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LETTER FROM HIS LORDSHIP BISHOP WALSH.
London, Ont., May 23, 1879.
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,
Yours very sincerely,
+ JOHN WALSH, Bishop of London.

Mr. THOMAS COFFEY
Office of the "Catholic Record."
FROM HIS GRACE ARCHBISHOP HANNAH.
St. Mary's, Halifax, Nov. 7, 1881.
I have had opportunities during the last two years or more of reading copies of the CATHOLIC RECORD, published in London, Ontario, and approved of it with pleasure. I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.
From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those with whom you may call, in the course of business, as a person in every respect worthy of confidence.
Hoping you may continue to long list of subscribers, and wishing a blessing on your good work.
I am, sincerely yours,
+ MICHAEL HANNAH, Archbishop of Halifax.

LETTER FROM MGR. POWER.
The following letter was given to our agent in Halifax, Mr. Power, administrator of the Archdiocese of Halifax.
St. Mary's, Halifax, N. S., June 30, 1882.
DEAR MR. WALSH:—It is with pleasure that I give my approval to the work in which you are engaged, as I have always considered the "Record" to be a valuable and truly Catholic paper, deserving of every encouragement and support.
From my long personal knowledge of your high character for integrity, I can cheerfully recommend you to those with whom you may call, in the course of business, as a person in every respect worthy of confidence.
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Catholic Record.

LONDON, FRIDAY, JULY 14, 1882.

REPRESSION.

The repression bill has passed all its stages in the Commons, and has gone up to the Lords, where it will meet with ready assent. It will soon be the law of the land. Then will Ireland be placed completely at the mercy of an unscrupulous executive. Mr. Gladstone has again given proof of his incapacity to govern Ireland. Scotland is not governed according to English or Irish, but Scotch ideas of government. Ireland, on the contrary, is ruled in direct opposition to the desires and opinions of its own people. The repression bill, when carried into effect, will be attended with the same sad results that have always followed coercion, an increase of crime in Ireland and an intensifying of the bitterness between the two countries. Says a contemporary:

While the Government makes new laws to punish outrages, the landlords continue by wholesale evictions, to supply the motive to outrages. Mr. Trevelyan, the new Secretary for Ireland, on the night of June 14th, told the House of Commons that "in the first quarter of the year the number of evictions was serious; last month it was most formidable; in the first week of this month it was something very like appalling." The police and the magistrates "in many instances describe the evictions as cases of hardship." He "deeply regretted that, at a time when the Executive was grappling with a situation of extreme difficulty, there should be landlords who insist on asserting their rights in a cruel and unpatriotic manner." The present rate of evictions reaches six thousand families a year, and it must be remembered that—in the words of a Catholic bishop—"A sentence of eviction is in their mind tantamount to a sentence of death." There is an especial cruelty in the increased evictions of this summer. Many tenants who are deeply in arrears have hoped to pay a year's rent out of the proceeds of the coming harvest, and thus secure the benefit of the Arrears Bill. For that reason they have been specially forward and active in their agricultural operations. But eviction now, after the crop has been put in, carries with it the confiscation of the crop by the landlord. The evicted man leaves everything, except the few sticks of furniture, which are deposited for him by the roadside. His wretched home is levelled to the ground, or the "emergency" men set it on fire. If pitying neighbors venture to erect sheds for the temporary protection of his family, the special magistrates issue their prohibition against this as an act of intimidation. Is it any wonder that of the tens of thousands of Irish tenants thus stripped of everything, and debarred even from the receipt of kindness from their neighbors, one here and there takes a shot at a landlord or an agent from behind a stone wall?

The Irish people, in the sad condition thus described, at the mercy on the one hand of rapacious landlords and on the other of an arbitrary government, have no guarantee that the Arrears bill promised by Mr. Gladstone will become law. The landed interest has pronounced openly against it, and will meet it with systematic opposition in the House of Lords. If it ever escapes that house it will be so completely robbed of its usefulness as to be of little or no benefit to the mass of the Irish tenantry. The whole effect

of the policy of Mr. Gladstone's administration in regard to Ireland has been to increase, rather than to allay, the discontent so long prevailing in that unhappy country. The passage of such a measure as the repression bill is another convincing proof of the unfitness of the Imperial Legislature as at present constituted to make laws for Ireland.

OUR SCHOOLS.

The condition of the Catholic Schools of Ontario, as shown by official figures, is a matter of deep interest to the whole Catholic population of Canada. It was only after a prolonged and bitter struggle that the system of Separate Schools now in existence in Ontario was permitted to take root. It is as yet far from perfect, but there can be no doubt that in due time such amendment will be made to the school law of the Province, as will give the Catholics of Ontario a really free system of education in the fullest sense of the term. We may soon take occasion to point out a few of the amendments required to make our Catholic School system efficient and enduring. Meantime, we content ourselves with placing before our readers a few figures gleaned from the official returns as to the number of Catholic Schools in the various cities, towns and counties of Ontario, with the number of teachers, pupils and average attendance of the latter.

No. of Separate Schools.	PUPILS.		TEACHERS.	
	Number of Pupils.	Average Attendance.	Number of Teachers.	Male. Female.
Bellefleur.....	3	406	262	7 2 5
Brantford.....	1	361	149	4 4 4
Burlington.....	1	348	175	4 2 4
Guelph.....	6	1610	815	20 2 12
Hamilton.....	5	1104	583	15 4 11
London.....	4	789	409	9 1 8
Ottawa.....	10	3203	1508	40 18 22
St. Catharines.....	5	667	363	13 2 11
Toronto.....	9	3049	1565	39 14 25
Total.....	46	11537	5829	151 45 106

Amherstburg.....	2	345	189	5 1 4
Barnsby.....	1	251	116	3 1 2
Berlin.....	1	137	66	2 1 2
Brockville.....	2	352	193	4 1 3
Chatham.....	1	340	171	5 2 3
Clifton.....	1	140	81	3 1 3
Corwall.....	1	178	153	4 1 1
Cobourg.....	1	274	122	4 2 2
Dundas.....	1	246	117	3 1 3
Galt.....	1	119	68	1 1 1
Goderich.....	1	109	51	1 1 1
Ingersoll.....	1	144	68	1 1 1
London.....	2	496	289	7 2 5
Mr. Forest.....	1	47	20	1 1 1
Newmarket.....	1	110	54	1 1 1
Oakville.....	1	76	43	1 1 1
Orillia.....	1	165	86	2 1 2
Oshawa.....	1	67	30	1 1 1
Owen Sound.....	1	67	30	1 1 1
Paris.....	1	106	62	2 1 2
Pembroke.....	1	286	158	4 2 2
Perth.....	2	110	72	2 1 1
Peterborough.....	3	407	296	8 3 5
Pictou.....	1	123	55	1 1 1
Prescott.....	1	289	145	4 1 3
Sarnia.....	2	283	148	4 1 3
Stratford.....	2	345	196	5 2 5
St. Mary's.....	1	80	54	2 1 2
St. Thomas.....	1	235	129	1 1 1
Thorold.....	3	229	122	2 1 1
Whitby.....	1	115	56	1 1 1
Total.....	41	6583	3473	87 21 66

Glengarry.....	4	392	217	7 2 5
Stormont.....	2	123	67	2 1 2
Prescott.....	9	494	298	8 2 6
Carleton.....	6	440	233	6 1 5
Greenville.....	1	41	23	1 1 1
Leeds.....	2	32	39	2 1 1
Lennox.....	1	179	86	2 1 2
Renfrew.....	8	520	242	8 2 6
Frontenac.....	4	217	125	4 1 3
Lennox Addn.....	2	112	61	2 1 1
Hastings.....	1	235	83	2 1 1
Northam land.....	5	227	90	5 1 4
Peterborough.....	4	152	75	3 2 1
York.....	4	333	143	4 1 1
Peel.....	1	58	24	1 1 1
Simcoe.....	1	32	13	1 1 1
Wentworth.....	1	35	18	1 1 1
Lincoln.....	3	251	118	3 2 1
Welland.....	1	109	59	1 1 1
Haldimand.....	2	12	7	1 1 1
North York.....	1	61	26	1 1 1
Waterloo.....	4	350	154	4 2 2
Wellington.....	7	632	319	8 2 6
Grey.....	10	623	215	8 6 2
Perth.....	3	165	85	3 1 3
Huron.....	3	237	125	3 1 1
Bremont.....	2	188	86	2 1 1
Midland.....	5	135	77	3 1 1
Kent.....	5	360	152	5 3 3
Lambton.....	2	140	57	2 1 1
Essex.....	5	252	144	3 1 1
Total.....	109	7191	3432	106 34 72

The entire receipts from all sources for last year were:
Cities.....\$55,199.36
Towns.....40,301.36
Counties.....40,652.46
The expenditure was as follows:
Counties.....36,361.29
Cities.....53,403.81
Towns.....37,977.87

These figures, while gratifying in many respects, clearly show that in many places full advantage is not taken by Catholics of the benefit of our school law. In many places there are no schools, where, with an

effort, they might be established. In other places the small average attendance bespeaks great neglect on the part of parents or shows that the school accommodation provided is not sufficient for the number of pupils who yearly register themselves. We think that with a little more earnest work on the part of parents and of school boards the average, especially in the cities and towns, might be largely increased. Our school system is now on trial. If it receives the support to which it is entitled, if the benefits it confers on the Catholics of Ontario be fully availed of, it must assuredly year by year increase its usefulness. The present defects of our Separate Schools are traceable to two leading causes, the inefficiency of the law itself, and the neglect of Catholics to take full advantage of those privileges it actually confers. We hope that when the amendments required are secured, there will be an energy and life shown by the friends of Catholic education that will secure for all classes of our people the benefits of free Christian education.

THE LATEST RETURNS.

Since we last went to press, elections for the House of Commons have been held in the Province of Manitoba and the district of Algoma, and something like full returns have been arrived at in Muskoka. A change has also been made by a recount in New Brunswick. The figures would, including British Columbia, where voting has not yet taken place, but which will, no doubt, return an entire Ministerial delegation, now apparently stand as follows:

	Min.	Opp.
Ontario.....	53	39
Quebec.....	53	12
New Brunswick.....	9	7
Nova Scotia.....	15	6
Prince Edward Island.....	2	4
Manitoba.....	2	3
British Columbia.....	6	0
Total.....	140	71

In Algoma, Mr. Dawson was successful over Mr. Macdougall, and Mr. Miller is conceded a slight majority in Muskoka.

THE SITUATION IN EGYPT.

It is now evident that no peaceful solution of the Egyptian difficulty can be arrived at. Arabi Pasha is in control of the most dangerous elements of the Moslem population of Egypt, and has plainly made up his mind for a struggle. That he can succeed we have no fear. But the effect of the contest, whatever its more immediate results, must be to further complicate the relations of Europe with the Turkish empire. If Arabi Pasha be for the moment overcome, will any arrangement arrived at by powers, each one extremely jealous of the other, prove satisfactory? We are strongly inclined to view the present difficulty as the precursor of others that may lead to very grave consequences for Europe. The Porte has shown its powerlessness or unwillingness, or perhaps both, to maintain order in Egypt, and cannot be made to offer any guarantee for future good behavior in this regard. But if the nominal supremacy, and sovereignty of Turkey in Egypt be abolished upon what other power will sway over that country be conferred? This is certainly the vital question that will come up for adjudication after Arabi Bey has been disposed of.

Since the above writing, the bombardment of Alexandria by the British fleet has been ordered, Arabi Bey having refused to comply with the conditions of Admiral Seymour. Troops have also been ordered from India, and everything now points to decisive and energetic action on the part of the British government to protect its interests in Egypt.

A PIOUS WORK.

We direct attention to a notice in another column of the Confraternity of the Rosary for the dead established at Louisville, Ky. The notice speaks for itself and we earnestly commend the good work taken in hand by the Confraternity to pious souls in Canada.

THE ROMAN QUESTION.

We are glad to perceive that the discussion of the Roman question still continues in certain European journals of note. It has, as Catholic writers have very clearly shown, become now patent that the present position of the Holy Father in Rome is not only strained but untenable. The so-called kingdom of Italy is governed not on monarchical but purely revolutionary principles. Its establishment was effected by men whose decided purpose was the overthrow of legitimate authority of sovereigns and the substitution of mob rule. The men who have been intrusted with the administration of its affairs openly profess doctrines and principles incompatible with the due exercise of sovereign power by the king. And there can be no doubt that as soon as it suits the purpose of these men to abolish the empty forms of monarchy now tolerated by the revolutionary organizations in Italy, they will do it without the slightest hesitation. It is not therefore so much with the king or kingdom of Italy that the Papacy is in conflict. The conflict that the Holy Father is forced to maintain in the cause of right is with an element more powerful and menacing—the radicalism of Italy. The strength of that element was recently manifested in the extraordinary demonstrations made all through Italy on the death of a very ordinary man, General Garibaldi. The radicals of the peninsula, so long as they enjoy control of public affairs, will not hear of a restoration of the temporal power of the Pope. But there are, no doubt, large bodies of the Italian people who must, by this time, perceive that the unification of Italy in the sense of involving an obliteration of the temporal sovereignty of the Pope is not the *summum bonum* they were led to think. Italy might easily become great without the spoliation of the Roman Pontiff—it can never attain real greatness or strength by upholding the wrong against the right, and placing itself in opposition to the highest earthly representative of lawful authority. The occupation of Rome, brought about under circumstances so disgraceful to the monarchy and to the House of Savoy, added nothing to the power, while it largely diminished the prestige of Italy. The revival of discussion on the rights of the Supreme Pontiff is one of the hopeful signs of the times. It may not be attended by an immediate good result in the way of securing an early recognition of the rights of the Holy Father to his temporal possessions, but will keep before the public his just claims, which neither the menaces of brute force nor the hollow mockery of plebiscites can affect or destroy.

NEW RAILWAY PROJECT.

We learn from Montreal that at a recent meeting of the shareholders of the Montreal, Ottawa and Western Railway Company, it was decided to seek powers to construct a line from St. Agathe, in the Province of Quebec, to tap the Canadian Pacific at or near Lake Temiscamingue. A board of directors was also chosen, on which we find the names of Sir Hugh Allan, J. C. Abbott, P. S. Murphy, J. A. Chapleau and others. Work will, it is said, be commenced immediately on the first section of the road, which will proceed westward from St. Agathe through the valley of the Rouge by Lake Nomingue to tap the proposed Gati-neau road at the Desert, 100 miles north of Ottawa. We look upon this as one of the most important railway projects of late set upon foot in the Dominion. The country through which the proposed line will pass is one of the richest in Canada. It is, according to official reports, fertile, well-wooded and watered, with a most salubrious climate. If properly opened up by railway enterprise, as it now promises to be, this magnificent region will before many years become the home of a very large population. We feel particular pleasure in noticing the development of a section of country which is specially destined to be Catholic, and exercise, we hope, in the near future, a salutary influence over the whole Dominion. The company,

we are happy to know, already possess a subsidy of \$4,000 per mile from the Provincial government for a distance of eighteen miles west of St. Jerome, and from that point to St. Agathe, of \$2,500 per mile, together with a grant of 4,000 acres of public lands per mile. Municipal subvention to the extent of \$100,000 is also expected, and the federal government will be petitioned for a grant similar to that given the Lake St. John road. We wish the new scheme early and entire success.

ORANGE AND BLUE.

Under the above heading, a city contemporary introduces the report of an anniversary sermon delivered on Sunday last in the Congregational Church of this city to various Orange associations. The preacher was the Rev. H. D. Hunter, who is said to have spoken with ability, clearness and force. Mr. Hunter's text was taken from the 3rd chapter, II. Corinthians: "Where the spirit of the Lord is, there is liberty." We are advised that he discussed the theme suggested by the text in "a broad and liberal" spirit, and "pleaded eloquently the right of man to exercise free thought, free speech and free action in all the relations of life." We are not, we regret, favored with the definition given by the speaker of free thought, free speech and free action, and fear that there was considerable captandness in his definition, if indeed any were given. Mr. Hunter mentioned as one of four great evils which in his estimation threatened Canada, the widespread, undue and powerful influence of a crafty Romanism. Will Mr. Hunter rise to explain where and how is Romanism crafty? Will he point out one instance of its alleged undue influence in Canada? The history of the Catholic Church in Canada is one of noble self-sacrifice and patriotic effort. This is a fact attested by Protestant writers and historians themselves. But what cares Mr. Hunter for history? He had on Sunday last a certain task to fulfill. His audience was composed of Orangemen, Prentice Boys, Young Britons and True Blues. These he had to please. He may, as our contemporary claims, have shown in the fulfilment of that task, "ability, clearness and force," but he made a very poor display, indeed, of truth and charity.

PERSONAL.

We had the honor on Tuesday last of a visit from His Lordship Bishop Crinnon of Hamilton and Rev. Father James Crinnon, assistant Pastor of Arthur, Ont. The good bishop of Hamilton, taking a lively interest in all matters connected with the progress of Catholic journalism in Canada and the promotion of Catholic interests, has always been one of the warmest friends of the RECORD. His Lordship left for home on Tuesday evening.

THE "CHURCH OF THE FUTURE."

Rev. James Freeman Clarke, a distinguished Unitarian preacher of Boston, is reported to have said on a recent occasion, that "the religion of the future would be more spiritual and less dogmatic than now," and he declared that "no existing church would swallow up the rest." "More spiritual and less dogmatic." How much less dogmatic? Who is going to decide how dogmatic it shall be? The Catholic Church decides for herself what is dogma and what is not. She always has done so and she always will do so. She cannot consistently do otherwise. Are you going to exclude the Catholic Church from the church of the future? True, she has only the insignificant *bagatelle* of some 300,000,000 of members—we like to keep this fact before the minds of our Protestant friends, as they persist in forgetting or ignoring it. Surely they are entitled to some little consideration—some small corner in the great assembly of the future church. It would be cruel to leave us all out in the cold and compel us to shift for ourselves. You should not blame us, much less be jealous of us, for being dogmatically inclined. The fact is, we can't help. We believe in truth, and the truth is necessarily dogmatic. What is the use in professing to believe in Christianity if you don't know what Christianity is? Indeed, what is the good of a revelation at all if you have no means of determining definitely and certainly what that revelation teaches? We cannot but wish Brother Clarke and his confederates in deciding just what amount of dogma is necessary for the church of the future. When they shall have determined the exact amount and furnished satisfactory guarantees for the competency of the authority upon which the decision has been made, we will take the matter into consideration and let them know whether we are inclined to amalgamate or not.

But the church of the future is to be "more spiritual." That is good. We like that. If there is any one thing for which Catholics have a high esteem—a special admiration—it is true spirituality in religion. They may not always, at least some of them, exhibit the highest and most uniform example of spirituality in their conduct. In fact, we will frankly confess that many of us have no spirituality to boast of. But we all know very well that if we are not fully up to the mark in this respect it is no fault of our holy Mother the Church. She proposes to us a very high standard of Christian morality and urges us to the loftiest attainments in the divine life. Her spiritual system,

which is replete with the highest wisdom and the profoundest knowledge of the wants of the human soul, is the result of the combined experience of the greatest saints that have ever lived. In fact, she alone understands the science of the saints, for she alone is the mother of saints. We do not think it possible to improve upon her system. Still, we are open to conviction, and we should take it very kindly if Brother Clarke would explain to us how the church of the future is going to encourage spirituality without dogma; on what new principle of mental and moral training, the people are to be advanced in the interior and higher life by diminishing the amount of dogmatic teaching. The Church of the future, we presume, is to be aggressive all-embracing. We have been trying to imagine a "future" church missionary who believes in much spirituality and little dogma making efforts for the conversion of the heathen—some of the learned Brahmins for instance. He tells them, of course, that he has come to make them more spiritual, not dogmatic; that his gospel is a gospel of spirituality, not of dogma. In fact, dogma is of no consequence, but the more spiritual they become the less dogmatic they will feel. "Somehow," we think we hear him say, "there is an irreconcilable hostility between dogma and true spirituality, so that if you wish to make great attainments in the divine life you must above all things beware of dogma." That kind of preaching might be successful, perhaps, but we should not wonder if, when our missionary of the "future" had succeeded in capturing one of those shrewd Brahmins, he would find that the actual caught a veritable Tartar. But Brother Clarke assures us that "no existing Church will swallow up the rest." He speaks as dogmatically on the subject as if he had a special revelation. Perhaps, however, his convictions were strengthened by apprehensions for his personal safety. But we beg him not to be misled. The Catholic Church is not inclined to swallow anything against their will. The best modern Protestant commentators admit now, we believe, that the Catholic Church is not the "Beast" of the Apocalypse. She has, indeed, a great capacity for absorbing, and she sometimes does swallow large bodies at once. But it is generally scholars, friends who have been cut off from her communion, for a time, by untoward circumstances, but have retained the essentials of faith and order and asked to be taken back. Heretics she generally swallows one at a time, with their own voluntary consent and after being properly put into shape. As for the friends of the various denominations swallowing each other, we do not see that they need to be alarmed about that. They have been trying the operation for several years, but experience seems to prove that it is a Kilkenny operation to which they cannot readily adapt themselves; in fact, they can neither swallow one another nor are they likely to be swallowed, and the prospect seems to be that they will go on subdividing and multiplying until every man will be his own church, his own priest, his own lord, and God and master. Perhaps this is what Brother Clarke means by his church of the future without dogma but of a high state of spirituality. As for the sects undertaking to swallow the Catholic Church, we can very confidently assure them that if they undertake it they will find that they have got a monstrous big mouthful—in fact a job much larger than they bargained for. Hell is broad and deep and the powers of darkness have been striving for two thousand years to engulf the Church, but they have not yet succeeded, and we are very confident they never will succeed, for the great founder of the Church Himself has declared that it is built upon a rock and the gates of hell shall never prevail against it.—Catholic Review.

THE CONCERTS IN THE CHURCH OF OUR LADY, GUELPH.

To the Editor of the Catholic Record.
SIR,—The series of beautiful Sacred Concerts given by our Lady's choir, at which we have been assisting, are now, we regret to say, at an end, and we who have enjoyed the many and varied pleasures of the series, are sorely grieved to see the choir who from partaking of a sumptuous banquet, have been suddenly reduced to meagre fare. Choice morsels of sweet music we sometimes get, but to revel for so long a space in classic realms, amid the great masters, at the very fountain-head of musical inspiration, is a privilege rarely enjoyed. For the rendition of the most beautiful and interesting compositions, on the part of the choir, no master mind akin to its great authors but much patient and persevering study is required, on the part of the leader, not only to direct the choir in the efficient and indefatigable execution of our Lady's choir we are indebted to our rich musical friends, the Rev. Father Fleck, S. J., with the true artist love of the choir, and the great and untiring labor to cultivate a perfect appreciation and appreciation of its higher beauties, and the happy result of his efforts is especially apparent in the wonderful improvement and proficiency of the different members of the choir. Those who have been the favored auditors of these concerts, whether as lovers of music or pursuing it as a student, have failed to derive great benefit therefrom. No comparison could be made with the series, as each in its way is a masterpiece proceeding from geniuses of a different stamp; but no more admirable selection could have been made than the subjects presented to us. From the Creation, that among the works of the immortal Haydn, which for sublimity and charming sweetness, must ever remain unsurpassed, we are led through a series of biblical events the most glorious, pathetic and interesting, all bearing on each other till they reach their culmination in the most solemn and sublime "The Seven words of our Lord on the Cross," and finally Rossini's glorious Hymn of Praise "The Tantum Ergo," the most divine of all the rapturous strains which have emanated from that great master. But to expatiate on the separate beauties of these grand works were but to lose sight of the impression made by each, words would fail short. When all was so beautiful and so divinely rendered, we have but to record the triumph of a grand success, while we congratulate the members of our Lady's choir and their eminent director, the Rev. Father Fleck, who would offer our sincere thanks for the rich programme so profitably meted out to us, but we cannot here refrain from expressing our deep regret that Mr. Dr. Harkness, our antagonist, whose performance formed so brilliant a feature in these concerts, is soon to take her departure from among us. She certainly bears with her the best wishes and kindest remembrances of those who have known her either personally or through her admirable musical abilities.
Yours, etc.,
Guelph, June 23, 1882. OBSERVER.

Pleasure may be applied compared to many very great books, which increase in real value in the proportion they are abridged. Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character are required to set up in the grumbling business.