The personality of few preachers has been so pervading and so lasting as that of Father Tom Burke, the great Irish Dominican. A Father Burke story is bound to be interesting. An ever-fresh charm clings about the details of his life. He is forever cropping out in "reminiscenes." The Rosary "reminiscenes." The Rosar; (Somerset, O.) has recently pub lished a very entertaining biography of him, and in the current Columbiad, the organ of the Knights of Columbus, there ears a readable article containing ne new reminders of his wit and wis-

The writer goes back to the childhood of the famous Dominican and tells of one of his boyish pranks for which he received meet punishment. His mother received meet punishment. His mother took him into an inner room, and, locking the door, knelt down and repeated the prayer — "Direct, O Lord, our actions," etc., after which she administered a sound thrashing. In after years Father Burke said: "When I saw my mother enter the room, make the sign of the cross, and solemnly invoke the Holy Ghost to direct her, I knew I could expect no mercy. I never got I could expect no mercy. I never got beating as that one directed by the Holy Spirit, and I have never for-

It was not until 1859, four years after his ordination, that he delivered the sermon which made him famous. The occasion was the opening of a new organ St. Mary's, Sandymount. A popu lar Dominican was asked to occupy the pulpit, but at the last moment was un-able to attend, much to the disappoint-ment of the parish priest. He had proment of the parish priest. It has primited, however, to provide a substitute, and on the appointed Sunday morning a tall, unattractive young man appeared with a singularly vacant and stupid expression of countenance, which the preacher assumed through a spirit of waggery. The assembled clergy were horified, but nothing could The preacher ascended the be done. The preacher ascended the pulpit, his manner and countenance changed, the clergy were lost in surprise. A sermon was delivered on the connection between art and the genius of the Catholic Church, the fame of which ran like wildfire and attracted attention even in France.

Father Burke was a great actor, in the best sense. He once delivered a series of Lenten sermons in Rome, and the church was half filled at every one of them by people who could not under-stand a word the preacher was saying, but who were impressed by his wonderful grace and power of action. He was such a master of the difficult art of expression and gesture, that on one occasion, for the amusement of his friends, sion, for the andsement of his friends, he undertook to preach a sensational sermon without saying a word. As a schoolboy, whenever he got a copy of Punch he employed his vacant moments in endeavoring to work his features into the form of some caricature which adorned its pages. Afterwards, when in Rome, he spent hours with a friend in the Vatican, imitating, for sheer amusement, the poses of the great statues in the galleries. Once while walking in London, he was struck with statues in the galleries. Once withe walking in London he was struck with a great griffic which grinned down from a cornice of Temple Bar. He studied it closely and on his return home, with the sid of a griffic wadneed a perfect. the aid of a stick, produced a perfect imitation of it. An ecclesiastical architect was so much struck struck grotesqueness that offered Father Burke great inducements to give him a few sittings for a decoration of a great Gothic church he laughed at the spectacle of a carica-ture of himself gazing down at him from the capital of a column. "I wish to be a pillar of the Church," he said. "You want to make me column. build. The Dominican You want to make me only a grinning

popularity as a preacher was so within and without."

A ludicrous incident occurred at Kil- kno Father Burke was preaching for his sermon reached an unusual length. The Brothers, anxious for a good collection, began rattling the tin plates as a hint to the preacher to stop; the Bishop, Dr. Moriarty, frowned from his throne, and the noise ceased. The portly prior advanced from his stall and took up his position in front of the pulpit, in the full view of all present except the preacher, who was just then except the preacher who was just then
expatiating on the zeal of the Brothers.
He pictured forth the pale, ascetic
monk, his emeriated frame, bearing monk, his emaciated frame bearing evidence of his fastings and vigils. He was surprised to find the audience smiling. He tried to be more impressive, and again reverted to the mortified and over-worked monk. The audience could hardly contain their merriment. There in front of them was the rotund figure, the broad, jolly face of the prior, beam ing like a full moon, visible to all but the preacher, and fully enjoying the beautiful description of the ascetic monk. Greatly disconcerted, the preacher concluded as quickly as he could, and it is but right to mention that the collection did not disappoint

The sketch does not include many
"bon mots" of Father Burke. Two or
three, however, are worth retelling.
A friend of his, Father Towers, was

person of imposing rotundity of form. Both traveling together by train, an American tourist, pointing to an object of archaeological interest, inquired what it was, "That is one of the round towers of Ireland," repliedBurke; "and here is another," said he, pointing to his companion.

introduced described his mother as being so delicate that she was obliged to live on jelly and champagne. "I have a mother," said Burke, "who lives on snuff and aspirations."

A severe operation was about to be erformed on Burke for the cure of an making the Sunday school as efficient internal cancer. When the surgeon reached the seat of the disease it was suggested that his confessor should be sent for. "It is not necessary," was and Christianity in its broadest sense

for years. Besides there is an axiom in theology, "Ecclesia non judicate de in-ternis"."

It must not be supposed, concludes the writer in the Columbiad, that Father Burke's merits as a preacher were overlooked by his superiors, though he lived and died a simple friar. Bishopries and Archbishopries were offered to him in vain. It was his ambition to be a preacher and nothing else. He refused to have his name put his native town. When requested to become coadjutor Archbishop of the port of Spain, with jurisdiction over the West Indian Islands, his reply was:

'I would prefer Irish stew to a Turkish bath.' During the Vatican Council an forward for the Bishopric of Galway, bath." During the Vatican Council an effort was made to persuade him to ac-cept the coadjutor Archbishopric of cept San Francisco, but in vain. That the celebrated preacher remained to the end of his days neither more nor less than the most insignificant member of his order is due entirely to his own wish.

## THE EXILE OF THE MONKS.

But the great trouble came when the community had to decide whether the great organ was to be left or taken. seemed such a crime to touch itsuch a sacrilege to leave it. These mournful days, Brother Hilarion, the blind organist, could scarcely be torn away from the beloved instrument. Hewith it, cried with it, prayed with it, as his fingers passed listlessly over the ivory keys. At last, it was de-cided that it should remain. Who knows? God is more powerful than man; and perhaps the day would come when the exiles would come back, and the echoes would awake once more to their beautiful chant, and the spirit of the organ would return, and speak at the fretful demand of human fingers! But everything else should go with the monks, or be destroyed. And so, all that lonely Eve of St. John, the monks were busy, carrying down to the white beach the treasures that were to be placed in the ship's boats, and piling, as Savonarola did on the square of Florence, the rejected books, pictureframes, etc., which could not be taken. These were to be consumed by fire at the moment of the monks' embarkation. It was quite understood that one of the behind, to meet monks was to remain the Government officials, and to stay some dim hope that the community would return in happier days of resume possession of their beloved hom From "The Monks of Trabolgan,' Rev. P. A. Sheehan, Author of " beloved home.-New Curate," in December Donahoe's.

#### NON-CATHOLIC AND CATHOLIC SUNDAY-SCHOOLS.

The daily papers make a great fuse about the millionaire Rockefellers who teach in the Sunday school. It is a fact that non-Catholics are all fully alive to the vast importance of an efficient system of Sunday-school instruc and Catholies might well learn from them that the position of Sunday school teacher is a dignity worth as-piring to. It is a lamentable fact that pastors of Catholic churches experience no little difficulty in persuading a few young ladies and gentlemen-gen erally mere boys and girls-to teach the profound system of dogma and morals contained in that wonderful summary of revealed truth called the Catchism. In non-Catholic congre-Catchism. In non-Catholic congregations every member takes an interest in the Sunday-school. They regard it as an honor to be in some way, however remotely, instrumental in promoting the good work. If their services are not required as teachers, they do not for that reason consider all avenues closed against them. There is much besides teaching to be done. The children are being trained in the knowl-His popularity as a preacher was so great that, as an Irish cab-driver expressed it, "when Father Tom preached, sure the church was full preached, sure the church was full simplicity of childhood; and yet this wledge, being of an abstruse and larney Cathedral in the presence of Lord Kenmare and all the local magchildren. Besides the explanations nates. Father Burke was preaching for the Presentation Brothers' schools, and the Presentation Brothers' schools, and the Presentation Brothers' schools, and the Besides the explanations which are necessary to make it intelligible to the little ones, it should be the study of all those connected with the school to make it as cheerful and as attactive as possible. Our Protest-ant friends are not insensible to the duty thus laid upon them; but if they are not required as teachers, they will at least contribute toward the chase of Sunday school papers and lib-rary beoks, as well as charts, designs and flowers to adorn the room and renand flowers to account der it more inviting.

der it more inviting.

Catholic apathy to contrar, we

non-Catholic zeal in this matter, may well stand confounded. Catholic parents of the wealthier class think it a compliment to send their children to compliment to send their children to our Sunday schools, and pastors find the greatest difficulty in securing punctual attendance. Parents should take a deeper interest in the Sunday schools not merely such as would cause them to procure the attendance of their children and their study of the lesson at home, but rather such as, along with these, would prompt them to act the part of teachers, which their age and presumptive experience in dealing with the young must have fitted them to discharge with greater satisfaction and profit than could be expected from the nexperienced. If, as has been truly said, the Sunday school is the very cornerstone of religion, too much can-not be done to render it efficient. The public schools, in which the majority of Catholic children in this city are educated, are in their very essence purely secular, and where there is any display of religion it consists in the reading of the Protestant Bible. other countries, especially in Ireland, the faith and morals of the children are guarded with the triple shield of home influences, religious education and well-managed Sunday schools. Here unfortunately, the two former protective agencies are, in most cases, wanting,

the reply; "he has known my interior for years. Besides there is an axiom in theology, "Ecclesia non judicate de internis!"

It must not be supposed, concludes It must not be supposed, concludes the concludes in the conclude in the conclusion of the conclusion o half a century or more ago—the ignor-ance, indifference and bad example of many parents; the size of our parishes as compared with the number of priests to minister to the spiritual necessities of minister to the spiritual necessities of the people; the migratory nature of a large portion of our laboring popula-tion, and a variety of other causes, make an efficient Sunday school not only much to be desired, but absolutely necessary, if our children are to be in-structed in a proper manner and not permitted to swell the ranks of infidelity.—American Herald.

#### THE VAGARIES OF ETHICAL CUL-TURE.

One of the organs of ethical culture discusses with all the impudence of irreligion the question of the coming man's religion. Our contemporary recognizes the power of the religious element in man by declaring "that if element in man by declaring "that if element in man by declaring that it by miracles you could eradicate every theological idea from every mind, in thirty days men would begin to recon-struct religion." The writer goes further, and acknowledges that even in the religion of the future there should be something like organization, since "the virtuous portion of our race will need to present a united front to the enemies of human welfare." He criticizes the creeds of the world with biteizes the creeds of the world with oli-terness, and yet not in the spirit of hatred, since the new religion is to be an evolution from them, and not a revo-lution against them. The "coming lution against them. The "coming man" will practice the "homelier moralitles;" and his religion will be without theology, without a God and without prayer. The conception of it is doubts set forth in this passage: is it to have religion? It is to fall in love with your duty. It is to stand by what is right, whether it brings loss or gain. It is to befriend the friendless. It is to love human welfare. It is principle governing propensity. It is to be an aristocrat; lord of yourself and your destiny; servant of others; to require little and bestow much. It is to be such a person and do such things that, one in the world were to be if every one in the world were to be and to do the same, all would be well.' Such is the dream of the professors of ethical culture, but, like all other dreams it is, has no foundation; it is bosh.—American Herald.

## PROTESTANT TESTIMONY.

In an article by Rev. Andrew Gray, D. D., in the diocese of Springfield, an Episcopalian paper, striking testimony is given of the winning power of reverence—the reverence that the Catholic Church teaches, practices and in

sists upon in all her ceremonies.

On the point the gentleman says: I verily believe that the Protestant bodies around us, without intending it, are by outward irreverence, training hundreds of their young people for the Church of Rome. Irreverence, in out-ward form, is one of the weak features of Protestantism; while, on the other hand, with all her corruptions in doctrine, and her most unscriptural and modern polity, Rome's stronghold is her reverence in outward form, in public worship; especially so in this country. And so when young people (who all through their life have been accustomed to habits and practices which are far from being reverent) happen some day to go into the Church of Rome to a wedding or a funeral, and see the reverent habits, customs and de-meanor of the worshipers there, they are struck at once with the propriety and fitness of such outward expr of reverence in the House of God, they are often captivated, and become easy prey to Rome."

The demon is ever abroad, seeking whom he may devour. Mary, also, is ever seeking whom she may save.-St.

# ARCHDIOCESE OF ST. BONIFACE.

ARCHDIOCESE OF ST. BONIFACE.

Notre Dame de Lourdes. Man.

Sunday last, the Feast of the Immanuiate Conception of the Biessed Virgio Mary, was a grand feast for us. It was the Patronal Feast of the Feast of the Immanuiate Conception of the Biessed Virgio Mary, was a grand feast for us. It was the Patronal Feast of this parish, and it was the have charge of this parish, and it was the have charge of this parish, and it was the have charge of this parish, and it was the have charge of this parish, and it was the have charge of this parish, and it was the have charge of the parish, and it was the parish, and it was the parish, and the parish, and it was the parish, and the parish, and the parish, and the parish parish, and the parish parish, and the parish parish was the Religious Orders, Father Benoit speaks very hopefully for the future of many of the French Orders, many of whom are remaining quietly in their monasteries and convents awaiting the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of events. Even many of the Jesuits and Assumptionists are still continuing the course of the Even and Even

#### ARCHDIOCESE OF KINGSTON. Very Rev. Dean Murray Bids Fareweil to His Congregation.

Trenton Advocate, Dec. 12,
On Sunday last after High Mass the Very Rev. Dean Murray bade his congregation an affectionate adieu, on his departure for Brockville, to assume the pastorate of 81, Francis Xavier Church. The rev gentleman said that his twelve years pastorate in Trenton had been happy ones. It was just twelve years ago to a day that he had taken charge of Trenton and thirty-four years since his ordination. He had always found his people in Trenton ready and willing to co-operate with him in every good work and for that he hoped God would best him. The Dean then addressed himself especially to the young men and the young woman of the congregation and said he was proud of them all, and then went on and gave them wholesome advice for the future.

A committee of gentlemen then entered the Sanctuary and presented Dean Murray with a Trenton Advocate, Dec. 12,

well-filled purse in gold pieces and the following address:

ing address:

To the Very Rev. Dean Murray.

Rev. and Dear Father,
Your parishioners have learned with deep regree of your early departure from this parish, where, for the past twelve years, you nave labored so zealously for the welfare of your flock. We cannot but seriously deplore your removal from the scene of your labora to to another parish in the diocess, but we are pleased to learn on your own account that the change will be to, at least, a larger and better parish.

parish.

We feel deeply our loss, for we cannot but remember the exemplary and faithful manner in which you have discharged the sacred duties of your priestly office, nor can we over look, still less forget, the purity and sanctity of your daily life, nor the good example you have ever shown us. We would especially note your administrative talent in reducing the debt of the parish and in the establishing of the L ague of the Sacred Heart, the Catholic Fund Society, and the St. Vincent de Paul Society, and your generosity to the poor, you zeal for education, your care, for the youth and kindaess and urbanity to all your congregation.

tion.
We sincerely hope that kind providence
We sincerely hope that kind providence

who ever watches over and guides His people. We sincerely hope that kind providence who ever watches over and guides His people. Will continue to bless and prosper you in your new sphere of section, and that the people of your new mission may appreciate, as fully as we do, your high character and worth and that your priestly labors among them may be abundantly blessed.

We now desire; on behalf of the congregation, Branch II, C. M. B. A., and other friends in Trenton, to present you with this purse, which we beg you to accept, not for its intrinsic vaine, but as an evidence of our good will and as a mark of our attachment. In conclusion we earnestly pray that the same Divine Providence who has hitherto blessed and prospered you may continue to do so both spiritually and temperarily in your new field of laoor, and that your life may long be spared to you and the people to whom you will minister, and at life's close may you be happy in the consciousness of duty well and faithfully done, an receive the reward of the faithful servant of God in the world beyond the grave.

We are, Rev. and dear father, on behalf of the congregation of St. Peter in chales.

Yours faithfully.

Pean Murray thanked the committee for their address and purse. He had always found

F. J. McGurre (and others,)

Dean Murray thanked the committee for their address and purse. He had always found his people generous to a fault, and what they had done in the present instance was no surprise to him. He was afraid they had been too lavish in their praise. However, he had done the best he could under all circumstances and had always kept the good and welfare of his people in his mind. He specially thanked the members of Branch 71, C. M. B. A. for their kindness to him. During his sejourn in Trenton he had always found them loyal and faithful to their pastor, and he trusted they would be the same to his successor. As well had he words of thanks for those of the town outside the congregation. On all sides he had been met by non-Catholes in Trenton with urbanity and kindness and he could never forgethem. He again thanked the committee and through them all present for the address and be theirs. The committee then withdrew after which Father Murray shook hands and said good bye to every one present.

It is needless to say all were deeply affected by the parting scene and farowell words of a bloved passor, and many were moved to tears.

In the afternoon a beautifully worded ad-

In the afternoon s beautifully worded address and a fine seal and otter cap were presented to Dean Murray by the pupils of the Conv. De Notre Dame, and the rev. gent emanual of a suitable reply. one de a sunable reply.
On Monday the pupils and teachers of the Separate School presented Dean Murray with a fine abony gold headed cane and the follow-

a fine ebony gold headed cane and the following address.
To Very Rev. Dean Murray:
Reverend and Dear Fatner—Time with its golden plumage spreading over the mighty firmament is not content to fold its wings, but gently glides along as the unruffled wave over he vast and fatnomless ocean. Thus it is with life. We glance at the past with pleasure interangled with pain: we look into the future with dim uncertainty. Into our young lives has come an hour of parting—that word which seems to convey to the human heart all that can be conceived of pain, of sacrifice of sadness But we must bow in submission to the decree which has gone forth to call you to a broader field of labor. Your noble zeal as a priest, your profound scholarship as a theologian and your brilliant elequence as a teacher of living Truths could not pass without meeting a paward.

Ever an active and ardent worker, you have

of Divise Truths could not pass without meeting a roward.

Ever an active and ardent worker, you have succeeded in enshrising yourself in our young hearts as a living example of an heroic and a fulful follower of the Great Master. You have implanted in our souls the seed of right doing and endeavored with gentleness and firm ess to extirpate anything akin to evil.

Al hough we feel with k-en and inexpressible fregret the removal of your immediate presence from our midet, yet we feel satured. Dearly B-loved Father that the pupils of Truton Separate school have entwined themselves in your memory, and although you may infuture years direct many brilliant and able intellects, yet we rejoice in the thought that we shall be numbered with the chosen few who it have a life long remembrance.

And now, Dear Reverend Father, we have but to express our solicitude for your continued welfare and happiness. Many a prayer shift ascend from us to the throne of grace, that you may have the vigor to fulfil the duties which will devolve on you in the parish of, Brock ville.

ville.

In conclusion, we beg you to accept our sincere gratitude for the kindly interest you have ever taken in our welfare, and also to accept as a sight token of affection, from the teachers and pupils—this cane—and with the heartfelt prayer that God may shower abundant graces and choicest blessings on you We are,

Your beloved pupils.

dent graces and choicest blessings on you We are.

Your beloved pupils,

Signed on behalf of the teachers and pupils, A bur Bernard, A. Choinard, Gilbert Dion, While Stainstreet, H. Bogere, Charlie Harrison, James Shannon, James Fitzpatricks, Mable Callaghun, Fred Empey, Lorena Daughin Irene O'Connor, Harry Le Clair, Annie Fecto, Charles O'Hara, A Keane, Mamie Wolsh, Cecil Clancy, Jee Nuity, Vera Gault. D an Murray made a feeling reply to the address, warmly thanking the pupils and teachers for the kind words said to him and for their beautiful present. He had always taken an interest in and loved the little ones. He was proud of the boys and girls of the Separate school, and trusted they would study hard and grow up to be good men and women. He did not deserve all the pr-lise they had given him—the words would make a saint of him, which he feared he was not. However, he knew they were sincere in their words and thanked them. He also, thanked the teachers for their kind ness. He had always found them faithful to their trust and loyal to their pastor. Father Murray then bade them all an affectionate good bye.

Murray then bade them all an affectionate good bye.
Yesterday – Wednesday – the Very Rev. Dean Murray took his departure from Tren ton. He went to Cobourg to spend a day with his brother, Rev. Edw. Murray, He was accompanied to the CT. R. station by a number of gentiemen of the congregation. On Saturday he will proceed to Brockville and on the following day be installed as pastor. It is needless to say that all regret Dean Murray's dependence of city and the result of the congregation. He was particularly addersed to his own people and had the result of the congregation. He was generally made hosts of friends in Trenton who will never forget him. A faithful and devoted pastor and loyal and pstriotic citizen Dean Murray always proved himself to be, and Trenton deeply regrets his departure.

## TEACHER WANTED.

WANTED FEMALE TEACHER FOR SEP-arate school No. I. Deloro. State salary and qualifications. Duties to commonce Jan. 2nd. Address John A. McCallum, Secretary, Deloro, P. O. Hastings County. 1209 2 TEACHER WANTED FOR R. C. S. S. No. 2
Hullett. Duties to commence January 3, 1962 Section small. Salary \$225. Apply to Thomas Carbert, yr., Clinton, Ont. 1269 2 Thomas Carbert, ic., Clinton, Univ.

TEACHER WANTED, HOLDING A
2nd class certificate, to teach in school
section No. 2. Brudenell, Male preferred,
Duties to commence Jan. 2nd, 1992. Apply,
stating salary, to James Costello, Brudenell P.
Ont.

WANTED, A FEMALE TEACHER HOLDing a professional certificate to teach in the R. C. S. S., Secs. No. 3 and 4 of Anderdon. Duties to begin on January 7th, 1902. Applicant to state salary required. Address A. C. Mailloux, Sec. Treas. Gordon P. O. Ont. 1210-2w

WANTED FOR SCHOOL SECTION NO 9 Flos for the year 1992 a female teacher holding 2nd or 3rd class certificate. Apply stating salary to Jas O'Neil, Sec. Treas., Vigo. One.

TWO TEACHERS WANTED FOR WOODstock Separate school—one for senior room with 1st class certificate. Apply to Rev. John Cook, Woodstock, Ont. 1208-2

## DIOCESE OF LONDON.

Ten thousand six hundred and ninety-five dollars is the handsome amount subscribed by the Catholic congregation of Wallaceburg parish, to enable the Rev. Father Brady to build and equip his beautiful new residence now nearing completion. The Rev. Father, in making his financial statement last Sunday at both Masses, read names of all subscribers to new parochial fund \$10.686.00; paid up \$5,391.50; por entertainm is names of all subscribers to new parochial fund \$10.686.00; paid up \$5,391.50; por entertainm that and socials \$1.077 55. This is half yearly report. The congregation received a flatteriatory remarks, which the great majority of them richly deserve, some generous and encouraging parishioners sending chiques for large amounts before being solicited.

Wallaceburg News, Dec. 19.

Every man has far more, not only more, but far more, grace given him than is enough to save him.—Father Faber. It is not history which teaches conscience to be honest: it is the conscience which educates history.—Henri Frederic Amiel.

### MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

Tresh laid. (retail) 22 to 25c; eggs, crates, per dozen 15 to 19a.; butter, best roll, 17 to 19c; butter, best rolk, 16 to 19c; butter, creamery, 10 to 25c; honey, strained, per 1b. 9 to 19c; oncey, in comb, 12 to 124c.

Grain, per conusa. wheat. \$1.30 to \$1.35; onto \$1.23 to \$1.25; coas. \$1.12 to \$1.15; barley. \$2.15 to \$1.20; peas, \$1.00 to \$1.05; red cloverseed (bush) \$2.50 to \$5.35; alsike cloverseed (bush) \$2.50 to \$6.00; mutton, by the carcass, \$5 to \$6.0; best, \$4.50 to \$6.00; mutton, by the carcass, \$5 to \$6.0; best, \$4.50 to \$6.00; mutton, by the carcass, \$5 to \$6.0; best, \$4.50 to \$6.00; export cattle, \$4.25 to \$4.50.

Farm Produce—Hay \$5.50 to \$8.70; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.00; live chickens, per pair, \$3 to \$5.0; ducks per pair, 75 to \$1.00; geese each, 60 to \$1.00; turkeys, per 1b, 7; to 9.

TORONTO.

Toronto. Dec 26.—Wheat quiet; No. 1, white and red, 75c.; low freights; No. 2 goose, 68c.; Manitoba No. 1 hard 88c.; No. 1 morthern 83c, and No. 2 northern, 89c., all rail, via Sarnia; via North Bay, le lower. Flour quiet; 69 per cent, patents, \$3 80 to \$3 40; Manitoba firm; Hungarian, \$4.10 to \$4 30; strong bakers \$3 80. Oais firmer; No. 2 white sold at 44c middle freights. Rye firm; 55c. middle freights. Grant lots, on track here, \$5.25 in bags and \$5.40 in wood; broken lots 25c.

#### FOR SALE AT THE CATHOLIC RECORD OFFICE MARTYRS OF THE COLISEUM.

By REV. A J O'REILLY, MISS. AP. 50 Cents.

We have a supply of this fascinating and thrillingly interesting work—cloth bound—in stock, and will send a copy to any of the readers of the Catholic Record on receipt of 50 cents. It is slightly shopworn—hence the reduction from \$1.00. On its first appearance in print. The Martyrs of the Coliseum was blessed by His Holiness Pope Pins IX., by letter of 4th March, 1874; and on 27th April of the same of Archbishop Lynch of Toronto. It is the result of the control of the first and only authentic work on the subject.

Address Thos Coffey, London, Ont

THE CATHOLIC ALMANAC OF ONTARIO FOR 1902. Beautifully Illustrated Throughout,

Price 25 Cents.

FOR SALE AT THE CATHOLIC REC

Containing photos of His Heliness the Pepe, His Excellency the Apostolic Delegate, and sil the Archbishops and Bishops of Ontario.

The cover alone is a work of art; and the almanac contains some excellent stories, cal endars, poems, short lives of the saints, sketches, original articles, hymns, liturgical calendar, historical data, directory and clerky list, iterary contributions etc. Allegether, the work is interesting, instructive and entertaining.



## MAIL CONTRACTS.

SEALED SEPARATE TENDERS addressed CEALED SEPARATE TENDERS addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 16th of January, 1922 for the conveyance of His Majesty's Mails, on 2 proposed Contract's for four years, 24 and 18 times per week respectively each way, between London Post Office and the Lake Erie and Detroit River Railway Station, and between the London Posteffice and the Michigan Central Railway Station from the 1st of April, next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of London and at the office of the Post Office Inspector.

Post Office Inspector.

Post Office Inspector's Office, London, 29th Nov., 1901. 1209-2

Post Office Inspector's Office,
Loudon, 29th Nov. 1901. 1209-2

APPLICATION will be made to the Parliament of Canada, at its next session, for an Act to incorporate a company under the name of the "St. Joseph and Lake Huron Ship Canal Company," with all necessary powers to construct, operate and maintain canals, so located as to make and build a navigable waterway from some point on the Eastern or of Lambton in the Province of Ontario. Harbor and Port Burwell, in the County of Huron, or of Lambton in the Province of Ontario. Harbor and Port Burwell, in the County of Eigin, in said Province, with power to vary the above rouses should further surveys prove it advisable; and to dredge, deepen, raise, or were the existing water courses, and to form and cover, the levels of, or otherwise improve, the existing water courses, and to form and the existing water courses, and to form and to the existing water courses, and to form and the existing water courses, and to form and the existing water courses, and to form and to the existing water courses, and to form and the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and to the existing water courses, and to form and and to form and to form and and transmit to land and and and transmit to land and to form and and transmit and dispose of the company, and to land M. S. LONERGAN,
Solicitor for applicants,
1909-9

Montreal, 17th November, 1901.

# HOT GRIDDLE CAKES



Makes them light, sweet, tender, delicious and free from dyspeptic qualities.

per barrel extra. Millfeed —Bran firm, \$19 to \$19 50; shorts \$21 to \$12; Manitoba bran, \$20 and shorts, \$22 Toronto freights, including sacks. Peas firm; No. 2. Sie middle freights. Barley firm, No. 1, 57c; No. 2, 54c; No. 3, extra, 53c and feed 51c, middle freights Corn quiet; No. 2, Canadian yellow, new, 68c here. Buckwheat quiet; 55]c, to 56c middle freights.

Live Stock Markets. TORONTO.

Toronto, Dec. 26 - Following is the range of motations at Western cattle market this

quotations at Western cattle market this morning.

Cattle — Shippers, per cwt., \$4.50 to \$5,25; butcher choice, do., \$3.75 to \$4.25; butcher, ordinary to good. \$3.25 to \$3.60; butcher, inferior, \$2.75 to \$3.25; stockers, \$2.50 to \$3.00.

\*Sheep and lambs—Choice ewes, per cwt., \$2.75 to \$3.12; butchers' sheep, each, \$2.00 to \$3.25; lambs, per cwt. \$3.50 to \$4.00; bucks, per cwt., \$2.00 to \$2.50.

\_Milkers and Calves—Cows, each, \$30 to \$45; calves, each, \$2 to \$10.00.

EAST BUFFALO. Kast Buffalo. N. Y., Dec. 25. — Cattle — Receipts 50 head: quiet; veals, steady at \$4 to \$7.50. Hogs—Receipts, 10.90 head; dult and 10c to 25c. lower; Yorkers. \$5.75 to \$5.90; light, do. \$5.50 to \$5.90; mixed packers, \$6.15; heavy, \$3.50; medium, \$6.15 to \$5.25; pigs, \$5.10 to \$5.90; roughs, \$4.75 to \$5; stags \$4 to \$4.50.

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Leaving TORONTO at 1.45 p.m. or days named. In addition to second-class passage ticket additional charge for berth in these sleep

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Supper (in picture form), beside which is an angel bearing a palm branch ascending into Heaven.

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# PARLIAMENTARY NOTICE.

Monday the twentieth day of January next, will be the last day for receiving Petitions for Private Bills. Monday, the twenty-seventh day of January next, will be the last day for introducing Pri; vate Bills to the House.

Friday, the seventh day of February next, will be the last day for presenting Reports of Committees relative to Private Bills.

CHARLES CLARKE, Clerk Legislative Assembly
Toronto, 10th December, 1901, 1209-4