

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 2.

LONDON, ONT., FRIDAY, APRIL 30, 1880.

NO. 81.

GENTLEMEN,

See our IRISH and SCOTCH TWEEDS and SERGES—the nicest patterns and most durable texture ever shown.

Our Cutting and Tailoring is unequalled in the city.

N. WILSON & CO.

ECCLESIASTICAL CALENDAR.

MAY 1880
Sunday, 2—Fifth Sunday after Easter. St. Athanasius, Bishop and Doctor. Double.
Monday, 3—Rogation Day. Finding of the Holy Cross. Double, 2 Cl.
Tuesday, 4—Rogation Day. St. Monica, Widow.
Wednesday, 5—Rogation Day. (Vigil of the Ascension). St. Pius V., Pope and Confessor.
Thursday, 6—Ascension of Our Lord. Double. Let Cl., with Octave. (Holiday of Obligation).
Friday, 7—St. Stanislaus, Bishop and Martyr. Double.
Saturday, 8—Apparition of St. Michael, Archangel. Double-Major.

Month of Mary.

IMITATED FROM THE FRENCH.

Air—"Receiv nos Homages."

All nature hath spoken
In accents of love
Cold winter's spell broken,
Pure joy reigns above. [bis]
With angelic voices
All heaven rejoices
Beyond the skies.

CHORUS.

Our hearts' fond devotion,
Our tenderest emotion,
Waives but for thee
Bright Star of the Sea. [bis]

The bleak mists of morning
Have rolled to the west
Bright sol's tints adorning
Each wood's leafy crest. [bis]
Awake from their slumbers
The lark's tuneful numbers
Beyond the skies.

Fresh garlands are springing
To bloom at thy shrine;
Sweet waters are singing
Their songs all around thee. [bis]
Thro' the still air they sigh on
Their plants for dear sion
Beyond the skies.

The dew drop reposes
On green's soft and spray
Each roselind discloses
The mild reign of May. [bis]
And the lily rejoices
But thou art still fairer
Queen of the skies.

Fond echoes are greeting
The robin's soft thrill,
E'en the lark's song
That we are loved still. [bis]
Oh may our sighs move thee
Oh grant we may love thee
Yet in the skies.

Chorus—Our hearts, &c.
What mortal rejoices
This sweet month of May?
All nature combineth
In praise of thy name. [bis]
Queen mother celestial
Change this home terrestrial
To thy true skies.

And our fond devotion,
Our tenderest emotion,
Shall thro' thee
Bright Star of the Sea,
Shall thro' thee
Through eternity.

N.B.—Persons anxious for the music may communicate with the author, Father Flannery, St. Thomas.

ARCHBISHOP LYNCH'S REPLY TO PROFESSOR McLAREN.

To the Editor of the Globe:

Sir—As you very generously gave a large space in your invaluable columns to the address of Rev. Mr. McLaren, Professor of Knox College, you will, I have no doubt, be generous and fair enough to give me space enough to reply to some of the arguments made use of against the Catholic faith. In my remarks, I must necessarily touch on the weak points of the Rev. Professor's *expose* of the Protestant doctrine. In the first place, Rev. Mr. McLaren speaks of the rule of faith, and gives God's definition. I must confess that I find the definition obscure, and leave it as stated in the *Globe* to the rhetoricians. A rule is a certain correct measure of standard which we apply to things to judge of their truth or falsity. The rule of faith should be a certain standard by which we can discern the true from the false religion. The Protestant rule is the Bible, interpreted by each good man, and the Rev. Professor says this is the true rule, inasmuch as it possesses four qualities:—1, inspiration; 2, completeness; 3, perspicuity; 4, accessibility. I fear that this rule is faulty in every particular. As regards inspiration, the Rev. Mr. McLaren says that the reader of the Bible must feel the truth of the inspiration before he can pronounce it inspired. It may not be inspired in the same sense to another man, consequently the inspiration depends on the whim or conceit of the individual reader. This rule has given rise to the many contrary meanings taken from the Bible, and the many different religious denominations that start into existence. This utterly destroys the rule as regards inspiration. In the Catholic Church there is only one person held infallible, and that under very peculiar circumstances; but in the Protestant Church every good man who reads the Bible without prejudice is its infallible interpreter. Now, as to the completeness of the Bible as a rule of faith, we know that this has its foundation in truth as the latter.

Several books and parts of books are lost which were regarded as inspired Scripture, such as the volume and the Covenants, mentioned in Exod. xxiv., 7, of the Book of Wars (Num. xxi., 14), Book of the Just, Book of Samuel, 3,000 parables of Solomon, 1,005 canticles of the same author, Book of the Words of the Days of Solomon, of the Days of the Kings of

Judah, of the Words of Israel, Book of Samuel, Nathan, Gad, Seers, Book of Jehu Hanani, Words of Hozai, Epistle of Jehu, the prophet, to the King of Israel, Book of the Priesthood of Hiranai, Descriptions of Jeremias, the Prophecy of Hinoch, etc., etc., etc.

And how does a Protestant know but some of the books pronounced Apocryphal may contain the true Word of God? It requires an infallible authority to say, without any danger of error, that such writings are not inspired, and such are not. Luther declared the epistle of St. James, now recognized by the Protestants as inspired, "an epistle of straw," because, forsooth, the necessity of good works was therein insisted on. Poor Luther did not like the trouble of doing good works. He preferred faith alone, it was the error of the early Reformers were not all agreed on the number of inspired books of Sacred Scriptures. The third mark of the Bible being the true rule of faith, according to Rev. Professor of Knox College, is its perspicuity or clearness. Against this mark we must quote the authority of an inspired writer, no less than St. Peter himself (2 Peter iii., 16). He writes of the Epistles of St. Paul that certain things "are hard to be understood, which the unlearned and unstable wrest, as they do—so the other Scriptures, to their own destruction." We can easily presume that at the present day there are many who wrest the Scriptures from their true meaning to that which is false, and they do this to their own destruction. We have only to look into the newspapers and read of the Jews, the Quakers, the Salvation Army, New Jerusalem, Bible Christians, Swedenborgians, Campbellites, Plymouth Brethren, New Lights, &c. The fourth mark of the rule of faith—as applied to the Bible, is also quite false in its accessibility. To give this as a mark must be a great oversight. The Bible as a rule of faith must be accessible to all who desire to possess faith, without which, as St. Paul says, it is impossible to please God. Was the Bible accessible to the bulk of the human family before the invention of printing? As the learned Professor is much versed in calculations, would he favour us with the time and expense necessary to have a full copy of the Bible before the art of printing was discovered? How long would it take a good writer to copy the Bible at one word a second? And how many persons before the art of printing could read at all? And how many of these written copies of the Bible did the world possess before 1442? And at the present time many people can read the Bible intelligently, or in fact, the writings of learned men? The education of the masses is in its first generation; but, alas, generations are not progressing in holiness as they progress in worldly knowledge; on the contrary, from statistics crime is on the increase.

What becomes now of the four distinguishing characteristics of the Protestant Rule of Faith? Its true inspiration depends on the individual reader's acceptance. Its completeness is incomplete! Its perspicuity is not real according to St. Peter, and its accessibility was only to the very few, and even at present to only a small minority of the people. The learned Professor must see that a book of laws which may be explained and interpreted by individuals with some or very little education cannot be held as a very safe guide, at least in affairs of justice, or for the government of a country. "No Government would permit a law to be interpreted without appeal by its subjects. There are tribunals for interpreting and explaining the laws. Christ has established in His Church such a tribunal. The Church was established and propagated without the written Word of God. St. Paul, in his Epistle to the Rom. x., 18, says, "Yes, verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world." And when the Apostles and Evangelists wrote the word of God it could not be in the hands of the faithful to judge of it. In fact, they were not the judges. These writings were in the hands of the priests and deacons of the Church, and were read on Sundays and explained to the people by them. A rule of faith should be learned for all times and peoples, for the learned and the ignorant; but the Protestant rule of faith is impracticable, and only applicable to the modern ages, and only to the learned and rich. But do the Protestants really accept the Bible alone as the rule of faith? It appears to us that they do not by any means. They have each certain Confessions of Faith—or rules by which they confine the meanings of certain portions of the Bible to suit their own peculiar views. The Church of England has its Thirty-nine Articles which candidates for orders must swear to. The Presbyterians have their Confession of Faith, called the Westminster. The Methodists give creeds a very wide expense. The Baptists have a stricter formula, but if all had the same creeds founded on the Bible why so many denominations? If, however, a Protestant, in his interpretation of the words "this is my body," or "who sins you forgive are forgiven," should choose the Catholic meaning, he should quit the denomination to which he belonged, for liberty of conscience in the Protestant sense does not include liberty to believe in the doctrines of the old Church of their forefathers. Then, as for tradition, the Protestants do not like the word, yet St. Paul, whom they quote with so much reverence, tells them—Thessalonians ii., 14—"Stand fast, and hold the traditions you have learned whether by word or by our epistle; and we charge you brethren in the name of our Lord Jesus that you withdraw yourselves from every brother walking disorderly and not according to the tradition they have received of us." Tradition must come in as a factor in our rule of faith. The Apostle would not

have told the Thessalonians to hold on to a useless thing. There are many practices of religion handed down to us by tradition which the elegant congregations of the nineteenth century do not consider a little too humiliating and troublesome. The learned Professor has stated very clearly the objection made by Catholics to the Protestant rule of faith, and acknowledges that they cannot be fairly overcome on Biblical, historic, or reasonable grounds. Though we might grant the inspiration of the Bible, yet we could not grant the correctness of the inspiration which every good Bible reader may please to put on the texts.

A simple, good man one day accosted me on a boat on the Mississippi, where we had been fellow travellers for a few days, and said: "Well, Rev. Sir, I have found out the true meaning of a text of Scripture, and I have met no one as yet who knew the true meaning." "What is it?" said I. "It is, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.'" "Now," said he, "what meaning do you attach to that sentence?" "Well," said I, "I would like to hear from yourself, as you say that you have found out the true meaning." "Well, but," said he, "as you are a Catholic priest, I presume you will have the true meaning also." "Please," said I, "tell us the true meaning of the text." "Well," said he, "blessed are the poor in spirit; that is, the fools who have no mind, for they cannot sin, and are sure of heaven." I fear that I betrayed a half smile while endeavouring to keep back the exclamation, "You are a blessed man, and pretty sure of the Kingdom of Heaven!"

The ministers of the United Churches of England and Ireland in Canada will not accept the meaning that Presbyterians attach to the terms bishop or overseer, and the Presbyterians will not accept the meaning put on the words by the Anglican clergy, and so with a multitude of texts. They may exchange pulpits, but they must keep clear of doctrinal subjects. There are two apparently irreconcilable schools of thought in the Anglican Church of Toronto, the High and Low, or evangelical. All read the same Bible, however, but all are not inspired by the same spirit. But it is loss of time and space to follow the diverging opinions on the Bible of the various sects. The sacred Word of God now pronounces itself interpreted by each individual to be the rule of faith. On the contrary, it says (St. Peter i., 20)—"Understand this, first, that no prophecy of Scripture is made by private interpretation." It was by private inspiration of the Bible that the fanatic in New England killed his child to send it to heaven, saying that he was inspired to do so.

Let us return now to the Catholic rule of faith, and we shall see that it is, in simple and plain language, universal, containing all truth for all times; 3rd, it is certain, and may be securely depended on. The Catholic rule of faith therefore is the Word of God, written and in certain tradition, interpreted by the Church, which Christ has established as the pillar and ground of truth (1 Tim. iii., 15). Christ has left the Church in His stead to continue His work, and has left in His Holy Spirit, and promised that he would abide with it forever. He told His followers to hear the Church. "He that hears you hears me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him who sent me" (Luke x., 16). And He promised infallibility to His Church when he said to Peter—"Thou art a rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it" (Matt. xvi., 18). I will only notice a very title objection called the vicious circles of the "Romanists." I do not know if this word be a correct English expression; but I do know that it has been used as a vulgar nickname, like political party epithets. Gentlemen now-a-days have dropped the offensive term. This vicious circle is to prove the Church by the Bible, and the Bible by the Church. If Catholics did this then they would argue sophistically, but in arguing with Protestants, who admit the inspiration and authenticity of the Bible, we can assume what they grant, and prove the Church from the Bible; but in arguing with those who do not grant the Bible as an inspired witness, we prove the existence of the Church as a grand historic fact, admitted by Christians and pagans, and established by monuments of antiquity, the martyrdom of its founders, and preachers, and followers for centuries. The Church was established, as we before remarked, before the New Testament was written, and it proved its own existence. People whose Church was founded fourteen or fifteen hundred years after the New Testament was written appear to forget that the true Church of Christ was established without the Bible, and before the Bible, by oral teaching, according to the words of Christ, "Go to teach all nations." He did not say to His Apostles, "Go write books and epistles, and let every one interpret them as they like." We dare not trespass any more on your space at present, but with your kind indulgence will notice a few more of the assertions of Rev. Mr. McLaren.

I am, Sir, your faithful servant,
Joseph Joseph Lyson,
Archbishop of Toronto,
St. Michael's Palace, April 10, 1880.

CITY ASSESSMENT.—The report of the city assessors shows that the total value of real estate the present year is \$8,191,325, being an increase of 133,550 over the year 1879.

CORRECTION.—In our last issue we referred to Father Watters as having been in Seaford. It should have read Goderich.

OUR HAMILTON LETTER.

Rev. Father McNulty, who spent the savings of a life-time in the purchase of the House of Providence in Dundas, celebrated his seventy-fifth birthday at Dundas, on Saturday, the 24th inst. Several of the clergy were present from this city. His Lordship the Right Rev. Dr. Cramond, and the Very Rev. Father Henman, V. G., congratulated the venerable and benevolent reverend gentleman, who placed a monument of benevolence in Dundas, where his name will be honored for generations to come.

The Rev. John Craven will be ordained a deacon on Saturday, the first of May at 7.30 o'clock, in St. Mary's Cathedral, by His Lordship, the Bishop of Hamilton, who will celebrate High Mass.

At the meeting of the Father Mathew T. A. Society, the following officers were elected for the ensuing year. President, A. Fralinger, Vice-President, Jas. Bradley, Rec.-Secretary, James E. Bennett, Financial Secretary, James Ryan; Treasurer, R. Clochey; Marshal, Wm. D'Ermedy; Steward, Joseph Graham; Chaplain, Rev. Father O'Leary. Executive Committee—Messrs. James Passmore, Thomas Clochey, Philip Doyle, Patrick Jones and J. Brown. Visiting Committee—Messrs. G. Handan, Jeremiah Buckley and James Sullivan.

On the 1st of May the Hamilton Industrial night school closes for the summer, but will be resumed again in November next. When a good many young men will avail themselves of the opportunity to improve themselves in drawing and arithmetic, under efficient teachers, and also under the untiring and energetic superintendence of the Rev. Father O'Leary, who may be called the founder and pioneer of this permanent Catholic Institution.

Hamilton, April 26th, 1880.

CHEQUENI.

GODERICH.

TO THE EDITOR OF THE CATHOLIC RECORD.
DEAR SIR,—Last week our business called us to the ancient and venerable town of Goderich. We notice with much pleasure the progress that Catholicity has made within the last few years in this town. A beautiful and spacious convent, situated on North street, directly opposite the Catholic Church, affords the community at large an excellent opportunity for educational and religious purposes. The convent was erected by the late popular pastor, the Rev. Father Shea, at a cost of about \$6000. This reverend gentleman certainly deserves the gratitude of the people of Goderich. Protestant as well as Catholic, for his noble and successful endeavours to promote the interests of religion and education. The old church, notwithstanding the many years of its existence, presents quite a respectable appearance; it shows many additions made from time to time in order to meet the wants of the growing congregation. The priest's residence is also worthy of notice. It is a fine brick mansion, erected by a former pastor, the Rev. Father Bonlat, now of Ingersoll, a gentleman well known for his extensive knowledge of architecture. The house is not yet complete, and we understand that the present pastor, Father Watters, intends, at an early date, to finish the work so well begun, by erecting an addition, which is indeed necessary, and we hope that the good people of Goderich, with their usual generosity, will co-operate with their pastor in this much-needed improvement. Father Watters has proved himself to be not only an able public orator, but an excellent administrator and a true Christian gentleman. We are therefore confident that Goderich never had a more acceptable pastor than the present reverend gentleman will prove to be. In our visit we had the honor and the pleasure of meeting the Venerable and Reverend Father McGauran, then in the full vigor of his youth and manhood, labored night and day administering to their spiritual wants. Many a dismal scene of sorrow, suffering and death it was his lot to witness in that year of war for the Irish race. Heroically he worked for his perishing countrymen, fearless of the contagion that raged around him, ever ready to sacrifice his life on the altar of duty. We believe that there is not another priest in Canada, or even in America to-day, who more richly deserves the gratitude and love of the Irish people, both at home and abroad, than the Rev. Father McGauran. As we gazed upon his venerable form, and called to mind the many scenes of his trying labors and heroic acts, we bowed in mute admiration for the man who had worked so faithfully in the vineyard of the Lord and had done so much to promote the honor and glory of God; "he who glorifies Me, him shall I glorify," said the Almighty.

The interests of the Record are well attended to in this place. Its instructive and entertaining articles are thoroughly appreciated. One and all consider it a live paper, and we have no doubt but in a short time its circulation will be more extensive in Goderich and vicinity. M. Goderich, April 26, 1880.

BRANTFORD LETTER.

The news of the sudden death of Father Ryan aroused a deep feeling of sorrow among his old parishioners here, who can hardly think it possible that almost twenty years have gone by since he was amongst them. He had a double claim upon our people, for many of us who are too young to have known him well, received the sacrament of Baptism in his hands; and whenever we see any of the young folks here, he seemed pleased at an affirmative answer to the enquiry if he had not Christianized them. A large congregation assisted at a solemn requiem mass this (Monday) morning, for the repose of his soul.

Mr. Joseph Quinlan, was stricken with apoplexy on the 12th, and has lain in a critical condition since. Fears were at first entertained that he would succumb to the shock, but his steady though somewhat slow improvement gives room for strong hopes of his ultimate recovery. Though upwards of sixty years of age, he retained up to the time of his decease, every appearance of the fullest vigor, and his age seemed to rest lightly upon him. This will doubtless prove much in his favor.

Almost every letter to you from here so far, has told of one or more deaths, and this will prove no exception. Mrs. McKeevey, a comparative stranger in Brantford (sister of Mr. A. Savage), was buried about three weeks since. One son is all that remains of that family, which but a few years numbered six or seven persons. Mrs. Farley was buried a few days later, after a life of upwards of eighty years. On Sunday last a child of Mrs. John Doherty's was laid away also. The number of interments in our cemetery since January has been greater than at any time within the recollection of most of us, in the same space.

Miss Nolan's farewell concert, previous to her departure for New York, takes place on Wednesday evening of this week, and will be over before this appears. Every appearance at present indicates that it will be a success. The local papers will inform you.

Our City Council have responded to an appeal for aid from the City of Hull, in the same prompt and liberal (I) manner that characterized their action in regard to the starving Irish. The Mayor received a telegram asking help, but the majority of the council were of the opinion that it would be time enough to consider it at the next regular meeting two weeks hence. They are consistent, at all events.

One of the city papers had of an old lady, aged 90, who has been a regular subscriber for 28 years, and who can yet read easily without the use of spectacles. He insists pretty broadly that it is a case of cause and effect. I wonder!

Jimnie Doyle, one of our boys, has gone down to Toronto to attend St. Michael's College.

Miss Riely is visiting in this city.
Brantford, April 26th, 1880.

ST. CLEMENTS LETTER.

On Sunday, the 18th inst., the church was crowded to suffocation on the occasion of forty little children for the first time approaching the Holy Sacrament of the Eucharist. It certainly was a grand sight to see twenty little girls dressed in white, and wearing wreaths and long flowing veils, and twenty boys attired in black and wearing a beautiful flower pinned on his coat breast, and all holding a beautifully-trimmed wax candle in the right hand, the left reverently pressed across the breast, as with downcast eyes and slow and measured tread they entered the church from the sacristy, passing slowly along two by two, genuflecting reverently before the main altar, and marching slowly to their seats. At ten o'clock High Mass began, which was celebrated by their happy pastor, Rev. P. F. Breitkopf, Very Rev. Dr. L. Funcken, the esteemed president of St. Jerome's College, Berlin, assisting in the sanctuary. Immediately after the gospel Dr. Funcken ascended the pulpit, and in his usual eloquent and happy style delivered a most impressive sermon in German, on *Motus*, holding his large audience in wrapt attention. He then addressed the children, and spoke to them of the happiness they were about to receive of the great blessing about to be imparted to them, and advised them strongly to resolve henceforth to endeavor to live virtuously and happily, to approach Holy Communion as often as possible; never to neglect offering the first fruits of the day to Almighty God, and always strive to be worthy of His love. He also asked them to pray for their friends and parents. He then concluded by asking Almighty God to bestow His blessings on them, and to preserve them from mortal sin.

The sexton then lit the candles of the children, who, after singing a beautiful hymn, recited in a loud, clear, slow and distinct voice, the acts of faith, hope, charity, contrition and love. At the *Dominus non sum dignus*, they also repeated three, Lord I am not worthy, &c. They then approached the Holy Sacrament two by two. Immediately after mass divine service was concluded by the Benediction of the Holy Sacrament.

On Sunday last Rev. P. F. Breitkopf and Very Rev. Dr. L. Funcken exchanged pulpits for the purpose of giving the Poles in Berlin a chance of making their Easter duty—Rev. Father Breitkopf being a native of Poland.

KENNEDUNA.
St. Clements, April 25th, 1880.

INCENDIARISM.—On Sunday morning an attempt was made to set fire to the stable used by Mr. P. Gleason, pop manufacturer, Wellington street. Before the flames could be subdued damage to the amount of \$200 was inflicted.

DISHERITING A PRIEST.

A will case of considerable interest to our readers has been lately before Judge Pratt, of the Brooklyn Supreme Court. The facts are as follows:

John Middleberger, of Tarrytown, died at the age of seventy-five years, leaving a will dated Aug. 15th, 1870. His three grandsons were his heirs. Two of the grandsons, Seymour Hobart Spencer, and Selden Middleberger Spencer, are sons of Rev. J. Shelton Spencer, Rector of Christ Church (Protestant Episcopal), Tarrytown. By the grace of Almighty God, Seymour Hobart Spencer became a Roman Catholic, thereby giving mortal offence to his father and to his father's congregation. Young Mr. Spencer soon became a priest, and is now a Dominican Father, and at present is chaplain of that noble institution, the Catholic Protectors at Westchester.

His father, who is yet Episcopal rector of Tarrytown, refused to see Father Spencer since he became a Catholic, and especially a priest. Father Spencer was naturally an heir to his grandfather. The old gentleman left the bulk of his real and personal property to Father Spencer on condition that he would renounce his priesthood and faith. The will says:

"I, John Middleberger, do hereby give and bequeath unto my son Seymour Hobart Spencer one-third of my real and personal property, to be held in trust to pay to Seymour Hobart Spencer, grandchild of testator, upon the express condition that said Seymour Hobart Spencer shall renounce the Roman Catholic priesthood, the payment of interest to commence at the time of such renunciation; and upon the further condition that said Seymour H. Spencer shall marry, testator gives the money held in trust together with the accumulated interest."

This is a piece of bigotry. He must renounce his priesthood and violate his vows to gain a rich worldly inheritance. How little such people know what true Catholic priests are made of. Not for the whole world would they renounce their priesthood. One faithful priest—like Father Spencer—in the face of what the world calls wealth and distinction—is answer sufficient to refute all would-be calumniators of the priests and of the Church of God. People sometimes say the Episcopal Church is *near* the Catholic Church. Here is an example. There is no fraternity between the true Church of Christ and any pretending upstart of a religion.

Judge Pratt sustained the will. Father Spencer's order is refused; also his inheritance. The Lord of all things, meanwhile, beholds what is suffered for His name's sake. Father Spencer is wealthy in opportunity of doing good for the poor children of New York. He is wealthy in true faith—in the priesthood of Jesus Christ. What needs he of the world's wealth? Because he is a Roman Catholic priest his inheritance is withheld. Better a Roman Catholic priest in poverty and suffering, than Lord of the earth, without God, without faith, without hope of eternal life. Who can estimate the influence of his example upon those who knew him in early years—especially on his father, his friends and relations in Tarrytown.—N. Y. Weekly Union.

RECEPTION AT THE URSULINE CONVENT, CHATHAM, ONT.

Wednesday morning, 15th inst., Mademoiselle Adelaide Chevalier, a former pupil of the institution, took the holy habit of the Order with the name of Sister Mary of the Nativity. Rev. Dean Wagner, of Windsor, said the Mass, preached and performed the ceremony, assisted by Rev. Father William, Order of St. Francis, parish priest of Chatham, and Rev. Father McKean, the newly-appointed pastor of Windham, Ont.

IRISH LAND LEASE REFORMS.

Dublin, April 26.—The important manifesto of the Land League, in anticipation of the Parnell conference, proposes the establishment of a department to buy up the land and create a peasant proprietary by advancing the whole of the purchase money to tenants at five per cent. interest per annum for 25 years, and to suspend all ejections for non-payment of rent for two years, whilst this and other comprehensive reforms are being carried out.

CITY AGENT.

Mr. James Dromgole, sr., has been appointed agent for the Record in London and suburbs. Any business connected with the office may be entrusted to Mr. Dromgole. He has full authority to collect accounts, grant receipts for the same, and transact all other business. We hope our friends who have not yet paid their subscriptions for the year 1880 will settle with Mr. Dromgole when he calls.

A GOOD CHANCE.—Thos. Moran, Esq., Maidstone, offers for sale his first-class general store. This is a splendid investment for those who have some capital to commence business in a thriving place. The business has been built to such an extent in the hand of Mr. Moran, and has become such a popular store, that his successor will no doubt find this a rare opportunity for doing a large trade. See advertisement.

FIRE.—On Tuesday night the piano factory of Crossin & McPhillips, on Dundas street west, was discovered to be on fire. It was extinguished shortly after the brigade got to work. Considerable damage was done. The insurance will cover the amount of damage.