C. M. B. A.

Resolutions of Condolence. At the last meeting of Branch No. 4 London, Ont., which was held on the 27th, he following resolution was unanimously

future. Brother M. J. Rvan (of No. 2 Div.) who is a very forceful speaker, next addressed the meeting. He spoke at some length on the early history of the order in Ireland, of its introduction into America and from thence to Canada and Australia, until today there is hardly a county or town in the United States that has not a flourishing Division of our grand and noble order, sanctioned by the Church. No. 3 numbers among its members the highest officer of the order in the Province—Brother Hugh McCaffrey, Provincial President, a man of invaluable worth to the order throughout America. Of a gentle and unassuming disposition, he is possessed of all those qualities of heart and mind which make him beloved by all who meet him. He is a staunch Catholic and a thorough Irishnan and is ever enthusiastically received by the members when he attends the different division meetings. Speaking at No. 3.'s meeting he dwelt in particular on the Insurance, saying that he felt assured, now that an Insurance scheme had been adopted by the order in this Province, the members would avail themselves of the opportunity of enrolling, and make it a grand success. It would also be the means of increasing our order a hundred-fold. He informed the members that a strong division of the order had been organized in Sudbury, and that several more would be organized throughout the Province in the course of a month or so. This good news was received with great applause. And so it is, our grand, old, Arctent Order has taken a firm root and is spreading its branches throughout the Dominion. With outsiretched arms it welcomes to its fold, under the grand principles of "Unity Friendship and Christian Charity," the scattered sons of the Emerald Isle. There are many good and true Irish Catholics throughout the Frovince who wish to become members of our Order, but who are unable on account of its not existing in their locality. If Friendship and Christian Charity," the scattered sons of the Emerald Isle. There are many good and true Irish Catholics thr the following resolution was unanimously adopted:

Whereas it has pleased Divine Providence to remove from our midst Brother Martin Morkin, a most worthy member of our Branch, be it
Resolved that while bowing to the decree of an all wise God, we greatly deplore the removal from our midst of one who had endeared himself to his fellow-members, by his many admirable traits of character. Be it further

Resolved that a copy of this resolution be sent to Mrs. Morkin, and also to the official organ for publication.

PHILIP COOK, Pres.

P. F. Boyle, Rec. Sec.

Hall of Branch 24 C. M. B. A.

P. F. Boyle, Rec. Sec.

Hall of Branch 24, C. M. B. A.
Thorold, Sept. 18, 1894.

At the regular meeting of Branch 24, held
this evening it was moved by Matthew
Battle, seconded by Michael McCarthy, and
unanimously adopted. That
Whereas it has pleased Almighty God in
His infinite wisdom to call to her eternal
reward Mrs. Manly, beloved wife of our
esteemed Brother, John Manly, be it
Rosolved this branch extends its deep and
sincere sympathy to Brother Manly and his
afflicted family in this their hour of sad
bereavement. And be it further
Resolved that this resolution be entered on
the minutes of this branch and that copies
be sent to Brother Manly and to the CATHOLIC RECORD for publication.

MATTHEW BATTLE, Rec. Sec.

A. O. H.

Toronto, Sept 27, 1894.

A splendid meeting of Division No. 1, A.
O. H., was held on Sunday afternoon, Sept
16. President Thomas McKeague presided,
all the officers being present. Every seat in A splendid meeting of Division No. 1, A. O. H., was held on Sunday afternoon, Sept 16. President Thomas McKeague presided, all the officers being present. Every seat in the spacious hall was occupied. A large number of visiting brothers from the other Divisions of the city attended to assist in the reception to the new chaplain, Rev. Father Ryan, S. J. The meeting was duly opened, and important business transacted. The President them introduced Rev. Father Ryan to the assemblage, where he was heartily welcome. Father Ryan spoke at some length, telling of the good reports he had received of the Division from His Grace the Archbishop and Monsignor Rooney, the last chaplain. He said it was not his first acquaintance with the A. O. H., as they are to be found all over the continent. After again expressing his pleasure at having been chosen chaplain, Father Ryan resumed his seat amid applause. Brother McCloskey, of St. John, N. B., was next introduced. He responded in an eloquent manner, expressing the pleasure he felt by the brotherly way in which he was treated by the members in Toronto. Indeed he felt happy at being present at such a large meeting of distinguished gentlemer, particularly the rev. chaplain, Father Ryan, who would, he knew, make both a good Father and Spiritual Adviser for the Division. Heltol of the satisfactory spread of the order in the Lower Provinces, where there are now seven Divisions. He also gave much other valuable information on the 'society's work. On resuming his seat he was the recipient of much applause. The presence of Brother Patrick Boyle, of Division No. 2, was welcome. Being called upon, he addressed the meeting at some length with his usual eloquence. He highly complimented the Division upon having selected as chaplain a man who is a thorough Irishman as well as an able and devoted priest. Brother Boyle impressed upon the members the need of continuing the good work of supporting the endeavors of kin beyond the sea. Brother P. W. Falvey, County President, also addressed the mee

CONDOLENCE.

CONDOLENCE.

Toronto, Sept 27, 1894.
At the last regular meeting of Division No.
1, Ancient Order of Hibernians, the following resolution was unanimously passed:
Whereas Almighty God in His infinite wisdom, Who seeth all things for the best, has seen fit to remove, by death, the beloved mother of our esteemed Brother, Bernard McWilliams,
Resolved that we, the members of Division No. 1, Ancient Order of Hibernians, while we humbly bow to the Divine will, nevertheless recognize the great loss sustained by our Brother, and tender to him our heartfeit

mously carried.

LETTER OF CONDOLENCE.

At the last regular meeting of St. Mary's Branch, No. 24, Almonte, the following reso-lution of condolence was unanimously

RELIGIOUS PERSECUTION.

The Truth Regarding Certain Instance

"Religious persecution is a contra-

This is the first

diction of terms." This is the first sentence in an article by A. F. Mar-

shall, B.A. (Oxon.), in the current num

ber of The American Catholic Quan

terly Review; and the writer adds,

'Persecution cannot be religious ; or,

conversely, religion cannot sanction

persecution on the ground of sincere

resistance to true belief." Mr. Mar.

shall then proceeds to examine the

'two kinds of 'religious' persecution,

so called: that which is said to have

been Catholic, and that which is said to have been Protestant." Of the first

the Catholic side—the instances which

are most popularly believed in-are

those of the Spanish Inquisition; the

purely imaginary) persecution of Ga-

lileo; and the (unquestionably true) massacre on St. Bartholomew's Day.

sition. There was no 'religious' per-

secution, nor, indeed, any persecution

at all, in the principles and the objects of that tribunal. Probably, throughout the centuries, there has

been no one fragment of historic fact social harm done by irreligion; and

"And first, as to the Spanish Inqui-

· Perhaps the three best instances on

he writes:

of Alleged Religious Oppre

our Brother, and tender to him our heartfeit sympathy and condolence in this hour of his sad bereavement. Be it further Resolved that a copy of this resolution be forwarded to Brother Bernard McWilliams, inserted on the minutes and published in the CATHOLIC RECORD and Catholic Re-nister.

gister.
Signed on behalf of Div. No. 1, A. O. H.,
WM. RYAN, Rec. Sec.

Wm. Ryan, Rec. Sec.

Toronto, Sept. 29, 1894.

Ed. Catholic Record—Since my last letter to the Record, some two months ago, many interesting events have taken place within the different divisions of the A. O. H. in Toronto, and many successful as well as entertaining meetings have been held. Especially so is it the case with No. 3 Division, whose members are ever actively engaged in spreading the light of true Hibernianism among their fellow-countrymen; and as a result there is not a meeting held that there is not one or more applicants for membership or an initiation; and the evenings of their meeting are also the signal for a crowded hall, as it is a treat to the visiting brethren to be present and listen to the spirited debates which frequently take place, and to note the thorough business-like way they have of conducting their meetings. Seldom indeed is it that an officer of No. 3 is absent from his post when a meeting is called to order; and the success of the meetings of No. 3 is largely due to the patrivite zeal of its officers. Thursday evening was no exception to the general rule. A crowded house greeted Bro. Wm. Moore, the popular President, when he arose to call the meeting to order, notwithstanding a heavy rain was falling outside; but then rain cannot dampen the ardour of the Irishmen of No. 3. After the meeting was duly opened there was one applicant initiated, who briefly addressed the meeting thanking the members for admitting him to their honorable body. One candidate was reported favorable to membership, and one application received and handed to the investigation committee, to report at next meeting. The new badges ordered by the Division were received and handed over to the trustees; they include a set of officers' badges, and are a very handsome regalia, and will add greatly to the fine appearance of No. 3, when they have occasion to parade. The badges were manufactured by Brother John McCallaghan & Sons, especially for Division No. 3. A vast amount of business of importance to the members Toronto, Sept. 29, 1894.

more misconceived, more misrepresent ed than the Inquisition.

"It was founded by a Spanish King to resist two evils in particular: (1) the treason of Judaism and Islamism, and (2) the immoralities of the Manich eans or Albigenses. . . . These sectaries taught that there were two Christs, and that there was a bad Christ who suffered on the Cross; they denied the Resurrection, condemned marriage, and called the begetting of children a crime. They hated the clergy, and murdered them when they could; destroyed monasteries, convents and churches.

"But to return to the Inquisition in Spain: are we justified in the contention that it did not, in any sense, sanc tion religious persecution? And first the Inquisition was not primary eccle siastical; while secondly, it never con-demned men for their opinions. It was essential royal, not ecclesiastical: only two religious being associated with thirteen laymen, and the two religious taking always the side of mercy. . . . Our grand plea is that the Inquisition was primarily political, and only inci-dentally ecclesiastical.

"And now to glance for a moment at the 'massacre on St. Bartholomew's at the 'massacre on St. Bartholomew's Day,' another of the most 'highly-colored' historic facts. The popular idea is that on the morning of the 24th of August, 1572, the wicked Papists in Paris arose at the sound of a bell, and put to death—and this, too, by preconcerted action—about four thousand most amiable non Catholics—persons of a singularly peaceful disposition, and in every way excellent members of so in every way excellent members of so ciety; and that the Papists did this at the instigation of Catharine de Medicis and with the approval of the reigning Catholic sovereign. Hence the verdict 'religious persecution.' Now, in this case there was unquestionably 'persecution,' but almost the only element

At a meeting of Division No. 3, A. O. H., held September 27, the following resolution was unanimously adopted:
Whereas, it has pleased Almighty God in His all-wise Province, to call unto Himself the be-loved wife of Brother James Kelly, therefore bed

loved wite of Brother James Kelly, therefore be it Resolved that we, as Catholics and Hibernians, tender to Brother James Kelly, our sincere sympathy on the loss he has sustained. Be it also Resolved that a copy of the above resolution be presented to Brother James Kelly: a copy published in Catholic Recoad and Catholic Register; and inserted in the minutes of ord division. Geo. J. Owen, Rec. Sec.

E. B. A.

Sarsfield Branch No. 1, Hamilton, like all others, has suffered from the prevailing dull times. Nevertheless as the pioneers of Emeraldism, they are true to the cause, and are satisfied that in the near future they will increase their membership. N. J. Curran, their able Secretary and District Organizer, expects very shortly to start a branch in his district. The Juveniles in connection with their branch will celebrate their anniversary with a grand entertainment on Oct. 26.

cutton, but almost the only element that was absent was the 'religious.'... "When the massacre of St. Barthol-omew had been accomplished, the King astutely informed the Sovereign Pontiff that he had won a victory of conspirators against religion, no less than against State and society; and so the Pope was misled in authorizing a "Te Deum," believing in the simple the Pope learn the whole truth, than he shed tears, and censured the

king's cruelty in permitting so vast a public crime. . . The point to be impressed is that the persecution was not religious, on the side either of the Catholics or the Huguenots; the cause with their branch will celebrate their anniversary with a grand entertainment on Oct. 26.

St. Patrick's Branch, No. 7, Toronto, held a very good meeting on the 24th, and have a good prospect of several candidates. D. A. Carey, Grand President, made a short but effective address.

St. Paul's, No. 8, held a successful meeting on the 25th. Many visitors from the various city branches were present. At the close of their meeting the Advisory Board met respecting the coming concert for the Industrial School, and the Secretary read a reply from the Hon. Sir Oliver Mowat promising his patronage for the concert.

St. Gecilia's Branch, No. 23, held a very enthusiastic meeting on the 28th. The Grand officers of the city and a large number of officers and members from Branch No. 12 were present. After the usual routine business was transacted a short time was presently spent with songs and recitations, At the last meeting of Sarsfield Branch, No. 28, Ottawa, there was a large attendance and a great deal of enthusiasm was manifested, being in great measure the result of the Grand President's visit. Five applications for membership were received. An energetic committee was named by the President, having for its object the preparing of literary and musical programmes for the branch meetings during the winter months. On suggestion of Brother J. Sullivan, a highly instructive discussion took place regarding the best means of further increasing the membership of the branch. One direct result was the appointing of a strong and active committee for the above purpose. After it had been decided to have a Requiem Mass for the repose of the soul of our late Brother, James Shaw, a resolution of condelence to Brother G. H. Workman, on the death of his beloved wife, was unanimously carried. at heart was political; the period was demoralized, and the weapons used were those of the world and of the devil

"A few words must suffice for the 'Galileo controversy'—another of the misapprehended historical fragments. Galileo was not condemned for teaching the Copernican theory, but for treating the Scriptures irreverently, and for insolently disobeying authority. . . . In the days of Galileo the Copernican theory was taught in the Pope's own university. But now comes the cause of the 'persecution. Galileo would persist in scandalizing Galleo would persist in scandalizing the 'common people' by irreverent remarks about the Scriptures. He was warned in a friendly way not to do so. He promised to desist, but broke his promise, and that, too, in a most insolent manner. Meanwhile, even Gal-ileo, though behaving so unthankfully, received a pension for his scientific labors, and was placed in honorable position as a professor.

"No judgment was given by any Pontiff in regard to the Copernican theory, but only a condemnation of Galileo's private attitude in regard to the interpretation of Scripture. Pro-testants, who profess to honor the Scriptures, ought to be the first to honor the Popes for this reverence. But the enmity against 'Popery' takes precedence of such reverence, as well as of critical care for historic facts.

Branch, No. 24, Alexander Branch, No. 24, Alexander Branch, No. 24, Alexander Branch, No. 24, Alexander Brother, Timothy McAuliffe, and mother of the Rev. Father McGovern, be it
Resolved, that this branch extends to Brother McAuliffe and his afflicted relatives our sincere sympathy in this their hour of trial. And be it further
Resolved that this resolution be entered on the minutes of the branch, and copies sent to Brother McAuliffe, Rev. Father McGovern, to the Grand Secretary, and to the local press for publication. Signed, C. E. Leaney, R. S. W LANE S. T. and O. "Nor was Galileo 'imprisoned' in the sense popularly accepted by the He was simply sent to Protestants. reside for four months in the palace of his own particular friend, who happened to be the Tuscan ambassador have for a prison, he wrote, in a letter still extant, 'the delightful palace of Trinita di Monte.'"

In regard to the persecution of Cath olics by Protestants, Mr. Marshall admits that "The persecutions, for the most part, were originated by the princes, not by the people," and he holds the rulers responsible, and, speaking of the persecution of Catholics during Elizabeth's reign, he says "It would be unjust to say that 'the Protestants were the persecutors;' was the ruling powers which compelled the Protestants to persecute, and in those days the 'ruling powers' were absolute." He regards the "princi ples of expediency and self-interest as the dominant principles in the persecutions by Queen Mary. His summing up of the case on both

sides is as follows: "We are so apt to forget in this

nineteenth century that it was the custom-it was the law-for a long period to put people to dreadful deaths for irreligion. . It suffices that we establish the fact.

"The principle, however, of perse-

cution, or, say, of punishing the irre-ligious, must be argued on broad grounds of policy. Governments may inflict temporal penalties, 'on the grounds of policy,' just as the spiritual grounds of policy, just as the spiritual power may inflict spiritual penalties on the ground of piety — on the ground of justice both to God and man. The Catholic Church has never approve ed of torture for irreligion; she has approved only of penance or reparation. Governments may do what they think best, in estimating the social value of religion, or in estimating the

they may attach what penalties they please to breaking their laws, which are designed for the national security and peace. This is 'policy.' But the Catholic Church (we need not say any thing about Protestants, because they are so painfully inconsistent in their principles; believing in the necessity of some religion, but repudiating the living authority which can define it thinks only of mercy toward the penitent, and of edification toward all classes of society. She abhors all religious persecution. Her Catholic kings of Catholic Governments must please themselves; but if they choose to send an apostate to the stake, she will send a priest with him to console him, to give him absolution and holy Communion. The Catholic Church cannot be made responsible for such forms of judicial penalty as may seem good to Catholic sovereigns or Govern ments. She may approve of the prin

the details of retribution. mission is mercy and forgiveness. But if a sovereign's subjects will persist in breaking her laws, she cannot be held responsible for the consequences.

ciple of reparation, but she is innocent

MR. ADAMS' VIEWS.

Mr. Henry Austin Adams, in his reent article in the Catholic World, on which we lately commented, is led to consider "the existing obstacles (not the theoretical ones which should exist to the acceptance by our fifty million fellow-citizens of the old faith," and incidentally the best mode of meeting them. He contends that the masses are not opposed to the Catholic Church from doctrinal considerations.

"First of all, then," he says, "I

venture to deny that to any very numerous class of minds a chief or even ar ppreciable barrier lies in the large demand which the Catholic religion makes upon faith regarded as an ele mental function or factor of the soul. On the contrary, I believe that to day the mightiest influence of the Church is just her sublime up lift into the supernatural; precisely as the manifest weakness which threatens the Protestant doctrinal system with disintegration is that spirit of rationalism (? which would reduce revelation to a deduction from material data, and find in chemistry a quite sufficient explanation for the whole emotional and intellectual phenomena of the human

It is not, he says, the doctrinal systems of other denominations that operate against the acceptance of the Church's dogmas. We are accustomed to suppose that the so-called doctrines Reformation so possess the minds of Protestants that it is impossible to find an entrance for the teachings of the Catholic Church.

the Catholic Church.

"Quite the reverse," says Mr.
Adams. "In the tirst place, not one
layman in a thousand among them knows or cares about those original departures from Catholic theology which crystalized into the several Pro testant systems, and for which their stout old forefathers fought tooth and nail in the good old times when your very costermonger was ready to prove

. . . his doctrine orthodox, By apostolic blows and knocks.

In these days the average man carries not enough doctrine of any sort about him to make much difference one way

or another."

The best evidence that it is not op position to Catholic doctrine that pre-vents men from becoming Catholics is found in the widespread and increasing tendency among Protestants to adopt Catholic teaching and practice. The Ritualistic movement, of which Mr. Adams himself was a distinguished advocate, shows clearly that where Catholic doctrine is presented dissociat-ed from the prejudices which attach to they are res cepted and appreciated and produce their natural result of sober, earnest, rational devotion. Of course there are not wanting among them those who are pleased with the mere externals-the ritual, the millinery, the posturing and the posing. But Mr. Adams says :

"It must remain among my own inestimable privileges that for so many years I was thrown among men, ay and cleric, who for the faith that was in them manfully opposed the irreverence, the Erastainism, the coldness of Protestant Episcopalianism, restoring Catholic practices, Catholic zeal, Catholic self-denial—not infrequently in face of every dictate of prudence and at the risk of selfish earthly loss and contumely.

What then is the grand obstacle in the way of the acceptance of the Catho-Church by the masses? In one word it is indifference.

"It would seem, therefore," says r. Adams, "that Catholic truth is Mr. Adams, not now confronted, in the minds of average American laymen by any inimical formulation of contrary doctrines. The gist of the matter may be put into the brief question which is implied in the common attitude of men around us, namely Why should I become a Catholic?"

Of course there are various motives and influences operating to produce this state of mind. These are the hereditary prejudices which still exist to some extent, though gradually essening, the misrepresentations of enemies who say that it is a foreign

Church, as Mr. Adams says. "Behind the times, un-American, opposed to science and freedom, that it forbids the reading of Holy Scriptures; encourages false speaking underhand ways; has funny, mysterious, services which nobody understands and glories generally in mummery, medievalism and dirt."

The question arises, What is the remedy? How shall these obstacles be

met and overcome? The obvious

answer is, Let there be light.
"Between ourself," says Mr. Adams,
"the human heart is tired, and adrift, and faithless. The simplest telling of the fact that Jesus Christ is taber-nacled among us will suffice. He being lifted up will draw men to Himself."

But who shall tell the story? How shall this great and precious fact with all that it implies be presented to the minds of the American people in an influential manner? Something more than the ordinary parochial services and instructions seems to be necessary.
To this question Mr. Adams replies:
"To a layman it does seem that the

times are ripe for the ministrations of 'preaching friars,' who, not being absorbed by the business of building Churches and schools, and not being taken up with looking after the Catholies who come pouring into our ports, shall go into the 'market-place '(which in plain 'American' means Cooper Union or any kind of place that is not

a Church) and preach."
This falls in with Father Ellict's idea of which he has recently given such an admirable practical example in his Western missionary tour, which has been so favorably received and commented on throughout the Church and which has served to demonstrate in the most emphatic and convincing manner the truth of Mr. Adams' contention. It is earnestly to be hoped that this movement, so auspiciously begun by Father Elliot, may be extended rapidly till every diocese in the country have one or more missionaries in the field with the talent and zeal necessary to present the claims of the Church to our Protestant countrymen in the most acceptable and effective manner. -Catholic Review.

OBITUARY.

MRS. MAGDALINA FOSTER (ZURICH) AND MRS. UILEMA BRISSON.

MRS. MAGDALINA FOSTER (ZURICH) AND MRS. CILEMA BRISSON.

It was with deep sympathy and respect we report the death of Mrs. Magdalina Foster, wife of Nicholas Foster, of Zurich, which took place on Sunday, Sept. 16. The life and death of this good lady deserves special notice on account of her long and faithful life, devoted earnestly to the interests of the Church, her respectable family and the community in which she lived. For more than thirty-five years while in that parish her house had been made a comfortable home and welcome resting place for all the visits of Bishops and priests coming and going to attend the church of Zurich, as it has never had a resident priest. She leaves a husband and eight children (all grown up), like herself, devout and faithful to the Church.

Her funeral took place on Sept. 19, attended by all classes of the community with respect and profound friendship. Solemn Requiem Mass was celebrated by Father Courtois, assisted by Father Theodore, O. S. F., Chatham, and Father Mugan, Corunna. As it is a congregation of various languages, Father Theodore delivered the funeral sermon in German and Father Mugan in English. The singing was conducted by Miss Kelly, organist of the French church, assisted by the choirs of both churches. We deeply sympathize with the bereaved family and pray the soul of their good mother enjoy eternal peace.

On the following day also took place at the French church of that parish the funeral of Mrs. Cilema Brisson in the twenty-sixth year of her age, who died profoundly regretted by the whole parish on the 18th ult. Ulter funeral was very largely attended by Catholics and Protestants out of deep sympathy and respect for herself and devoted friends and relatives. May she rest in peace!

WEDDING BELLS.

GORMELLEY-PIERCE.

GORMELLEY-PIERCE.

St. Columban's Church, Irishtown, was the scene of a pretty wedding on Tuesday morning, Sept. 25, when Miss Annie, eldest daughter of Mr. Henry Pierce, of Logan, was united in the holy bonds of matrimony to Mr. John Gormelley of Hibbert. The marriage ceremony was performed by Rev. Father Downey, of Stratford, cousin of the bride. The bride was becomingly attired in cream cashmere, with veil and orange blossons. The bridesmaid was Miss Maggie Pierce, sister of the bride; while the groom was supported by his brother, Mr. C. Gormelley. After the marriage ceremony the bridal party drove to the residence of the bride; ather, where they partook of a sumptuous dejeuner, after which the young couple leit for a trip to Detroit, Chicago and other points. The presents were numerous and costly, showing the universal esteem in which the bride is held.

MARKET REPORTS.

London, Oct. 4. — Wheat was steady, at 85 to 90c per cental. Oats 82 to 85c per cental. Peas 80 to 87c per cental. Barley 85c per cental. Beef 81.50 to 85c per cental. Barley 85c per cental. Beef 81.50 to 85c pound and retail 7 to 8c a pound by the quarter. Dressed hogs 81.50 to 89.75 per cent. Fowls 35 to 60c a pair. Ducks 55 to 80c a pair. Turkeys 11 to 13c a pound (dressed). Putter dropped to 5c a pound by the single roll. 25c by the basket and 25c for crock. Eggs 14 to 85c 80c 20c. Apples 25 to 50c a bag. Pears 15c 80c 20c. Apples 25 to 50c a bag. Pears 15c 80c. Apples 25c to 80c a pound Potatos per bed. Grapes 2 to 3c a pound Potatos per bed. Grapes 2 to 3c a pound Potatos per bed. Grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos per bed. The grapes 2 to 3c a pound Potatos 2 to 3c a pound 2

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Oct. 4.—Export Cattle—Very dull; several loads were taken at 31 to 33e per 1b. One load of export cattle, averaging 1,150 lbs, sold at 85.20 per cwt.

Butcher's Cattle—Common cattle brought 21 to 25e per 1c; inedium to good stock, 25 to 33c, and real good cattle. 3 to 33e per 1b. A tew loads of very choice cattle sold up to near 35e per 1b. The demand for feeders and stockers for the distillery was good at 25 to 33c, and sometimes 3c per 1b.

Sheep and Lambs—Good shipping sheep sold at 83.75 per cwt; one lot of 34, averaging 156 lbs, sold at this figure. Bucks sold at 83 per cwt. Butchers' sheep were unchanged, 82.50 to 83.59 per head, and lambs sold at about \$2.25 to 82.55 each.

each.

Hogs—Best bacon hogs sold at 85 to \$5,10 per cwt, weighed off cars; stores at \$4.50, and sows at \$4 per cwt
Milch Cows—The demand was active at \$25 to
\$48 each.

Milch Cows—The demand was active at \$25 to \$48 each.

East Buffalo, Oct. 4. — Cattle — Sales good; 1,359 lb kentuck steers, \$1.75; common to good fat cows, \$1.76 to \$8.

Ho28—Sales, Yorkers, fair to good, \$5.65 to \$5.75; corn-fid. \$3.80 to \$3.90; mixed Yorkers and mediums, \$5.90 to \$1; good medium, \$5.95 to \$1; roughs, \$4.75 to \$5.25.

Sheep and Lambs—Market slow and 10 to 15e lower; sales, good to extra native lambs, \$4 to \$1.35; fair to good, \$4.25 to \$4.75; mixed sheep, common to good, \$1.25 to \$4.75; mixed sheep, common to good, \$2 to \$2.85; extra, \$3 to \$3.25; choice heavy wethers, \$3.75 to \$4; culls and common sheep, \$1.50 to \$1.55.

Several loads of Canada lambs arrived after 3 p. m. All the earlier afrivals sold at \$1.15 to \$4.30, mostly at \$4.25.

FINE ART.

Miss Flora White of London, Eng., is in the city. She is an artist of exceptional gifts. When seven years old she showed natural artistic talent, and at eleven went to Paris, where she spent some time as a pupil of Laurens, Ed. Free, St. Pierre and other masters. Her work has been recognized by Lady Aberdeen and the governor of Masulopatan, Madras, India. Miss White received an order from the latter in jubilee year for a life-size portrait of the Queen. She has come to Canada for the benefit of her health, and has a number of paintings on exhibition in Mr. O. B. Graves' store, Dundas street. The subjects are: "The Dancing Girl's Rest," exhibited at the Derby Exhibition, England; "A Basket of English Vegetables, at Grosvenor Gallery, England; "The Young Art Critics," exhibited at the Manchester Exhibition, England; "Primulas," shown at the Royal Institute of Painters in Oils, Piccadilly, London, Eng.; "A Stable," taken on the estate belonging to Sir Thomas More, late Lord Chancellor of England: "The Last Rose of Summer," exhibited at Derby Exhibition; "He is not Coming Yet, Charlie," painted at Woodstock, with the new law courts in background; "A Study of Roses" (Canada); "The Prima Donna" and a portrait of Dr. Welford.

NEW BOOK.

The life of Mary Monholland one of the ploneer Sisters of the Order of Mercy in the West, has been published by J. S. Hyland & Co., 323 Dearborn Street, Chicago. It is edited by a member of the order. Mary Monholland was born in the County Armach. Ireland, in 1816 and was among the youthful emigrants whose relatives were obliged to flee from the land of their birth for loving it too well. The events related of her religious life are full of thrilling interest.

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