C. M. B. A. Resolutions of Condolence.

At the last meeting of Branch No. 139, Fort Erie, held in this hall on Mon-day, Dec. 9, the following resolution of con-dolence was adopted: Moved by Bro. Edwards and seconded by Bro. Kawangah

Moved by Bro. Edwards and seconded by Bro. Kavanagh, Resolved that a vote of condolence be sent to the wife and family of our late respected Bro., J. J. Russell; that our charter be draped for thirty days; a copy of the motion be sent to the brother's family, and to the RECORD for publication as well as the official organ, The Canadian. Resolved that whereas death has visited the home of our late brother, be it therefore Resolved that we do tender his beloved wife and his sorrowing family our heartfelt sympathy in this great loss, and we pray God will grant them spiritual consolation in their hour of trouble.

our of trouble.
Signed on behalf of the branch,
W. E. Edwards, Rec. Sec.
Fort Erie, Dec. 9, 1895.

Election of Officers.

Branch 77, Lindsay. Chan. W V Lynch, M. D., pres. H H Harry, vice-pres. A J Kerr. second vice-pres. C Podger, rec. sec. W F Boyle, asst. rec. sec. M E MeAnley, treas. J R Shannon, fin. sec. John O'Reilly, mar. F G Barnett, guard M Hennessy, trus. W Steers. J A Glilogly, rep. to grand council Thos. J Brady, att. R P Spratt.

C. O. F.

At a regular meeting of St. Joseph's Court, No. 370, C. O. F., the following resolutions were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call to eternal rest our highly esteemed Brother and officer, Thomas Finucan,
Whereas by his death his family has lost a dutiful son and Brother, and the Catholic Order Foresters an upright and esteemed member, therefore be it
Resolved that we tender to the family of our deceased brother our sincere condolence in their affliction.

Resolved that the charter of our court be draped in mourning for thirty days, and these resolutions be placed on the records of this court, a copy forwarded to the family of the deceased Brother, also copies sent to the Catholic press for publication.

P. Shea, Rec. Sec.

E. B. A.

Ed. CATHOLIC RECORD—A communication appeared in the RECORD of the 14th, signed by members of St. Patrick's Circle No. 1, giving reasons for severing its connection with the association. The Grand President instructs me to give the following statement of facts. They say: "That as we have exhausted every means in our power to get a fair, honest and just settlement of the existing difficulty with the executive of the Grand Branch, and have been unable to do so, be it resolved, etc. Now, what is the fact of the case? The circles considered they were unjustly taxed, and applied to the executive for a reduction. The executive decided to visit the circles for the purpose of explaining the question, being satisfied it was misunderstood; and upon its being shown them that, although the management assessment was increased; and that the total increase for this year only amounted to twenty-four cents upon each member, Circles No. 2 and creased, the contingent as essment was decreased; and that the total increase for this
year only amounted to twenty-four cents
apon each member, Circles No. 2 and
3 decided unanimously to carry out
the law as laid down at the late
convention, considering they should as
sist to pay any indebtedness. Circle
No. 1, on the contrary, decided to
withdraw from the association unless the
executive complied with its request. It was
suggested that they should carry out the law
under protest until the next convention, but
that was not agreed to; and on the night the
Executive met them, they were not pre
pared to consider the question until after 9
p. m., so thus was not sufficient time for discussion, and several left during the address of
the Grand President. But it was understood
that arrangements would be made for him to
again address them, for which he would be
notified. After waiting a month for such
notification the following communication
were sent:

Nov. 13, 1895.

Nov. 13, 1895. To the officers and members of St. Patrick's Circle, No. 1

To the officers and members of St. Patrick's Circle, No. 1.

Worthy Members—Having waited to be notified of a meeting of St. Patrick's Circle for the Grand President and Executive Committee to attend, and as it appears their is no prospect of such meeting being held. I am instructed to inform you that it is the unanimous decision of the Executive Committee

"That no alteration or reduction in the assessment of 5 cents per mouth for each member on the roll as fixed at the late convention can be made."

You are, therefore, called upon, in accordance with sections \$1,90 and 96 of the revised constitution, to send to the Secy. Treasurer, on or before the 39th day of Nov., assessments now due, etc.

Yours fraternally.

The said assessments were sent on Nov. 25, but the first intimation we had of their sever ance was in the RECORD.

The Assessment under dispute was discussed by the Finance Committe, and in convention, the delegates of the Circles being present, after having arguments pro and con-received the necessary vote as called for by the constitution, and so became law until next convention. Therefore, aithough the Grand President regrets the action taken by Circle No. 1 he has no alternative but to carry out the laws of the association as defined in the constitution, which he intends to do in all cases, no matter what the result, so long as they are not repealed or amended by proper authority.

ELECTION OF OFFICERS.

St. Peter's Ranch, No. 23, London.

ELECTION OF OFFICERS.

St. Peter's Branch, No. 23, London.
At the last meeting of the branch the election of officers took place. Rev. Father Pobin acting as judge. Although the offices were contested it is evident the present officers are giving satis faction, for only few changes have been made Chap. Rev. Father Tobin (Than, T. F. Gould; Pres. C. P. Jento, M. D.; Vice Pres., J. Mc. Neill; Rec. Sec., M. J. Quirk; Fin Sec., T. F. Gould; Ins. Sec., T. M. O'Hagan; Freas., J. B. Henry; Stewards, J. Burke and E. Noulty; Mar., M. J. Delaney; Ass't Mar., P. Mohan; I. Guard, D. Donohne; O. Guard, W. McGow an; Lib., A. J. McNeill; Ass't. Lib., W. Dwyer. ELECTION OF OFFICERS.

ARCHDIOCESE OF TORONTO.

A New Chapel in Connection With St Joseph's Convent Formally Opened by Archbishop Walsh.

Yesterday morning the new chapel adjoining St. Joseph's convent was formally
opened and consecrated by His Grace Archbishop Walsh. There was a very large attendance of prominent citizens. The Roman
Catholic clergy was also well represented.
The ecremony was impressive. His Grace
blessed and dedicated the building, after
which Mass was celebrated by Vicar-General
McCann. Around the altar were Rev.
Fathers Grogan, Ryan, LeMarsh, O'Donoghue, Wilson, Hand, Devine, Sullivan,
Smith, Walsh, Cruse, Costello, Leach,
Murray, Gallagher, McEntee, and Marijon.
The sermon was preached by Rev. Father
J. J. Teefy. The musical part of the service
was given by St. Cecilia's choir, assisted by
pupils and Sisters of the institution. The
sclos and trios were, in particular, excellent
ly rendered. At the conclusion of the cere
mony the Archbishop spoke at some length
on the good work being done by the Sisters
of St. Joseph's, and congratulated them on
having erected so beautiful a temple.

The building is constructed in the form of
a Latin cross. It is 120 by 35 feet, with
transepts 54 by 18 feet. It is an exact model
of the holy chapel of Louis XIV., in Paris.
There is a magnificent rose window in the
rear, which probably has not its equal on this
continent.—Toronto Mail and Empire, Dec.
20. Yesterday morning the new chapel ad-bining St. Joseph's convent was formally

The Singing in God's Acre.

BY EUGENE FIELD.

Out yonder in the moonlight, wherein God's acre lies,
Go angels walking to and fro, singing their
lullables.

Their radiant wings are folded, and their

Their radiant wings are tolded, and then
eyes are bending low,
As they sing among the beds wherein the
flowers delight to grow—
"Sleep, oh, sleep!
The Shepherd guardeth His sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may—
Sleep, oh, sleep!"

The flowers within God's Acre see that fair and wondrous sight.
And hear the angels singing to the sleepers
through the night;
And, lo! throughout the hours of day those gentle flowers prolong The music of the angels in that tender slum-

ber song—
"Sleep, oh, sleep!
The Shepherd loveth His sheep.
He that guideth His flock best
Hath folded them to His loving breast,
So sleep ye now, and take your rest—
Sleep, oh, sleep!"

From angel and from flower the years have From angel and from flower the years have learned that soothing song.
And with its heavenly music speed the days and nights along:
So through all time, whose flight the Shepherd's vigils glorify,
God's Acre slumbereth in the grace of that sweet lullaby—
"Sleep, oh, sleep!
The Shepherd loveth His sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sieep, weary ones, while ye may—
Sleep, oh, sleep!"

COBITUARY.

One more landmark has been removed from our midst, in the death of Mr. Richard Ryan, who for many years has been one of the most prominent men in our county conventions, and filled the office of Justice of the Peace, and was sure to be on hand at nominations and other Reform meetings. His career in this respect demonstrated fully all the qualities of a thor ough Reformer of the old school. Squire Ryan was born in Templemore, county Hipperary, Ireland, and came to Canada in about 18:5, living in Toronto and Nagara until he moved his family to Dereham in 1858. During the days of the family compact he was in his prime, and although strongly in sympathy with the cause of Reform, carried his musket at Queenston and Chippawa during the rebellion of 1837. Father Ryan leaves a widow, three sons and four daughters: two of the latter live in California and two are still at home. It is not often we see a man who has been in the midst of a busy life in a town or city for twenty years—retire to the quiet of farm life, and more particularly when he has been actively engard in the business of contractor, hotel proprietor, etc., for Niagara was in these times the headquarters of the military of the province, also of shipping and ship building. The old book still remains as well as the barracks of the soliders, but Mr. Ryan chose to rear his family in the pursuits of agriculture, and two hundred acres of Dereham was settled on, where he has lived so many years. Occasionally he came to Ingersoil, where he had many warm friends, for his genial Irish nature made him popular with all sorts and conditions of men, and was sure to have a warm greeting in return. The Reform party has lost a staunch and reliable supporter whose place will not be easily filled. He was subscriber to the Globe from its first start, and anways supported it in the busy and eventful period of its existence. The funeral of Mr. Ryan took place on Thursday morning, and the high person, Filsonburg, and John Shehan. Norwich, and J. C. Ryan, nephew of decased, from RICHARD RYAN.

MRS. JOHN M. CAMPBELL, ST. BERN-

MRS. John M. Campbell, St. Bernardo, and S. Parisii, Finch.

On the 23rd of Nov. there passed away at the General Hospital, Montreal, Mrs. John M. Campbell nee Jane Cline, of this parish. The deceased lady was dropsical, and had gone to Montreal to take a course of Turkish Baths to relieve her condition. She was under treatment a month, and was being greatly benefited. On Thanksgiving evening her husband went to see her, and found her in excellent spirits and in good hopes of being able to join her family for the Christmastide. But Got had otherwise decreed, and ere the morning dawned she was stricken down with paralysis, and quietly passed away. She died fortified with the last rites of the Church, and had around her dying bed her husband, son in law and her son Vincent, who is attending the McGill Medical college, and her daughter, Jenne who is at the Villa Marie convent completing her education. The attack was so sudden that her two sons and daughters at home were unable to reach her, and so their mother died without them seeing her.

Much sympathy is felt for the family, for she has a model wife and mother. The distinguishing mark of her character was a cheerful, off hand tenderness of heart, and her memory will be cherished with loving affection by her many friends and will claim an honorable mention in their prayers.

Her remains were brought home the night of the 23rd, and her funeral took place on the 26th in the little church of St. Bernard so doubly dear to her motherly Christian heart, for His Grace the Archbishop of Kingston named the church in memory of her son, Bernard, who died six years ago.

A solemn Requiem Mass was chanted by the Rey. Father McKinmon, the parish priest; after which he delivered an appropriate and consoling sermen. May her soul rest in peace!

Honored Their Teacher.

Last evening, about 8 o'clock a pleasing affair took place in the parlors of the Baker House, when about twenty scholars of the Separate school waited upon their energetic teacher, Miss McCowell, and presented her with a handsome silver sugar-bowl. Winnie Maurer and Eva Mays read the address and made the presentation. Afterwards a social hour or two was spent in conversation, music and song. Master George Hulme played a violin solo. Miss Maude Hulme executed a planoforte number and others contributed to the enjoyment of the occasion. Refreshments were served, and the children dispersed about 10 o'clock with merry laughter and happy thoughts, for had they not had one of the jolliest of nights. Such acts of consideration and kindness as that of last evening demonstrate the cordial relations and kindly good feeling existing between teacher and taught.—Galt Reformer,

The Church in Australia.

The preliminary meeting of the Second National Synod of Australia will be commenced at St. Patrick's College, Manly, this afternoon with a private meeting of the Archbishops and Bishops, at which Cardinal Moran will preside. There will be a general congregation of all the members of the

synod at 5 p. m. in the College Academy Hall. With the exception of Bishop Crane, of Sandhurst, who is not able to leave his diocese, all the prelates of Australia will be present. The synod will be formally opiened at the Cathedral on Sunday (to-morrow) morning. A procession will be formed at 10:30 o'clock, proceeding via College street to the cathedral, where High Mass will be celebrated, and the Right Rev. Dr. Gallagher, Coadjutor Bishop of Goulburn, will preach the sermon. The second public session will be held on Sunday, the 24th instant, for the commemoration of deceased prelates; and the third will be held on Sunday, 1st December, for the promulgation of decrees and the close of the synod.—Sydney, N. S. W. Herald, 16th Nov.

PRAYER TO THE BLESSED VIRGIN.

Reasons for it Drawn From the Bibl and Addressed to Protestants.

There is only one Mediator of re demption between God and man. Jesus alone gave himself a ransom for us. Never since the fall has a prayer been answered, or a sin forgiven, or a grace conferred but through His merits alone. Unless a man believes this truth he cannot be a Catholic.

But there are many mediators of intercession, who obtain the blessings they ask for others, by pleading not their own, but the merits of the one Mediator of redemption. A Catholic never prays to Mary to help or to save him by any exercise of any independ-ent power of her own. He simply asks her to pray for him, in the name of her divine Son, our only Lord and

Redeemer. Our separated brethren themselves believe, in part at least, in such a medition of intercession. They do not hesitate to ask a pious friend to pray for them to God. And the holier man he is the more confidence they have in the power of his intercession for them. This latter is a thoroughly Catholic principle of belief, and by adopting it they certainly concede that if the Bible sanctions any invocation of the saints at all, it must above all sanction prayer to the Mother of Jesus. For, as we saw in our former paper, she is the holiest of all saints

Our first task then is to show that in the Church of God, sympathy and communion of prayers among its members extends farther than Protestants think it does-that it is a bond of union between all its members, between the living and the dead, between the Church militant and the Church tri

umphant. This is implied in fact in the very nature of the Church as represented in the Scriptures. For it is called the Mystical Body of Christ. It is a living organism, of which Christ is the head, and into which each individual Christian, living or dead, has been incor porated as a member. But unless this divinely constituted organism mutilated body, no part of it can be so cut off or separated from the rest a not to partake of the life of the whole. Death does not divide it into two parts, one in heaven and one on earth, be tween which there is no real actua communion. To say that it does is like saying that the blood that circulates in a living human body may flow through the brain and the heart, but no through the hands and the feet.

But in the Bible there is more than mplication, there is explicit testimony on the subject. It tells us, in the firs place, that the angels and saints have an intimate knowledge of all tha affects the interest of the kingdom of Christ in the hearts of men. Our Lord Himself tells us that the angels know His little ones i despised on earth. St. Paul charges Timothy "before the elect angels" to keep the charge committed to himwords that would be meaningless if the angels did not know both the charge itself, and how Timothy carried it out. So in the Apocalypse the saints also are represented as knowing and rejoicing over the fall of Babylon, and the martyrs as praying that their blood might be avenged upon the enemies of God, which they nust have known had not yet been done.

And once more our Lord tells us there is joy among the angels "over one sinner that repenteth." But since there can be no joy in heaven over alse repentance, the angels must know that it is true before they rejoice over In other words, Christ Himself tells that the angels possess a know edge of us so intimate that it pene trates the deepest recesses of every human soul, and perceives the true moral character of its most secret acts. Could any testimony be more decisive than this?

The Bible is also equally explicit as to the lively interest which the angels and saints take in the things of Christ's Kingdom on earth, of which their knowledge is so intimate. They not only rejoice at its welfare, but they also pray for it. The prophet Zechan ias tells us that an angel prayed thus
"How long, O Lord, wilt Thou not have mercy on Jerusalem?" "And the Lord answered the angel with comfortable words, and returned to Jerusa lem with mercies." And the friends of God are seen in the Bible praying When the destruction of to angels Sodom and Gomorrah had been decreed, Lot prayed to the angel who ac companied him, that the little city of Zoar might be spared, and his request was granted. Jacob prayed to the angel who had "redeemed him from all evil," to bless his sons. In the Apo-calypse, St. John asked from "the Spirits before the throne of God," grace and peace for the Seven Churches of But in what sense could an Asia. angel reverse a divine decree of deing their prayers with those of the lee. -Ave Maria.

friends of God on earth who asked for

the favors?

But we find the saints as well as the angels praying with and for us who are on earth. elders, whom St. John saw in heaven were certainly departed saints, for they speak of themselves as having been "washed in the Blood of the Lamb." They, too, do what St. John says in another place that he saw an angel do. They offer before God "golden vials full of odors, which are the prayers of saints"-a name usually given in the New Testament to Chris Here, then, we have in the tians. Bible a distinct assertion that the souls of the faithful departed (who have no longer need to pray for themselves "fall down before the Lamb" and mingle with the prayer of their brethren on earth the incense of their own prayers for them. Could there be clearer proof of a communion of prayers between the living and the

Thus we see that, while the Bible nowhere attributes omniscience of omnipotence to the angels or saints it is as full from Genesis to Revela tion of their inter mediate agency in carrying out God's purposes as it of those purposes themselves. But none of them was so holy, or so intimately associated with the work of our redemption as Mary was. only in one age or at one epoch, does she appear in the Bible. She is spoken of in Genesis, in the Prophets in the Gospels and in the apocalyptic description of the final glory of heaven. And as we have already seen God prepared her, by her Immacu late Conception and her stainless sanctity, for this intimate and inseparable association with her divine on in the work of the world's redemption. If then the holiness and devo tion to God's honor of a friend on earth, or of a friend in heaven, is measure of his power of intercession with God, how can it but be that the intercession of Mary avails most of all

But apart from her stainless sane ity, she has another source of power of intercession in heaven. For it is to Jesus as man that all judgment has been committed. And Mary is stil just as truly the mother, in every sense of the word, of the God-Man as she was when He was "subject to her Her peti in their home at Nazareth. tion therefore goes as quickly to His heart as it did when, at her request, He changed the water into wine, ever before His hour for working miracles had come. He hears our prayers, eve. though we have the feebliest realiza-tion of what it cost Him to answer Then will He not hear the prayers of the Mother who, because she shared in them, knows better than any angel or saint what His sufferings He has still a human heart were? Then how can He love any created being as He does her who nursed Him at her breast, who guided His first tot tering footsteps, and who followed Him through life with all of a mother's de voted love, until she stood at last in silent agony at the foot of His cross?

To deny that her motherhood gives er a greater power of intercession han is possessed by any angel or saint s to misapprehend the doctrine of the incarnation. It is to imagine that in being born of her He came into a brief and passing contact only with our human nature, and that in heaven He has ceased to be a man like unto us. with all of a man's love and devotion to the Mother who bore Him, and all His loving deference to her wishes.

How strange it seems to us that when explained in its full and beauti ful meaning, our doctrine of the Com munion of Saints is not eagerly em braced by all Christians! Of what consolation do they deprive them-selves by denying it! How would it cheer their earthly exile, lighten their sorrows and lift up their hearts when ready to faint, to know that those who have gone before follow their every with loving compassion and What a poor substitute for prayer! this daily living communion with heaven is it to turn for sympathy and encouragement to some poor fellow-pilgrim at our side, only to find him, as we so often do, too full of his own sorrows and fears to heed our own!

But we never call in vain to our friends in heaven. For the compassion of perfect charity is theirs-and there fore never will any angel or saint, and above all, never will His own Mother turn a deaf ear to the prayers of any soul that is following the footsteps of Jesus along His way of the C. J. A.

The Church in New England.

The progress which the Church is making in the old cities of New England is well illustrated by the history of St. Mary's church, Derby, Conn. One hundred and twenty five years ago the only Catholic in Derby was a French soldier, taken prisoner by English army. He was a loyal Catho lic, however, and his family remained steadfast, in spite of very special temp tations. The little band of Catholics were appreciably reinforced by the Rev. Calvin White, a converted Episcopalian minister of great refinement and high character. Fifty years ag the first modest church was reared and when the golden jubilee of St Mary's was celebrated this year, on the feast of the Immaculate Conception, the pastor, the Rev. Father McElroy, and his devoted assistant could congratulate the people on their remarkable increase and material prosperity not less than their loyalty to the Church. The struction against Zoar, or bless the highest tribute to both pastors and posterity of Jacob, or bestow a benediction upon churches, except in the and good feeling shown by the Protestsense of obtaining these favors by unit- ants of Derby on occasion of the jubi-

PRESENT STATE OF THE IRISH PEOPLE.

I have just returned from my latest journalistic trip to Ireland, and feel that I can speak with some authority on the situation there. In industrial progress Ireland has made a remarkable advance during the past fifteen years. The people wear better cloth-ing, better shoes, eat better food and eat it oftener daily, and live in better and more comfortable houses generally than they did fifteen years ago, when I first investigated their industrial condition. The Land Act of 1881 with its subsequent amendments has enabled the Irish tenant farmer to stand erect. Formerly he crouched like a slave be fore the landlord who held the whip of eviction always suspended over his head. Now he is part owner of the land he cultivates. Any improve-ments he makes in his dwelling, outhouses, or in the land are his own property. He can sell such improve ments to any solvent purchaser. The condition of the agricultural

aborer, too, has vastly Formerly he and his family lived in cabins unfit for human habitation. Now hundreds of neat cottages containing four rooms, with slated roofs, have been built for them throughout the country through means of a public loan running at a low rate of interest Half an acre of land is attached to each cottage, the whole let at a very low These cottages are practically rent. the property of the laborer, provided he pays the rent imposed. Flax raisers and linen manufacturers in the North of Ireland are fairly prosperous. Small woolen factories have been en larged and several new ones built in different sections during the past fifteen years. These factories are making money, and the towns and villages where they are located enjoy a fair de gree of prosperity. This industrial advancement is quite obvious to the visitor who remembers the wretched conditions that prevailed in 1880.-Donahoe's.

The Hail Mary.

The Western Watchman tells pretty story of the conversion of the late Mr. Collins, a prominent citizen of St. Louis. He had married a Catholic, and their little daughter was wont to say her night prayers at her mother's knee. When Mrs. Collins died the little girl asked her father to When Mrs. Collins hear her recite her prayers; and he was so struck with the beauty of the "Hail Mary" that he learned the prayer and continued to recite it. n a short time he was received into the Church.

Apropos of this incident our brilliant contemporary observes: "We believe that if we could get Protestants to join with us in the Rosary we should do more towards their conversion than by preaching any number of controversial There can be no doubt of sermons." There can be no doubt of this. It is well known that since the Holy Father issued his encyclion the Rosary, many Protest ants have been strongly attracted to this beautiful devotion. But it is too much to hope that form of prayer so peculiarly Catholic should ever become common among our separ that many Protestants do not pray a all. If they were faithful to th ers they know there would be less con troversy and more conversions.

What we want of all things is our hearts softened, and sorrow softens them sooner and more effectually than joy.—Father Faber.

MARKET REPORTS.

was scarce at \$31.50 to \$15 a ton.

Toronto, Dec. 26. — Wheat, white, 71 to 72c.; wheat, red, 67c.; goose, 53 to 55% c, barley, 33 to 44%c.; peas, common. 55%c.; oats, 26% to 28c.; rye, 47c.; buckwheat, 574c.; ducks, spring, per pair, 40 to 60c.; chickens, per pair, 25 to 40c; geese, per lb. 5 to 6c; butter, in 1 lb, rolls, 20 to 21c.; eggs, new laid, 20 to 21c.; onions, per bush. 39c.; turnips, per bag, 20 to 25c.; apples, per bbl., 31 to 82; per bag, 20 to 25c.; apples, per bbl., 31 to 82; hay, timothy, 816 to 817; straw, sheaf, 812,09 to 813; beef, binds, 4½ to 7c.; beef, fores, 3 to 4½c. spring lamb, carcass, per lb. 4 to 5c; veal, per lb. 4 to 6c; mutton, carcass, per lb. 4 to 5c, dressed hogs, 84.00 s4.05.

PORT HURON.

PORT HURON. Port Huron, Dec. 26 .- Grain - Wheat, per

bushel-White, 60 to 62c; No. 2 red, 60 to 62c; oats, per bushel, white, 16 to 18c; rye, per bushel, 35 to 35c; peas, 30 to 35c per bush, buckwheat, 25c per bush.; barley, 60 to 65 per 100 lbs

Produce.—Butter, 15 to 17c per lb.; eggs, 18 Produce.—lard 8 to 9c per pound; honey, Produce.—Butter, is to the per 10.; eggs, 18 to 20e per doz.; lard, 8 to the per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, 812.00 to 813.00 per ton; baled, 812 to 813 in car lots; straw, 85 to ≥6 per ton; beans, unpicked, 60 to 75c a bush.; picked, 75c to ≥1.00 a bush.

picked, 50 to 75c a bush.; picked, 75c to \$1.00 a bush.
Vegetables and Fruits. — Potatoes, 15c per bushel; onlons, 25 to 35c per bushel; onlons, 25 to 35c, per doz.; cabbage, 35 to 25c per doz.; apples, 56c to \$1.25 per bushel; apples, dried, 4 to 5c per lb.
Dressed Meats. — Beet, Michigan, 84,50 to \$5.00 per cwt. Live weight, \$2.00 to \$5.25 per cwt.; ive weight, \$2.00 to \$5.25 per cwt.; ive weight, \$2.00 to \$5.25 per cwt.; ive weight, \$1.00 to \$5.25 per cwt.; ive weight, \$1.00 to \$5.25 per cwt.; wail, 36 to \$7 per cwt.; ive weight, \$1.00 to \$5.25 per cwt.; veal, 36 to \$7 per cwt.; tive weight, \$1.00 to \$5.25 per cwt.; veal, 36 to \$7 per cwt.; chickens, 7 to 8c per pound; pigeons, 15c. per pair, alive.
Hides — Beef hides, No, 1, 5c per lb; No, 2, 4c, per lb, for green; calf \$kius, No, 1, 6c, per lb; tallow, 3 to 4c, per lb.

Latest Live Stock, Markets.
Toronto, Dec. 25.—We had a quite market the generation.

Latest Live Stock Markets.

Toronto, Dec. 25.—We had a quiet market this morning. Thirty eight loads were on hand and butchers' cattle was selling at from 2 to 2½c. for common suff. 2½ to 3c. for ordinary, and from 3 to 3½c. for picked lots. Two gentlemen were buying cattle for export at from 3 to 4c, with cecasionally 4½c. per lb. for extra choicequality. We had three hundred sheep and lambs. Lambs—Prices were maintained at 3 to 3½c. per lb. Sheep sell around 2½c. per lb. Milkers are quiet, at from *20 to *35 each, and a few choice are wanted. There were 1.300 hogs, and the top figure was \$3.50, weighed off cars.

hogs, and the top figure was \$5.50, weighted of cars.

East Buffalo, Dec. 25,—Cattle—The receipts were 6 cars. Market ruled very dull and slow. Hogs—Receipts. 75 loads. Market very dull; yorkers, fair to choice. \$3.50 to \$3.50; stags, common to choice. \$2.50 to \$8.65; spigs. common to fair, \$3.50 to \$8.65. Sheep and lambs—Receipts. 25 cars. Market very dull; lambs, choice to prime, \$4.40 to \$4.55; sheep choice to selected wethers, \$3.15 to \$3.25; culls and common, \$1.25 to \$2.

A Chance To Make Money.

In the past three months I have cleared spoot of selling Dish Washers. I did most of the work, my brother helped some. I expect to do better next month, as every loss washer soid advertises itself, and sells several more; I don't have to leave the house. Peopie hear about the Dish Washers and send for them, they are so cheap. Any lady send for them, they are so cheap. Any lady send for them, they are so cheap. Any lady send for them, they are so cheap. Any lady send for them they are so cheap. Any lady send for them they are so cheap. Any lady send great make money in this business, as every family wants a Dish Washer. Any of our readers who have energy enough a poly for an agency can easily make from the soll of the per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others.



Felt Like Flying. I couldn't sleep nights and was so nervous that I felt like flying day and night; when I closed my eyes it seemed as if my eyebals were fairly dancing to get out of my head; my mind ran from one thing to another, so that I began to think I had no mind. When I had taken Pastor Koenig's Nerve Tonic only two weeks I felt like a new man, and now consider myself cured. Have recommended the Tonic to others, and I glways had the desired effect.

W. H. STERLING.

A Minister's Experience.

CAPAC, MICH., Jan. 1894.

On account of my vocation and suckness in the family I suffered considerably from nervousness and sleeplessness, and often severe headache. Since I took one bottle of Pastor Koenig's Nervo. Tonic I am entirely free from above troubles.

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A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the medi-icine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1816, and is now under his direction by the

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

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TEACHERS WANTED.

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Wantolie Separate school, Sudbury, Holding a 2nd class certificate. For opening of school after Christmas holidays. For particulars address L. J. Jodoum, Sudbury, Out. C. M. B. A.

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356 Guelph, Ont. Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall. Albion Block Sichmond Street. John Roddy. President; 6. Barry, 1st Vice-President; P. F Soylk. Recording Secretary.

SEPARATE SCHOOLS

Notice is hereby given that the nominations or Separate School Trustees for the city of opnion, will take place at St Peter's school. Thursday, Dec. 26, at 12 o'clock, noon, P. F. Boyle, M. J. Tiernan 5 Secretary. Chairman.

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March 25th and four days at Lourdes; ten days, including Holy Week, in Rome, where Pilgrimage ends.

Visiting the different places of interest in Northern Italy, Switzerland and Three days in Paris, three days in London, thence via the Cathedral Route to Edinburgh and Glasgow, where Anchor or Allan Line steamer will be taken for New York or Montreal, at option of passenger.

Those wishing to prolong their stay in England, Ireland or Scotland may do so as return tickets will be good for one year. Berths may be reserved until 1st January, 1896, on payment of \$10 deposit. For further particulars address,

JER. COFFEY, 11 Mullins Street.

MONTREAL.