	2 00 to 2 10
Peas " " " " " "	3 00 to 3 10
Pork " " " " " "	3 00 to 3 10
Beef " " " " " "	67 00 to 67 00
Bacon " " " " " "	30 00 to 30 00
Tallow " " " " " "	38 00 to 38 00
Cheese " " " " " "	42 00 to 42 00