royal power of Judea shall not be taken from Judea till He come that shall be sent: that is till the coming of the Messiah. This exactly accords with the fact that from the time of Christ, Judea has ceased to be a nation.

4. In Daniel ix, 24, we find a prophecy of great events which must occur within seventy weeks. These weeks are necessarily weeks of years as in Leviticus xxv, 8, for the weeks of days would not give time for the accomplishment of the events predicted. It follows that from the command to rebuild Jerusalem issued by Artaxerxes, B. C. 453, according to the best ascertainable systems of chronology, to the beginning of Christ's mission, sixty-nine weeks, or four hundred and eighty three years, should elapse, that in the middle of the next week of seven years, the Jewish sacrifices should be succeeded by that of Christ on the cross, and that within the next three and a half years the new covenant should be firmly established. All this has been literally fulfilled in Christ.

5. In the two prophecies, Aggeus (Haggai) ii, 8, and Malachias iii, 1, it is foretold that the Desired of Nations shall fill the newly built temple of Jerusalem with glory by visiting it. As this temple was utterly destroyed in the seventieth year of the Christian era, the Messiah must have come upon earth before that year; and Christ alone has fulfilled these prophecies.

THE BIBLE.

How it Was Written—Preserved by the Catholic Church, Which Alone Vouches For its Divine Authority.

In his series of sermons on "The Catholic Church before the Tribunal of Reason," Father Pardow, S. J., is giving to the world a mine of historical knowledge clothed in the choicest language and so clearly stated, so logically established, that denial shrinks away.

His last sermon was on the Bible. His text was from Chap. XV of the Acts of the Apostles, which gives an account of the first council of the Church, held in Jerusalem very soon after the Divine Master had accomplished the sacrifice to redeem fallen man. The Disciples and the seventy were there. From that council the Church came. Those who attended it had themselves seen, heard and talked with "the Christ." And yet the Bible tells us that at this council "there was much disputing."

Father Pardow says of this:

"But why should there be any disputing if Christ is ever with His Church to guide it? I answer, Christ wishes His Apostles and their successors to use their own natural powers of mind; He wished them to study the question before them thoroughly, and He only promises to be with them so that they teach nothing but what is true in matter of faith and morals. But listen to the decision, as we read it in the Acts: 'It hath seemed good to the Holy Spirit and to us.' Does not this sound like presumption? How do these few uneducated men dare to pronounce on what the Holy Ghost thinks? It is only because they remember the words of the divine charter of the Church: 'Go and teach all things whatsoever I have commanded you, and behold I am with you all days even unto the consummation of the world.' They thus pronounce judgment on a very weighty matter and all discussion is at an end."

The Father then showed how the Bible was made. He said some people seem to think that the New Testament was all written up and printed before Christ ascended to Heaven. The fact is that the various writings which go to make it up were selected from a large number, by a Supreme Council of the Church. That council, like the first held in Jerusalem, could rely upon what Christ said: "I am with you all days even unto the consummation of the world."

And then the distinguished Father said:

"Our separated Protestant brethren refuse to admit the infallibility of the Church, and yet they unhesitatingly admit all the writings now found in the New Testament solely on the authority of the Church. Now, the Church is either infallible or she is not. If she is not, then she may have admitted into the Bible what is not really the word of God, but only human words, and so the divine authority of the Bible disappears. If she is infallible, and can be fully trusted for so all-important a work as the selection of the real Word of God, how inconsistent it is not to trust her for the other things which she teaches?

"If the Bible were simply a good book to read; if its principal use were to occupy a conspicuous place on the centre-table in a drawing-room, it would not matter so much whether merely human words crept into it or not. But the difference between the Bible and all other books is this: That what other books tell me to do or to believe, I may do or not do, believe or not believe, and no great harm will come of it; but what the Bible tells me to do and believe I must do and believe under pain of damnation. Heaven and earth will pass away, but God's Word will never pass away. Now, the Bible is what the Bible means, hence the tribunal of reason declares the necessity of an infallible interpreter of the Bible."

It is seldom that anyone has more clearly demonstrated the necessity of an infallible interpreter than was done by Father Pardow. The fact that outside of this doctrine—that is, among those who admit the Bible as the Word of God but deny the right of the Church to interpret it, there are several hundred differing interpretations of almost every sentence—is the strongest proof that man's fallible reason is not capable of the work it claims to do.

DIOCESE OF HAMILTON.

LECTURED ON FINE ARTS.

Rev. J. R. Teefy, LL. D., of St. Michael's college, Toronto, lectured in St. Mary's church last night under the auspices of St. Mary's Altar Society. There was a very large attendance and the people had the privilege of listening to one of the finest addresses ever delivered in the cathedral. Bishop Dowling was present, and in the sanctuary with him were Mgr. McEvay, Rev. Fathers Holden and Mahony. The offering went to the Altar Society, of which Mrs. Jesson is president, Mrs. J. T. Routh treasurer, and Miss Long secretary. During the offertory, which was taken up by the ladies, T. Sweeney sang an "Ave Maria" most acceptably.

Dr. Teefy's lecture was upon the "Holy Church in its Relation to Fine Arts." He introduced his subject by a reference to the Virgin Mary, the spouse of God, telling of her glory and high position in heaven. Said he: "Spouse of the Most High, she was associated with the Redeemer in the great mystery of the Incarnation. But there is another spouse — it is the Church of God. The heart of man has ever sought for worship. The highest form of his worship was sacrifice. Man has ever sought the ideal. He has groped around in days of darkness and found it not. Even in classic Greece it was not to be found. Their philosopher, Plato, looked for it. Socrates had some conception of it when they described it in their tragedies, but the Greek ideal was not the one we look for now. Rome, with its practical ideas, sought it but found it not, and the world did not find the ideal in worship until the day of the Incarnation. Therefore, the Church, with the abiding presence of Christ on the altar, possesses the beauty spoken of by the psalmist. It is true that religious worship is the end and aim of the Catholic Church. She is here for the glory of God and the salvation of man. She will send forth her missionaries east, west, north and south, but there is more to be done for humanity than that. Man has something more to do than kneel and pray. We cannot spend all our time adoring. The poor have to be attended to, the orphan cared for. Social works of charity and education have to be carried on. And there is something more. Man has tastes — painting, art, music — and the Church comes in contact with these, and part of her work has been to take the stones from the earth and set them carved and beautiful, in the walls of the temple. With paintings and music she has raised men upward. She did all this, and it was the work of ages. When the Church came into existence she found herself face to face with two distinct classes of her own people—the Jews and Gentiles. The Jew had been taught that he was not to engrave unto himself any graven image. The Gentiles had abandoned their religion, and to them images were a corruption to their minds. Thus progress along these lines was slow, yet in the catacombs of Rome are still to be found illustrations which show some feature of adoration. Christ is represented as the Good Shepherd, but so far Christian art is poor. We must wait till the fourth century; till the conquest of Italy, when the Roman Emperor transferred his capital to Constantinople, and Rome was tottering to its fall. The barbarians tore and destroyed all but one thing. The Pope stayed the storm. He said thus far and no farther, and the armies withdrew. Then to the Church came the glorious task of Christianising these barbarian peoples. After a time in the twelfth century they carved stone and the Gothic temples were reared. Art no longer dwelt upon the earth, but was heavenly and heavenward in its aspiration. These were the ages of faith, and in all of England can now be seen the works of the monks of old. And later can be seen the many turreted temples, and in Rome, where Romanesque architecture prevails, and where the home of Christian art is to be found, St. Peter's is the first of the Christian art temples. But we do not live in these old lands. We are writing the history of a new land. The Church has the same work to do here as it had to do there. She has the same truth to teach and the same tastes to cater to, to inspire her children to things higher, and it is a source of congratulation that here you are placing works of art in your windows. No better lesson can be given to your children. It is a lesson far above anything contained in books, and you do well to place here and there a window, a lesson for them in taste and religion. It is well worth the sacrifice you make. But not only in sculpture, but also painting, was the Church interested, and when the Church went forth she had to devise a new school of painting. And how well the old monks succeeded. Spain, especially of all countries, is the country whose churches are decorated with the pictures of the artists of the church. For centuries these paintings have looked down, inspiring the worshippers. And also has the Church appropriated music. In the earliest ages hymns were sung by the Church. The early Christians are known to have used music, and St. Andrew systematised the church music. St. Gregory, at the end of the sixth century, arranged the Gregorian chant, which has lasted on down to the present time. There is no worship coming from the heart of man so sweet as that in the tones of the Gregorian chant. And in the last and this century Mozart, Beethoven, Haydn and others have lent their aid to enrich the music of the Church, and there is no music so heavenly, so divine or so effectual in speaking to the souls of men.

But all these things—painting, literature, music, sculpture and the rest—lead up to and concentrate themselves upon that one grand act of worship—the holy sacrifice of the Mass—that we may fulfil the vision of St. John in Patmos, when he heard the heavenly Host giving glory to the Lord God, who is worthy to receive glory, honor and power forever and forever.—Spectator.

Mr. Owens, of the Owens Dramatic Co., with some members of his company gave a very pleasing entertainment in St. Mary's Hall on Thursday afternoon. A number of the clergy and Separate school trustees the teachers and advanced pupils of the Separate school and some of the teachers and pupils of Loretto convent were present. The entertainment consisted of a lecture on Dramatic Art by Mr. Owens; Hamlet's soliloquy, Portia's address in Merchant of Venice and Queen Mab. The entertainment was most instructive and at the close a vote of thanks, moved by Father Hinchy and seconded by Chancellor Craven, was tendered to Mr. Owens and party, for their kindness.

Mrs. Martin sang "Calvary" at St. Patrick's church, at Vespers last Sunday night. Her singing was much praised by those who heard her.

Many people in Hamilton will hear with pleasure of the ordination to the priesthood of the Rev. Hugh Wright. The ordination took place at the Alumni chapel, Niagara University, N. Y., Saturday, March 26. Bishop Quigley of Buffalo officiating. A number of Father Wright's Hamilton friends were present at the ceremony. The reverend gentleman lived in the Ambitious City some ten years ago and by his genial and unassuming manner made many friends, who wish him every happiness in his new calling. Father Wright will be connected with Buffalo diocese.

NEW BOOKS.

A new edition of the Baltimore Catechism, with word meanings preceding each lesson, and the questions numbered according to "An Explanation of the Baltimore Catechism," by Rev. Thos. L. Kinkead, has lately been published by Messrs. Benziger Bros.

The Little Altar Boy's Manual, just issued by Benziger Bros., contains complete instructions for serving at Mass, Vespers, Benediction, etc.; together with the proper responses; also Prayers at Mass, Vespers, Morning and Evening Prayers. The book is solidly bound, nicely illustrated, and the print is large and clear. It bears the imprimatur of Archbishop Corregan. Price, 25 cents.

DEATH OF MRS. PARNELL.

Dublin, March 27.—Mrs. Delia T. Stewart Parnell, mother of the late Charles Stewart Parnell, leader of the Irish Home Rule party, was fatally injured at the Parnell homestead, Avondale, County Wicklow, Saturday. She was sitting by the fire when her clothing was caught by the flames, and in an instant her garments were ablaze. Assistance was near at hand, but before the flames could be extinguished the venerable lady was so badly burned that she died this evening.

ARCHDIOCESE OF TORONTO.

The beautiful and imposing additions to Loretto Abbey are rapidly approaching completion, and when these are ready for occupancy this well-known institution will be able to accommodate very nearly three-hundred boarders. One of the two wings, the dimensions of which are 145x45 feet, is made up solely of the concert hall and chapel, the former of which occupies the ground floor and the latter the first floor. The chapel is built in Romanesque style of architecture. The other wing, which is 130x65 feet, will be devoted more exclusively to academic purposes. Everything here is admirably arranged. All modern improvements are being introduced which tend towards the health, comfort, and convenience of the inmates and which will be of material assistance to the work of the institution. One of the Sisters very kindly showed me through and I could not help being struck with the up-to-date aspect of everything I saw—roomy class-rooms with all modern appointments for educational work, large airy dormitories and spacious study halls. It is expected they will be ready for occupancy by Easter. Too much praise cannot be given to Mr. B. Jarvis, the architect. The work of the contractors has been very well done. These are Messrs. Wickett Bros., for the masonary and stone work; John Hanrahan, for the carpenter and woodwork; W. Hinds, for the plastering; Matthew O'Connor, the painting; Prudy, Mansell and Machinter, the heating and plumbing; Douglas the roofing, and Strickland, the electric lighting. N—z.

DIOCESE OF LONDON.

Lecture by Rev. Father Brady.

Grand Musical Vespers were given at St. Mary's church, Hill street, London, on last Sunday evening under the direction of Miss Mary Connor, organist, which occasion Rev. M. J. Brady lectured in aid of the funds of the Altar Society. In spite of the very inclement weather the church was crowded, and a generous collection was the result. Before beginning his discourse the rev. lecturer read the epistle and gospel for the day—Passion Sunday. He then took for his text the words of St. Mathew xxvi., 26, 27, 28: "And whilst they were at supper Jesus took bread, and blessed and broke: and gave to His Disciples and said: Take ye and eat: This is my Body. And taking the chalice He gave thanks: and gave to them saying: Drink ye all of this. For this is My Blood of the New Testament which shall be shed for many unto remission of sins." On account of the object for which the congregation were, for the most part, assembled there that evening—to contribute their mite towards the proper ornamention of God's holy altar—the Rev. Father said he thought he could not have selected a more appropriate subject upon which to meditate than the Real Presence of Jesus in the Tabernacle. Throughout his discourse he quoted copiously from the New Testament to prove that the words of his text were understood by the apostles and disciples and were meant by the Divine Master to be taken *literally*—not figuratively, as so many of our separated brethren contend. And in further proof of this assertion, he called the attention of the congregation to Our Lord's answer to the Jews and the Apostles, who undoubtedly understood Him to mean His *real* body and blood—how He confirmed His statement with an oath, "Amen, I say to you, unless you eat of the flesh of the Son of man and drink His Blood you shall not have life everlasting." In choice and elegant language he depicted the sublime purity and goodness of the Divine Master during the thirty three years of his mortal life—and showed how throughout the three years of His public career He allowed Himself to be subjected to innumerable insults from ungrateful man; how He suffered and died on the cross—all for love of us; and at the Last Supper how He left us His very Flesh and Blood as a pledge of His infinite love. And in order that He might remain with us always, Jesus commanded His Apostles to perpetuate this mystery of the Real Presence in the holy sacrament of the altar. The rev. lecturer said it is true some of the followers of Jesus did not understand how this could be done—how He could give them His own Flesh to eat and His Blood to drink. They forgot that God's love was all-powerful. The Scripture tells us how those unbelievers turned and left Jesus. He then appealed to Peter, the chief of the Apostles, asking Him: "Will you also leave Me?" St. Peter's answer is that of the Catholic Church of to-day: "Lord, to whom shall we go, for we know that Thou art the God of eternal truth." All we have is from God, and our proper occupation is to adore and believe. This sacrament of the Eucharist is a pledge of Jesus' love for us and a memorial of His Passion. "He that believeth in Me hath life everlasting, and I will raise him up on the last day." The Jews understood our Lord's words "This is My Body," and "This is My Blood" in their literal signification, else why their declaration, "This is a hard saying, and who will believe it!" There is no reason in the contention that they understood our Lord's words to be used in a figurative sense: else their doubts and declarations of unbelief were quite uncalled for. And if Jesus, who is the God of truth and wisdom, did not mean what He said, He would then and there have explained His meaning. Does He do this? No! On the contrary He reiterates His statement. "Amen, I say unto you unless you eat the Flesh of the Son of man and drink His Blood you shall not have life in you." His meaning is, therefore, evident, and the disciples and Jews understood Him as He intended they should. The whole matter depended upon their faith or lack of faith in Jesus. The Divine Legislator when laying down this doctrine promulgated it, as He did all His teachings, in the plainest of language: "This is My Body, this is My Blood." The institution of the holy sacrament of the Eucharist is the grandest and most stupendous act of an omnipotent God, and it should certainly help all Christians to realize how desirous, aye, even anxious, He is for our sanctification. Surely, then, in our difficulties and afflictions here below we should never be cast down, having such consolation and solace in the holy sacrament of the Eucharist! Surely there is nothing that should cast a dark cloud of sorrow upon us on our pathway to heaven! Rather we should consider what an account we will have to render of our stewardship, to this omnipotent God who gives Himself to us for our very food in the Blessed Sacrament. And what a tremendous obligation there rests upon us to prove, by living good and holy lives, our faith in this doctrine of the Real Presence. Frequent meditation upon this sacrament would make us better Christians. No wonder there have been countless numbers of saints in the Church—heroes who left home and friends and kindred in order to work out their salvation. The Rev. Father concluded his discourse by an appeal to the congregation to contribute generously in order to materially aid these good women who were banded together for the noble work of providing the proper ornamentation for God's holy altar.

Drawing for Handsome Crayon Portrait of Very Rev. Dean Murphy, Irishtown.

For many years has Rev. Father Kealy striven to establish a parochial library, one that both pastor and people of Irishtown might be proud of, and '98 has at last seen his efforts crowned with success. This, his first appeal to the generosity of the parish was met with a hearty and ready response; financially, it far exceeded expectations. For several weeks previous to the 17th, ten young ladies were out with chance books, on a handsome portrait of Very Rev. Dean Murphy, and as three valuable prizes were offered to those who collected the most money considerable excitement was evoked and deep interest was taken. Moreover, the people of this parish being intelligent and intellectual saw the necessity of a Catholic library and worked to co-operate with Father Kealy in his efforts to accomplish that end.

On St. Patrick's day, immediately after Mass the drawing took place in the school house, in the presence of the congregation Mr. Thomas Moylan being the lucky winner. No one envied Mr. Moylan, still each one wished he might have been the fortunate one.

Over one hundred dollars was realized. Miss Mary Wallace received the first prize, a very beautiful picture of St. Cecilia, handsomely framed in oak; Miss Ella Carlin and Miss Aggie Wingle being equal, each received a second prize—Miss Carlin a picture of the Sacred Heart of Mary, Miss Wingle one of the Sacred Heart of Jesus; the third, a beautiful standard photograph of Christ in the Garden, was won by Miss Nellie Cronin.

Rev. Father Kealy may be justly congratulated for the able and energetic manner in which he has conducted the affair. Also all other objects he has undertaken for the advancement of the parish, and the people hope he may long remain with them.

ON "MODERATE DRINKING."

Referring to the work bearing the above title, and which has been recently reviewed in these columns, the Lindsay Post of March 21st says: "The book has had a very large sale in this locality on account of the excellence of its contents, and also owing to the very high esteem in which Miss Gillogly is held in town, both by Catholics and Protestants, who admire her Christian zeal and character.

ST. PATRICK'S DAY

(Continued from eighth page.)

in no other country but Ireland is religion and patriotism so combined. The nation's anniversary is the feast of its patron saint. There is cause for this sentiment in the hearts of the people—a sentiment of gratitude for their delivery from the darkness of Paganism, and for the gift of the light of faith. On the anniversary of their saint the children of Ireland return in spirit to their native land and revisit the beloved hills and valleys of their "home;" they kneel again by the graves of their friends of the past and offer prayers for the repose of their souls. They are like the children of Israel sitting by the waters of Babylon weeping over their native land, no longer theirs. The preacher traced briefly the life of St. Patrick favoring the opinion that his birthplace was Gaul in France, though Scotland also claimed to be the land of his birth. On from the time of his bondage to his escape and return to France, his education was provided for by his uncle, St. Martin of Tours and his consecration as Bishop by Pope Celestine, then his return to Ireland and his wonderful success in converting the whole nation to Christianity. There is no parallel in history of the conversion of a whole nation in such a brief period and without bloodshed. In other countries the missionaries sealed their missions with their blood. Like Cæsar, might St. Patrick say, "I came, I saw, I conquered," but the work of St. Patrick was lasting, and his name is revered where Cæsar's is forgotten. No other apostle ever fulfilled as fully to the letter as he did the words of the Master, who said, "But I have chosen you that you should go and bring forth fruit; and your fruit should remain." No doubt a great reason of the success and permanence of the work of St. Patrick was the fact that the pagan Irish were not barbarians. They were skilled in architecture, in music, in science, and handicrafts, and possessed a system of laws far in advance of the times in which they lived. The faith of their apostle touched their genius, which became the genius of religion. As the effect of the mission of St. Patrick, the preacher referred to the position in education held by Ireland from the fifth to the ninth century. He recalled the number of institutions of learning, their fame in history, and the number of students who flocked in from all Europe and took away with them the treasure of education, given without compensation, though supplying books and maintainence free to all. He referred to the sufferings borne by the Irish people for their faith; to the work of her missionaries in other lands; to the ivy-clad ruins of their own country as monuments of their genius and devotion to learning and religion; to the devotion of the priesthood. The history of the people is the history of Christianity among them. The Church is interwoven in their history like the thread of gold in the cloth, beautifying it and remaining forever. The lesson of Irish history should be to her sons the lesson of wisdom. Be faithful, be sober, be virtuous, steadfast in your opinions, but forbearing towards the opinions of others; be true to the land of your adoption, not forgetting the home of your forefathers.

The city papers had very flattering comments upon the lecture the following day. The Expositor said:

"Father Lennon then traced the devotion of Ireland to the Church all through the succeeding centuries. He spoke of the learning and culture of the early Irish, of the building of monasteries and colleges, and how Irishmen had gone forth to found seats of learning and universities of culture at Paris, Venice, and indeed at many other important centres in Europe. The struggle of the Church to defend itself in the middle ages, and the long and persistent attempt made by Cromwell to tear the Irish people from their faith, and to expatriate them by thousands and tens of thousands, was next touched upon. Father Lennon, who spoke wholly without notes, concluded his lecture marked by rare eloquence, deep sympathy, absolute fairness, and a very marked moderation, by counselling his people to stand firmly by the faith of their fathers, to be sober, industrious, temperate in all things, honest, upright, law-abiding, faithful to their own religious principles, and tolerant always of the opinion of their neighbors."

The collection was taken up by Mayor Raymond, on invitation of Rev. Father Lennon, and the proceeds made a handsome addition to the general fund for the benefit of the devastated section of the city. The altars were beautifully decorated, and the music by the choir was unusually good.

OBITUARY.

MR. FRANCIS FUERTH, WOODSLEE.

At his home in St. John's parish, Woodslee, one of our oldest and most respected parishioners, Mr. Francis Fuerth, departed this life on the 17th day of March, at the age of seventy-one years. Deceased was born at Erlinghagen, in Prussia, in 1827.

Bereft of his parents at an early age he was left almost without means to fight single-handed the stern battle of life. At the age of twenty-one he began the prescribed training for the German Army, and when that term was over, he still continued in the service for some little time, after which he determined to try his fortune in the then much-talked of America. Accordingly he set out in 1854, and coming to Upper Canada, settled in the old county of Oxford, where he worked at the mason trade for a number of years. Here, on the 15th of January, 1858, he was joined in the holy bonds of matrimony to Miss Christina Wiecherl, who with six grown-up children still survives him.

In 1874 he moved to Essex, purchased one hundred and fifty acres of bush land, and became one of the pioneers of that county. He, at different times, held offices of trust in the township of Maidstone, and for a number of years previous to his death was a Justice of the Peace.

He had for eight years been troubled with bronchitis, and this, in conjunction with a severe cold, contracted about three weeks ago, brought about his last illness. Feeling the end approaching, he had administered to him all the spiritual comforts of holy mother Church, and on the day above mentioned, surrounded by his four sons and his faithful wife, he calmly yielded up his soul to God.

He leaves to mourn their loss his widow, two sons at home, two married, one son Joseph at Maidstone Cross, Ont., and one daughter, Sister M. Anastasia of St. Joseph's convent, London.

Deceased was loved and respected by all who knew him, a devout member of the League of the Sacred Heart, a ready and able defender of the faith whenever it was called into question, a faithful friend, a wise father and a loving husband. The bereaved family have the sympathy of a large circle of friends and relatives.

The funeral took place on St. Joseph's Day, Saturday, when the remains were interred in the family lot in the Catholic Cemetery at Woodslee, Ont., after the funeral rites and a solemn High Mass performed by the pastor, Rev. E. J. Hodgkinson. *Requiescat in pace!*

MRS. JOHN O'HARA, MT. CARMEL.

"Our lives not by years, but actions tell;
That one lives twice, who lives the first life well."

The death of Mrs. John O'Hara took place on the morning of March 8, at her home in the vicinity of Mt. Carmel. Deceased had been ill for about three weeks, but was thought to be recovering, when the impartial messenger of death called her suddenly away, at the comparatively early age of fifty-five years. Notwithstanding her sudden call, she fortunately was fortified by the last rites of Holy Church, about a week previous to her demise.

By her death, her husband has lost a faithful wife, and her children a fond and patient mother. Her maternal tenderness and unselfishness has endeared her memory beyond expression. Her loss to her loved ones is certainly irreparable. Although living in the world, she was not of the world. She was a devout, practical Catholic and taught her children to love and practice their religion above all other duties. She had the happiness of living to see the youngest of her children receive his First Holy Communion, also the sacrament of confirmation, a few months ago.

She was a great lover of home and instilled a similar love in her children; yet she was ever ready to lend a helping hand to a neighbor, whenever an opportunity was granted her. Her love for the poor was such that she felt it a pleasure to shelter and help the homeless who might go to her door, no matter what inconvenience might be brought upon her to bear.

Deceased leaves behind her a husband, six sons and four daughters: Richard, contractor for the Falk Man'fg. Co. of St. Louis, Mo.; Matthew, dealer in Wines and Liquors of Cleveland, Ohio; Katie, teaching near Lucan, Ont. The other members of the family—Maggie, Mary, Annie, John, Patrick, Peter and Joseph—are at home.

The funeral of Mrs. O'Hara took place at 10:30 o'clock on Thursday, March 10. The long line of vehicles—nearly one hundred in number—which followed the remains showed the esteem in which the departed was held. The funeral service was ably conducted in the Church of Our Lady of Mt. Carmel, by Rev. Father Traher, who also preached a sermon very appropriate to the occasion.

The bereaved ones have the deep sympathy of the entire community in their heavy affliction. Let all unite with them and earnestly pray that our dear Lord who has willed to deprive them of their earthly treasure, has given her a crown of everlasting bliss. May her soul rest in peace!

C. M. B. A.

Stratford, March 10, 1898.

At a regular meeting of Branch No. 13, Stratford, held March 9, 1898, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death the mother of our respected brother, Past Chancellor Jas. Markey,

Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by him, and extend to him 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 him, and also published in the official organ.

John O'Donoghue, President.
E. J. Kneill, Secretary.

Stratford, March 9, 1898.

At a regular meeting of Branch No. 13, of Stratford, held March 9, 1898, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death the daughter of our respected Brother, John Murray,

Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by him and extend to him 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 him, and also published in the official organ.

John O'Donoghue, President.
E. J. Kneill, Secretary.

Stratford, March 24, 1898.

At a regular meeting of Branch No. 13, Stratford, held March 23, 1898, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death the wife of our respected brother, John Keyes,

Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by him, and extend to him 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 him and also published in the official organ.

John O'Donoghue Pres.,
E. J. Kneill, Sec.

Gethsemani.

BROTHER REMIGIUS, C. S. C.

The night winds sighing through the dark'ning grove
Have lulled the faithless ones in deathless sleep,
And one was there, that night who vowed to keep
Not vigil only, but with boastful love
Had promised fealty, though soldier drove
His spear-head home. Oh nature weak;
His friends, the chosen ones their slumber seek
While Jesus prostrate bleeds at every pore.

My added guilt of mispent years He bore,
Though loving care had compassed me since birth
My sin was greater, for forgiven more
I still continued faithless—tied to earth.
Thy tears, dear saint, wore furrows down thy cheek
I pray thee, Jesus, give me tears to weep.

March 28, 1898.

MARKET REPORTS.

LONDON.

London, March 31. — Wheat, 81 to 82 4-5c per bush.; oats, 30 3-5 per bushel; peas, 51 to 54 per bush.; rye, 33 3-5 to 36 2-5c. per bush.; corn, 44 4-5 to 46½c. per bush.; buckwheat, 28 to 29c. per bush.; beans, 30c to 60c. per bush.; barley, 33½c per bush. Mutton sold at 6 to 7 cents a pound by the side and carcass. Yearling mutton or lambs were offered at 8½ cents a pound. Dressed calves 5 to 6 cents a pound. Dressed hogs went down to $5.50 per cwt. Turkeys, 11 cents a pound, and fowls kept up to 50 and 70 cents a pair. Eggs 9 cents a doz. Butter 17 to 19 cents a pound by the basket. Parsnips 45 cents a bag. Swede turnips 25 a bag. White carrots 20 cents per 90 pounds. Cabbages, 30 to 40 cents a dozen. Hay had no change from $6 to $7 per ton. Several shoats were offered at $4 to $6 a pair. Maple syrup sold at 85 to 90 cents a gallon. Milch cows were in good demand at $35 to $45 apiece.

TORONTO.

Toronto, Ont., March 31.—Wheat, quiet; prices have a tendency to lower; cars of red winter north and west, quoted at from 83 to 83½c. but millers are not prepared to give over 82c; Manitoba grades easier; No. 1 hard, North Bay, quoted at from $1.09 to $1.10, and at Owen Sound it is quoted at $1.05. Flour dull and easy; cars of straight roller, north and west, quoted at $3.90. Millfeed dull; cars of shorts quoted at $13, and bran, at $11 west. Barley quiet; No. 2 quoted at 40c., and No. 3 extra at 37c. outside. Feed barley is quoted at 32 to 33c west. Rye steady; cars west quoted at 59c. Corn easy; cars of Canada yellow west, are quoted at 30½c.; American corn, Toronto, is quoted at 35½c. Oats steady; cars of white east are quoted at 30c, and north and west at 20c. Peas firm; cars east quoted at 56½c. and north and west at 55 to 56c.

PORT HURON.

Port Huron, Mich., Mar. 31.—Grain—Wheat, per bush., 88 to 90 cents; oats, per bush., 26 to 28 cents; corn, per bush., 28 to 32 cents; rye, per bush., 42 to 44 cents; buckwheat, per bush., 25 to 29 cents; barley, 50 to 60 cents per 100 pounds; peas, 40 to 45 cents per bush.; beans, unpicked, 55 to 75 cents per bushel; picked, 75 to 90 cents per bush.

Produce.—Butter, 15 to 17c per pound; eggs, 8 to 9c per dozen; lard, 6 to 7 cents per pound; honey, 7 to 10 cents per pound; cheese, 10½ to 11 cents per pound.

Hay and Straw.—Hay, $4.00 to $6.00 per ton, on the city market; baled hay, $3.00 to $6.50 per ton in car lots; straw, $2.50 to $3.00 per ton.

Vegetables and Fruits. — Potatoes, 60 to 65c per bushel; apples, green, $2.50 to $4.00 per barrel; dried, 3 to 4 cents per pound.

Dressed Meat.—Beef, Michigan, $5.00 to $6.50 per cwt.; live weight, $3.50 to $4.00 per cwt.; Chicago, $6.00 to $7.00 per cwt.

Pork—Light, $4.75 to $5.00; heavy, $3.75 to $4.50; live 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 10c per pound; fowls, 7 to 9 cents per pound; ducks, 8 to 10 cents per pound; turkeys, 10 to 12½c per pound; pigeons, 15 cents per pair alive; geese, 7 to 8 cents per pound.

Latest Live Stock Markets.

EAST BUFFALO.

East Buffalo, N. Y., March 31.—Cattle—Receipts all consigned through; nothing doing. Hogs—Receipts, 30 cars; market dull and slow, and prices ruled lower; good to choice Yorkers, $4.05 to $4.10; prime selected light Yorkers, $4.00 to $4.05; mixed packers' grades, $4.05 to $4.10; medium weights, $4.05 to $4.12; heavy hogs, $4.10 to $4.12; roughs, $3.25 to $3.75; stags, $2.90 to $3.15; pigs, $3.25 to $3.80. Sheep and Lambs — Receipts, 18 cars; fair inquiry from all sources and prices were steady for wooled stocks; native lambs, choice to extra, $6.15 to $6.30; fair to good, $5.80 to $6.10; culls to common, $5.25 to $5.75; yearlings, common to choice, $4.90 to $5.35; native sheep, choice to selected wethers, $4.90 to $5.00; good to choice sheep, $4.60 to $4.85; common to fair, $4.35 to $4.50; culls to common sheep, $3.50 to $4.25.

OUR BOYS AND GIRLS.

It is a fact that success in life is not best measured by dollars and cents, but rather by the results which accrue from the cultivation of those forces and faculties with which nature has endowed the individual. Without a thorough general education along practical lines these forces are likely to remain dormant and the highest degree of success is not realized. Our own land offers the best facilities under the sun for the general education of our young people, and in this respect the Modern Business Training School plays a most important part. The Central Business College of Toronto seems to be a recognized leader among such institutions, judging from the very liberal patronage it enjoys and the excellent character of the work it is doing. The Spring Term in this School, which continues from April 1 to June 30, is an opportune time for a short course of study along practical lines, and doubtless many young people of our Province will avail themselves of the superior advantages this popular College offers. (See Adv. in this issue.)

Omission.

In mentioning the Catholic members of Parliament returned at the late election the name of W. J. McKee, member for the North Riding of Essex, was omitted. Mr. McKee is one of the most useful and respected members of the Ontario House. For many years he has been custodian of the funds of the Grand Council of the C. M. B. A. of Canada. This is still another proof—if proof were needed—of his rectitude and high standing in the community.

"STORY OF A CATHOLIC MISSION."

Rev. Walter Elliot's "Story of a Mission," as given in The Catholic World Magazine for April, will be read with great interest by the clergy. The Paulist Fathers so carefully avoid anything which could be regarded as an exploiting of their work in their own organ, that this photographic account of the methods on which they conducted their recent enormous mission has all the freshness of novelty. The perfect frankness with which their plan of campaign is exposed is delightful. Even the invitation cards are fac-similed, and of one Father Elliot remarks, with delightful *naivete*, that it is "an ingeniously concocted stimulant to missionary effort." Protestant evangelists can gain much helpful information from this paper.

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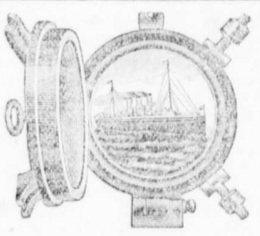

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SOULANGES CANAL.

Notice to Manufacturers of and Dealers in Cement.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for Cement," will be received at this office up to noon on Saturday, 9th April, 1898, for the supply and delivery of 120,000 barrels, or any portion thereof, of Portland Cement.

Specifications and forms of tender can be obtained by the parties tendering at the office of the Chief Engineer of Railways and Canals, Ottawa.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and, further, an accepted bank cheque for 10 per cent. of the total amount tendered for must accompany the tender. This accepted 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 cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
L. K. JONES,
Secretary.

Department of Railways and Canals,
Ottawa, 8th March, 1898.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1015 2

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