Salara Contract

esolution of Condole he regular meeting of the members to 14, held March 24th, the following tions of condolence were unanimous

Whereas, it has pleased Almighty God to Whereas, it has pleased Almighty God to Il to himself one of our most esteemed embers, Bro. Andrew A. Lanigas, and ma smitch the wife and family, Be it resolved, That the members of this much desire to offer their sincerest sym-thy to his wife and family in their sflic-

n, and, tacolved, that a copy of this resolution be to to the wife and family of our deceased wher and also the CATHOLIC RECOKD for PATRICK RADIGAN, Rec. Sec.

Brief History of the Association.

Brief History of the Association.

C. M. B. A. Reporter.

The Catholic Mutual Benefit Association, like everything else, has a history. To give a detailed history in this issue would occupy too much space, and probably try the patience of the reader. We have, therefore, concluded to be brief and to the polar. In the earlier part of the seventies a few Catholics in the village of Niegara Falis. N. Y., formed themselves into an organization for the purposs of procuring a neurod with so much ease that the leaders of the society concluded that if one where to did the society concluded that if one where could thus be accomplished, there was no reason why others of much and the society was ally a smoused on the subject of having an erealistation, existing within the folds of far as providing for those depending on an equal footing with those of different below, so far as providing for those depending on an equal footing with those of different below, so far as providing for those depending on an equal footing with these of different business. This proved to be a correct conclusion, and now we are as well prepared for pending emergencies as those of other creads, and our Catholics have no reason to our church.

December, 1876, the church, bell society

creeds, and our Catholics have no reason to attach themselves to societies distasts ful to attach themselves to societies distasts ful to our church.

December, 1876, the church bell society manned the name of the Catholic Mutual Banefi Association, under which title a charter was applied for and granted by the state.

Niagara Falls, the second at Suspension Bridge, the third at Leckport and the fourth at Titusville, Pa. The first Grand Council was the membership had now resched 250, and at this session for the Grand Council a constitution and by-laws were drafted and matter this session in the Barrett, now deceased, of Malina, N. Y., was elected Grand President. The second Grand Council met in the same village that Tit, and 47 branches from New York, Tennsylvania and Canada were represented. T. S. Alberstadt, of this city, now Grand Chancellor, was the first delegate from Eric. He represented Branch No. 45 (now No.) of Eric.

At this session the Supreme Council was organized with Daniel Barrett as Supreme President; Dr. M. C. Dunigan, representing the branch at Titusville, Pa., as Vice-President; J. L. McFarland, of Lockport, N. Y., as Recording and Corresponding Secretary; and Patrick Welsh, of Niagara Falls, as Treasurer. Supreme President Barrett dea abort time after taking his new office, and was succeeded by Dr. M. C. Dunigan, who completed the unexpired term, which ended in 1880.

was succeeded by Dr. M. C. Dunigan, who completed the unexpired term, which ended in 1889. Pennsilyvania now had ten branches with a membership of about 330, and at this season of the Supreme Council it was deemed advisable to establish a Grand Council in Pennsylvania, which was done and the following officers elected; C. B. Friedman, of Titusville, President; J. S. McGarry, of Pranklin, Vice-President; W. C. Shields, of Ortry, Recording and Corresponding Secretary; W. V. Woods, of Union City, Treasurer; T. S. Albertsati, of Erie, Marshal; and Charles Farnicorn, of Meadville, Guard. The entire membership of the Association at this time was about 2,100. The second Supreme Convention was heid at Buffalo, N. Y., and continued in session for three davs. J. T. Kenna, a leading lawyer of Detroit, Mich., was elected Supreme President, and C. J. Hickey, or Allegbany, N. Y., Secretary. There was little done at this convention further than proposing a few amendments to the constitution. The third annual convention was held at Erie, Pa., where the subject of grading the assessments was discussed by leading representatives. The conclusion of this convention was to grade the assessments as an inducement to the young elament. J. T. Kenna was re-lected Supreme President. Pennsylvania was represented by Shields. Woods and Lambing. The fourth convention was held at Buffalo in 1883, when F. J. Riester, a prominant clips and the principal subject and it was so amended that the lowest grade was 51.05 and the highest subject of the principal subject and it was so amended that the lowest grade was 51.05 and the highest convention was held at Buffalo in 1883, when F. J. Riester, a prominant clips and the subject of the principal subject and the saw so amended that the lowest grade was 51.05 and the highest convention was held at Buffalo in 1881, when F. J. Riester as President. The Forne were proposably less changes made in the constitution at this seasion than and the principal subject and the was of amended that the lowest grade wa incumbent, succeeded F. J. Riester as President. There were probably less changes made in the constitution at this session than at any other previous session. The representatives were of the opinion that the Association was in a flourishing condition and that further legislation was unnecessary; the constitution had been so arranged at previous sessions that strict adherence to it would continue to lead the Association in the change of species.

the constitution had been so arranged at previous sessions that strict adherence to it would continue to lead the Association in the channel of success.

The second Grand Council of Pennsylvania was held at Titusville in 1889, when J. S. McGarry was elected President, F. G. Schlaudecker First Viee-President, J. T. Kinsler Second Vice-President, W. C. Shields Secretary, W. V. Woods Treasurer, M. Lanning Marshall, and Frank Healy Guard. The year proved to be very successful under the management of the above board. The third annual convention of the Pennsylvania Grand Council was held at Erie in 1881. J. T. Kinsler, of Bradford, succeeded J. S. McGarry as President, T. S. Alberstadt First Vice, P. J. Feeney Second Vice, W. C. Shields Secretary, W. V. Woods Treasurer, M. Launing Marshal. These gentlemen did some noble work and largely increased the membership. The fourth convention met at Meadville, when T. S. Alberstadt succeeded J. T. Kinsler as President, Convention met at Meadville, when T. S. Alberstadt succeeded J. T. Kinsler as President and Treasurer. This board confeccorde and Treasurer. This board confeccord and treasurer that the election of the present board, which is fully up to the standard of its predecessors.

The death claims paid by the Association in six years have been as follows: 1879, \$21.00; 1883, \$1,000; 1885, \$2.00; 1883, \$2.00; 1

Be Prompt.

Be Prompt.

Members have one very important mission to perfom, and that is the prompt payment of assessments and dues. The time allowed to comply with the law is certainly leniest, and members can just as well live up to the law as not and assist the executive officers in paying off the claims of the Associations in 50 days, with ease. It seems strange that a very few of our members cannot understand this without their attention being called to the fact. If they have a notice to meet they are sure to be on the control of the

likely to be absent from some meetings, and also that the clause in the constitution relating to the payments will be earried into effect. It would be a good plan for members not to wait for the expiration of the assessment, but to make it a point to pay it as oon after the receipt of the card as possible. By doing this they will always be on the right tide.

Wear Your Emblems.

About one member in every twenty wears the emblem of the Association. They are not expensive, and in our opinion there is no good reason for members not wearing them Our members are not exceptional in traveling, and at most any time they are liable to be overtaken by death in the land of strategew, and is many instances are buried among strangers unknown to relatives or friends. In such cases, should any of the fraternity be so unfortunate, the emblem of the Association would undoubtedly be a source offinformation which would enable the authorities to find the where abouts of the anfortunate. Wear to pins, brothers, and plain in sight, for you my well pride yourself of being a member of an Association that is doing the good that the C. M. B. A. is to-day.

PARISH OF STRATFORD.

he took charge of the mission of Sarnia, Ontario. During the American civil war, Father Kilroy was appointed special sgent of the state of Indiana, by Governor Morton to see after the wounded belonging to that State in the armies of the Cumberland, Mississippi and the Potomac. He readily accepted the position, as it gave him an opportunity of ministering to the spiritual wants of hundreds of Roman Catholic soldiers, who otherwise must have died without the rites of their religion. From 1864 to the present time he has been actively engaged in mission work, in the diocese of London, as pastor of Sarnia, of St. Mary's, as rector of London Cathedral, and as parish priest of the City of Stratford. During 1876 77, he visited Europe and travelled through England, Ireland, Spain, France, and Italy, with the Right Reverend Bishop Walsh, of London. During his stay in Rome, he received from the College of the Propaganda his doctorship in divinity. It need hardly be said that Rev. Dr. Kilroy, is the best known Catholic priest in the province of Ontario. He is an eloquent and effective CONTINUED FROM FIFTH PAGE.

known Catholic priest in the province of Ontario. He is an eloquent and effective preacher, is an able lecturer; eminently sociable and kind in his manner, but above all, is untiring and zealous in his exertions to win men to virtue. This latter he seeks to accomplish by making virtue appear pleasing and attractive. The Church books showed that thirty-five thousand dollars had been expended on the new church—and that there was of this sum eight thousand nine hundred the first condellars due different

and fifty-four dollars due to different creditors. During the years 1875 6-7 the church was adorned, and three beautiful altars built at a cost of several thousand dollars. The brick school houses in Romeo and Avon wards were built in 1878. Early the same year the Jarvis 1878. Early the same year the Jarvis property was purchased for a convent, for eleven thousand dollars, and in August the Ladies of Loretto began their labors in Stratford. The old cemetery proving inconvenient, a new one, containing eight and one half acres, was bought in 1883, within half a mile of the church.

Fathers Dempsy, Worrash, Schneider, Gibney, Ryan, Canney, and good Bishop Crimon, have gone to their reward. May their souls, through the mercy of God, rest in peace. rest in peace. Amen.

The parish church of Stratford having, through the untiring exertions and administrative talent of Dr. Kilroy, been freed from debt, will be, on the 6th of freed from debt, will be, on the 6th of June next, consecrated by His Lordship the Bishop of London. This ceremony, the most august that Stratford will have witnessed since the consecration of Bishop Crinnon, will be the fitting crown of a pastorate at once prudent, zealous, and eminently successful.

ST. PATRICK'S DAY.

Correspondence of the Catholic Record. FROM KINGSBRIDGE.

Mr. D. E. Cameron, of Lucknow, has accepted an invitation to deliver a lecture on "Home Rule for Ireland," in the Kingsbridge School House, on Friday evening, 9th April. Proceeds in aid of the Irish Parliamentary Fund. Mr. Cameron lectured some weeks ago with the acceptance in connection with the much acceptance, in connection with the Church Bazzar in Teeswater, and as his reputation as a speaker stands high, the meeting will no doubt be a great success. We hope it may result in substantial financial aid for the cause of our friends in Ireland, and that the good example of the people of Kingsbridge in arranging this meeting may bear fruit in similar meetings elsewhere.

Correspondence of the Catholic Record. AT BROCKVILLE. St. Patrick's Day was observed in Brock-ville in a very marked manner this year. The Catholics of the town, very wisely putting aside all desire for a noisy or ostentatious street demonstration, cele-brated the anniversary of their national orated the anniversary of their national saint by religious exercises. The multitudes that approached the altar rail and received Holy Communion at each of the two masses, attested that their faith is by received Holy Communion at each of the two masses, attested that their faith is by no means secondary to their patriotism. Grand High Mass was celebrated at 10 o'clock, at which the celebrant, Rev. Father McCarthy, was assisted by two of his former curates as deacon and subdeacon. Judging from the size of the congregation that attended this Mass one would be led to believe that the people looked upon it as a holyday of obligation. In the evening an address was delivered by Rev. Father Kelly, the Secretary of His Lordship Dr. Cleary, to an audience composed of the leading Catholics and Protestants of the town. Though late in reporting this matter, we are not the less sincere in stating that, for eloquence and power and historical accuracy, Ireland has not a grander champion in the Dominion. It was impossible to resist being impressed at times with the pathos of the Rev. speaker's depiction of the sorrows of Ireland, and again with the grandeur of the lofty faith that made her bear and overcome all rather than abandon the teachings of her glorious saint. In every them on bended knee. Has any one come all rather than abandon the teachings of her glorious saint. In every point Father Kelly's address was charm-

ing as well as convincing; and the unanimous voice of his audience was that his

remarks were honest and generous testi-monials of a thinking and cultivated

gentleman to the Irish people generally, and Catholics particularly.

The Irish People and Socialism.

M. Y. Freeman's Journal.

There were several speeches delivered at the meetings on St. Patrick's day, which are worthy of note and remembrance. We give Mr. Charles Dana's remarkable speech in another column. He might have used more words, but he could not have put more ideas into them. His speech is an example of elegant condensation. In it the Irish situation is analyzed, and solid basis for hope shown.

situation is analyzed, and solid basis for hope shown.

At the same meeting—that of the Friendly Sons of St. Patrick.—Mr. Chauncey M. Depew, "the representative of the largest employer of labor in this country, with 35,000 to, 45,000 men under his immediate supervision," touched on the subject of Socialism. He said that the entire change in the relations of capital and labor which have gradually taken place have destroyed the sympathy between the individual employer and the individual laborer. "Our social machinery," he said, "is unequal to the tremendous strain that is put upon it, and therefore we have strikes and labor revolutions, You cannot carry on great industries without capital, and capital is absolutely dead without the productive power of labor alongside of it. The only remedy that I can see is arbitration. Let it come voluntarily, if it can; if not, by legislavoluntarily, if it can; if not, by legisla-

Another parsgraph in Mr. Depew's speech was a deserved tribute to the conservatism of the Irish people. Both at home and abroad the Irish people are friends of order and the strong pillars in the social edifice. The impression that they are Utopian, bound hand and foot to demagogues, and willing to follow all kinds of new and foolish theories, ought to be thoroughly effaced. Facts are against it. It is only the enemies of the Irish who thus represent them, using some exceptions to support their calumnies. Mr. Depew's words are true, and time is every day proving them to be true.

proving them to be true.
"In this dread contest," Mr. Depew said, "there rises up the spectre of Socialism, the spectre of Fourierism, the spectre of Communism, through which the Church is to disappear, the home be destroyed, and the whole community in-volved; it has no terrors for me. With 3,000,000 of Irishmen in these United States, Communism and Socialism will never come. The world never saw an Irish Communist. He loves his Church and will die for it. He loves his flag and will die for it. He loves his house and will not yield it up to any vagabond who demands it. The Irish are a people who accumulate property and accumulate land when they can. The Irish believe in the raising in this world of their condition and they want the conditions to exist by which they can rise. No doubt they will get them. They have brains, industry, intelligence, integrity, character, and they ask that they may have the fruits of these qualities when they exercise them?

It must not be forgotten that the virtue that made the Irish martyrs, that keeps them leading clean lives before God and man, and gave them fortitude, and courage, and patience, when effort seemed hopeless, was their devotion to the Church. Mr. Depew, being an obser-vant man, recognizes the fact that with-out religion Socialism and Communism will exist. They are a part of the revolt against God, Who founded the family and society. So long as the Irish people hold fast to the teachings of the Church, the lustre of their virtues will remain undimmed. They are beginning to possess the land; while other races fade away, they increase, and honor and success attend them in every walk of life. But all their virtues would not save them from the influence of a corrupt civiliza-tion, if they should forget the Church.

Bend the Right Knee.

A respected correspondent has requested us to call attention to an error that is committed by many Catholics in the matter of genuflecting to the Blessed Sacrament in the Tabernacle, and asks us to say a few words to help towards correcting it. The error he refers to is, bending the left knee in place of the right. This error has come under our own personal observation more than ones, committed,

too, by some pious Catholics.

There are two kinds of genuflection There are two kinds of genullection used in the Catholic Church. One is, bending both knees, that is, kneeling down. This is the proper genuflection where the Blessed Sucrament is exposed. Yet a great many persons make only the common genuflection, bending one knee, to the exposed Blessed Sacrament. Watch a priest as he passes the altar on which the Blessed Sacrament is exposed and observe whether he knee's or simply bends one knee. It will be seen that he always knee's. Observe the nuns when they enter church during the exposition of the Blessed Sacrament and it will be seen that they kneel.

The other genuflection is, bending one knee. Now, which knee should be bent?

who have not read, and seen pictures, of throned monarchs with subjects before them on bended knee. Has any one ever seen the picture of a subject on his left knee before his monarch?

THE SATHON ORPHODED

both knees—we should kneel; but when we pass the tabernacle in which He is truly and really present, though hidden by its door, we should bend (at least) one knee and that should be the right knee, not the left.—Michigan Catholic.

THE TITLE OF THE CROSS.

THE INSCRIPTION PLACED BY PILATE OVER THE HEAD OF OUR CRUCIFIED REDEEMER.

In the chapel of Relics in the church of Santa Croce in Rome, are preserved many holy objects, among which is the title of the Cross, which was found in 1492. In that same year, the church was restored by the then titular Cardinal Peter Gonsalvi de Mendosa, successively Archbishop of Saville and of Toledo, Primate of Spain and Legate of the Apostolic See raised to the honors of Apostolic See, raised to the honors of the Purple by Sixtus IV., May 7th, 1473. Contemporary witnesses, Laelius Petronius, Stephen Infessura and others quoted by Bosio, Benedict XIV., and M. Rohault de Fleury, relate this event as fol-lows: "On February 1st, 1492, came the great

"On February 1st, 1492, came the great tidings of the victory of Granada gained over the Moors by the King of Spain and of the capture of that city after prolonged siege. The same day Rome witnessed a miracle. Mgr. Peter Gonsalvi de Mendosa, Cardinal of Sante Croce, was repairing and repainting his titular church when the workmen attaining the summit of the arch in the centre of the Basilica near the roof where too small Basilica near the roof where too small columns are still visible, discovered a hollow space which proved to be a niche But the word Judaeorum was not entire, the final syllable "rum" ended with the "" the remaining two letters "um" hav-ing crumbled from age. The first line was in Latin characters, the second in Greek, and the third in Hebrew characters. The whole city flocked to the ters. The whole city flocked to the church; three days subsequently Pope Innocent VIII, came thither in person and ordained the preservation of the relic within its box by covering it with a slab of crystal. Every one was fully convinced of having before their eyes the inscription placed by Pilate on the Cross above the Head of the Redeemer of Manking which St Helera mothers of Mankind, which St. Helena, mother of Constantine had placed in that church at the time of its first construction, and which had been concealed within a wall of the edifice ten centuries previously by the Emperor Placidius Valentinian III, 425-453 to secure it against the depreda-tions of the Goths and Huns, then men-

acing the West."

Fleury adds that on examination of the title and its box in 1492, traces were clearly recognizable of the seal of Cardinal Gerard Cassianemici, created titular of Santa Croce by Callixtus II, about 1123, and himself Pope in 1144, under the name of Lucius II. The fact of the seal of the Cardinal titular would carme test name of Lucius II. The fact of the seal of the Cardinal titular would argue that the relic had been visited and examined at that epoch. The nature of the wood of the title he pronounces either oak, sycamore or poplar, which are capable of resisting the inroads of time and decay; the more so that since 1492 the lettering has successfully been reduced to the centre of the primitive inscription. Nazarenus Re. as was verified in the ex-Nazarenus Re. as was verified in the ex amination thereof in 1648, and as it now exists. The marble tablet of Infessura and others he declares to be terra cotta and the words inscribed thereon merely Titulus Crucis, in antique letters, fifty millimetres in height, and of a good period

How to be a Nun

[A LETTER TO LADY MINNA F. HOWARD]

My DEAREST MINNA: So you are seven years old, and you have made up your mind to be a Nun. Well, now, what must you do? Must you put on a strangedress, and cut all your hair off, and go into a convent, and live a bard, hard life? No! not just yet. By and by, with our dearest Lady's blessing, it may be so. But then, as you always, always say—but then I cannot wait so many, many years. Well, Sister Minna of the Infant Jesus! you need not wait. I will tell you how to be a Nun, at once, directly, in the Hotel Bellevue, and with the consent of papa and mamma. Now, I am sure this will both please and Now, I am sure this will both please and surprise you, and it will make V. open her eyes and noisy M. be quiet. How am I to be made a Nun of directly? Sister Minna! listen. To be a Nun is to love no one else but Jesus, and to love Him always and very much, and to love every body else pana mamma sisters how body else, papa, mamma, sisters, Father Wilfrid, and all the world, be esus loves them so much. This is being a Nun. When Sister Minna does not d what she is told, or does it complainingly, then take is not a Nun. When Sister Minna says an angry word, then she is not a Nun. But when Sister Minna loves Jesus, oh, so much, so very, very much; and when she is always asking her dear Mother in Heaven to make her love Jesus more and more, then she is a Nun—a real, real Nun. So you will see you can be a Nun whenever you like. Oh, dear! many questions this letter will make you

ask!
And now good-bye, dearest Minna. I pray the dear little Jesus in Mary's arm to take care of you—the dear little Jesus, who is the great, great God, for all He is so small. Oh Minna! if the huge God could love you and me so much that He could become a little Baby, helpless as Ethel was, for you and me, why do not we love him, ten hundred thousand million times more than we do? Get an answer ready for that question, Minna!

wer ready for that question, Minna! Yours most affectionately,

F. W. FABER. left knee before his monarch?

The Tabernacle is the throne of the King of kings, the Monarch of heaven and earth. When we see Him face to face, as at an exposition of the Blessed Sacrament, we should put ourselves on

ERNEST RELLO ON S. JOSEPH.

TRANSLATED BY TH. XR K.

In his "Physionomic des Saints," the great Freuch thinker, now deceased, thus

reigns...... In what an inward abyes must the man In what an inward abyss must the man reside who felt Jesus and Mary obey him, the man to whom such mysteries were familiar and to whom silence revealed the depth of the secret of which he was the custodian. When he hewed his pieces of wood, when he saw the Child working under his orders, his feelings, delved into by this unparalleled position, gave themselves up to silence which delved still deeper into them, and in the bottom of the depth where he in the bottom of the depth where he lived with his work, he had the strength not to say to men: "The Son of God is here."

His silence seemed like homage paid to

the inexpressible. It was the abdication of speech before the Unfathomable and

familiar confidence? We know not, but we have penetrated amidst the tumult hollow space which proved to be a niche containing a leaden box of the size of two palms hermetically sealed, above which was a marble tablet having graven thereon: Hic est titulus verac crucis—This is the title of the true cross. Within the box was a sheet or slab of wood, a palm and a half in length, partly worm-eaten by time, and bearing in deeply incised characters colored in red the inscription: Jesus Nazarenus Rex Judacorum—Jesus of Nazarents Rex Judacorum—Jesus of Nazareth, King of the Jews. But the word Judacorum was not entire, but the word Judacorum was not entire,

They are surpassed by the loftiness of his function. The jealous God confided his function. The jealous God confided the Blessed Virgin to him,—the jealous God confided Jesus Christ to him and the shadow of the Father fell each day upon him, Joseph, thicker, so thick that spe dare scarce approach.

SEE E. R Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

LOCAL NOTICES.

New stock of Spring Dry Goods just opened out at J. J. GIBBONS. Dress Material, Cottons, Em-broideries, House Furnishings, etc., at the very 1 west prices.

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therefore the goods now on sale will be
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while the prices will be such as Mr. Beaton
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only the lowest possible remunerative profit. We would recommend our friends to
give London's favorite hat emporium an
early call, if in need of anything in that
line for spring or summer wear.

BOOKS FOR SALE.

great Freuch thinker, now deceased, thus expresses himself:
S. Joseph, the shadow of the Father, he on whom the Father's shadow fell thick and deep; S. Joseph, the man of silence, he whom speech hardly approaches. The Gospel says only a few words about him: He was a just man. The Gospel, so sober in words, becomes even more sober when S. Joseph is concerned. It would seem that this man, enveloped in silence, inspires silence. The silence of S. Joseph makes silence around S. Joseph. Where he is, silence reigns.....

the Immense.

How far had he penetrated into God's

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VOLUME 8.

NICHOLAS WILSON & CO. of the

136 Dundas Street, Tailors and Gents' Furnishers.

MEDIUM WOOLLENS A SPECIALTY.

FINE AND

INSPECTION INVITED.

THE UNITY OF THE SPIRIT IN THE BOND OF PEACE.

The Church Catholic knows no tribe, or tongue, or race or color. Jesus Christ, its Divine Founder, commissioned His apos-tles to teach all nations whatsoever He had taught them. Greek and Gentile, as well as Jew, were to be embraced in the new covenant that He Himself came to establish. "Go ye into the whole world, and Nothin preach the gospel to every creature. They going forth preached everywhere." (Mark toleration xvi.) Men of all races and nations were soon counted among the followers of the troduc Crucified. But the Evil One, ever on the alert, ever tireless and vigilant to counteract the good done by the Apostles of ganism Christ, soon sought to foment dissension arms a between Jew and Gentile, Greek and Bar | Said S barian. Again and again does the Apostle also h St. Paul urge the brethren to unity. "I, Himse therefore," says he to the Ephesians, "I to Go therefore, a prisoner in the Lord, beseech But fo you that you walk worthy of the vocation | coveto in which you are called with all humility and mildness, with patience, supporting one another in charity: careful to keep the ity, wh unity of the spirit in one bond of peace." | giving He implores them to be followers of Christ, "even as dear children, and walk unclea in love as Christ also hath loved us, and hath delivered himself for kingdo us." (Eph. iv, v.) The Colossians he warned: "Beware lest any man impose upon you by philosophy and vain every fallacy, according to the tradition of men, whose according to the rudiments of the world; and not according to Christ." (Col. ii.) and sel "You are," said St. Peter, "a chosen genera. very d tion, a royal priesthood, a holy nation, a rot on purchased people; that you may declare quired His virtues who hath called you out of indulge darkness into his admirable light; who in | sary for time past were not a people, but are now the and say people of God." (I Peter ii.) Not less among explicit is the Apostle St. John : "If we of in love one another, God abideth in us, and Homer his charity is perfected in us. . . Let Olymp us, therefore, love God, because God first | the mo hath loved us. If any man say, I love parity God, and hateth his brother, he is a liar: have h for he that leveth not his brother whom God, " he seeth, how can he love God whom he them seeth not." (I John iv.) The same spirit adulte that was in the primitive Church at work | soever to divide brother from brother within the her, he fold because of difference of race or his he origin, is to-day at work. In fact, it has to off never, for eighteen hundred and more years, from ceased to be at work. The pagan systems | Thee t of old were national religions. Every perish race had its own mythology and its own be cast form of worship. But the pagans of old cause rarely quarreled in the matter of religion. from The evil spirit of dissension was with them one of restricted to national and political issues. | that the Satan and his agents were satisfied with But I every form of polytheism which gool t yielded them harvests so abund them ant that nothing further was to that y be gained by religious feuds and perse- father cution. "The various modes of worship," sun to says Gibbon (himself a dechristianized rainet pagan), "which prevailed in the Roman For if world, were all considered by the people reward as equally true: by the philosopher as even equally false; and by the magistrate as if equally useful. And thus toleration only, produced not only mutual indalgence, but heather even religious concord. The superstition | perfec of the people was not embittered by any fect." mixture of theological rancor; nor was it of Ch confined by the chains of any speculative oppose system. The devout polytheist, though fection fondly attached to his national rites, striver admitted with implicit faith the different from religions of the earth. Fear, gratitude, and and th curiosity, a dream or an omen, a singular | the bro disorder, or a distant journey, perpetually | In the disposed him to multiply the articles of known his belief, and to enlarge the list of his ment, protectors. The thin texture of the for th pagan mythology was woven with various | racial but not discordant materials. As soon as an abu it was allowed that sages and heroes, who sented had lived or who had died for the benefit stanting of their country, were exalted to a state | phoru of power and immortality, it was uni- name, versally confessed that they deserved, if The po not the adoration, at least the reverence, to clai of all mankind. The deities of a thousand suprem groves and a thousand streams possessed, associa in peace, their local and respective influence; nor could the Roman, who tion deprecated the wealth of the Tiber, sovere deride the Egyptian who presented of Co. his offering to the beneficent genius less j