

and, considering the method of it, it was clever. But there was not one of those who had not been examined. The gentleman lecturer claimed that the more vulgar, or what are called evangelical sects, and their motive is not far to seek. They must do it or give up. A negation can have its existence only in the affirmation to which it is opposed, or, like the parasite, fix itself into the life of something that is real, and so be supported. Or to be as short as we can, Protestantism cannot move by itself, it must hitch on to something else, or sink in the mud. Hence on its first appearance in every single place where it had the power, it established itself, as the religion—it couldn't say less—but chiefly as a part of the law of the land. It wielded the forces of the countries where it had existence, and in their strength seemed itself to be strong, when indeed it was not, and so kept itself alive long after men thought it should have gone the way of all shams. But the days of church establishment are gone. The absurdity of an enforced establishment, on the basis of private judgment, or every man's right to think as he pleases, and to make a new religion for himself every day if he liked, could hardly have been expected to last as long as it did. It is over now, at any rate, and poor Protestantism, with no theology, and less philosophy, feels that its days are numbered unless it can find something else to cling to, and luckily, just at the time (Protestant) church establishment has come so to stink in the public nostrils that men show little moderation in their hurry to thrust it aside, the school offers itself as a substitute. "We have lived in the life of the civil law for near three hundred years," say these shrewd men, "but that is now throwing us off, let's see if we can't climb onto the back of the schools, and prolong our threatened career." Whether they said this or no, they certainly have labored, and are laboring very earnestly to accomplish it. Let us look at the facts: Where did Protestantism ever do anything for public education, until state-churchism began to totter? Not in England, certainly. The Irish common school system was inaugurated rather to injure Catholicity than to benefit the people, as may be seen in Archbishop Whately's life. He used to call the common school the right hand of his strength in warring against the Church.

OUR SCHOOLS.

For the last few weeks all of the accounts of the various Catholic schools of the Province. Gradually slipping up to the position we occupy. Whilst there always will be, some desired, we have yet on for thankfulness, and a ground for legitimate or, he remembered, our schools are still in their people do not need to be very to remember the past. Act which gave them legal and (we are not finding fault et, but still), the effect of as to throw upon our Catholic the expense of beginning. We knew one section in the ratepayers were Catholic two, and these two had house, and grounds, etc., all lives, whilst our people had to build and furnish anew. te of this and other draw- made marked progress, only a little of the spirit enial of the men who pro- the boon of separate in order to succeed.

at spirit be found amongst cannot question it, and for n: The Church, we know, sist to the end; God has that, and there is no doubt and just now the Catholic though not absolutely as the divine word is—here at least, practi- sary for her freedom, as it h the schools the chief at- ade upon her in our days.

ts of the Apostles tell us e Ephesian crowd who fill- ity with tumult on occasion ul's preaching. "The most not whereof they were as- yet for this very reason feverishly determined, and ours and more kept shout- at the top of their voices. ersmith, however, who was ough to see that his trade in images of Diana would e the Apostle were successful eaching, knew well what he t, and kept up the clamor as cleverly as he could, e quently it is of him alone, e senseless, noisy throng, St. plains.

ing of this kind may be re- in this matter of schools, and against the huge system schoolism, with its multi- staff of inspectors, teachers, etc., with its palatial build- ings, expenses, and lo! you come's nest about your ears. "Insidious enemies of our public school system," "pro- igrance," "Medievalism," n, are the insulting clamors ch you are at once met. Now, this? You may criticise Free Trade, and the *Globe* efer civilly; nay, even you may show up the absurdities of the various isms that prevail, e will not much mind it. e and a syllable against ous Public Schools" and, e Ephesians on that famous ce- the whole country will cry ent is our public school," and e Ephesians too, the great e know not whereof they here are those, however, who e, and knowing, manufacture ets that are hurled against ound down (where they can, United States, for instance,)

every attempt, of whatever kind, made to secure really free schools.

Who are those knowing ones? and what is their motive? They are the leaders of the sects, especially of the more vulgar, or what are called evangelical sects; and their motive is not far to seek. They must do it or give up. A negation can have its existence only in the affirmation to which it is opposed, or, like the parasite, fix itself into the life of something that is real, and so be supported. Or to be as short as we can, Protestantism cannot move by itself, it must hitch on to something else, or sink in the mud. Hence on its first appearance in every single place where it had the power, it established itself, as the religion—it couldn't say less—but chiefly as a part of the law of the land. It wielded the forces of the countries where it had existence, and in their strength seemed itself to be strong, when indeed it was not, and so kept itself alive long after men thought it should have gone the way of all shams. But the days of church establishment are gone. The absurdity of an enforced establishment, on the basis of private judgment, or every man's right to think as he pleases, and to make a new religion for himself every day if he liked, could hardly have been expected to last as long as it did. It is over now, at any rate, and poor Protestantism, with no theology, and less philosophy, feels that its days are numbered unless it can find something else to cling to, and luckily, just at the time (Protestant) church establishment has come so to stink in the public nostrils that men show little moderation in their hurry to thrust it aside, the school offers itself as a substitute. "We have lived in the life of the civil law for near three hundred years," say these shrewd men, "but that is now throwing us off, let's see if we can't climb onto the back of the schools, and prolong our threatened career." Whether they said this or no, they certainly have labored, and are laboring very earnestly to accomplish it. Let us look at the facts: Where did Protestantism ever do anything for public education, until state-churchism began to totter? Not in England, certainly. The Irish common school system was inaugurated rather to injure Catholicity than to benefit the people, as may be seen in Archbishop Whately's life. He used to call the common school the right hand of his strength in warring against the Church.

There is not time here to produce more evidence, but we don't think it needed. If the schools were loved merely for their own sakes and for the benefits they confer upon the public, why not make them entirely free? Why not rejoice in the success of the Separate School, or Convent, or Catholic colleges, as much as in that of the public institutions? Why should not we, who are contending for the great principle of truly free schools—schools in which God and his religion, and man's immortality, and all that can ennoble the race is taught, and only error and immorality are banished; why, we say, should not we be proclaimed as the greatest friends of instruction and enlightenment, instead of being sneered at by men who never did, and never will, for they never can, do half as much as we have done and are doing for the cause of education? Why? Because the men who depreciated our schools, like Demetrius, the silversmith, have a profit in view. They want to make the school—what they kept the church as long as they could—an establishment, a vast corporation, with untold wealth, in which they can continue to live. The only attitude one can sustain towards the lovers of such an idea, is one of vigilant hostility, using every reasonable means, and making all necessary sacrifices to keep our own system up to the fullest requirements of the day, and thus, as far as we are concerned, and have the power, contributing to keep our schools, not only open to every child we have, but, what it should be unnecessary to say, keeping them free for the entrance of religion and God!

The correspondent of the *Standard* at Rome says: The Czar has written to the Pope, declaring his readiness to make peace with the Catholic Church in Poland. The Sultan has also written, stating his desire to give the Catholic Church full liberty in his dominions.

IRISH COLONIZATION.

Just now this scheme seems to be attracting to a large extent the attention of all Irish people in Canada. We publish this week a letter from a person who appears to be thoroughly conversant with the matter. A short time since the subject was taken up very earnestly by the members of the Irish Catholic Benevolent Union, at their annual convention in Belleville, and some practical scheme will doubtless soon be laid before our people. In the United States the ecclesiastical dignitaries of the Church in various places have taken a most active interest in the movement, having for its object the fostering of emigration from Ireland to those vacant lands which lay waste in many territories of the Union. It is indeed time the Irish people of Canada set about doing something in this direction also. We too have vast areas of land waiting for the hand of the husbandman to transform it into happy homesteads. There is urgent need for some relief to our people in the old country, and any movement having this purpose in view should be encouraged in every way. What between failure of crops, high rents, and heartless, alien landlords, the sooner we provide homes in this country for a portion of our people in the old, the better it will be for them, and it will redound very much to our credit.

In connection with this matter we are glad to note the arrival in Canada of two eminent priests from the old country, having in view some scheme for the settlement of Catholics who are about to emigrate:—

Very Rev. Dr. Kelly, Dean of Liverpool, and Rev. Father Murphy, of the same city, arrived in Montreal. In answer to a question whether they had come out to promote a Catholic colonization scheme, Father Murphy said: "Only partly so. My object is to see what can be done for the amelioration of the poor at home, to observe the habits of the people here, to study American character and American industry; in fact, to see all I can see in four months with the object of writing a book when I return, and possibly of delivering some lectures for the information of tourists and emigrants generally. Father Nugent, who was here a few days ago, is, I think, interested in a church colonization scheme, and I believe he has gone out west to see what can be done. I don't know anything personally of the working of any purely Catholic colonization scheme, but I have reason to believe there is some scheme on foot to that end." Dean Kelly and Father Murphy intend visiting Ottawa, Toronto, Niagara, and afterwards the leading cities and towns of the United States.

A COSTLY CHURCH ESTABLISHMENT.

We complain of the cost of our municipal system; some almost lash themselves into fury over the extravagance of our federal system, but we can console ourselves with the reflection that the number of grumblers, like that of fools, is infinite. For the satisfaction of any such portion of the great family of grumblers as can be satisfied by reflections on the folly and extravagance of others, we beg to call their earnest attention to the costliness of the church "by law established" in England. Our worthy friend of the *Mail* once denounced Romanism as a marketable commodity, or rather, to do him justice, insinuated as much, for your partisan newspaper is never honest enough to deal in denunciation, and therefore seeks refuge in insinuation. What! did we say "never"? We beg to qualify our "never" by a pinafornism, "hardly ever." Whether the *Mail* denounces or insinuates we direct his attention to the cost per annum of the Church "by law established," and though we believe him to hold aristocracy, whether in Church or State, cheap at any price, we feel convinced that he will find Romanism a much cheaper, not to say better, article, than Anglicanism as "by law established." Religion as ministered by this establishment is certainly a most expensive commodity. An Archbishop is, without doubt, an exalted, and should be, a very dignified personage; but however exalted in position, and dignified in mien, few there must be to deny that Archbishops at \$76,000 a year are too costly to be apostolic. This is the very modest sum drawn by the present Archbishop of Canterbury. A Scotch dissenter at heart, whose only service to the nation consists in an occasional attendance in the Lords to vote down any measure proposed

in the direction of social advancement and political reform, with some honored exceptions, the English episcopate has been for generations characterized by what must be termed a very marked cantanacy in its opposition to all measures of retrenchment, reform, and true progress. Apart from this very decided peculiarity, the "Right Reverend Fathers in God" of the Church "by law established" occupy a position so far removed, except as to its costliness, from all popular concern, that it cannot be said of them that they have ever earned public contempt. They have, indeed, earned nothing, but are paid at a rate to startle an age like our own a veritable age of "economists and calculators." His Grace of Canterbury receives \$76,000; His Grace of York receives but \$56,000 per annum. Why this difference? If the difference be based on distinctions of dignity we fail to see the justice of cutting off a whole \$20,000 from His Grace of York for the mere sake of dignity. We once heard of the present Archbishop of Canterbury shocking all British notions of dignity and even decency by giving a blessing on some solemn public occasion in an "Ulster." For our own part, we consider the blessing given in the "Ulster" equal in value to any he could have given in "surplice" or "lawn." But this incident serves to show that in dignity at any rate, His Grace of Canterbury does not surpass his Most Reverend Brother of York to the extent of \$20,000 per annum. Well, but we shall not be irrelevant even when speaking of the Church "by law established." Besides these worthy prelates, four other bishops receive sums ranging from \$27,000 to \$50,000 each, per annum. Six others receive, each, \$25,000; eight others, each, \$22,050; eight others, again, each, \$21,010. To complete the bill, we have twenty-nine deans, each pocketing \$7,700 a year, while one hundred and twenty-eight canons, each draw the snug little salary of \$5,000 per annum. In a word, we find the English nation expending annually the enormous sum of \$1,545,380 for the support of these few representatives of effete ecclesiasticism. We who complain of the cost of our Legislative and municipal machinery have this much consolation, that the men who expend the public money in our various Municipal and Legislative bodies are the choice of the people themselves, and directly amenable to them. Our British brethren who grumble about the extravagance of the Church "by law established" have no such consoling reflections. They elect neither bishops, deans nor canons, but if it be any satisfaction to them to know it, they have the best paid, albeit most useless, clergy in the world.

CAMP MEETINGS.

The *Canada Christian Advocate* attributes modern opposition to camp-meetings to Satan, through his emissaries. We do not think the above personage would be at all likely to oppose this forced ingratulation. But what idea is meant to be conveyed by characterizing the actions of the anti-camp meeting people as a modern opposition. Is not the camp meeting itself, at least the Protestant camp meeting—the congregation of the forces of momentary emotional alism—a very modern institution. We fail to see the necessity of holding these meetings where there are so many churches. And these churches are not over-crowded; nay, are scarcely ever half-filled. When professed Christians will not go to church to hear the word of God as propounded by our separated brethren, is this a scheme whereby a bait is thrown out to excite curiosity and attract the multitude by the novelties surrounding camp meeting life. Has God given these men a revelation that he will be nearer to them in a tented field than in their churches? Has He revealed to them that the young and thoughtless members of the Christian family are to be coaxed into country parts, away from the warmth and comfort and luxury and grand music of the churches? Why is not the word of God, preached in houses of prayer, as effective as when expounded under canvas? The reason is: Protestantism is ever seeking change. It is a religion of unrest. Private judgment is forever

casting these people to and fro. They are vainly seeking to find a resting place for their troubled souls. They become tired of the sameness and coldness of the church service and seek change. Ever changing. From the camp to the church, from the church to the camp. The minister becomes tired of the elaborately-carved reading desk and seeks comfort on the stump of a tree, or an improvised platform of rough boards. Ever changing. The ordinary services of the church become dry and tedious and monotonous, and the people for the most part stay at home for a change. Then comes the camp meeting, and there is a revival, and the people are attracted, and it is interesting for a time, and the novelty dies out, and the church is again called into requisition and becomes attractive for another brief period. Ever changing. But perhaps we are a little too hasty in writing in this fashion. Catholic priests have held camp meetings. Yes; Catholic priests must plead guilty to this charge. It is true they have held camp meetings. The Jesuits, and hosts of others brave spirits are now holding camp meetings. But where? Not where there are Catholic churches. They hold camp meetings in China, Japan, in the wilds of the Far West among the savages, with heaven's canopy for their canvas.

"The black-robed chief, the pale face With the cross upon his bosom," travels anywhere, everywhere, fighting the battles of Christ in places where white men are not wont to venture, his guide: Jesus; his arms: the cross. He faces every danger, overcomes every obstacle, and the tidings of salvation are brought to the untutored savage. When these men are made Christians, do they seek change? Do they tire of the glad tidings brought them by the missionary? Oh! no. They have the divine presence ever in their midst. They never tire of the Holy Sacrifice of the Mass. Each time it becomes more comforting to their souls, and they are ever hungry for another opportunity to hear it. Our separated friends will never, in their present state, find relief for that soul-trouble with which they are afflicted. They become tired of the world and seek the presence of their maker to lay their heavy burden at his feet. They enter their churches, but find, to their sorrow, that they are in the world still.

LOCAL NEWS.

SACRED HEART ACADEMY.—Millard's Ave Maria was beautifully rendered at Benediction on Sunday, by Miss Masson, daughter of Hon. L. R. Masson, Minister of Militia and Defence. Her voice is clear, flexible and full of sweetness. The singing of the choir was superior, and exhibited high culture.

CRICKET.—The great cricket match which took place in this city on Monday and Tuesday last, between Daft's English Eleven and twenty-two Canadians, resulted in a victory for the latter, by a score of 150 runs. Give us back base ball, gentlemen. Cricket is no doubt a fine game, but in this country time is very valuable.

THE FAIR.—The prospects for the success of the fair next week are becoming brighter every day. The number of parties are larger than ever before. The gentlemen who have the management of the business are persons who are well posted in their duties, and we have no doubt these duties will be performed in the most satisfactory manner.

MARRIAGE.—At St. Peter's Cathedral, on Wednesday morning last, Mr. Thomas Wright was married to Miss Alice Rana-han, both of this city. If the good wishes of hosts of friends will have any influence on their future, long life and happiness most certainly will fall to the lot of this young couple. They left for a trip on the afternoon. We wish them every joy in their new state of life.

LIABILITY OF SUBSCRIBERS.—The Courts have decided: 1. If a person orders his paper discontinued, he must first pay all arrears, or the publisher may continue to send it until payment is made, and collect the full amount, whether the paper is taken from the office or not. 2. That refusing to take newspapers and periodicals from a postoffice, or removing, and leaving them uncollected, is prima facie evidence of intentional fraud.

SINGULAR COINCIDENCE.—A strange coincidence occurred yesterday, being the burial of a sister and brother at the same time in Lacan cemetery. Their names were John Hodgins, of London, aged 81 years, who died on Thursday night; and Mrs. Thomas Davis, of West Williams, aged 76, who died on Friday afternoon. Both funerals met at the same hour, and the bodies were interred in the same graveyard. The services were very impressive, the church being filled with the friends and relatives of the deceased, who were widely known and highly respected. A sister of the deceased is still living, aged 101 years.

DEATH OF MR. RICHARD SULLEY.—One of the most prominent of our fellow-citizens has gone to his rest, in the death of Mr. Richard Sulley, which event took

place on the 23rd instant. For some years Mr. Sulley has contracted a very able articles to the press on financial matters. His opinions in this connection were highly valued, and were carefully read by thoughtful minds who took an interest in the intricate questions surrounding the fiscal policy of our country. His death will be deeply regretted not only by his immediate connections but by citizens generally. He was a good citizen in every sense of the term.

ANNUAL RETREAT.

The annual retreat of the clergy of the diocese was preached by Rev. Father Henning, superior of the Redemptorists in Quebec. There were forty priests present. At the close of the retreat the Triennial Election of the Board of Trustees of the "Priest's Infirmary Fund" took place. The following reverend gentlemen were elected:

Rev. Dean Wagner, Windsor.
Rev. Dr. Kilroy, St. Catharines.
Rev. J. Bayard, Samia.
Rev. P. Brennan, St. Marys.
Rev. B. Watters, Cornwall.
Rev. J. Gerard, Belle River.
Rev. F. O'Shea, Godrich.
Rev. W. Flanagan, St. Thomas.
At a meeting of the Directors, the following priests were elected officers for the coming three years:

The Right Rev. Dr. Walsh, Bishop of London, President *de facto*.
Rev. E. B. Kilroy, D. D., vice-president.
Rev. Dean Wagner, treasurer.
Rev. J. Bayard, secretary.
The Board passed a resolution granting to all priests who by infirmity may be compelled to resign, even for a time, their missions, the sum of \$300 per annum, until the funds would justify a larger salary.

The report showed that the treasurer had nearly four thousand dollars at his disposal.

NOTICES.

PERSONAL.—Mr. John Elliott, of the Phoenix Foundry, on Saturday returned from Manitoba, where he had been on a business tour. He met with much success, his new engine being in great demand in the Northwest. He is looking exceedingly well and has much enjoyed his trip. During his visit he closed a contract for 150 reapers, 150 mowers and 100 horse rakes.

GRAND MUSICAL FESTIVAL.—A grand musical festival will be given in the Drill Shed, London, during each evening of the Fair Week, under the direction of Mrs. Marian A. White. From the success attending former efforts of this lady, with her well-trained chorus of children, we can confidently say that it will be the chief attraction during the time of holding the fair. The band of the 7th Battalion will also assist.

A VALUABLE DISCOVERY.—An old Irish lady at Ailsa Craig is said to prepare a salve, which cures all manner of ulcerated or running sores, including *king's evil* and cancer. For more than thirty years the cure has been in the hands of one family, and has been given away without charge. We publish this item for the sake of the afflicted everywhere, and would recommend any one requiring it to write to Mr. T. Atkinson, Ailsa Craig, and get information about it from him, always of course sending a postage stamp for reply.

THE CARRIAGE BUSINESS.—Perhaps one of the most successful men in this line in Canada has been W. J. Thompson, of this city. By earnest work and close application to business he has succeeded in building up one of the largest trades of an establishment in Canada. He has lately made an extensive enlargement to his already commodious factory. All his work is turned out under his own personal supervision, by the best workmen, and is guaranteed first-class. His prices are always low, and his work is guaranteed to give satisfaction. There will be a special sale during exhibition week, when great bargains will be given.

INSURANCE.—The largest business done by any one company among the farming community in Canada, is that by the London Mutual Fire Insurance Co. It is an old institution, one of the first established on the mutual plan, and its success has been unprecedented. This speaks volumes for the honest, straightforward management of the Board of Directors, and the careful and reliable office hands who have manipulated its affairs so ably for many years. This is essentially a farmer's company. The Board of Directors are composed of men whose character and standing in their several localities are the very highest. By applying to the energetic secretary, D. C. Macdonald, Esq., or addressing him, full information will be afforded.

IS THE FOREMOST RANK of American tonics and anti-periodics stands Northrop & Lyman's Quinine Wine. The weak, the nervous, the dyspeptic, never vainly seek its aid; sufferers from bilious, remittent, and intermittent fever are surely rescued by it from the malarial scourge. Its taste is agreeable, its ingredients do not number one that is deleterious. The sherry which imparts to it agreeable wine-flavor, is eminently pure, and serves to diffuse throughout the system its fine medicinal properties. It revives failing appetite, conduces to sleep, and promotes regular secretion and evacuation. The nervous and dyspeptic, as it is well known, are often troubled with a degree of melancholy which in many cases renders the stage of actual hypochondria. As the stomach regains its tone and the nerves recover their vigor, through the action of the Quinine Wine, this falling gradually wears off, and cheerfulness resumes its sway. Persons who are debilitated after an exhausting disease, should take it in properly regulated doses, as it materially assists, thus taken, the restoration of vigor, which, without its aid, might be tedious and slow. Fever and ague and bilious remittent sufferers should take it only if the absence of the feverish symptoms. Lean persons whose digestion is out of order, gain bodily substance as well as strength by its use. Use none but the Quinine Wine manufactured by Northrop & Lyman, of Toronto, which can be procured of any druggist.

J. TURNER, dealer in fruit, fish and game of all kinds in season, Dundas street, near Strong's Hotel. Goods delivered promptly at the lowest rates.

New Advertisements.

UNDER VICE-REGAL PATRONAGE.

—THE—

THIRD ANNUAL MUSICAL FESTIVAL!

UNDER THE DIRECTION OF

MRS. MARIAN A. WHITE.

Will (by kind permission of the Military authorities) be held in the

DRILL SHED, LONDON.

DURING THE WEEK OF THE WESTERN FAIR,

Sept. 29, 30, and Oct. 1, 2 & 3.

MONSTER CHORUS OF CHILDREN.

7TH BATTALION BAND.

The Beautiful Decorations and Illuminations will Surpass Anything Before Seen in London.

LOCAL PATRONS:

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Lieut.-Col. Walker, M.P.

Lieut.-Col. Moffat, Brigade Major and Chair-

man of the London Board of Education.

The London Board of Education.

Andrew McCordick, Esq., President of the Western Fair.

The Officers and Board of Management of the Western Fair.

John Brown, Esq., City Chamberlain.

A. S. Abbott, Esq., City Clerk.

Chevalier Waterman, Reeve of London East.

The Municipal Council of London East.

A. J. H. Macdonald, Esq., Reeve of Peter-

ville.

The Municipal Council of Peter-

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The Board of School Trustees, Peter-

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John Kearnes, Esq., J.P.S.

J. S. Carson, Esq., J.P.S.

Henry B. Long, Esq., President Irish Bene-

volent Society.

J. W. Jones, Esq., Presdt. St. Andrew's Society

I. Phillips, Esq., Presdt. St. George's Society.

Ernest R. Robinson, Esq., J. O. O. F., ex-

Grand Patriarch of Ontario.

Imperial Consul—W. E. Hiscott, Esq.

Flanahan—Mrs. Howard Clifton.

Organist—Ephraim Plummer, Esq.

Business Manager.

John H. White, Albion Buildings.

Excursion Tickets will be issued on all the

railways running into London. Arrange-

ments will be made for an Excursion from

Chesham.

Full particulars in future announce-

ments. London, Aug. 29, 1892. 46-3w

THE OLDEST, THE CHEAPEST,

THE BEST

FARM INSURANCE CO'Y

IN CANADA.

THE LONDON MUTUAL

(Formerly Agricultural Mutual.)

HEAD OFFICE,

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Assets 1st January, 1892, \$275,854.41,

and constantly being added to.

CROWLEY, WILSON, President.

D. B. HARRIS, Vice-President.

W. R. VIXING, Treasurer.

C. G. COBB, Inspector.

The Fire Office, now in the 21st year of its

existence, is doing a larger business than

any other office in the Province, and in the

month of June issued 1,200 policies and in July 2,002

policies—a number never before exceeded ex-

cept by itself.

Intending Insurers Will Note.

1st. That the "London Mutual" was the

pioneer of cheap farm insurance in Canada,

and that its rates have always been placed

as low as is commensurate with the hazard;

2nd. That, being *Purely Mutual*, it has no stock-

holders, and all profits are added to its re-

serve fund to give better security to its mem-

bers.

3rd. That it is the only Company that has

always strictly adhered to one class of busi-

ness, and never branched out into other

branches of insurance, or into any other

Company—stock or mutual—English, Cana-

dian, or American, (vide Government Re-

turns).

4th. That it has paid nearly a million dol-

lars in compensation for losses, having dis-

tributed the same in nearly every township

in the Province.

5th. That its books and affairs are always

open to the inspection of its members, and

the Directors are desirous that the privilege