

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, JUNE 18, 1880.

NO. 88

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
nicest patterns and most dur-
able texture ever shown.

Our Cutting and Tailoring is
unequaled in the city.

N. WILSON & CO.

ECCLIASTICAL CALENDAR.

JUNE, 1880.
Sunday, 20—Fifth Sunday after Pentecost.
St. Sylvania, Dup.
Monday, 21—St. Aloysius of Gonzaga, Dup.
Tuesday, 22—St. Peter Celestine, Dup.
Wednesday, 23—St. Paschal of Baylonia,
Dup. Vigil of St. John Baptist.
Thursday, 24—Nativity of St. John the Bap-
tist, Dup. 1st Class.
Friday, 25—St. Gallienus, Dup.
Saturday, 26—St. John and Paul, Dup.

Veni Sancte Spiritus!

BY CARDINAL NEWMAN.

Lead, Kindly Light, amid the encircling
gloom,
Lead Thou me on;
The night is dark and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see,
The distant shore; one step enough for me.
I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on;
I loved the garish days, and, spite of fears,
Pride ruled my will; remember not past years.

So long Thy power hath blessed me, sure it
still
Will lead me on;
O'er moor and fen, o'er erag and torrent till
Till the night is gone,
And with the morn these angel faces smile,
Which I have loved long since, and lost awhile.

EDITORIAL NOTES.

A DISPATCH from Dublin states
that Lord Oranmore's estate in Mayo
was set on fire, presumably by an in-
cendiary, on Sunday last, and several
acres of his plantation destroyed.

LORD and Lady Bute are now at
Jerusalem. They are going on a
tour through Asia Minor to Constan-
tinople and then to Greece, and are
not expected to arrive at Chiswick
till the beginning of July.

OUR travelling agent, Mr. Walsh,
who is now in the county of Essex,
reports that there never was better
crop prospects in the western sec-
tion of Ontario. The fruit crop gives
promise of being particularly good
this year.

LADY RYON will go out to India
in October, escorted by her son, Lord
de Grey. She is in delicate health,
and fears the climate, both for her-
self and for Lord Ripon. She was
very anxious that he should refuse
the post.

The Irish Land League Relief
Committee propose to set aside £10,
000 from the relief funds towards
rendering special assistance to evic-
ted families, provided the principal
American committees will consent.
The League strongly denounces all
emigration schemes.

ELEVEN thousand persons ap-
proached the sacraments during the
mission which terminated in St.
Mary's Church, Troy, on June 4.
Seventeen converts were prepared
by Father Coghlan, who, as usual,
handed them over to baptism to the
pastor, who was thenceforth to con-
tinue their instruction.

MR. WELLAND, of Welland station,
reports a miraculous cure effected
on his child. Some years since she
fell into a boiler of lye. Medical skill
proved powerless to restore the
child to health. She is now com-
pletely cured, having used a solution
made from the cement of Knock
Church.

At the Presbyterian Synod in
Montreal, Rev. Neil McKay said
that a great many people called
themselves Presbyterians, but when
called upon for subscriptions they
then said they belonged to some
other church. This is a very can-
did admission—a statement which,
coming from such a source, cannot
be doubted—that the almighty
dollar holds first place in the affec-
tions of a number of the followers
of John Knox.

The distress in Ireland is unabated.
The Lord Mayor of Dublin has sent
the following telegram to the
mayors of cities in Canada and the
United States: "I regret to say that

funds are still needed for the relief
of the distress in Ireland. In many
districts the pinch is now equal to
any previous time. The distress is
much felt by small farmers, who
dread the workhouse relief, but can
get nothing else until the crops come
in."

The London Times says that the
Russian nihilists carry about their
papers the types with which they
do their printing. If it is necessary
to publish a proclamation or other
document the compositors meet in
secret and in the quickest possible
way put in type the manuscript, and
then print it from a hand press.
When the necessary number of
copies is ready the press is taken to
pieces and put in the pockets of the
conspirators, who immediately re-
turn to their homes.

The New York Sun says that after
all the scheming and squabbling, the
threatening and trucking, the dick-
ering, trickery, double-dealing and
cheatery, the buying and selling,
promising, pledging and paying, the
swearing and drinking that has been
going on for several days, preparatory
to the nomination of a Republican
candidate for President, the
Chicago Convention was opened yester-
day with prayer by a Chicago
clergyman of orthodox theology.

In the Quebec Legislature a few
days since, Hon. Mr. Langelier
asked—Is it true that 12 employees
or any other number of employees,
particularly of Irish origin, have
been lately dismissed from employ-
ment on the Quebec, Montreal,
Ottawa & Occidental Railway? Hon.
Mr. Chaplan replied that the Govern-
ment's attention having been directed
to the matter by the member for
Quebec West, a statement of all the
charges made on the line would be
laid before the House.

The Kingston Whig says: That as
the Rev. Dr. Cleary has a second
time refused the mitre of Kingston,
we are informed that it has been
offered to the Rev. Dr. Fortune,
president of All Hallows' College,
Ireland, who is at present in this
Province. We sincerely hope the
Rev. gentleman will see his way to
accepting it. The choice of a man of
his distinguished talents by the
Holy See would be a great compli-
ment to the town and diocese of
Kingston, while it would secure the
rehabilitation of Regiopolis College
on a sound foundation.

A delicate compliment was paid
to Cardinal Newman by the brothers
of the Little Oratory, on Sunday,
which has, so far, been unchronicled.
The Cardinal is a passionate lover of
Beethoven's music, and is himself an
accomplished vocalist. Just before
his eminence was called upon to
deliver his address to the brethren
of the Little Oratory, three violins
and a violoncello, stationed in the
gallery, played a portion of Beeho-
ven's Quartette in G; and to the
admiring eyes which watched the
venerable face, leaning on the worn
hand, in the chair, the Cardinal was
momentarily in a state of rapture.

The Handford scandal is over.
The rev. gentleman has resigned.
Full particulars of the disgraceful
matter were supplied by the enter-
prising reporters of the enterprising
dailies. There appeared, indeed, a
rivalry as to which could produce
the fullest reports of its most ob-
jectionable features. We are told the
readers of these papers—commonly
called "the public"—demand full ac-
counts of these matters at the hands
of the gentleman of the daily press.
If this is so, the readers are persons
possessed of very poor tastes and
worse morals. The time will come
when some of our papers who revel
in the horrible and the scandalous
will be flung in the face of their
publishers by men who have regard
for the morals of the family circle.

The day after his arrival in Rome,
Archbishop Gibbons, of Baltimore,
dined at the English college with
Cardinals Manning and Howard and
several bishops. One of the members
of the archbishop's party, in writing
about the dinner, says: "We were
treated with much kindness, and en-
joyed the occasion no little. Cardinal
Manning looks more like a mummy

than anything else; and no wonder,
for it is said that he neither eats nor
sleeps. I can testify that he ate
next to nothing on this occasion.
Cardinal Howard, on the other hand,
is in appearance and carriage, one of
the most magnificent men I have
ever seen."

It has fallen to the lot of the Irish
party to inflict the first defeat on the
Gladstone Ministry. On Saturday
morning a motion was made calling
upon the Government for information
showing the number of stipendiary
magistrates in Ireland who have re-
ceived legal training previous to
their appointment. For prudential
reasons the Government refused and
opposed the motion. The ministers
did not expect the question would be
reached on Saturday and allowed
their supporters to disperse. The
English members abandoned the
House till by two a. m. it was con-
verted into an Irish Parliament, and
when Cavendish challenged a divi-
sion on behalf of the Government he
had the mortification to find himself
in a minority of nineteen, while
Parnell scored thirty-nine votes, and
for the first time enjoyed the satis-
faction of a victorious encounter
with the Treasury benches. The
announcement of the result was heard
by the Irish members with ringing
cheers such as are seldom heard at
Westminster.

The Bishop of Saskatchewan,
Dr. McLean, lately preached a ser-
mon in London, regarding his
mission in the Northwest. He is
seeking contributions to aid in
spreading the scriptures among the
Indians. In the course of his
sermon he said: "That the Roman
Catholics are exceedingly active in
the Northwest. He did not blame
them. They are guided by men of
ability and energy, and the Indians
will be lost to the Anglican church
if the efforts of the Roman Catholics
are not met with renewed efforts on
the part of the Church of England."
The probability is, they will be lost
to the Church of England. Catholic
priests perform missionary work
among savage tribes without con-
tributions of any sort. They toil
with them, and teach them, and en-
dure the hardships of savage life for
the sake of Christ. These temporal
inconveniences it is difficult for
other so-called missionaries to over-
come for many reasons. Hence,
we think there is not a cheering pros-
pect for the Church of England, even
with "renewed efforts."

JAMES REDPATH has published a
stinging letter in answer to the ap-
peal recently made by the Lord
Mayor of Dublin. In the course of
his letter he says that

"Not a single dollar should be sent
from America to the Lord Mayor of
Dublin in response to this appeal; not
because the Irish peasantry do not need
further aid, but because the Mansion
House Committee of Dublin, and the
Lord Mayor himself, deserves American
condemnation instead of American
contributions. I refer to the real committee,
not to the ornamental members of it.
For the active members of the Mansion
House Committee represent a class of
Irishmen who never hesitate to disgrace
their country before the world rather than
to relieve their suffering countrymen by
their own individual contributions.
America has given more than all the rest
of mankind to relieve the distress of the
Irish tenantry—a distress created for the
most part by the exactions of the Irish
landlords—and yet, instead of appealing
to these rich landed proprietors to have
pity on the victims of their avarice, and
holding them up to the scorn of Christen-
dom if they refuse assistance, the Lord
Mayor of Dublin uses the Atlantic Cable
as a beggarman's dog to catch a few more
pennies for the paupers whom these
merciless and mercenary miscreants have
created!"

"I never saw men so bankrupted in
self-respect, so nationally degraded, as the
wealthier class of Irishmen in Dublin.
Their spirit of caste is so strong that they
do not seem to suspect that in the eyes of
the world, outside of their own social
circles, whatever degrades the Irish peas-
ants degrades the Irish gentry; that to the
world at large Ireland is a unit, and that
their petty Lilliputian factions are of no
greater interest to it than the fights of
kites and crows in the county Donegal."

The Rev. James Kevery, who died re-
cently in Troy, N. Y., where he had long
been the pastor of St. Peter's Church, left
his will \$8,000 to the Little Sisters of the
Poor in that city.

The Apostolic College, Cork, Ireland,
which belongs to the Society of African
Missions, and which has been in existence
less than two years, is already crowded
with candidates for a missionary life.

The Marquis of Bute has subsidized St.
Benedict's College, Scotland, with £500 per
year to enable the faculty to procure the
services of two professors from the national
universities to assist the present staff.

THE CATHOLIC PRESS.

A CORRESPONDENT asks us what we
think of the yearly custom of decorat-
ing the graves of the dead. It is
certainly a beautiful one, which pos-
sesses a special charm for the poetic
fancy. But far better for the sleep-
ers that the fond flowers of heartfelt
prayer were breathed over their
graves—believing with the patriot
warrior of old that "it is a holy and
wholesome thought to pray for the
dead, that they may be loosed from
their sins."—Buffalo Union.

At the recent convocation of Can-
terbury, held in St. Paul's Cathedral,
London, England, the litany, the
hymns and the sermon, were in
Latin.—"The Church Union." And
still one of the great conten-
tions of the Protestant Church is that
all the prayers and services should
be in a language "understood by
the people." The Roman Catholic
Church has good reasons for causing
the words spoken in the Holy Sacri-
fice of the Mass to be said in Latin;
but the Anglicans have no such rea-
son for a performance like the one
above mentioned.—Catholic Review.

"In attending a few of the May
meetings of the great societies this
year, the writer was forcibly im-
pressed with one thought above all
others, viz: the urgent need of United
Church in carrying on the great war-
fare against Satan."—The Church
Union. Well, there is a United Church;
the Church; the Church founded by
Jesus Christ, and according to his
promise having as one of its dis-
tinguishing marks perpetual and
perfect unity. Why will not our friends
of the Church Union seek admission
to its pale, and with its members aid
"in carrying on the great warfare
against Satan?"—Catholic Review.

WHILE we have no data on which
to found an exact estimate of the
number of anti-Catholic bigots who
would sacrifice everything to the
gratification of their predominant
passion, we think it an exaggeration
to place it at one million. They are
made up of two classes, each con-
scienceless and arrogant. The first
class consists of those who look on
the Pope as Antichrist and Catholics
as idolaters. They are sure to enlist
under the banner of religious hate,
unfurled by Grant at Des Moines.
The second class is rather hetero-
geneous. It includes imported
Orangemen, Know-Nothings and
all the rabid rabble which com-
poses the O. A. U.—Catholic Herald.

THE unanimous election of the
Rev. Isaac Nelson, of Belfast, a Pres-
byterian Minister, for Mayo, the
most Catholic county in all Ireland,
places in still stronger contrast the
brood spirit of liberality that dis-
tinguishes the Irish people from
their English neighbors. In the
latter, which arrogates to itself the
title of the "superior" country,—
bigotry and intolerance are as ram-
pant to-day as they were half a cen-
tury ago; while in Ireland Catholics
and Protestants heartily unite on the
National platform, and the Catholic
Priest and the Presbyterian Min-
ister cordially "shake hands across
the Boyne." As Rev. Mr. Nelson
says, it is one of the most hopeful
signs that has yet appeared for the
old land; and it comes, like the dawn
of a better day, through "a long
night of darkness."—Irish American.

THE frequency of divorce in the
United States is the greatest blot on
civilization. Each State has its own
peculiar laws on this subject, which
often conflict seriously with the laws
of other States. In Kentucky and
New Hampshire, for instance, first
cousins cannot marry—a regulation
which does not obtain in other States.
In New York the marriage with one's
step-daughter is allowable. In the
same State, also, if a man has intro-
duced into society a woman as his
wife, such introduction is enough to
constitute her such in the eye of the
law. In Ohio only ordained minis-
ters or a magistrate can perform the
marriage ceremony. Pennsylvania
is not so strict; the rite may be per-
formed there by a magistrate, a min-
ister or a layman. Civil marriage is
the great curse of this country. It
invites divorce, and will in time be

found to be a most potent agent in
the disruption of society.—Catholic
Herald.

The New York Times is unable to let
any opportunity slip of misrepresenting
the people of Ireland. In a late issue it
has an article on the famine, which from
beginning to end is a tissue of falsehoods.
Its plain object is to freeze up at its
source the stream of charity that has been
flowing from this country to Ireland.
First it repeats the stale argument that it
is "very queer that people who are starv-
ing to death should still have money
enough left to send a large sum to the
Pope"—a statement that in the terms
in which it is made is a pure falsehood.
The Times knows perfectly well that all
the people of Ireland are not starving;
that it never so pretended they were;
and that the "large sum" (a few thou-
sands of dollars) did not come from those
who were starving and still are. The Times
conceals, too, the fact that the Pope has
sent to Ireland a larger sum for the re-
lief of those that are starving than he re-
ceived from those who are not. Secondly,
the Times cannot understand how "ship-
loads of potatoes" could be "carried from
Ireland to England, when there was
actual famine in the former country."
"These remarkable Irish people," says
the Times, "preferred to sell their pota-
tes and then starve to death." Yet the
Times would not expect shipments of
grain from the port of New York to Eng-
land to stop because three hundred thou-
sand persons in western New York, or in
the neighboring State of New Jersey were
starving. It would find nothing remark-
able in the concurrence of these two con-
tingencies. It would readily understand
how many persons might be starving in
the very city of New York, while the
elevators and warehouses were chock full
of grain, and ship after ship sailed for
Europe loaded down with provisions.—
Philadelphia Standard.

THE ordinary tone of our esteemed
metropolitan contemporary, the Independ-
ent, is singularly free from bigotry, its
articles are of an eclectic character, and it
numbers among its contributors such men
as Bishop Spalding and John Boyle
O'Reilly. It seems to wish to afford, as
well as to seek, enlightenment on all topics
of general and public interest. This
desire, however laudable in itself, is likely
to carry it astray when it rashly ventures
into the field of Catholic theology. Quite
recently it used the term "Mariolatry"
in a sense particularly objectionable; it
now attempts to dispose of the apparitions
of our Blessed Lady at Knock, in
Ireland, in the following summary fashion:
"The Catholic papers contain numerous
cases of miraculous cures produced by the
application of particles of cement taken
from the walls of the church in the parish
of Knock, Ireland, on which lately ap-
peared the Holy Virgin and St. Joseph,
while the congregation were at prayer.
The wall of the church had had all the
mortar picked out as high as one can
reach by the eager peasants. That there
really was such an apparition on the wall
we suppose is the fact; but the appear-
ance of the apparition makes it probable
that it was a picture thrown by a magi-
cian from a distance. The figures were
motionless, and passed off the field to-
gether, as in the case of such a picture.
We are informed by one who made in-
quiry on the spot that it is probable that
it is not a fraud on the part of any
priests, but a practical joke by Protestants,
who are doubtless astonished at the re-
sult, and who would now find it utterly
unsafe to acknowledge what they had
done." Unfortunately for the Independ-
ent's ingeniously constructed theory the
figures were not "motionless," as a careful
pursual of the printed reports will
inform anyone desirous of such informa-
tion. Save that magic-lanterns were not
yet invented, a similar theory might be
applied to all the apparitions recorded in
Holy Writ. Christianity might be
laughed over as an excellent "practical
joke."—Catholic Telegraph.

THE Methodists had really better
look after their preachers. Every
day some new story of ministerial
misconduct floats to the ears of the
public. If the Bible be a panacea
for all spiritual ills, the Bible Society
ought to distribute Bibles amongst the
ministers who seem sadly in need of
missionary effort. The laymen in the
Methodist communion ought to
organize a society for the reforma-
tion of ministers. This kind of thing
has gone so far that the unregenerate,
when they hear of a scandal, have
gotten into the habit of asking,
"Was he at the Conference?" This
is very often unjust—as unjust as the
interrogation of the French king
when he heard of a conspiracy,—
"Who was she?" The latest scandal
comes from Prattsburg, N. Y., and of
course there is a he and a she in it,
the papers print headlines about
"preacher and pupil," and the im-
promptu court which sits on the case
declares that he was not guilty, but
he must not preach in Prattsburg
any more! The verdict is deemed
unsatisfactory, the reverend gentleman
retires to shadier places, and she tries
acetate of lead in large quantities,
the quicksilver from the back of a
looking-glass, and, finally, liquid
rouge; and yet she still lives. This

story is only one of a dozen in which
the Methodist minister figures or has
figured. No wonder that Bob Inger-
soll gains so many recruits from
among the Methodists, for if a tree is
known by its fruit, the fruits of
Methodism give but small guarantee
of the soundness of the parent trunk.
The Methodists had better not do so
much talking about the spread of in-
fidelity. Example is the best teacher,
and the example of such preachers
as have lately come to the surface
can hardly be consistently used as
arguments for religion and morality.
A reformation of ministers is needed
—Catholic Review.

INGERSOLL has gone South, and
the indignant letters from enraged
ministers which have filled the
papers are no longer seen. It will
be difficult to convince the South, in
this weather, that there is no hell,
and the indignant ministers may
console themselves with that reflec-
tion. It is unlucky for the Christian
religion in this country that minis-
ters will insist on defending it. The
ministerial apologies which we have
read in the papers are as weak and
superficial, without being as smart
as Ingersoll's attacks. It is scandal-
ous that in this country of progress
Ingersoll should be received by ap-
proving crowds, but it is also scandal-
ous that professed ministers of the
Gospel, by their utter inefficiency,
should force the lovers of Christiani-
ty to cry out "Save us from our
friends!" Ingersoll is the child of
Protestantism. He goes the whole
length. He follows out the teaching
of Luther to its logical conclusion.
And the great shame is that Inger-
soll does not stand alone; he repre-
sents a large and increasing class of
Americans. What young man,
brought up in Protestantism, has any
settled belief to-day? In the last
ten years the Bible has gone out of
fashion, and the man v.l.a. professes
to accept it as the divine word of God
is becoming very rare among "edu-
cated" people. Bob Ingersoll brings
about his most telling and humorous
effects by parodying the cant of
Methodism. There is a certain
fascination, too, for the American
mind in a man who boldly "talks
back" to God; we like to joke about
sublime things; an immense adver-
tisement hung across Niagara Falls
would fill us with laughter and ad-
miration. It would be such a big
incongruity. Death is the most
humorous word in our vocabulary,
and obituary poetry makes us
chuckle continually. The news-
papers have made breaches of the
commandments so amusing that re-
ports of murder, adultery, and theft
are the funniest things in their pages.
It is only natural, then, that the
juggler who uses the most sacred
things in heaven and earth as ap-
pliances of his art, should have an
audience. Many persons regard
Ingersoll as a humorist, and grow
tired of him; others, the majority,
look on him as a prophet because he
expresses in public what they have
learned to think. Protestantism has
brought forth Bob Ingersoll and his
followers, and the sects are terrified
and weaponless before them.—Cath-
olic Review.

(From the Catholic Columbian.)

HEART OF JESUS, full of love for
the penitent sinner, inflame our
hearts with a spark of that ineffable
love Thy Heart hast ever shown
towards us!

THE N. Y. Herald's candidate,
Hamilton Fish, comes out for Grant.
Couldn't Grant reciprocate by com-
ing out for Fish?—Boston Pilot.
Grant is too anti-Catholic to have
anything to do with fish.

FATHER FAYER says that God is
constantly whispering to the soul,
but amidst the distractions and tempta-
tions of the world and the evil in-
clinations of our weak nature, we do
not always heed these whisperings
and consequently do not profit by
them. Corresponding with these
promptings of grace, we become
worthy followers of our Lord.

A Catholic, that is a practical one,
must believe that his is the all-saving
faith, and that he cannot compromise
with error. So, if he attends other
places of religious service, he gives
the lie to his conscience, or is ignor-
ant, or is not a practical Catholic,
and thus becomes a scandal to Catho-
lics and non-Catholics. By being
present at Protestant services he
gives encouragement to what he
knows and feels is error.

"Love Me Love My Dog."

He had a face on his wrist, A bound beside his knee, A jeweled rapier at his thigh; Quoth he, "Which may she be?" My chinlain raised, "Beaumont, my page, This ring to Lady Clare; Thou'lt know her by her sunny eyes, And golden lengths of hair; "But here are lovely damasels three, In gilt fringe and veil, And all have sunny locks and eyes— To which unfold the tale?"

TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGINA FULLERTON.

CHAPTER VII.

See what a ready tongue suspicion hath. Moreover something is or was. That touches me with mystic gleams, Like glimpses of forgotten dreams.

By Father Maret's advice Madame de Mollan came to spend a few days with Therese. Her hut was clean though a very poor abode, and the change of air and scene proved beneficial to her health. The near neighborhood of the church was a great comfort also, and to get away from Simonette a relief. Her temper had grown almost unbearable, and her manner to her mistress very offensive. She governed her household and directed all her affairs, however, with so much zeal and intelligence that she could ill have spared her; but the momentary separation seemed at this time acceptable to both.

D'Auban came sometimes to the village to see Madame de Mollan; but since the strangers' visit, and especially since what had passed when they both watched M. de Chamblé's death-bed, they had not felt at their ease together. He especially felt exceedingly embarrassed in his intercourse with her. It now seemed to him evident that she must have occupied some position which she was intensely anxious to conceal. The promise he had heard her exact from Count Leveche and poor M. de Chamblé's ravelling expressions to this conclusion. He racked his brains to form some guess, some supposition as to the possible cause of her retirement from the world and the mystery in which it was enveloped. Once it occurred to him that, with the romantic sentimentality ascribed to some of her countrywomen, she had, perhaps, sacrificed herself, and abandoned a lover or even a husband for the sake of some other person, and resolved never to make her existence known. It was just possible that a highly-wrought sensibility, a false generosity unchecked by fixed religious principles, might have led her into some such difficulties. It was not difficult to believe she was of noble birth. Nobility was stamped on her features, her figure, and every one of her movements. It struck even the Indians. They said she ought to be a Woman-Star—she was so noble and so brave, and so full of the courage of some of their tribes. During her stay with Therese, Madame de Mollan improved her knowledge of the language of the country, and under her guidance occupied herself with works of charity. At the end of a fortnight she returned to St. Agathe. D'Auban was waiting for her with his boat at the spot they called the ferry. He saw she had been weeping, and his heart ached for her. It was a desolate time to come back to a home where neither relative nor friend, only servants, awaited her return. He made some remark of this kind as they approached the house.

"Yes," she said, sinking down on the bench in the porch with a look of deep despondency—"Yes, the return is sad. What will the departure be?"

"What do you mean? You are not going away?"

"Yes, I must go, and you must not ask me to stay."

He did not utter a word, but remained with his eyes fixed on the ground, and his face tightly compressed. She was distressed at his silence, and at last said: "You are not angry with me, M. D'Auban, for resolving to do what is right?"

"Right!" he bitterly exclaimed. "Alas! Madame, can I know what is right? I know not who you are, where you come from, where you are going. What I do know is, that from the first day I saw you my only thought has been to shield you from suffering, to guard you from danger, to watch over you as a father or as a brother. When you told me to give my other hopes, I shut up my grief in my heart. I never allowed a word to escape from my lips which could offend or displease you. What more could a man do? Have I ever given you reason to distrust me? Have I obliged you to go away? But I am a fool, what poor M. de Chamblé said has misled me. You have other friends, I suppose, other prospects—"

"None."

"Then why—why must you go? What has been my fault? Cannot you forget my rash words? Cannot you rely on my promise never again—"

"Oh, M. D'Auban! It is not your fault that I must go. I was not your fault that I heard you say what I can never forget. Mine has been the fault. Would that the suffering might be mine alone, because your sympathy at first, and then as time went on your friendship, were precious to me; because I thought only of myself, and of the consolation I found in your society, sorrow has come upon us

both. Nay, I will add one word more. Before I became a Catholic it did not seem to me quite impossible . . . my ideas were different from what they now are. I did not consider myself absolutely bound. . . Now, you see, there remains nothing for us but to part."

"Why should you think so? Why not let me work for you—watch over you? You can trust me."

A deep blush rose in her cheek, as she quickly answered, "But I cannot—I ought not to trust myself."

A strange feeling of mingled pain and joy thrilled through his heart, for he now felt that his affection was returned; but he also saw that what she had said was true—that they must part. Another silence ensued; then, with a despairing resignation, he asked, "And where can you go?"

"To Canada," she answered. "Father Maret will commend me to the Bishop of Montreal and to some French ladies there."

"Will you sell this property?"

"No; not if you will manage it for me."

"Yes, I will; and the day may come when you will revisit it."

"Perhaps so," she said, with a mournful smile—"when we are both very old."

"And how will you travel?"

"There is a party of missionaries expected here, and a French gentleman and his wife. They are on their way to Canada. Father Maret is going to arrange about my joining them. He hopes we may reach Montreal before the wet season sets in."

"But when he had taken leave of her that day, and he thought that he should soon see her go forth with strangers from that house where he had so carefully watched her, his courage almost failed. The sight of the blooming garden, the brightness of the sunshine, oppressed his soul, and when the sound of a light carol struck on his ear he turned round and angrily addressed Simonette, who was watering the flowers in the verandah and singing at the same time.

"I am surprised to see you in such good spirits so soon after your kind old master's death, and at the very moment of his daughter's return to her desolate home. I thought there was more gratitude in your character."

The expression of her face changed at once. "Do you call me ungrateful, M. D'Auban?" she said, with a sigh. "Well, be it so. Even that will put up with you from me. But what gratitude do I owe to these people?"

"They are your benefactors."

"Indeed! Is that the meaning of the word in Europe? Is the person who devotes her time, her labor, and her wit to the service of poor helpless beings, who can do nothing for her, and who receive but a little money and perhaps a few kind words in return, the obliged party, and they the benefactors? In this country, I think, the terms might be reversed."

D'Auban felt even more provoked with her manner than her words, and answered her as follows: "I wonder that you can speak of your mistress in this manner."

"My mistress! I have never considered her as such. I undertook this hateful service, M. D'Auban, solely at your request and for your sake, and you call me ungrateful? You speak unkindly to me, who have worked hard for those people because you wished it, and that your will has always been a law to me. For your sake, and in a way you do not know and do not understand, I have suffered the most cruel anxiety. Because I have been afraid of your displeasure I have been silent when perhaps I ought to have spoken; and yet for your sake I ought to speak, and, at the risk of making you angry, I will, Yes, at all risks, I must say it. You are blind—you are infatuated about that wretched man."

"Hush! I will not hear such language as this."

"But you must hear it, or I will expose her to those who will listen to the truth. Others shall hear me if you will not."

"Speak then," said D'Auban sternly. The time had arrived when he felt himself justified in listening to Simonette's disclosures. Matters had come to a crisis, and on Madame de Mollan's own account it was necessary he should hear as follows: "Sir, it was at New Orleans that I first saw Madame de Mollan. I heard at that time there was something mysterious about her. People said she was not called by her real name, and a servant, who arrived there with her, and some hints that she had reasons for concealing her own. She and her father came on board our boat at night; M. Reinhart, and his servant Hans, were amongst the passengers. He said he had seen her before, and that there were strange stories about them—that they were supposed to be adventurers, or even swindlers. Nobody could understand why an old man and a handsome delicate woman, not apparently in any want of money, should come to this country with the intention of taking up their abode in a remote settlement. At Fort St. Louis M. Reinhart and Hans left us, and I did not see them again till they came here with those other gentlemen. When you proposed to me to enter Madame de Mollan's service, you must, I am sure, remember that I declined to do so. Only wish I had persevered in my refusal, but you seemed very anxious I should accept your offer. You said it would be an act of charity. You did not speak of benefits then. My father urged me also,

But what really decided me was this: It was said you admired her, and that you would soon marry the lady at St. Agathe. I thought if I lived with her, should be sure to find out whether the stories about her were true or false, and that I might be the means of saving you from marrying an impostor."

"You have no right to speak in that way," interrupted D'Auban, "tried beyond manner. 'It is a vile calumny.'"

"It is no such thing, M. D'Auban; you desired me to speak and you must hear me to the end. I know she does not seem an impostor—I can hardly believe her to be one; but you shall judge yourself. Well, might people wonder where their money came from? I soon found out that she had many rich jewels in her possession. One of the things Hans had told me was, that her father had sold some valuable diamonds at New Orleans, and lodged the money in a banker's hands. It was reported at the same time that, in a palace in Europe, a casket was stolen which contained the jewels of a princess lately dead. It must have been the princess mentioned in the newspaper you were reading out last one night some days ago, and which made me so careful of you the next morning. Well, the report was that her servants had stolen this casket and fled the country."

"St. Petersburg was the town you mean, and the princess, the wife of the Czarovitch of Russia."

"Yes, the Princess Charlotte, I think they called her. Hans says his master is persuaded that these people are those very servants."

"I don't believe a word of it."

"He says that M. de Chamblé's real name is Sasse, and that he lives at court of the prince in France; but on the way there a great many years ago. And now I must tell you what myself discovered. I picked up on the grass near the house a casket with a picture inside it set in diamonds, and on the back of the casket, in small pearls, was written the name of Peter the First, Emperor of the Russians. I saw it with my own eyes, and the diamonds were very large, and the gold beautifully worked. I have seen things of this sort at New Orleans, but nothing half so handsome."

"You saw this with your own eyes?"

"I repeated it to you, M. D'Auban, turning very pale. 'But are you certain it belonged to Madame de Mollan?' he quickly asked. 'What did you do with it?'"

"I was almost inclined to take it to you, sir, or to Father Maret; but on the whole I thought it better to return it to her."

"And when you did so?"

"She seemed embarrassed, but said it was her property. And I made some observations which were painful to her, about people having secrets, and she spoke of parting with me, and she led me to her room. But it did not seem to me that she did not really wish me to go, nor did I really wish to leave her. I have never been happy since that time. Sometimes I cannot help feeling sorry for her, but when I think she is deceiving you, I should like to drag her before the court, then she would accuse her to her face. When those gentlemen came here, Hans told me that the story of the stolen jewels was talked about of more than ever at New Orleans, and people now say that the princess was murdered, and her husband was concerned in it and had him killed, and the servants to escape. Did you not notice that M. Reinhart asked her that day if she had been in the princess's household? She answered, 'No; but I could feel, as I held the back of her chair, that she trembled, and she looked so wretched, then she fainted right down. Good heavens! how ill you look, M. D'Auban! Alas! alas! what can I do? I am only speaking the truth. I wish with all my heart it was otherwise. Hate me if you will, despise, disbelieve me, but do not be rash. Do not marry, perhaps. You think that I hope or expect."

"Oh never, never in my wildest dreams has such a thought crossed my mind? If she was as good as she looks, if she would make you happy, willingly would I be her slave and she would not let me see you look so miserable! But, oh! if you marry her, she is guilty!"

"My dear Simonette," said D'Auban, interrupting her, but speaking much more gently than he had yet done. "I am sure you must be concerned in it and I should be ungrateful if I should be in your debt. You think that I hope or expect."

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walked up and down the room, making a full stop now and then, or stepping up to the chimney, rested his head on his hands. "It would be too strange—too incredible," he ejaculated; "and yet the more I think of it, the more does the idea gain upon me. No, no; it is a trick of the imagination. If it was so, how did I never come to think of it before? Yet it tallies with the rest. It would explain everything. But I think I am going out of my mind to suppose such a thing."

There was a knock at the door, and when he said "Come in," Simon appeared.

He had returned, he said, from the north lakes, whether he had accompanied the travellers who had lately been to D'Auban's guests. He thought he would like to hear of their having journeyed so far in safety. Hans had come back with him; he had a dispute with his master about wages, and they had parted company. He is gone to St. Agathe this evening; I fancy he admires my girl. They have always plenty to say to each other. He is a sharp fellow, Hans, and does not let the grass grow under his feet."

D'Auban felt a vague uneasiness at hearing of this man's return. It was from him Simonette had heard all the stories against Madame de Mollan. "I should not think," he said, "that this man can be a desirable acquaintance for your daughter."

"He seems a good fellow enough, and says that if she will take his advice he can show her how to better herself."

"In what way?"

"He does not exactly say, but I don't see why she should leave her present situation. Her wages are good, and I do not find she has anything to complain of; but she has always had a queer sort of temper. For my part, I think she might go farther and fare worse. Well, M. D'Auban, I only just looked in to let you know about your friends; I am off again to-morrow to the Arkansas. I have no more commands."

"No, thank you, nothing this time. 'But just stop a minute; you have not had a glass of my French brandy. What do you know of this Hans's former history?'"

"Not much. He has been in Spain, and Italy, and Russia. We never do know much of the people who come out here."

"I think you had better warn Simonette not to act on his advice as regards a change of situation. He cannot be a safe adviser or companion for her."

"She does not like him a bit. The girls as proud as a peacock; I wish she was married and off my hands. Well, that is good cognac, M. D'Auban, but I shall leave you to your brandy. I was thinking as I walked here, how good your brandy always is."

"It was fortunate, then, I did not forget to offer you a glass of it," D'Auban said with a smile.

THE CANADIAN CONFEDERATION.

FROM THE FIRST APPOINTMENT OF COUNT DE FRONTENAC TILL HIS SECOND APPOINTMENT. A. D. 1672-1699.

When Talon demitted, on the retirement of M. de Courcelles, his own withdrawal from the intendancy, he had just gauged the character of Count de Frontenac. Though induced to remain in office for some brief time under the new administration, he retired before the fulfilment of the governor could involve him in any of the dissensions such a policy should provoke. His successor, M. Duchesneau, incurred from his very arrival the bitterest resentment of the governor. By his official instructions the new intendant was charged to preside at the meetings of the sovereign council. The governor refused, even in the face of the royal instructions, to renounce the presidency of that body. He even suspended some of the councillors who had proved intractable. The news of this high-handed course reaching the home government, drew censure of the sharpest nature upon the governor, and not alone for his usurpation of the presidency of the council, but for his indignities in matters of purely ecclesiastical discipline. Duchesneau was confirmed in the presidency; the Count was given the second and the Bishop the third place, at the council board. Although perplexed by these dissensions, all of his own creation, the governor displayed in many respects a rare administrative capacity. He gave close attention to the administration of justice, and procured from time to time the promulgation of royal edicts in regard to this important function of government, which removed doubt, soothed discontent, and ensured order.

The sovereign council adopted, on the 11th of May, 1676, a series of police regulations which, admirably adapted to the requirements and circumstances of the colony and its growing population, reflected credit on the administrative skill of their authors. The greater part of these regulations regard the preservation of good order in the city and suburbs of Quebec. The establishment of markets, with provisions for the protection of citizens and the prevention of fire and other dangers, and the accommodation of the cleanliness of the city—are treated with exactitude and precaution in these regulations. These early legislators of our country were certainly not behind their successors in endeavouring to maintain a high moral tone in the colony. The law was applied to keepers of houses of public entertainment will bear favorable comparison with any modern legislation, either of the prohibitory or permissive stamp; while those adopted in regard to vagrancy, mendicancy and immorality, do honor to the legislators who enforced, and so the people who accepted them. Amongst the regulations should be noticed that which inflicts a severe penalty on blasphemy and profane language in regard to God, His Holy Mother, and the Saints, and that other which, in conformity with the general and judicious policy of the home government to preserve the religious unity of the colony, prohibits all

persons belonging to any of the so-called reformed religions sojourning in the colony without permission, and, if so permitted, making open profession of their religious belief. This regulation, severe with the numerous dissensions in the colony, the king at length addressed a sharp reprimand to the governor and demanded his return, with that of Duchesneau, as the sole remedy for the annoyance to which the colonists had, through the rivalry of these officials, been so long subjected.

The adoption of regulations so justly conceived and easy of equitable administration, was in itself an event of no usual significance in the administration of Count Frontenac; it was distinguished by other events of signal importance.

These are the suppression of the West India Company, which had failed in carrying out its obligations to the crown and to the colony, and the exploration of the Mississippi to its outlet on the Gulf of Mexico. The first of these events occurred in 1674, the latter in 1682. The discovery of the Mississippi by Marquette and Joliet quickened the spirit of adventure characteristic of the French in the new world. The project of discovering a route to China and Japan by the North West had occupied the minds of several explorers. But their explorations, leading always to results either wholly unlooked for, or largely differing from their anticipations, threw this project repeatedly into the background. It was not, however, at any time wholly lost to view. The discovery of the Mississippi led de La Salle, a young man of energy and ambition, to foster the hope that he might, by ascending instead of descending that stream, open a passage to the East. His activity and enthusiasm were stimulated to renewed purpose and firm resolve by his interviews with Joliet, on the return of the latter to Quebec. He at length laid his project before the governor, who, discerning in him many estimable qualities, acceded to his request by granting him a trading post at the foot of Lake Ontario, called after the Count himself, Fort Frontenac. He also gave him strong recommendations to the French Court, from whom de La Salle sought an exclusive license to trade with the Western tribes as a means of meeting the enormous outlay the prosecution of his design necessarily involved. La Salle departed for France in 1675. He was well received at court. His Majesty raised him to the ranks of the nobility and made him Seigneur of Cataragui, including Fort Frontenac, which he was to rebuild of stone. The king also granted him the full powers to trade and explore, which La Salle's ambitious projects suggested as necessary. Having strengthened Fort Frontenac, he revisited France in 1677, to seek further assistance. He received additional powers deemed necessary to render the success of his explorations lasting, namely, that of erecting fortified posts wherever the exigencies of trade and the interests of the French king demanded their erection. He also met with much private encouragement. On his return to Canada, in the summer of 1678, he was accompanied by the Chevalier de Tonti, a skilled and adventurous officer. Arriving in Canada, he hastened with his followers and stores to Cataragui, whence, on the 18th of November he departed for Niagara. Amongst those who accompanied him were the celebrated Francis and Father Hennepin. He erected a small fort at Niagara, and built a vessel which he called the "Griffin." In this vessel, on the 7th of August, 1679, he set sail for Detroit. On the 23rd of the same month he entered Lake Huron. Landing in September at the western coast of Lake Michigan, he loaded the "Griffin" with peltry and re-departed it to Niagara, to place its cargo at the disposal of his importunate creditors, who had, during his absence, confiscated his estates. The vessel never reached its destination, having disappeared with all on board. For some months La Salle anxiously awaited the return of the "Griffin," upon whose safe return so much depended in the way of ultimate success in his undertakings. No tidings of the missing vessel reached him, he decided on returning himself to Fort Frontenac, leaving the Chevalier de Tonti to command his fort at Creve Coeur, on the Illinois, and instructing Father Hennepin to descend the river to its junction with the Mississippi, and thence ascend the latter to its source, and then depart for Cataragui. On his arrival in Canada he was enabled to make satisfactory arrangements with his creditors. Having also, after a time, procured reinforcements and stores, he proceeded to return to the Illinois. Meanwhile Father Hennepin explored the upper Mississippi as far as the Falls of St. Anthony, where the Sioux detained him for a time, releasing him only after he had pledged himself to return to them the following year.

At Creve Coeur the garrison mutinied, and the trader de Tonti was constrained to abandon the post. De La Salle finding the fort abandoned, spent some time in trading and forming treaties with the natives.

Guided by the results of Father Hennepin's explorations, he again resolved to return to Canada, his object now being to form an expedition to explore the Mississippi to its mouth. Accompanied by Pere Mambre and Tonti, with a well-provided exploratory force, he reached the Mississippi on the 6th of February, 1682. For the voyage he followed the course of the great river, re-covering the route followed by Marquette and Joliet to the Arkansas. But the Arkansas arrested not his onward course. He still pressed on with the current of the Mississippi till he at last, on the 4th of April—bright day in a glorious career—attained the outlet of this mighty stream. He took possession of the whole region and the Gulf of Mexico in the name of the French King, and, in gratitude for the favors received from his royal master, bestowed on it the appellation of Louisiana.

While La Salle was prosecuting his designs with success, the colony was once more distracted by dissensions between the governor and the clergy. The Bishop had never changed his views on the liquor traffic with the Indians, and felt mortified that the governor did not use every means within his reach to prohibit this nefarious trade. The remonstrances of the prelate served only to provoke the anger of the governor, and widen the breach between the civil and ecclesiastical authorities. This was not the only source of discord in New France. Between the intendant, Duchesneau, and the governor, there never had been any cordial good feeling. Recrimination was indulged in from time to time, and complaints from

both sides lodged with the home government. Massigneur de Laval carried the liquor traffic question to the court itself, and enlisted the sympathy and influence of many powerful advocates. Wearied with the numberless dissensions in the colony, the king at length addressed a sharp reprimand to the governor and demanded his return, with that of Duchesneau, as the sole remedy for the annoyance to which the colonists had, through the rivalry of these officials, been so long subjected.

TO BE CONTINUED.

BETTER THOUGHTS.

He that loses his conscience and his honor has lost everything that in this world is worth keeping.

He who bears failure with patience is as much a philosopher as he who succeeds in business; for to put up with the world needs as much wisdom as to control it.

We oftentimes quite overlook the blooming beauties of the valley in our strained efforts to pierce the clouds which envelope the distant mountain-tops.

In the voyage of life we should imitate the ancient mariners, who, without losing sight of the earth, trusted to the heavenly signs for their guidance.

Whether the vices of a man a woman loves will drag her down, or can she prove the stronger power and become his carthy redeemer, is a momentous question.

Hospitality is commanded to be exercised toward an enemy when he cometh to thine house. The tree doth not withdraw its shade even from the woodcutter.

Lost—somewhere between sunrise and sunset, two Golden Hours, each set with sixty Diamond Minutes. No reward is offered, as they are lost forever.

There can be no hope for the political life of a nation until it learns to apply the same rules of morality to public as to private affairs.—Henry White.

No work begun in earnest, and followed up with quiet persistence, can fail ultimately to command success.—Letter to Mendelssohn from his father.

Let us open the windows of our souls and let in the light of the sunshine of Hope and the warm glow of Charity to permeate with spiritualizing effects the aridity of our dryness and the stagnation of our sluggish indifference.

When man shall have achieved every conquest of which his nature is capable, over himself as well as over the visible world,—over both mind and matter,—then, and not till then, will he be fully civilized.—Samuel Young.

Nothing cuts the sinews of exertion sooner than to set before ourselves a low standard of attainment. Let a young man say to himself: "I shall never be anything very great in the world—" he will be likely to be something very small.—W. H. Lewis.

When you find in a book counsels and precepts which may be useful to you in your household or daily avocations, you listen to copy the precept and consult it as an oracle. Do as much for the guidance of your soul; preserve in your memory, even write down, the counsels and maxims which you hear or read; then, from time to time, consult this collection, which will please you all the better for being your own work. Now, this collection of thoughts will be your own; you have chosen them because they pleased you. They are counsels which you have given yourself—moral maxims which you have discovered, and the efficacy of which you perhaps have proved.—Golden Saints.

Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and they pass away and leave us to muse on their faded loveliness? Why is it that the stars, which hold their festival around their midnight throne, are set above the grasp of our limited faculties, forever mocking us with unapproachable glory? And why is it that bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of affection to flow back in Alpine torrents upon our heart? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be set out before us like islands that slumber on the ocean, and where the beautiful being that now passes before us like a meteor will stay in our presence forever.

SCRIPTURES IN THE OLDEN TIME.

In examining, even superficially, those ages which heretofore have dared to represent as without the knowledge of the sacred writings, it is easy to convince ourselves that not only churchmen—that is to say, those who made a profession of learning—knew the Holy Scriptures thoroughly, but that laymen knew them almost by heart, and could perfectly comprehend the numerous quotations with which everything that has descended to us from this period—narratives, correspondence and sermons—are filled. Those who have ever opened any volume whatsoever written by the professors or historians of the Middle Ages must stand amazed before the marvellous power of falsehood when they reflect that it has been possible, even in our days, to make a large portion of the human race believe that the knowledge of Scripture was systematically withheld from the men who composed and from those who read the books of that age.—Montalembert.

IMMORTALITY.

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THOS. COFFEY,
 Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.
 London, Ont., May 23, 1878.

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

Mr. THOMAS COFFEY,
 Office of the "Catholic Record."

Catholic Record.
 LONDON, FRIDAY, JUNE 18, 1880.
 DIVORCE.

In an article published on the 1st inst., our contemporary the *Advertiser* entered into some very just and pertinent reflections on the subject of divorce in the neighboring Republic. The writer reviews a paper in the June number of the *North American Review*, which he commends as worth reading and thinking over. The paper in the *North American* draws a comparison between Ancient Rome and New England on the subject of divorce. Rome, pagan as it was, did not permit divorce till five hundred and twenty years after its foundation, when, enervated by power and contaminated by luxurious habits borrowed from its vanquished foes, it tolerated the introduction of this great social abuse. New England, on the other hand, has not yet reached the three hundredth year of its settlement, and yet what do we behold? In 1878 the proportion of divorces to marriages in the State of Massachusetts was as 1 to 21.4, in Vermont, 1 to 14, and in Connecticut as 1 to 10.6. This is the official record for these leading New England States. Yet these States always claimed distinction as saintly, philanthropic and Bible-reading communities. With what violence and pertinacity did not the favored orators of these States inveigh against slavery in the South? Have they nothing to say in respect of a greater evil, a deeper degradation at home? Nothing. With marriage a mockery, and maternity a disgrace, the Christianity of New England can have little of the restraining influence inculcated by the Saviour Himself in His precepts and example. They have in these States made a boast of their open Bible and their common schools. The open Bible has given us a race of Pharisaical knaves, and the common school, by rejecting God, degenerated into a nursery of crime. Pagan Rome was five hundred and twenty years old before it knew divorce. Christian, Bible-reading, puritanical New England is but two hundred and sixty years in existence, and in one of its States counts one divorce for every ten marriages. The large Catholic population of Massachusetts accounts for the somewhat respectable place that State holds in the record of infamy. Exclude the Catholic marriages, and the proportion of divorces to marriages in these States would certainly appal even the advocates of divorce themselves. The *Advertiser* thus depicts the results of the divorce laws in New England: "Marriage is going greatly out of the fashion, and is generally delayed till a comparatively late period of life; the natural increase of native-born Americans is small, and the general tone of morals is being gradually but surely loosened and relaxed."

The writer then proceeds to ask, "What is the result?" He should first have sought the cause. That cause he may find without difficulty in the absence of true Christianity. The preponderating influence of the self-worship, the idolizing of human passion, so peculiar to modern Protestantism, procured the enactment of the divorce laws. The system once established, gradually widened till

almost any cause is now deemed sufficient to obtain a divorce. Did Protestantism, as a Christian system, raise its warning voice against either the introduction or the relaxation of the system? Where, we ask the *Advertiser*, where, outside the Catholic Church, is there to-day security for the Christian woman? Where, outside that institution, so often reviled as the enemy of civilization and social progress, is there the inviolability of the marriage tie so necessary to human progress and social happiness?

We invite the *Advertiser* to continue his reflections. He has made a good beginning, and with an honest purpose, may yet arrive at the full perception of the truth. In this good work our contemporary may count on our hearty co-operation.

A BAD PLANK IN THE PLATFORM.

We did not, we must confess, expect much of statesmanship from the Chicago Republican Convention. That convention, ruled by a few worthless demagogues, intent upon their own advancement at the expense of the people in whose name they pretend to speak, could not, on account of its composition and its unwieldiness as a deliberative body, propound a broad, national and statesmanlike policy. Much of its time was, according to the newspaper reports, spent in the wildest disorder. Each faction received the name of its favorite candidate with tumult dignified by the appellation of applause, lasting sometimes for an entire half hour. One scene of tumult followed another, entirely precluding discussion or debate. The speech-making was characterized by swagger and bombast, Senator Conkling, of New York, alone achieving anything of success as an orator of thought and culture.

The framing of the resolutions, commonly called the "platform," was, as is customary, relegated to a committee composed of delegates from each State. The resolutions prepared by the committee were adopted with the greatest unanimity by the convention. They are an ill-defined but vigorous reaffirmance of the doctrines of centralization always affirmed and maintained by the Republican party. They contain nothing new, if we except an extension of the principle of centralization to the purely local concerns of the State Governments. The reduction of this principle to practice would effectually destroy every State Government of the Union.

The most pernicious and wickedly conceived resolution in the whole series is the fourth. We give it in full: "The constitution wisely forbids congress to make any law respecting the establishment of religion, but it is idle to hope that the nation can be protected against the influence of sectarianism while each State is exposed to its domination. We, therefore, recommend that the constitution be so amended as to lay the same prohibition upon the legislature of each State, and to forbid the appropriation of public funds to support sectarian schools."

The reading of this resolution elicited hearty cheers. It was an appeal straight to the heart of the old puritan spirit still dominant in Republicanism, and worked like a charm. Away down east in Vermont, Connecticut and Massachusetts, it will stir the emaciated remnant of the Plymouth Rock blood into a sickly vitality—bring some of the faithful to the polls who would not cast a ballot except under such pressure, and thus aid in carrying perhaps one of the smaller doubtful States. In communities where intelligence, not fanaticism, is the voter's guide, it will be scouted as an unpardonable insult to the individual commonwealths that make up the Federal Union. Its puerile mischievousness does not excuse the wickedness of the design which prompted its promoters and supporters. The Republican party now stands arraigned before public opinion of a wilful attempt to invade the local rights of the various States—to interfere with the natural rights of parents. This nonsectarian resolution proves the Republican party to be a party of revolution and social disorder. Its founders appealed to the humane instincts

which largely predominate in every free people, and succeeded in accomplishing the overthrow of slavery. Their successors have made an attempt on liberty. Will they be successful? The people have to answer at the polls.

AN ANGLICAN SYNOD IN SESSION.

The Anglican Synod of Toronto is now in session. The Synod was opened on the 8th inst., in the Church of the Ascension, in the city of Toronto. At the first session, Archdeacon Whitaker preached a sermon, which, from the newspaper reports at hand, must have astonished even some of his own hearers. We learn from these reports that he "pointed out that though our vision of the eternal purposes of God as manifested in this world was dim and confused, yet that it was possible within certain limits to make ourselves acquainted with our own powers, duties and responsibilities." If any one of the delegates in attendance at the Synod were asked, after the utterance of this, what we are tempted to call rhodomontade, whether he understood the venerable archdeacon's meaning, he would, we greatly fear, admit his utter helplessness to arrive at any intelligible signification to be attached to the archdeacon's statement.

When the archdeacon declares our vision of God's eternal purposes as manifested in this world as dim and confused, he advances a proposition too inexact for a theologian of his prominence, and in certain respects devoid of foundation. Our vision of God's eternal purposes, as manifested in this world, cannot be dim and confused whensoever the soul is enlightened by the faith that worketh by charity—the faith in that holy Church invested with the power of manifesting and declaring these eternal purposes. Neither can there be any difficulty under such enlightenment in making ourselves acquainted with our duties and responsibilities. Our sole difficulty in every case is to fulfill these duties and responsibilities. Outside the temple enlightened by God's holy truth, there must indeed be dimness and confusion. But to apply a declaration of this kind to the whole human race were to deny the efficacy of Christ's infinite atonement. The dimness, or rather darkness, of paganism, Christ came to remove. He accomplished His mission and set up a bright, unflinching light to enlighten mankind till the very end of time. Anglican Protestantism has done its share to revive the darkness of the old pagan times. No wonder, then, that one of its dignitaries, surveying the ruins of faith, of piety, and of virtue around him, talks of dimness and confusion. There is, indeed, not only dimness, but positive darkness in the sphere controlled by this combination of adverse religious systems, held together by some traditional thread of unity. The archdeacon could not, in justice to his own views, allow the occasion to pass without airing his ritualism. He spoke of the Church liturgy as a "godly raiment," in which she delighted to stand. If the venerable archdeacon means by liturgy the ceremonial prescribed in the book of common prayer—the comparison will hardly hold good. The raiment therein provided is rather scanty to be godly. If, on the other hand, by liturgy, he means the ritualistic practices of a certain section of Anglican clergymen, many of his hearers must have felt their "inwardness" disturbed by a declaration to them so revolting. The archdeacon knows—no one knows better—that the Anglican Church has no authorized and accepted form of ritual. He is a gentleman well read in the antiquities of English Catholicism, and would gladly, no doubt, make the present puny system of hybrid ecclesiasticism called the Church of England, the inheritor of the soul-inspiring liturgy of the Catholic ages. But his own hearers would be the first to protest against the attempt. They have no liturgy and will have none. The archdeacon is in a position truly pitiable—a position, indeed, of "dimness and confusion."

The archdeacon's sermon will likely be the most remarkable feature in this session of the Synod. There

will be no balloting this year. With ballottings at Chicago and at Cincinnati this season the world can well spare Synodical balloting. We ourselves expect to be amongst the few who will give the Synod even a passing thought.

THE REPUBLICAN NOMINATIONS.

The leaders of the Grant and Blaine factions in the Chicago Convention led their respective forces with much skill and a great deal of determination. The leaders of the Grant party were, there can be no doubt, certain of ultimate victory. Another day might, in fact, have secured the nomination for their candidate. But Blaine's friends, seeing the hopelessness of their candidate's chances, resolved upon preventing the nomination of Grant. Senator Conkling, who acted as spokesman for the latter, has been always looked upon with aversion by Blaine. In 1876 Conkling prevented Blaine's nomination, and now in 1880 Blaine has his revenge. True, Conkling himself did not seek the nomination, but it is evident that if he placed Grant in the Presidential chair he would himself be omnipotent with the administration.

The nomination of Garfield is a severe rebuff to Conkling and an overwhelming defeat for Grant. But the Republicans have not for all that secured a really strong candidate. His strength cannot, of course, be yet fully measured. When the Democrats shall have put their candidate in the field a reliable judgment may be pronounced on the strength of General Garfield. It is to be regretted that the sterling merits and unexceptionable claims of Mr. Washburne, the most respectable politician in the Republican ranks, were passed over. With a candidate such as Washburne the Republican party would be committed, notwithstanding its blatant and dishonest platform, to a just and honest administration of affairs. It would, with such a leader, have gone into the field with much of its pristine energy and enthusiasm, and thousands of good citizens throughout the Union, casting off the shackles of partisan prejudice, voted for vigorous, efficient and incorruptible government. We know of no man, with the exception of Seymour, of New York, who would receive a support so spontaneous, enthusiastic, and widespread as Washburne. If Gov. Seymour be not available, the Democrats may present General McClellan, who deserves well of his party and of the nation, and with a vigorous canvass can certainly elect him. They have also General Hancock, of Pennsylvania, a very popular and eligible candidate; or Senator Bayard, of Delaware, whose record is honorable alike to his nation, state, and to himself; or Chief Justice Field, of California, perhaps the "noblest Roman of them all." Any one of these gentlemen is preferable to the Republican nominee. The American people owe it to themselves as upholders of a Democratic system of government, to repudiate utterly and emphatically the principles propounded, and the candidate nominated at the Chicago Convention.

THANKS.

We feel deeply grateful to the many kind friends of the Record, both the clergy and laity, who have recently sent us so many warm expressions of regard for our humble efforts to supply a good Catholic journal. We shall go on improving the paper from time to time, until we can fairly say it is not inferior to any of our contemporaries who are fighting the battles of the Church.

During the month of June, the Church asked us to have special recourse to the Sacred Heart of Jesus. The devotion has grown rapidly in our times and, now, everywhere, that Sacred Heart is worshipped and appealed to with fervor by the faithful. The rose of love and the lilies of purity that we have plucked during Mary's Month and placed as our offerings at her feet, will, during the Month of the Sacred Heart, be presented by Mary to her divine Son. By our supplications at her shrine, then, we feel that an intercessor, all-powerful with the Sacred Heart, has been obtained for us. It is the attention to these beautiful devotions, prompted by our faith, that keeps alive within us that fervor so necessary to a thorough Christian life.—*Catholic Columbian.*

HELPS BY THE WAY AND MR. MALLOCH.

No. II.
 "Never does Mary address the Lord in prayer, but to get reproof in some way."
Helps by the Way.

This is intended as an unanswerable argument from Scripture against the Catholic doctrine of invocation of saints. Does our Methodist friend see what he has done? He proves too much, and "he who proves too much proves nothing." If his words mean anything to the purpose, they mean that Mary was reproved by Our Lord because she had no right to pray. But surely Mary had at least as much right to pray as any one else. That is the least we can grant her, because it is a privilege granted to all. But the right to pray includes the right to pray for others. The Scripture makes no restriction. "Ask and you shall receive." It does not say, "Ask for yourself only and you shall receive;" it simply says "ask;" and we know that we may pray for others, from the fact of the Apostles having asked the prayers of the brethren. But this command to ask extended to Mary as to any other Christian. Whence, then, this attempt to ostracize her? What has she done, that she alone is to be excluded? She was the mother of Our Lord. Does that fact destroy her right of prayer? She was not his mother by mere chance. The Almighty Father had chosen her for this great motherhood from all eternity, and had in due time sent an Archangel from heaven to reveal to her that fact. Do these transcendent honors destroy her right? She alone amongst women was to remain a virgin, though a mother. Does this incomprehensible attribute attack her privilege? Christ's sacred humanity, whereby he was to redeem the world, was flesh of her flesh, bone of her bone, blood of her blood. Does this blood relationship with the Eternal Godhead destroy her relation to prayer? We think not; and we think that he who would have us believe it does, proves too much, and therefore proves nothing.

We cannot for the life of us understand this deep anxiety of the reformed mind to belittle the Blessed Virgin. What has she, considering her even as only an ordinary woman, done to deserve such treatment? Wherein her offence? Perhaps it is her extraordinary virtues and her supreme dignity that bring her into disrepute. They say that with a certain class of women a virgin is ever held in abomination. It is not difficult to see why. It would almost appear that there is some such feeling towards the Blessed Virgin amongst our Protestant brethren. Is this so? We sincerely hope not. Whence, then, this hatred, for hatred it undoubtedly is? Again we say—we cannot understand it, it is inexplicable.

But is it true that Mary never addresses the Lord in prayer but to receive reproof in some way. Never (of itself) is a strong negative, though, with Captain Porter, of genial memory, it only means "hardly ever." But what do the little words in some way mean. Their presence in the proposition, to say the least of it, is remarkable. Like the warts on the end of a man's nose, they are doubtless of use, though their use is not very obvious. Are they meant as a saving clause? A last retreat before defeat? But does the Lord always reprove Mary's prayer? We think not. It is true that, when in *Cana of Galilee*, Our Blessed Lady, with that ever-loving consideration for others which is the strong hope of her intercession, pointed out the failure of wine at the feast. He answered: "Woman, what is to me and to thee? My hour is not yet come." (John II. 4.) Some have looked upon this as reproof, but it is not necessarily so; and indeed, if it is, it only strengthens our argument, and becomes a further proof of Mary's powerful influence as an intercessor with her Divine Son. Does he ever stronger than words, though "his hour has not yet come," he grants her request. Contrary to his wish, but in compliance with her's, the water is made wine. Jesus is obedient to Mary, contrary to his own wish, and even after having reproofed it, (if we are to accept his words as reproof) he obeys. Surely this is the strongest possible evidence of the power of Mary. Our friends, if they would wish to overthrow the Catholic doctrine of invocation of Saints, should at least take care they do not bring arguments which serve to strengthen it. It is a melancholy sight to see the "engineer hoist with his own petard." SACERDOS.

The worship shown by Catholics to the adorable Sacrament of the altar is blamed as idolatrous from a misconception of the words of Scripture, and of the genuine principles, and real intentions of the worshippers. It is surely according to the intention of the worshippers that one is to judge of the nature of the worship itself. When it is evident, therefore, that there is no intention on our part to worship the creature, as we most solemnly assert, but only the Creator—the one true and living God—how can it be said that we are thereby guilty of idolatry? The absurdity of the charge is only equalled by the fimsiness of the grounds on which it is based. It is the intention that gives direction to our works, and it is utterly impossible to construe that, which is done expressly for the honor of God, into an act of adulation to the devil.—*Catholic Columbian.*

LETTER FROM REV. MR. JONES.

HIS REASONS FOR LEAVING THE ANGLICAN CHURCH.

To the Editor of the CATHOLIC RECORD.
 DEAR SIR.—At the request of friends, and with the wish to let your readers know the cause of my recent move into the fold of the Catholic Church, I ask the publication of this letter.

If all is well, it is my intention eventually to issue a pamphlet, stating more fully my reasons, and showing how Almighty God changed me from a bitter hater of His Church to an humble and firm believer in her, as the pillar and ground of the truth.

It is generally known that a few years ago, while incumbent of Christ Church, Belleville, Ontario, my faith in Christianity was overthrown by infidel arguments, and unable to honestly preach it, I felt obliged for conscience sake to resign my position and seek other employment. My short experience of the consolation afforded by scepticism, and the effects of its miserable *double* upon the heart and soul of man, I will notice at greater length hereafter, and will also show that the last logical consequence of Protestantism is *infidelity*.

When convinced, partly through the instrumentality of a friend, of the foundation of a sand on which rests the scepticism of the day, it became my duty to acknowledge my fault and return to Christianity—a hard step for a man of my disposition, who does not like "going back" on himself. I published my reasons, and expressed a wish to continue in the office to which I had been appointed. At the same time, when taking duty at Walkerville under the Anglican Communion, I was *positively* convinced of but one grand fact, *viz.*, the *divine origin of the Christian religion*. The various doctrines, communications, sects, opinions, etc., called for my full investigation.

That *divisions* existed was self-evident. That Our Lord would establish a church with such manifold and palpable contradictions as were presented by Protestantism, seemed to me very strange. The following questions troubled me:

- (a.) Was not the Church of Christ to be *visibly* "The Pillar and ground of truth?"
- (b.) Was not the Holy Ghost to be ever present with her to guide her into all truth?
- (c.) Was she not to exist for *all* time in the discharge of her office of teacher and witness of revealed truth, in accordance with the assurance of Christ: "Behold I am with you all days down to the consummation of the world?"
- (d.) Was she not to present a firm and unshaken front to sin and error of every sort?

I came to the conclusion that, if the words of Our Lord were not meant to convey infallibility and indefectibility to His church, the words were empty and meaningless, and conveyed nothing at all! On these points, then, my mind was eventually set at rest.

First—Christ founded a *visible* church!
 Second—He endowed her with *infallibility*!

Third—He imparted to her an undying existence as long as men lived and souls were to be saved.

That the Bible alone was our guide, I was obliged to reject, for the following, amongst other reasons:

- (a.) There are many things in it hard of understanding.
- (b.) The fights and disputes of Protestants over it, not two of them agreeing in its interpretation. The great majority believe it because their fathers brought them up to believe it, and if they follow the matter out, they must come to the Catholic Church for what they have of it.
- (c.) No man, if he brings the matter down to his finite understanding, can accept the Bible as inspired solely on its *internal* evidence, which is so strongly insisted upon by Protestants. For my own part, if I did not receive it upon the authority of the church, I could not receive it at all as the word of God. Without rejecting *internal* evidence, there must be something more than that to satisfy me, as to the truth, authenticity and authority of *any* book. The Mormon appeals to the *internal* evidence as a proof of the Divine inspiration of the "Book of Mormon," but what Protestant would think of allowing the correctness or justice of his claim for a moment!

Having considered carefully the above different points, with many others, for which there is not space here, the great question to settle now was: here was this infallible Church of Jesus Christ, against which the gates of Hell were never to prevail, and possessing the power to *bind* and *loose*?

Was it my late Communion, "the Anglican?" Some of the High Church School (if I understand them rightly) endeavour to make her out infallible, and assert that the Church was that as far as the end of the 4th General Council, and would be still, "if it were possible to have a General Council." Of course they claim to be a branch of the Catholic Church, and believe in "Apostolic succession," though it is morally certain that the Anglican communion has not it. They call the Holy Father a Usurper and the Church of Rome the "erring sister."

The Low Church School come out, as their paper did in Toronto some time ago, and declare the "Church of England" the daughter of Rome, while most of them acknowledge the "Reformation" as the date of her independent existence, make light of tradition, take "the Bible only," and say, with article XXI: "General Councils may err" and "have erred."

I looked into her system, and at the same time into that of a Communion I was brought up to hate, and prayerfully consulted well-read friends on both sides.

Alas, the Communion in which I hoped to see my way to remain presented a great living contradiction of both "High Church," and "Low Church" claims. To me she had the *shadow* without the *reality*—the *claim* without the *power*.

I do not wish to wound the feelings of my many Anglican friends, but must fairly state what I find to be the case. These statements I will fully prove in my future publication. They are, First—A man can hold almost any theological or other view. He can teach nearly all the doctrines of the Church of Rome, or can be next door to a Methodist, Presbyterian, Unitarian or Liberal, and yet maintain his position as a member of her Communion.

Second—She presents to the world the sad picture of "a house divided against it-

MR. JONES.

THE ANGLICAN

RECORD.

Most of friends, our readers know into the fold...

What a few years since, when I was a young man...

Looking at the question as I now see it...

It will hereafter be my duty to meet objections made in several letters...

In conclusion, it is sufficient to say that on this all-important question...

I remain, Mr. Editor, Yours very truly, JOHN R. JONES.

Late Incumbent of Walkerville, Walkerville, June 7, 1880.

SEAFORTH.

On Sunday, the 6th inst., the parishioners of St. James' Church, Seaforth...

At the conclusion of High Mass, Father O'Shea delivered an able and eloquent sermon...

My dear friends:—I thank you for the sentiments of love and esteem expressed in your beautiful address...

That I succeeded so well is due to your cordial co-operation and assistance...

You have always followed my counsels, and in your religious duties, shown your zeal and devotion in the performance of them...

My dear friends:—I thank you for the sentiments of love and esteem expressed in your beautiful address...

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McGREGOR'S MILLS, COUNTY OF ESSEX.

DEDICATION OF THE NEW CHURCH.

We invite the attention of our readers to an account of one of those religious ceremonies now so frequent in the diocese of London as elsewhere...

You know how St. Gregory, bishop of Neocesarea, in the third century, has earned the title of Thaumaturgus or Wonder-worker...

Since we are to be no longer under your spiritual care, from a knowledge of your generous nature, we hope still to retain a special place in your memory...

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C. M. B. A. NOTES.

Branches and Councils of the C. M. B. A. are cordially invited to co-operate in making this column as useful and interesting as possible...

GRAND COUNCIL OFFICERS OF CANADA. President—T. A. Bourke, Windsor.

LIST OF BRANCHES IN ONTARIO. Windsor, Rev. J. Bourke, Rector.

Deeming it for the best interests of the organization at large, it is hereby ordered: That on and after the 10th day of June, A. D. 1880, beneficiary certificates...

Editorial: In your issue of May 26th, 1880, I notice in a communication from the Supreme Recorder, dated April 19th...

It appears that Michael Biggins while living made a C. M. B. A. Will in due form, naming certain persons legatees.

Section seven of that act says: "Such beneficiary fund as may be obtained suitable for said corporation may be set apart and provided for the use of the families, heirs, or representatives of deceased members..."

Now let us turn to Constitution by-laws, rules and regulations of the C. M. B. A. and see what it says.

This seems very clear. A member does not need to name an executor in his C. M. B. A. Will...

It is said the Will was not presented for probate. It is not necessary to present a person they were instituted to save the legatees, widow or orphans from going into a Surrogate or Probate Court...

It is also said "his father could contest the same if he so desired, and compel the Association to pay the money to him."

Drugs and Chemicals.—The old established house of W. H. Robinson, opposite City Hall, is a favorite spot for those who require drugs and chemicals of the purest quality...

shrink from a contest of this kind, as many of its members have an interest in the decision of this matter...

Of course in this case, if the legatees are willing to have the money go into the Probate Court, it is the easiest and safest for the society...

We received from Branches under our jurisdiction, on Assessment No. 2, one hundred and eighty seven dollars...

We must again remind Recording Secretaries to "acompany" each application for a beneficiary certificate with ten cents.

Entering Chatham from Wallaceburg the beautiful maple trees of Head Street are about the same as in 1841...

The Ursulines were instituted in Italy for the virtuous education of young ladies, by Blessed Angela of Brescia in 1537...

In 1631, Venerable Mary of the Immaculation consecrated herself entirely to God in the Convent of the Ursuline Sisters at Tours, France...

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most creditable manner. One of their number acted as organist. On the 31st of May, St. Angela's day, the pupils are free to go every place in the Convent...

On April 17th, in Newnagh, County Tipperary, Ireland, Bridget, beloved wife of James McComeskey, and daughter of the late Andrew O'Mara, of this city.

At Mount Carmel, on the 26th of May, Katie, beloved wife of Edward Hall, Esq., and sister of Charles McCarron, of this city, aged 28 years and 5 days.

New Advertisements. AT W. GREEN'S New Brocaded Velvets, New Brocaded Velveteens, New Striped Velvets, New Silk Fringes, JUST RECEIVED

LATEST NOVELTIES DRESS TRIMMINGS. 138 DUNDAS STREET, LONDON.

GLOBE! The Ursuline Academy at Chatham visited. Entering Chatham from Wallaceburg the beautiful maple trees of Head Street are about the same as in 1841...

LIGHTNING ROD COMPANY. Special attention given to the erection of Rods on CHURCHES, SCHOOLS, HOUSES, HALLS and other PUBLIC BUILDINGS.

PIC-NIC ORPHANS OF MT. HOPE. Will be held on the grounds of the Institution, ON DOMINION DAY. Refreshments on the grounds at reasonable rates.

STEVENSONS, TURNER & BURNS, 78 KING STREET WEST, BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

THE STEAMER VICTORIA. Will leave her dock, foot of Dundas street every day Mondays except on public holidays until further notice at the following hours:

-Gothic Hall-. DR. PELLETIER'S Liver and Kidney Cure is a specific for jaundice, dropsy, rheumatism, and all ailments resulting from the Liver and Kidneys.

JOHN CONNOR'S CHEAP BOOK STORE, 31 Market Square, London, has a good copy of "Richardson's New Method for the Phonograph" for \$2. Also "Richardson's History of Scotland and India" bound in cloth for \$2, sent by post to any address on receipt of above.

At the Bar.
 "Who speaks for this man?" From the great white Throne,
 Veiled in its parasol clouds the voice came forth,
 Before it stood a portly stout alone,
 And rolling east and west, and south and north,
 The mighty accents summoned quick and dead,
 "Who speaks for this man, ere his doom be said?"

Shivering he listened, for his earthly life
 Had passed in dull, unnoted calm away;
 He brought no glory to its daily strife,
 No wealth of fame, or genius' fiery ray;
 Weak, alone, ungifted, quiet and obscure,
 Born in the shadow, dying 'mid the poor.

Lo, from the solemn concourse hushed and dim,
 The widow's prayer, the orphan's blessing rose,
 The stranger told of trouble shared by him,
 The lonely of cheered hours and softened woe,
 And like a chorus spoke the crushed and sad,
 "He gave us all he could, and what he had."
 And little words of loving kindness said,
 And tender thoughts, and help in time of need,
 Sprang up, like leaves by soft spring flowers
 In some waste corner, soft by chance-blown seed,
 In grateful wonder heard the modest soul,
 Such trifles gathered to best a whole.

Oh ye, by circumstances' strong fetters bound,
 The store so little, and the hand so frail,
 Do but the best ye can for all around,
 Let sympathy and love not courage fail;
 Winning among your neighbors poor and weak,
 Some witness at your trial hour to speak.
 —All the Year Round.

NEWS FROM IRELAND.

DUBLIN.
 The extensive saw mills and timber yard of James Fitzsimon & Son, Bridge street, Dublin, were destroyed by fire on May 15th. The fire at first made rapid headway, but the flames were confined to the saw mills. These are entirely destroyed. A dispatch from Dublin reports another case of incendiarism on the farm of the Duke of Leinster. The house from which the Widow Colgan was recently evicted was set on fire and destroyed. The inmates narrowly escaped being burned to death.

KILKENNY.
 The Synod of the diocese of Ossory, under the presidency of the most Rev. Dr. Moran, adopted two sets of resolutions at the close of their meeting on May 15th. The first regarded the education question, and the second the question of the land laws. The first set of resolutions is so prominent that we take special notice of the set of resolutions emanating from so eminent a body regarding it. The Ossory Bishop and priests begin by deploring the distress which they ascribed directly to the unsatisfactory state of the land laws. They then call upon the Legislature to enact a law securing the tenants in their holdings, and express their opinion that the "gradual establishment" of a peasant proprietary would produce in Ireland similar salutary effects to those which it has resulted in other European countries, and finally thanking the foreign nations that have been the benefactors of the country, they earnestly call upon the Irish party to press on the Government the settlement of the land question. On the question of Education, the Synod demanded a Catholic Training School and such endowments as will enable Catholics to compete with others in the higher walks of instruction.

KILDARE.
 On May 17th, a strange occurrence took place at Blackhall, the residence of C. C. Rynd, Esq., J. P. Mr. Rynd is agent to Lord Concurry, and during the day a tenant was seen loitering about the place. The police were apprised of the fact, and while out on patrol between ten and eleven o'clock at night found him concealed underneath Mr. Rynd's bed-room window. They immediately arrested him, but the people inside of the house, alarmed by the noise, and thinking they were attacked, fired on the police. Fortunately the police received no injury.

WESTMEATH.
 Very Rev. T. Gillooly, D. D., the brother of the venerated Bishop of Elphin, and the President of the well-known College of Summer Hill, Athlone, died on May 15th, deeply and deservedly lamented. The deceased clergyman, Dr. Timothy Gillooly, succeeded the Very Rev. Dr. Coffey in the presidency of the seminary, where he had labored to that time as a professor. The college chapel was, on May 15th, the solemn scene of the obsequies, and his brother priests assembled in supplication for the soul of one who was himself generally admired and respected, and whose distinguished brother has now ruled the ancient see of Elphin for four-and-twenty years.

CORK.
 The Apostolic College, Cork, which belongs to the Society of African Missions, and which has been in existence less than two years, is already crowded with candidates for a missionary life. A praiseworthy case of saving life from drowning was investigated by the Committee of the Royal Humane Society, on May 19th, and the Society's medalion unanimously awarded. The circumstances are as follows: Mr. J. A. Pratt, a lieutenant in the Cork Rifles Militia, saved the life of a boy named Frederick Jolly, on the 29th ult., at Kilsale, Cork. The boy was standing on the thwart of a boat, sculling, when the oar was dislodged from the scull-hole, and Jolly, becoming overbalanced, fell into the sea. Mr. Pratt, who was on quay, witnessed the accident, and without waiting to divest himself of any of his clothing, immediately jumped from the quay into a boat moored there, and plunged into the water. The tide was full, and the water very deep; but Mr. Pratt, after swimming a considerable distance, at length came up with the drowning lad, who was unable to swim, and had sunk twice, and caught hold of him, but then the real difficulty commenced, for Jolly convulsively clung to his would-be rescuer, who was much hampered by his wet clothes, and they were both in peril of drowning. At length extricating himself, however, Mr. Pratt ultimately succeeded in holding up the lad with his left hand, while he swam with his right to the boat and placed him in safety.

KERRY.
 A land meeting was held at Killarney, on May 30th, T. Deane presiding. A resolution was adopted that the landowners should be evicted for non-payment of the land tax, and that the land should be sold to the tenants.

resolution was adopted that eviction for non-payment of rent, arbitrarily fixed by the landlords, should be stopped, and that the condemnation of all lovers of justice.

CLARE.
 The Rev. Michael O'Donohue, P. P., Portree, has been translated by the Most Rev. Dr. Fitzgerald, Bishop of Killaloe, to the parish of Carrigrohilly, rendered vacant by the death of the Rev. Father Fogarty. The Rev. Daniel Smyth, C. C., Roscrea, has been appointed parish priest of Portree.

TIPPERARY.
 On May 16th, the Royal Humane Society awarded its medalion to James Walsh, caretaker of the Clonmel Rowing Club, who saved the life of a child named Adam Blyth, on the 21st March. The boy accidentally fell into the River Suir, which was very much swollen at the time, and the water twelve feet deep, with a strong current, which was rapidly carrying him away, when Walsh, hearing cries for help, at once jumped in to the rescue. After swimming about 150 yards he came up with the drowning boy, and after much difficulty, ultimately succeeded in taking him ashore, but in a state of insensibility. Sunday, May 16th, was a day of great edification and joy to the people of the parish of Cahilly, who were gathered in thousands to hear and welcome their truly loved, universally admired, and most distinguished archbishop, the Most Rev. Dr. Croke. The occasion which caused the people of these populous and extensive parishes, together with large contingents from the neighboring districts, to assemble in such unusually large numbers was the solemn installation of the new pastor, the Very Rev. P. Ryan, P. V. G., in room of the late Very Rev. Canon Feehan. At the conclusion of the Mass, the music of which was exquisitely rendered by a choir of lady and gentlemen amateurs from Tipperary, the new pastor, kneeling at the foot of the altar, and having sworn a solemn profession of faith, and having sworn to fulfill, maintain, and defend the laws, ordinances, and dogmas of the Church, received from his Grace the keys of the church as the insignia of his authority. The ceremony of induction concluded, his Grace in most touching and earnest words addressed the immense congregation, first on the nature of the ceremony which they had just witnessed, and showed how that ceremonial was adopted even by the State, which did not permit those whom it invested with high authority to exercise that authority until they were sworn to be loyal to the reigning monarch and defend and uphold the constitution of the realm. He then very forcibly dwelt on the solemn, responsible and grave obligations conferred on the new pastor.

ANTRIM.
 The emigration from the North of Ireland continues at a most extraordinary rate. On the 15th of May 250 fine, healthy young men and women, ranging in age from 19 to 26, left Belfast by special train on the Northern Counties Railway for Larne, where they embarked on board the steamship *State of Alabama* for New York. The vessel, which is one of the State Line, left Glasgow on the previous night. One hundred and fifty of the emigrants belonged to the county Fermanagh. They were sent out to America by the Fermanagh Relief Association. This association is a numerous body, led by the State Line a fortnight before. The remainder of the emigrants belonged to the counties of Antrim, Tyrone, Armagh, and Down. During the previous week an unusual number left Belfast, almost every evening, by the various cross-Channel steamers, en route to America. The stream of emigration from Ulster has been very great during the past few weeks. On an average about 200 emigrants leave Larne weekly for the State Line steamers, which call at that port every Saturday on their outward voyage. Hundreds take their departure every week by the cross-Channel steamers for Liverpool and Glasgow, en route to America.

GALWAY.
 On May 20th, in the vicinity of Loughrea, a farmer named Clark was working in a pit, when the bank gave way, instantly killing the unfortunate man. After two hours' digging his remains were taken to the surface in a frightfully mangled form. An inquest was held, and a verdict in accordance with the facts returned. He leaves a wife and several children to mourn his loss. Several other laborers narrowly escaped.

Destitution is rapidly increasing in the Tuam union. The resources of the poor are exhausted, the supplies are to a great extent cut off, and there is no remunerative employment for the laboring classes. Typhus and typhoid are spreading, "the predisposing causes being," as one of the medical officers reports, "filth, ill-feeding, and depressing influences in general." The guardians of the Union, at their meeting, on May 19th, passed the following resolution: "That this board cannot without dismay see the delay that is occurring in the beginning of the public works. They are acquainted intimately with the condition of the people, and with their poverty. If works be not immediately inaugurated, deaths from hunger and diseases that spring from hunger must ensue. In drawing the immediate attention of the Government to this (the conviction of the board) this board feel that a grave responsibility will rest on the authorities if any further delay occur."

AN IRISH EVICTION SCENE.
 A correspondent of the *Western News* writes:—"I have been enabled to be present at an eviction which took place near Duniry, in the vicinity of Loughrea, on Friday, 30th ult. As I neared the locality I observed the tears running down the cheeks of many of the peasantry who were present. The party evicted a widow, named Mrs. O'Connell, with five children. The eviction was for non-payment of rent. The poor woman, not having the whole amount, begged of her landlord to leave herself and her little children in the home of their father's—a one spot on earth dearest to them—until they would be able to pay the rent next year. The landlord declined to hear the prayer of the widow and her orphans. At 1:30 the bailiffs commenced their work briskly, in order to remove the furniture from the dwelling-house; chairs, tables, pots, kettles, beds, and every article which the house contained

were carried out by the bailiffs and piled beside the ditch. The closing scene then commenced. The fire was put out and quenched, and it only remained to eject the widow and her orphans. As the widow and orphans moved from their dwelling (crying bitterly) many a tear was shed, and loud were the curses which were heaped on the Government which tolerates such scandalous conduct. The millions of the "law" then nailed up the door, and handed the key to the agent, who was present. I have learned that the poor widow and her five children slept beside the house from which they were evicted the night after the eviction. During the proceedings there were some peasantry and a number of constabulary present.

POVERTY AND SUFFERING.
 "I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and in one month we were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost. I know it. A Workman."

NIAGARA FALLS, ONTARIO.
 At this season many inducements are held forth to visit the grand cataract of Niagara, which numbers amongst its attractions a boarding school, under the charge of the Ladies of Loretto, whose reputation as educators of youth is not necessary to remark. The increased accommodation afforded by the large addition now in progress, together with its well-known advantages of position, should, therefore, those desirous of choosing a *peculiarly charming* convent home for their daughters. Terms: \$15.00 monthly.

See what the Clergy say.
 Rev. R. H. CRAIG, Princeton, N. J., says: "Last summer when I was in Canada, I caught a bad cold in my throat. It became so bad that often in the middle of my sermon my throat and tongue would become so dry I could hardly speak. My tongue was covered with a white parched crust, and my throat was much inflamed. An old lady of my congregation advised me to use the Shoshones Remedy, which was using. The first dose relieved me, and in a few days my throat was nearly well. I discontinued the use of it, but it did not return entirely well. I became worse again. I procured another supply, and am happy to say that my throat is entirely well, and the white crust has entirely disappeared. I wish that every minister who suffers from sore throat would try the Great Shoshones Remedy."

Rev. Geo. W. Gentry, Sterling, Ont., says: "My wife was severely afflicted with kidney disease, and had been under the care of three physicians without any beneficial result. She has since taken four bottles of the Shoshones Remedy, and now enjoys the best of health."

Rev. T. C. Cronin, Brooklyn, Ont., says: "My wife was very low with lung disease, and given up by her physician. I bought a bottle of the Shoshones Remedy, and at the end of two days she was much better. By continuing the Remedy she is now perfectly well. Price of the Remedy in pint bottles, \$2; Pills, 25 cents a box. Sold by all medicine dealers."

ELBANT HAIR IS WOMAN'S CROWNING BEAUTY. When it fades she fades as well. While it is kept bright, her personal attractions are still maintained. By preserving the hair from becoming thin, and its natural appearance is continued through many years. Those who grow over their fading hair turning gray too early, should know that Ayer's Hair Vigor prevents it, and restores gray or faded hair to its natural color. It is a clean and healthful preparation, containing neither oil, dye, or any other deleterious ingredients. It is what is most needed—a sense of pleasure and delightful freedom from scurf or dandruff. —New Bern (N. C.) Times.

Meetings.
CATHOLIC MUTUAL BENEFIT ASSOCIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Monday of every month, at the house of J. B. Sabine, 110 Dundas street, London, Ont. Deceased members will be held on the first Monday of every month, at the house of J. B. Sabine, 110 Dundas street, London, Ont. Members are requested to attend punctually. ALEX WILKINS, Secy.

Professional.
J. B. SABINE, D. D. S., DENTIST. Office, 110 Dundas street, between B. A. Mitchell's drug store, corner Talbot.
DR. J. B. PHELAN, GRADUATE of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accoucheur, in the city of London, Ont. Office, Nitschke's Block, 272 Dundas street.
DR. WOODRUFF, OFFICE—Professional office, a few doors east of Post office.
C. L. CAMPBELL, M. D., MEMBER of the College of Physicians and Surgeons, Ontario; Graduate of the Western Medical College of Ohio, and of the Homoeopathic Medical College of Pennsylvania; formerly of the County of York, Ont. Office and Residence, 251 Queen's Avenue, London, Ont. Diseases of the Skin a specialty. 42 1/2

STRATFORD—J. JAMES KEHOE, Barrister, Attorney, Solicitor, Conveyancer, etc. Office—Indian Block, over Montreal Telegraph Coy's office, Stratford, Ont. 38 1/2
MONEY TO LOAN ON REAL ESTATE.
J. J. BLAKE, ATTORNEY-AT-LAW, Solicitor in Chancery and Insolvency, Conveyancer, etc. Office—Wilson's Bank Building, 53 Dundas street, London, Ont. Money to Loan on Real Estate.
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CONVENT OF ST. JOSEPH—Academy for the Education of Young Ladies, Toronto, Ont.; under the auspices of His Grace the Most Rev. J. J. Lynch, Archbishop of Toronto. This spacious and beautiful institution, conducted by the sisters of St. Joseph, is situated in the most healthy and picturesque part of the city. That the locality has superior advantages, the presence of the many Educational Institutions in its immediate vicinity is the best proof. The Scholastic year commences the first Monday in September, and is divided into two terms of five months each. Payments to be made half-yearly in advance. Pupils are received at any time during the year. No deduction is made for withdrawing pupils before the end of the term, unless in cases of protracted illness or dismissal.
TERMS:—For Board and Tuition in English and French, per annum, \$100.
 Letters of enquiry to be addressed to the Superior, Convent of St. Joseph, 37 1/2 St. Alban's street, Toronto, Ont. 37 1/2

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education, great facility in acquiring the French language, with thoroughness in the rudiments of all as well as the higher English branches. Terms (payable) in advance: Plain Sewing, Canadian currency; Board and tuition in French, \$100 per annum; \$100 per annum; Music and painting, \$15; Bed and bedding, \$10; Washing, extra charges. For further particulars address:—MOTHER SUPERIOR, 43 1/2

URSULINE ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Nuns. This Institution is pleasantly situated on the Great Western Railway, 50 blocks from Windsor, and is a most commodious building has been supplied with all the modern improvements. The hot water system of heating has been introduced with success. The grounds are extensive, including the English gardens, etc. The system of education embraces every branch of polite and useful information, including the French language, Plain Sewing, fancy work, embroidery in gold and chenille, and all the arts and manufactures of the needle. Board and Tuition, per annum, \$100. Music and painting, \$15; Bed and bedding, \$10; Washing, extra charges. For further particulars address, MOTHER SUPERIOR, 43 1/2

ASSUMPTION COLLEGE, SANDHAM, ONT.—This Institution embraces the Classical and Commercial Courses. Terms (including all ordinary expenses), Canada money, \$100 per annum. For full particulars apply to REV. DENIS O'CONNOR, President. 46 1/2

Miscellaneous.
JOHN TALLAFERRA, Hair Dressing and Shaving, 58 Dundas Street West. 58 1/2
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Ayer's Sarsaparilla
 For Scrofula, and all scrofulous diseases, Erysipelas, Rose, or St. Anthony's Fire, Eruptions and Eruptive diseases of the skin, Ulcerations of the Liver, Stomach, Kidneys, Lungs, Pimples, Pustules, Boils, Blisters, Tumors, Tetter, Salt Rheum, Scald Head, Kingworm, Ucers, Sores, Rheumatism, Neuralgia, Pain in the Bones, Side and Head, Female Weakness, Sterility, Leucorrhoea, arising from internal ulceration, and Uterine disease, Syphilitic and Mercurial diseases, General Debility, and for Purifying the Blood.
 This Sarsaparilla is a combination of vegetable alteratives—Stillingia, Mandrake, Yellow Dock—with the Iodides of Potassium and Iron, and is the most efficacious medicine yet known for the diseases it is intended to cure.
 Its ingredients are so skillfully combined, that the full alternative effect of each is assured, and while it is so mild as to be harmless even to children, it is still so effectual as to purge out from the system those impurities and corruptions which develop into loathsome disease. The reputation it enjoys is derived from its cures, and the confidence which prominent physicians all over the country repose in it, prove their experience of its usefulness.
 Certificates attesting its virtues have accumulated, and are constantly being received, and as many of these cases are publicly known, they furnish convincing evidence of the superiority of this Sarsaparilla over every other alterative medicine. So generally is its superiority to any other medicine known, that we need do no more than to assure the public that the best qualities it has ever possessed are strictly maintained.

UNDERTAKERS.
J. KILGOUR & SON,
 CITY UNDERTAKERS
 AND EMBALMERS.
 Have arrived and are opening out a magnificent stock of Undertaking Goods.
 364 RICHMOND STREET,
 Near King.

FERGUSON'S
FUNERAL UNDERTAKING,
 180 KING STREET. (180)
 Every requisite for
FUNERALS
 Provided on Economical terms.
 The largest choice of Plain and Gorgeous Funeral Equipage, including a WHITE HEARSE FOR CHILDREN'S FUNERALS.
 ECONOMY COMBINED WITH RESPECTABILITY.

W. HINTON
 (From London, England.)
UNDERTAKER, & C.
 The only house in the city having a Child's Mourning Carriage.
 FIRST-CLASS HEARSE FOR HIRE,
 202 King St., London, Private Residence,
 234 King Street.

MISCELLANEOUS.
O'MARA BROS.
PORK PACKERS
 AND
PROVISION DEALERS.
 The TRADE supplied at bottom prices for cash. Stock well cured and carefully selected. NO STALE OR SOUR HOGS PACKED. 202 Market Lane; Packing House—West End, Dundas street. 75 1/2

WANTED
 Farmers who have machinery for sale, or who are desiring to purchase, will find it profitable to send their names and descriptions of their machinery to the undersigned, who will forward them to the appropriate parties. The undersigned will also receive orders for the purchase of machinery, and will forward them to the appropriate parties. Write at once to the undersigned, who will forward them to the appropriate parties. Address: THE C. & M. WATSON, 416 Dundas street, Toronto for Canada, 91 Dundas street, London. 38 1/2

WASHING MACHINES—THE "No Plus Ultra" of Washing Machines is "THE PRINCESS," JOHN W. STONE, Importer. Agent, 110 Dundas street, London, Ont. at the Western Hotel, a trial cost 42 1/2

E. HARGREAVES, DEALER in Cheap Lumber, Shingles, etc., Georgetown, Ont. Office, 110 Dundas street, London, Ont. 38 1/2
AMERICAN WALNUT FURNITURE.—The subscriber keeps constantly on hand a large assortment of American Walnut Furniture, being sent for one of the largest factories in the United States, where the most improved machinery is employed. The furniture is supplied at a moderate price, and guaranteed as good quality of work and finish as any furniture on the continent. Call for our prices. Prices for Louises Walnut Sideboards at \$150; Marquis of Lorne Bed

FRIDAY, JUNE 18.]

STORE CLOSED ON FRIDAY. GREAT COST PRICE SALE.

COMMENCING Saturday Morning, at 9 a.m.

T. BEATTIE & CO.

having decided to remove their present place of business to more commodious premises, which they are about to erect on the next block, will offer the whole of their valuable stock at a Great Sacrifice.

Goods will be sold at and BELOW COST, so as to make an Entire Clearance of all Summer Goods previous to removal, with the object of having a complete New Stock for the New Premises, and we are determined to have such, if prices will effect that object.

Our Store will be closed on Friday, to mark down the entire stock. Customers may rely on getting Extraordinary Bargains at this sale.

The Millinery and Dressmaking Department will be carried on as usual during the Sale.

THOS. BEATTIE & CO.

Odd Names Mated.

The following couples are reported to have been "proclaimed" in matrimony last year in Scotland:

HUMOROUS.

Red-haired passenger—"I say conductor, why on earth don't the train go on?"

"Patrick, you says that 'Shakespeare' was a common reading book in your schools at home?"

"Do you think a man can run a circus and be a Christian?"

The parsimony of some people who attend church but contribute little to the support of the Gospel, has been frequently caricatured.

They were playing a game they call eucure. She held both bowlers and the king, and two aces of other suit, but she was a novice at the game.

A new method of saluting ladies on the street has lately been adopted by the noblest swell gentleman of tender years.

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GRAND DISPLAY OF MILLINERY

On Thursday, Friday, and Saturday, the 5th, 16th and 7th of April.

J. H. CHAPMAN & CO.,

126 DUNDAS STREET.

BOOK & JOB PRINTING

AT THE RECORD OFFICE.

250 CHAMPION ENGINES SOLD IN 3 SEASONS. SEND FOR RECORD

THE FIRE PROOF CHAMPION. IN THE BARNYARD

ADDRESS WATERLOO ENGINE WORKS CO., BRANTFORD, CANADA.

Every Genuine Singer Sewing Machine has this Trade Mark on the Arm of the Machine.

INSURANCE.

THE LONDON MUTUAL

HEAD OFFICE, Montreal, Ontario.

Assets 1st January, 1879, \$275,854.41, and constantly being added to.

THE FIRE OFFICE, now in the 21st year of its existence, is doing a larger, safer and better business than ever.

Patrons! Patronize your own old, sound, safe, economical Company, and be not deceived.

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ORGANS.

S. R. WARREN & SON

CHURCH ORGAN BUILDERS

WAREHOUSES, Cor. Ontario & Wellesley Sts., Toronto.

HATTER

400 RICHMOND ST., IS NOTED FOR KEEPING THE MOST STYLISH LOTS OF

Hats, Caps, and Gents' Furnishing Goods in the City, AT THE LOWEST PRICES.

Call and be convinced. A word in time saves many a dime.

ALEX. McDONALD, 400 RICHMOND STREET.

GRAND DISPLAY OF MILLINERY

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THE HOUSE

The place for the CHEAPEST AND BEST GROCERIES

O'CALLAGHAN'S, Star House, next door to City Hotel.

CHOICE WINES & LIQUORS ALWAYS IN STOCK.

BLACK, JAPAN AND YOUNG HYSON TEAS, VERY FINEST QUALITIES.

PURE JAVA COFFEE

Wilson & Cruickshanks', 63 RICHMOND STREET.

J. W. HARDY, CORNER KING & RIDOUT STREETS.

GROCERIES AND PROVISIONS.

A Large Stock of Hams and Bacon.

J. W. HARDY, Corner King and Ridout Streets.

FITZGERALD, SCANDRETT & CO.

ARE AMONG THE LEADING GROCERS IN ONTARIO.

An immense stock of Goods always on hand, fresh and good.

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HARDY'S GROCERY, 358 RICHMOND ST.

The choicest Family Groceries, Fresh Teas, Pure Coffees, and spices.

HARDY'S GROCERY, 358 RICHMOND ST.

DRUGS & CHEMICALS.

THE POPULAR DRUG STORE.

W. H. ROBINSON, Opposite City Hall.

KEEPS A STOCK OF PURE DRUGS AND CH MICALS

Which are sold at prices to meet the prevailing competition and stringency.

Patent medicines at reduced rates. Special attention given Physicians' Prescriptions.

ALEX. CAMPBELL, PHARMACIST AND DRUGGIST.

J. W. ASHBURY, Successor to Publichouse & Glass, CHEMIST AND DRUGGIST.

115 Dundas St., London.

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AGRICULTURAL SAVINGS & LOAN CO

AGRICULTURAL BUILDINGS, COR. DUNDAS & TALBOT STS

Capital, \$1,000,000. Subscribed, \$600,000. Paid Up, \$500,000.

Reserve Fund, \$38,000. Total Assets, \$720,000.

Money loaned on Real Estate at lowest rates of interest.

SAVINGS BANK BRANCH. Money received on deposit and interest allowed at highest current rates.

JOHN A. ROE, Manager. London, Nov. 20, 1878.

MONEY LOANED

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SUPERIOR SAVINGS & LOAN SOCIETY, LONDON, ONT.

Office—88 Dundas St. London, JAS. MILNE, MANAGER.

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SAVINGS & INVESTMENT SOCIETY, LONDON, ONT.

OFFICE, OPPOSITE RICHMOND ST. SAVINGS BANK BRANCH.

The object of this branch is to enable persons of regular incomes to accumulate a fund of regular income.

Deposits of One Dollar and upwards received, subject to withdrawal and interest allowed thereon at the rate of five and six per cent. per annum.

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NOTICE!

WEST END HOUSE. Scotch Tweeds, suitable for summer wear.

PRICES TO SUIT THE TIMES. Give us a call before purchasing elsewhere.

JOHN GLEN, MERCHANT TAILOR. June 11, 1879.

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Electro-therapeutic Remedial Institute, 24 QUEEN'S AVENUE, LONDON, ONT.

For the treatment of NERVOUS & CHRONIC DISEASES.

REFERENCES: From Henry Armstrong, near Woodstock.

RE-OPENED! THE LONDON TURKISH & ELECTRIC BATHS

have reopened in Hunt's Block, Richmond St., for the treatment of all Acute and Chronic Diseases.

BUCKEY BELL FOUNDRY

Made, repaired, and cleaned by MISS CUNNINGHAM, 155 MUIR STREET, LONDON, ONT.

REPAIR LACE. Made, repaired, and cleaned by MISS CUNNINGHAM, 155 MUIR STREET, LONDON, ONT.

TEN CENTS

A ten-cent sample bottle of HARKNESS' BRAN CHAM SYRUP will convince you that it is the best preparation in the market for the cure of Coughs, Colds, Sore Throat, Whooping Cough, etc.

HARKNESS & CO., DISPENSING CHEMISTS, corner of Dundas and Wellington streets, London, Ont.

\$66

A WEEK in your own town, and capital outlay. You can give the business a trial with no outlay.

L. LAWLESS Postmaster. London Post Office, 20th Nov., 1878.

