

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIX.

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NO. 959.

THE NEW BISHOP OF BUFFALO.

Great was the interest manifested in the consecration of the new Bishop of Buffalo, which took place in that city on February 24, and we may take to ourselves no little pride in the fact that the late saintly prelate of that See, as well as the newly consecrated, are both Canadians by birth. From the *Illustrated Buffalo Express* we learn that the Right Rev. James Edw. Quigley, D. D., third Bishop of Buffalo, first saw the light of day on Oct. 15, 1855, in the thriving little village of Oshawa, Ont., situated about forty miles east of Toronto, on the shore of Lake Ontario. When the future Bishop was little more than a prattling infant in his mother's arms, both his parents, with their household, moved from Canada to the pretty and picturesque village of Lima, Livingston county, N. Y., where they remained for three years, finally moving into the city of Rochester, which in the early '70's was a fast-growing town and then, as now, a very pleasant place of residence.

Rochester has been their permanent abode from that day to this. Both father and mother are still surviving, hale and hearty, vigorous and young, at the age of seventy-six years, surrounded and blessed by an ideal family of children and grandchildren.

James Edward, the oldest child of the household, was early selected by his pious mother to be the priest of the family; the traditions of her people being that no good Catholic Irish family should fail to present to God a young Levite, to offer up to Him the Great Sacrifice of the Altar, in the sanctuary of the Lord. Young James was then, as he is still (you may be sure), the idol of that devoted mother's heart.

Almost thirteen years ago Dr. Quigley entered the Cathedral of Buffalo as its rector. The late Rev. Edward Kelly having resigned the rectorship, Dr. Quigley out of his more than two hundred priests to be rector of his cathedral.

THE CONSECRATION.

St. Joseph's Cathedral was more than ever beautiful with the hangings in the Papal colors and streamers the 24th ultimo. Feared and honored Pontiff and joyful acquiescence in his will, the simple color scheme being carried out in every part. The coat-of-arms of the Holy Father between the Papal and the United States flags were suspended from the sanctuary arch; the organ loft bore on its front Bishop Quigley's coat-of-arms, also between the Papal and national flags. The drapings between the columns were marked with yellow and white banners with green wreaths encircling inscriptions giving dates of importance in the life of the Bishop as follows: Birth, 1855; St. Joseph's college, 1868; Our Lady of Angels, 1872; Propaganda, 1872; Innsbruck, 1875; ordained, 1879; Attica, 1879; Cathedral, 1884; St. Bridget's, 1896. Everywhere the wealth of the architectural design, accentuating instead of hiding its beauty. The neatness and tastefulness of the work is a credit to the skill of the decorator, Mr. O'Rourke. The great number of dignitaries who filled the sanctuary necessarily forbade elaborate floral decorations. Beneath the altar table was a bank of foliage plants, while the altar was crowded with St. Joseph lilies. This work was a labor of love done by the hands of Miss Nardin's community. The Bishop's throne on the gospel side of the altar was draped with crimson and bore his coat-of-arms. On the epistle side, the throne of the Archbishop was erected, and was likewise hung with crimson. The beauty of their simplicity. The hundreds of tapers and wax lights made of the sanctuary a brilliant and entrancing picture.

The murmur of voices and rustling of people anxious to place themselves hushed as the wonderful Hallelujah Chorus rolled from the organ; and expectation was breathless when a long line of priests followed choir boys and acolytes, and the venerable metropolitan, Most Rev. Archbishop Corrigan, followed the Bishops of the Province into the draped and flower-decked sanctuary. The procession was most impressive. The white-haired veterans, who have borne the heat and burden of the day, who are penitent and hard on the reward of their labors, were beside the young priests strong in zeal and with the oil of ordination still fresh upon their brows, few of whom had probably ever witnessed a ceremony of the kind, and the sombre-robed Franciscans and Passionists with faces showing victory over human loves and sorrows. Who can tell the possibilities of the future, who among the throng of clerics present may have the responsibilities of the episcopate laid upon them, who receive the mitre and crozier?

The Mandate, or Brier, was read by Very Rev. J. Bandinelli, the Passionist Provincial, the Bishop-elect kneeling before the consecrator, Most Rev. Archbishop Corrigan.

The Mitigating prelates and officers of the Mass were as follows: Celebrant and Consecrator—Most Rev. Michael A. Corrigan, D. D., Archbishop of New York. Senior Assistant

Bishop—Rt. Rev. Bernard J. McQuaid, D. D., Bishop of Rochester. Assistant Bishop—Rt. Rev. Charles E. McDonnell, D. D., Bishop of Brooklyn. Michael P. Convery, Buffalo; Rev. Michael P. Convery, Buffalo; Rev. Thomas Brougham, Batavia; Rev. Lambert Vandepoel, Leroy. Assistant Priest—Very Rev. James A. Lantieri, Administrator, Buffalo. Deacon of Honor—Very Rev. Dean P. J. Cannon, Lockport; Very Rev. Dean John Pitass, Buffalo. Deacon—Rev. James J. Bloomer, Elmira. Subdeacon—Very Rev. Dean Henry M. Leddy, Wellsville. Notary—Very Rev. John Bandinelli, C. P., Hoboken, N. J. Masters of Ceremonies—Rev. Chancellor John J. Sheahan, Buffalo; Rev. James F. McGloin, Buffalo.

A notable feature of the ceremony was the taking of the oath by Bishop Quigley. As he knelt before the consecrator, the sun came from behind the altar, and rays of light streamed through the beautiful stained windows and rested like a benediction upon his head, a symbolism which must have soled his anxious heart and which thrilled the congregation as a prophecy of his golden future. Thousands of hearts breathed a prayer that the light of heaven might always rest upon him.

The beautiful form of consecration as prescribed by the Church was carried out in all its wealth of detail and grand ceremonial.

After the Examen the Bishops and the Bishop elect prostrated themselves before the altar, while the priests and sanctuary choir chanted the Litany of the Saints, and then came the consecration proper, the blessing and placing of the ring, the blessing of the mitre and other insignia of the office. When the ceremonies were complete and during the singing of the "Te Deum," the newly consecrated Bishop proceeded, with his attending priests, and, robed in white and gold cope, wearing his mitre and gloves, carrying his crozier, through the main aisle, giving his first episcopal benediction to the kneeling congregation. His bearing combined the dignity of a Bishop with the simplicity of a child, and charmed and touched those who received his blessing.

The sermon was delivered by Rev. C. H. McKenna, O. P., in a most impassioned manner, and commanded earnest attention. It closed the ceremonies of the day, and was fitting the occasion. Herewith follows the sermon in full:

"You have not chosen Me, but I have chosen you, and I have appointed you that you should go and bring forth fruit and your fruit remain." (John xv., c. 16.)

We read in the Book of Numbers that the King of Moab brought the Prophet Balaam to a high place which commanded a view of the Camps of Israel, in order that he should curse the chosen people of God. But when the Prophet beheld the beauty, and order, and harmony of the hosts of Jacob, captains ruling the army, Aaron governing the priests, and the Levites, and Moses, the representative of the God of Jacob, ruling and governing the whole hosts of Israel, far from cursing, the prophet was filled with admiration, and cried out, "How beautiful are Thy tabernacles, O Jacob, and thy tents, O Israel." (Numbers, xxiv., 5.) Yet, my brethren, that unity and order and beauty which inspired the prophet's soul, were but shadows and figures of the perfect unity and order and harmony which are manifested in the Church established by Jesus Christ. In her we behold the people obedient to their pastors, and pastors and people obedient to their Bishops and all in perfect obedience to the Supreme Pontiff, the viceroy of the Son of God. It is to consider the secret of that wonderful unity and harmony of the Catholic Church which commanded the admiration of Guizot and Leibnitz and Macaulay, and so many others outside her fold, that I now wish to occupy your attention.

But, let us first consider the scene that is presented before us. Here we are witnesses of the imposition of hands, by which a faithful priest is honored by the Church, and raised to the sublime dignity of Bishop and successor to the Apostles. Here takes place that transmission of power and of Apostolic succession found only in the Catholic Church. To-day the widowed Church of Buffalo rejoices in the possession of a worthy successor to the saintly sons of Vincent de Paul, who so long and so faithfully labored in building up the Church in this diocese, in fostering vocations for the ministry, in establishing religious communities and in promoting the cause of Catholic education. Here we behold crowded within the walls of this venerable cathedral a faithful people, eager to witness the consecration of one they have loved and venerated, and untiring zeal consumed in their behalf. Here also are assembled the hard working priests of the diocese, who have ever cherished for Dr. Quigley a fraternal affection, who for years have looked up to him for guidance and encouragement in their labors of the ministry. They are here to manifest their love for their fellow-worker in Christ's

vineyard, and to show their willingness to obey him as their father and pledge him their loyal sympathy and support. Here, too, are the venerable Bishops of this vast province, one of the most important provinces of the whole Church. They have come to take part in these solemn rites, and to welcome to their ranks a co-laborer so energetic, so zealous, so learned, and so universally loved by priests and people. But more—here is the venerable Archbishop of Toronto; and still more, you have with you the saintly Archbishop of this Province, whose zeal, and learning, and prudence, and firmness, have gained for him the admiration not only of the Church of America, but of the whole Church throughout the world.

Dr. Quigley has one more source of consolation, which but few Bishops enjoy at their consecration. He has here his father, so justly proud of his noble son; he has here the fond mother, who so lovingly cherished her boy at her heart and who sees to-day her cup of happiness filled. We beg to congratulate parents and son. We beg to congratulate the new Bishop of Buffalo in having the love, the prayers and best wishes of this vast congregation. All this bespeaks for him a glorious pontificate. We congratulate also the priests and people of this extensive diocese, and we know we are voicing the sentiments of their heart of hearts in thanking our illustrious Supreme Pontiff for the blessing he has conferred on this diocese in giving it Dr. Quigley for its Bishop.

It is now generally believed that temporal authority comes to our state rulers through the people; but in submitting to a moral obligation also, we acknowledge a moral obligation also. For St. Paul says, "All authority comes from God." (Rom. xiii., 1.) God is party to the contract between subject and ruler, as He is party to the marriage contract, and requires that these contracts be faithfully observed. But it is different with regard to the tradition of spiritual authority. Here the people have no say, have no part, in its tradition. All spiritual power must come from God alone. Hence to the Catholic the absurdity of a minister of the Gospel receiving a "call" from the people, or a Church or a Bishop claiming Apostolic succession, asking power and jurisdiction from a temporal throne. Witness the conduct of the new Archbishop of Canterbury, who asked jurisdiction from her Royal Majesty the Queen.

As all spiritual powers must come from God, so also must our holy vocation to the priesthood and to the episcopacy come from God. St. Paul says, "Neither doth any man take the honor to himself, but he that is called by God as Aaron was." (Heb. v., c. 4.)

"You have not chosen Me, but I have chosen you," said Jesus, "and I have appointed you that you should go and bring forth fruit and your fruit remain." (John xv., c. 16.)

"And He gave some Apostles and some prophets and other some evangelists, and other some pastors and doctors. For the perfection of the saints, for the work of the ministry, for the building up of the body of Christ, until we all meet in the unity of faith and of the knowledge of the Son of God unto a perfect man unto the measure of the age of the fullness of Christ." (Ephes. iv., c. 11.)

In the Old Law it was the same. "Is it a small thing to you," said Moses, "that the God of Israel hath separated you from the people and hath joined you to Himself?" (Num. xvi., c. 9.) Hence St. John in the Apocalypse says: "He hath made us a kingdom and priests to God, and to His Father." (Apoc. i., c. 6.)

As vocation to the priesthood and to the episcopacy must come from God, so must power and jurisdiction; and this brings us to consider the very fountain head of the power and jurisdiction exercised by the Church.

When the framers of our wonderful American Constitution designated the offices through which the people should be governed, they at the same time designated how these offices were to be filled. Can it be supposed that He who is the "Wisdom of the Father" established His kingdom on earth but failed to provide rulers for it to the end? In the natural order, ruler succeeds ruler, a father lives in his son, plant and bird and beast live on in their offspring. And will it be said that the Omnipotent was unable to transmit order and power and jurisdiction in His Church from one generation to another? It is evident that He willed His Church to remain with her all days even to the consummation of the world. (Matt. xxviii., c. 20.) And the gates of hell should not prevail against her. (Matt. xvi., c. 18.) How, then, was the governing power and the order of the episcopacy and of the priesthood transmitted? We answer, through the Apostles and their lawful successors in the one holy Catholic and Apostolic Church, and in her alone. In establishing His Church, Christ called to Him His disciples. Day by day He formed them into one body. Gradually He elevated their faith by performing before them stupendous miracles. They saw Him cure the dis-

eased, command the winds and the waves, raise the dead, read their secret thoughts. At length He was rejected at receiving from Peter that sublime profession of divine faith: "Thou art the Christ, the Son of the living God." (Matt. xvi., c. 16.) Then did Christ in return bestow on Simon a new name; called and made him a Rock, on which He built His Church to last forever. Then, too, did He bestow power and jurisdiction on Peter by giving him the keys of the Kingdom of Heaven. (Matt. xvi., c. 19.) And that power and jurisdiction were to continue in His successors even to the end of the world. But that was not all. He secured the faith of Peter and of his successors, the Bishops of Rome, when he prayed for Peter that his faith should not fail and appointed him to confirm his brethren. (Luke xxiii., c. 32.) Still more, Peter was not only to confirm and strengthen his brethren, he was to watch over them as their shepherd, feed and nourish them with heavenly doctrine. (John xx., c. 16.) Did Peter and his successors fail in this? If so, the Church failed and Christ failed to protect her, and the gates of hell prevailed against her, to maintain which would be to contradict the Son of God.

But besides the power and jurisdiction given to Peter singly and to his successors, Christ gave wonderful power to all His Apostles when He said, "All power is given to Me in heaven, and on earth: as My Father sent Me, I also send you." (John xx., c. 22.) Then He breathed on them and said to them, "Receive ye the Holy Ghost and with the Holy Ghost the power of pardoning sins, a power which belongs to God alone and can only be transmitted to man by the power of God." Hear these words, "As My Father delegated Me to delegate others to you, so I delegate you to delegate others to you, or I delegate you and your lawful successors to the end."

The Son of God made some other promises that must not be forgotten. "I shall send you the Holy Ghost," He said, "the Spirit of Truth, who will lead you into all truth and abide with you forever." (John xiv., c. 11.) John xvi., c. 16.) That Divine Spirit who is the Spirit of Power still remains then in the one true Church; and as in the days of the Apostles, the Holy Ghost was conferred on the Bishops that were then consecrated by the imposition of hands, so to day we see Dr. Quigley elevated to the sublime dignity of the episcopacy by the power of hands. He who yesterday was in the ranks of the priesthood, without the fullness of sacerdotal power, is today at the voice of Rome elevated to the fullness of order and the fullness of Apostolic jurisdiction. He who yesterday had no power to elevate one to the ranks of the priesthood, to day has power to raise his fellow man to the highest order in the Church of God.

Let us now consider another promise made by the Son of God in favor of His spotless spouse the Church. It was the most tender and loving of all His promises, "Lo, I am with you all days even to the end of the world." (Matt. xxviii., c. 20.) Surely, then, the Church was to remain and the Apostles to the end of the world? How is Jesus with His Church? How is that as God He is everywhere with the good and the bad, with the saint and the sinner; but when our Lord spoke these words He was God and Man.

"And what He once put on," said the theologians, "He never laid aside." He is still God and Man. Where is He God and Man? We answer, on our altars and in the tabernacle by His corporal presence. But more, He is with us by His official presence in His priests, in His Bishops, but especially in His Vicar, the Supreme Pontiff. From the tabernacles of His Church streams of grace are ever flowing on His devout children, who visit Him there on His throne of mercy. Through the sacrament of Holy Communion He unites all the faithful intimately with Himself. (John vi., c. 58.) He molds and welds all the faithful into one body. "We, being many," says St. Paul, "are one bread, one body, all that partake of one bread." (1 Cor. xi., c. 28.) He unites us with His heavenly Father. For the same divine life He received from His Father He gives to those who receive Him. (John vi., c. 59.)

He is officially with His priests in baptizing, in absolving sinners, and in celebrating Mass. For there is but one God, one Faith, one baptism, as the hidden Mysteries of that Baptism. There is but one Sacrifice, and Jesus is both the Priest and the Victim. There is but one Priesthood, which the Heavenly Father gave His Son when He swore to Him "Thou art a Priest forever according to the order of Melchisedech." (Psalm cix., c. 5.) But Jesus Christ is especially present in His Bishops and in the Holy Father, ruling them, guiding them, directing them, identifying Himself with them that when they speak He speaks through them. Hence He said, "He that hears you hears Me, and he that despises you despises Me, and he that despises Me despises him that sent Me." (Luke x., c. 16.)

Oh, sublime dignity of the Catholic

priesthood through which Jesus acts and purifies the souls of men, through which He is present on our altars, and is offered for us again and again in the Sacrifice of the Mass! Sublime dignity of the Episcopacy! through which Jesus rules and governs His Church and guards her from every danger and enables her to live on and maintain her vigor and her youth, when all else withers and disintegrates and dies.

We have no reason, then, to fear for the perpetuity of Our Holy Mother the Church. The Son of God ever remains in the vessel with Peter. And you, the newly consecrated Bishop of Buffalo, fear not! You have much to encourage and sustain you: you have the best wishes of all your fellow-citizens with you; you have the fervent prayers of your faithful children, and of the religious communities with you; you will have the loyal support of your devoted priests with you; your venerable brothers in the Episcopacy, and especially your saintly Metropolitan will help you by their counsel and their prayers. Mary, your mother, whom you have ever loved, will help you. St. Joseph, to whom your Cathedral is dedicated, will be your protector. And He, the invisible Head of the Church, will aid you during life, and reward all your labors with the Crown of Eternal Glory.

THE CATHOLIC DOCTRINE OF INSPIRATION.

Several of our lay readers have asked us to explain the Catholic doctrine of the inspiration of the Bible, to which we alluded last week in discussing the anti-Protestant position assumed by the leading Congregationalist minister in the country, the Rev. Dr. Lyman Abbott, of Brooklyn. And it is interesting to find that this subject having leaked out, after a conference of Methodist clergymen held in New York on Monday, that many of the ministers of that denomination, if not indeed a majority of them, have ceased to believe in the inspiration of the official English version known as the King James' Bible. Every English speaking Protestant, of course, who has accepted the recent Revision had already done so; but the world was hardly prepared for the repudiation of Protestantism implied in the denial by Protestant ministers in good standing that some of the books of the Bible were ever inspired. It was natural to expect, however, that the enlightenment of this age would bring about a reaction against that original Protestant article of faith, the verbal inspiration of the Sacred Scriptures. On the other hand, the Catholic view of inspiration has ever remained the same and unshaken, because it is the only rational view.

It has often been defined in ways differing in words, but not in substance and meaning. The clearest and most concise definition that we have found is that of the Abbe Glaire, who describes inspiration properly so called as "a supernatural assistance which, influencing the will of the sacred writer, urged and determined him to write, enlightening his understanding in such a way as to suggest to him at least the basis of what he was going to say." It differs, then, from both poetic impulse and the mere assistance of the Holy Ghost on the one hand, and on the other from Revelation. Pious impulse, of which the author of the "Following of Christ" is cited as an example, is an ordinary assistance by which God moves a writer, aiding the efforts that he makes so as not to depart from truth, but giving him no assurance of infallibility. The assistance of the Holy Ghost is that by which the third Person of the Blessed Trinity watches over and if need be directs the writer in the use of his faculties, so as not to allow him to fall into error in faith or morals. Such is the assistance that Jesus Christ promised to His Church and to her visible head upon earth in the person of St. Peter and his successors in the Papacy. Both of these, it is clear, are rather of the negative character, while that of inspiration is positive. In the first and second the determination to write may not come directly from God, while in the third it comes from Him, and He is consequently its chief author. Revelation, on the other hand, in its strict meaning, is the supernatural manifestation of a truth hitherto unknown to him to whom it has been manifested, the prophecies recorded in the Bible being examples in point.

Inspiration, then, consequently implies, in the first place, a supernatural determination of the will to write, by explicit urging, as when God, for example, commanded Moses and Isaiah to make records in a book, or even by unconscious urging, as seems probable in regard to the second book of Machabees and the Gospel according to St. Luke. In the second place, it is an illuminating of the intellect by which the Holy Ghost either reveals to the writer something he did not know, or suggests to him what he ought to set down among the things already known to him, or at least assists him in such a way that the writer avoids all error in the things that he knows, and that he hears you hears Me, and he that despises you despises Me, and he that despises Me despises him that sent Me." (Luke x., c. 16.)

Oh, sublime dignity of the Catholic influence over the choice of words and

the order of arranging thoughts, either by dictating them or by watching over them and aiding the author so that no falsehood be introduced into his work.

The Church teaches, then, that there is non-verbal, or merely substantial, as well as verbal inspiration; nay, farther, that that of the bible is of former character, and Catholic commentators have adduced several reasons for this teaching. Among these are that God does only what is necessary or useful, and the choice of words by those gifted with the power of speech did not need His intervention; that there is a great variety of literary style in the sacred writings; that there is diversity in the various narratives of the same fact; that the writers themselves tell us that they had to make researches, and that, otherwise, all those who cannot read the word of God in the original, which indeed is not always the same in different copies, would not have the true word of God at all. As a matter of fact, we have not the original text of the Old Testament, such as it came from the pen of the inspired writers. Yet it is of Catholic faith that the whole of the Bible such as St. Jerome has left it in the version known as the Vulgate is inspired, and contains no material error or explicit denial of a truth, even in the fields of history, chronology or science, as well as in faith and morals. In regard to science the inspired writers had to use language that would be understood by those for whom they wrote as well as to day speak of the sun rising and setting; and with reference to history and chronology, whatever errors there are must be attributed to careless copyists and presumptuous commentators and annotators, and these can be corrected by means of the ordinary rules of criticism. It is not the bible, then, that is in error, but men's misconceptions of it, chiefly through their neglect to consult the authority appointed by God to interpret it. The legal bibles of our State and United States laws require courts to interpret them. Are they to be despised because individuals often misunderstand them?—Catholic Standard and Times.

HOW TO TREAT CATHOLICS.

A Venerable Protestant Divine Gives Wholesome Advice to His Co-Religionists.

From an article entitled "How to Treat the Roman Catholics," published in the *Evangelist* over the signature of the Rev. Dr. Field, we take the following extracts:

When I first went abroad fifty years ago it was with all the prejudices of a Puritan against Romanism in every form. Nor was I captivated by the great displays in Rome during the Holy Week. But alongside of all this pomp and splendor were innumerable institutions for the poor and the sick and for every form of suffering humanity. Coming up from Italy I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the hospice, where the monks spend their lives amid eternal snows, that they may rescue lost travelers. One night we slept in the convent and when in the morning we parted from our kind hosts I could not feel that we were in a position to compare ourselves with them as to which were the better Christians.

Such devotion I have found all over the world. Away off on the other side of the globe, coming from the Island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and, approaching him as a stranger, I spoke to him in French, asking the question which would have been the first to address to an American missionary: "When are you going to return home?" To which I received an answer which I never had before: "Jamais!" Never! Never! He had given his life to the service of the Church and of his Divine Master. There is another reason why we should have a care how we disparage the Catholic priests, namely, that some day, not so far off in the next century, we may have to call upon them for help against political and social dangers. The late Professor Rowell D. Hitchcock has often said to me that the time might come when the Roman Catholic Church would prove the greatest bulwark and safeguard against the socialism and communism which have been imported into our country from abroad. That is what all Europe is afraid of at this moment—a cataclysm not from above but from beneath; an earthquake that will yawn so wide and so deep as to swallow up civilization itself! If such destruction sweeps over the Old World, it will not be long in crossing the ocean to the New. Let us be on our guard that we do not break down any strong barrier against it.

So long as suffering appears grievous to thee, and thou seek to try it from it, so long will it be ill with thee, and the tribulation from which thou flinest will every where follow thee.—The Imitation.

Nothing is so degrading to our nature, nothing so well calculated to divest man of all nobility of soul, as the scepticism which questions his future existence—the infidelity which consigns the hope of immortality to the grave.

FEBRUARY 27, 1897.
MARKET REPORTS.
LONDON.
Wheat, 75 to 76c per bush.
Barley, 15 to 16c per bush.
Oats, 11 to 12c per bush.
Rye, 13 to 14c per bush.
Corn, 10 to 11c per bush.
Lard, 25 to 26c per cwt.
Beef, 18 to 19c per cwt.
Pork, 20 to 21c per cwt.
Butter, 22 to 23c per lb.
Eggs, 18 to 19c per doz.
Honey, 12 to 13c per lb.
Sugar, 10 to 11c per lb.
Tea, 15 to 16c per lb.
Coffee, 12 to 13c per lb.
Cocoa, 18 to 19c per lb.
Chestnuts, 10 to 11c per bush.
Walnuts, 12 to 13c per bush.
Almonds, 14 to 15c per bush.
Peanuts, 10 to 11c per bush.
Clover, 12 to 13c per bush.
Timothy, 10 to 11c per bush.
Hay, 12 to 13c per ton.
Potatoes, 10 to 11c per bush.
Onions, 12 to 13c per bush.
Cabbages, 10 to 11c per doz.
Lettuces, 12 to 13c per doz.
Cauliflowers, 10 to 11c per doz.
Brussels sprouts, 12 to 13c per doz.
Spinach, 10 to 11c per doz.
Peas, 12 to 13c per bush.
Beans, 10 to 11c per bush.
Lentils, 12 to 13c per bush.
Milk, 10 to 11c per gal.
Butter, 22 to 23c per lb.
Eggs, 18 to 19c per doz.
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Potatoes, 10 to 11c per bush.
Onions, 12 to 13c per bush.
Cabbages, 10 to 11c per doz.
Lettuces, 12 to 13c per doz.
Cauliflowers, 10 to 11c per doz.
Brussels sprouts, 12 to 13c per doz.
Spinach, 10 to 11c per doz.
Peas, 12 to 13c per bush.
Beans, 10 to 11c per bush.
Lentils, 12 to 13c per bush.
Milk, 10 to 11c per gal.
Butter, 22 to 23c per lb.
Eggs, 18 to 19c per doz.
Honey, 12 to 13c per lb.
Sugar, 10 to 11c per lb.
Tea, 15 to 16c per lb.
Coffee, 12 to 13c per lb.
Cocoa, 18 to 19c per lb.
Chestnuts, 10 to 11c per bush.
Walnuts, 12 to 13c per bush.
Almonds, 14 to 15c per bush.
Peanuts, 10 to 11c per bush.
Clover, 12 to 13c per bush.
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