t, them. Nevertheless Catholics in Ontario are much better provided for than are the Catholics of the United States, where there is no provision in the laws for Catholic education, nor even for Christian education of any kind.

In some municipalities of the United States it has occurred that, through the liberality of the local Protestant majority, an arrangement has been made whereby Catholics were enabled to secure freedom of education for a time, without entirely forfeiting their share in the appropriations made for educational purposes, but such arrangements are precarious under the existing laws, and the State officials have frequently interfered to prevent them from being carried out, and in other instances the temporarily liberal majority has been worked upon by the ministers to upset the satisfactory ar rangements which had been made.

A recent decision by the Attorney-General of Missouri has been given whereby it will probably become impossible to make any such compromise as those we have referred to in favor of Catholics, for the future, at all events in that State, and the courts in some other States in the West have given similar decisions. These are to the effect that in these States pupils cannot be permitted to recite the Lord's Prayer, or teachers to read the Bible or allow it to be read in class in the schools. Such acts are held to be a violation of the law, which prohibits religious worship of any kind in the Public schools. Strange as it may be considered, the Missouri decis ion seems to be based upon the fact that the reading of the bible would be done respectfully, for it says:

"The continuous reading of the bible and repeating the Lord's Prayer cannot be done by believers in Chris tianity without feelings of the deepes gratitude and a holy sense of honor reverence, adoration and homage to the Supreme Being, which is the essence of worship.

It would seem, therefore, that while an irreverent reading might be toler ated, the respectful and devout read ing of the scripture is entirely pro hibited.

This decision emphasizes the totally godless character of the Public schools in the United States.

## NEW BOOK.

"Truth Triumphant," or a Better and Still More Appropriate Title, "Champions of the Church Victorious"

is one of the most valuable and most interesting works we have perused in a very long time. It is a compendium of sacred history and argumentative theology; a book of most useful and desirable information, with examples of a striking character, and pleasing anecdotes in illustration of every lesson told and of every point made, whether intended for the enlightenment of the mind or the education of man's heart. "Truth Triumphant" contains summaries of the most serious and important Christian truths made clearly evident and lucidly explained by such eminent authors as Pope Leb. XIII. the late Monseigneur de Segur, Cardinal Gibbons, lis Grace Archbishop Walsh of Toronto, Ib. Copaty of Walshington University, J. 6. is one of the most valuable and most interest Dr. Conaty of Washington University, J. G. Shea, the ecclesiastical historian of America,

Dr. Conaty of Washington University, J. G. Shea, the ecclesiastical historian of America, and others.

In this work, which every one may real with pleasure and understand thoroughly and at once, so engaging and simple its style, we meet with a fund of most valuable information on the principal mysteries of the Christian religion; we are introduced to most interesting sketches on the birthplace of the Divine Saviour; on Nazareth, on the childhood, miracles and teachings of the God man; while beautiful pages are written on the Agony and Crucifixion of the World's Redeemer, with ample and absorbing details of His glorious Resurrection and Ascension into Heaven. Then follows Gospel History and Old Testament lore in which useful and wholly original, if catechetical, explanations are given of God's Providence, of the Office of Angels, the glory of the saints, also of a personal devil, "the instigator of all sin," and his most powerful and successful adversary, the Immaculate Mother of God.

"Truth Triumphant" includes a very strong chapter on the necessity of a living, abiding authority in a Church indefectible and infallible, for the maintenance and perpetuation of Christian knowledge and ethics, in all times to the world's consummation.

"Truth Triumphant" presents some beautiful pages on the ten commandments, and the Christian counsels and virtues, of Alleaven by the Divine Author and Source of all sancetity; and which were observed and put in practice by the saints who heard His

Heaven by the Divine Author and Source of all sanctity; and which were observed and put in practise by the saints who heard His voice speaking within their hearts, and walked in His footsteps courageously through life. All these lessons, sermons and instructions are so artistically interwoven with tales as to make "Truth Triumphant" a most welcome gift and most serviceable companion in every Christian household.

Without any attempt at controversy or intrusion of vexed questions between Cacholic and non-Catholic, the whole plan of the true religion and of the means of salvation is so clearly and so convincingly laid down in "Truth Triumphant," as to commend its careful perusai to young and old, to rich and poor, to the untutored mind as to the scholarly and deeply learned.

This great work has been issued from the

by and deeply learned.
This great work has been issued from the office of Catholic Publications, which has houses in New York, Boston, and all the great cities of the United States.

### PEOPLE WHO LIVE IN GLASS HOUSES, ETC.

The English newspapers are expressing themselves as much shocked at the way in which the Spaniards are starving the poor Cubans. They express the greatest admiration for the sympathy with the efforts being made in this country to save the Cuban concentrados from starving. But what about the people that are at present starving, under their own rule in the west and south of Ireland? Have they no sympathy or no help to extend to these poor people? We have felt compelled to appeal on behalf of these people to our readers, most of whom can ill afford to help them. Yet several, not over liberally endowed with the goods of this world, have come forward with noble gener-

csity to help the starving in Ireland. Did the English newspapers over have anything but gibes and sneers for the Irish servant girls in this country whose generosity to their relatives and friends in Ireland is perhaps without as parallel in history?—New World.

ANGLICANS AND THE EUCHARIST.

The Archbishops of Canterbury and York have sent Cardinal Yaughan a joint letter which is remarkable tor two things: first, it is studiously dignified and polite; and, secondly, it makes no answer to the inquiry propounded by the Catholic hierarchy of Anglican body on the subject of the Eachar ist. If the Catholic doctrine were enunciated, the Low Church party would be paic striken. But Protestantism is a religion of compromises; and both York and Canterbury, deeming silence the best course, can only say: "The Church of England has clearly stated her position with respect to this doctrine, and it is unnecessary for us to say that we heartily and firmly concur in the jadgment which he abhors."

being compelled by law to pay taxes to support a school system which he abhors."

The language quoted brings up to the American mind a very familiar picture. There is little difference in it from the picture which has been painted on this side of the Atlantic hundreds of times is little difference in it from the picture. There is little difference in it from the picture. There is little difference in it for the American mind a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it for leading a very familiar picture. There is little difference in it fo The Archbishops of Canterbury and York have sent Cardinal Vaughan a joint letter which is remarkable tor two things; first, is is studiously dignified and polite; and, secondly, it makes no answer to the inquiry propounded by the Catholic hierarchy of Eegland. It will be remembered that the Cardinal and his suffragans bluntly asked their Graces to enunciate the teachings of Anglican body on the subject of the Eucharist. If the Catholic doctrine were enunciated, the Low Church party would cut loose; if the Real Presence were denied, the High Church party would be panic striken. But Protestantism is a religion of compromises; and both York and Canterbury, deeming silence the best course, can only say: "The Church of England has clearly stated her position with respect to this doctrine, and it is unnecessary for us to say that we heartily and firmly concur in the jadgment which she has pronounced." The prudence of their Graces is very like the prudence of their Graces is very like the prudence of of that exceptional Irish solder who deserted in the face of the enemy. When charged with cowardice, he answered sharply: "Begorra, I'd rather be a coward for five minutes than a corpse all the rest of me life!"—Ave Maria.

#### THE PURITANS.

The world is gradually getting the proper focus on the Puritans. Wendell Phillips said a Puritan's notion of hell was "a place where every one would be compelled to mind his own business." Parkman, in his eighth volume of republication says of them: "Chil dren are taught that the Puritans came to New England in search of religious liberty. The liberty they sought was for themselves alone. It was the liberty to worship in their own way, and to prevent all others from doing the like. They imagined that they held a monopoly of religious truth, and were bound in conscience to defend it against all comers. Their mission was to build up a Western Canaan, ruled by the law of God; to keep it pure from error, and, if need were, purge it of heresy by persecution—to which ends they set up one of the most detestable theocracies on record. Church and State were joined in one. Church members alone had the right to yote. There was no choice but to remain politically a cipher or embrace, or pretend to embrace, the extremest dogmas of Calvin. Never was such a premium offered to cantand hyperisy". Western Western was encoded. The world is gradually getting the proper Never was such a premium offered to and hypocrisy."—Western Watchman

# THOMPSON'S PHILOSOPHY.

The poet believes in a personal God; for im no vague, empty shadow, but a Reality hat takes an interest in our lives, raises us hum no vague, empty shadow, but a Reality that takes an interest in our lives, raises with love, purities us with sorrow, gives us with love, purities us with sorrow, gives us our heritage by death. His faith is strong in the great dogmas so sedulously guarded by the Church. To him the Incarnation is the basis of all love, the pedestal on which rests the staircase that winds to Heaven. Christ is no mere prophet, no mere philosopher, as Socrates or Plato; no mere sayer of sentences to prop life, but God. Christ came with a mission to teach, and that mission held the true philosopher, who laboriously hammers from the shreds of the past some unique something which he calls philosophy, takes particular care to gather around him while living a band of disciples, that these same disciples after his death may found a society for the continuance of his theories. Who will question that Christ, whose sufferings and sorrows in the bearing of His message to man tax human description, used the same wise precaution as do the philosophers who breast the crest of the wave for a day and then sink to rise no more? Is it to be thought that crest of the wave for a day and then sink to rise no more? Is it to be thought that philosophy that was crowned with a Calvar could be thrown, unprotected, to the crowd, as bones to the dogs, to cause but snarl and contention? Laws are not for the populance to use them with their every whim.—Walter Lecky in March Donahoe's.

# A GROUP OF CONVERTS.

The Catholic Universe, of Cleveland, Ohio,

The Catholic Universe, of Cleveland, Ohio, refers as follows to the recent conversions in New York, a report of which appeared in the CATHOLIC RECORD of last week:

Such instances command public attention through the secular press, because of the prominence of the individuals concerned, but they are, after all, merely a surface indication of the great movement everywhere active among seriously religious non-Catholics.

Various influences set in motion the current of religious thought that ultimately ends in the return to the true fold of descendants of those who left it at the time of the "Reforma-

the return to the true fold of descendants of those who left it at the time of the "Reforma-tion" or since. But it is always, in the case of sincere seekers after spiritual light, the grace of God, the reward of pure love of truth, that produces the final change of heart and restores again the wanderer to the visible brotherhood of God's Church.

orotherhood of God's Church.

In recent times the conspicuous, social and
intellectual position of many converts has
been an instrumentality affecting the religtions character of others, and while this condion has no intrinsic merit in the premises, i

tion has no intrinsic merit in the premises, it nevertheless influences a certain large class through their external sensibilities, and stimulates their interest in a question of vital importance, when perhaps nothing else would. God's ways are inscrutable, and while we cannot explain the processes of human thought and action springing from unexpected and apparently irrelevant emot tons, we must accept the fact proclaimed by results.

Change of faith on the part of well-known Protestants prominent either in learning or fashion undoubledly has a tendency to draw others of their kind in the same direction, but the decisive step when taken by those who follow in their wake, is not necessarily imitative. It must be regarded as an evidence of God's kind providence which is dispensed in ways that are not always clear to our comprehension. The Romeward movement thus manifesting itself among all classes of our separated brethren, and notably in the ranks of the better educated and more earnestly religious remnant of Protestantism, is a natural and logical effect of the failure of the system to satisfy the spiritual cravings of serious souls for the positive and nourishing, in matters of doctrine and decravings of serious souls for the positive an nourishing, in matters of doctrine and de votion.

IN AUSTRALIA TOO. Wherever Protestantism secures a foothold and can control affairs Catholics are sure to be deprived of their rights and prerogatives, especially in matters educational. The latest exhibition of this intolerant spirit comes from far away Australia. The Protestant bigot is the same in the antipodes as he is in Canada, in the United States, in England or in Ulster. The Sydney Catholic Press gives us a view of his operations on the other side of the earth. We quote: "In this colony a system of educational legislation has been introduced that penalizes Catholics because of their religious principles, and that, in regard to the tyrannous nature of its results, differs only in degree from the dread penal laws that for centuries in England and Ireland elevated the plundering robbing and judicial murdering of unoffending Catholics into one of the cardinal virtues. The liberty-loving people of this colony have no scruple in compelling Catholics to support schools that they cannot use, and, what is more, to support schools that they firmly believe are 'the coffin, grave and winding sheet' of every trace of religion and morality. The maintenance of such schools they regard as a virulent attack on the faith Wherever Protestantism secures a foo morality. The maintenance of such schools they regard as a virulent attack on the faith that they hold so dear, and the conscience of the Catholic parent is grossly outraged in

olony,"
This is exactly what the Catholics of Man This is exactly what the Cathodics of Manichoba and the United States are compelled to do. Protestantism wherever found is the same intolerant, unjust and oppressive system that it was in the days of Henry VIII. and his notorious daughter Elizabeth.— Boston Republic.

#### CLEAR THINGS FOR YOUNG READERS.

It is very clear that if I never drink intoxi eating liquors I shall never become a drunk rd.
It is very clear that if I never use intoxi

It is very clear that if I never use intoxicating drink I shall never be guilty of helping to make other drunkards.

It is very clear that if I never go with drinking companions I shall escape many of the temptations and snares that are laid for the young.

It is very clear that if I drink intoxicating liquor frequently, I may learn to like it, and so become a drunkard.

It is very clear that all drunkards were once moderate drinkers, and only became drunkards by degrees.

It is very clear that if the drunkard would be reclaimed he must abstain from that which has made and that which keeps him a drunkard.—Sacred Heart Review.

### ard.-Sacred Heart Review. THE "REMOVAL" OF BRANN.

A despatch from Waco, Texas, April 3, announces the killing of W. C. Brann, editor of the famous Iconoclast of that place, and recalls the fact that, on the occasion of the funeral of two men who had tried to murder a friend of Brann's last November. "the Rev. Harvey Carroll, who preached the funeral oration over the Harris brothers, denounced in unbridled language W. C. Brann's Iconoclast assaults upon the Baylor University as the cause of the tragedy, and predicted that others would follow unless Brann himself was soon removed."

others would follow unless Brann himself was soon removed."

Mr. Brann has been 'removed." Captain M. T. Davis mortally wounded him in an impromptu duel, but received his own deathwound at the same time.

Originally a Baptist minister, his sharp criticisms of the methods and manners of that, denomination drew down upon Mr. Brann the anger of his co-religionists, and he was expelled from membership in the fold. Then when he proceeded, several months ago, to expose an infamous scandal concerning a young girl "converted" and brought from Brazil to the Baptist Baylor University of Waco, only to be most foully wronged by some person or persons belonging thereunto, the people of the University decided to vindicate themselves by maltreating the exposer.

Last October he was kidnapped by some students of the University and severely beaten. On the 6th of the same month, says the recent despatch:

"He was assaulted by J. B. Scarborough."

Last October he was kidnapped by some students of the University and severely beaten. On the 6th of the same month, says the recent despatch:

"He was assaulted by J. B. Scarborough, one of the trustees of the university, and his son, who at the point of a revolver made him throw up his hands and while the son held the revolver pointed at Brann the father assaulted him with a heavy cane, knocking him down. W. R. Hamilton, another student, then beat him with a high was then be so badly injured that his life was despaired of."

Shortly afterwards, as mentioned in The Pilot of Nov. 27, Judge Gerald, a friend of Editor Brann, was assailed on the street by the brothers Harris and although himself severely wounded, succeeded in killing both of his adversaries. It was on the occasion of the funeral of Judge Gerald's assailants that Rev. Carroll suggested the "removal" of Editor Brann.

We do not endorse all of Mr. Brann's sentiments; and still less do we approve of his "removal." Do his enemies imagine that they have gained anything by so disposing of

"removal." Do his enemies imagine that they have gained anything by so disposing of a hostile critic? Then they must be sadly ignorant of history; else they would know that their denom, nation lost nothing, but rather gained much, when Baptists were whipped at the cart's tail by the old Puritans of Massachusetts. Persecution never helps any cause except the cause of the persecuted.

cuted.

This is not the way that Catholics treat their "ex-priests" or "escaped nuns." When one of these goes before the public to tell his or her tale of woe, Catholics do not reply by trying to murder the alleged exposer, although every such "ex-priest" and "escaped nun" has many stories to tell to credulous bigots of such attempts on their lices. But they always survive to tell the tales

There are no actual martyrs in their ranks Mr. Brann does not survive.—Boston Pilot

# OPPOSED TO RITUALISM.

A press despatch dated London Eng.) April 10, states that the antiritualistic crusade of John Kensit, the layman who, on Jan. 15, 1897, caused a sensation by reading a protest against the election of Dr. Mendell Creighton, as Bishop of London, in succession to the Most Rev. Frederick Temple, now Archbishop of Canter-bury, on the ground of Dr. Creighton's alleged desire to "undo the work of the Reformation by introducing the His prevenient and awakening grace trinkets of Rome," etc., has been es- within the boundaries of His Catholic etc., has been especially vigorous during Holy Week. culminating in extraordinary scenes in St. Cuthbert's (Anglican) church on Good Friday, where, as is customary during past years, the order of the story of the Passion, on the same prostrate themselves and kiss the growth of Christ. At the end of the procession was Mr. Kensit, surrounded ing recedes, the emotion dies down, and then, perhaps, things go on just and then, perhaps, things go on just a few middless of the contract of th kneeling, Kensit horrified the congregation by suddenly seizing the crucifix, raising aloft, and frantically rush- future is at the mercy of impulses,

atry and Poperv in the Church of Eng-

land. May G help me!"

A most paintal scene ensued. A crowd of people surrounded Mr. Kensit, and struck him and wrestled with him, one man going so far as to thrust a handkerchief into Mr. Kensit's mouth in order to gag him. Finally the congregation rescued the crucifix. and the police entered the church and arrested Mr. Kensit.

RELIGION AND FEELING.

Ave Maria.

The Rev. Dr. Frysinger, of Dickinson College, is widely known to Catho-lic readers as the clergyman who rashly provoked Father Ganass to a discussion of "Mariolatry" in the pages of this magazine. There is no good reason why his sermons should be selected for criticism except that they are typical examples of the attitude of the average Protestant min ister to the Catholic Church. We have been favored with his latest published discourse, the body of which is made up of assumptions and assertions which prove him to be a man of deep pre judices and restricted views. there is one passage which we deem worthy of attention, because it em-bodies a favorite fallacy of modern Pro testantism: our good friends know their sins are forgiven, because they feel it is so. Thus Dr. Frysinger

The joy of the Lord is the strength of Protestantism. The joy of freedom from sin, which it preaches as the privilege of all, is the experience of its people. They believe their sins forgiven, not because they have been pronounced forgiven by any human lips, but because they have experi enced forgiveness; and each sing for

"Happy day! happy day!"
When Jesus washed my sins away!"

"Ye shall know the truth,' said Jesus; "and the truth shall make you Let us answer him as did free. Peter: 'Lord, to whom shall we go Thou hast the words of eternal life

Now, with all due respect to the Doctor, we must observe that that sort of "joy of the Lord" is not easily dis inguished from nervous excitement and we are not a little surprised to find it so popular with one who favors Protestantism because, as he would say, it is so intellectual, so judiciously calm. Forgiveness of sin is not a matter of feeling; religion is not a mere question of sentiment; the approval of God. The true conception of the relation that exists between re lation and feeling is so well set forth by Bishop Hedley in his Lenten pas toral that, for the edification of our readers no less than for the instruction of Dr. Frysinger, and others who share

his notion, we quote it entire:
"It must be plainly understood that true conversion of the heart is not necessarily accompanied by any strong or marked feeling of peace, joy, or fervor. We must carefully distinguish mere feeling from solid determination and a mind made up to serve God. Religion is not feeling. Our feelings are not always at our com mand or under our control. God's help, we can always use our free will and be determined to live and obey Almighty God. This is true religion. Sometimes our feelings help us to do this, and sometimes they hinder us. When they help us, it is much easier to be good; but when they do not help us, we often-times

gain more merit.
"When a man is really repentant d, it happens quently, perhaps generally, that his repentance is followed by much peace and serenity of conscience, and that he experiences great consolation of spirit. But we must beware or considering these effects as the essential part of conversation, for a man might have them without being converted at all. What is called 'conversion' in re ligious organizations outside of the Catholic Church is often feeling and nothing more. We have all seen or heard of such conversions. A man has led a sinful life. One day he finds himself listening to a powerful prea her; or, perhaps, experiences some great shock, in which there seems to be a certain divine intervention. Then, suddenly, the whole current o life and thought seems to be changed. He hears Jesus calling ; he knows he is forgiven; he feels as if he never could offend God again. And this is accompanied by peace and joy, and by an excitement of feeling, which impels the

newly converted to confess, to sing, to shout, or to leap.
"There is no need to deny that such 'conversions' take place. For all that is good in them we may thank the Holy Spirit, who by no means confines Church. Men may be permanently changed for the better by them, but true conversions they are not. First, there is no real repentance for the past; next, there is no resolution to service consisted in chanting St John's avoid sin, and the occasions of sin, for the future; thirdly, there seems really officiating clergy taking the roles of toward God at all; no begging toward Cartes, Pilate and Caiphas. One of the Christ, Pilate and Caiphas. One of the acts of love. There is the only the acts of love. There is the only the was being removed from the altar to is caught on the crest of a wave of the steps, where the clergy, acolytes, feeling, and it seems as if it were and congregation advance in pairs, being lifted to the heavens. But it is Words are easily found. Pr nunciation is easily ascertaine Even if they do not-even

if there is a real change-the past re-

mains unrepented of, and all the

similar in kind, some contrary,

and controlled by the faith, the fear the hope, the obedience, and the prayer which are taught and enforced the traditions of the True Church.

Around us, dear children in Jesus Christ, belonging to one or other of the many forms of religious opinion which claim to be called by the name of Christian, there are numberless hearts which from time to time truly turn to God and long to give them selves wholly to His service. live in a generation which has lost the true Christian tradition. Not that any genuine cry of the soul will ever be, or can ever be, disregarded by our Heavenly Father, from whomsoever of His creatures it may come. But one fugitive cry is not enough. man has a past, and every man's life goes on, with added moments and accumulating responsibility, to that mark on the dial of time which is fixed for its limit. Life is concerned with many things : the powers and im pulses of man are various and complex ; help must be had against temp

tations; questions of right and wrong must be answered; falls must be reckoned with; spiritual hurts must be repaired, and God's Commandments must in all things be obeyed. No man can, in these most serious matters, be his own guide. The most learned of men can not in these things pretend by their own light or study to guide other men or even themselves. There s no way to firm and secure belief, to solid and genuine conversion, to safe and trustworthy perseverance, except to place oneself within that great school of divine illumination which has dominated the past and which claims the attention of the world at present in the one true Church.

### The Catholic Church

There is something extremely touch ing in the material, accessible, and poetical character of Catholicity; and the soul finds a constant asylum in her candles, in the soft, purifying atmos-phere of incense, in the outstretched arms of the heavenly Mother, while i sinks down before her in humility, filial meekness, and contemplation of the Saviour's love. The Catholic churches, with their ever open portals, their ever burning lamps, the ever-resounding voices of thanksgiving, with their masses, their ever-recurring festivals and days of commemoration, declare with touching truth, that here the arms of a mother are ever open, ready to refresh every one who is troubled and heavy laden; that here the sweet re past of love is prepared for all, and a refuge is by day and night. When we consider this constant occupation of priests, this carrying in and out of the Holy of Holies, the fulness of emblems the ornaments, varying every day lik the changing leaves of a flower, the Catholic Church appears like a deep, copious well in the midst of a city which collects around it all the inhabit ants, and whose waters perpetually cool, refresh, bless, and pervade all around.

Live much in the open air, touch el bows with the rank and file, and see every day some man who is your su perior. Hold to these rules; anyway, these three will do for a beginning. Edward Everett Hale: Mr. Tangier's

# MARKET REPORTS.

LONDON. 28 to 29c, per bush; beans, 30c to 60c, per bush; barley, 33c per bush. A few soring lambs changed hands, \$5.50 apiece. Dressed hogs were dull, at \$5.50 per cwi. A large number of turkeys were offered, at 11 to 12 cents a pound. Eggs, 9 cents per dozon. Butter, 17 to 18 cents per pound by the basket. Fowls ranged all the way from 50 to 70 cents a pair. Maple syrup, \$1 00 per gallon, retail. Maple sugar, 15 cents a pound. Potatoes, 80 cents a bay. Cabbages, 25 to 40 cents a dozen. Young pigs were plentiful, at \$3.50 to \$4.50 a pair. Hay, \$5.50 per ton. Montreal, Q. April 14 —Flour—Receipts, 206 bbls.; market quiet.

bbls.; market quiet.
TOBONTO,
Toronto, Ont., April 11.—Wheat—Few tran
actions reported. Better demand for expo

quoted at 29 to 39c. Peas, firm; cars north and west are quoted at 55 to 55c.

PORT HURON.

Port Huron, Mich., April II.—Grain—Wheat, per bush., 37 to 89 cents; oais, per bush., 25 to 25 cents; corn, per bush., 28 to 32 cents; rye, per bush., 28 to 32 cents; tye, per bush., 28 to 32 cents; tye, per bush., 29 to 62 cents; barley, 30 to 69 cents per 109 pounds; peas, 40 to 15 cents per bush.; beans, unpicked, 40 to 59 cents per bush.; beans, unpicked, 40 to 59 cents per bush.; picked, 70 to 80 cents per bush. Produce.—Butter, 14 to 16e per pound; cggs, 35 cents per aozen, lard, 6 to 7 cents per pound; honey, 7 to 10 cents per pound; cheese, 10 to 11 cents per pound.

Hay and Straw.—Hay \$5.00 to \$6.00 per ton, on the city market; baled hay, \$3.00 to \$6.39 per ton in carlols; straw, \$2.20 to \$3.00 to \$6.39 per ton in carlols; straw, \$2.20 to \$3.00 to \$6.59 per ton the city market; baled hay, \$3.00 to \$6.00 per ton. Vegetables and Fruits.—Potatoes, \$5 to 60e per bushed; onlone, 55 to 65e per bush; oysters, 25e per dozen bunches; carbange, 30 to 40e per dozen; beets, 20e per Jush; turnips, 20 to 25 cents per bush; apples, green, \$3.00 to \$4.00 per bush; article, \$3.00 to \$4.00 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.

Pork—Light, \$4.75 to \$5.00; heavy, \$3.75 to \$4.50; iive weight, \$3.25 to \$3.60 per cwt.

Mutton-\$6.00 to \$6.50 per cwt.
Lamb-\$8 to \$8.50 per cwt.
Veal-\$7.00 to \$8.00 per cwt.
Poultry-Chickens, 9 to 10e per pound; fowls,
7 to 9 cents per pound; ducks, 8 to 10 cents per
pound; turkeys, 10 to 12/2 per pound; pigeons,
15 cents per pair alive; geese, 7 to 8 cents per

Latest Live Stock Markets

East Buffalo, N. Y.. April H.—Cattle—Receipts all consigned through; the market is regarded as steady and firm for good handy grades, or fat butchers' stock, and outlook fair. Veais and calves — Receipts, 60 head; the market was not active, and prices weaker than yesterday; but at the decline about all were sold; tops to-day sold at 86 to 86 25. Hogs-Receipts, 60 ears; market decided slow and dragy, while prices for all kinds were lower; good to choice Yorkers, 84.00; to 84.02; prime selected light Yorkers, 83.00 to 84.00; mixed packers' grades, 81.02; to 84.05; imedium weights, 84.05; heavy hogs, 84.10; roughs, 283.00 to 83.05; the stags, 83.00 to 84.05; inchium weights, 84.05; heavy hogs 64.10; roughs, 283.00 to 83.05; heavy hogs 64.00; fines 30.05 to 84.05; and sales of good handy grades of all kinds were at about steady former prices, but clipped and sales of good handy grades of all kinds were at about steady former prices, but clipped almbs were in best demand; native lambs, choice to extra, 80.00 to 86.10; fair to good, \$5.00 to 83.00; culls to common, \$5.00 to 85.00; yearlings, fair mixed to choice wethers, \$6.00 to 85.05; citized lambs, 84.25; to \$5.05; to 85.00; to seed to the seed to 85.00; to seed to to seed t

# Excursions to Ireland

MAY AND JUNE County Wexford Celebrations. Vinegar Hill and New Ross.

JULY Irish National Pilgrimage. Belfast Celebration.

AUGUST Monuments to Tone and United Irishmen.

First Cable and expenses, \$150 and upwards Second Cabin and expenses, \$100 & upwards. Steerage and expenses, \$75 and upwards.

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Cornwall Canal and River Reaches.

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the under signed, and endorsed "Tender for

Coteau Landing.

Plans and specifications of the work can be seen on and after the 15th day of April, 1898, at the office of the Chief Engineer of the Department of Kaliways and Canals, Ottawa, and at the Engineer's Office at Cornwall. Printed forms of Tender can also be obtained at the places mentioned.

forms of Tender can also be obtained at the places mentioned.

In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and, further, an accepted bank cheque for the sum of \$17,000 must accompany the tender. This accepted band cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the work at the rates and on the terms stated in the offer submitted. The accepted bank cheque thus sent in will ee returned to the respective parties whose enders are not accepted. The Department does not bind itself to accept the lowest or any tender.

Contractors are specially notified that the condition requiring the works to be wholly outpiled by the 30th day of November, A. D., 88s, will be rigidly enforced and all panalties

for delay enacted.

By order,
L. K. JONES

Department of Railways and Canals,, Ottawa, 6th April, 1898.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

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