

FOREIGN FREEMASONRY.

Its Position Vis-a-Vis of Christianity and of Catholicism.

BY D. MONCRIEFF O'CONNOR, IN THE LONDON TABLET.

His face the semblance of a just man's wore, So kind and gracious was his outward cheer: The rest was serpent all.

At a time when most of the Catholic courts of Europe were in either covert or open hostility to his throne, a keen intellect which had risen to power through a brilliant past, in whom the full maturity of a life-long study of men and affairs had, deepening into wisdom, impressed itself on Christendom in these words: "We strictly forbid... the faithful... to dare or presume under whatever pretext... to enter the said Societies of Freemasons... or to spend, entertain, or receive them; to give them asylum or cover; to be inscribed, received among, or help them... We absolutely forbid them to refrain from such Societies... under pain of excommunication... by such... Further, we will, and our... all Inquisitors of Heresy... proceed against the transgressor... of whatever... dignity or pre-eminence."

One greater than he, a man steeped to the lips in learning, bolder and more comprehensive in his grasp of policies; a leader of men ever superior to events; having analyzed with scrupulous care the Bull containing these weighty words, emphasized the condemnation they contained. The In Eminente of Clement XII. of April 28, 1738, was then confirmed by Benedict XIV. in his Provisio Romanorum of May 8, 1751. By a constitution "Si Antiqua" of August, 1814, Pius VII., three months after his restoration, accentuated this antagonism. Condemned once more by Leo XII., their aims were so closely prescinded by Pius VIII., in his Encyclical of May 24, 1829, that his exactitude of knowledge excited suspicion of treachery somewhere, in the mind of the Leading Lodge of Italy, clearly expressed in a letter from the Carbonaro Felice, dated Ancona, June 11, 1829. Again, in an allocution, September 25, 1865, Pius IX. laid bare their designs and recalled the still existing anathema against them. And our venerated Head, Leo XIII., in his Humanae Genus of April 20, 1884, and his Encyclical of October 15, 1890, is no less explicit in his warning and reprobation.

The pronouncement of Clement not a little astonished his Catholic subjects. So ill apprehended was the trend of Masonry that Catholics not only joined, but created Lodges. A relic of this may still be found in the faded embroidery from Catholic ceremonial with which some Masonic symbolism is yet shrouded. Indeed, fifty years after Clement's condemnation a man of so Catholic a home, of such Catholic training and feelings, as the Count de Vivien, obeyed summons to attend the famous Congress of Wilhelmshafen. Even in 1810, so acute an observer as the loyal and devoted Count de Maistre, a man of singularly penetrative mind and very curious political foresight, of imagination virile and profound, had but partially seized its real significance. When, again, Cardinal Gonsalvi, in January, 1818, endeavoured to rouse the Courts of Europe to a sense of the danger lurking in Masonry, the Emperor of Russia, and the Kings of Prussia and France, showed themselves incapable of grasping the situation. As lately as 1875, an English writer, conscious of the depletion of the necessary knowledge, delivered himself of two volumes on Secret Societies, in which, speaking of French Masonry, he says: "Modern Masonry is a very tame affair, and though very fond of being dressed up as knights, Masons, as a rule, are mere carpet knights." And of Italian Masonry: "Very little need or can be said as regards the active proceedings of Italian Masonic bodies of the present day, though they have been reconstituted and united under one or two heads."

We will endeavour a truer appreciation of a Society whose secrecy, subtlety and penetration have been anxiously marked by Princes and by Popes; of this Eyeless Titan of the years to be.

Perhaps the most general opinion finds the origin of Masonry in the Templars. And it would appear not a little of the cast-off clothing of that discredited body is worn by the society. Some will have Cromwell and his fellows as their forefathers; others the Crusaders, the Druids, the builders of Solomon's Temple; while many cast longing eyes on Eleusinian Mysteries, the Rites of Memphis or Heliopolis. Bolder spirits would even clothe the naked Gymnosophists of India with their origin, though no one less than Adam himself will satisfy at least two writers. But this claim has the inconvenience of putting Adam in a false position— which Eve alone has hitherto been considered capable of doing. It presupposes him holding Lodges with Eve, thus contravening a strict principle of early Masonry, the rigid exclusion of women from its assemblies; a principle adhered to till 1774, when our gallant and gallant cousins, the French, naturally abrogated it. The nearest theory is the most simple, having an added value of the prehistoric—"God made light, therefore, God was the first Mason."

But the founder of modern speculative Masonry lies in an exile's grave outside the small village of Lucania, not far from Croacon, on whose neglected tomb may be deciphered these words:

Tota licet Babylon destruxit tecta Lutharus; Muro Calvinus, sed fundamenta Socinius.

Faustus Socinius was born at Sienna, 1589, and died an outcast, 1604, in Poland, a fugitive the greater part of his restless life. Though ill-educated he was a facile speaker, a tireless writer, a man of sleep.

less brain. Subtle in address he had the art of compelling followers, whom he infused with his irrepresible activity. His religious system has been aptly called the "Art of Disbelief." His test of doctrine was "Reason;" the basis of his teaching Individual Reason, the solvent under which all dogma is to be passed, the cappel in which he assayed all spiritual knowledge. Scripture to be solely interpreted, the supernatural to be only judged by the light of this right reason. There he set that tree of knowledge whence the poison of Rationalism has been so actively distilled by the Society we are studying. For in a circular letter to the Italian Lodges, dated March 25, 1803, the Mason Frapolli officially declared Rationalism to be the essence of Masonry.

We do not, of course, suggest Socinius of forethought prescinded speculative Masonry as it now is; on the principle of the correlation of forces he was not mighty enough a man to impel so deep a movement. But he impregnated the human mind with those constituents whose normal development Freemasonry is. In him, naked and not ashamed, arose that spirit of question, of criticism, of individual judgment, with which this century is over-weary. With him awakened that licence of imagining, since ennobled by the Masonic title of "Freedom of Thought;" that revolt against authority, since Masonically crowned as "Moral Independence," that "Liberty" which we shall see Ragon—a deeply versed Mason—lays down as one of the motives of Masonry: "Individual opinion is the only light which should guide its adepts in religion," says the Masonic Encyclopedia.* His rationalistic attack on the Holy Trinity left Deism the natural road to Pantheism or Atheism. His one alembroth of reason led to the entire release of the human mind from control. His rejection of Christian authority made Liberty of Conscience—a Masonic shibboleth—essential. His opposition to dogmatic religion, his amalgam of all religious systems except Catholicism—the exception is his own—carries the active germ of Indifferentism. All and each of which resultants are among the "Notes" of Freemasonry.

It is to his talents, knowledge and indefatigable activity, and the protection of those Princes he knew how to attract to his side, that Masonry owes its origin, its first footing, and the formulating of the principles which are the basis of its doctrines. He undertook the building of a new Temple, into which he proposed to draw all sectaries, by uniting, joining their sections, admitting all their errors, making a monstrous whole of contradictory principles. This good project of erecting a new temple, by founding a new religion, caused the followers of Socinius to arm themselves with aprons, hammers, squares, plumb-trows, tracing boards, as if they intended to use them in constructing the new temple their chief had projected; but in truth they are but playthings, ornaments of dress rather than instruments of building.

What, then, are the ideals Freemasonry has evolved from the principles Socinius left it? Masons only—they are all honourable men—shall give you the answer. And in considering the evidence to be submitted, it is to be borne in mind that from an address by the Masonic President, Vivier, we learn a Mason is never allowed to pronounce or publish a discourse or any piece without the previous authorization of the Master of the Lodge. And the Masonic Gazette declares "The written word is scrutinized more carefully than the spoken." We do not wish to press this too far, or make it subservient more than it should; private letters, of course, cannot have this supervision, but it seems to justify the claim of published Masonic utterances to be semi-official. Further, though we may cite now a French Mason, a German, an Italian, remember the aims of the order are One, that wherever existing, Masons are actuated by one and the same spirit. Nothing is clearer than this from their own writers. The Ritual of the Grand Lodge of Germany lays down: "Wherever the Brothers of the Association are dispersed over the world, they are but one and the same body; all have the same origin, the same aim; all are initiated into the same mysteries, led in the same path, submit to the same rule, and are animated by the same spirit." "There is but one sole order," cries a Grand Master, the Duke of Brunswick. "Do not think," says the Mason Bazot, "that Masonry changes with a change of country." And in this, Ragon, Juce, Rebould, Chemin-Dupontes, and Moreau are agreed.

In the ritual of the Masonic Apprentice, Mason Ragon, an admitted authority, says: "Freemasonry is a universal society, submissive to the laws of each country. In every state, as in each Lodge, it is a close body composed of the elite of men; a society, the basis of whose doctrine is the Love of God under the style of the Great Architect of the universe, and the love of mankind. Its rule, the religion of nature and universal morality; its motive, truth, light, liberty; its principle, equality, fraternity, and benevolence; its means, persuasion and good example; its fruit is virtue, fellowship and progress; its aim, the perfection and happiness of humanity, which it tends to unite under one flag; its centre is wherever the human race exists."

So far also the Italian, Frapolli, who distinguishes the tendency of Masonry to absorb human society, informing the social body with its own ideas. With whom the German, Seydel, in his reply to Bishop Kettler, is in accord. So, too, Joust, in his History of the Grand Order of France—"Freemasonry is a philosophical and philanthropic Institution, which has either openly or covertly penetrated, with the spirit of progress and liberty of the 18th century, into every country of the world and is firmly established there."

Let it be felt these are individual opinions, though we have seen there is, in Masonry, no strictly individual written opinion we will take up the Fundamental Statutes of French Masonry as adopted in 1865 after several years' revision. By Article I, it is declared that Freemasonry is an Institution essentially philanthropic and progressive, has for object the discovery of Truth, the study of universal morality, science, arts and the exercise of benevolence. It principles are the existence of God, the immortality of the soul, and the solidarity of humanity. It considers Liberty of Conscience a right inherent in every being, and it excludes no one on account of his beliefs. Its motto is Liberty, Equality and Fraternity.

Article 2.—In the high sphere in which it respects the religious faith and political opinion of its members, but it forbids all kinds of discussions in religious and political matter, be it controversy as to different religion, or criticism of the acts of civil authority, or the various forms of government.

Article 4.—Freemasonry desires to bind all the members of humanity in the brotherly bonds which unite Freemasons over the whole world, and for this cause the Masonic propaganda, by word of mouth, by writings, and by good example, is recommended to all masons. The statutes of Italian Masonry, declared in 1861, contain:

Article 2.—Italian Masonry professes as the essential condition of philanthropy the following principles: Independence and unity of every different nation, and the Fraternity of these same nations. Tolerance of every religion whatever, and absolute equality of all worshipers; moral and material progress of the masses.

Article 4.—To the old motto of Universal Freemasonry, Liberty, Equality and Fraternity, Italian Masonry, adds: Independence, Unity and Fraternity of Nations. And in 1867, the Constituent Assembly of Naples there formulated the final aim of Masonry: To unite all free men in one great family, destined little by little to succeed all sects based on Faith and theocratic authority; all superstitions, intolerant and hostile cult, so as to constitute the one true Church of Humanity.

The statutes of German Masonry may be summed up as aiming at the progress, perfecting, and universal felicity of human kind on the same lines as the French and Italian. Except a slight impress of the cloven foot in the Neapolitan formula, there is here a collection of ideas vivifying and far reaching, of hopes large hearted and noble, of sentiments at once elevating and penetrative. Yet, this is the organization which the Inspired Heads of Christendom, with their mysterious insight into the thoughts of men, have persisted in condemning. Such the society upon whose threshold Roman Pontiffs have turned in Dante's line—

"All hope abandon, ye who enter in."

Is it possible, on the surface, to comprehend such antagonism, to appreciate the justice of an anathema stigmatizing this body? Is it possible to suspect the active principle of their tireless opposition to lie rather in the Popes being Italian Princes than Christian Vicars?

The solution of this difficulty will depend on how far below the surface we can reach. We are dealing with an association working in secrecy, whose surface therefore can be no truer indicator of its motives.

We have in hand a politico-religious society, democratic in policy, of a rationalistic naturalism in religion, embodying a philosophy of humanity. On the temporary subject of its political life—with the ominous dates of 1793, 1793, 1830, 1848—they were Masonic selection—I do not propose to touch. To lift the lurid clouds that surround it demands more than a partial study. The socialistic development of its democratic policy I shall also pass by, as a subject too important for treatment as a side issue. We will confine ourselves to its religious aspect and the philosophy it offers humanity, to its ideas rather than its activities.

Mr. Morley, in his book On Compromise, says that "at the bottom of all the great discussions of modern society lie the two momentous questions: whether there is a God, and whether the soul is immortal." What philosophy has Masonry to offer humanity on fundamentals which Kant affirmed were the necessary postulates of Ethics?

"The basis of Masonic doctrine," says Ragon, "is the love of God." "The God of the Masons," cries the Freemason Proudhon in his book of Justice in Revolutions, and in the Church, a work dedicated, in 1858, to the Cardinal Archbishop of Besancon, "is neither Substance, Cause, Soul, Creator, Father, Word, Love, Paraclete, Redeemer, or Devil. * * * No altar, no image, no sacrifice, no prayer, no sacrament, no forgiveness, no mysteries, no priesthood, no profession of faith, no Creed. Freemasonry is not a Church, it rests neither on dogma nor worship; it affirms nothing Reason cannot clearly comprehend; and it only respects Humanity. The Theology of the Lodges, in a word, is the antithesis of theology."

And Proudhon? He made his entry into Paris with some articles in the Catholic Encyclopedia of Desbarres; one of which, strangely enough, was on Apostasy; and in 1840 a defence of the observance of Sunday, addressed to the Academy of Besancon, his birth-place, and a hot-bed of Masonry. But succumbing to the influence of environment a change came over the spirit of his dreams, and in 1850 appeared his famous memoir, What is Property? his laconic reply sounding, I fear, less infamous to-day than it did then, so far have we travelled since. Mussol, an ardent St. Simonian, a writer in La Reforme under Lamenaie, an aggressive towncrier of Moral Independence, tutor to Proudhon's children and a "Venerable" of the Masonic Order, sketches his friend in a letter to Ortolan, professor of Constitutional Law at the Sorbonne.

"Proudhon," he writes "summed up all the popular indignation against social inequity. He was the type of the proletarian, or rather of the worker of the future; he was the first of the new world of the world transformed by the idea of right and justice. His impassioned ardor for right and justice created around him a healthy atmosphere. Whoever approached him was permeated with it, and went away a better man. And this of one who wrote "God is an evil, property theft; and Government, a more gifted man, an active writer on Legal History, and warm democratic Publicist."

Capital and Catholicism, the three instruments of Anarchy;" of whom the Mason Garrison, in a Congress of Students a Liege, exclaimed: "And was not Proudhon one of the grandest minds of this century, a Mason although he was an Atheist!" Atheist, indeed, for his idea was: "Man sovereign in his cottage home, independent of God and man!"—another form of his brother-mason, Blanqui's, cry: "Neither God nor Master!" worthy words for a Revolutionary and hideous traitor to his friends.

But it is incontestable that all the statutes, and the most solemn acts issued by the Lodges, bear initials representing, "To the Glory of the Great Architect of the world," as their frontispiece. Has its meaning any value? On the death of King Leopold the Lodge of the Grand Orient of Belgium was draped in mourning and displayed the device: "The soul emanating from God is immortal." Remembering that Liberty of Conscience was one of the precious rights inherent in all Masons, and heedful of its own title, the Lodge "Steadfast" of Louvain, complained bitterly of this violation of the said Liberty of Conscience by this profession of two dogmas—the existence of God, and the immortality of the soul. The affair threatened to gather into storm when the following official announcement stilled the troubled waters:

That since the preceding year the Grand Orient, in a circular addressed to every Lodge in its obedience, had professed the principle of Liberty of Conscience without limit, and that consequently it did not belong to it to establish in point of religion or philosophy a body of doctrine to which our Brothers are compelled to adhere. * * * If the principle of the immortality of the soul appears in the Ritual or the Formularies; if the idea of God be there produced under the style of the Great Architect of the Universe, it is because they are the traditions of the Order; but never has the Grand Orient imposed or proclaimed a dogma on either of these points. In our days it would be childish to insist under pretext of a formula which has no meaning and has no conscience upon mooted questions which do not admit of any solution.

(To be continued.) (Third, June, 1897, p. 81. Reference is to an article in the Revue Retrospective, March, 1848, containing extracts of a paper found among those of the ex-King, giving detailed revelations concerning his old companions and traced to Blumant.) (Nent. La France-Mag, soumise au grand jour de la publicite, ed. 1868, T. I, p. 24-27, 407-413, T. II, p. 196.)

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MONTREAL.—IN THE SUPERIOR COURT. Marie Louise Talbot, of the City and District of Montreal, wife of Gaspar Broitard, manufacturer, of the same place, has this day instituted an action for separation of property against her husband. Montreal, 13th September, 1895. BEQUE, LAFONTAINE, TURGEON & ROBERTSON, Attorneys for Plaintiff.

COMMERCIAL.

FLOUR AND GRAIN.

FLOUR.—Spring Patent, \$4.00 to \$4.15. Winter Patent, \$3.75 to \$4.05. Straight Roller, \$3.10 to \$3.45. Extra, \$3.00. Superfine, \$3.00. Manitoba Strong Bakers, best brands, \$4.00 to \$4.00. Manitoba Strong Bakers, \$3.40 to \$3.90. Ontario bags—extra, \$1.45 to \$1.50. Straight Rollers, bags \$1.60 to \$1.70. OATMEAL.—Rolled and granulated \$3.75 to \$3.80; standard \$3.70 to \$3.75. In bags, granulated and rolled are quoted at \$1.80 to \$1.85, and standard at \$1.70 to \$1.80. Pot barley \$4.25 in bbls and \$2.00 in bags, and split peas \$3.50.

WHEAT.—There have been sales of No. 1 hard Manitoba market at Fort William at 63c, equal to about 71c laid down here. At points west of Toronto, No. 2 Red Winter advanced 2c to 62c.

BRAN, ETC.—We quote \$14.50 to \$15.00. Shorts have sold at a wide range, as we get sales at \$15.75 up to \$17.50 as to grade. Moultrie \$19.50 to \$21.50 as to grade.

CORN.—The market is quieter and lower at 37c to 38c in bond and at 45c to 47c duty paid.

PEAS.—Sales are reported here at 52c per 60 lbs. afloat, and we quote 52c to 53c per 60 lbs.

OATS.—Sales of car lots in store at 30c per 34 lbs., and are offered freely at the same figure; but sellers say they are difficult to sell; and a sale is reported at 29c.

BARLEY.—Malting barley is freely offered at 52c to 53c, and it is believed that business has been done at within that range. Feed barley is quoted nominal at 42c to 44c, and malting at 50c to 55c as to quality.

BUCKWHEAT.—At 45c in store; but as soon as receipts increase lower prices are looked for, and we quote 44c to 45c.

RYE.—Prices nominal at 51c to 52c. Sales in the West at 43c to 44c.

MALT.—Market steady at 70c to 80c as to quality and quantity.

PROVISIONS.

PORK, LARD, &c.—Canada short cut pork, per barrel, \$15.50 to \$16.50; Canada thin mess, per bbl., \$14.00 to \$14.50; Mess pork, American, new, per bbl., \$13.75 to \$14.25; Hams, per lb., 9c to 11c; Lard, pure, in pails, per lb., 8c to 9c; Lard, compound, in pails, per lb., 6c to 7c; Bacon, per lb., 7c to 11c; Shoulders, per lb., 8c to 9c.

DAIRY PRODUCE.

BUTTER.—We quote: Creamery, Sept., 18c to 18c; Creamery, finest August, 17c to 17c; Creamery, fair to good, 16c to 17c; Townships, 14c to 16c; Western, 13c to 14c.

CHEESE.—We quote prices as follows: Finest Ontario, Septembers, 8c to 9c; Finest Ontario, Augusts, 7c to 7c; Finest Townships, 7c to 7c; Finest Quebec, Septembers, 7c; Undergrades, 6c to 7c.

COUNTRY CHEESE MARKET.

Utica, N.Y., Sept. 30.—Sales at 7c to 8c. Little Falls, N.Y., Sept. 30.—Sales at 8c to 8c. Ingersoll, Ont., Oct. 1.—No sales. Madoc, Ont., Oct. 1.—Sales at 8c. Picton, Ont., Oct. 2.—No sales. Napanea, Ont., Oct. 2.—No sales.

COUNTRY PRODUCE.

EGGS.—Sales of round lots being reported at 12c to 12c for round lots of choice candled stock, and at 13c for smaller lots, with seconds selling at 10c to 11c.

HONEY.—Old extracted 5c to 6c per lb. New 7c to 8c per lb in this as to quality. Comb honey 10c to 12c.

GAME.—Partridge sold at very low prices last week, as low as 15c per brace to get rid of them. This week, owing to cooler weather, the market is firmer, with sales of No. 1 at 50c and No. 2 at 25c to 30c.

MAPLE PRODUCTS.—Sugar 6c to 7c, and old 5c to 6c. Syrup 4c to 5c per lb. in wood and at 50c to 60c in tins.

BEANS.—New Western medium beans \$1.10 to \$1.20 in round lots; but small lots are quoted at \$1.30 to \$1.40 as to quality.

BALED HAY.—No. 2 shipping hay being quoted at \$9.50 to \$10.00. No. 1 straight Timothy, \$10.50 to \$11. At country points, \$8.50 to \$9.00 is quoted for No. 2 and \$9.50 to \$10.00 for No. 1, according to position.

TALLOW.—At 5c to 6c for choice and 4c to 5c for common.

HOPS.—9c to 10c. Yearlings 5c to 6c. A lot of 7 bales of choice new was sold at 9c, but the quality was said to be very fine.

DRESSED POULTRY.—Sales are reported of turkeys in cases at 10c, and chickens at 7c, a lot of 400 lbs. selling at the latter figure.

FRUITS.

APPLES.—Fair to Fancy Fall, \$1.25 to \$2.00 per bbl.; Snow and Fameuse, \$2 to \$2.50 per bbl.; Dried, 5c to 6c per lb.; Evaporated, 6c to 7c per lb.

ORANGES.—Jamaica, \$6.50 to \$7.00 per bbl.

LEMONS.—Jamaica, \$10 to \$12 per box; Malaga, \$12 to \$15 per case.

BANANAS.—75c to \$1.25 per bunch.

GRAPES.—Concord, 3c per lb.; Delaware, 4c to 5c per lb.; Niagara, 4c per lb.; Tokay, \$2.00 to \$2.50 per basket.

CALIFORNIA PEACHES.—\$1.25 to \$1.50 per box; Michigan Peaches, 60c per 10 lb. basket.

CRANBERRIES.—\$3.50 to \$9.50 per bbl. Dates.—3c to 4c per lb.

COCONUTS.—Fancy, first \$3.25 to \$3.50 per 100.

POTATOES.—40c to 50c per bag. Sweet potatoes \$3.25 per bbl.

ONIONS.—Spanish, 75c to 80c per crate.

FISH AND OILS.

FRESH FISH.—Cod and haddock steady at 3c to 3c per lb.

SALT FISH.—Dry cod \$4 to \$4.50, and green cod No. 1 \$4 to \$4.50. Canso herring \$4.00 to \$4.50 and shore \$3.50 to \$3.75. Salmon \$10 to \$11 for No. 1 small, \$11 in bbls, and \$11.00 to \$12.00 for No. 1 large. British Columbia salmon \$10. See trout \$6 to \$7.00.

CANNED FISH.—Lobsters \$6.00 to \$6.25, and Mackerel \$3.85 to \$4.00 per case.

OYSTERS.—Canadian are in better supply at \$5.00 to \$5.00 for choice.