THE LESSON OF THE CENTURION.

That was a most remarkable incident recorded in the gospel, when the centurion came to ask our Lord to heal his servant, and on our Lord's promising to come and heal him, declared that he was not worthy that He should come under his roof, but only say the world, said he, and my servant shall be healed. No wonder that Jesus marveled and declared that He had not found so great faith in Israel! This was followed by that startling declaration: "I say to you, that many shall come from the East and the West, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into exterior darkness; there shall be weeping and gnashing of teeth."

The children of the kingdom—that is, the Jews, the chosen people of God—why shall they be cast out and consigned to the regions of despair? Simply because they did not keep the commandments of God and live up to their profession as the chosen people of God. They trusted in themselves that they were righteous while they despised others. In a word, they relied simply upon the fact they were Jews, without being real Jews at heart.

Is there not an important lesson here for us? Are we not too apt to rely upon the fact that we are Catholics, that we belong to the true Church, while our lives come short of the requirements of the Church? That pagan centurion has taught us a lesson which we do well to take to heart, especially as he received the decided commendation of our Lord. It is true he sought the blessing for his servant. But he sought it so earnestly and with such a simple faith and trust in the power and goodness of Jesus and with such humility and sense of unworthiness, and at the same time with such a perfect disposition to comply with whatever the Master might require of him, that he secured His unqualified approbation and the particular blessing which he sought.

The difficulty with too many nominal Catholics is that, though they have a vague sort of faith at bottom, it is not a live faith. They do not feel the necessity of seeking earnestly and above all things the salvation of their souls. They hope to be saved, of course, but they put the matter off to more convenient season, hoping at least to have the priest at the time of their death. Ah, fatal delusion! That is the devil's snare for securing possession of the souls of careless, nominal Catholics. They think if they have the priest at the last hour they are all right. They have spent their lives in devotion to the world; they have sought their own pleasure and gratification, to the neglect of their souls' best interests, and now they hope for acceptance by giving to God the few last days, hours or moments of their life. Will it not be a miracle if they are saved? God will, and often does, perform a miracle, at least a very extraordinary act of divine providence, to send a priest to a good devout man far removed from a priest, keeping him alive till the priest arrives.

But does not experience prove that careless, nominal Catholics, especially those who have led scandalous lives, when they come to die, cry out for the priest and he is not to be had, and they die without the last rites of holy Church? Suppose the priest does visit him; what time has he now to make his peace with God? Suppose he makes his confession; what evidence can he give that his repentance is sincere? How many cases have we known and read of where men have recovered from what was supposed to be a deathbed repentance and their future lives have shown that their repentance was spurious. When will men learn that now is the accepted time, now is the day of salvation?—Sacred Heart Review.

WOULD EMULATE ST. PATRICK.

Phoenix, Ariz., Jaunary 23.—To emulate St. Patrick and for his country what the Irish saint did for Ireland—rid it of snakes—is the desire of the Rev. Father Pedro Rodriguez. Indeed, Father Rodriguez would go even further and not only rid the Southwest of its rattlesnakes, but also destroy the insect life which makes life unpleasant on the arid lands.

Fifty years ago he came to Arizona and began his labors for the Church in New Mexico, Arizona and old Mexico. A short time later he brought his sister and younger brother out West and established them on a small ranch in the upper valley of the Yaqui river.

He himself was stationed at Guaymas. One day a message came to him telling of the death of his brother and sister. The latter had gone to a spring for water, and as she stooped a warning rattle had sounded under her hand.

Before she could draw back the rattle-snake bit her in the cheek. She tore the reptile loose and hurrying to the house fell in a faint. Her brother reached home to find her dying. The following day at the spring he, too, was bitten by a rattler and died.

Father Rodriguez buried the bodies side by side and for nearly twenty years remained in the solitude of a monastery. Some ten years ago failing health obliged him to live in the open air. Since then he has devoted much of his time to a scientific and persistent slaughter of snakes, and the walls of his country home are covered with skins and rattles.

"No, it is not a feeling of revenge that urges me on in my war on the ruptiles," says Father Pedro, "but I must in some manner improve my time out of doors, and I know of no better way than to kill snakes. Then, too, it is not an unprofitable business, and from my snake skins and oils I am enabled each year to give a snug sum to the Church."

Father Pedro has killed nearly 1,800 rattlesnakes in the last ten years. In all that time he has never been bitten. Nearly all the snakes have been secured by his tamed and trained road runners.

The road runner, or chaparral bird, is the hereditary enemy of the rattler and its most dangerous foe, and it is by the use of these birds rather than his own powers that Father Pedro hopes to force the rattlesnake to extinction. All through northern Mexico and the Territories Father Pedro has hunted with his birds, and it is by securing the general taming and use of the chaparral birds for the purpose that he hopes to rid the Southwest of snakes, tarantulas scorpions and centipedes.

As far back as traditions of the Indians go the chaparral bird has been looked upon as a benefactor of mankind, while pictographs have been found which indicate that in prehistoric times he was a familiar object. Many rude pictures in stone show the long-legged birds in the act of devouring snakes.

The name road runner the bird earned by its habit of frequenting roadways, perhaps better to discern in the dust the trails of its victims and its propensity for displaying its remarkable speed to passersby. It is able to keep pace with most horses for a short distance. The road runner is poorly equipped with wings. In fact, the shorter flippers which take their place are only valuable in accelerating its running powers.

Plainsmen who have seen it at work tell remarkable stories of its fighting qualities and immunity from poison. The latter theory is true to a certain extent, and when the marvelous quickness of the bird does not save it from the lightning-like stroke of the rattler, it resorts to a remedy which it gathers from the stem of the smaller cactus.

So careful, though, is the assault of the bird that only rarely does the snake escape or injure its assailant. Coming upon a victim, the birds attacks it from opposite sides, and so fierce is their assault that it is usually a matter of only a few moments until one of the birds has its beak around the neck of the rattler, which is then easily killed.

At times an especially alert snake is found, and then the plan of attack is changed. On opposite sides and running rapidly, the birds circle their victim until it is worried into a frenzied rage. Then when an opportunity offers the birds close in on the snake like a flash.

The most interesting method which the road runner is said to employ is used when it finds a snake asleep. On nearly all the desert lands grows the choya cactus, with burrs of small sharp spines. Whenever these needles touch flesh their barbed ends hold them in and they are as difficult to extricate as fishhooks.

The road runner quietly gathers some of these burrs and lays them in a circle about the snake. Then rousing the snake the bird works it into a furious lashing, which eventually fills its body with the cactus spines. Every movement puts the barbs in deeper and adds new ones, until finally the bird, its desire for torture being satisfied, finishes its victim with a blow on the head.

FROM ST. ANNE'S.

Muskoka Lake, Feb. 15, 1902

My Dear Mr. Coffey—Allow me through the columns of the RECORD to place before your readers the outlines of a missionary visit, recently paid to the lumber camps of Messrs. Playfair of Midland, by our respected pastor, Rev. Father Collins of Bracebridge. It may enlighten some people as to the work performed in this immense parish. Leaving St. Anne's about 1 p. m. on Saturday, the 8th inst., accompanied by one of the congregation, as guide for the occasion, we turn our faces westward for the Moon River Road, on which we travel until we reach the Moon River, crossing the Moon on a log bridge built by the lumbermen. We are now in the timber limits and from this out we are on what is known as the Cadjie road (that is, a road for taking supplies into the various camps. How the teams and teamsters manage to take loads over this road is still one of the unexplained mysteries to us. The hills are close together and very steep. About 4 or 5 o'clock we meet a Cadjie teamster going out and ask him how far we are from Regan's camp. Eight miles he tells us. After driving a long distance we meet another man and find out we are still nearly as far from our destination, so we must urge our horse along faster. But the road is very rough and full of hidden stones, one of which we strike with a runner when snap goes a trace and out goes the driver into the snow, but we have a knife, and the guide tries to fix up the trace. The weather is zero and his hands are numb, but too Rev. Father comes to the rescue. We are soon fixed up and off we go again. It is getting dusk as we come in sight of McDonald's camp and we have still three miles to go over a much worse road which seems to be nothing but uphill and down until we come to a Beaver meadow. Now the hills are bad enough, but a road across a Beaver meadow drifted full of fresh snow is worse, and as it is now dark we simply have to trust to the horse to keep the track which, fortunately for us, he does. About a mile of this and we are in the dark woods again. In a few moments a welcome light is seen, then another and another. The camp is in sight, and, speaking for his guide, I must admit he was very good as it is 7 p. m. We are soon in the "office," being made very welcome by the foreman, Mr. A. R. Regan, son of Mr. Jno Regan of Orillia and the clerk, Mr. Cooper. We are invited into the immense dining camp where often a hundred men dine together, and are soon enjoying a good supper which is put on the table in splendid shape by the cook, Mr. Manning of Fenelon Falls. After supper the men are all invited into the dining camp to hear Father Collins give an instruction. I think all must have been present. Taking for his text "Love one another," the Rev. Father pointed out in forcible language the sin of uncharitableness. And let me here remark that the average lumberman may be a little rough and his language at times not very mild, but not even in our best churches is more attention paid to a speaker than was given to Father Collins during his discourses. At 7 a. m. Sunday confessions were heard and Mass said, all the Catholics being present and receiving Holy Communion with great devotion. After Mass, Father Collins gave the communicants a short instruction, pointing out the great grace which they had received. After breakfast Father Collins started off on foot with Mr. Regan as guide, and visited two more camps, at both of which he gave a short instruction, getting back to Regan's camp about dusk. Next day we took the road for home, stopping over at McDonald's camp for the night. Mr. McDonald, who is familiarly known as "Black Jim," gave Father Collins a genuine welcome to his camp. Here the programme of the preceding day was again gone through, only that Mass was at 5 a. m. so as not to interfere with the work. Father Collins was exceedingly pleased with his visit to the lumber woods, those in authority there doing all in their power to make him feel at home and all being attentive and generous. The Messrs. Playfair certainly have very good camps, good men to charge and good crews of men. After a long cold drive Father Collins reached home on Tuesday evening. GEO FENN

DEATH OF A SAINTLY RELIGIOUS

Rev Mother Constanza Bentivoglio, the venerable Abbess of the Monastery of Poor Clares, and the youngest daughter of Domenico Bentivoglio, Count of Bologna, direct kinswoman of the late lamented Pope Pius IX. and a relative of His Holiness Leo XIII passed to the reward of a lifetime of austerity and self denial, on Wednesday, at the Convent of Poor Clares, Twenty-Eight and Hamilton streets, Omaha, Neb. Solemn Mass of Requiem was celebrated by Rev. M. P. Dowling of Creighton University, with Rev. Charles Coppens, deacon, and Rev. Joseph Rigge sub-deacon. The last blessing was performed by His Lordship Bishop Scannell. Interment was made at Holy Sepulchre Cemetery, but upon the completion of the new chapel the remains will be removed and placed in a stone vault under the chapel sanctuary.

Mother Constanza Bentivoglio was known to Bishops, priests and people all over the world. She came to the United States twenty-six years ago with her sister to found the Order of the Poor Clares in the United States. Her sister is Mother Abbess of the Monastery of St. Clare in Evansville Ind.

May her soul rest in peace!

ARCHDIOCESE OF TORONTO.

MEMORIAL TO THE LATE ARCHBISHOP WALSH.

The committee having this important matter in hand have decided to place a large window in St. Michael's Cathedral, dedicated to his memory, the principal subject to be, "Christ's Charge to Peter." They have commissioned the N. T. Lyon Glass Company of Toronto to execute this work, and we feel sure from the reputation of this firm that the window will be artistically executed, and when placed in position will add to the appearance of this already beautiful church.—Toronto Mail and Empire.

DIOCESE OF HAMILTON.

FORTY-NINTH FESTIVAL.

The forty-ninth annual festival in aid of the St. Mary's Orphan asylum was held last evening in the Grand Opera house and was attended by an audience which almost filled that place of entertainment. Among the audience, in the boxes, were His Lordship Bishop Dowling, the city priests, Mayor Hendrie, F. C. Bruce, M. P. E. A. Colquhoun, M. L. A., and Sheriff Middleton. The programme, which was under the skilful direction of Rev. Father Holden, was a complete and welcome change from the miscellaneous concert programmes of former festivals. With the exception of two numbers it was given by the Roney Boys' Concert company, of Chicago.

Those who took part in various ways were: Thirteenth regiment band, Miss Nellie Byrne, contralto; Henry B. Roney, accompanist and director of Roney Boys' Concert company; Master Harry Cockrell, first soprano; Master Jamie Crippen, second soprano; Master Hjalmar Lund, first alto; Master Tony Linden, second alto; Master Tracy Holbrook, solo violinist; J. L. Chenier, musical director; G. O. Lynch-Staunton, master of ceremonies; Miss Thompson, accompanist to the children's chorus.

The programme was:

Selection—"Hibernian Bouquet".... Kappey
Thirteenth Regiment Band.

Solo—"Barcarolle".....Gounod
Miss Nellie Byrne.

Quartets—
"Remember Now Thy Creator".....Rhodes
"Legends".....Mohring
Roney's Boys.

Violin—"Zigeunerweisen".....Sarasate
Master Tracy Holbrook.

Song—"Dost Thou Know That Sweet Land"
.....Thomas
Master Jamie Crippen.
(Violin obligato by Tracy Holbrook.)

Flute—"National Fantasie".....Hartmann
Master Tony Linden.

Quartets—
"Old Folks at Home".....Root
"Sleigh Bells".....Distin
Roney's Boys.

Aria—"Thou Brilliant Bird".....David
Master Harry Cockrell.
(Flute obligato by Tony.)

Quartets—
"Tenting To-night on the Old Camp Ground"
.....Roney
"Lead Kindly Light".....Roney
Roney's Boys.

Violin—"Elfin Dance".....Popper
Master Holbrook.

Quartets—
"Annie Laurie".....Buck
"Comin' Thro' the Rye".....Root
Roney's Boys.

Violin, flute and piano—"Concertino"
.....Kummer
Tony, Tracy and Mr. Roney.

Quartet—"Estudiantina".....Lacome
Roney's Boys.

Chorus—"We are Fairies of the Sea".....
The Orphans

Prof. Roney's boys captured the audience with their admirable singing and playing. They have been trained with exceeding great care. Their part songs were well balanced in tone and were sung with much taste. The solos of Masters Jamie Crippen and Harry Cockrell were also excellently sung. Master Tracy Holbrook, who should be counted out of the boy ranks, played his violin solos with considerable skill. The youngest and smallest boy of the party, Tony Linden, eleven years old, made the biggest hit with his flute and piccolo solos. Tony played with the skill of a flautist of many years' experience, and was warmly recalled. Prof. Roney accompanied the boys in a finished manner.

The single selection by the Thirteenth band and the solo by Miss Byrne pleased the audience. Miss Byrne was encored.

A further change in the arrangements was that the gathering of the orphans and the address on their behalf was kept until the last. The children, looking neat and contented all in their Sunday best, first sang a chorus, ably accompanied by Miss Thompson on the piano.

The little orator was Basil Karkuff, who performed a like duty last year. Basil thus addressed the audience:

"My Lord, Rev. Fathers, ladies and gentlemen; For the forty-ninth time I stand on this platform to address you. Are you not all very tired of my part of the programme? Some of our dear benefactors have said that it wouldn't seem like the orphans' festival without the juvenile orator to try your patience. But I will not try you to-fight with the dreary subject of our wants and woes. I have a very nice story, which, I'm sure, you prefer to hear.

'Once upon a time there were three ladies who disputed as to which had the most beautiful hands. One picked strawberries and dyed her fingers a beautiful pink. Another gathered violets till her hands were fragrant. The third dipped her hand into the clear water of the stream and held it up to be admired.

"'Presently an old haggard woman passed by and asked for help. All three refused to give her anything. But a poor girl who sat near gave the poor woman a little gift. Then she asked the ladies why they disputed. They told her, each one showing her own beautiful hands. 'None of these hands are beautiful,' said the old woman; 'but the hand of the girl who gave to the poor is beautiful.'

"'Surely, that was a Hamilton girl. And I think if that poor old woman were here to-night she would not be able to count all the beautiful hands in this large audience. Not only the good ladies present, but the gentlemen also, can boast of such hand for you are all helping the poor. And when you visit our new House of Providence the good Sisters will show you the cosy rooms which you are now so kindly helping to furnish. Then you will remember my story and rejoice to see what your beautiful hands can do to help what is noble, brave and true."

As the hour was late the customary speech-making in front of the curtain was curtailed somewhat.

Bishop Dowling, after a few pleasantries, said he sincerely congratulated Father Holden on the very excellent and enjoyable entertainment that had been given. He was pleased to meet Prof. Roney and his boys, whose singing he liked very much. If the professor was proud of his boys, he (the Bishop) was proud of his children assembled on the stage. They were his ornaments and his treasures. He thanked the good people of Hamilton for their kindness, not only the Catholics, but the people of all nationalities. Prof. Roney had said that his boys wrote home and told of what they had seen in their travels. His Lordship trusted that when they wrote about Hamilton they would mention the tableau on the stage, the mountain, and the mayor, for Hamilton's mayor was undoubtedly the handsomest mayor they had ever met. (Laughter and applause.)

Mayor Hendrie who was next called on, said that if the children before them were the Bishop's children, they were his (the mayor's) wards. He congratulated Father Holden on the success of the festival. He also thanked the ladies who had assisted Father Holden in the good work. The mayor proceeded to give some statistics of the orphanage. There had been admitted since its institution in 1852, 2,696 children. Of these 2,457 had been provided with homes. There were now in the institution 99 children. The Government made a grant of 2 cents a day for each each inmate and the average yearly grant was $630.35. There would at once be seen the necessity for holding the festival and aiding the institution.

Short addresses were given by Mr. Colquhoun, Mr. Bruce and Sheriff Middleton, all of whom spoke in a congratulatory strain.

AT THE MATINEE

The entertainment in the afternoon was as usual, attended by an immense audience of children and adults. The various numbers on the programme were greatly relished and encores were numerous. The programme was:

Selections.....Separate School band
Operetta—Irish May Day.....
Mrs Carew.....Miss Mary Muntz
Mary.....Miss Thomson
Nora.....Miss Sheridan
Shiela.....Miss R. Condon
Daisy.....Gertie Kirby
Kathleen, an old servant.....Miss McGill
Maurice.....Charles Coughlin
Gerald.....Leighton Hanraban
Capt. Miles Fitzgerald.....Reid Murphy
Companions of the young Carews: Irene McGann, Mary and Sadie O'Brien, Flossie O'Connor, Antionette Filgiano, Hazel Rankin, Irene Johnston, Roina Rymal, Maggie Walsh, Francis Allen, Cassie Murphy, May McGuire, Mildred Johnston, Louise Dillon, Teresa Campbell C. Condon, Masters R. L. Mullins, Clarence Campbell, Harvey Wilcock, Cyril Filgiano, Joseph O'Brien, R. McGill, L. McBride.
Recitation.....
Thomas Kelly.
Cantata and Tableau—"The Naughty Boy"
The Orphans.
Selections.....
Separate School Band.
Soprana solo—"Staccato Polka".....Mulder
Master Harry Cockrell.
Quartet—"In This Hour of Softened Splendor"
.....Pinsuti
Roney Boys.
Selections.....
Separate School Band.

The accompanists were Miss L. Warren and Miss L. Blake.—Spectator, Feb. 12

DIOCESE OF SAINT ALBERT.

Right Rev. Bishop Legal has received a message by telegraph, calling him back from Montreal to Saint Albert on account of the illness of Right Rev. Bishop Grandin. His Lordship Bishop Grandin received the last Sacraments on Feb. 4 before representatives of the regular and secular clergy, and religious communities.

THE CATHOLIC INDIAN ASSOCIATION.

The object of the above named society is to promote the interests of the North American Indians, more particularly the graduates of Indian schools. The organization is three-fold—general, provincial and local, with its respective spiritual adviser, president, vice president, secretary and treasurer. Miss Katherine Hughes, secretary, 253 Concession street, Ottawa, is the originator of the good work which has received the blessing and hearty encouragement of His Excellency, Archbishop D. Falconio, Apostolic Delegate; His Grace Archbishop Langevin, O. M. I., of St. Boniface; His Grace Archbishop Duhamel of Ottawa; His Grace Archbishop Legal, Coadjutor of St. Albert; Rev. G. A. Artus, S. J., Wikwemikong; Rev. J. H. Lynard, O. M. I., Principal Indian Industrial School, etc., and as Madam A. Forget, Government House, Regina; Estelle Reel, Supt. of Indian schools, Washington, and Miss Amelia S. Quinton, President National Indian Association, Philadelphia. The Free Press of Ottawa, Jan. 29, 1902, thus refers to the matter:

A Catholic Indian Association with the object of promoting the industrial welfare of the Indian was organized on Jan. 19 in the Rideau Street Convent, and it is expected that similar associations will soon be formed in the leading cities of Canada. Preparations are also being made for the publication of a periodical, to be known as "The Magi," in the interests of the work. The officers of the Ottawa association were elected as follows:

President, Mr. Robert Gorman; vice-president, Mme Pinard; secretary, Miss Catherine Hughes; treasurer, Rev. Father Chaudebois.

Ladies' committee—Mrs. Walter Armstrong and Miss Heney.

Gentlemen's committee—Mr. William Kearns and Mr. W. J. O'Connor.

The meeting was a large and enthusiastic one. Mr William Kearns presided, and opened the meeting by reading an account of the work that is being done for the Indians in the United States.

Miss Hughes, the originator of the movement, was then introduced, and explained the object of the proposed association.

It was intended first, she said, to bring some educated Indians off the reserves and to find employment for them among white people. They will thus acquire the habits of the white man. The Indian problem will disappear when the Indians will have become Canadians. Millions of emigrants have been assimilated, Miss Hughes said, in Canada and the United States. Why should the Indians remain foreigns in their own fatherland?

It is further proposed, the speaker continued, to encourage Indian industries. The Indians can make many things and might be taught to make others, for which a market could easily be found. But their work is still from lack of opportunity to dispose of its products, and the difference between the bead work of to-day and the bead work of old is a thing to make the angels weep.

The Indians are extremely ignorant regarding hygienic principles, and the Catholic Indian Association proposes further to train young Indian girls as nurses and send them back to the reserves to teach the people how to care for their own bodies. One young girl has already volunteered for the work and has entered the Rideau St. Convent to complete her education. She was present at the meeting and Miss Hughes introduced her to the audience by her Indian name, Kaiselisia-wake, which means "a bouquet of flowers shaking." The young lady's English name is Mary Frances Adams, and she will be the first Indian girl in Canada to take up the profession of nursing.

The Catholic Indian Association also wishes to improve Indian education by inducing young women to take up the work of teaching the Indian schools and cooperating with the teachers. The condition of some of the Indian day schools to-day, Miss Hughes said, was such that she did not blame the Indians for not caring to send their children to them.

Miss Hughes was followed by Dr. Emery, Rector of the University. He had only heard of the movement three days previously, he said, and knew very little about it, but cordially endorsed it notwithstanding. It had the approval of the highest ecclesiastical authorities in the country, beginning with the Apostolic Delegate, Mgr. Falconio, and what the Church approved was sure to succeed.

Mr. Charles Cock, of the Department of Indian Affairs, was next introduced. Being an Indian himself he said, he knew from his own experience how important it was to send a helping hand to the Indian children at the threshold of life; otherwise they would infallibly return to the reserve and to Indian life. If they were brought out among white men, he added, they would intermarry with them, and in a generation or two there would be no Indian problem.

After the election of officers the president, Mr. Gorman, said a few words about his own experience among Indians, and spoke very highly of the capacity and reliability of the men and the good cooking of the women.

The chairman then read the names of a number of Indians who wish to get work in the cities. The list included two girls from Manitoulin, two from Fort William, two or three from Qu'Appelle and a young married couple from St. Regis.

After the meeting a good many members of the new organization attended Benediction in the convent chapel, where Rev. Dr. Schaeffer officiated."

MARRIAGES.

JOHNSTON-CASHMAN.

An event of much interest was the marriage of Mr. Frederick Johnston, of Brantford, Ont., to Miss Beatrice Cashman which took place in the chapel of the Church of the Angels Guardian. The ceremony was performed by the Rev. Father Moyna and was entirely a family affair.

A largely attended reception was held on Friday afternoon and evening to give the host of friends an opportunity of combining their farewells and best wishes to the winsome "bride elect." The decorations of the drawing room were of the usual festive character bridal flowers, ferns and palms being everywhere in evidence. The Hall draping of "Union Jacks" and "Old Glory" (a compliment to the groom) was particularly effective. The tea room was an artistic conception carried out in a chaste design of green and white. The attendants were the three charming nieces of the bride, the Misses Gough.

Miss Cashman received in a dainty gown of silk biscue hand embroidered over taffeta, and many and sincere were the compliments and good wishes extended to the "Sweet amiable Dolly."

The gifts were many, unique and dainty. The groom's included a diamond guard, and dove pendant of pearls and opals.

Miss Cashman was the youngest daughter of the late Cornelius Cashman, of the Crown Land Dept., and hosts of Toronto extend congratulations.

HOWORTH-MOFFAT

On Monday morning, Feb. 10, at High Mass, Rev. Father McEntee united in the holy bonds of matrimony Richard J. Howorth and Miss Mary C. Moffat, youngest daughter of the late Abraham J. Moffat, a prominent young couple of St. Joseph's parish. Mr. R. J. Heeney acted as groomsman and Miss Maud Giroux as bridesmaid. At 9 o'clock, as the bridal party entered the church, Mendelssohn's Wedding March was played. The bride entered leaning on the arm of Mr. John Martin. Miss Gertie McDonald acted as maid of honor. A large number of friends assembled to witness the ceremony. The choir rendered Mozart's 12th Mass in a very efficient manner. Both the groom and groomsmen are members of the choir. The bride's costume was pearl grey poplinette, trimmed with white duchess satin, white silk chiffon applique—hat to match, viz., a New York toque of pearl grey palm velvet, French flowers and Bateeburg lace. She also carried a bouquet of bridal roses. The bridesmaid's costume was royal blue, trimmed with white silk and chiffon. She wore a large black hat, with black ostrich feathers, and also carried a bouquet of pink carnations, tied with white satin ribbon. The maid of honor wore pink silk, trimmed with white silk and pink satin ribbon, pink chiffon; hat with white feathers; and white kid slippers. She also carried a bouquet of pink carnations. The groom and groomsman wore full dress suits, white kid gloves and silk hats. Immediately after the ceremony the bridal party returned to the home of the brother-in-law of the bride, Mr. George White, Wardell street, when a sumptuous wedding breakfast was prepared. Revs. Fathers McKatee and McEachern were present, and spoke of the high esteem in which the young couple are held. In the evening a reception was held. About fifty guests were present, and a very enjoyable evening was spent. The happy couple were the recipients of numerous and valuable presents, among them being a cheque from the bride's uncle and aunt, Mr and Mrs James Stewart of Montreal. Their many friends wish them a long and happy life.

DUNN-SHEA.

On Tuesday, Feb. 11th, a very pretty and interesting ceremony took place in St. Patrick's church, Dublin, it being the marriage of Mr. Michael Dunn of McKillop, to Miss Mary Shea, daughter of Mr P. Shea, and one of Lagan's most estimable young ladies.

Precisely at 9 o'clock the bride, handsomely attired, entered the church on the arm of her brother, Daniel Shea, and proceeded up the aisle, while the organist, Miss May Williams, played the wedding march. The Nuptial Mass was sung by Rev. Father Fogarty, P. P., assisted by the choir with appropriate music. Miss Kate Shea of Dundas, sister of the bride, acted as bridesmaid while the groom was ably supported by Mr. J. J. Purcell of Seaforth.

After the ceremony the wedding party repaired to the residence of the bride's mother, where they partook of a sumptuous *dejeuner*. Owing to the late sad bereavement in the bride's family, only the immediate friends were present.

Mr and Mrs Dunn left on the afternoon train for Detroit. On their return they will reside on Mr Dunn's farm, which is situated about two and a half miles north of Dublin. The young couple have the well wishes of their hosts of friends for a long life of unalloyed happiness.—Stratford Daily Beacon.

CASSIN-SMITH.

A pretty wedding took place on Jan. 29th, when Miss Maggie, second daughter of Mr. Henry Smith, of Utopia, was united in the holy bonds of matrimony to Mr. Ambrose Cassin of Thornton. The ceremony was performed by Rev. Dean Egan of Barrie. Miss Aggie Smith, sister of the bride was bridesmaid, and Mr. J. T. Cassin, brother of the groom, acted as groomsman. After the ceremony a number of friends partook of a sumptuous wedding dinner at the home of the bride's father. In the evening a number of friends thoroughly enjoyed themselves. The bride received many pretty and useful presents. Mr. and Mrs. Cassin's many friends wish them a happy and prosperous wedded life. They will reside at Russelton, Ont.

HAGARTY-GRADY.

A very pretty wedding was solemnized at St. Patrick's Church, Wildfield, by Rev. Father Kiernan, on Tuesday Feb. 4th at 10.30. The contracting parties were Helen, daughter of Mrs. James Grady, of Mayfield, and J. J. Hargarty of Stratford. The bride wore a blue grey mohair travelling dress, with hat to match, and carried a white prayer book. She was assisted by her sister, Miss Mary, who wore a blue suit with picture hat. The groom was ably supported by his brother, Mr M. Hagarty. After the ceremony the bridal party drove to the home of the bride's parents, where a sumptuous wedding breakfast awaited them. The bride was the recipient of many costly and beautiful presents, which bore testimony to the high esteem in which she is held.

Mr and Mrs Hagarty took the evening train for points amid showers of rice and good wishes of their many friends. They will make Stratford their future home.

THE LATE REV. DR. FLANNERY.

The Month's Mind for the late Very Fr. Flannery took place last week at Borrisokane Church, Co. Tipperary, Ireland. The Ven. Archdeacon D. Phelan presided; celebrant, Rev. John Toohey, P. P., Durkerrin; deacon, Rev. T. Meehan, C. C., Kilbarron; subdeacon, Rev. J. P. O'Gorman, C. C., Killaloe; master of ceremonies, Rev. M. McNamara, C. C., Borrisokane; chanters, Rev. J. Darcy, P. P., Kilbarron; and Rev. J. Donnellan, C. C., Birr. In the choir—Rev. J. Meagher, P. P., Borrisokane; Rev. J. Scanlan, P. P., Cloughjordan; Rev. D. Cleary, P. P., O'Callaghan's Mills; Rev. D. Flannery, P. P., Silvermines; Rev. R. Kennedy, P. P., Lorrha; Rev. J. Marnian, P. P., Portroe; Rev. J. Gilleen, P. P., Shinrone; Rev. J. Gleeson, P. P., Kyle and Knock; Rev. C. Egan, P. P., Puckane; Rev. J. O'Dea, C. C., and Rev. T. Slattery, C. C., Roscrea; Rev. J. Maher, C. C., and Rev. A. McNamara, C. C., Borrisokane; Rev. T. Marnian, C. C., and Rev. T. Monahan, Cloughjordan; Rev. D. O'Meara, C. C., Toomevara; and Rev. J. McCormack, C. C., Portroe; Rev. J. Hehir, C. C., Nenagh.—Communicated.

OBITUARY.

WM. O'NEIL, WEST LORNE.

It is with sorrow we have to record the death of Wm O'Neil, of West Lorne, whose demise occurred at Detroit, on the 31st of last month. His death was not altogether unexpected, but it was hoped he might live for some time yet. The deceased was of a most friendly and amiable disposition, a young man of sterling worth and upright character, one whom to know was to esteem. He had lived in this community all his life and it can be safely said he did not leave one enemy behind. His funeral, which was a very large one, took place on the 3rd inst. Solemn Mass of Requiem was sung by Rev. Father Quinlan, who, on the conclusion of the Mass, paid a glowing tribute to the worth and character of deceased. There are left behind to mourn his loss a widowed mother, two brothers, Charles and Thomas, this place and four sisters, Mrs. Schneckenburger and Mrs. McCallum of this place, Mrs. Coughlin of Detroit, and Mrs. Kerr of Tilbury.

May his soul rest in peace.

MRS. WM. DUNN, MT. ST. LOUIS.

There is nothing so calculated to bring all classes and creeds together and make them feel the bonds of their common humanity like the death of some estimable person in the community about whom all the sweetest memories entwine. Such was the unexpected death of Mrs. Wm. Dunn, on the 7th inst., which seemed to knit the whole community in tenderest love and sympathy. Her cheery word, her open hand her kindly heart and her hospitable home, lightened materially the burden of human suffering in the sphere in which she moved. Her heart was in her home, and she was the soul and centre of every happiness and goodness there, her husband having passed to his eternal reward seventeen years before. No labor was too great, no sacrifice too heavy if it would but minister to the happiness or increase the comforts of those she loved. Above all things she was a devout Catholic and a zealous member of the League of the Sacred Heart. Within the circle of a sorrow so deep and so sacred one can only express the hope that the courage and resignation which sanctified the trials of the dead mother may now sustain the bereaved family in an affliction which seems too heavy to bear. The pall-bearers were her four sons Messrs. William, Daniel, James, Thomas, and her two sons-in-law, Mr. Jos. Reardon, Orillia; Mr. J. McDonald, Midland. R. I. P.

K. S. J.

Toronto, Feb. 15, 1902.

The last regular meeting of St. Patrick's Commandery, No. 212, Knights of St. John, held in their hall, corner Queen and McCaul streets, was well attended, and had a good number of visiting Brothers. Among these were Bro. H. Cowan, President of St. Anthony's Commandery, and the full Euchre club from St. Mary's Commandery. After the regular business was transacted a pleasant event took place, being the presentation to Bro. M. Garvin of a gold badge, emblem of the Order. The President, in making the presentation, requested Bro. Garvin to accept the badge as a slight token of appreciation for his valuable work in the interest of the Commandery during the past year, and he expressed the wish that the other members would follow the example of Bro. Garvin and devote their energies to promoting the welfare of the Order. Bro. Garvin made a suitable reply, thanking the members for the present, and stating that he would not relax his energies but with renewed vigor he would work harder in the future than he had in the past. Short addresses were delivered by Bro Cowan and the visiting brothers, after which St. Patrick's, and St. Mary's Commanderies sat down for the euchre game, and I regret to say that St. Patrick's did not win. St. Mary's knew too much about the game, so we only ended second, but expect to do better next time. J. J. N.

FATHER KOENIG'S NERVE TONIC TRADE MARK. FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor get this medicine FREE. KOENIG MED. CO. 49 Franklin st. Chicago. Sold by Druggists at $1 per bottle; six for $5.

CATHOLIC HOME ANNUAL—15 CTS.

Send 15 cents and we will mail Catholic Home Annual for 1901. (Stamps accepted.) Only a few left. Address: THOS. COFFEY, CATHOLIC RECORD, London, Ont.

C. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall on Albion Block, Richmond Street. T. J. O'Meara, President, P. F. Boyle, Secretary.

MARKET REPORTS.

LONDON.

London, Feb. 20.—Dairy Produce—Eggs, fresh laid, (retail) 23 to 25c; eggs, crates, per doz. n, 22 to 23c; butter, best roll, 20 to 22c; butter, best crock, 18 to 20c; butter, creamery, 21 to 23c; honey, strained, per lb. 9 to 9½c; honey, in comb, 12c.

Poultry—Spring chickens, dressed, 50 to 75c; live chickens, per pair, 40 to 50c; ducks, per pair, 60 to 90; geese, each, 55 to 65; turkeys, per lb. 10 to 12c.

Grain—per cental—Wheat, $1.30 to $1.33; oats, $1.20 to $1.22; corn, $1.10; barley, $1.10 to $1.12; peas $1.15 to $1.25; rye, 90c. to $1.00; buckwheat $1.15 to $1.20; red cloverseed (bush) $4.75 to $4.90; alsike cloverseed (bush) $7.50 to $8.00; timothy seed, (bush) $2 to $3.

Meat—Pork, per cwt., $7.50 to $7.75; beef, $4.50 to $7.00; veal, $6 to $7; mutton, by the carcass, $5 to $7; spring lambs, per lb., 8 to 10c.

Live Stock—Live hogs, $5.75; pigs, per pair, $5.50 to $7.00; export cattle, $3.75 to $4.25.

Farm Produce.—Hay, $8.50 to $9.25; straw, per load, $3 to $3.50; straw, per ton, $6.

TORONTO.

Toronto, Feb. 20.—Flour, 90 per cent. Ontario patents nominal at $2.90 in buyers' sacks, middle freights; straight rollers, in wood, $3.30 to $3.35; Manitoba patents, $4 to $4.10; strong bakers $3.80 on track, Toronto. Oatmeal unchanged car lots, on track, $5.25 in bags and $5.40 in wood; broken lots, 25c per barrel extra. Wheat, No. 1 northern, offered at 83½c. en route, North Bay, with 83c bid; No. 2 northern, 80c en route North Bay, with 79c bid, No. 2 Ontario goose, offered at 69c low freights to New York and red wheat at 65c outside. Oats, No. 2 white, offered, 41c. low freights, now shipped, with 40½c bid; in buyers' sacks, 43c bid, outside. Corn, No. 2 yellow, 56½, bid, outside, and No. 2, mixed at 56c. bid, outside. Rye, No. 2, 54c high freights, and 55c to 56c. middle freights. Barley, No. 3, extra, nominal at 51c outside; and No. 3 nominal at 50c. outside. Peas, No. 2, 8 c. middle freights. Buckwheat, No. 2, 53 to 54c outside.

MONTREAL

Montreal, Feb. 20.—Grain—No. 1, oats, 48c; No. 2 oats locally, at 47 to 47½c; No. 2 barley, 56½c.; No. 3 extra barley, 53c.; buckwheat at 54½c east freights; peas, 86c high freights. Rye 62½c east. Flour—Manitoba patents, $4.10 to $4.20; strong bakers', $4; straight rollers, $3.70 to $3.80; in bags, $1.75 to $1.85. Ontario patents, $3.70 to $4. Feed—Manitoba bran, $20 to $21; shorts $22 to $23, bags included; Ontario bran, in bulk, $20.50 to $21.50; shorts, in bulk, $22.50 to $25.50. Rolled oats—Millers' prices to jobbers, $2.45 to $2.55, in bags, and $5 to $5.20 per bb