Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at eight o'clock at their hall, Albion Block, Richmond Street, J. Forrestall, Pres. Vm. Corcoran, Recording Secretary.

### C. M. B. A.

Resolution of Condolence.

Cayuga, Ont., June 27, 1892.

At a regular meeting of Branch 25, Cayuga, Ont., the following resolution was passed:

Moved by Brother John A. Murphy, seconded by Brother Richard Sinnet, and
Resolved. that whereas it has pleased Almighty God to remove from our midst by death oursesteemed Brother Thomas McCrossin, the members of Branch 25 desire to place on record the protound sorrow which they feel for the death of Brother McCrossin and the deep sympathy for his afflicted wife in her sad bereavement, and we pray God to give her the grace to bear with Christian fortitude her heavy cross;

parace to bear with Christian lorentees to bear with resolution be sent to Mrs.
That a copy of this resolution be sent to Mrs.
McCrossin and other copies to the London CATHOLIC RECORD and the Montreal C. M. B.
A. Journal. Yours fraternally,
J. A. MURFHY, Sec.

Campbellford, Ont., June 29, 1892, other Rev. D. J. Casey, Spiritual Ad-e of Branch No. 98, C. M. B. A.: DEAR REV. BROTHER — Whereas it has deased Abnighty God in His infinite wisdom to emove by the hand of death your beloved

pleased Almighty of the presence of the property of the presence of the presented to our esteemed Rev. Brother; also be written in the minutes of this Branch and published in the CATHOLIC RECORD.

Signed on behalf of Branches,

JAMES GIBSON, Vice-Pres.

C. J. ANDERSON, Rec. Sec.

Guelph, July 2, 1892.

To the Editor of the Catholic Re

To the Editor of the Catholic Record:

DEAR SIR AND BROTHER—I am requested by the members of Branch 31 to send you the following for publication:

A the last regular meeting of Our Lady's Branch, No. 31, C. M. B. A. held on the 27th of Juur Here were representatives from five different branches of the C. M. B. A. present. The question of separation came up for discussion. All the visiting members expressed themselves greatly in favor of a separate beneficiary. If that was not granted, then they were in favor of total separation. They said they only voiced the sentiments of members of the different branches to which they belonged. I may also add that all our own members of Branch 31 are of the same opinion.

Jas. Kennedy, Rec. Sec.

Re-Conway vs. C. M. B. A.

This is a petition by Elizabeth Conway, of Stayner, widow of Patrick Conway, who in his life time was a member of the C. M. B. A. Brother Conway made his beneficiary certificate payable to his infant children, and the petition is for the appointment of Mrs. Conway as guardian of the said children and also for payment of the amount of the beneficiary to her to enable her to maintan the said children during their minority. The application is made to the Chancery Divisor of the High-Court of Justice under K. S. ichapter 138, and the amended act 51, Victoria chapter 129. The petition sets out the fact and states that Mrs. Conway is unsable to jurnish the necessary security to enable her to lake out letters of guardianship for the children, and she asks the Court to have her appointed without such security being furnished. Brother O'Meara, of Ottawa, acting on healf of the association, does not oppose the application as far as the letters of guardianship for the Court as to whether the provisions of the Act in question apply to an association like the C. M. B. A., and also whether a payment made by the association pursuant to an order of a Court of the Province of Ontario, or to the guardian of infants appointed by said Court, would have the effect of discharging the association and of indemnifying it against their majority, brought in New York State. The matter came up in Toronto last week, when the petitioner not being rendy to proceed, it was adjourned. Marsh, Q. C., for the petitioner, J. Hoskin Q. C. for the liftants, and brother O'Meara (Ottawa) for the association. In the event of the Court deciding that the act is not applicable to the C. M. B. A. Brother O'Meara (Ottawa) for the Supreme Council propose an amendment to the constitution in the interest of the Canadian membership, in order to cover the Re-Conway vs. C. M. B. A.

## A Golden Wedding.

A happy event in the history of the township of Smith and one that will long be remembered by numerous friends and scores of relatives of Mr. and Mrs. Thos. Hoolihan, took place Fri daynight, when the above named agred and most respected couple, surrounded by friends and relatives from far and near, celebrated in a most delightful and happy manner their golden wedding. Among those who took part in this most pleasant gathering were Messra. Ambroad Thomas Hoolihan, of Bufarroom of fifty years, and standard thomas Hoolihan, of Bufarroom of fifty years, and standard on the bufarroom of fifty years, and standard on the proposed of the property of the proposed of the

# TO THE FRIENDS OF HOME RULE FOR IRELAND,

Secretary's Office, Cooper Union, New York

Secretary's Office, Cooper Union, New York.

The dissolution of the British Parliament is announced, and the general election is to be held immediately.

The struggle of Ireland for Life or Death is at hand. Now is the time to help her, if you wish her to live—that is, to be Free,

We speak for the majority of the Irish National Party, presided over by Justin McCarthy, and your subscription will be devoted to its support. Help to any faction opposed to that majority is help to disunion, dishonor and disaster.

We ask you to assist the party on whose side are found the best and purest of the Irish people, the law-abiding, wise and patriotic sons of Ireland in America, and the Irish people, the law-abiding, wise and patriotic sons of Ireland in America, and the Irish hierarchy and clergy, the faithful friends of the National cause. Funds are needed to carry 85 seats in Parliament, and the legitimate, legal expenses will be \$150,000. The legal tees must be deposited before candidates are eligible for election. But two weeks remain to procure this money. Will you help?

Checks or Drafts should be made payable to Enguene Kelly. Treasurer Corner Livin.

hecks or Drafts should be made payable aguene Kelly, Treasurer, Cooper Unior Dr. Thos. Addis Emmet, President. Joseph P. RyAn, Cor-Secretary. EUGENE KELLY, Treasurer.

## DR. DOUGLAS' ADDRESS.

Daily Sun, St. John (N. B.), 17th June.

A contemporary observes that the Sun has misrepresented the attack of Dr. Douglas, ston Sir John Thompson. The best answer to this charge is the publication of the full text of the speech of Dr. Douglas, which will be found in this number. As the Sun has pointed out the sketch which the eloquent and erratic Methodist divine has given of the Minister of Justice is incorrect in every important particular. His story of voung Thompson's change of faith is not history, though his theory of "occult forces" cames the contradicted without the infallible knowledge of the heart which is cenied to all others than Dr. Douglas. Whatever political position Mr. Thompson obtained, his ability and industry certainly earned for lim, and it was not for seven or eight years after he ceased to be a Methodist that he entered the Legislature of Nova Scotia. The statement that he worked the Legislature for all it was never suggested in Nova Scotia, and now after ten years is heard of for the first time. He did not attain to the honor of Daily Sun, St. John (N. B.), 17th June

knighthood as a judge, but was knighted several years after his retirement from the bench. He did not resign his judgeship on the call of the Church, but on the strong and urgent call of the late Sir John Macdenald, supported by leading I rotestant Liberal-Conservatives of the province. That he did not aspire to the premiership is shown by the fact that he refused the position when it was offered him a year ago. Sir John Thompson was more than once elected in Antigonish before the alleged interference on his behalt of Bishop Cameron. He has had more Protestant than Roman Catholic support in his county, and in the event of his defeat there could easily secure election for another constituency. The farmer fishermen of the coast of Antigonish, to whom Dr. Douglas attributes the iniquity of electing the Minister of Justice, number perhaps thirty or forty persons. Respecting the Jesuit Estate question, the position taken by Sir John Thompson was that the Quebec Legislature had the constitutional right to do as it liked with its own money. It was the postion taken by the then Premier, all the Ministers and by every member of Parliament except thirten. The statement that Sir John Thompson's course started Mr. Mercier on his career of political ruin and entailed a loss of \$33,000,000 to the province of Quebec ignores the fact that Sir John Thompson was then a subordinate member of the Ministry at Ottawa, and the other fact that Mr. Mercier had come into power three years before, that he had during that period been supreme in Quebec, and had already squandered the greater part of the \$13,000,000. Sir John Thompson has in fact been one of Mr. Mercier's most determined political opponents, and has performed his nill share in the excellent work of placing the Count in his present position.

The position of Dr. Douglas as a minister of the Gospel does not absolve him from criticism when he makes a deliverance on public men and public affairs. Probably he does he will not get it. He can, if he chooses, call Sir John Thompson

## A PROTESTANT VIEW.

Secret Societies Considered a Danger to the Church.

Protestant circles have been greatly nterested by the recent discussion the secret society question indulged in by the Catholic press. As showing opposition of the Protestant Church in secret societies we present the following address delivered by President Charles A. Blanchard before the Chicago Theological Seminary, at the request of the faculty and published in he Advance (Protestant) of Chicago Secret societies are one of the charac ristics of the age in which we live Within a few weeks I gave an address in a town where there were three churches, all of them weak and living by permission of the world, while at the same time, in that town, there were said to be sixteen different secret orders. In another town where I recently spent the Sabbath there were two churches, both of them largely sustained by men who do not profess Christianity, and ten secret lodges of various kinds. The Masonic order claims in the United States more than six hundred thousand members. The

The Knights of Pythias claim more than half that many. These are but three out of scores of different orders, some of them professing good objects, most of the composed exclusively of men, and all of them drawing money by hundreds of thousands of dollars from the earnings of the people.

directory something like a thousand lodges. There are, I believe, counting everything that pretends to be relig ous, only about three hundred churche The figures in New York, Boston, New Orleans, Cincinnati and St. Louis will not differ materially. I think it safe to say to-day that in the United States there are four lodges to every church I do not affirm this, for it would be difficult to make the count, but from facts known this would seem to be a fair inference.

Counting, as they do, their member revenues by million, and their lodges, chapters, councils, commanderies, etc. by tens of thousands, it is obvious that they are one of the great forces affect ing men for good or ill. It is apparent that these organizations can be known by persons who choose to inform them-selves. The public services which they hold, the literature which they put forth and the testimony of con cientious men who, having united with them in ignorance, have come out from them and borne their testimony against them, afford a full and complete guidance for every hones man who desires to know the truth concerning them and to act as Chris-

tian duty requires. Availing ourselves of these sources of information, there are several facts which we think the candid observer will speedily arrive at. In the first place he will see that while the names, rituals, form of obligations and nor essentials generally of these different organizations vary, their principle i substantially one. There is no way in which a person can consistently justify one of them and condemn the rest Even a secret temperance order involves all the essential principles of Free Masonry, and the man who is a faithful and enthusiastic member of one of these organizations cannot be a consistent enemy of the rest, nor of any o

In the history of the Grange, for example, we are told that the persons who organized that fraternity were Masons: the Knights of Pythias, are, in our cities and towns in general, promoted by a little circle of Free Masons and Odd Fellows, and while largely different in Membership from the Masonic order, they nevertheless have a little circle of influential men who are members of both organizations. This is true, so far as I am informed, of all modern secret orders.

antly appear to the candid searcher ath, is, that these organizations gious in character. While this are religious in character. is true of all of them, it is in a marked degree true of Free Masonry; and as of its professions and claims in this re gard seems needful.

who had never read at all would arrive at the conclusion that Free Masonry was a religious organization. The various Masonic bodies have chaplains, prelates and priests. All of them have what they call an altar. One of them has a baptismal service, by which the children of members of the organization are in a sense inducted into it while yet in infancy. The burial services which are prepared for them in case of death of members of the organization intimate that the person who has belonged to it and died, is sure of an eternity of happiness, because of his relation to the other. So clear is this impression that ordinary Masons who have no interest in denying the truth, say without hesitation that the man who lives up to his Masonic obligations is sure of heaven. Or, as they more frequently put it, "Masonry is good enough religion for me." These religious officers and imple

ments, together with the impression

produced upon common men by the

services of the order, are two proofs

that this lodge is religious in charac

ter. But the most decisive evidence is contained in the statements of the learned and influential men of the order. For example, we find in Mackey's Lexicon of Free Masonry, page 369, an article entitled "Prayer." The anthor says: "All the ceremonies of our order are prefaced and termin ated with prayer, because Masonry a religious institution." Mr. Daniel Sickles, a thirty-third degree Mason, who has occupied many if not most of the officers in the higher bodies in New York State, says, in his notes on the third degree: "We now find man complete in morality and intelligence, with a state of religion added, to in-sure him the protection of the Deity and to guard him against ever going These three degrees thus form astray. a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires." These words are found in his "Free Masons Monitor," on pages 97 and 98 \* \* \* Persons owever, who are conversant with the writings on this subject, will under stand that while Masonry distinctly laims a religious character, and pro esses to send those who conform to its obligation to what they call "the Grand Lodge above," the organization is, clearly and distinctively, not only non - Christian, but anti - Christian. This is evident, in the first place from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble serving, and aspires to be useful t others. The religion of Free Masonr s proud, vain and loves display. is fairly stuffed with such titles as Worshipful Master, Grand Master, High-Priest, Grand King,

Then, too, the regalia which is used by the fraternity belongs in the same category of anti-Christian charac-teristics. The aprons and collar The aprons and collars which are used by the lower degrees might seem more a subject for mirth than serious objections; but as one advances towards the higher degrees, the ignorant and barbaric love of feathers and collars is continually manifested. The same thing is to be observed in some of the other orders sprung from notably the Knights of Pythias, who delight to parade in the garb of soldiers.

Prelate, Prince, Sovereign, etc.

The fact that the religion of Free Masonry cannot be Christian, again comes out in the membership of the A man may unite with the Church and be a bad man, but he must also be a hypocrite, for he must at least profess sorrow for his sins, love for God, love for his fellow-men and a purpose to live a holy life. No Church will receive a man unless he so covenants : but men are received into the Masonic church on the payment of the initiation fee and the taking of the oath, without any purpose expressed or understood to live a holy life prayerless, godless, profane, drunken embers of the lodges do not break any part of their covenant if they continue in their vices and sins.

In fact, strange as it may appear Masons seem quite proud to say that pirates, savages, robbers and murderers are members of their order in good and regular standing. The book entitled "The Mystic Tie," containing facts and opinions illustrating the character and tendency of Free Masonry, edited by Albert G. Mackey, whose Lexicon of Free Masonry has already been mentioned. ains, we believe, something like nine different articles ing that pirates, savages, robbers, murderers, or men combining two or more of these characters, have been Masons in good standings and have promptly recognized their Masonic obligations when called upon to do so It does not require argument with in- impurity-let us remember we are bap telligent persons to show that an organization admitting persons of these classes, without any professed purpose to change their actions, is not Chris-

tian. Still further, the explicit statements of the later Masonic writers contradict directly the earliest authors, who claim Webb says, in the quotation above made, that Christians, Mohammedans,

Another fact which will very pleas-ntly appear to the candid searcher fter truth, is, that these organizations to Free Masonry. Of course, if this be the case, Masonic religion cannot be Christian. On page 402 of Mackey's Lexicon of Free Masonry, above quoted, under the article. "Religion." the author says: "The religion of Lexicon of Free this organization is mother and model Free Masonry is pure theism, on which of other lodges, a detailed examination its different members may engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge or to connect their truth or false hood with the truth of Masonry." This statement is of high authority, and its purport is perfectly plain. The Chris-tian who joins the Masonic lodge may engraft his belief in Christ on the deism of Masonry, but he must not introduce his Christianity into the lodge nor connect its truth or falsehood with that of Free Masonry.

The article, "Blazing Star," on the

61st page of this Lexicon, says: "Formerly the blazing star was said to commemorate that light which appeared to guide the wise men of th East to the place of our Saviour's nativity; but as this allusion, however beautiful, interferes with the universal character of Masonry, it is now gener ally omitted, and the blazing said to be an emblem of Divine Providence." That is, formerly the ritual of the lodge contained here a recognition of our Saviour, but as this would interfere with the universal character of Masonry, it is to be stricken out. In Chase's Digest of Masonic Law, on pages 207 and 208, the writer says: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both and yet we see no good reason why they should not he made Masons. In fact. Blue Lodge Masonry has nothing whatever to do do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry. It would be something else.

It it be true that Free Masonry is a religion, and that it is not the Chris tian religion, it is evident that it is a false or idolatrous religion, and the hundreds of thousands of men who are forsaking the prayer meeting, neglect ing the Bible, profaning the Sabbath and attending to their lodges, are in they called he would be tired or andanger of losing their souls. They are simply pagan worshipers in a Christian land. Many share the ad-They vantages of a Christian civilization, but they do not contribute to the progress of the Christian faith, which alone renders a Christian civilization pos sible. While it is true that Free Masonry is less than two hundred years old, it is also true that organizations essentially the same in character have been in the world for thousands of years. Tho mysteries of India, Greece, were all of similar in character to the lodges which are now meeting over stores blacksmith shops, and in costly temples which their members have erected over our land. The effect which these lodges are producing on society is like that which the old lodges produced on the society of day ; and it is certain, either that the men of our nation will become separated from these secret pagan religions, or our nation must cease to be Christian. It would seem to be almost unneces sary to ask what should be the attitude of the Christian ministry and the Christian Church towards these rival antagonistic religions which are springing up on every hand, and which are withdrawing members and money from the Church. If it is a duty to seek to convert the heathen in Asia and Africa, t is certainly a duty to seek to per suade our neighbors and friends from being deceived by similar false relig ions to abandon their lodges and attach themselves to the religion of the Lord Jesus Christ. If the ministry and the Church do not exist for this purpose, what are they for?

We know that thousands of worthy men have united with the legion of modern orders in ignorance of their real character, and with no intention of denving the Christian faith. None the less it is true that these lodges ar rivals of and substitutes for the Church of Jesus Christ. As Lincoln said 'This country cannot continue to exist half-slave and half-free;" so it is evident that it will not permanently continue half-Christian and half-Pagan. An honest and intelligent protest on the part of the ministry of our land will save tens of thousands of young men from these snares, traps and pit falls; will strengthen the Churches, and aid in forming the public sentiment. which, in God's good time, will sweep the whole list of secret order from the

## The Obligations of Baptism.

earth.

We should learn from the study of oly baptism to live for religion and to bring up our children to live for religion. Baptism is no idle ceremony. There is a touch of God in it. There is the blood of Christ in it. tized soul can never be as if we were imparted will remain either for recompense or for judgment. If we want a thought and a motive to lift us up from the engrossing claims of daily life, we have it here, dear children, in Jesus Christ. If we would live with modesty and dignity, let us remember our baptism. If we would cast off sin and its habits-drunkenness, sloth and If we would encourage our selves to frequent the house of God. the angelic feast of Christ's Body the cleansing Sacrament of His forgiveness, let us think of the obligations of our baptism. If faith is sometimes hard to flesh and blood, if the world's temptations are strong, if the cross of that Masonic religion is Christian. our shoulders is heavy, let us recall the day of our dedication-the day on which we were signed with the sign of our Jews, Buddhists, Parsees, Confucians Master. For when our life is over that and Pagans in general, are all elligible sign will be our warrant for a happy

eternity. When time is at an end and

will never be forgotten. No; your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven .- Chalmers.

### The Friends of Married People.

During these latter years the appalling frequency of divorce, and the causes which lead to it, form the subject of sermons, lectures and writings. Mrs. Evelyn Horvier, in writing this subject, says that husband and wife should have the same set of friends.

"Many married pairs drift gradually apart simply because they have a different set of friends. I know at a re-ception I attended last winter not three the guests knew their host; they were acquaintances of the wife. It was not her fault. She was proud of him, and would have gladly have had him meet her friends, but whenever noyed, or for some slight disinclination would say: 'You must make my excuses to them, my dear.' bands have their club friends, who never meet the wife. If the husband yould entertain his friends at his home, and the wife insist that he should know her friends, one great element of dis rust and discord would be removed. husband should be his wife's guardian. Is he not wanting in his great trust when he allows her to have friends with whom he has no acquaintance: Have your friends in common. eads to delightful evenings and much happiness.'

## MARKET REPORTS.

MARKET REPORTS.

London, July 7.—There was a large market to day, and a considerable quantity of grain came forward. Wheat was steady, at \$1.25 to \$1.25 per cental. Oats came down from \$3 to 356 per cental. The meat market had a short supply, and beef was easy, at \$5.59 to \$5 per cwt. Veal was steady, at \$5 to \$6 a pound. Lambs were in good demand at 11 to 12c a pound. Molesale. Mutton, 6 to 7c a pound by the carcass. There was no change in poultry. Young ducks were in good demand at 16 to 12c a pound, of 16 to 16 appendix of the sale. Mutton, 40 to 55c a pair. Threeys, 10 to 12c a pound. Butter kept steady, at 20c a pound for crocks. Eggs were scarce, at 11 to 15c a dozen. Potatoes were plentiful, at 50 to 56c a bag. There was a large supply of strawberries, and prices were easy, at 4 to 1c a quart. Green peas were in good supply, at 15 to 15c a quart. Wo change in other vegetables. Wool advanced to 17c a pound. Hay was in fair supply, at \$1.50 to \$9.50 a ton.

Toronto, July 7.—Wheat—No. 2, spring, 75 to 75c; white, 77c to 75c; yo. 2, red winter, 77c 75c; goose, 65 to 66; No. 1, hard, \$1.91; No. 2, 78 to 79c; No. 3, 79 to 80c; regular No. 1, 60 to 61c; No. 2, 50 to 50c; barley, No. 1, 52c to 54c; No. 2, 48 to 49c; No. 3, 65 to 80c; regular No. 1, 60 to 61c; No. 3, 42c to 43; peas. No. 2, 58 to 59c; oats, No. 2, 31 to 325c; extra, \$3,55 to 83.40.

Buffalo, July 7.—Cattle, 77c.

BUFFALO LIVE STOCK.

Boffalo, July 7.—Cattle—The market closed for the week with the receipts light, only 3 cars; feeling firm and prospects rair for next week for anything of a fair quality, and the efferings readily sold at full strong yesterday's prices; fair to good butchers' cows sold at \$8.15 to \$8.25, and fairly good 1,000 lbs. steers at \$8.85. SHEEP AND LAMBS.—There was no material change in the market from Friday. The receipts were small, only 7 cars, and 1 mostly of the common order, which sold slow at unsteady prices, and a few lots of good Ohio wethers brought \$5, and fairly sheep sold at \$8.15 to \$8.25. The lambs on sale were mostly common, and sold at \$4.25 for 59 lbs.; common and fair 61 lb. lambs brought \$5,374. The market closed for the week with only a fair outlook for the week. Eastern reports show no improvement in the trade, and the general outlook is lower.

Hous — The market was only moderately active to-day, and prices were generally easier on the top grades by about 5c than yesterday; 15 cars were received fresh, and about 5 cars of the lighter weights and yesterday's late receipts held over unsold. Vork buyers only took a few loads, and packers have not taken hold freely for the past few days; packers' weights and heavy hogs sold at \$5.75 to \$5.89 and a deck at \$8.80 to \$5.50 and slow; roughs, \$4.75 to \$5.55, and 130 to 140 lbs, at \$5.50 to \$4.25. The market closed slow for light grades and easy for the best hogs, with about all of the better weights sold.

LONDON CHEESE MARKET.

Saturday, July 2nd, 1892.

The market was well attended to-day, and a

The market was well attended to-day, and a large number of buyers and factorymen were present. The following sales were made:—300 boxes at 9½ per pound, 3,122 boxes at 92 per pound, 1626 boxes at 8 15-16c per pound, 455 boxes at 8,2 per pound, 455 boxes at 8,2 per pound, 450 boxes at 8,2 per pound, 465 boxes at 8,2 per pound, 163 boxes at 8,3 16c per pound, 160 boxes at 8,2 per pound, and 65 boxes at 8,11-16c per pound, 160 boxes at 8,12 per pound, and 65 boxes at 8,11-16c per pound.

## TEACHER WANTED

TRACHER WANTED

FOR S. S. NO. 10, WEST WILLIAMS, A second class teacher, male or female. Duties to commence August 16, 1872. Address CAPT. B. DISMAN, Secretary, Springbank P. O. Parkhill, July 2, 1892.

PAY YOUR

Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT

0. ELWOOD, Secretary.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

#### Something for Nothing

eternity. When time is at an end and all this world has passed away, with its conflicts, its achievement, its empire, its vicissitudes, one thing will stand erect in the silence and stillness. The cross of Christ will stand—and every soul which bears that sign will enter with Christ into His Kingdom.

Live for Something.

Thousands of men breathe, move and their lives pass off the stage of life and are heard of no more. Why? They did not do a particle of good in the world; and none were blest by them; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, 0 man immortal? Live for something.

Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love and mercy, on the hearts of the thousands you come in contact with, year by year, and you will never be forgotten. No; your many your deeds will be as legible on leading the stand on the deal of the deal of the stage of the stage of the sale at our store, which means dry goods at 45c on the dollar, and no other flouse in house can, but we can give you first-class dry goods at 45c on the dollar, and no other flouse in house can, but we can give you first-class dry goods at 45c on the dollar, and no other flouse in London can. The spring and summer portion of the bankrupt stock of Kalph Long, of Woodstock, has just been opened up for worlds warrounding districts. Nover before did we have such bargains to offer all conting and unrounding districts. Never before did we have such bargains to offer all conting and unrounding districts. Never before did we have such bargains to offer all conting and summer of Woodstock, has just been opened up for Woodstock, has just been opened up for worlds and our store, which means dry goods at 45c on the dollar and non the liegs the and our store, wh

Is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc. use Gall Borden "Eagle" Brack Godensed Milk. Directions on the label. Sold by your grocer and druggist.

Edward Linlef, of St. Peters, C. B., says-That his horse was badly torn by a pitchork. One bottle of MINARD'S LINIMENT

Livery Stable men all over the Dominion tell our agents that they would not be without MINARD'S LINIMENT for twice the cost

cured him."



A MARVELLOUS FLESH PRODUCER



ST. JOHN'S ASYLUM, KENTON, KY., Oct. 9, 1830, nervousness to such an extent that she oftti in the night got up, and with fear depicted on every feature and in a delirious condition, would seek protection among the older people would seek protection among the older people from an imaginary pursuer and could only with great difficulty be again put to bed. Last year Father Keenig while on a visit here happened to observe the child and advised the use of Keenig s Nerve Tonic and kindly furnished us several bottles of it. The first bottle showed a marked improvement and after using the second bottle and up to the present time the child is a happy and contented being. All those suffering from nervousness should seek refuge in Father Keenig's Nerve Tonic.

Diseases sent free to any address and poor patients can also obtain this medicine free of charge.

KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, Jondon, Ontario.



## Auction Sale of Timber Berths.

DEPARTMENT OF CROWN LANDS. (WOODS AND FORESTS BRANCH.)

Toronto, 27th of June, 1892. NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Nipissing, Algoma, Thunder Bay and Rainy River Districts, viz.: in Biggar, Butt, Finlayson, Hunter, McCraney, McLaughlin, Paxton, Peck, and the northerly portion of Berth Forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomasing Lake, in the Algoma District: Berths one and seven, Thunder Bay District: and eleven, twenty-seven, thirty-six, thirty-NOTICE is hereby given, that under Order in and eleven, twenty-seven, thirty-six, thirty-seven, sixty four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirteenth day of Octob at 1 o'clock p. m., at the Department of Crown Lands, Toronto. ARTHUR S. HARDY,

Commissioner.
Note.-Particulars as to locality and de scription of limits, area, etc., and terms and conditions of sale will be furnished on applica-tion personally or by letter to the Department of Crown Lands.

No unauthorized advertisement of the above will be paid for.

VOLUME XIV.

A Blue-Eyed Ma Dove of the blue eye, papa's Sunlight plays around thy Gentle life, oh, sweetest t ul Will fill that life, and m the Dove, Dove, ever above List t , the song of holy

Powe of the cooling heart, in Flower to cling round the sapphire eye, my pretty p Thou art of preclous thing toye, Dove, ever aboy List to the song of hol

God Keeps His I do not know whether my fur Through cain or Whether the way is strewn w This much I know. Whateer I shall be guided safely on; if Will keep His ow

Clouds may obscure the sky a:
Wear channels d
And haggard Want, with all
Make angels we
And those I love the fondest,
But through it all I shall be I
Will keep His ox

DIOCESE OF PETEI THE CATHOLIC CHURCH VILLAGE BLESSED BY NOR, AND DEDICATED ST. PAUL'S CHURCH—A BISHOP.

Peterborough Revie
The Catholics of Lakefield have a church in which to worship, and it was bless vesterday forenoon by His O'Connor. The church is modious frame building a used for some years by the After the union of the Me building was owned by the and was used for different by the Royal Templars a Institute.

After the building was pairs were made to it and was serected, and a has structed, painted pure where the structed of the pairs were made to it and was erected, and a has structed, painted pure where the structed of the pairs were made to it and was erected, and a has structed, painted pure where and flowers.

The church will be service Sunday.

THE CEREM There was a large attal

Sunday.

THE CEREM

There was a large attreligious service held in present possessors, includield and vicinity—Youn Peterborough and other p Point choir was present hymns during the service as well as the choruse manner very creditable to The ceremony of bless conducted by His Lord nor, assisted by Rev. Father Desaulniers of Messrs. M. O'Brien, of Peterborough, studer College, Toronto. The assistant clergy the church, where to prayer. The Bishop, then walked around the with holy water, while the both Palm. When the was again reached the B prayer, after which a p and proceeded into the aisle to the altar, dur Litany of the Saints was end of the litany the solemnly asked God to PURIFY AN

PURIFY AN

PURIFY AN the church and the alta church to God, in the n Bishop then offered oth before the altar. Final panied by the clergy, I terior of the church and with holy water, the a at the same time recitir 121st Psalms. Then the was offered by the Bis God's mercy might be invoked His holy name At the conclusion of mony Mass was celtime in the church, by THE BISHOP. THE BISHOP

His Lordship then at tion. He congratulat blessing God had besting a cinurch whe this district might mad sacrifice. Hithe city of numbers and shad no church, and was held in a private ful for the opportunity ing, already erected. God's worship. Hence there for prayer and in the sacrifice of the munion, in accordan of Christ given. Christ had estate on a firm and last forever. The Sised to direct and gui were not to prevail a manded "teach them and His Church was and the people, for assurance that what of God, Christ said "all days even und Otherwise some mig that it was not Christ had this Church wo as He had met with that the truth mighwhere they would find the Apostles, whi and He would be they called the Canot moved by even had, therefore, to coing this beautiful cit. meet for prayer and Bread of Life broke Bread of Life broke of God poured int "when two or three there am I." Wh home, they should church. He pointe religion was only honest. That was required them to a virtues and to raise the Old Law God in that man might ac

the Old Law God II that man might acl upon Him, and the Christ, they found ing sacrifices. not look at the gave of religion their duty towa duties toward G ten commandment ments, which inclu was the first and