BANNERS, COLLARS, FLAGS, MBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES,
CUSHING'S MANUELS.
CATTOLIC SOCIETY REGALIA OF ALL KINDS
PINS AND BADGES,
C.M.B.A. REVERSIBLE BADGES

EASTER COMMUNIONS A SPECIALTY.

E. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M. BA.

Resolutions of Condolence.

Resolutions of Condolence.

Kinkora, 5th April, 1897.

At a regular meeting of Branch No. 175,
Kinkora, held in their hall, 15th March, 1897,
the following resolution was unanimously
adopted:

That whereas it has pleased Almighty God
to remove; by, death Mr. Daniel Dempsey,
uncle of our much esteemed Brother, John
Hayes.

Hayes, Resolved, that we, the members of Branch Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by him, and extend to Brother Hayes our most sincere sympathy and condolence in his sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Brother Hayes, and also published in the official organ.

James Stock, Pres.

John Kelly, Sec.

Kinkora, 5th April, 1897.

At a regular freeting of Branch No. 175,
Kinkora, held in their hall, 15th March, 1897,
the following resolution was unanimously
adopted:

the following resolution diopted: That whereas it has pleased Almighty God to remove by death Mr. John Stock, father of our much esteemed Brother, Charles

Stock,
Resolved, that we, the members of Branch
No. 175, hereby express our heartfelt sorrow
for the loss sustained by him, and extend to
him our most sincere sympathy and condoltace in his sad affliction. Also
Resolved, that a copy of this resolution be
inserted in the minutes of this meeting, and
sent to Brother Stock, and also published in
the official organ.

James Stock, Pres.

John Kelly, Sec.

Kinkora, 5th April, 1897.

At a regular meeting of Branch No. 175, Kinkora held in their hall, 15th March 1897, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death Mr. Henry O'Brien, brother of our much esteemed Chancellor, P. J. O'Brien,
Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by him and extend to Chancellor O'Brien our most sincere sympathy and condolence in his sad affliction.

Also
Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Chancellor O'Brien, and also published in the official organ.
James Stock, President.
John Kelly, Secretary.

Kinkora, 5th April, 1897.

At a regular meeting of Branch No. 175
Kinkora, held in their hall, 15th March 1897
the following resolution was unanimously

society, and we pray fervently that the God of all goodness may grant her an eternal reward in Heaven and give consolation to her family. Be it also Resolved that a copy of this resolution be given to Bros. McCarron and family, and a copy sent to the CATIOLIC RECORD and The Canadian for publication.

C. T. S.

St. Mary's Branch, Toronto.

St. Mary's Branch, Toronto.

Perhaps the most successful of all the meetings under the auspices of this branch was that held on the first Monday in the new and commodious hall. Camp stools were brought into requisition to help seat the numbers who were in attendance. The Rev. Father Carberry, of Schomberg, delivered an address on the 'Work of the Jesuit.' The Rev. Father pictured in an eloquent manner the journeyings and the hardships encountered by these heroic missionaries of the Cross in their efforts to evangelize this continent. He referred in passing to the necessity of a greater and more comprehensive knowledge of the history of our dear Canada (for the history of Canada is the history of the Church), and evoked hearty applause, in his reference to the development of a Canadian patriotism. The Rev. Father's address was a most instructive one, and at its close he was accorded a most hearty vote of thanks by the audience assembled. During the evening a short programme of a high order in vocal and instrumental music was rendered by the Misses S. Hart, Etta Tighe and Aggie Curran, and the Messrs. Henry, R. A. Baker and Master Frank Fulton. Short speeches in support of the several resolutions were made by Messrs. J. T. Loftus, E. J. Hearn, M. Whelan and C. G. Creamer. The chair was occupied by the Rev. Wm. McCann; and the vice-chair by Mr. John Doyle, Resolutions of condelence were passed as follows: With the family of the late Mr. Phil. Cummings, who was a member of the directorate of the Impartial Witness; with the follows: With the family of the late Mr. P. Ill., Cummings, who was a member of the directorate of the Impartial Witness; with the family of Miss Minuie Kelly and of Miss Mary Kennedy, the former of whom mourns the loss of a sister, Miss Katie Kelly, and the latter the loss of her mother. May their souls

A. O. H.

RESOLUTIONS OF CONDOLENCE.

Toronto, April 6, 1897.
At a regular meeting of Div. No. 3, Toronto, held Thursday, April 1, 1897, the fellowing resolution was unanimously adopted:
That whereas it has pleased Almighty God to move by death the sister of our respected

That whereas it has pleased Almighty God to move by death the sister of our respected Brother, Wm. Pierce, Resclved that we, the members of Div. No. 3, hereby express our heartfelt sorrow for the loss he has sustained and extend to him and relatives our most sincere sympathy and condolence in this their sad affliction.

Resolved that a copy of this resolution be inserted in the minutes and sent to him and also published in the CATHOLIC RECORD and Catholic Register.

Frank Lyons, Rec. Sec.

77 Markham street.

C. O. F.

Toronto, Ont., April 10, 1897.

Editor Catholic Record, London, Ont.:
Atthe last regular meeting of Sacred Heart Court, No. 201, Catholic Order Foresters, Toronto, the question of making arrangements for the sixth annual excursion of the above mentioned court was taken up. After a length discussion on the matter the following were appointed to make arrangements for running an excursion to Detroit on the lst, 2nd and 3rd of July: John C. Brady (chairman). A McCker (Secretary), W. D. L. J. Vogel (Treasurer), L. V. Bachand, Fred J. Reardon John J. Neander, John Hays, L. V. Dusseau, James Mailoy and W. T. J. Lee.
Every person desiring to travel west should wait for the Foresters' excursion, on the 1st, 2nd and 3rd July, 1897. It will undoubtedly be the excursion of the season. This excursion will pick up passengers all along the line. Rates, railway, also attractions at Chatham, Detroit, and Toledo will be announced later. The committee having this excursion in charge will spare no time or pains in making arrangements. There will be ample accommodation for all desiring to travel with the Foresters to the West.

for all desiring to travel with the Foresters to
the West.
Sacred Heart Court, St. Joseph's Court and
St. Leo's (all of Toronto) have decided to
march to St. Patrick's church the first Sunday
of May, to receive holy Communion in a body.
It is the duty of every Catholic Forester of the
city to be present on his occasion.
Every member of Sacred Heart Court is re
quested to be present at the next meeting of the
Court, Thursday, April 22. This is very neces
sary, as important business will be placed
before the members for consideration.

A. McCkerr, Sec.,

15 Munroe street.

DIOCESE OF HAMILTON.

When the Jesuit Fathers finished the work of the mission to women at St. Mary's cathedral last week it was said by many that the most successful part of mission-work was over. This, however, did not prove to be the case. The men came without fail morning and night in great crowds. The extra seating accomodation put in was not sufficient to hold the numbers who came. The earnestness of the men was manifested by the great numbers who were present every morning at ness of the numbers who came. The earnestness of the men was manifested by the great
numbers who were present every morning at
the 5 o'clock Mass, and the attendance at the
7 o'clock and at the 8 o'clock Masses was
verylarge. In the afternoons of the first three
days the mission was given to the school
loys, at which instructive sermons were
preached by Fathers Murphy and O'Sulli
van. Over sixteen hundred men were present every evening to hear the sermons given
by Fathers O'Bryan and O'Sullivan.
Father O'Bryan just carried his audience
with him for over an hour each night.
It would take too long to give
even a summary of his powerful
discourses or to describe the electric force
of his words. The great work of the mission
ary Fathers is best judged by the work
achieved. During the two weeks over four
thousand people received the sacraments of
penance and holy Communion, and a number
of these were persons who had not attended
Mass or approached the sacraments for years
before.

On Palm Sunday His Lordship Bishon

John Kelly, Secretary.

At a regular meeting of Branch No. 175. the following resolution was unanimously adopted.

That whereas it has pleased Almighty God to remove by death Mr. Charles Longeway, Brother of our much esteemed Brother, Peter Longeway, Resolved, that we, the members of Branch No. 175. hereby express our heartfelt sorrow for the loss sustained by bim and extend to Bro. Longeway our most sincere sympathy and condolence in his sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Brother Longeway and also published in the official organ.

At the regular meeting of Branch No. 35. Pt. Lambton, held Thursday, March 25, the following resolutions, moved by Jno. Moran, seconded by Jas. Regan, was adopted:

That whereas it has pleased Almighty God in His infinite wisdom, to call to Himself Mrs. Jno. McCarron, beloved wife of Bro. McCarron, and mother of Bros. William and James Rozaron, of this branch, be it

Resolved that the members of Branch 36. Pt. Lambton, do hereby tender Bros. Jon. McCarron, beloved wife of Bro. McCarron, william and James, and all other members of the family, our sincere sympathy, with them in this great loss of a loving wife and a truly devoted mother.

We, furthermore, desire to record the loss has been as the cathedral standards and the congregation of this parish feel for a friend who all her lifetime took such a deep interest in our Church undertakings, and for the great interest she manifested in the social gatherings of this society, and we pray fervently that the God all goodness may grant her an eternal reward in Heaven and give consolation to her family. Be it also

earnestness and enthusiasm they had manifested throughout the mission. He thanked the Bishop and clergy for their help and courtesy. The Bishop was present. He spoke of the great work done in two weeks by the Jesuit Fathers, and in conclusion he said that if there is great joy in heaven at the conversion of one sinner, how great must be the joy in heaven to night over the conversion of many during the last few days. Father O Bryan then gave the Papal Benediction, with the Plenary Indulgence attached. The services were ended by benediction of the Blessed Sacrament, given by His Lordship the Bishop.

The following items are from the Hamilton Herald:

the Bishop.

The following items are from the Hamilton Heraid:

There has never been a series of mission services in this city of greater interest than the services now going on at St. Mary's Cathedral, and the three Jesuit Fathers in charge of them are busy men. Rev. Father O'Bryan, Superior of Loyola College, Montreal, is in charge of the services, and his able assistants are Rev. Father O'Sullivan, S. J., of New O'leans, and Rev. Father Murphy, of Troy, N. Y.

The mission this week is for men, last week's mission having been for women, and every night now the cathedral is crowded at the services. Not only do the men turn out by the hundreds in the evenings, but as early as 5 o'clock in the morning large numbers of them attend service in St. Mary's. The interesting meetings will be brought to a close next Sunday, when the Jesuit Fathers will return to their ordinary labors for the Church.

Father O'Bryan is a handsome, big man, with a kindly expression in his eyes and a healthy color in his cheeks. He is an eloquent man, and about 1809 people listened with the deepest interest to his sermon last night on the Eternal Punishment of Sin.

He proved from the holy Scriptures that there is a hell for the eternal punishment of the wicked, and he said that wherein man sins therein is he punished. He showed how the faculties of the soul are made the instruments of sin, and he pointed the way out of sin.

He dwelt on the paths that lead to perdition, among them being drunkenness, bad company and gambling. He said the grace of 60d and the sacraments were better means of advancing sobriety than all the prohibition in the world. In this connection he cited Father Mathew's experience in Ireland, there being a decrease of hundreds of commitments in a year owing to the great temperance work of the noted evangleist.

BISHOP DOWLING AND MGR MERRY DEL VAL. Ottawa, April 7.—Bishop Dowling, of Hamilton, called this morning on the Panal Delawition, called this morning on the Panal Delawition, called this morning on the Panal Delaw

the great temperance work of the noted evangelist.

BISHOP DOWLING AND MGR MERRY DEL YAL.
Ottawa, April 7.—Bishop Dowling, of Hamilton, called this morning on the Papal Delegate at Ottawa, and had a long interview with him. The Bishop is an old acquaintance, and personal friend of the Delegate, and his visit was for the double purpose of presenting his compliments as the senior Bishop of the ecclesiastical province of Toronto, and of thanking His Excellency for the personal courtesy extended to him in Rome at the time of the Golden Jubilee of Pope Leo XIII., as it was through his kind offices that the Bishop obtained a special private audience with the Holy Father. Holy Father.

Bishop Dowling was accompanied by Mgr.
McEvay, rector of St. Mary's Cathedral, Ham-ilton, who was also personally acquainted with the Delegate, and by Archdeacon Casey, of Peterborough.

The glory of good men is in their own consciences, not in the mouths of men.—The Imitation.

DIOCESE OF LONDON.

Religious Reception at " Mount Hope

Religious Reception at "Mount Hope."

On March 19th, in the devotional chapel of St. Joseph's Convent, London, Ont., the interesting ceremony of the reception of two postulants was witnessed by the city clergy and the Sisters of the community. His Lordship the Bishop of London presided, and received the vows of the religious.

The "Veni Creator" was sung by the Sisters' choir, and Bishop O'Connor delivered a sermon appropriate to the occasion. His Lordship blessed the Habits of the aspirants, who withdrew, to return in the simple black costume of a novice. Their names in religion are as follows: Miss Tillie Coyle, Windsor, Ont., Sister Mary Monica; Miss Connolly, Chatham, Sister Mary Colette. Miss Coyle is well known and greatly respected, and a host of her friends from Cleveland, Detroit, Windsor, Sarnia and Courtright would have been present to witness the solemn ceremony, only the Sisters wished it to be of a private nature in keeping with the holy season of Lent.

OBITUARY.

MR. HUGH WRIGHTSON, CHICAGO. Hugh Wrightson died at his home it Ravenswood, Chicago, on the 20th February 1897. By his death the produce commission dealers in the city of Chicago lose an inti-mate friend and honorable associate; a mar whom they had known for over fitteen years and who was always cheerful, always honest cluster in every transaction, and alway. and who was always cheerful, always honest, always just in every transaction, and always ready to extend a helping hand where help was needed. Being a large commission merchant he helped in a great measure to build up the produce market of Chicago; hence his loss as a friend and counselor was keenly felt by all his fellow co laborers. But if his death is a loss in a mercantile sense, or from a material point of view, what must it be from a domestic one to his sorrowing wife and family, to whom the more intimate lift and character of deceased were best known and appreciated. We might say in the words of Longfellow

"Lives of great men all remind us

and appreciated. We might say in the words of Longfellow

"Lives of great men all remind us We can make our lives sublime. And in passing, leave behind us Footprints on the sands of time."

In the words of the poet, such a man was Hugh Wrightson. Such I'm sure he must have been in the eyes of God, for what man is greater than he who has first learned that most important of lessons — forgetful ness of self for the love of doing the will of His Heavenly Father. A life of spotless integrity, a perfect purity of intention, a charitable heart, and a hand ever ready to alleviate the sufferings of God's poor—these, together with an unswerving fidelity to duty, are some of the traits which go to form his Catholic Christian character.

swerving idelity to duty, are some of the traits which go to form his Catholic Christian character.

Hugh Wrightson was born in Ireland nearly forty five years ago. While a baby, he was brought to America by his parents, who settled in Port Hope, Ont., their present home. About three years prior to 1890 decased was in poor health and went to Europe, where he spent three years in travel, and returned to Canada, in the spring of 1890, restored to health. He then resumed his business, which he followed until within six weeks of his death. Not having a very robust constitution, he succumbed to an attack of grip. Four years ago he was married to Miss Josephine Kidd, youngest daughter of Mr. Jos. Kidd, formerly of Dublin, Ont. The young widow still survives him. He also leaves his parents, two sisters, and one brother.

MR. DANIEL WRIGHTSON, PORT HOPE

MR. DANIEL WRIGHTSON, PORT HOPE.

Death in any case is sad, but it is doubly so when that silent messenger comes with a second summons to a lovel one. Scarcely had one short month elapsed when the aged father of the above sketch was called to meet his son in the life beyond the grave "where the wicked cease from troubling and the weary are at rest"; and to-day by the side of the beloved son will be seen the newly-made grave of Daniel Wrightson.

Deceased was born in the town of Innis, county Clare, Ireland in 1810. He came to Port Hope, Ont., with his wife and family fourty four years ago, and has resided here ever since, and has had the respect of all classes amongst whom he was known for a lifetime. He leaves, besides his aged widow, two daughters—one Sister Barbara, of St. Joseph's convent, Toronto, the other Miss Wrightson at home—and one son, Mr. Terrence Wrightson, St. Louis, Mo. His funeral took place from his late residence to St. Mary's cemetery. Dona vis requiem.

April 6, 1897.

April 6, 1897.

MR. JOHN M. O'MEARA, LONDON.

The citizens of London were surprised when it was announced on Wednesday, the thinstant, that Mr. John O Meara was dead. It was apparently in the best of health until Eucharist secrifica. Now.

when it was announced to the control of the control

fortune.

The pall bearers were: Messrs. Sylvester Pitt, John Nolan, Michael Twohey, James Murray, Wm. Regan and Michael O'Meara. The deceased, who is a son of Michael O'Meara, Esq., of Belleville, was in his thirty fifth year. Messrs. Martin O'Meara, of the Postoffice Department, London, and T. J. O'Meara, mail clerk, are his uncles. To all of whom, as well as to the other relatives, the CATHOLIC RECORD extends sincere con-dolence. R. I. P.

A Rare Work of Art.

Through the kindness of Senator Drummond the Woman's Art Club of this city have secured Gabriel Max's celebrated picture "The Raising of Jairus' Daughter." This is a work of surpassing merit and London has not been favored with such an artistic treat since the pixture of "Christ Entering Jerusalem" was exhibited here. It is on exhibition at the Public Library building. Open daily from 2 p. m. to 10 p. m. Admission, 25c. Children 10c.

NEW BOOK.

Messrs. Benziger Bothers (New York, Cincinnati, Chicago) have nearly ready "The Taming of Polly," an original American story by Ella Loraine Dorsey, to which all American girls will give a glad welcome. Polly is a real live girl, but not a local girl; she is of the composite order, for her protype may be found in every part of the country. She has something of all girls in her; she is loving and lovable, cross and mischievous. She has her trials, her temptations, her audacities; in fact is very much of a girl, and for that reason her young friends will be warm, and she will become part of their every day life. The best in a story as fresh and houest and good as "The Taming of Polly" is that it gives our girls a standard by which they can judge themselves. The tendency of nearly all English books for young folk is to make them look at everything from the merely human point of view. But, though Miss Dorsey never preaches she Messrs. Benziger Brothers (New York

accentuates the supernatural in life. She makes us see Polly, her friends and acquaint-ances and everything about her, in a series of pictures from life which make those who study them brighter—and better. Catholic American girls can no longer complain that boys have a monopoly of the best stories—for here comes Polly.

CARDINAL VAUGHAN ON ANGLI-CAN ORDERS.

Reply to the Archbishop of Canter bury and York.

Preaching the other morning in the Church of St. John, Great Ormond street, Cardinal Vaughan commented to Pope Leo XIII.'s pronouncement on the subject of the validity of Anglican Orders :

A few days before an import ant document was given to the public by the Archbishops of Canterbury and Its tone and temper were what one would have expected from prelates who were as refined and cultivated as they were earnest and sin-cere. He was not going to attempt to refute or to discuss the multitude of points with which that document oristled, nor was he going to argue in general the question of the validity of Anglican orders. That was a ques-tion settled forever so far as the Cath olic Church was concerned. His sole object that morning was to clear up a point, however, which was of

THE VERY ESSENCE OF THE WHOLE

SUBJECT. His belief was that it was important that Catholics and Anglicans should understand each other as clearly as possible, and that it was all gain when they could definitely lay their fingers upon the real points at issue between them. If they could come to a sub stantial agreement as to what they respectively meant by the Eucharistic sacrifice the cause of truth and straightforwardness would be served, even though they might continue to differ on the question of the Christian priesthood. The Archbishops stated clearly enough what they held to be the functions of the ordained priest. In regard to the Holy Eucharist in particular the Anglican priest rightly ordained alone, and no other minister of the Church was declared to have the power of consecrating. The exact words were as follows: "We truly teach the doctrine of the Eucharistic sacrifice and do not believe it to be ' nude commemoration of the sacrifice of the Cross. . . . But we think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist -while lifting up our hearts to the Lord, and when now con-secrating the gifts already offered that they may become to us he noticed that the Prayer-book said "that

they may be to us," not "that they may become to us" the Body and Blood of our Lord Jesus Christ signify the sacrifice, which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death o Christ, who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiv-ing; then next we plead and represent before the Father the sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures.

Eucharist sacrifice. Now. THE MINISTRY OF THE CATHOLIC PRIEST was all this, when taken in its Catholic sense, but it was much more. further powers claimed by the Catholic priesthood he need not express in words drawn from the Council of Trent, which Anglicans would say repre-sented only the Latin Church. But he would take only the definitions of the Council of Jerusalem held in 1673 which were adopted by the Patriarchs of the Orthodox Church. And he quoted from this Council the more willingly, because those definitions had been within the last three years put forward by the Provost Alexios Maltzen, the learned and active head of the chapel attached to the Russian Embassy in Berlin, as the dogmatic definition of the belief of the entire Orthodox Churches of the East, Russian and Greek. As he pointed out, they were "in the year 1723 forwarded to the Bishops of Great Britain "—that is

The whole action, in which the people

to say, to the non-Juror Bishops, who at that time were SEEKING SOME UNION WITH THE EASTERN

CHURCH In some few points the late Dr. Neale gave a somewhat different version; but he preferred to follow Dr. Maltzen. who must be presumed to know the real belief of the Church of which he had always been a member, and the terms in which the nature of that belief could be most suitably conveyed to the Westerns. These, then, were the words of the Council of Jerusalem, embodying the belief of the Eastern and Russian Churches: "We believe that in the elebration of this sacrament (hierougis) Our Lord Jesus Christ is present, not by way of type or image, nor by any super excellency of grace, as in the other sacraments. but verily and in deed. So that after the

consecration of the bread and wine the bread is changed, transubstantiated, transmuted, and passes into the very Body of the Lord, who was born in Bethlehem of the most pure Virgin, etc., and the wine is transmuted and transubstantiated into the very true blood of the Lord, which when He hung on the Cross was shed for the life of the world. Further, we

believe that after the consecration of the bread and wine the substance of the bread and wine no longer remains Neale had "the very bread and wine no longer remains", but the very Body and Blood of Our Lord under the appearance and form of bread and wine Further, we believe that the Body and Blood of the Lord in the mystery of the Eucharist [Neale omitted the last four words ought to be honored in the highest degree and worshiped with Divine worship. Further, we believe it to be a true and propitiatory sacrifice for all the faithful living and dead and for the benefit of all." In other words, it would be seen, as recently contended, by Mr. Birrell and Mr. J. H. Round, "that

IT IS THE SACRIFICE OF THE MASS THAT

MATTERS. That was a point that appealed not only to the learned few, but to every devout Christian soul. That was the root and the very heart of the discus-sion on Anglican Orders. That was the real explanation why the Bishop of Salisbury, who a few years before was at great pains to induce the little Jansenist community in Holland to recognize Anglican Orders, failed in his attempt. The root of the whole matter was clearly seen and the issue definitely stated in the middle of the sixteenth century, when Latimer declared that "the Popish consecration, then transubstantiation, then oblation, and then adoration be the very sinews and marrow bones of the Mass," adding, "if you take away oblation and adora tion which do hang upon consecration transubstantiation, the most Papists of them all will not set a button

by the Mass." He would now endeavor to clear up the ambiguity he began by referring If the contention by the Anglican Archbishops meant anything, it meant that the Orders of the Anglican Church were identical with the Orders of the Roman and Eastern Churches, or, as the late Archbishop of Canterbury said, "they are in origin, continuity, mat-ter, form, intention, and all that belongs to them identical with those of the Church of Rome." It was evident, therefore, that the Archbishops in-tended to claim for the Anglican priesthood all the powers claimed by the priesthood of the Eastern and Western Churches. Now here lay the ambigu-ity. Did they really claim those powers? Did they claim the power to produce the actual living Christ Jesus by transubstantiation upon the altar ecording to the claim of the priesthood of the Eastern and Western Churches But they had seen from the Arch-bishops' definition of their Eucharistic sacrifice that their sacrifice, was in fact an essentially differ sacrifice from that professed and defined by the Councils of Trent and Jerusalem. According to the Anglican Archbishops the Anglican no miraculous priesthood claimed supernatural sacrificial powers such as were exercised by the priesthood of the Eastern and Roman Churches. far, therefore, according to their own showing, the Anglican priesthood was as different from the Roman and Greek priesthood as their sacrifice was different from theirs. Under those circumstances he failed to understand why they complained of the judgment of the Pope, who was bound to pro nounce judgment from the standpoint of Catholic doctrine, and must be understood to refer to the priesthood in the Catholic sense. - The Moniter.

Thou art not more holy, if thou art praised, nor anything the worse, if thou art dispraised.

—The Imitation.

Never rejoice but when thou hast done well.—The limitation.

MARKET REPORTS.

LONDON.

London, April 15.—Wheat, 72 to 73 4-5c, per bushel. Oats, 17 to 20 2.5 per bush. Peas, 36 to 45c per bush. Barley, 19 15 to 31 1-5 per bushel. Buckwheat, 14 1-5 to 26 2-5c per bush. Rye, 28 to 30 4-5c per bush. Corn, 22 2.5 to 33 3-5c, per bush. A few lots of red cloverseed changed hands, at \$6 \to 85.25 per bush. Timothy seed was nominal, at \$1.75 to \$2 per bush. In the meat market beef was steady, at \$4.50 to \$5.50 per cwt. Yearling lambs were firm, at 9 to 10 cents a pound by the carcass. Dressed calves were offered at 4 to 5 cents a pound. Mutton, 5 to 7 cents a pound. Dressed hogs, \$6.00 to \$6.35 per cwt. Turkeys, 9 to 12 cents a pound. Fowls, 50 to 75 cents a pair. Best roll butter, 14 to 15c at pound. Eggs, 8 cents a dozen. Potatoes, 25 to 35 cents a bag. Cabbages, 50 cents a dozen onlons, first-class, \$1.50 per bag. Washed wool sold at 19 cents a pound. and unwashed at 11 to 12 cents a pound. Malle syrup, \$5 to 90c a gallon. Hay, \$7.00 a ton. Milch cows, \$30 to \$40 apiece.

Toronto, April 15.—Flour quiet; no demand :

s wool soul at 17 cents a pound, Maple syrup, 85 to 90c a gallon. Hay, 87.00 a ton. Milch cows, \$30 to \$40 apiece.

Toronto, April 15.—Flour quiet; no demand; straight roilers quoted at \$3.50. Bran quiet; quoted at \$8.50 in car lots, and shorts, \$9 to \$11. Wheat dull; featureless; red winter quoted outside at 70c. and white at 71c.; No. 1 Manitobs hard is quoted at 70 to 80c. Midland, and No. 2 hard at 77c. Midland. Buckwheat—De mand limited; prices nominal, at 26 to 27c. west. Barley dull; little demand; No. 1 quoted at 39c.; No. 2 at 27c.; No. 3 extra at 24c. and No. 3 sold at 20c. Oats dull and weaker; sales of white west at 18jc. and of mixed at 17jc. Peas quiet; sales at 38c. north and west. Oatmeal quiet; prices unchanged; car lots, \$2.70 to \$2.85. Corn quiet; cars offering at 25c. west. Ryc quiet; sales outside at 31c. yes. west. Ryc quiet; sales outside at 31c. yes. wontreal, April 15.—Grain Peas continues quiet. Buckwheat does not attract much attention. We quote oats No. 2 white, 233 to 12c; yes. 40c; Ontario corn. 36 to 38c. Flour—We quote sales, nomina habe at 18jc. sales of 35c; feed, barley, nomina habe and the sales of the sales

Detroit, Mich., April 15.—Wheat, No. 2, red, 85 le; No. 1, white, 81 le; covn. No. 2, 25 le; No. 1, white, 81 le; covn. No. 2, 25 le; No. 3, yellow, 80 e; oats, No. 2, white, 21 le; rye, 3 le; hay, No. 1, Timothy, 89.50 per ton in carlots; honey, best white comb. 8 to 10 eper lb; cheese, full cream Michigan, 11 to 11 le; eggs, strictly fresh, 8 le 0 se per doz; butter, fancy dairy, 17 e; first-class dairy, 11 to 15 c; creamery, 21 to 22 eper lb; beans, city hand, picked, 60 eper bush; apples, \$1.00 to \$1.50 per bbl.; poultry, 9 to 12 le er lb.

PORT HURON.

Port Huron, Mich., April 15.—Grain—Wheat per bush., 77 to 78c; oats, per bush., 10 to 18c; corn, per bush., 20 to 22c; rye, per bush., 30 to 32c; buckwheat, 20 to 22c per bush.; bariey, 46 to 50c per 100 lbs.; peas, 28 to 33c per bush.; basas, unpicked, 25 to 36c a bush.; picked, 30 to 40c a bushel.

Produce — Butter, 16 to 18c per lb.; eggs, 7 to 8c per dozen; lard, 5 to 8 cents per pound; honey, 8 to 10c per pound; cheese, 10g to 12c per pound; the standard straw—Hay, 87.00 to 88.50 per ton on the city market; baled hay, 85.00 to 88.400 per ton in car lots; straw, 85.50 to 84.00 per ton.

onto city market; sated may, 50.00 to \$9.10 per ton in car lots; straw, \$5.50 to \$4.00 per ton.

Vegetables and Fruits.—Potatoes, 15 to 20c. per bush; apples, green, 20 to 30c per bush; adried, 35 to 4cper pound.

Dressed Meats.—Beef, Michigan, \$5.00 to \$0.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt. Live weight, \$2.50 to \$3.50 per cwt. Light, \$4.50 to \$4.75; choice, \$5.60 cheavy, \$4.00 to \$4.25, no sale. Live weight, \$3.25 to \$9.50 per cwt.

Mutton—\$7.00 to \$7.50 per cwt.

Lamb—\$8.00 to \$5.50 per cwt.

Veal, \$6 to \$6.50 per cwt. choice, \$7.00.

Poultry—Chickens, \$to 10c per pound; alive, 6 to 7c per lb.; turkeys. Il to 12c per pound; pigeons, 15c per pair, alive; ducks, 12g per pound; gesse, 85 per pound.

Hides and Tallow—Beef hides, No. 1, 6to 7c per lb.; No. 2. 5 to 5c, per lb. for green; calf skins, No. 1, 8c per lb.; No. 2. 63 to 7c, per lb.; shearlings, 15to 20c each; lamb skins, 30 to 60 cents each.

Tallow—22 to 3c per lb.

Latest Live Stock Markets.

TORONTO.

TORONT

ewt. Stockers are worth from 21 to 3c. and occa-Stockers are worth from \$2 to 3c. and occasionally \$3c. per pound.

Milkers are steady and in fair demand at from \$30 to \$55 for choice, and \$17 to \$25 for inferior cows.

Only good calves are required, and these will bring from \$4 to \$6 each; common veals will not sell except at very low prices.

Yearlings are active and wanted at 5 to 5|c. per pound.

Choice sheep are also in fair request at 3c. and 3lc. per pound.

per pound.

Choice sheep are also in fair request at 5c, and 3jc, per pound.

Spring lambs prices ranged to day from \$2 to \$5 each, according to weight and quality.

Hogs are steady and unchanged; the best stiff (off cars), will fetch 5c, but not over, and they must be "tip toppers" at this; light fat sell at 4gc, and thick fat a shade lower. Sows are worth 5c, and stags 2c, per pound.

East Buffalo, N. Y., April 15.—Cattle market unchanged. Veals and calves—Market about steady and about all were sold; some prime tops brought 85, but the bulk of the good veals sold at \$4.50 to \$4.75; common light to good, 83 to \$4.25; very few heavy fed calves on saie or coming at present; good to choice, \$2.55 to \$4.50; tonmon, \$2 to \$2.50. Hogs—loc, higher for good light grades and plgs, with others also stronger; good to choice Vorkers, \$4.25; medium weights, \$1.25; heavy hore, \$120 to \$4.50; roughs, \$3.70 to \$3.50. Sheep and lambs—Prices stronger, being 10c, a hundred for the best clipped lambs and good fat yearlings, with others firm to strong; native lambs, choice to prime, \$6.30 to \$6.50; good to choices, \$6.80 to \$6.25; common to ground, \$4.75 to \$6.50; good to choice to prime, \$6.30 to \$6.50; good to choice to prime, \$6.30 to \$6.50; good to choice fair to choice mixed sheep, \$4.40 to \$5.50; calls and common sheep, \$3.25 to \$4.25; export sheep.

PAINTING—
"JAIRUS' DAUGHTER,"
Public Library, 2 to 10 p. m. Admission, 25cts; children, 10cts.

Standard School of Phonography and Business Training School

White Block, Port Huron, Mic Insist on a 'tending the best school of Shorthand and Book keeping this side of Detroit. Learn the "Graham System" if you attempt any. Competent students placed in positions after a three or four months course School the year 'round. Tuitton for complete course, summer term, in Shorthand and Book keeping, \$25 Write for particulars.

p00000**0000**00

To School Trustees.

Remember we do not sell the Globe Series or any other Cheap American Maps. We handle W. & A. K.

Johnston's Large Wall Maps

which are universally recognized as the best in the world.

Write us for prices.

E. N. MOYER & CO. SCHOOL FURNISHERS

TORONTO, ONT. 41 Richmond St. West.

beccessesed A FEW NEW STUDENTS

next week in either department of the Pusiness College Yonge and Gerrard Streets, Toronto.

Late students have taken positions, leaving vacant seats. Get particulars about their success. Call or write. W. H. SHAW. WANTED Farmers Sons and other industrious persons of fair education to whom \$60 a month would be an inducement. I could also engage a few Ladies at their own homes.

T. H. Linscott, Toronto, Ont.

A GENTS "Queen Victoria" is a yal Family and the people say: "The best Life' ever published." Easy to make \$5.00 daily. Some make twice that, Particular iree.—THE BRADLEY-GARRETSON CO., Ltd. ree.—TH Foronto.

CURRY, BAKER & Co., Architects.
70 Victoria St., Toronto.
CHURCHES, HOSPITALS, SCHOOLS, ETC.

PLAIN FACTS FOR FAIR MINDS.

This has a larger sale than any book of the kind now in the market. It is not a controver-stal work, but simply a statement of Catholic Doctrine. The author is Rev. Geo. M. Searle. The price is exceedingly low, only fitsel cents. Free by mail to any address. The book contains 350 pages. Address Thos. Coffey. CATHOLIC RECORD Office, London, Ont.

OVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds

HEADS WIN IN BUSINESS Business College STRATFORD, ONT. Our business is to fill heads with practical knowledge The leading commercial school in Canada to day. Nine beautiful college rooms; excellent teachers; moder-

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every conth, at 8 o'clock, attheir hall, Albion Block Blothmond Street. G. Barry, President T. J.O'Meera ist Vice-President; P. F Boylis.

ate rates; enter at any time; circulars free W. J. ELLIOTT, Princip

VOLUME

Hymn to Our La

O Virgin Mother, I Sweetest picture In all my doubts I Mother, tell me, By thy face to Jest Sheltered safe be By His little arms Mother, tell me,

When my soul is m Mother, tell me, Plead my causethee?— Give me back Hi Oh, I know thou do Mother, tell me,

Be of all my friend Of my counsellor Of my counsellor Let thy voice sound Mother, tell me, In thy guidance tr Now I face my to All thro' life and a Mother, tell me,

FOLLOW: An Anglican

Reading very

version to Cat guished Anglica Philadelphia, of a very eloque the impulse to g is to day too stre sisted. A few year in which t ame to Boston Fathers, as the who settled at th charge of the f Church in Bost worn over their liar, low-crown cited for the fi deal of attention These men we

good among th

ess exclusive p

Soon there was

Louisburg Squa

ters of English

eventually join several well kno

families. The then as St. Mar

is known to-da

visit to that chi

ning when I sat attractive youn

ter of a well-kno

staunch support

two years later

the Roman Car year later still, of the Sacred H fashionable soci another brief vi church upon a pany with a Rit oyed a close fri able clergyman I had known in that church. lieved in the cel that they believ in their tabern my astonishme church to beho vested, and c termed Mass, score of devout entially at the who had disapp

less talk whilst of the stately, h rich silver and tume. Then some pair wen and I saw them they finally, a English and A ing there, saw dimly and w Mother Churc themselves wit of religion," a dinal expresses

Not very scene a great

At the close of

tered a small bi

six in number-

the departure spirit, of three was a niece woman whose in the North and then sign allusions to Ca to say it r Another was a of Boston, nov and oldest, was Sister who had the head and whose departs avowal of her small commun greatly distur I believe that can convert es Bowdoin stree three English of this brave fore, doubtless fluencing that

his own doubts verbatim copy parture from F