

C. M. B. A.

Resolutions of Condolence.
At the last regular meeting of Branch 26, Montreal, President A. D. McGillis in the chair, Chancellor F. Reynolds in the course of a few feeling remarks alluded to the loss sustained by the late Mrs. Carrick, Brother Reynolds moved the following resolution:

Whereas, the branch has learned with deep sorrow of the affliction sustained by its worthy Chancellor, Brother T. J. Finn, in the death of his esteemed sister, the late Mrs. Carrick;

Resolved, that the branch hereby tender its most sincere sympathy to Brother Finn; and, further, that this resolution be entered on the minutes of this meeting and published in the official organ.

At the last regular meeting of Branch No. 149, held at La Salle, Ont., on Thursday evening, Sept. 3, the following resolution of condolence was unanimously adopted:

Whereas, it has pleased Almighty God in His infinite wisdom to call to her eternal home the beloved wife of our esteemed Brother, Patrick McElroy, be it

Resolved, that we, the members of Branch 149, hereby express our heartfelt sympathy for the loss sustained by the family of the deceased wife and mother, and extend to Bro. McElroy and family our sincere sympathy and condolence in their affliction. And be it further

Resolved, that a copy of this resolution be presented to Bro. McElroy and published in the CATHOLIC RECORD and Delhi Reporter. WM. McNAMARA, Sec. Sec.

E. B. A.

The following letters of approval have been received from His Grace the Most Rev. John Walsh, Archbishop of Toronto, His Lordship the Right Rev. T. J. Dowling, Bishop of Hamilton, and Very Rev. J. J. McCann V. G.

St. Michael's Palace, Toronto.
Having been commissioned by His Grace the Most Rev. John Walsh, Archbishop of Toronto, we have examined the constitution and rules of the Emerald Beneficial Association and find them worthy of approval, and consider the society and work deserving of commendation. JOS. J. MCCANN, V. G., F. IVAN.

St. Mary's Cathedral, Hamilton, August 2, 1895.
D. A. Carey, Esq., Grand President E. B. A.:
Dear Sir:—As I am informed that the delegates of your Association are to meet in convention on Aug. 6 I write to congratulate you on the good work you have accomplished in the past, to express my good wishes for your future success and to invite on your deliberations the blessing of Almighty God that your proceedings may be conducted with wisdom, prudence and charity. May God bless you all!

Yours faithfully in Christ,
T. J. DOWLING, Bishop of Hamilton.
St. Mary's Presbytery, McDunnell Square, Toronto, Sep. 1895.
W. Lane, G. S. T., E. B. A.:
Dear Sir:—I beg to acknowledge your letter of Aug. 10, informing me that I was chosen Grand Chaplain of the Emerald Beneficial Association. Absence from home and the annual retreat of the clergy will explain my not having expressed more promptly my appreciation of the high honor conferred on me. The E. B. A. is one of our best Catholic societies, and I was glad to see from the report of the convention held in our city that it is full of life and vigor, and that it will continue to prosper, to be in the future, as it has been in the past, in sympathy with every Catholic interest, and a source of help in every good work undertaken in the various parishes in which it has established a branch. It will be a pleasure to me to aid the association as far as possible through the office conferred on me.

Wishing the members of the E. B. A. every blessing, and the association every success, I have the honor to be, Sir, your obedient servant,
JOS. J. MCCANN, V. G.,
Grand Chaplain of the E. B. A.

Below are some of the reasons why you should enroll yourself in the E. B. A.:
You can do so by passing a medical examination and paying an initiation fee of \$2.00 for men, or \$1.00 for ladies.
And in case of sickness you would be entitled to medical attendance in the various parishes, as shown below, at the end of six months, be entitled, in case of sickness, to twelve weeks' benefits, each year, at the rate of \$4.00 per week if for a male member and \$3.00 for a lady member.
And in case of death your legal representative would receive a funeral benefit of \$40.00 for a man or \$30.00 for a lady.
And if a branch or circle is not in a position to pay these benefits there is a Contingent Fund in the Grand Branch for the purpose of assisting them, thereby making the payment of benefits safe.
You can also carry an insurance at a fixed monthly assessment, payable at death or in case of total disability.
Monthly dues for Sick and Contingent Fund covering Medical Attendance, Medicine, Sick and Funeral Benefit.

Age.	Men.	Ladies.	Age.	Men.	Ladies.
17 to 22	60	180	37 to 42	60	60
23 to 28	120	360	43 to 48	60	60
29 to 34	120	360	49 to 54	60	60
35 to 40	120	360	55 to 60	60	60
41 to 46	120	360	61 to 66	60	60
47 to 52	120	360	67 to 72	60	60
53 to 58	120	360	73 to 78	60	60
59 to 64	120	360	79 to 84	60	60
65 to 70	120	360	85 to 90	60	60
71 to 76	120	360	91 to 96	60	60
77 to 82	120	360	97 to 102	60	60
83 to 88	120	360	103 to 108	60	60
89 to 94	120	360	109 to 114	60	60
95 to 100	120	360	115 to 120	60	60

The assessment for management is arranged by each branch and circle. Insurance Rates for Men and Ladies.
Enrollment Fee, 50c; for \$100; \$1 for \$250; \$1.50 for \$500.

Age.	Rate per Month for \$100.	Rate per Month for \$200.	Rate per Month for \$300.
17 to 22	90.	180.	330.
23 to 28	10	19	37
29 to 34	10	19	34
35 to 39	10	21	41
40 to 44	10	22	45
45 to 49	11	23	45
50 to 54	11	24	47
55 to 59	12	25	49
60 to 64	12	26	51
65 to 69	12	26	51
70 to 74	12	27	53
75 to 79	13	28	55
80 to 84	13	29	57
85 to 89	14	31	59
90 to 94	14	32	62
95 to 99	15	34	65
100 to 104	16	36	70
105 to 109	17	39	75

And no assessment at death.
Branches and circles can be organized when a sufficient number of names have been obtained.
For Branches, \$25.00; for circles, \$12.00, including charter, and all necessary books and blank forms for carrying on the work of the branch or circle.
Any further information can be obtained by applying to the officers and members.

W. LANE, S. T.,
17 Hamburg Ave., Toronto.

Popularity is a blaze of illumination, or, alas! of congratulatory kindled round a man, showing what is in him, not putting the smallest, then more into him, often abstracting much from him, and confounding the poor man himself into ashes.—Carlyle.

DIOCESE OF HAMILTON.

Last Sunday week the Rev. Mr. Holden, who is at present in charge of the diocesan classical school, received minor orders in the Bishop's private chapel.

Two of the advanced pupils of the classical school have entered St. Jerome's college, Berlin. About thirty more, divided into two classes, are progressing well under their instructors. This year, it is expected, that there will be nine theological students from this diocese in attendance at the Grand Seminary of Montreal.

"In what schools, Separate or Public, were the Bishop and city clergy educated?" The following paragraphs, penned by the editor of the *Spectator*, and the interesting letter in reply to Monsignor McEvay, will shed some light on the subject. The *Spectator* of Friday contained the following:

"There are in Hamilton one Roman Catholic Bishop and more or ten Roman Catholic priests. The Bishop is one of the most cultured and refined of gentlemen, one who carries a great load of learning with graceful ease. The *Spectator* does not know the priests personally; but, speaking from personal knowledge, it knows that most of them are gentlemen of fine scholarship, courteous manners and with qualities essential to good citizenship. And yet the *Spectator* has been informed by a Roman Catholic citizen that neither the good Bishop nor any of his priests in the city was educated at a Roman Catholic Separate school! We do not vouch for this statement, but hope it is true, because it would tend to show that it is not necessary for a Roman Catholic child to attend a Separate school in order that its religious life may not be tainted with heresy."

In reference to the above Rev. Monsignor McEvay addressed the following letter to the Hamilton *Spectator*:

"Hamilton, Sept. 14.—To the Editor: In my own name and in the name of the city clergy, I thank you for your very complimentary references to us in your issue of yesterday. Your statements, however, about the elementary education of the clergy are very misleading. It is quite true that the Bishop did not receive his elementary education in the Separate schools of the city of Hamilton, for the simple reason that in his school-days there were no Separate schools in existence; but it is equally true (which fact you omit to mention) that he did not receive his education in the Public schools, although the Public schools were then in existence, and his father was a taxpayer for the maintenance of the same. Rather than send him to a Public school his father, for conscientious reasons, had him educated partly at home, under private tuition, or in select private schools, for which he voluntarily paid an additional school fee; afterwards sending him, at considerable expense, for seven years to St. Michael's college, Toronto, which institution is practically a Separate school. Finally, the Bishop completed his educational course and acquired that superior intellectual culture and refinement of manners which you are good enough to admire, in the Grand Seminary of Montreal, one of those educational institutions in the neighboring province, conducted by French professors, whose language and whose culture are so often to the critical and highly cultured anti-French editor of the *Spectator*. So much for the Bishop. The statement of your informant—a so-called Catholic citizen—that none of the Catholic clergy in this city were educated at a Roman Catholic Separate school—is equally misleading, incorrect and untrue, inasmuch as every one of them—namely, Revs. Messrs. Brady, O'Reilly, Hiney, Mahony, Lehmann, Coty and your humble servant—were each and all educated in the Catholic Separate schools of the respective parishes, preparatory to their entrance into Catholic colleges for the completion of their higher studies. The single exception to the list is the Rev. J. J. Craven, who had to receive his elementary education in a Public school, for the good reason that the Catholics of his native parish were too few to support a Separate school. Even in his case, as in the case of the others, his education in the higher branches was entirely acquired at Roman Catholic institutions."

As you are apparently so anxious to know the Bishop's attitude towards Separate schools, it may be interesting for you and your so-called Catholic informant to learn (1) that the Bishop, whilst admiring many excellent features of the Public school system, yet, on account of the shortcomings and deficiencies of the same, glories in the fact that he never attended a Public school; (2) that for twenty-five years of his priestly life he was a trustee and a liberal benefactor of a parochial school; (3) that during the eight years of his episcopal career he has been instrumental in changing several Public schools of his diocese into what are now flourishing Separate schools; (4) that in the new districts of his diocese, as well as in the city of Hamilton, he has been the founder and benefactor of several new Separate schools, conducted by intelligent and efficient teachers, whose pupils have always carried off their share of honors at the entrance examinations for the High schools; (5) that since his advent to Hamilton he has been instrumental in establishing a free Catholic classical school for boys, which has been so successful that some of its pupils have already passed the required matriculation examination for admission to the higher philosophical college course; (6) that he has instituted two advanced classes, at Loreto and at the Sacred Heart, for

the higher education of girls, in which provincial school certificates are obtained, without having recourse to the Collegiate Institute, for which Catholics, as well as all others, are obliged to pay their share of taxes; and, finally, that the Bishop's ideal school is that in which religion is inseparably associated with secular knowledge and that his theory of education is exactly identical with that enunciated by the late Thomas D'Arcy McGee, who once declared in His Lordship's hearing that religion was to education what salt is to food, and that whilst we Catholics prefer to give our little ones their share of salt every day, most of our Protestant friends are satisfied to administer to their children all their salt on Sundays.

As the vexed question of separate education seems to be still agitating the minds of many men, including that of the learned and gifted editor of the *Spectator*, it may be well to close this letter by quoting a solution I once heard the Bishop offer to some friendly Protestant politicians who approached him on the subject: "Gentlemen," said he, "why reproach us Catholics with the separation of the children of citizens intended to mingle together in after life, when you yourselves set us the example of separation from the mother Church? Be consistent, then. Return to Catholic unity: let us all, young and old, worship as our forefathers did—at the same altar. Abolish separate churches and I promise you as a Catholic Bishop to meet you half way and use my vote and influence for the immediate and permanent abolition of every kind of Separate schools." Again thanking you for your very kind and courteous references to his Lordship the Bishop and Catholic clergy of the city,

Yours very respectfully,
E. P. McEVAY,
Rector St. Mary's Cathedral.

MARGIOTTA'S LEMMI.

For the CATHOLIC RECORD.

Albert Pike, the organizer and dogmatic chief of Luciferianism of to-day, died April 2, 1891. As dogmatic chief he was succeeded at Charleston by George Mackey, a man of little force of character, and less energy and activity. But, and just for the lack of these qualities that he was chosen by the Charleston electors, Lemmi, who aspired to the supreme chiefdom, at once went to work to bring about his own election to that post. He was ably seconded by Phileas Walder, who was continually travelling all over the world as inspector and director of lodges and triangles. Lemmi, as political chief, also had his secret special agents everywhere. Moreover, General A. Pike had established an order of Freemasons consisting entirely of Jews, with headquarters at Hamburg, Germany, having about 500,000 members, of whom 60,000 were at the same time members of ordinary Freemason lodges and mostly also of Luciferian triangles. By means of his secret agents, who also were mostly Jews and quite devoted to their Jewish convert and political chief, Lemmi could easily promote a movement in the purely Jewish Masonry as well as among the ordinary lodges and in the Luciferian triangles, to have himself placed in A. G. Mackey's place and to get the Luciferian dogmatic headquarters transferred from Charleston to Rome. Lemmi was also aided by the Grand Central Director of Calcutta whose sovereign Grand Master, Frederic Hobbs, he bought with 100,000 francs.

Thus prepared Lemmi requested Mackey to issue an order to all the triangles of the world to discuss the two propositions: whether the Luciferian headquarters should be transferred to Rome and whether a new dogmatic chief should be elected. Delegates were at the same time to be elected by the different Luciferian bodies to convene at a general council at Rome for September 20, 1893. The names of the delegates had to be reported at once to Lemmi, who knew, either personally or through his secret agents, what he might expect of each one.

Of the seventy-seven Luciferian Provinces only about twenty-five elected delegates favorable to Lemmi's plan.

But Lemmi had at his service, first, a number of astute friends; second, a large sum of money, and, third, recourse to crime. The delegates had all been elected by the 20th May. On the 15th of September they had to be in Rome. When the time had arrived for the delegates to leave for Rome fourteen from America—all anti-Lemmitists—suddenly fell seriously ill, no doubt through foul play administered by Lemmi's agents. In five of these provinces there was time enough to elect new delegates, but the other nine stupidly sent their proxy votes to Bovio, an Italian Lemmitist. A delegate from Hamilton, Can., who had been instructed to vote against Lemmi's plans, voted for them. He had then been in ordinary circumstances, but after this convention he gave up his clerkship, moved to London, England, where he lives in grand style, undoubtedly on money obtained from Lemmi. Lemmi had always pretended not to desire the dogmatic chiefdom and apparently worked to get Carducci elected for his "Hymn to Satan." But at the convention Lemmi proposed Carducci as dogmatic chief, but Carducci, who had been bribed by Lemmi by means of 4,000,000 francs, refused to stand as candidate, and proposed Lemmi as the only worthy candidate and the translation of headquarters from Charleston to Rome. In spite of Miss Vaughan's protests and

proved accusations of Lemmi's crime in Marseille, a majority of the delegates voted for Lemmi as supreme dogmatic chief and Rome as headquarters. This caused a serious secession of American and English Luciferians from Lemmi, under Miss Diana Vaughan's leadership, but the rupture was in great part healed in a special conference held later at Leipzig, Germany. Only a small fraction of Americans and English remained faithful to Miss Vaughan, and tried to establish an independent reformed free Paladium, of which more hereafter.

But where did Lemmi get all the money necessary for bribery on such a huge scale? In the first place, he had enormous sums of money at his disposal from the Freemason and Luciferian treasury. Secondly, he had bled the government for millions in his tobacco transactions, as explained in a former article. Thirdly, he caused the government to vote him 600,000 francs gratuity for having made that molasses tobacco deal. Finally, with Crispi's aid, he plundered the funds of the Roman bank. In order that the great convention of Rome might be celebrated with more than ordinary éclat Lemmi installed the Masonic and Luciferian headquarters in the celebrated Papal Borgese palace. To show his anti-Christian hatred he so arranged the water-closets that they emptied on the altar of the chapel below until the architect forced him to change the system for sanitary reasons. Then he placed a reversed crucifix in the closet bowl and a notice above it: "Before going out spit on the traitor. Glory to Satan!"

Prince Boughese had become bankrupt through unfortunate speculations during the building boom of Rome in the seventies, and assigned all his property to his creditors, under condition that he should have the option of buying it back within a certain time at a fair valuation. Later his daughter was married to a wealthy foreign prince, who undertook to recover the family estate with the palace. With this end in view he secured a warrant and in company of a detachment of police he went to inspect the palace. Having been shown through the whole palace with the exception of the part set aside for the Luciferians he demanded an entrance into that part also. The guard refused, saying that no one could enter there. The prince insisted or he would use force. Then the gates were opened to him, and to his astonishment he found the Luciferian temple arranged exactly as Dr. Bataille describes it. Even the Baphomet—the goat idol of the Luciferians—was in its place on the altar. The Roman papers published these facts at once, and Miss Vaughan, too, confirmed them. Thus, *volens volens*, Lemmi had to get out of the Palazzo Borgese, into which he had moved with so much bravado. Thus Lemmi, thanks to theft, bribery, drugs and astute intrigues, is now the recognized supreme dogmatic and political chief of Masons and Luciferians throughout the world.

He was, however, obliged to submit to a serious curtailment of his powers. In order to prevent him from misappropriating the treasury funds to any serious degree he is now allowed to spend a certain sum as he pleases. For any amounts beyond this he has to render a strict account to a financial committee. This, no doubt, is not very pleasant to the arch-bodder, but he still has ways and means enough to enrich himself almost at will as long as he has the tobacco monopoly and a Freemason parliament in Italy able and willing to do his bidding. Since his election, Adrian Lemmi officially assumed the surname of Simon in honor of Simon the magician of the apostolic age. The day after his election he exclaimed in a speech: "If I were not an Italian I would like to be a Prussian. I have two hatreds at heart—against God and against France."

The writer has been able to give only a small fraction of Lemmi's misdeeds and crimes. For a fuller statement of them, together with their proofs, consult Margiotta's work. Enough has, however, been said to show that Lemmi is indeed the worthy head of a society whose object it is to put Lucifer, the fallen angel, with his adherents, in the place of God and his Christ.

DEATH OF MRS. MARY WOODLOCK, STRATHROY.

In Strathroy, on the 28th August, Mrs. Mary Woodlock died, at the age of ninety-seven years and six months. Mrs. Woodlock was a sister of the late Mr. Patrick Walsh, with whom she lived, he preceding her by some four years. Mrs. Woodlock came to this country twelve years ago, crossing the Atlantic at the age of eighty-five years. She was born near Cahoon, in the county Tipperary, Ireland, in the year 1798. Having lived nearly all her long life in the old land many is the sad tale she could tell of its trials and sorrows. This good old lady led a most holy and pious life, and her good example will not be forgotten by the congregation of All Saints church, from where her funeral took place on Friday, August 31, at 10 o'clock. High Mass of Requiem being celebrated by the pastor, Rev. A. McKinnon. May her soul rest in peace!

Mrs. P. McSLOY, WINDHAM.

Very deep and widespread sorrow has been caused by the death of Mrs. P. McSloy, who passed away on the 27th August, at her home in Windham. Mrs. McSloy had been ill for some time, but her sufferings were borne with heroic patience and resignation of a truly Christian spirit. Her funeral was held on Friday, August 31, at 10 o'clock, at the church of St. Mary, where Requiem High Mass was sung by the pastor, Rev. P. Corcoran. Rev. Dr. Flannery, of St. Thomas, preached a most eloquent sermon, in which he feelingly referred to the many virtues of the deceased lady, her kind and charitable heart, Rev. Father Brady of Woodstock, assisted the choir, rendering some very beautiful and touching selections. After Mass the funeral cortege proceeded to the Catholic cemetery beneath whose sacred sod all that was mortal of the deceased was reverently laid to rest.—Delhi Reporter, Sept. 15.

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For the CATHOLIC RECORD.

The Old Churchyard.

BY MAY CARROLL.

Close by the sobbing sea,
Where the winds mournfully
Wail as though agony
Dwelt in each blast:
Where no fine sculptured stones
Tell whose the mouldering bones,
Or breathe in lettered tones
Of days long past.

There, all alone, they sleep,
Where none e'er pause to weep,
And God alone doth keep
Watch over their bed,
Down where the daisies bloom
O'er each neglected tomb
And sombre shadows loom
Dark overhead.

Calmly they rest alone,
Where winds and waves do moan
In a low monotone
Mournfully sad;
Sea birds chant o'er each grave,
Wild storms their ashes lave,
Earth may have called them brave,
Ne'er uraver had.

Naught now their story tells,
But each cold heart that dwells
Low in those narrow cells
Rests but for time,
Waiting the Great Decree
Which for eternity
Shall sound their ransom free,
Endless, sublime.

ADDRESS AND PRESENTATION.

MRS. CLARK, A LEADING MEMBER OF THE CHOR OF THE CHURCH REMEMBERED BY HER FRIENDS.

From the St. Mary's local press we learn that the members of the choir of the R. C. Church met at the residence of their beloved pastor, Rev. Father Brennan, to bid farewell to a leading and much appreciated member, in the person of Miss Maggie Clark, who left for New York on Wednesday morning last.

For many years Miss Clark's sweet voice has been heard in all the services, and in a few farewell words regarding this lady, Father Brennan stated "that it is due to her efforts, ably sustained by the other talented members, the Catholic choir of St. Mary's Church, to be what it is at the present time." On behalf of the choir, Miss Hughes presented Miss Clark with a handsome oak and silver dressing case, accompanying the gift was the following address, read very expressively by Miss Kate Grace:

Dear Miss Clark:
It is with deep feelings of regret that your many friends learn you are about to sever your connection with them, and the work with which for so long you have been so prominently identified.

From the beginning of our relationship as fellow-workers until this hour of your departure we have been deeply impressed by the untiring zeal and energy which you have ever manifested in all things pertaining to church and choir, and as a token of the esteem with which you are held by us we would ask you to accept these testimonial letters, trusting they may serve in the future to remind you that we hold you fast in bonds of memory and affection and that though absent you are not forgotten by the pastor and choir of the church in which you have served so faithfully.

Signed, Rev. P. Brennan; Misses McKough, Hughes, Roman, Grace, Hanrahan, Quayle, Broderick; Messrs. Fleming, Burns and McKinnon.

After a delicious repast and a programme of song and music by the members of the choir, the gathering dispersed, thanking the pastor and Brennan for his kind entertainment and wishing Miss Clark health and prosperity in her future home.

MARKET REPORTS.

LONDON.

London, Sept. 19.—Wheat, 46 to 47c. per bush. Oats, 25 to 26c. per bush. Peas, 54c. per bush. Barley, 33 to 34c. per bush. Rye, 58 to 59c. per bush. Lamb, 7c. a lb. wholesale. Beef ranged from 14 to 15c. per cwt.; dressed hogs sold at 15.75 per cwt. A large number of ducks changed hands at 5 to 6c. a pair. Butter 20 to 21c. a pound, for roll, and 18 to 19c. for cracked. Eggs sold at 12c. a dozen by the basket. Potatoes 12c. a bush. Tomatoes 1c. a bushel. Cauli flowers, 8c. a dozen. Cabbages, 3c. per dozen. Peaches were in good demand at 12.50 per bush. Beans sold at 12.50 to 13.50 per bushel. Apples 25 to 26c. per bush. Grapes 3 to 4c. a lb. Some of the best plums were bought at 1.50 per basket. Hay 23 to 24c. a ton.

Toronto, Sept. 19.—Market quiet. Wheat—1c. local market prices were unchanged; winter wheat offered, north and west, at 50c. but demand was slow. No. 1 Manitoba hard is scarce; there were buyers at 75c. Toronto and west, but orders could not be filled at the figure; a round lot of 10,000 bushels, new No. 1, 10c. to 11c. per bush. Flour—Straited roller, Toronto freights, quoted at 42.50; some best flour, 44c. to 45c. per bush. Quiet and easy, at 21c. for bran and 32.50 for shorts. Toronto freights, oatmeal—Cars of rolled oats in bulk on track are quoted easy at 30 to 31c. per bush. Peas—Steady; cars sold at 32 to 33c. per bush. Potatoes—Feed barley is quoted at 22 to 23c. west. Oats—Several cars of mixed oats bought, north and freights at 22c.; and white at 23c. Rye—Cars lots quoted at 40 to 41c.

DETROIT.

Detroit, Mich., Sept. 19, 1895.—Wheat, No. 2 red, 50c.; No. 1 white, 50c. Corn, No. 2, 20c.; No. 1 yellow, 21c. Oats, No. 2 white, 20c.; No. 1 white, 21c. Potatoes, best Michigan, 1c. 10c. per bush. Hay, No. 1 Timothy, new 13.50 to 14.00 per ton; car lots. Honey, best white, 10c. to 12c. per lb. Cheese, full cream, Michigan, 10c. to 12c. a lb. Eggs, strictly fresh, 12c. to 14c. per dozen. Ontario, Michigan, 10c. per bush. Butter, fancy dairy, 15c. a lb. First-class dairy, 14c. creamery, 20 to 21c. per lb. Beans, car lots, 15c. to 16c. per bush. Potatoes, feed barley, 22 to 23c. west. Oats—Several cars of mixed oats bought, north and freights at 22c.; and white at 23c. Rye—Cars lots quoted at 40 to 41c.

EAST BUFFALO.

East Buffalo, N. Y., September 19.—The market for good hard and medium store cattle as well as good fat steers, 400c. to 410c. Cattle, 10c. to 11c. per head. Hogs, 10c. to 11c. per head. Veals, light to prime, sold at 10c. to 11c. per head. A few fancy state hogs, 15 to 16c. per head. Grass calves, 10c. to 11c. per head. Fair to choice, fat, 8c. to 9c. per head. Hogs—Good to choice, Yorkers, 10c. to 11c. per head. Pigs, 10c. to 11c. per head. Roughs, 8c. to 9c. per head. Steers, 10c. to 11c. per head. Choice to prime, 12c. to 13c. per head. Lambs, 10c. to 11c. per head. Sheep, 10c. to 11c. per head. Choice to prime, 12c. to 13c. per head. Fat to good mixed sheep, 10c. to 11c. per head.

There can be nothing melancholy, nothing gloomy, nothing unwilling, in our service of such a Father and Creator. Our worship must be happy in itself, happy in look and expression, happy in brightness and promptitude and in beautiful decorum; and it must also be such a worship as will gladden the tenderness of God and glorify His paternal fondness, shall also fill our souls with that abounding happiness in Him which is our main strength in all well doing and in all holy suffering.—Faber.

FATHER KOENIG'S NERVE TONIC



For the Effects of La Grippe.

Chicago, March, 1895.
One of our sisters suffered from weakness of the nerves in the head since she had la grippe four years ago. She didn't sleep more than half an hour, and sometimes not at all at night; she had also difficulty to breathe so that she didn't expect to live; she tried different medicines for about a year without any relief, but after she took Father Koenig's Nerve Tonic her health was restored and she could sleep again.
SISTER OF ST. CLARE,
531 and Ladin St.

Chattawa, Miss., March, 1895.
We used Father Koenig's Nerve Tonic for nervousness, for which it gave great relief and refreshing sleep.
SISTERS OF NOTRE DAME.

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