C. M. B. A.

Lachine branch on Friday night renounced its allegiance to the Grand Council of Quebec, of which they formed part, and returned in a body to the Grand Council of Canada, voting entire confidence in the latter. The great majority of Quebec Province, according to official figures, are with the Grand Council of Canada. The assessments for the ensuing year in connection with the Grand Council of Canada will, it is expected, not exceed fourteen, owing to having separation from the United States. I ast year the assessments in connection with the Supreme Council of the United States numbered twenty. Montreal Gazette, Feb. 27.

Resolution of Condolence.

Resolution of Condolence.

Toronto, Feb. 24, 1895.
At the last regular meeting of Branch 49, held Feb. 24, 1995, it was moved by Financial Secretary Kirwin, seconded by Chancellor Clancy and carried unanimously:
Whereas on Sunday morning, 19th ult., after a short illness, it pleased Almighty God to remove from our midst Brother P. J. O'Malley, of Newmarket, be it

move from our midst Brother P. J. O'Malley, of Newmarket, be it Resolved that this branch gives expression to its deep feelings of regret at having lost one of its most worthy Brothers, and that we supplicate an all wise Providence to give his family strength to bear the loss of so kind and loving a husband and father. Be it further Resolved that our charter be draped for the period of thirty days, and that copies of the shove resolutions be forwarded to our late Brother's widow and family, and to the official organs of the C. M. B. A. for insertion.

WM. M. VALE, Rec. Sec.

Resolved that the above resolution be spread on the minutes of our meeting and a copy sent to the CATHOLIC RECORD, the Catholic Register and the local press.

WM. Hogan,
Jas. Drain, Com.

The Temperance Question and the C.

M. B. A.

ED. RECORD—I read with no little pleasure the letter signed "Branch Medical Examiner," in your issue of Ithult. I consider it has the true ring about it, and is well worthy the serious consideration of the C. M. B. A.

Worthy the serious consideration of the C. M. B. A.

The writer, however, while suggesting remedies for the protection of the association by rejecting objectionable candidates, and pointing out that intemperate members are liable to suspension and expulsion for this fault, does not touch on the subject of how to treat such members with the intention of reforming them.

I agree with the writer that the evil is greater than is generally known or admitted.

I agree with the writer that the evil is greater than is generally known or admitted, and, I might add, that same of the delin-quents are men of position who ought to show a better example to their more humble

a better example to their more frames brethren. In the treatment of their unfortunate brethren who are addicted to this deplorable and debasing habit members should of course be guided by that charity and brotherly love which are the distinguishing features of our noble association. But we should not always think that this charity and brotherly love is best exemplified by ignoring the existence of this evil and refraining from taking any steps to call the erring ones to a sense of their danger and of their duty to the association as expressed in the solemn obligation made at their initiation.

steps to call the erring ones to a sense of their danger and of their duty to the association as expressed in the solean obligation made at their initiation.

Such indifference must have a tendency to increase instead of mitigating the evil, while a mild but firm protest will bring about a reform that will be most satisfactory to the members and will be a source of joy and happiness to the afflicted family.

A certain branch President noticed a brother drunk on the streets, and at the next meeting the offending brother was suspended, the president at the same time giving his reasons for the suspension, his delinquency in his dues and assessments being also a factor therein.

Now, what were the consequences? This member had heretofore been a sober man, but lately had taken to drink, and was making rapit strides on the downward path; but the timely action of the President called him to a sense of his duty. He wrote a letter of applogy to the Branch, asking re-instatement, and promising to do better in future. It since learn he has kept his promise. The since learn he has kept his promise. The past is forgotten, the brethern rejoice, and his family enjoy tranquility and happiness,

past is forgotten, the brethern rejoice, and his family enjoy tranquility and happiness, hithertounknown.

I could relate other like instances, but this will suffice for my purpose and show that much good may be done in this respect.

The C. M. B. A. is not a charitable society; the members enter into a contract with the association to perform certain duties in consideration of certain rights and privileges given them. As the association can be made to perform its part of the contract, members should be made to do likewise. Else why take a solemo obligation "Not to knowingly wrong or defraud" the association? Is this promise a mere empty phrase? And surely no one will deny that the intemperate brother is not wrenging us, aye! and his family too. Besides, this intemperance in our ranks not only causes loss and brings disgrace on us, but it has a tendency to keep good men out, and perhaps to lose some who are in and are disgusted at this slipshod way of doing business.

In conclusion I ask the brethren to take this mater into their serious consideration.

In conclusion I ask the brethren to take

In conclusion I ask the brethren to take this matter into their serious consideration and do all in their power to mitigate this great evil—this curse, this plague spot upon our social system that is sapping the foundation of our happiness here below and perhaps depriving us of our heritage above.

The C. M. B. A. is not a total abstinence society, but it inculcates temperance, and it insists upon it. We have a right to protest against int-micrance, and by doing so (always guided by the teachings of our Holy Church) we will raise the standard of our association and bring joy and happiness to many afflict of families.

L. K. March 4, 1893.

OBITUARY.

MICHAEL COFFEY, MONTREAL.

On Monday, Feb. 27, occurred the death of Mr. Michael Coffey, of Montreal in the seventyifth year of his sage. He had been sick only
about ten days, an attack of pneumonia, despite
the best medical attendance and the most care
tal nursing, proving fatal. Mr. Coffey came to
this country from Limerick, Ireland, in the
year 1854, and by a life of sobriety, honesty and
thrift had earned for himself a comfortable
home. In High he enjoyed the respect and
friendship of a very large circle of
friendship of a very large circle of
friends. He was a good and kind neighbor
and a most fervent adherent of Holy Church,
whose craces and blessings followed him as he
took his departure to his eternal home. Mr.
Coffey leaves two children—Mr. J. Coffey, of the
Post Office Department, Montreal, and Mrs.
Mary Tansey, wife of Mr. T. P. Tansey, of the
Customs Department, in the same city. He was
uncle of Mr. Thomas Coffey, publisher of the
CATHOLIC RECOID. On Wednesday morning
the funeral took place from his late residence
to the church of St. Anthony, where Requien
High Mass was offered up for the repose of his
soul, after which the funeral procession—a
large and recresentative one—proceeded to
Oste des Neiges cemetery, where the remains
Westensday. Lan. 500. MICHAEL COFFEY, MONTREAL

HENRY COLLINS, KINKORA. On Wednesday, Jan. 25th, at the residence of his father, Mr. M. Collius, Henry, his hird son, resizened his pure soul into the hands I his Creator, fully fortified by the sacraments

of holy Church, and surrounded by the sorrowing parents, brothers and sisters, he passed away as peacefully as a wearied child sinking During his short illness he was strengthened and cousoled by Rev. Father O'Neil, who was in constant attendance. Deceased was only til for about ten days. Though at first it was feared he would not recover, he seemed so strong and bright at times that his fond friends still hoped; but it was only the last flickering of the fame of his bright young life, which had been burned out for God, who, seeing it was too pure for this world of sorrows, transplanted it in His Has life, herelofore, was pure and good and his death was most edifying. His prayers and calim resignation during his last hours when life's stream was fast ebbing towards his Creator, were such as to rise the heart and all its aspirations far above this rold. He was a student at Fise the best and all its aspirations far above this rold. He was a student at Fise the best and all its approach to this studies, and through his anniable disposition and affable manner made many warm friends among priests and students who will hear with sorrow of his early death. The many lessons of plety imparted to him while in college, as well as the careful home training of good Catholie parents, made him a model young man; his kindness, his goodness, his sincertity of heart and his gentlemany deportment at all times and places made him a special favorite with old and young, and the price and joy of the bome circle now as sorely afflitted, and who have the most heartfelt sympathy of every one in this their second with the sorrow of his ancient price and joy of the pone circle now as sorely afflitted, and who have the most heartfelt sympathy of every one in this their second with the sorrow of the heart broken friends, for surely another bright angel kneet for all. Two brothers have once more met and join prayer for their browe of his parents, and was accompanied by about secunty five heart and was accompanied by about secunty five heles

church, where deceased was for many years one of the altar boys.

High Mass was celebrated by Rev. Father O'Nell, by whom he was bantised and from whom he received his first Communion and preparations for confirmation.

At the conclusion of the service the mortal remains of the deceased young man were conveyed to the centerry, five of his former schoolmates and one cousin acting as pall-bearers. Few deaths have ever cast such a gloom of widespread sorrow as that of Henry Collins, and many a prayer will be offered for the repose of his soul.

Farewell: a long and sat farewell, dear

and many apparer with control and many apparer with posse of his soul.

Farewell! a long and sat farewell dear school-mate, and may heaven's eternal bits be your portion is the prayer of a companion, who extends the most sincere sympathy to the sorrowing parents, brothers and sisters. L. K. MRS. MURRAY, LAWRENCE STATION.

extends the most sincere sympathy to the sorrowing parents, brothers and sisters. L. K.

MRS. MURRAY, LAWRENCE STATION.

The almost sudden death of Mrs. Timothy Murray, which occurred at her late home, Lawrence Station, Southwold, on the 20th ultimo, rendered her devoted husband well nigh inconsolable, and caused widespread sorrow among a very large circle of attached friends and acquaintances. Mrs. Murray, nee Martha Cheswick, was well and favorable known in Windsor, where her respected parents still reside, and where constant attention to every religious duty and the bright example of every Christian virtue secured her universal esteem and the love of all her immediate relatives and friends. About six years ago she was led to the altar by Mr. Timothy Murray, operator and station agent on the G. T. R. at Lawrence Station, and since then lived happily in the affections of her husband and the well earned esteem of all her neighbors without distinction of race or creed. After a short period of illness, during which the sacred rites of the Church were administered to her, the hand of Death was laid on her at the age of thirty-four years, and Heaven was the reward of her well-spent life. Her remains were taken to Windsor, the home of her childhood, for interment. High Mass of Requiem was sung in St. Alphonsus church, Rev. Father Gauthier as deacon, and Mr. Valentine, of Assumption College, as sub-deacon. At the offertory, "Angels ever Bright and Fair" was very sweetly rendered by Miss. Zoo Onellette. Very Rev, Dean Wagner sang the "Libera" service, and accompanied the funeral procession to the Catholic cemetery, where he pronounced the final absolution

The poll-bearers were Messrs. Denis Dumonchel, Patrick Downey, T. Keehan, Ki. I. P.

THE GOOD OF RITUALISM.

I have said that we have reasons for rejoicing at the present successes achieved by the High Church party. am conscious myself of a tendency t bhor the whole movement, because it entraps so many souls who seem on them to put up with the semblance for the reality of the sacraments. the natural tendency of a Catholic. We abhor shams, for we know the that there is a deeper view of the whole matter, which leads to a sympathetic attitude towards these ritualis tic rebels. You are sitting, I will sup pose, at your window overlooking the garden on which you have spent so much time and trouble : and the spring flowers have burst into bloom, and both delight the eye and scent the air. Suddenly you see some one treading heavily on your borders, and you choicest flowers are being crushed by his heedless foot. You rush out from your window seat to handle the inruder with some roughness, but you suddenly discover that he is blind. You take him by the hand and lead him to the gravel path.

Now these men, who are rebelling against the Holy See and leading souls istray, are many of them (experto rede) as blind as the intruder into

your garden. But it is not only that. The good which they do, whilst it is not unmixed good, is also not unmixed evil. And the good is the work of the Church. n what sense it is so, will best be seen if I indulge in a short summary of the causes which have brought these men where they are. Their history is as follows. English religion lay wallowing in the mire of pure and utter Protestantism, when suddenly an explosion of continental wickedness sent French Catholic priests into every part of the country. I have for some years felt that this was the turning point of our religious history in England during this century. It was a great satisfaction to hear the interesting and able exposition of this theory by the Bishop of Emmans (himself an Oxford con-vert), at the Liverpool conference. thought in the Church of England Good French priests found refuge in which they found forever impossible the bosom of English families. land treated them well; she had a certain political sympathy with them, and "common Christianity," and even in generous provision for them. has reaped a reward. As the holy Child blessed the land of His exile, so these French refugee priests silently and unconsciously prepared the way

not had its like for many centuries. Without men knowing it, these holy men, with there unobtrusive piety, were diffusing ideas of Catholic truth, which had all but died away in our country. Meanwhile, one of the most earnest converts we have ever had, Father Ignatius Spencer, brother to the Earl of that name, himself the result of this happy invasion of French priests, set to work to gain Masses for the conversion of England. He "wearied Heaven" with the supplications that he was the means of obtaining from every Bishop and priest on the continent that he came across. Prayer was now at work, and the light began to It has been said that no ever rises in the scale of civilization except by contact with a nation higher up in that scale that Whether that be true or not. a higher form of religion, the only divinely-instituted form, had now entered England to touch with a congenial power the hidden fire that lurked in our midst.

It is a theory much in vogue amongst High Churchmen, that the inherent power of the truths left in the Book of Common Prayer, in spite of the endeavor made to exclude them, asserted itself after lying dormant for centuries. Father Gasquet's researches into contemporary evidence have remorselessly shattered this curious theory. He has shown that the Prayer-book was intended to be, at the best, Lutheran. The Lincoln Judg ment of the Archbishop of Canterbury made an expiring effort in favor of this cherished notion. But the preface to the second edition of Father Gasquet's book, shows that the ground on which the Archbishop relied does not exist. But, of course, no one denies that some Catholic truth was enshrined in the Book of Common Prayer. Only it was not the Catholic truth that commended itself to after generations. I remember as an under-graduate at Oxford asking one of my tutors why the provision for Confession made in one of the services contained in that book was never used. He replied that it was in small print. people in my younger days did not know as much as that. It was really the Lutheran and Zwinglian doctrine which forms the substance of the prayer book that moulded the national religion. Or, rather, it was this that people, left to themselves as they were, picked out for their pleasurable sensations. It was only when Catholic priests came from France for refuge here, and reanimated the hopes and prayers of our scattered Catholics, who had the honor of having remained true to the old faith-it was only when the Catholic Church in the persons of Bishops and priests on the continent, at the instigation of men like Father Spencer, began to besiege the ear of Heaven for the conversion of Eng land-it was only then that the Catho

lic faith began to renew its vigor in this country. And as Catholic truth began to spread secretly and from scattered centres, men began to into their prayer-book to see if they were justified in holding some further truth than they had as yet learned to believe. It was a true instinct to believe. It was a true instinct which led them to do this; truth must come to men by some authorrity; and the prayer-book was put into their hands from which to teach. Each point of the Catholic faith that

came before them seemed to some to be possibly enshrined in their formularies, to others to be certainly there. And so they taught as best they could, with stammering lips, and bit by bit, as men in a fog with a lantern, without blessed reality. But I am persuaded knowing where they were going. It was the Catholic in communion with the See of St. Peter -which was leading them on. had taught these truths all along in the rest of the world, to man, woman and child. She now laid her spell over

these : she had made her voice heard

in England, though the listeners did

not recognize that it was hers, nay, declared it was not. But she was preparing the way for their return to her bosom. At last the question, not merely "Are these things true?" but 'Is there a divine teacher by whose authority they can be taught?" came before men's minds, and the conflict was at an end. The Tractarians started with emphasizing the "Scripof the Church as a tural doctrine kingdom; and the education then received, so inferior to its present suc cessor, was a sufficient instrument in the hands of grace to lead them to see that a kingdom cannot be composed of

detached, independent, conflicting bodies. An article in a Catholic Review (the Dublin) opened a vista in the mind of the greatest genius in relig ious thought that this century has pro duced in England, and he at last saw that his "historical" difficulties had no sufficient ground. The late Arch deacon Allen once told me on noticing the works of Thomassinus in my library, that when he saw that book on Archdeacon Manning's shelves, and found that he had gone into the question of discipline and jurisdiction, he felt at once that there was only one probable end to his thoughts And so the Catholie Church took back into her bosom Newman and Manning,

Eng- in the future. But the Church has not ended her triumphs there, nor even with the large army of zealous conharbored them in the name of verts whose traces are to be found in the slums of cities, in some cases made unexpected and our literature and in the services regular exercise in the open air, will of our churches. She is still teaching the people through the successors of than all the lotions and pomades that the Tractarians. I do not forget that were ever invented. Perhaps the rea-

Rome. It is true they are covering productive cheers the spirit. It gives women the courage to go on living, and tracts to prove what ought to make men hoarse with laughter, viz., that they are continuous with the Church in England, before the socalled Reformation. It is true that they exact illicit promises from their followers, which it is a virtue to break, binding them not to enter a "Roman' Church in England. It is true that they too often feed their minds on the garbage of exciting stories as to dark deeds committed, or supposed to be committed, by the children of the Church. But in spite of all this they are preparing the way for the Catholic Church. Their leaders, like the Cana Their leaders, like the Canaanites of old, help to build the ark which they do not enter, and though some of them may lose their souls, they are drawing England strongly towards the Catholic Church in spite of themselves. There are men amongs them who reall the 28th Canon really think that the voice of the Church; and that St. Aidan was not in communion with Rome. But these, although their false history does its harm, are not the real leaders of the people. They keep those leaders back, but they do not lead themselves. The real leaders are those who go furthest, and come nearest in external appearance and in the teaching of their catechisms—of which the idea, shape and language is borrowed from Rome—to the teaching of the Catholic Church. And it is about these our separated brethren, that I am mostly thinking when I speak of duty Some of them use the rosary, which certainly is not primitive; some of them yearn for Benediction, but in vain; some of them use our books of casuistry in dealing with their "peni Some of their preachers our sermons, and none but ours. plied, 'Baik, tuan.' (Good, sir). missions and retreats are a close copy of our own, though less so, it is to b feared, than they were.

And what is all this but the indirect

work of the Catholic Church? Catholic Church (and this is most strictly and rigorously true) has taught them to baptize, so that many more may reach Purgatory than could be the case with multitudes in the last cen tury. It is too late to save their orders; for the laxity of practice on the subject of baptism in the past has made the chain of succession too doubt ful for its acceptance by Catholics apart from all other defects in its start But the increase of correct baptism means that we have to do with many more separated "brethren" than would otherwise be the case. Then, again, the increase of confession is a distinct gain to the Catholic Church, for it means acts of contrition. And since lack the sacrament of Penance and the sacrament of the Altar, it is a matter of life and death that they should be led to make acts of contri tion. And acts of real contrition in any large body of men must eventually lead them back to the mother and mistress of the Churches. A devout Ritualist will sometimes go morning after morning and use Catholic devotions with continued appreciation at and this for years together; and who does not feel that this claims our re-For even if it be material idolatry, it is yet formal virtue. All this must work for good, and end in bringing another generation into the Church They will go to their annual retreat. and although those who know by ex-perience what it is to be in retreat as Catholic know the difference between that and an Anglican retreat, still the latter is a considerable spiritual reality. Women by the hundred consecrate their virginity to God, and die with their called the 'Angelus Domini.' yows of chastity unrecalled; and what Catholic will not respect this? And although the difference between an Anglican Sister of Mercy and a Catho lic Nun is indescribable, still who would not respect the self sacrifice that draws near to God in such reverent imitation of the Catholic saint. It is necessary to take all this into account, when we are considering our proper attitude towards brethren. And all this claims from us a certain respect and sympathy and the most patient endeavors to lead them back to the Catholic Church. Such considerations help us to answer the question which is some times asked, whether we had not better confine our attention to our own people, and leave those outside the fold to feel their way in of themselves. The answer is, that when you see men actually groping about for the door in the fog, divine charity forbids you to leave them to themselves They are feeling after the Church The Holy Spirit will not let them rest

grave clothes unloosed by the Apostolic ninistrations of the Catholic Church. There is a darker side to this picture; but I leave that for another week .- The Rev. Luke Rivington, M. A., in Catholic Times, Liverpool, Eng.

but neither will He do all the work He bids us "take away the stone;

remove the hindrance, do what in u

ies, and Lazarus will walk forth into

the Saviour's presence, having his

Home-made Physical Culture.

To keep the complexion and spirits good, to preserve grace, strength and agility of motion there is no exercise more beneficial in result than sweep ing, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with doors, together with do more for a woman's complexion these men are in open rebellion against son why house work does so much the Vicar of Christ; but I cannot either more for women than games, is the son why house work does so much for a religious movement which has deny that they are also working for fact that exercise which is immediately

women the courage to go on living, and makes things really worth while.

One had just died. They were all together in one ward gently taken care of by the hospital doctors and Roman Catholic Sisters of Mercy. I examined their wounds. It was a ghastly sight. The blows were made with the swinging, horizonal stroke. One poor boy was cleft with his teeth, straight through the corner of his mouth, through the cheeks, until his jawbone had been cut clear through. Another had lost his chin. An old Chinese tailor will no longer see to stitch, the parang having cleaved his nose and gone right on deep across the eyeballs.

"A Hindoo was sitting up, still alive, in bed, with a cut throat, his hair yet standing erect from the horrible fright. In the crowd the Boyanese overtook an old Malay, and tried to decapitate him by one fearful blow, but the one of Islam threw up his hands and dropped so quickly that he escaped losing several fingers, for which loss I found him in bitter lament. I told him, as the Sister of Mercy stood beside us, of the wounds received on the cross by Feehan Isa Almasch for our sins, and he replied. Baik, tuan. (Good, sir).

"The Sister told me she had baptized two of the victims before they had died. I must say a word of praise concerning the heroic Sisters of the Catholic Church who minister in our hospitals. They fear no pestilence, the poor but stand night and day by leper, or the cholera, or the small-pox curdling sight. They turn away at no horrible stench. They stand always and do their duty until they die, and they are loved by the suffering ones

of every tongue.
"The Roman Catholic cemeteries of Singapore and Penang are sown thickly with plain black crosses, which thickly with plain black crosses, which point down and say, a Sister of Mercy lies here; which point up and say, unseen on earth, in Heaven a daughter of the palace. I know that any tribute of praise to my Roman Catholic sisters will not be relished as coming from a Protestant chaplain by some of the Examiner's Protestant readers. But I am writing of facts as they are, and indeed have little trust in anything else than facts. It is fitting that a recital of fiendish cruelties should close if possible, with a tribute to angelic suffering. And no doubt most men will rather rely more upon such statements than upon the cowardly insinuations sometimes belched forth from books and sermons against Catholic Sisters of Mercy."

East Buffalo, N. Y., March 4.—Cattle—Three cars which have been here nearly a week and offering. The fresh cattle were choice steering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have been here nearly a week and offering. The fresh cattle were choice steering which have b point down and say, a Sister of Mercy

The Angelus in Spain. The Angelus in Spain has thus been eautifully described by the Protestant traveller: "At sunrise a large, softconed bell is thrice tolled from the tower of the Cathedral summoning all the inhabitants, wherever they are or however occupied, to devote a few moments to the performance of a short prayer in honor of the Blessed Virgin, day, and again at the close of evening, the bell thrice tolls again. To a foreigner it is curious and not uninter esting to observe the sudden and fervent attention which is paid in the streets, within and without doors, in the Alamada, on the river, by every body, high and low, the elder and the laborer, infancy and old age, to this solemn sound. The loiterers in the comenade are suddenly stopped, and ach group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young men are abashed in their gay discourse, and take off their hats, the carriage are all drawn up, all the worldly business and amusements are forgotter for three minutes, till the cheerful tinkling of lighter bells announces that the orison is over.

The Flowers That Bloom in the Spring.

Hyacinthes, Tulips, Narcissus, Cy clamens, etc., are now in bloom and make a fine show in Gammage's win dow at 213 Dundas street.



The Recognized Standard of Modern

Piano Manufacture. PAUTIMORE, 22 & 24 E. Baltimore St. 148 Fifth Ave. WASHINGTON, 817 Pennsylvania Ave.

PISO'S CURE FOR BURES WHERE ALL LISE FAILS. OF Best Cough Syrup. Tastes Good. Use in time. Sold by druggists CONSUMPTION

MARKET REPORTS.

makes things really worth while.

SISTERS OF MERCY.

SISTERS OF MERCY.

Tribute Paid to Their Heroism by a Protestant Chaplain.

The Charlottetown Examiner, of Saturday, prints a long and interesting letter from the Rev. D. Davis Moore, Protestant missionary in the East Indies, descriptive of Malay cruelties and barbaric habits, from which the following is copied:

"This morning, while visiting our soldiers in the military hospital, I called at the general hospital and went in to see the poor victims of the amuck. One had just died. They were all together in one ward gently taken care

MARKET REPORTS.

London, March 9.—Wheat was steady, at \$1.10 to \$1.10 self-of the strength of \$1.10 story. Wheat was steady, at \$1.10 to \$1.10 self-of the strength of \$1.10 story. Wheat was steady, at \$1.10 to \$1.10 story. Wheat was steady, at \$1.10 story. In \$1.10 story. Wheat was steady, at \$1.10 story. Wheat was steady, at \$1.10 story. Wheat was steady, at \$1.10 story. Wheat was steady at \$1.10 story. Wheat was

Toronto, March 9.—Flour, straight roller, \$3. to \$3.20; extra, \$5.09 to \$3.10. Wheat, white 6

Latest Live Stock Markets.

TORONTO.

March 9.—Cattle.—Prices were practically unchanged to day. A few small picked lots sold up to 4/e per lb. but the bulk of the offerings changed hands at \$\frac{1}{2}\$ to 3/e tor medium.

Milled Cows AND Springelis.—The demand was active, and all sold early at prices ranging from \$\frac{3}{2}\$ to \$\frac{1}{2}\$ per head.

SHEEP AND LAMBS.—A few over 50 were offield most of which were sheep. Good grainfed lambs were in active demand at \$\frac{1}{2}\$ to \$\frac{1}{2}\$ per head.

Calves.—The demand was brisk for the 15 or 16 placed on the market. Prices ranged from a to 10; according to size and quality. Real good caives (medium weight) are wanted badly on this market at present, and good prices are generally realized for these.

Hose.—Receipts, 39%; all sold. Rough this hose and light stores were draggy and lower at \$\frac{1}{2}\$ to \$\frac{1}{2}\$ cp per cwt. weighed off. car. Choice straight fat hogs were firm at \$\frac{3}{2}\$ so to \$\frac{1}{2}\$ per cwt (off car).

EAST BUFFALO.

C. C. RICHARDS & Co.

Gentlemen.— In driving over the mountains
I took a severe cold which settled in my back
and kidneys, causing me many sleepless
nights of pain. The first application of
MINARD'S LINIMENT so relieved me that
I fell into deep sleep and complete recovery
shortly followed.

JOHN S. McLEOD
Annapelis.



Of Pure Norwegian Cod Liver Gi and Hypophosphites

posseses blood enriching properties

arkable degree. Are you all run a? Take Scott's Emulsion, Almost as Palatable as Milk. Be sure as get the genuine. Prepared only by Scott & Bowne, Belleville

MAIL CONTRACT.

SEALED TENDERS, addressed to it Postmaster General, will be received.
Oltawa until noon on Friday, 31st Marc 1883, for the conveyance of Her Majeaty Mails, on two proposed contracts for for years, six times per week each way, rosportively, between

Byron and London and Delafrom the 1st July next. Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Byron, Delaware and London and at this office.

R. W. BARKER.

at this office.

R. W. BARKER.

Post Office Inspector.

Post Office Inspector. Office, \{\)

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