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Trastees, Rev. T. J. Cole, Ottoria, Cay
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Th

At the last regular meeting of Branch 36, First Vice-President T. W. Nicholson presiding, it was moved by Bro. P. O'Reilly, seconded by Bro. Jos. Meagher,
That, whereas, it has pleased Almighty God to visit the home of Bro. M. Bergin, and remove therefrom by the hand of death his beloved daughter,
Be it resolved, That the members of this Branch, while bowing in humble submission to the divine decree, beg to testify the esteem in which they hold Bro. Bergin, by extending to himself and family their sincere and heartfelt sympathy in this sad affliction.

in the part of the control of the co lips, and the graces and virtues of Loretto in their hearts. Would that parents might realize how much their children are influenced by surroundings. How the evry color of education will paint itself upon the soul. How happy homes will make happy souls, and the vary rainbow of heaven that lends itself to the eye leave a portrait of admiration in each wondering heart. Beside that great miracle of nature, Niagara Falls, that answers the skeptics in tones of mejestic grandeur that there is a God, and sings in crystal vierse the hymn of eternal ages. Loretto Academy stands—a testimony of truth and beauty—a cherished home of wannly, culture and grace, where heart and mind are watched and trained as garden flowers that bud and bloom. The Academy is a handsome building, crowning and adorning the eminence to the right of the Falls. It is indeed a veritable convent in its every design, surrounded by beautiful walts "Where soft the footstep falls." It is difficult for a postic heart to select the most beautiful of the scenes which greet the soft the footstep falls." It is difficult for a postic heart to select the most beautiful of the scenes which greet the soft the repeated of the scenes which greet the work as the sun slips down to reat the falls of truste splender claim in the lorious crown of a martyr, came upon dusting and the saving the conceptation, they feel that they are serving of their existence. Whatever happened that they are useful and that they are serving the daily life of the nuns in France. They have the they are understoned that they are serving the delivery can upon observed upon the secritive, and observed publicly in the Church of St. Aciacius, himself a Spanish martyr. Here she met with Mary, another Christian maiden, sister to the secon the same and the fail-year the rescution), and who herself wished to follow in his footsteps. The two girls are the two girls are the same call to the rescution. Flora said: They carried the same called to prome the rescution. Flora said: They are the present the

rushing and mad waters of the great Niagara—far as the eye can reach—are to be seen the rapids running their mighty course like steeds of Neptune shod in murmurous thunder and marked with wild foamy mane. Beyond the "Sied like," now portion of that great park, "New York's imperial gift to the world," reposes the town—the American town of Niagara Falls.—with its church spires and turrets gleaming in the sullight—piercing at times through the beaming heavens the very eternity of the clouds. Everywhere nature and art conspire to charm the eye, to fascinate the heart, to lift up the soul to a sublimity of grandeur—so inspiring as to render Loretto Academy, Niagara Falls, a temple of nature and art where the heart may take on the colors, the forms, the hues of everything that is good, beautiful and true. Here the young lady of weak constitution, with the polson of malaria in her veins, will find the color return to her cheeks and that vigor and elasticity of mind which render mental toil a pleasure. The air is pure, bracing and dry. There is not a physician on the continent who could prescribe for a debilitated girl a better tonic than a morning walk around the beautiful grounds that environ Loretto Academy, Niagara Falls. The education of woman is taught in this popular Academy thoroughly and complete in every department, and the discipline most carefully and wisely directed. Indeed nothing is wanting, either in location, equipment or study, to give Loretto Academy, Niagars Falls, an untrivalled excellence among convent schools.

T. O'H.

TWO SPANISH MARTYRS.

TWO SPANISH MARTYRS.

QUEST OF SPAIN.

"And they overcame by the blood of the Lamb, and by the word of the testimony, and they loved not their lives unto death."

and they loved not their lives unto death."

The Church on earth is never at peace. Her vocation is to be the Church Militant—to go forth conquering and to conquer, to bring not peace, but a sword; and this will be the case till the end of Time; till the last Pope gives back the keys, given to the first on the sunny slopes of Olivet. And as the ages pass, new enemies arise, do their best, or worst, to extinguish the Light—to destroy the City, set on a hill; but the majestic Church of God passes by them all, and in her heaven-born strength gains new glory and fresh vigor even from the wounds she receives in this unending earthly struggle. When Pagan Rome was a memory of the past; when the struggle with Arianism and barbarian idolatry was over, a new and powerful enemy arose in the name and person of the great Arabian impostor, Mahomet.

About the middle of the ninth century the first persecution of the Christians into the detriment of the Free Masons Orange Lodge. Of its eighty officers and agents, but eight are Catholics.

between the Liberals and the Parnellites.

A body was shipped by express from Clark River Falls to Chicago on Saturday night. The messenger became suspicious of the contents and telegraphed to the authorities. On the arrival of the train the box was opened and inside was found a man armed with a revolver, a billy, a razor, bottle of chloroform and a bunch of cord. He refused to give his name. The box was shipped to Sidney L. Barnard, Chicago. Two more persons supposed to be confederates were arrested here and all three are in juil. It is supposed they had planned to rob the mail and express car. Nothing is known regarding the identity of the men.

repondence of the Catholic Re-FRENCH SETTLEMENT.

Sunday, July the 19th, this parish was the scene of a most impressive and touch-ing ceremony. In the early morning crowds came pouring in. Fathers and mothers, brothers and sisters, showing each and every one by their appearance their joy and happiness, and well might they, for it was the day of First Commun-ion.

they, for it was the day of First Communion.

Forty-five children, boys and girls, clad in appropriate cottumes, proved by their editying composure that the three days' retreat they had gone through was not lost and that they were approaching the sacred table of the Lord with dispositions worthy of Jesus, their Saviour, their Redeemer.

They entered the church in procession and in the most perfect order. At the offertory they poured forth to God the sentiments of their hearts in a hymn which they sang in chorus, thereby enhancing greatly the beauty of the festival, thereby touching the very souls of every-body present. Before communion, Rev. Father Kealy addressed them, and in a few well-chosen words presented vividly to their minds the great action they were about to perform.

At length the long wished-for moment arrived, the thrilling words "Ecce Agnus Dei," were solemnly whispered in the church, and the children approached to receive the Holy of Holies, many with tears in their eyes, and all with happiness in their hearts.

They approached and left the sacred table with clasped hands and downcast eyes, edifying everybody by their modest appearance. For a moment the most profound silence reigned, only to be broken by the angelic voice of little Emma Dunn, a child of nine summers, who sang in a beautiful manner the sweet hymn "Nearer my God to Thee."

After Communion, and just before the

a child of nine summers, who sang in a beautiful manner the sweet hymn "Nearer my God to Thee."

After Communion, and just before the sermon, the children, invoking the aid of the third person of the Holy Trinity, sang: "Come Holy Ghost."

The sermon was preached by the Rev. Pastor, J. A. Kealy. He chose for text: "I am the living bread come down from heaven, he that eateth of this bread shall have life everlasting." The reverend gentleman, with his well-known eloquence, dwelt on the importance of this occasion, on the greatness of the sacrament, on the memories it awakened, and on the happiness it caused. In a striking manner he recalled to everybody present, young and old, their innocence on that day, and should there be any, who since then had denied their Saviour, let the ceremony of the day remind them of their promises, let the sight of these children, the happy possessors of Jesus, speak to them, bring them back once more to the true path, that they may one day partake together of the eternal banquet of the Lamb. Then addressing himself directly to the children, he exhorted them to remember the instructions received, and always keep in mind the action of this day, and if ever in after life they happened unfortunately to fall into sin, let them at once return and, with true contrition, fall at the feet of the priest, crying out: "Bless me father, for I have sinned."

After Mass, the heroes of the day were presented with a magnificent dinner pre-

Who are the pure in heart? Not those whose outward lives wear the semblance of extreme sanctity—not those whose voices are loudest in the songs of praise, and whose good deeds are blazoned forth to the world. The truly pure in heart, are sensitive, shy, unobtrusive men and women, who traverse their appointed way as modestly as some hidden rivulet flows through a quiet vale. There is no fretting or foaming, or dashing impetuously onward. Their course is marked only by the fertility and beauty which attend it. But those who, by their innocent purity of heart, most truly realize the meaning of the phrase, are little children. Watch as little child in some of those light troubles which pass, like a summer cloud, over the pure mirrors of its thoughts. Is it not evident some scraph hand dries the tears ere they have time to leave one stain on the rosy cheek? Watch that little child in its moments of happiness, mark its radiant eye, listen to its accents of joy, and you will be sure that some spirit-voice is whispering cestatic promises to its soul. Talk to a little child of Heaven, and straightway Heaven is mirrored in its face. Watch an active healthy boy in his straight way Heaven is mirrored in its face. Watch an active healthy boy in his out-door pastimes; he is always daring, always reckless, always in peril of life or limb, yet always upheld and saved by some angel hand.

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\$1.75 will start you in a good paying business, at which you can make from 2. To \$30 OR MORE Every Day the Sum Shines.

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INFORMATION WANTED of THOMAS AND MARY BEATTY, children of Patrick Beatty and Winnifred Adly. When last head from were in Toronto. Any information of them will be gladly received by their aged father. Address Thomas Connolly, care of Rev. Father McEntee, Oshawa, Ont. 855-3w

SPIRITUAL RETREAT. AT CONVENT OF SACRED HEART,
A London, Ont., a Retreat for ladies will
be given by the Rev. Father G. Kenny, S. J.,
to begin Monday evening, August 17th, and
end Saturday morning, August 22nd, For
cards of admission apply to the Lady
Superior. Ladies desiring rooms at the
Convent during Retreat, must apply before
August 10 to secure them.

THE CATHOING RECORD.

MARKET REPORT.

MARKET REPORT.

LOMDON.

Wheat—Spring, 125 to 1 40; Dethl, \$\tilde{\pi}\$ 100 lbs, 0 00 to 0 00; Democrat, 125 to 1 40; Clawson, 135 to 1 40; Pack, 135 to 1 40; Clawson, 155 to 1 05. Rys, 100 to 1 10. Barley, 100 to 1 00. Peas. 095 to 1 05. Rys, 100 to 1 10. Clover seed. 0 00 to 0 00. Timothy Seed, 0 00 to 0 00. Floor—Pastry, per cwt, 250 to 278; Family, 225 to 250, Oatmeal, Standard, 221 to 240; Granulated, 240 to 260. Cornmeal, 175 to 2 00. Shorts, ton, 120 to 14 00. Bran, 10 00 to 12 00. Hay, 700 to 09 50. Straw, per load, 200 to 3 05. Butter—pound rolls, 126 to 150; crock, 10c to 11c; tubs, (86 to 11c, Eggs, retail, 126 to 13c, Lard, 9 to 10c. Turnips, 20c to 25c. Turkeys, 75 to 200. Chickens, per pair, 50c to 80c. Ducks, per pair, 50 to 80c. Ducks, per pair, 60 to 80c. Dressed Hogs, per cwt, 600 to 600. Becf, per cwt, 600 to 600. Becf. Per cwt, 600 to 70. Mutton, per lb, 20c to 20c. Wood, per cord, 400 to 550.

Correct report mode every week for "The

per cwt, 600 to 7 0?. Mutton, per lb,9c to 10c. Lamb, per lb, 12c to 12c. Hops, per lb, 20c to 30c. Wood, per cord, 400 to 450.

OTTAWA.

Correct report made every week for "The Catholic Record."?

GRAIN—Osts. (0c to 38c. Peas, 60c to 70c Spring wheat, 90c to 92c. Fall wheat, 90c to 92c. Soltch, 85c. Ryc, 88c to 50c; Beans, 12s to 15c. Eggs, 12c to 14c per dos.

DIARY PRODUCE — Butter in palls, 16c to 17c; tubs, 14c to 18c; prints, 15c to 20c, Cheese, 12 to 18c. Eggs, 12c to 14c per dos.

POULTRY—Chickens per pair, \$10 to 20c, Cheese, 12 to 18c. Eggs, 12c to 14c per dos.

POULTRY—Chickens per pair, \$10 to 32c. Geese, 60c to 30 60 each. Turkeys, \$170 to 17s. Ducks, per pair, \$10 to 32c, Harn-Pork \$7 00 to 7 50 per cwt; ham. 12 to 10 15c; bacon, green, 9c to 18c; young pigs, 2 00 to 4 00 each. Beef; in qra, 4 00 to 50. Mutton and lamb, 10c.

MISCELLANEOUS — Potatoes, new, 00c gal.; 40c to 50c a bag. Hay, 15 00 to 20 00; straw, 00 to 8 00. Flour, 4 25 to 50. Oatmeal, 47s per barrel. Bran, 90c per cwt. Hides, rough 5c to 0c; inspected, No. 1, 7 5 to 800 per cwt

MONTREAL.

FLOUR—Receipts, 0,200 bbis. Quotations are as follows: Superior, \$4.90 to \$4.06; patents, \$4.50 to \$75.5 superior extra, \$4.35 to \$4.40; extra superfine, \$4.25 to \$4.25; spring extra, \$4.00 to \$4.05; superfine, \$3.80 to \$8.90; strong bakers, \$4.25 to \$4.75; fine, \$3.55 to \$3.60; middlings, \$3.25 to \$3.50; oily bakers, \$5.80 to \$9.00. GRAIN — Wheat, new white winter, 93c to 96c; Can. red winter, 98c to 08; No. 2 spring, 095 to 096. Corn, 60c to 61c. Peas, 78c to 78c. Corn, 60c to 61c. Pea

to 12c; hams, lic to 12c.

TORONTO.

TORONTO.

TORONTO.

Toronto, June 15.—Wheat—Fall, No. 1, 00cto 00c; No. 2, 89c to 8sc; No. 3, 87c to 87c; spring, No. 1, 99c to 99c, No. 2, 87c to 87c; spring, No. 1, 99c to 99c, No. 2, 87c to 87c; No. 3, 80c to 59c. No. 3, 96c to 59c. No. 3, 91c to 59c. No. 1, 79c to 71c; No. 2, 78c to 67c. Oats, No. 1, 38c to 31c; No. 2, 31c to 37c. Corn, 00c to 00c. Wool, 00c to 00c, Flour, Superior 400 to 405; extra, 3 85 to 3 90. Bran, 10 50 to 11 00. Butter, 00c to 00c. Mogs, street, 600 to 70. Barley (street), 00 to 00c. Rye, street, 00c to 00c. Wheat, street, spring, 000 to 00c.

RYAN-MAXWELL.—At St. Basil's church, Brantford, on Tuesday, July 21st. by the Rev. Father Lennon, Mr. Patrick Ryan and Miss Cecella Maxwell, all of Brantford.

Hellebore! Hellebore!—Buy your Hellebore at Cron's new drug store and save money; being absolutely pure, a little goes far. Also pure Insect Powder and Paris Green. Remember, Cron's

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MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week with-out interference. Post free, \$1 a box, which lasts a year. Bollar nette are accepted.

REV. R. W. MEAGER,

Weymouth, England.

HAVE

Hot and dry skin?
Scalding sensations?
Swelling of the ankles?
Vague feelings of unrest?
Frothy or brick-dust fluids?
Acid stomach? Aching loins?
Cramps, growing nervousness?
Strange screness of the bowels?
Unaccountable languid feelings?
Short breath and pleuritic pains?
One-side headache? Backache?
Frequent attacks of the "blues" One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness the bowels?

Drowsiness by day, wakefulness at night?

Abundant pale, or scanty flow of dark

water?
Chills and fever? Burning patches of skin? Then

YOU HAVE Bright's Disease of the Kidneys. Bright's Disease of the Kidneys. The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, nervous system, and finally pneumonia, nervous hoodlessness, heart disease, apoplexy, paraiysis, or convulsions eneat, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint. It must be treated in time or it will gain the mastery. Don't neglect it. WANNER'S BAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will only specific for the universal

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STALL STALLS

VOL 7.

CLERICA We make a spe of Clerical Suits turn out better and better finishe

ments than any tern House.

N. Wilson &

FOR THE CLERGY We take from that excellen for the clergy, the Pastor, an Baptism that will, we feel assur with great interest. We regret prevents its full publication th

will, however, be concluded

A mother brings her your church asking the pastor, Fath to baptize it. She is known to Catholic, who married her infide

Catholic, who married her initial (non baptizatum) without a disp any provision for the Catholic of their offspring. She now d self willing on her part to brilld in the Catholic religiously as Father Severus, "what without the consent of your humber of the consent of the consent of your humber of the consent of the cons without the consent of your his was done on a former occumother-in-law may take the weeks hence to be baptized by a She cannot deny this. "And continues Father Severus, "children are not brought up in lic faith. They are not sent to lic school, although you muedge that it is as good as any of lic schools. And lastly, if ever were right, you can have no clearvices, as you fail to perduties as a nember of this cor You have the means and still or induction our Church and to no content of the content duties as a nember of this cover you have the means and still etribute to our Church and to me Therefore, on this ground alo refuse baptism to your child, comply with your duty. If things stand, I will be satis make reparation for the scan marriage, and get your husbahis consent to the Catholic edyour children and prove his wid do so by sending his other ch Catholic school." "My husbabe married over again, nor wisuch a promise; then my ch deprived of baptism!" "That fault," replies Father Severus connive at the scandal of you or a probable sacrilegious rebaptism; above all I do no squander God's graces, and want some guarantee for the ducation of the child before I baptism." The mother leaves baptism." The mother leaves of mingled sadness and ange-out doors, ejaculations like—" for the church and his support band will say that, after all, he band will say that, after all, ne nothing but money-making," a glance at her child—and t strikes her, "I cannot leave longer without baptism; I will Placidus in the next church." she is told by the pastor that allowed to baptize the child the leave to another converse to the child.

allowed to baptize the child belongs to another congregationad already some unpleasant.

Father Severus for "meddling" gregation." Q. Was it right to refuse that child? 1. In the case Severus?—2. In that of Father Ad. 1. Father Severus was

refusing baptism. The correct must be taken entirely from Christ as interpreted by His He Christ the Saviour of mankind tism the first and essential con having any part in Him and Hi "Nisi quis renatus fuerit ex aque was for this reason that he b reception of baptism more ea the reach of every human bein other sacrament; natural w other accament; a few word a child of seven years may ren forma sacramenti; the recipien child in the mother's womb (pro as well as an old man in his l an idiot, a person always or at out the use of reason, provide one had at least the implicit i receiving baptism and never re -again, every man, woman capable of performing an actu Catholic or non-Catholic, Jew can be minister sacramenti, licitly necessity, validly in every ca exception.

exception.

The Church does not allow be deprived of this first and momens of salvation, as long as ment (1) can be validly admin (2) can produce its effects, or t will not be frustrated, e. g., by

apostacy.

Here, then, we have the they may be called limits,—we or the Church as the faithful in His will, has marked out for the state of the stat

His will, has marked out for the tration of baptism.

But in order to apply this recipie correctly, it is of paramot ance to distinguish strictly beauty and probability. The others two ideas, in themselves different but practically approacher sometimes most closely, gravest theoretical and practical it would be a great sacril baptize a person who does not time, or one of whose previous have absolute certainty, or (b)