

Branch No. 4, London.  
Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Union Block, Richmond street. P. F. Boyle, President; Wm. Corcoran, Sec.

### C. M. B. A.

#### Official.

Notice is hereby given that the seventh regular convention of the Grand Council of Canada of the Catholic Mutual Benefit Association will be held in the Seminary hall, Notre Dame street, Montreal, P. Q., commencing on Tuesday, the 2nd day of September, 1890, at 9 o'clock a. m.  
D. J. O'CONNOR, Grand President.  
S. R. BROWN, Grand Secretary.

Branch Secretaries are requested to forward the Representatives' credentials to the Grand Secretary as early as possible.

There are now 136 Branches in Canada, and three more will be organized in the course of a few days.

The present membership in Canada is 5,512 classified as follows:  
In the 50s. class, 252; in the 55s. class, 256; in the 60s. class, 213; in the 65s. class, 268; in the 70s. class, 139; in the 75s. class, 89; in the 80s. class, 120; in the \$1.00 class, 563; in the \$1.10 class, 847; in the \$1.20 class, 736; in the \$1.30 class, 703; in the \$1.45 class, 665; in the \$1.65 class, 661.

#### Resolutions of Condolence.

At the meeting of Branch 114, Niagara-on-the-Lake, the following resolution was carried unanimously:

That whereas it was pleasing to Almighty God to call away to a better world Mrs. Harlow, the beloved mother of our Treasurer, be it

Resolved, That, while bowing to the supreme will of the Master of life and death, this Branch do convey to our bereaved Brother its sincere and Christian sympathy.

Geo. J. Healy, Secretary.

At the last regular meeting of Branch 21, Toronto, July 23rd, 1890, the following resolutions were submitted and unanimously adopted:

Whereas kind Providence has seen fit in the divine wisdom to remove from our midst our worthy Brother and charter member, Denis Lehanan.

Resolved, That we humbly submit to God's will in all things, we tender to his widow our sincerest sympathy in her distress.

Resolved, That our charter be draped in mourning for thirty days, and that a copy of the foregoing be sent to the widow of our late Brother, and that the same be published in our official organ, the CATHOLIC RECORD.

Matthew Battle, Arch. McKague, and Edward P. Foley, Committee.

### C. M. B. A. Reunion.

On Monday, the 21st ult., the steamer "Dixie" passed through the locks here having on board the members of the Cayuga Branch, their families, Rev. Father Bardou and other citizens of Cayuga, amongst whom we noticed Mr. E. C. Campbell, editor of the *Advocate*, the Misses Murphy and their brother George, ecclesiastical student at St. Michael's College, Toronto, and Miss M. Green, of Hamilton. Quite a crowd of our citizens, with Rev. Father Orlin and all the members of the Dunnville Branch who did not intend to go by rail, boarded the "Dixie" here, accompanied by the town band, which greatly enhanced the enjoyment of the trip and the day at Port Colborne. Not a ripple, save those of the steamer, disturbed the placid waters of Lake Erie, consequently there was no sea sickness, and every body enjoyed the trip and the day. There were about one hundred aboard the Dixie, and three thousand on the grounds at Port Colborne. The attraction was a grand union of all the Branches of the Catholic Mutual Benefit Association in the Niagara District. St. Catharines, Merrittton, Thorold, Welland and Niagara, were largely represented. A good programme of athletic games was provided, and the day passed off very pleasantly. It is said the second annual reunion will be held in Dunnville, next summer. Dunnville and Cayuga Branches unite in tendering thanks to Captain Fench for courtesies during the trip—*Dunnville Gazette*.

#### FASHIONABLE WEDDING.

At Our Lady's church, Guelph, on the morning of the 24th ult., at an early hour, a large aggregation of fashionably-attired ladies and several gentlemen were assembled. The occasion was the marriage of Sarah, third daughter of Mr. Denis Coffey, for many years an alderman and one of the most respected citizens of Guelph. The fortunate possessor of the hand and affections of Miss Coffey is Daniel D. Lynch, banker, of Platte Centre, Nebraska, U. S. He was supported by T. P. Coffey, barrister, Guelph, while the bride was attended by her sister Teresa and Miss Maggie Killoran, Seaford, and by Master Willie Heffernan and Miss Nellie Kloefer, as page and maid in waiting. The bride was richly attired in a dress of white brocade with flowing train and Vandyke crepe lace trimming and gauze veil. She carried a bouquet of white roses. Her sister was attired in a Grecian robe of pale green Chinese silk, and carried a bouquet of Marchal Neil roses. Miss Killoran wore a robe of apricot China silk and bore a bouquet of crimson roses. Mr. Frank Coffey and Mr. Fred Coghlan acted as ushers. Little Nellie Kloefer look extremely pretty in her rich and artistic costume, and she and Master Heffernan, who looked a veritable page with his black velvet dress with lace collar and cuffs and silver buckled shoes, executed the parts assigned to them with admirable grace. The ceremony was performed by Rev. Father Finnegan, S. J., and was enlivened by the peal of the organ and the excellent singing of the organist, Miss Anna Doran. The gifts to the bride were numerous and costly, amongst them being a set of diamond earrings, presented by the groom. After the ceremony the bridal party returned to the home of the bride's parents, where an elegant wedding breakfast was served. Amongst the guests were noticed the handsome figure of ex-Senator John Kehoe and wife (a sister of the bride), of Platte Centre, Neb. The happy couple left by the 3 o'clock train for the west, accompanied by the well wishes of numerous relatives and friends.

### E. B. A.

The annual parade of the E. B. A. will be held in the city of Toronto on Wednesday, Aug. 6th. Upon the arrival of the Branches from Hamilton, Merrittton, Peterborough, London, Dundas and Oakville, they will join the Toronto Branches and the Knights of St. John in Clarence Square, and proceed from thence to Park Rick, by way of Brock, Queen, Yonge, Gerrard, Church, Shuter, to the rink, where a picnic will be held and valuable prizes competed for. A promenade concert will be held in the evening, Heintzman's celebrated band supplying the music. A first-class quadrille band will also be in attendance, and every exertion made for the amusement and comfort of visitors.

On Monday, July 21st, a Juvenile Branch of the E. B. A. was organized by St. Paul's Branch, No. 4, and, judging from the enthusiasm of the intelligent-looking boys that were initiated, it will prove a great success and productive of much good in the parish of St. Paul; about twenty members were initiated, and they expect a large increase at their meeting on August 4th.

### DIOCESE OF PETERBOROUGH.

On Sunday, July 20, His Lordship Bishop O'Connor paid his first official visit to St. Paul's Church, Norwood. After High Mass was celebrated by Rev. Father Conway the church committee approached the altar, where Mr. Dennis Hurley read the following address to His Lordship:

To the Right Rev. R. A. O'Connor, Bishop of Peterborough:

My Lord—We, the residents of this parish, gladly welcome you on this your first official visit to us.

Having heard of your many earnest and valiant works in the Archdiocese of Toronto, where Your Lordship labored so long and so successfully, we hailed with delight the news of your appointment to Peterborough to take charge of this young diocese; your successful efforts in the past is a guarantee of your success here; your constant daily labor is a proof of this. May its continuance be long.

We scarcely know what to say of ourselves, but we ask Your Lordship to judge of us by our works. A little more than two years ago our respected pastor came to take charge of us. We then were little and had but little: to-day we have a residence for our pastor; our church renovated and equipped; a good choir, with a new organ; our cemetery is now in a respectable condition, and, when consecrated by Your Lordship, will be a fitting place for our dead. And last, but not least, our parish owes no man a dollar.

We have to express our gratitude, in Your Lordship's presence, to our worthy pastor, who spared neither himself nor his pocket in leading us up to the happy and proud position we now hold.

We fervently pray that Your Lordship may long be spared to this young diocese, and now ask your blessing.

Signed on behalf of the congregation of St. Paul's parish, Norwood.  
Dennis Hurley, John Fitzpatrick, Jas. McCarthy, J. Murphy, John Fitzpatrick, Chas. O'Reilly, Richard Walsh, David Kelly, Wm. O'Shea, W. H. Mullins, M. England and R. Oughlin.

His Lordship in reply expressed great satisfaction at the feeling existing between priest and people, spoke in glowing terms of the work done, commended the congregation for their co-operation with their much-revered pastor in the past and encouraged a continuance of the same as an absolute necessity for the successful accomplishment of any undertaking they have to overcome.

His Lordship then, accompanied by Rev. Father Conway and Rev. Father Scollard, proceeded to the cemetery, a distance of two miles west of the church, whither they were followed by about two hundred vehicles. The ceremonies at the consecration of the cemetery were very impressive.

At Vespers His Lordship delivered an excellent sermon, taking as his text, "Unless you eat of the Flesh of the Son of Man and drink His Blood you shall not have life in you."

Those of the choir whose singing attracted special attention were Miss Lillie Brennan and Miss Bridget O'Shea. The music furnished by Miss Kelly, the organist, was grand.

#### COURTESY.

For the CATHOLIC RECORD.

Courtesy is that innate consideration for the feelings or comfort of others expressed in word, manner or action. True politeness is only another name for Christian charity; in the rule given us by our Dear Lord, "Do unto others as you would they would do unto you," are contained the main principles of courtesy. We all appreciate kindness, and the sweet virtues that spring therefrom—compassion, tenderness, loving helpfulness—and, as the many have had contact with the world, courteous words and gentle actions are very soothing to tired hearts.

True courtesy is true culture, and, if we were as eloquent as Burke or as scholarly as Gray, without politeness our talents would not be appreciated; it gives tone to the most rugged character by softening and refining the uncouth points and blending all into one harmonious whole. In the social circle true courtesy never discards dialike, is never sarcastic or censorious but tactful, kind, dignified and gracious.

It is said that the heart is the best teacher of politeness, therefore our heart must be good ere we can be truly and simply courteous; it should tenderly cherish the dear violet of humility and cast out all envy, suspicion and unkindness. We are told that contempt is self murder, and, indeed, in relation to our kind it truly is. Man's soul is created to the image and likeness of God, and no matter how that image may be dimmed or blurred by sin still it is worthy of our respect because it is a reflection of the Divinity. The world has its code of honor and its standard of rigidity, but there is something of the rigidity of the Pharisee about it. Only God knows the human heart, and to Him the man who sinks through temptation from the world's pinnacle of honor may be dearer

than he who condemns his fall by discourtesy. Let us remember the divine purity of Jesus for our erring nature and be more tolerant, more gracious toward our kind.

Oh, the times! Oh, the manners! Would we lived in the Middle Ages, when chivalry flourished and the man-spring of courtesy were the noblest impulses of man; when due reverence to sex and age was ever generously accorded; when the oppressor of the weak was the exception, not the rule, and when words of sweetest courtesy, or actions the most gentle, bore witness to the noble hearts that dwell in lofty, ancestral halls or simple mountain homes. Alas! in this nineteenth century, true courtesy, or Christian charity, is a rare virtue, and why? Because love of God is a very much neglected flower; it is overrun by the weeds of pride, ambition, love of gold, and from these is exhaled the social discontent that prevails. God is charity, and as this is the spirit of the Church we shall ever hope for the extension of her empire over all people, because only in the garden of the Church does the beautiful rose of charity bloom in all its perfection, abiding ever its loveliness, its delicious fragrance, and making of this world, indeed, a second Eden.

J. D. L.

### THE FRANCISCANS.

WHAT THEY HAVE DONE IN ENGLAND IN SIX HUNDRED AND SEVENTY YEARS.

ST FRANCIS, FOUNDER OF THE ORDER—BROTHER WILLIAM AND BROTHER AGNELLIUS THE FIRST WHO CAME TO ENGLAND—THEIR TRIALS AND SUFFERINGS—GROWTH OF THE ORDER—PERSECUTION BY ELIZABETH—FRANCISCAN MARTYRS.

The six hundred and fiftieth anniversary of the landing of the first Franciscan Fathers in England was commemorated recently, and at that time an appeal for funds was made on behalf of the newly erected English Franciscan province of the Immaculate Conception. At Glasgow, Scot., the sermon of the day was preached by the eloquent friar, Rev. Cathbert Wood. He took for his text: "Remember the days of old; think on every generation" (Deut. xxxii. 7). The church was crowded to its fullest capacity to listen to the review of the work done by the brotherhood of St. Francis. In his sermon Father Wood said that the religious order formed the Church's crown of glory and strength. Formed at different times in the Church's existence, these great men, to battle against some great error, or to plead by word and example the great truths of the gospel, like their saintly mother who bore them they have had their seasons of splendor and of trial, of sorrow and of triumph. The history of each order is but the history of the Church in part.

Peace, prosperity and splendor were the portion of Holy Church during the ages of faith, but, alas for human frailty, this very state of things worked evil, even in the sanctuary, and they who were placed as beacons of light to guide others became, alas, so many stumbling blocks to the simple faithful—and thus God raised up the great St. Francis to preach anew the following of the Cross—and the trampling under foot of the human nature by the lessons of the Crucified! And so faithfully did God bless the new order that in ten short years the sons of St. Francis numbered more than 5,000 brethren at the second chapter of the order. Among the first disciples of the great patriarch was found an Englishman, whose name in religion was "William," whose simple-minded

FAITH WORKED MIRACLES. This holy man prevailed on St. Francis to establish a new province of the order in his own seagirt island, and Brother Agnellus was appointed the first minister provincial. He chose three English clerics and five lay brothers, to be his companions in this great undertaking. They were assisted on their way by the Benedictine Fathers of Beccles, in France, who, taking pity on the poor pilgrims, paid the cost of the friars' transit from France to Dover. On May 3, six hundred and seventy years ago, their bark landed in Dover. On the first night they begged hospitality from a gentleman, but their strange and uncouth dress excited suspicion, and when they retired to rest he secured the room. Their guileless souls suspected nothing, and they slept the sleep of the innocent, and only found out that they were prisoners on waking the following morning to pursue their journey. The crowd which surrounded them believed neither their story nor their motives, but the jovial, cheerful manner of these saintly men disarmed their fear and wrath, and they were allowed to proceed.

On they went to Canterbury, where again the sons of St. Benedict gave them shelter for two days and two nights. A room of the school belonging to the priests' hospital was now given to the poor friars, and here they spent the day in prayer—living on the stale food which they had begged. Meanwhile, Brother Agnellus had gone on to Henry III, and presented his credentials from Pope Innocent III, and he granted them permission to settle in Canterbury. God raised up benefactors, who built them a friary and a church, which was the first in England, and which remained one of the principal houses of the order until the dire persecutions of the sixteenth century. Brother Agnellus, in September of 1220, sent on Brother Richard and

BROTHER HENRY OF DEVON, accompanied by Henry of Corvise and Mohoratus, to London, where God again raised up friends. The children of St. Dominic received them with open arms, and after a fortnight's hospitality the poor Franciscans received a small house from the sheriff and some pious citizens, where their pious and simple life edified the people, and a rich merchant, Irwin, founded a friary for them in a poor locality near Newgate. Brother Richard and Henry of Devon proceeded to Oxford. There they were again received by the Dominicans, until God raised up help and means. The learned and noble flocked around their humble house, and touched by the grace of God, many cast aside the glories of this life and clothed themselves with the coarse garb of St. Francis. A school of theology was

formed, and became of high renown. Soon it became necessary to enlarge the buildings, and the pious Henry III. was one of the principal founders, and with his royal hands served the masons and workmen in the erection of the buildings. From Oxford they went on to Northampton, Cambridge, Shrewsbury, Salisbury and Southampton, most of these being marks of King Henry III's affection for the friars. It was at this time that the great Adam Marsh—a name renowned in Franciscan history—became famous as a professor of theology, etc., but who never forgot the wretched and the poor in the midst of his varied cares.

The great cathedral towns of Worcester, Lichfield, Gloucester, Norwich, along with Bristol, soon possessed houses of the order, often the fruits of the generosity of noble families, but oftener the spontaneous offering of the citizens. Among the poor and laboring class of the suburbs of these towns lay their work, preaching daily to the neglected and the neglectful. Simple and earnest was their style, and it was easily understood and lovingly received. Following the example of

THEIR SERAPHIC FOUNDER did they lavish their care and love on their outcasts of the great cities, and the care of the foul disease of leprosy, so prevalent in the middle ages, was a special feature of these holy friars. The rapid progress of the Order of St. Francis at this time was a striking proof of the everlasting vitality of the Church. Thirty-two years after the arrival of the Grey Friars, forty-nine houses of the order had been founded, and in the year 1359 they had increased to seventy-eight, beside four in Scotland, Dundee, Dumfries, Haddington, Roxburgh, five on French soil subject to England. While the friars labored among the poor, as we have said, in the great university city of Oxford, they had made themselves a name for learning and science, and among the names which will last for ages we may record the great Roger Bacon and Duns Scotus—the great preacher of the Immaculate Conception of our Blessed Lady, which doctrine it has been the glory of the Franciscan order to teach and guard.

The great success which attended the order in England was the true spirit of St. Francis with which these friars were imbued. But a dark cloud was looming over this bright picture. The crown of sanctity and learning had been won, but the crown of martyrdom was now to be gained. Heresy and schism had begun to tear Europe to pieces, but England remained still true and loyal to the Holy See—and gloried in being the dowry of our Blessed Lady. Henry VIII. had just written his book in defence of the Papal supremacy, with the assistance of a learned Franciscan, Father John Kyrington of Oxford, and had obtained various privileges and exemptions from the Pope on behalf of the order. His confessor was a Franciscan friar and his saintly Queen Catherine was a tertiary. Alas! this fair picture was so soon to be blotted out by

THE VILE PASSIONS OF MAN. The children of St. Francis had the honor of being the first to be turned out of their houses by this monster of iniquity. During Mary's short reign the Grey Friars were again restored to some of their houses, but this did not last long. For, when Elizabeth mounted the throne, she broke up the community of Greenwich—where she had been baptized—and banished the Grey Friars from the kingdom. From this the friars had neither home nor church, but still the old province was kept up. The ancient seal was handed from one martyr to another, and kept up the succession of provincials.

Friars were their convents and hiding holes, their cells, and yet even in these times of violence came to them and were smuggled abroad to study, to return and shed their blood for holy faith. Fifty years had passed and gone since Elizabeth had chased the friars from England, and eighty since Henry had first wanted his wrath upon them, and God raised up anew the province of England. Edmund Jennings, son of a noble Protestant family at Litchfield, became a convert to the faith at sixteen years of age, and afterwards a priest. He afterwards suffered cruel martyrdom. His brother John, whom his efforts during life to convert were fruitless, was so much affected by the revolting death of his saintly brother that he became a Catholic and afterwards a secular priest at Douai. He soon after joined the order and received the habit from the hands of Father William Stanny, who in time handed over to him the ancient seal of the province, which had been preserved for eighty years by little less than a miracle. In the year 1629, the province was again restored, and Father John Jennings named the first provincial. Now began the long and severe persecutions under the reign of the two Charleses, which furnished the order with the crown of martyrdom, whom we hope soon to see raised to the honor of the saints. Though after the reign of Charles II. no

CATHOLIC BLOOD HAD BEEN SHED in England, still the tide of persecution rolled on, with fine and imprisonment, and how startling it seems to read Father Paul Atkinson, who spent thirty years in Hunt Castle, Hants, and died in 1729.

Thus the sons of St. Francis, who had been among the first who shed their blood for the true faith, had the honor to close the persecution, in the person of Father German Holmes, who, in 1746, fell a victim to the popular rage and was cast into Lancaster Castle, loaded with iron, where in four months he gained his crown. During this time of peace the province flourished and prospered in spite of bigotry—and in 1761 Father Pacificus Baker certified to the existence of one hundred friars and eighty nuns. These centuries of persecution closed with the Emancipation Act in 1829, which brought about a new state of things. Discipline could not be maintained, and so it was resolved to dissolve the province in 1830, and one by one the old friars died away until the last link remained. Father Paschal O'Farrell, born at Bristol in 1796, educated in the Franciscan College at Baddesley, was ordained priest by the celebrated Bishop, Dr. Milner, in 1813. Oh, how he labored on, until he celebrated his golden jubilee in 1863. And five years later he returned to end his days with the Sisters of the Third Order, Taunton,

Somersetshire. His ardent wish was gratified at last to see his beloved order restored in 1850. The jurisdiction of the Belgian province was extended to England in 1858. Seven friars came over by order of the late Pope. They commenced their labors at Scler-din in Cornwall, but finding the place unsuited for the mission of the order they transferred their labors to the great manufacturing city of Manchester. They had already a house at Kilarny, and others were established at Glasgow, at Upton and Stanford, in London and at Bristol.

#### In Affectionate Remembrance

OF SISTER ANNA MARIA (OUR BELOVED TERTIE)

As unto Bethlehem's manger the Magi came of old,  
Before the infant Saviour their treasures to unfold,  
So on that glorious morn of Epiphany there came  
A fair young girl to worship within St. Basil's lane.

As low in adoration before high altar bent  
The offering of a stainless life through Mary's hands she sent.

Long had that beauteous soul to Sacred Heart been given,  
But then was made the sacrifice which opened for it Heaven.

At Jesus' feet was gladly laid a fond heart's purest gold;  
With frankincense of yielding will her love sublime was told;

The myrror of bleeding heart's farewell to Flowed, drop by drop—world's bliss renounced—the soul was there alone!

Alone? Ah! no, dear child, fond, ministr'ng angels circled thee!  
While sweetly sang the Saviour's voice: "Come, precious one, to Me."

Then gladly sped God's treasured child to Virgin Mother's shrine,  
One moment's bliss at Sacred Heart, where beamed the eyes divine;

Up then to blessed Anna's face her loving gaze was cast:  
"Be with me, guardian, fond and true; protect me to the last."

At holy Joseph's humble niche we marked her lowly bend:  
What glowing words of burning love did then to Heaven ascend!

One last, sweet prayer at lowly crib—then out thro' sacred door,  
Whose threshold she had daily crossed in happy days of yore,

Farewell to loved St. Basil's! thy child will see thee nevermore!

Bright noon that day beheld her a lily fair to bloom in Joseph's garden: such special grace God granted!

No brighter, fairer flower had, e'er, through convent portals entered,  
The fragrance of the sweetest rose seemed in pure life centred.

The happy Lenten days sped on, when came then did that lily of the Lord His chapel fair adorn!

Ah! who can tell the holy joy which filled her heart that day?  
An Easter love divine which unto death did stay.

Six joyous days wore on—then did this flower of Joseph droop—  
As low, before the sweeping blast, the slender reed doth stoop.

Her gentle sisters, day by day, in sadness, saw her pine;  
But brighter glowed her lamp of love as did her strength decline!

Oae ardent longing filled her heart—one special gift she craved—  
That "morn St. Joseph's chosen ones her name be there engraved."

How fervently, in golden May, did she our Queen implore:  
"O Mother sweet, thy Son entreat that in through Heaven's door I pass with holy Joseph in garb his loved ones wore!"

His Mother asked: "Our Jesus heard! and to robe in sacred vesture, ere her spotless life was spent!"

The crown was won! The victory gained! With joy high Heaven rang!  
The sister's praises sang.

Ten weary days of sunny June did evening shadows fall,  
While on her couch our cherished one did wait her saviour's call.

Did wait in patience, and with joy, such as few mortals know:  
For daily, came her precious spouse to keep her heart aglow.

With burning rays of that pure love which caused his blood to flow,  
Oh! blest the morn which brought that Guest, with angel hosts bent low!

"Dear Mother, say, when shall I go unto my Jesus' home?"  
Dost think that ere the morning's sun His arms around me come?"

"Wouldst wish to fly from pain, dear child, from burden God did place?"

"Oh no! my mother—but oh! I long to meet Him face to face!"  
Dear Mother, say, was not in the night, nor yet in noonday's glare,

But in that peaceful, holy hour, when, bent in fervent prayer,  
Each evening's sun through stained glass Within loved Basil's sacred walls in happy days ago.

At eve He came! When, heavenly choirs, in sweetest strains, were blended  
That radiant soul to Jesus heart in Mary's arms ascended!

While holy Joseph, blessed Ann, and angel guard attended!

Rest, cherished soul, in thy bright home; thy blessed reward was given!  
When thou wert called by Sacred Heart to spend His Feast in Heaven.

Hamilton, June 19th, 1890  
Marguerite.

#### GREAT BARGAIN SALE.

Remember the Bargains offered at the London Bargain Store. Cannot be duplicated. And very soon they will exist as a memory. "The Memory of a great sale." It is a fact that we sell \$3 parasols for \$1.50. It is a fact that we sell cotton tweeds, worth 30s., for 20s. It is a fact that we sell 10s. gingham for 5s. It is a fact that we sell 15s. bordered prints for 9s. It is a fact that we sell 20s. rateens for 12s. It is a fact that we sell \$12 cost times for \$5. It is a fact that we sell black cashmere, worth 35s., for 15s. It is a fact we have the finest stock of table linens in London. It is a fact we sell 25s. sheeting for 16s. It is a fact we sell 46 in. pillow cotton for 13s. It is a fact we can give you more goods for a dollar than any other house in town. The London Bargain Dry Goods Store, 136 Dundas street, opposite the Market Lane.

The supreme court of the State of Missouri has rendered a decision in favor of the Catholic church at Lexington, Mo., giving it land worth \$66,000, after eleven years' litigation. The property was left to the church by will, which the heirs of deceased contested.

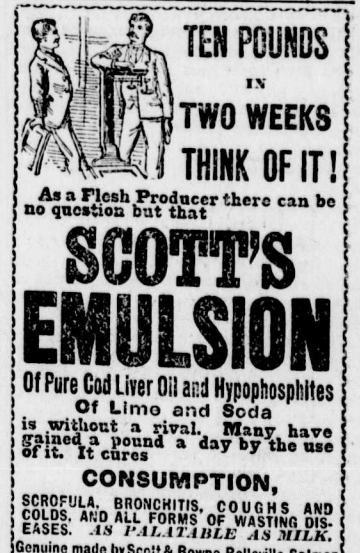
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GENTS—I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to do.  
DANIEL KIERNSTADT.  
Canaan Forks, N. B.

John Mader, Mahone Bay, informs us that he was cured of a very severe attack of rheumatism by using MINARD'S LINIMENT.



IS A COMPOUND OF MILK, WHEAT AND SUGAR. Chemically so combined as to resemble most closely the Mother's Milk. It requires only water in preparation, thus making it the most ECONOMICAL AND CONVENIENT preparation in the market besides doing away with the difficulty and uncertainty of obtaining pure milk of a suitable and uniform quality. It is recommended by the highest medical authorities. It is especially adapted as a summer diet for infants.

SAMPLES ON APPLICATION TO THOS. LEEING & CO., MONTREAL.



Of Pure Cod Liver Oil and Hypophosphites of Lime and Soda. It is without a rival. Many have gained a pound a day by the use of it. It cures CONSUMPTION, SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. IS PALATABLE AS MILK. Genuine made by Scott & Brown, Belleville, Salmon. Wrapper at all Druggists, 50c. and \$1.00.



A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects. Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us. This remedy has been prepared by the Reverend Pastor König, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direct supervision by

KEENIG MEDICINE CO., 50 West Madison, on China St., CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle. 6 Bottles for \$5. Agents, W. E. Saunders & Co., Druggists, London, Ontario.

ORGANIST WANTED. FOR ST. PETER'S CATHOLIC CHURCH, London, Ont. The organ is a three manual pipe. Liberal salary. Apply to REV. M. J. TIERNAN, Rector, before 1st of August.

Electricity, Molero Baths & Sulphur Saline Baths

CURE OF ALL NERVOUS DISEASES J. G. WILSON, ELECTROPRATIC, 280 Dundas Street.