C. M. BA.

Resolutions of Condolence.

Teeswater, March 29, 1897.
We, the members of Branch No. 92, Teeswater, send the following copy of a resolution of condolence to be published in the CATHOLIC RECORD:
At the regular meeting of Branch No. 92,
At the regular meeting of Branch No. 92,
the following resolution was unanimously

adopted:
It was meved by Hugh Campbell, seconded by Joseph Brick, that the members of this branch tender to Brother John McKinnon and family their sincere sympathy and condence in their sad bereavement, in the loss of his brother, who was instantly killed in Washington Territory.

Thomas Woodcock, President.
Louis Batte, Rec. Sec.

L. O. C.

RESOLUTIONS OF CONDOLENCE. At the regular meeting of the League of the Cross, on April 13, the following motion was passed:

the Cross, on April 13, the londering was passed:

That whereas it has pleased God to remove by death, Bro. Jas. Cavanagh, be it Resolved that this society does tender to Brother Thos. Cavanagh and family their sincere sympathy with them in their bereavement. And be it

Resolved that this motion be inscribed on the minutes and a copy forwarded to the CATHOLIC RECORD for publication.

At the regular meeting of the League of the Cross, Total Abstinence Society, on April 6, the following motion was recorded on the

minutes:
That whereas it has pleased God to take to
Himself Miss Edie Kelly, sister of Mr. Jas. Himself alias cale Reny, seek the Resolved that this society tender to Bro. Resolved that this society tender to Bro. As kelly and family our sincere sympathy with them in their bereavement. And be it, further, Resolved that this resolution be inscribed on the minute book, and a copy of same sent to the CATHOLIC RECORD for publication.

DIOCESE OF HAMILTON.

At St. Mary's cathedral the impressive and solemn ceremonies of Holy Week were carried out in their entirety. On Wednesday, Thursday and Friday evenings the office of Tenebra was sung by the priests of the cathedral and a number of visiting clergy. The Lamentations of Jeremiah were sung by Fathers R. C. Lehmann, Hinchey, Brady and Murphy.

On Holy Thursday the Bishop celebrated Mass, assisted by Chancellor Craven as assistant priest, Fathers Kelly and Doherty as deacons of honor, and Fathers Brady and Lehmann as deacon and sub-deacon. Father Coty acted as master of ceremonies. There were also present in the sanctuary: the cathedral clergy and Fathers Burke of Oakville, Murphy of Freelton, Crinion of Dunnville, Hauck of Markdale, Slavin of Galt, Owens of Ayton, Hinchey of St. Joseph's Hamilton, Cosgrove of Elora, Kehoe of Draytoa, Maddigan of Dundas, Lynch of Caledonia, N. Lehmann of Acton, Feeney of Brantford, Kavanagh of Guelph.

After the solemn High Mass the Blessed Sacrament was carried to the repository by the Bishop, under a rich canopy, borne by Messrs. John Hunter, P. Mahoney, Wm. Kavanagh, Thos, Walsh, A. Foley and John Dillon.

Father N. Lehmann officiated at the ceremonies Good Friday manning, and Experience.

Dillon.

Father N. Lehmann officiated at the ceremonies Good Friday morning, and Father Murphy conducted the solemn ceremonies of Saturday morning, assisted by Fathers Brady and Hinchey.

On Easter Sunday the Bishop celebrated solemn High Mass, with Mgr McEvay assistant priest, and Fathers Mahony and Holden as deacon and subdeacon, After Mass the Bishop preached on the Resurrection of Our Lord.

Lord.
In the evening solemn Vespers were sung by Mgr. McEvay, with Fathers Mabony and Holden as deacon and sub-deacon. The choir rendered excellent music both morning

and evening.

On Monday morning an Easter mission, with Forty Hours Adoration of the Blessed Sacrament, began at St. Patrick's church, Caledonia. Father Hinchey, of Hamilton, preached several of the mission sermons. Father Stanislaus Rogalski, of St. Jerome's college, Berlin, conducted services and gave instructions at St. Mary's cathedral during Holy Week for the foreigners, such as the Poles, Italians, Bohemians, Arabians and Greeks. The Reverend Father speaks lifteen languages.

languages.

The Spectator had the following report of the closing exercises of the mission:

ADDRESS TO THE CATHOLIC SOCIETIES.

St. Mary's cathedral was crowded yester day afternoon with members of the various Catholic benefit societies, to hear an address by Rev. Father O'Bryan, who has been conducting mission services during the past two weeks in the cathedral. Bishop Dowling and Mgr. McEvay assisted in the service. The service began at 3:30 with Father O'Bryan's address. The missioner has a magnificent voice and a fine delivery, combined with an excellent command of language and an impressive style, and his address was listened to with the deepest attention. In opening Father O'Bryan said they were present, as members of the several societies, to make public profession of their loyalty to the Catholic Church. When one spoke of Catholic societies, it meant more than loyalty; it meant that their members had singled themselves out to give special adhesion to the Church's principles. Each society manifested a phase of our Lord's teaching. Two important factors were represented by those before him. First there was education, as represented by the Separate School Board present. The cause of education, he said, was of vast importance. Secular instruction was merely one part; there was to them religious education. No duty was more important than this storing of the mind of the young; nor was there a duty more misapplied and misunder stood. They heard a great deal about secular education, but education divided from religion was not education. The educational facilities of the Catholic schools had been questioned, but, in the preacher's opinnon, the examination of Catholic pupils showed a higher result, comparatively, to those receiving non-sectarian education. The teachers, also, were more competent than thes of the Palalus about 5000. ADDRESS TO THE CATHOLIC SOCIETIES. Mary's cathedral was crowded yester-

been questioned, but, in the preacher's opinion, the examination of Catholic pupils showed a higher result, comparatively, to those receiving non-sectarian education. The teachers, also, were more competent than those of the Public schools; they sacrificed all to undertake the task, and not holding their positions for the sake of money, they having higher motives, took a deeper interest in their work, producing better results. Education in the home was next referred to, and the speaker had strong words of denunciation against mixed marriages.

The second grand principle underlying the societies was benevolence. The members had a noble purpose in following habits of thrift, thus making their family happy. The societies were strictly in accord with the spirit of the Church's teachings. The carrying out of Christian charity was a work for everyone. Some men said they could not afford to join a society, but those same men could spend money in drink and gambling and other vicious practices. Thus it was that men were lost to the Church through their neglect of the principles of thrift. He spoke highly of the work of St. Vincent de Paul society and also referred to the social societies, which the Church encouraged, to bring young men together and seek innocent amusement. In conclusion, the preacher said the duty of the members of the societies was to show loyalty to the Church, and, acting in the Irne missionary spirit, bring others into its fold.

Bishop Dowling followed with a brief address, in which he commended the societies and their work, and gave the members good advice as to the best means of advancing the interests of the Church.

DIOCESE OF LONDON. Holy Week at St. Mary's.

The services of Holy Week at St. Mary's.

Church, consisted of Mass at 8:30 and evening devotions, with sermon, at 7:30. On Good Friday evening the Way of the Cross was recited, after which Rev. Father Brennan, pastor, delivered an impressive discourse of the Passion and Death of Our Lord. The service concluded with the solemn veneration of the Cross. On Easter Sunday Mass was celebrated at 8 o'clock at which large numbers partook of Holy Communion, and High Mass at 11, sung by Rev. Father Brennan, Rosewig's Mass. In B. Flat was rendered by the choir, with "Regina Coeli" at the Offertory, under the direction of Miss McKeough, organist. The solo parts were taken by Miss Handrahan, soprano; Miss Broderick, alto; P. J. McKeough, tenor; M. Fleming, basso. At the close of the Mass the rev. gentleman preached an eloquent sermon on The Resurrection of Christ, before a large congregation. In the evening musical Vespers were given, with Jacquin's, "O Salutaris," Lambillote's, "Regina Coeli," and Schmidt's "Tantum Ergo". The altars were beautifully decorated with Easter lilies and flowers, interspersed with wax tapers and colored lights, which produced a very artistic appearance.

OBITUARY.

MISS JOHANNA CUNNINGHAM, PORT DOVER.

Death has visited the home of Mrs. Cunningham, claiming her daugher Johanna, who died April 1st, 1897. On Wednesday, 31st March, Father Forster administered the last sacraments, giving Miss Cunningham all the consolations of our holy religion.

The mother, brothers and sisters of deceased have the sincere sympathy of all the community in their sad bereavement, which was made doubly sorrowful by the death of her sister, Nora, which took place only three months previous.

The deceased was a sufferer from rheumatism for the past year, during which time she showed remarkable patience and cheerfulness.

The funeral took place from her home.

ness.
The funeral took place from her home, near Port Dover, to St. Mary's church, Simcoe, where Requiem High Mass was sung by the Rev. Father Forster. We trust that we may be all as well prepared to pass the portal of Death, as was Miss Cunningham, and now our prayer is "May her soul rest in peace!"

MR. DANIAL McMULLEN, CAYUGA.

A little before 10 o'clock Monday morning, April 12, Mr. Daniel McMullen diedat his home in Cayuga, after an illness of almost a year. In the evening of a well-spent life a good Christian man passed peacefully away, leaving as a rich legacy to his family a noble example of a father's duty faithfully performed. What depth of tenderness and affection lay in the immost soul of this good man, the chief motive of whose life was to promote the spiritual and temporal welfare of his family, who have indeed great cause to remember with deepest gratitude the one who brightened their lives and prepared them to fill honor-able callings in the world. The golden anchorage of a household whose moorings were so strongly woven with faith and trust and true love has been broken. He has said farewell to all, but the sweet memory of a good father will hover like an angel around his family and will be a guiding influence. God left him till his work was done, and now He has taken him to receive his reward for faithful service.

Mr. McMullen was born in county Down, Ireland, sixty-three years ago, and had been a resident of Cayuga and vicinity about forty years. Besides his wife, he is survived by three sons and two daughters—James P. of St. Catherines, John, Peter, Mary and Birdie who live at home; two brothers, Mr. Peter McMullen, Cayuga, and one sister. Mrs. Smith, of Hamilton, Cadedonia, and Mr. Patrick McMullen, Cayuga, and one sister. Mrs. Smith, of Hamilton for Caledonia, and Mr. Patrick McMullen, Cayuga, and one sister. Mrs. Smith, of Hamilton of Caledonia, and Mr. Patrick McMullen, Cayuga, and one sister. Mrs. Smith, of Hamilton of Caledonia, and Mr. Patrick McMullen, Cayuga, and one sister. Mrs. Smith, of Hamilton of Caledonia, and he hearts of old friends, as well as being expressive of sympathy for the family. R.I.F. MR. DANIAL MCMULLEN, CAYUGA.

"VOCATIONS EXPLAINED."

We have received a copy of an admirable ittle book entitled: "Vocations Explained, Matrimony, Virginity, The Religious State, and the Priesthood;" by a Vincentian Father. The reverend author has evidently grasp after the reverend author has evidently grasp and the fathers on the important subject of Vocations. He briefly explains the four principal states of ifie—Matrimony, Virginity, the Religious State, and the Priesthood. He then proves that a special call from God is required in order to secure salvation in any state of life, even the married state. In a brief, but excellent chapter, he shows that mixed marriages are not vocations, at least "not from God; that these marriages are suggested by 'the world, the flesh, and the devil, 'the three great enemies of man's salvation." "The children in the higher grades of the school should be taught the mind of the Church on this matter." The chapter explaining the Evangelical Counsels is excellent.

The explanation of Vocations to the religious state and to the priesthood, is the clearest and the most satisfactory that we have seen: it makes the matter quite simple. Page 42 explains the obligation of some persons to enter the religious state; page 43 explains the privilege of others to embrace this state.

The chapter on the Duty of Parents Regard. The chapter on the Duty of Parents Regard and the most satisfactory that we have seen: it makes the matter quite simple. Page 42 explains the privilege of others to embrace this state.

The chapter on the Duty of Parents Regard free the Religious Vocation of Their Children are guilty of mortal sith, because they for the numerous subton of their children are guilty of mortal sith, because they the read by every one who has charged on their children are guilty of mortal sith, because they the read by every one who has charged out some special state of life to which God called them.

The Reverend Father proves that God has marked out some special state of life to which God called them.

brace the state of life to which God called them. The Reverend Father proves that God has marked out some special state of life for each one of His children; and, therefore, that it is an obligation for each one to follow the vocation to which God calls him.

This little book is highly recommended by nearly all the Bishops of the country; and also by Cardinal Gibbons, and Cardinal Satolli, Many Bishops, priests, and religious teachers intend to introduce it into the schools. It is in catechism form, and hence the more simple and interesting.

We would like to see a copy of this excellent little book in the hands of every parent and child in the land. It is published by Benziger Brothers, 38 Barclay Street, New York, It is sold at 10 cents a copy, retail; and \$5 per hundred.

The reverend author requests other editors to copy this notice, which was submitted to him before printing.

A Great Fact.

One of the weirdest incidents in the lives of the saints is that story of the holy man, who waking up in the middle of the night, was struck by the thought "I have a soul!" and fill d with apprehension, knelt in prayer upon the floor of his cell until morning. We all have souls. It is the great fact of life to which everything else is subordinate. Death is an awful fact and one that all must sooner or later encounter. But its portentious meaning lies entirely in this, that it vividly re-calls the greater fact that we have souls for which death will bring us to Why this momentous conaccount. cern should be so universally slighted and faintly realized is one of the mysteries of our nature. The best of us live unreasonably, if we honestly and genuinely believe in the religion we We live oblivious of our soul's welfare. But this is no argument drawn from nature that there is no life beyond the grave. The man of wealth

continues to hoard even while on the FLOWERS AT CATHOLIC FUNERthreshold of death. It is unreasonable for him to do so. But like the rest of human kind he fails to realize that there is such a thing as death until he is face to face with it. Perhaps it is a merciful ordering of Providence that the shadow of this great final event shall fall lightly upon us while on the pathway of life. But the sense of our soul's welfare should be cultivated as it will lead to true living while here.

ST. MARY'S CATHEDRAL, SYD-NEY, NEW SOUTH WALES.

In a recent issue the CATHOLIC RECORD reproduced from the Australian Messenger of the Sacred Heart a description of the magnificent St. Patrick's Cathedral of Melbourne, Victoria, Australia. From the same interesting magazine is taken the fol lowing notice by "M. W.," of St. Mary's Cathedral of Sydney, New South Wales, which is illustrated by an excellent photo-type cut of the church :

The heartiest praise is due to the courage and zeal with which the Catholics of Sydney have devoted themselves through a long series of years to the giant labor of building a stately cathedral that will be the glory and the crown of the Metropolis of the Mother Colony. The The foundation-stone of the first church that stood on the site of St. Mary's was laid by the Governor of New South Wales in the year 1821. This building was destroyed by fire in 1865, and the edifice which took its place perished by a similar catastrophe a few years afterwards. These misfortunes evoked a widespread feeling of practical sympathy in all classes throughout Australia, and the foundations were laid anew on a more extended and stately plan. Since then the work of construction en carried forward, despite the most formidable obstacles, with undaunted perseverence. The Most Rev. Dr. Vaughan, during his brief and brilliant Episcopate, labored with enthusiasm for the completion of the building, and his successor, the present Cardinal Archbishop, has displayed, from the moment of his arrival in Aus tralia, a striking and untiring zeal for the attainment of the same great ob His latest expedient for raising funds is the holding of an Australian Fair next Easter, and the project has been taken up so earnestly and is so admirably organized that it will un doubtedly meet with signal success.

Protestants themselves, contrasting Catholic places of worship with those of other denominations, have been known to observe that the faith of Catholics on the perpetuity of their re ligion has prompted them to build churches which, from their strength and solidity, must last for all time. is truly so. The magnificence and durability of such a temple as St. Mary's cathedral strikingly proclaims the belief of Catholics in the imperish able stability of the Catholic Church for Catholics glory in belonging to that grand creation of Almighty power which "saw the commencement of all the governments, and of all the eccle siastical establishments that now exist in the world;" and they feel an assur ance that it is destined to see the end

of them all. An intelligent non-Catholic visited St. Mary's in January, 1895, and described in the Sydney Morning Herald the impression produced by what he saw. His words are these: — St. Mary's has many distinctive features. tures peculiarly its own, which are always interesting to the stranger. If he enters the edifice he has hardly ceased to admire the magnitude which impresses itself on the place of slaughter. I see processions of aged nuns moving up the steps of the ghastly scaffold. If fancy I catch the ribade hymner is the magnitude which impresses itself on the magnitude which his mind on an exterior view before he becomes absorbed in studying the vastness of the space as realized from with And at the same time the dim re ligious light which penetrates through the golden-hued glass and permeates the atmosphere comes upon him as a new and appropriate sensation. Gradually the mind begins to take in the architectural beauties of the place and the eye travels from column to column, and arch to arch, to the grand altar, which, in all its magnificence, challenges the admiration of every visitor. But the features do not end with the building itself, but continue with the service. Glancing round, one gets an idea of the magnitude of the congregation which from time to time assembles here — ranging from 5 000 to as many as 8,000 persons. On this occasion, however, the congrega tion does not exceed 3,000. from the standpoint of the spectator. the service is decidedly impressive, and it is in a larger degree musical The congregation is satisfied to commit the music wholly to the organist and choir, and in this it does well. Undoubtedly the music is the best to heard in any of the churches in Syd

It is to be hoped that the present generation will not pass away witnessing the completion of this noble monument of human skill and in dustry. It is a monument that shall speak to all succeeding generations of the supernatural faith and charity of its builders, and shall stand a sermon and a poem in stone till the end of time.

ye whose toil and self-denial raise This glorious Fame, your mighty task com plete! For Time, insatiable, doth slowly eat our passing years, your bright and glorious

ye are gone, this Temple's hymn of raise, When praise.
To perfect music wed by voices sweet.
Shall riselike incense to the Mercy Seat,
And solace hearts desponding in hard ways,
there men shall lift oblistions, pure and whole.
To God their Lord above earth's baleful
crime.

To God their Lord above earths crime; crime;
And though your name live not in History's scroll.
Your monument shall be this Work sublime.
Whose sweet bells, pealing noon and eve and

prime, Proclaim your faith and love while ages roll

ALS.

"My dear uncle, I am sorry to interrupt you, but I must be off. It is early closing day and I have to call at the florists. Poor Gertie's funeral will take place to morrow and I must send

a wreath."
"Gertie's funeral to morrow! So it is-God rest her soul! She was one of the best Children of Mary I ever came across. You have had a Mass offered up for her soul, of course; you were such inseparable friends."
"To tell you the truth, uncle, I

never thought of it.' "May I ask what you are prepared

to spend on the wreath?"
"Mother says I may go as high as half a sovereign. Flowers are awfully

dear this weather.' "Do you call that Christian friendship, Agnes? Half a sovereign spent on perishable flowers and not a penny on the imperishable soul! How well the lesson of the French Revolution has been learnt!"

'I don't understand you, uncle. What has the French Revolution to do with my purchasing a few flowers to

lay on a coffin?"
"The monsters of the French Revolution, my dear child, whose aim was to dethrone God and uproot religion, brought in this profusion of floral decorations at funerals. By concealing the sternness of death they hoped to diminish and gradually extirpate all fear of a future beyond the grave. If death came, its grim features were to be veiled lest men should be tempted to think that life is a serious thing and not a time for play and enjoyments, and nothing more. They were the devil's tools, and well they served their master.

"But a few flowers, uncle, where is the harm?"

"Not in the flowers, child, God forbid! even the early Church scattered flowers on the tom'ts of her dead. But the in discriminate piling up of flowers, the garish displays for which thousands of beautiful flowers are ruthlessly de stroyed and crushed out of all shape, the selfish rivalry that is set up between the friends of the deceased, each trying to outvie the other in the esteem of the onlookers, the vulgar ostentation which adds to the already onerous funeral ex penses-all this is the pitable result of the crusade against religion start ed by the Red Revolutionists. Worse than all, the state of the poor soul is overlooked. The moment a Catholic dies he is canon-ized. If he were a Wesleyan he could not be supposed to stand in less need of prayers. At any rate he gets very few prayers, and the thought of pur gatory does not affect the mourners To open their purse strings as Judas Machabeus did 'for Sacrifice for the sins of the dead ' seems never to dawn upon them. The Masonic Revolution has been successful in its infidel pro paganda. The living it robbed of life

and the dead it still robs of prayers "You are very hard, uncle, on the

"Not hard on the flowers, dear Agnes, but hard on those who set the fashion of killing God's white blossoms in their bloom as a sacrifice to vanity and giddiness. White blossoms! what am I saying! Blood-red blossoms they seem to me. I declare I never see the funeral cars groaning under their tributes of flowers without the guillo tine rising before my eyes. I hear the rumbling of the waggons filled with the noblest and purest blood of France as they pass on to the place of slaughter. I see processions of chanted by an unclean mob before the desecrated altar of Notre Churches closed, monasteries sacked, priests butchered, God denied and the Goddess of Reason substituted for the All wise-these and scenes in another world plainly visible to the eye of Faith recur to my mind when flowers are too much in evidence at funerals.

"You mean Purgatory, I suppose. "Yes, I mean the place where souls suffer for a time on account of their sins; the prison where the last farthing has to be paid to the justice of God; the land of exile where the captives of the king plaintively cry to those who hold their redemption in their hands 'Have pity on me, have pity on me at least, you, my friends.' lessen their torments, the Holy Mass will hasten the hour of their deliverance - flowers cost money but bring the dead no help. The pity of it! What the Holy Souls stand in need of they do not get, what they cannot use they are surfeited with. There was no flower-show at Father Jerome Vaughau's funeral, thank God !"-The Australian Messenger of the Sacred Heart for March.

BOURKE COCKRAN.

Has an Audience With the Holy

We take the following from the Roman correspondent of the London Tablet: "Mr. Bourke Cochran, the celebrated political orator from the United States, was received on Wednesday. His audience lasted forty minutes. He says: "I had seen the Pope before, but only in public functions. I had, therefore, never been brought close to his person, or made feel from so near the magic of his presence. His frail body was as the shrine of an indwelling spirit nobler than itself, just as a lamp of alabaster, which owes its beauty and its worth to the flame it more than half conceals, the light transmitted through its scarce

transparent walls. I treasure the personal part of the audience as a thing of tender recollection but I was unspeakably impressed, and even startled, by the energy and strength with which the Pope spoke of the Chris tianizing of the peoples, of the pur-pose of the Papacy as a factor for the salvation of souls through the better-ing of the world."

than to remember them. While suffic ient time should be spent on the ex amination of conscience, ample consideration should be given to the motives for contrition. - Catholic Review.

The Mass is the great central act of worship. It is the offering of Jesus Christ to God. It gives more honor to the Blessed Trinity than the homage of the angels and the saints combined confers on mankind as great a benefit as came with the Incarnation. It is an act of adoration and thanksgiving of infinite value. It is the sacrifice of Calvary renewed. It brings pardon of sin, remission of temporal punishment due to sin, an increase of grace, and spiritual and temporal blessings. Why do not all Catholies who can do so assist at it daily?—Catholic Review.

The large crowds which gathered at the Auditorium last week to listen to Evangelist Moody should be an object esson to the ministers of this city and other cities. Extracting what little Christianity there is left in Protestant ism, Mr. Moody confines himself to it, and preaches it, and the result is that the people go to hear him. If his fellow-ministers did in like manner, an nouncing in plain, simple language the evident truths of the bible, and leaving their neighbors alone, they would not be obliged to preach so often to empty pews, and would not feel constrained to resort to sensational devices in order to attract a crowd. - New World.

The Catholic parent who will allow his children to grow up without the advantage of Catholic reading, and give them free access to the indecent sheets of the day, will not have to answer for mortal murder, but for that which is infinitely greater, the de struction of immortal souls. the sensational weeklies, is terrible to think of. Crimes are multiplying, minds are becoming corrupt, sculs are daily going to predition, on account of the daily ghastly recital of crime, that the public constantly craves. Catholics could aid in counteracting these results by helping in the support of their press. From one to five cents purchases a Catholic paper for the family.—Catholic Youth.

A New York Presbyterian church is to have "vespers" every Sunday afternoon hereafter. This is certain ly a long step into the camp of the ritualists. It has been explained that the church in question, which is in the heart of this big city, was not used often enough on Sunday, and, therefore, it was decided to introduce a new Sunday afternoon service. By Catholics, whose churches are thronged at all hours on Sundays — morning, afternoon and evening-such an ad mission is regarded as a confession of weakness. If a Protestant church is not used on Sundays it does not seem hardly worth while maintaining it. Vespers "in a Presbyterian church, by reason of novelty, ought to attract quite a congregation for a time. But, my, how the old school Calvinists wil rave about "Romish" practices !-Catholic News.

MARKET REPORTS.

London, April 22.—Wheat, 72 to 73 4 5c, per bushel. Oats, 17 to 20 2 5 per bush. Peas, 36 to 45c per bush. Barley, 19 1 5 to 31 1-6 per bushel. Buckwheat, 141-5 to 26 2 5 per bush. Peas, 36 to 45c per bush. Barley, 19 1 5 to 31 1-6 per bushel. Buckwheat, 141-5 to 26 2 5 per bush. Corn. 22 2 5 to 33 3-5c. per bush. The meat supply was ample and some very choice beef was sold at 85.59 per cwt. Spring lamb 84 per carcass, and at 81.50 per quarter. Veal, 5 cents a pound by the carcass. Dressed hogs, 86.00 to 86.50 per cwt. Turkeys, 11 to 12 cents a pound. Fowls, 60 to 75 cents a pair. Butter, 16 cents a pound by the basket. Hggs, 8 to 6 to 6 to 75 cents a pair. Butter, 16 cents a pound by the basket. Hggs, 8 to 2 cents a dozen. Potatoes, 25 to 30 cents a bag. Apples sold at 90 cents. Maple molasses, 90 c a gallon. Wool, 19 cents a pound. Hay, 87.00 a ton.

Toronto. April 22.—Market quiet. Flour quiet; prices steady; straight rollers quoted at 82.50. Bran quiet; quoted at 88.50. Bran quiet; dotted at 88.50. Bran quiet; dotted at 87.00 and 80. Midland, and 71c. affoat Fort. William; No. 2 hard 77 to 78c. Midland. Buckwheat—Demand moderate; sales outside at 37 to 48c. Barley dull; little demand; No. 1 quoted at 32c. and No. extra at 21c. feed barley sold at 20c. west. Oats and steady; sales of white west at 19 to 189c. west. Peas firm. sales at 39c. north and west, and at 41c. middle freights. Oatmeal quiet; prices steady, at 22.70 to 82.80. Corn quiet; cars quoted at 22c. west. Rye quiet; prices steady; at 22.70 to 82.80. Corn quiet; cars quoted at 22c. west. Rye quiet; prices steady; as each 22c. Grain—Wheat

prices steady; sales at 32c. middle freights.

Port Huron, Mieh., April 22.—Grain—Wheat
per bush., 79 to 81c; oats, per bush., 16 to
18c; corn, per bush., 29 to 22c; rye, per bush.;
28 to 39c; buckwheat, 29 to 22c per bush.; bar1ey, 45 to 50c per 100 1bs.; peas, 28 to 33c per
bush.; beans, unpicked, 25 to 33c ab bush.;
picked, 30 to 40c a bushel.
Produce — Butter, 12 to 14c per 1b.; eggs,
83 to 10c per doz.; lard, 5 to 6 cents per pound;
honey 8 to 10c per pound; cheese, 10½ to 12c
per pound.
Hay and Straw—Hay, 87 00 to 20c. per pound. Hay and Straw—Hay, \$7.00 to \$8.50 per ton on the city market; baled hay, \$6.00 to \$9.00 per ton in car lots; straw, \$3.50 to \$4.00 per

per ton in car lots; straw, \$3.50 to \$4.00 per ton.

Vegetables and Fruits.—Potatoss. 15 to 20c. per bush.; apples, green, 20 to 30c per bush.; apples, green, 20 to 30c per bush.; Dressed Meats.—Beel, Michigan, 35.00 to \$6.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt.; Chicago. \$5.00 to \$7.00 per cwt.

Pork—Light, 44.50 to \$4.55; choice. \$5.00; heavy, \$4.00 to \$4.25, no sale. Live weight, \$3.25 to \$3.50 per cwt.

Mutton—\$7.00 to \$8.00 per cwt.
Lamb—\$8.00 to \$8.50 per cwt.
Spring lamb, \$2.50 to \$3.50 each, alive.
Veal, \$6 to \$6.50 per cwt.; choice, \$7.00.

Poultry—Chickens, \$6 to 9c per pound; alive, to 7c per lb.; turkeys, 11 to 19c per round.

CATHOLIC PRESS.

In going to confession it is more important to be sorry for sins committed

veal. s8 to s6.50 per cwt.; choice, \$7.00.
Poultry—Chickens, \$to be per pound; alive,
6 to 7c per lb.; turkeys, 11 to 12c per pound;
plgeons, 16c per pair, alive, ducks, 12½c per
pound; geese, 8c per pound
Hides and Tallow—Beef hides, No.1, 6 to 7c
per lb.; No.2, 5 to 6½c, per lb. for green; calf
skins, No. 1, 8c per lb.; No. 2, 6½ to 7c., per lb.;
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NOTICE TO CONTRACTORS.

Department of Railways and Canals, . Otawa, 18th April, 1897. Otawa, 18th April, 1897.

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Extension of Time.

THE time for receiving Tenders for the Inquois Section of the Galops Canal has been quois Section of the Galops Canal has been tended until Friday, the 80th day of April An accepted bank cheque for the sum of \$50.

An accepted bank cheque for the sum of \$50.

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