

already verified. No respectable stranger visiting Ireland is now safe from arrest. Two of our citizens of London have already felt the effects of arbitrary power as administered by a prying and officious constabulary in that country. The other day Mr. Stephen J. Meany, of the New York Star, and Mr. Henry George, the well-known writer on political economy, were cast into prison without any semblance of justification. Their discharge, soon after, does not in the least relieve the British Government of the odium of having, through the so-called repression scheme, set up a system of terrorism and brute force in Ireland without parallel in any Christian country. Messrs. Meany and George were released as soon as it was found they were American citizens. American citizens may, indeed, in spite of repression acts, visit Ireland, and express their opinions freely. Canadian visitors could not dare do so. It is indeed in those days good to be an American in Ireland—perilous to be a British subject.

On the Arrears Bill the Lords have not magnanimously but ignominiously given way. When the bill was sent up from the Commons those noble personages who deign to attend Parliament only when some of their own antiquated privileges and absurd prerogatives are concerned, framed some amendments to its most essential provisions. These amendments, if permitted to go into force, would completely destroy the efficacy of the measure. The House of Commons might, in our estimation, have gained something in national esteem if it entirely and absolutely rejected all the amendments. The House, at all events, rejected the worst of these proposed alterations, and the Lords quietly acquiesced in the decision of the Commons. We are of opinion with many that the usefulness of the Lords is entirely gone. Mr. Gladstone would greatly strengthen the Parliamentary system of Britain by proposing, instead of the cloture, the abolition of the Lords as a legislative body. If he do not bring about their abolition it will be admitted, when the present condition of Europe is viewed, that they cannot in any case be permitted much longer to obstruct the march of enlightened legislation.

The city of Quebec has been visited by another fire. Quebec is particularly unfortunate in regard of fires. Its citizens should surely endeavor to devise some means to prevent the frequent recurrence of such disasters. The Montreal Gazette speaking of the late fire in St. Sauveur suburbs says:

The fire at St. Sauveur of Saturday morning adds another to those records of disaster—to what extent may we say preventable disaster—for which Quebec enjoys an unhappy reputation. The loss is set down at some \$54,000, but most of the sufferers were fortunately insured for the whole or greater part of their properties. It is said that St. Sauveur is well supplied with fire engines, and has three hand pumps, but evidently this provision is not sufficient. It is to be hoped that the loss which has befallen the locality will have the effect of inducing the municipal authorities to procure more efficient means of protection in the shape of steam fire engines. There is also a lack of proper means for the guardianship of property, exposed to the rapacity of thieves, as it is wont to be in the confusion which usually attends large fires. It is reported that dishonest characters openly and shamelessly, and what is worse, with impunity, plied their trade on Saturday morning. If one mode of theft is meaner than another, that form of it deserves the prize for meanness, which takes advantage of the helpless embarrassment of those who are the victims of so terrible a foe. It is bad enough to have to struggle with devouring flames without being at the same time at the mercy of sordid wretches who make a business of profiting by the calamities of others. It is surely the duty of those in authority to see that the people who are dependent on them are not, under such circumstances, robbed of what little may be left to them. Some persons were injured, one or two seriously, but no fatality has been reported.

The Ontario teachers lately assembled in convention at the Normal School buildings in Toronto. The results derived should be, and no doubt are of much value to the community. One of the most interesting papers read before the Association was that on "The Schoolmaster Abroad," by Principal McCabe of the Ottawa Normal School. This gentleman has attained the highest position held by any educationist of his religion in this province, and his remarks last evening proved him to be eminently qualified for the important position which he at present has the honour to fill.—Toronto Telegram, Aug. 10th.

Don't die in the house. "Rough on Rats." Clears out rats, mice, flies, roaches, bed-bugs, etc.

"BCHUPAINA." Quick, complete cure, all annoying Kidney Diseases. \$1 at Druggists.

Written for the "Catholic Record."

God Knoweth Best.

Tired of my cross its weight no more
My sinking form could bear;
Up from my anguish-stricken soul
Came a cry wild despair.
But peace stole over my troubled breast,
When angels whispered "God knoweth best."

Wearied of prayer, for Heaven did seem
To turn from my pleading voice,
What made my languid spirit burn
And my sorrowing heart rejoice?
Twas the music of those words so blest,
Like Seraph's song—"God knoweth best."

Wearied of life, for life seemed long
And Heaven hard to gain,
The thorns along my pathway strewn,
Full of wrong cries of pain,
But my eyes were fixed on the haven of rest
When my heart did breathe—"God knoweth best."

Wearied of sin, to burst its bands
And reach my destined goal,
I sighed, but these dear words
Did soothe my very soul:
"O heart by grief and sin oppressed!
Be patient still—"God knoweth best."

E. M. D.

NOTES ON INGERSOLL.

By REV. L. A. LAMBERT, OF WATERLOO, NEW YORK.

CONTINUED.

INGERSOLL. "I insist that if there is an infinitely good and wise God, he beholds with pity the misfortunes of his children."

COMMENT. I insist on the same, but we must distinguish between misfortune and crime, misfortune and wickedness.

INGERSOLL. "I insist that such a God would know the mists, the clouds, the darkness enveloping the human mind."

COMMENT. He does know and takes into account these disadvantages in dealing with his creatures. But are you not a little inconsistent? Some pages back you exalt the human mind and claim for it the right to judge the justice of God, and now you deplore the clouds and mists and darkness that enshroud it. The highest wisdom as well as duty of the human mind, suffering under the weaknesses you deplore, is to hear the words of God and obey them, and not misuse the little light he has left in denying his existence or making him the subject of its blasphemous jests.

INGERSOLL. "His pity, not his wrath, would be excited by the effort of his blind children, groping in the night to find the cause of things."

COMMENT. And yet you would make these blind children the judges of his justice! God does pity those who grope in darkness or who are misled by false philosophers, and in proof of it he offers them the light of his revelation to enlighten the night and dissipate the clouds, but those who shut their eyes to it and disobey his laws, he punishes. God requires us not only to worship him but to worship him alone, and in the manner he prescribes. It is all nonsense to say that he who falls down and worships a cat, a rat, a crocodile or the slimy snake that crawls under the grass, as the Egyptians did, intend to worship the infinite being, or that such worship is rational or worthy of God or man.

INGERSOLL. "An infinitely good being had the power, would answer the reasonable prayer of an honest savage, even when addressed to wood and stone."

COMMENT. God is infinitely just and merciful. He knows the hearts of men and judges them according to their lights, opportunities and circumstances. It would be in keeping with his infinite goodness to hear the reasonable prayer of the honest but mistaken savage and answer it by enlightening his mind, making known to him his will, and forbidding him to worship idols. If this savage should persist in his idolatry after being forbidden he would be no longer an honest savage, but a disobedient child deserving punishment.

INGERSOLL. "The atrocities of the Old Testament, the threatenings, maledictions, and curses of the 'inspired book' are defended on the ground that the Jews had a right to treat their enemies as their enemies treated them."

COMMENT. Here with your usual facility you confound and jumble together things of different natures. Mr. Black defended what you call the atrocities of the Jews recorded in the Old Testament on the principle recognized by all people and nations, pagan philosophers and Christian apostles, that the right to exist implies the right to repel the opposing force that threatens destruction. If enemies come to conquer, a nation has a right to conquer them, if they give no quarter they have a right to none; if the death of the whole population be their purpose it is right to defeat it by putting them all to the sword if it be necessary. These principles are self-evident and are recognized by all nations, and practiced by all except Christian nations, and if the latter do not practice them it is because the benign influence of Christianity has refined the sentiments and softened the harsher features of man's nature, in which, however, something of the savage and the blood always remains.

As to the threatenings, maledictions, etc., they are defended on very different grounds, although you pretend to ignore the fact for the purpose of placing your able opponent in a false position. God is the creator and supreme ruler of the universe and of all men. As such, man owes him allegiance and obedience. The threatenings, for traitors, blasphemers and idolaters. The threatenings, etc., are only the formal announcements of punishments that will be inflicted on the transgressor. Our own government threatens death to the murderer and imprisonment to the thief. The form of threat may be different but the substance is the same.

Mr. Black in his reply to you said: "In your treatment of hostile barbarians you not only may lawfully, you must necessarily adopt their mode of warfare; if they give no quarter, they are entitled to none, etc." With your usual "candor" you evade the principle involved in this proposition. If the principle is true, it is true for all, both Christian and pagan. If it is false or unjust or barbarous you should have shown it to be so. This was the only course left to you as a logician. You do not attempt to do this, but try to meet it in this way:

INGERSOLL. "For one who follows the Master who said that when smitten on the cheek you must turn the other, and again and again enforced the idea that you must overcome evil with good, it is hardly consistent to declare that a civilized nation must of necessity adopt the warfare of savages."

COMMENT. And this is the only reply to your opponent's self-evident proposition! Let us examine it, such as it is. First, then, the master did not say, as you report him, that when smitten on one cheek you must turn the other, or that you must overcome evil with good. He recommended his followers individually to return good for evil, but he did not forbid them to repel unjust aggression by exercising the necessary force, nor did he intend his children to be pitiable and feeble for the rest of mankind. Neither did he intend that Christian peoples or governments should lodge murderers, thieves and savages in places and feed them on chicken pie. He meant, that as individuals we should be kind, patient, forbearing, charitable and forgiving. He did not mean that nations as such should be so weak or imbecile as to fail to maintain their own existence, dignity and authority. Nations, however, do sometimes overcome evil by good—that is, by a good thrashing, judiciously administered, to their enemies. Evil does, murderers and thieves are overcome by good when the law and punishment are properly applied.

INGERSOLL. "It is hardly consistent (in a follower of the Master) to declare that civilized nations must of necessity adopt the warfare of savages."

COMMENT. Do you imagine that when your opponent said this, he meant the details of incidents of war? Do you believe he intended that we must of necessity follow the Remington rifle, take to bows and arrows and go on wearing breech coats, and eating dog when fighting Indians? Your opponent distinctly stated what he meant by "mode of warfare," when he said: "If the enemy came to conquer you, you may conquer them; if they give no quarter they are entitled to none; if the death of the whole population be their purpose, you may defeat it by exterminating them. You do not deny or refuse this position, but you pretend to believe he meant ravishment for ravishment, mutilation for mutilation, scalping for scalping, baby-killing for baby-killing. This gave you an opportunity for a display of your descriptive powers, and it must not be lost. Speaking of brainiac babies, reminds me that infants stand you to good purpose and are made to do considerable duty in your warfare in light of your position, the Indians of America, if they scalp our soldiers we should scalp theirs!"

COMMENT. Civilized nations look more to the killing than to the manner of it, because they understand that victory depends more on the number killed than on the method of killing. This knowledge gives the civilized nation the advantage over the savage. A soldier who guarantees for good behavior in future, it would be good generalship, good policy and good mercy to throw aside the rifle and take to scalping as soon as possible. Civilized people go to war to make peace. If that peace can be procured quicker by taking few scalps than by taking lives it should be done without hesitation. It is merely a question of policy as to the conduct of the war, to bring it to a speedy termination. "Is it possible that in fighting for instance, the Indians of America, if they scalp our soldiers we should scalp theirs?"

COMMENT. Here they are again—yes, by all means brain them, tear them limb from limb, scalp them, ship them to the Cannibal Islands, make them read your article on the Christian religion or your lecture on skull-cracking, and then send them to keep from maddling your brains when they are reasoning with men on subjects that require all your attention.

INGERSOLL. "If they should take our captives, bind them to trees, and if their squaws fill their quivering flesh with sharpened fagots and set them on fire, that they may die clothed with flame, must our wives, our mothers, and our daughters follow their fiendish example?"

COMMENT. No, for several reasons. There is a cheaper and quicker method of getting rid of those fiendish squaws. It is much easier to shoot them on the spot than to pack off to the wilderness of the west "our wives, mothers and daughters" to stick sharpened fagots into them. Civilization, among other things, teaches us the science of economy, that when killing must be done, it should be done quickly and cheaply, that the burden of the tax payer may not be increased more than necessary.

Let me now suppose a case. A hundred of "our captives" are about to be bound, to undergo the death torture inflicted by these squaws. The sharpened fagots are ready. Now if the brainiac of an Indian babe would so terrorize these maternal squaws as to cause them to desert from their wicked purpose would the brainiac of that infant be barbarous? Put yourself in the place of one of these trembling captives and answer. Will you save the lives of those hundred captives by taking one life? If you think on this for a few moments you will understand what your opponent meant when he said: "We must of necessity adopt their mode of warfare."

INGERSOLL. "Is this the conclusion of the most enlightened Christianity?"

COMMENT. Yes, sir, and the conclusion is of the most enlightened common sense too. Life is practical, it is neither poetry nor effeminate philosophy. The passions of human nature, civilized or barbarous, make stern alternatives necessary, and lugubrious cant will not change man's nature or the necessities that arise from it. If these fiendish squaws had lived in Palestine in the days of Jesus and had been put to the sword by the Jews, you would have accused them of murder and made God an abettor of the crime. Much depends on the point of view from which we look at a thing.

(TO BE CONTINUED.)

HAMILTON LETTER.

TESTIMONIAL TO REV. FATHER O'LEARY. A very pleasing incident occurred at the Episcopal Residence on Sheffield St., on Tuesday evening the 5th inst. Rev. Father O'Leary, who for the past five years has labored with generous fidelity for the advancement of the Separate Schools of this city, and now on departure for Freedom, received a beautiful address and a well-filled purse. It was a source of infinite gratification to the many friends of the rev. gentleman, to be thus enabled to testify their esteem and appreciation of his merits. There were present: Bishop Cinnimon, Rev. Fathers Cleary, Lillis and Bergmann, Messrs C. Donovan, N. J. Power, Henry Millin, J. H. Hogan, P. Harte, James Sweeney, A. P. Roach, J. Hunter, James O'Brien, W. Green, J. Buckley, W. McKee, James McManus, and Owen McCaffrey. Mr. James O'Brien read the address; the purse was presented by Mr. J. Buckley.

The following is the address:

REV. AND DEAR SIR,—Your many friends of the city of Hamilton, among whom you have faithfully labored for the past five years, take this opportunity of congratulating you on your promotion to the parish of Freedom, to express our regret at your departure from our midst and to offer you our sincere thanks for the services you have rendered us in a variety of useful ways. Our gratitude is due to you for the earnest attention which during four years you gave to the affairs of our Separate Schools, devoting your time and money unstintingly for the purpose of benefiting them, receiving no salary, expecting no material reward, but all for the noble cause of Catholic education. The same eulogy may be passed on your conduct in connection with the worthy cause of temperance and literature, all of which is the more remarkable when it is considered that at the same time you regularly discharged the duties of your office. It must be a matter of satisfaction to you, as it is to your friends, that His Lordship, whose appreciation is, of all persons in the diocese, the most valued by you, has now rewarded you with a position of advancement and honor.

In bidding you farewell we take the liberty of pressing you with a little purse which would have been far more plentifully were the gift an equivalent for services rendered. Finally, we hope that God will spare you for many years in health and strength to minister to the religious wants of your new charge. Signed on behalf of the committee.

J. H. Hogan, R. McKee, Henry Arlman, H. Mullin, N. J. Powers, James Sweeney.

FATHER O'LEARY'S REPLY: My Dear Friends, I thank you from the bottom of my heart for the very generous donation of which you have just made me the recipient—a donation all the more gratifying, accompanied as it is by a very flattering address. You have kindly alluded to what you have been pleased to term my earnest attention to the cause of Catholic education, of temperance and of literature. It is true that for a few years I have been in a position to aid in these matters; but I feel that the little I have done falls short of what I desired to do, and the gratitude you bestow on me is really due to His Lordship the Bishop, under whose direction I constantly labored, and whose encouraging kindness was never wanting, and who is the generous patron of Catholic education throughout the diocese, and of the Hamilton Separate Schools in particular. I had the gratifying assurance that I never lacked the support of my co-religionists in the city in the efforts I put forth. In leaving Hamilton I have no opportunity to show my obedience or spirit of sacrifice, as the place to which I am going is one of the best, if not the very best in the diocese. Consequently, I can only testify my gratitude to His Lordship and hope to meet the occasion which I have hoped to in the past.

In my future labors I shall ever fondly remember the people of Hamilton, amongst whom I have spent the first years of my priesthood, which I assure you have been the pleasantest of my life.

The Bishop expressed his great pleasure at the respect shown the worthy priest, and the proceedings terminated.

Rev. Father Sweeney has received the office of chaplain of E. M. T. A. Society. The members are happy in securing the services of one so zealous and so interested in every noble cause.

PERSONAL. Dr. White arrived home last Friday evening. He visited the leading cities of Europe, and many hospitals on the continent. He resumes his practice.

C. M. A.

IRISH BENEVOLENT SOCIETY.

The annual picnic of the Irish Benevolent Society took place at Port Stanley on the 9th inst. There was an immense attendance, fully six thousand persons being present. The Irishmen of London, irrespective of creed, turned out in full strength. His Worship Mayor Meredith, W. R. MacLath, M. P., Rev. Father Walsh and Corry, with a number of prominent citizens, honored the picnic with their presence. The day was spent in that orderly and cordial style of fraternization for which the Irishmen of London are well known. The Society is now under the Presidency of Mr. J. M. Keary, and is in a most prosperous condition. To Mr. B. C. McCann, the efficient and indefatigable Secretary the association owes very much of the success of the celebration on the 9th.

BRANTFORD LETTER.

TO FINISH THE CHURCH.

Our parish priest is still canvassing the city for funds to plaster the church and is meeting with good success. Tenders have been opened for the work and the lowest runs from seven to eight thousand dollars.

RECENT DEATHS.

Mr. J. C. Secord, J. P. of Burford Township, was buried in our cemetery here last week. His remains were taken to their last resting place by a large concourse of neighbors and friends. A writer in one of the city papers says of him: "Mr. J. C. Secord, of Burford, near New Durham, died on Monday the 7th inst. The deceased was one of the most prominent citizens of Burford, and his death will be generally regretted. Mr. and Mrs. Secord settled on the fine farm owned by him, about thirty years ago, and since that time his affairs have prospered, and his home was always characterized by the most generous hospitality. Mr. Secord was active in municipal and political life, and occupied a seat at the Council Board a year or two since. In politics he was a pronounced Liberal. Some years since he was appointed a Justice of the peace, and he never abused his power to foment discord, but always tried to effect a reconciliation between litigants. Mr. Secord leaves a widow and three children, (two daughters and a son) to mourn his death."

Mrs. Julia Hammell, for many years a resident of the city, died at the House of Providence, in Dundas, last week. Of late her health had been very poor and she had been living alone here, so a few weeks ago some kind ladies assisted her in getting to Dundas, where, as she expressed it, "her hands would be over her when she died." She was buried in Dundas.

THOSE WHO STILL LIVE.

Mr. Donald McDonald went to Buffalo last week with the intention of taking a trip on the lakes. His health was poor while here. Mrs. Wm. Ryan is fast recovering from the serious injuries received in falling from a second story window about three weeks ago.

Mr. T. B. Doonan has resigned the Presidency of the Conference of St. Vincent de Paul here. A successor will be appointed at the next meeting. Mr. D. held the position for about two years and was a faithful and efficient officer.

Mr. and Mrs. Thomas Ryan, of Syracuse, spent a couple of weeks with friends here.

Lieut. Geo. Glenn won the silver medal for highest marks at six practices of the Dufferin Rifle association. He beat all the crack shots of the regiment.

Mr. and Mrs. John Kew, of Toronto, Mr. John Quincy Adams, of Port Burwell, Mr. Wm. Dunne, of Stratford, Mr. J. C. Sullivan, of Woodstock, Miss Nelson, of New York, were in the city lately seeing friends. Misses Maggie Harrington and May Doyle of this city are visiting Miss Stryker, at London.

C. M. B. A. NOTES.

The third annual convention of the Grand Council of the Catholic Mutual Benefit Association of Canada, met at St. Thomas, Ont., on Tuesday, August 8th inst. High Mass was celebrated at the Chapel of the Holy Angels at 8 a. m., at which the members assisted; after Mass the members proceeded to the Hall of Branch No. 2, and on being called to order, P. B. Reath, of said Branch, extended in well-chosen language a formal welcome to the members of the convention, and Mr. M. O'Hara read an address from Branch No. 2, which was cordially responded to by T. A. Bourke, the President of the Grand Council.

The credentials of the delegates having been examined the following officers and representatives were found to be present and entitled to seats, Windsor Branch No. 1—T. A. Bourke, Mr. Manning, Wm. J. McKee and D. B. Odette; St. Thomas Branch No. 2—J. Doyle, P. B. Reath, and P. Lahey; Amherstburg Branch No. 3—C. W. O'Rourke and Jos. Reaume; London Branch No. 4—Rev. Father Tiernan, S. R. Brown, Thos. Coffey, and P. F. Boyle; Brantford Branch No. 5—Rev. P. Bardou, Strathroy Branch No. 6—Rev. J. Molphy; Sarnia Branch No. 7—Rev. J. Bayard and D. McCart; Kitchener Branch No. 8—J. Reilly; Kingston Branch No. 9—D. Sullivan; St. Catharines Branch No. 10—J. E. Lawrence; Dundas Branch No. 11—A. R. Wardell; Galt Branch No. 12—James Skelly; Stratford Branch No. 13—D. J. O'Connor; Berlin Branch No. 14—A. Forster; Prescott Branch No. 15—unrepresented; Toronto Branch No. 16—Jno. Kelly; Paris Branch No. 17—Thos. O'Neill; Niagara Falls, Ont., Branch No. 18—James Quillman.

The President read his annual report showing 18 branches with a membership of nearly 600; with the Branches and Council in a very prosperous condition both financially and otherwise.

The financial statement of the Grand Recorder and Treasurer, showed a balance on hand of \$415.52, and \$9235.53 paid supreme Treasury on Beneficiary assessments; also \$847.95 received on assessments Nos. 9, and 10 not yet remitted to Supreme Treasurer, as some of the Branches had not paid said assessment at date of making out this report. Since our Convention, those Branches referred to have paid, and the amount has been remitted.

During the Convention, we had four sessions, at which a large amount of business was transacted. Our next Convention will be held at Brantford on the 2nd Tuesday in August, 1883.

The following are the Grand Council officers for the ensuing term.

President—John Doyle, St. Thomas, 1st Vice—D. B. Odette, Windsor, 2nd Vice—John Kelly, Toronto, Recorder—Samuel R. Brown, London, Treasurer—D. J. O'Connor, Stratford, Marshal—J. H. Reilly, Chatham.

Grand—Joseph Reaume, Amherstburg, Trustees—Rev. P. Bardou Cayuga, one year, W. J. McKee, Windsor, one year, Rev. J. P. Molphy, Maldstone, one year, J. E. Lawrence, St. Catharines, two years, A. Forster, Berlin, two years.

Representatives to Supreme Council—Rev. J. P. Molphy, Thos. Coffey, John Doyle, Alternates—Rev. P. Bardou, W. J. McKee, P. B. Reath, Grand Chancellor T. A. Bourke is also a member of the present Supreme Council.

The committee appointed by Grand

President Doyle will appear in next issue of this paper; also the appointment of Supervising Medical Examiner.

The minutes of the convention will be printed in pamphlet form, and distributed among our branches. The Spiritual Director of our Grand Council is very Rev. Dean Wagner of Windsor.

At the last session of the Supreme Council of the C. M. B. A., the following resolution was passed:

Resolved—that the Supreme President be authorized to convene the standing committee on laws and supervision in time to allow said committee to review or amend the constitution and by-laws of the association before the meeting of the next council, and that the said committee be selected from the several Grand Councils.

In compliance with the foregoing resolution, I hereby convene such committee to meet in the city of Buffalo at the office of Ferdinand J. Reister, corner of Pearl and Terrace streets, on Tuesday, Sept. 5, 1882, at ten o'clock, A.M., to continue in session from day to day, during the convenience of such committee, and until its duties are performed and discharged.

The standing committee of the Supreme Council is composed of Casper J. Prosser of New York, John A. Lambing of Pennsylvania, and Ferdinand J. Reister of New York. You will please add to that committee one member from your Grand Council; and permit me to suggest that the person you select should be either a representative to, or member of, the Supreme Council, whereby he may have the unqualified right to enter into the deliberations of that Council, and present in person the considerations of that committee.

J. T. KEENE, Supreme President.

Mr. Thomas Coffey was unanimously elected by the Canada Grand Council to represent said Council on the above mentioned committee, and Grand Recorder S. R. Brown was requested to give Mr. Coffey all information in regard to our Constitution, laws, rules, etc., also proposed amendments to the constitution, by our Grand Council.

The following statistics furnished by Supreme Recorder, may be of some interest and value to the members of the association. They comprise the number of deaths, the average age and the amount paid since Branch No. 1, at Niagara Falls, was organized:

Year.	No. Deaths.	Ave. Age.	Am't. Paid.
1877	2	44	\$ 313.00
1878	2	39	4,094.00
1879	24	38	47,728.00
1880	39	37	75,000.00
1881	36	39	72,000.00
1882	37	39	paid to \$35,000.00

135 \$240,135.00

Assessments No. 9, 10, 11 and 12 are issued and being collected to pay ten claims for deaths reported in this year. Two deaths were reported but not assessed, viz: John Sutter of Branch 15 Erie, Pa., died July 10th, and Michael Kilfoyle of Branch 12, Erie, Pa., died July 14th.

Received and disbursed since January 1, 1882, \$64,000.00.

Received and disbursed since the last Supreme Council convention, held in March, 1881, \$118,000.00.

Branch No. 18, Niagara Falls, Ont., was instituted on August 5th. It starts with 16 members. The following are its first officers, installed by Chancellor Clifford of Niagara, N. Y.

Spiritual Director—Rev. Father Domini.

President—James Quillman.

1st Vice do—William Burke.

2nd Vice do—W. A. Rogers.

Treasurer—Patrick Mahoney.

Rec. Secretary—Jas. F. O'Neill.

Assistant do—James Abbott.

Financial do—Roland McMahon.

Marshal—Patrick Egan.

Guard—George Seales.

Trustees—Thos. Farrell, Jno. Mularky, David Hunt, Jas. J. Flynn and James Whitley.

Representative to Grand Council—Jas. Quillman.

We would again remind Branch Recording Secretaries, that it is their duty, as soon as a member is initiated, to forward to the Grand Recorder, the members "membership Report," and "application" for a Beneficiary Certificate; neglect in this will greatly disarrange our work.

Notice is hereby given to all member under the jurisdiction of the Grand Council of Canada of the C. M. B. A. to notify me, through the Rec. Secretary of the Branch to which they belong, on or before the 5th day of September, if they have not received Beneficiary Certificates, and those members that have not yet made application for Beneficiary Certificates are notified to do so at once. This is necessary in order to save trouble and litigation hereafter.

SAMUEL R. BROWN, Secretary of Grand Council.

LONDON COMMERCIAL COLLEGE.

The attention of the many readers of the Record is called to the advertisement of the London Commercial College, which will be found upon another page of this paper. This justly popular institution of learning during the past year has been very successful and the attendance has been greater than at any previous period in its history. That such should be the case is not at all to be wondered at when we consider that its proprietor and principal Mr. Wm. N. Yerex has had a larger experience in the work of Practical Education than any other Business College man in Canada, and that the course of instruction is so thorough that graduates have no difficulty in efficiently performing any of the duties required of them in counting house or office. Being personally acquainted with Mr. Yerex we have no hesitation in recommending his institution, as we fully believe that young men and young women just stepping out into the business world will be greatly benefited by taking a course with him.

The neo-pagans now ruling in Rome have ordered the cross taken down from the dome of the capital. The cross which Constantine placed over the Eternal City, and which has been its symbol for over fifteen hundred years, is replaced by a lance. Let us hope that this symbol of modern ideas will not long disgrace the Holy City of the Pope.

"HOUGH ON RATS." clears out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks, etc.