

AT THE ST CITY... WINE, WINE, WINE... CASH ONLY!

SOUTHCOOT, J. BLAKE, NEY-AT-LAW, McDONALD, B. COOK, B. PHELAN, COONEY, C.S.C.

J. J. TRAHER, HARGREAVES, E. BARBER SHOP, MADDEN, DEWAN & CO., O'KEEFE, O'NEILL & PORTWOOD, BERTAKERS & CO.

The Catholic Record

VOL. 1

LONDON, ONT., FRIDAY, JUNE 6, 1879.

NO. 35

N. WILSON & CO.

SCOTCH TWEEDS RECEIVED TO-DAY. Our Prices for these are the Lowest we have quoted.

ECCLESIASTICAL CALENDAR.

June 1879. Sunday, 8th—Trinity Sunday, double 2nd class. Epistle (Rom. XI, 33-36), Gospel (Matt. XXVIII, 18-20).

FATHER NORTHGRAVES. Able and interesting address in St. Albans.

REASON AND REVELATION.

The Rev. Geo. R. Northgraves delivered a very able and instructive lecture in Music Hall on Lake street, Tuesday evening last.

NEWS FROM IRELAND.

On May 12th, a large number of men from the village of Rush assembled quietly, having arrived on cars and carts, and were engaged in the construction of a wall.

KILDARE.

On May 10th, a man named Birmingham met with his death near the railway station, in circumstances which are being investigated.

WESTMEATH.

A disastrous fire broke out on May 12th, in the premises of Messrs. Moorey & Sons, in Church street, Mullingar.

KILKENNY.

It is again stated that Father O'Keefe has come to a friendly understanding with his ecclesiastical superiors.

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worship or of God than those of the ancient schools. Modern Rationalism or natural religion owes to Christianity all it knows of truth.

At the Westmeath died on May 12th, at his residence, Pellias, the deceased nobleman, Anthony Francis Nugent, was the 9th Earl, and succeeded the Marquis of Westmeath in 1871.

CORK.

A window is to be erected in the Cork Cathedral to the memory of Lieutenant Coghill, who was killed at Sandaia while trying to save the colors of the 24th Regiment.

The North Monastery, Cork, was the scene of a very touching ceremonial on the 10th inst., when the remains of the late Rev. Mr. Mordecai were interred in the cemetery.

KERRY.

On May 14th, in a remote part of North Kerry, an extensive tract of moorland, comprising several hundred acres, was set on fire simultaneously in different parts.

LIMERICK.

The Limerick Reporter of May 13th, says: "The wind with an indication of fair weather in the barometer. The richness of foliage is showing itself in a most remarkable manner."

CLARE.

A man named Manus Holderman, a native of the county Clare, was accidentally drowned on May 13th, at Limerick.

CLARE.

The result of the polling in Clare was officially declared at Ennis, on May 26th. Notwithstanding the division in their ranks the Home Rulers have returned the O'Gorman Malon by a majority of 129.

CLARE.

The new leader of the Irish Home Rulers, Mr. Shaw, M.P. for Bandon, was originally a Protestant clergyman, but was out of orders for some years.

vengeance on some supporters of Captain Vandeleur. They smashed in Betty Kennally's house, in Mill street.

TIPPERARY.

Mr. John P. Magrath, solicitor, Nenagh, who for many years was one of the best known and most accomplished gentlemen in his profession in the North Riding of Tipperary, died on May 9th.

WATERFORD.

On May 10th, the Summer Presentation Sessions were held in the City Court House, Waterford. The principal presentment was that of a claim for £25,000, made by Mr. George Walker, builder, Castlecomer.

GALWAY.

In the locality of Dunmore recently, some persons with blackened faces and carrying arms visited the houses of the tenantry in the neighborhood of Lawrence's bridge, and directed them to pay rent.

LIMERICK.

The Petty Sessions of Ballinasloe, on May 10th, two men, named Bernard Swaine and John Wade, from Antrim, were charged with the alleged malicious burning of a wood at Fairfield, which is a favorite resort of the "Galway Blazers."

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It is again announced that, in September next, King Alfonso XII, will marry the Archduchess Marie Christine of Austria, born July 15, 1855.

TELEGRAPHIC.

THE ZULU WAR.

London, May 31.—Telegrams from Maitland, dated May 14, say that there is exciting news from the Tugela frontier near Helpmakaar. On the 11th of May a great battle took place at a point between Thingopot and Sandaia.

BRITISH BURMAH.

Mandalay June 2.—Certain females of the Royal families, for whose safety the British Government stipulated, have been placed in trains and will probably be starved to death.

UNITED STATES.

St. Joseph, Mo., June 2.—A dispatch from Irving, Kansas, yesterday, reports thirty deaths certain and fifty-three people badly injured by the recent cyclone.

FRANCE.

Paris, June 2.—It is reported that an investigation into the explosion alleged to have been used by the Archbishop of Brno, with reference to Ferry's Education Bill has shown the expressions furnish no sufficient cause for prosecution.

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ITALY.

Rome, June 2.—Almost all parts of the city of Mantua is flooded. The embarkment of the River Minicio is in danger. The town of Rovigo is seriously threatened.

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ADVERTISING RATES.

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THOS. COFFEY, CATHOLIC RECORD, London, Ont.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ontario, May 23, 1879.

DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its 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.

Yours very sincerely, JOHN WALSH, Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, JUNE 6, 1879.

We regret to say that the reported recantation of Dr. Dollinger turns out to be unfounded.

We see it stated in a contemporary that Rev. Dr. Kilroy, the popular pastor of Stratford, has donated \$1,000 to the re-building of Notre Dame University, Indiana.

McGEE'S ILLUSTRATED WEEKLY has come to hand in a new dress and very much improved in many other respects.

JOURNALISM.

Newspapers hold a most important relation at the present day with the affairs of the world, and have many and various duties to fulfil; they are expected to lay before us a description of all that is taking place or will occur in every part of the earth; they criticise the policy of nations, the doctrines of religion, the principles of societies, the characters of sovereigns, rulers, statesmen, and of every man, woman and child who has in any manner made himself or herself notorious.

ed, that every article or expression of opinion should be carefully written, that every subject before being laid before the gaze of the public should be wisely chosen. As light or immoral literature has a most baneful effect upon the minds of all who peruse them, so a newspaper which partakes of their character should be likewise condemned.

It appears that the reading of such events, like bad companions, gradually accustoms the mind to the commission of crime and engenders thoughts of impurity and evil practices which otherwise might have lain dormant. The taste of the public generally is much disposed towards a low style of literature, such as sensational stories, startling incidents connected with murders, divorces, bigamy, seductions, elopements, daring robberies, duels, wonderful feats, etc., and hence many papers publish regularly matters of this character, which are ever being realized in this or that city and country, and the particulars of which are easily learned through the telegraph which places us in communication with the whole human family throughout the world.

The consideration and judgment which should be exercised in connection with journalism are not easily carried out in the publication of the daily paper, as there is but little time allowed to compose and choose the matter which must be prepared for them, for they must be placed in the hands of the public at such an hour and be regularly filled with interesting, entertaining and startling news.

The weekly newspaper conducted under the supervision of religious and learned men. The weekly newspaper is expected to be more literary in its character, more adapted to family reading and more carefully composed. It is therefore the duty of Catholic parents to encourage newspapers of this class when they are published under the supervision of religious and learned men.

We therefore hope that the "CATHOLIC RECORD," which is a paper of this character, will be well supported by all Catholic families, especially in the Province of Ontario, and that it may continue to merit their sympathy and support by being a faithful exponent of the feelings of the Church on all questions of the day, an interesting and refined accompan-

ion on all occasions, and a determined opponent to all that low class of literature which corrupts the minds of so many of our young people at the present day.

REFORMS OF PIUS IX.—REMARKABLE TESTIMONY.

Now that Pius IX. was once more firmly seated on the Pontifical throne, it was time, thought the Cavour-Napoleon-Mazzini party, that he should introduce into his States what they called true reform, in other words, the code Napoleon and the secularization of his government. This, it could not be expected that he should do. Nor, indeed, was it possible that he should do any such thing. It was tantamount to the abdication of his sovereignty. That he did reform, however, and that wisely and efficiently, Count de Rayneval has abundantly shewn. His measures of reform were large and liberal, and, in the judgment of eminent statesmen, left little room for improvement. It may not be superfluous to bestow a few words in making this important fact still more apparent; for, it was long the fashion to say and insist that the policy of Pius IX., after his restoration, was reactionary, and that the once reforming Pope had, with inconceivable inconsistency, ceased to be a reformer. In the document, "Motu proprio," published by the Pope on occasion of reorganizing his States in 1849-50, there was inaugurated as full a measure of liberty as was compatible with the circumstances of the country and the character of the people.

M. Thiers, to whom no one will give credit for being over friendly to the Holy See, drew up, signed and presented this report. "Your Commission," the report states, "has maturely examined this Act, 'Motu proprio,' in order to see whether the counsels which France believed herself authorized to offer had borne such fruits as to prevent her regretting having interfered in Roman affairs. Well, by a large majority—twelve in fifteen—your Commission declares that it sees, in the 'Motu proprio,' a first boon of such real value, that nothing but unjust pretensions could overlook its importance. We shall discuss this Act in its every detail. But limiting ourselves, at present, to consider the principle on which is based the Pontifical concession, we say that it grants all desirable provincial and municipal liberties. As to political liberties, consisting in the power of deciding on the public business of a country, in one of the two assemblies and in union with the executive,—as in England, for instance,—it is very true that the 'Motu proprio' does not grant this sort of political liberty, or only grants it in the rudimentary

form of a Council without deliberative voice. This is a question of immense gravity which the Holy Father alone can solve, and which he and the Christian world are interested in not leaving to chance. That on this point he should have chosen to be prudent, that, after his recent experience, he should have preferred not to re-open a career of agitation among a people who have shown themselves so unprepared for parliamentary liberty, is what we do not know that we have either the right or the cause to deem blameworthy."

A well-known British statesman expressed similar views. "We all know," said Lord Palmerston, "that the Pope, in his restoration to his States in 1849, published an ordinance, called 'Motu proprio,' by which he declared his intention to bestow institutions, not, indeed, on the large proportions of constitutional government, but based, nevertheless, on popular election, and which, if they had only been carried out, must have given his subjects such satisfaction as to render unnecessary the intervention of a foreign army." These words were uttered in 1856 when Lord Palmerston ought to have known, if, indeed, he did not actually know, that the proposed reforms of the Pope had been faithfully and successfully carried out. The report of Count de Rayneval was before the world; and so important a State paper could not have been unknown to a statesman who interested himself so much in European affairs; generally, and those of Rome in particular. The Rayneval report, besides, which showed how completely Pius IX. had fulfilled his promises, how assiduously and effectually he had labored in the cause of reform, had been specially communicated to by an eminent member of the British Cabinet, Lord Clarendon. It is not so clear that the Pope's subjects were not satisfied. None knew better than Lord Palmerston that there was always a foreign influence at Rome, which never ceased to cause discontent, and was ready, on occasion, to raise disturbance. This alien and sinister influence was only too powerfully seconded by some members of the British Ministry, and the intriguing head of the French Government.

Baron Sauzet, who was President of the French Chamber of Deputies in the reign of Louis Philippe, and who was, by no means, over partial to Rome, wrote in 1860, on the system of legislation which obtained in the States of the Church, and gave utterance to the opinion that it was a solid basis on which Pius IX. was endeavoring to raise such a superstructure of improvement as was adapted to the wants of modern society. Criminal law was regulated according to the wise codes of Gregory XVI., which were a real progress. Civil legislation had for its groundwork the old Roman law which the Popes, at various times, had wisely adapted to their age and the circumstances of their people. There are certain points of great delicacy with regard to which, in Christian communities, religious authority only can legislate. These exceptions, the Justinian code, with some necessary modifications, prevailed. Few changes have been made since Gregory XVI.'s time; and they are codified with such perfect scientific lucidity, as to be available to practitioners. This is one of the special labors of the Council of State, which is aided by a Commission consisting of the most eminent and learned jurists of Rome. The distinguished statesman, Baron Sauzet, moreover, repels the idea of thrusting on the Romans the code Napoleon, as was intended by the Emperor, Louis Napoleon.

Galletti, who was Minister of Justice in the Mazzini Cabinet, and who cannot be suspected of much favor to the Holy See, declared that "in the Pontifical Government there are many parts deserving of praise. It contains many ancient institutions which are of unquestioned excellence; and there are others of more modern date, which the other provinces of Italy might well envy." One may confidently say that there is no other Government in Italy in which the principle of discussion and deliberation has been so long established and so generally practiced." Galletti further says, speaking of the Judiciary: "The tribunal of the

Rota is the best and the most respected of the ancient institutions of Rome. Some slight changes would make it the best in all Europe. The mode of procedure followed in it is excellent, and might serve as a model in every country where people would not have the administration of justice reduced to the art of simply terminating law suits."

Another author, whose remarks are deserving of attention, Monsignor Fevre, says that "law expenses are very moderate, the proceedings very rapid, and the rules of the Judiciary among the very best of the kind. Besides, the poor are never taxed by the Courts, being, nevertheless, always supplied with counsel. In Rome itself the pious Confraternity of St. Yvo, the patron saint of lawyers, takes on itself, gratuitously, the cases of all poor people when they appear to have right on their side." The Archeon-fraternity of San Girolamo della Carita also undertakes the defence of prisoners and poor persons, especially widows. It has the administration of a legacy left by Felice Annadori, a noble Florentine, who died in the year 1639. The principal objects of their solicitude are persons confined in prison. These they visit, comfort, clothe and frequently liberate, either by paying the fine imposed on them as the penalty of their offence, or by arranging with their creditors. With a wise charity they endeavor to simplify and shorten causes, and they employ a solicitor who assists in settling disputes, and thus putting an end to litigation. This confraternity comprises the flower of the Roman clergy, the Patrician Order and the priesthood.

One is naturally inclined to ask how it came to pass that a people possessing such wise institutions, such an admirable system of legislation and a sovereign who constantly studied to enlarge and improve their inherited benefits, were never satisfied? There were not wanting those who succeeded in making it appear that they were not, and who also contrived to induce many of the Romans themselves to believe that they had cause to be discontented. It was the fashion in Piedmont to rail against everything clerical, and, to such an extent did this mania proceed that they began to prosecute the clergy. Through the agency of the secret societies whose chief was Mazzini, this anti-clerical prejudice spread through all Italy and even extended to Rome, the Government of which, as a matter of course, was led, for no other reason than that, being conducted by the chief of the clergy, it was reputed to be clerical. Thus did Count Cavour and the Piedmontese Government use the Mazzinian faction for the furtherance of their own ambitious ends, whilst the Mazzinians believed they were using them, as they intended to use them and their king and all kings, as long as there should still be kings, for their subversive purposes, in the first instance, and for the establishment, finally, of their Utopian republic on the ruins of all thrones and regular governments whatsoever. As most recent history shows, the first act of the drama has been played, apparently to the profit of a king. Time will prove to whom, in the end, victory shall belong. One institution, at least, will remain; for no power, not even that of hell, can prevail against it. As in the early days, when society had fallen to a state of chaos, and orderly government had become impossible, the blessed influence which pervades the world may once more raise the standard of order and reconstitute the broken and scattered elements.

If we would but let each day's grace lead us whither it will, with its gentle step, its kind allurements, and its easy sacrifice, in what a sweet incredible nearness to the world of saints should we not find ourselves before many years were gone! Father Fisher.

A villainous attempt was made on the night of the 9th inst., to burn down the Sisters' schools at Wyandotte, Kansas. Friends and neighbors gathered timely and the fire was extinguished before much damage was done; \$150 will cover the loss. The incendiaries are unknown.

THE PUBLIC WORSHIP OF CATHOLICS AND PROTESTANTS CONTRASTED.

Written for the CATHOLIC RECORD by C. F. STREET, M. A.

ARTICLE III.

The other Protestant bodies, as a general rule, are not provided with a Liturgy; their principle in this matter being that "there is no necessity that prayers should be in form and time the same or alike in all churches. Their prayers are supposed to be composed by the minister and are therefore called extempore, which vary in length and subject according to the occasions. Their public worship consists in prayers, the reading of the Holy Scriptures, and the singing of psalms or hymns. The sermon is the great attraction in connection with their worship; the edification of the congregation is expected to depend greatly upon the manner in which the preacher impresses doctrines on the minds of his hearers; hence they advise that 'the most time be given to the teaching of the Gospel in holy assemblies.'

The Sacrament of the Lord's Supper, as in the Anglican Church, does not form necessarily a portion of the regular public worship on Sundays or any other day. In the Presbyterian Church it is administered about four times in the year, and in some cases only twice. The Methodists administer it about once a month, and then only in the presence of those who receive the Communion.

Having examined the principal portions of the public worship of Catholics and Protestants, I will now consider which Church, by her public ministrations, "sets forth Christ and Him crucified" most effectually before the people, which directs most forcibly and seriously the attention of its congregation to the "Lamb slain from the foundation of the world to take away our sins," which promotes most earnestly love and devotion to our Lord Jesus Christ, which inculcates seriously the enormity of sin and the means of obtaining pardon and sanctification; in fine, which worship is the most solemn, scriptural, edifying and spiritual.

That worship which is only made up of collects or extempore prayers, hymns and reading of Scriptures cannot be considered so important, availing and life-giving as that which combines this portion with the celebration of the Blessed Eucharist; the former is classed under the head of ordinary worship, the latter is sacramental and the highest kind of prayer and praise. No Christian worship is complete without the administration of that great Sacrament which "shews forth the Lord's death till He comes again." Whenever the sacrifice of the new law, or as Protestants would say, "the Sacrament of the Lord's Supper," is celebrated, God Almighty has respect to our worship or oblation as He had formerly to that of righteous Abel,—it sends forth "a savour which will smell sweet before God," it will bring blessings upon us and our generations like unto the sacrifice of the faithful Abraham. These views, I believe, will meet with the approval of many Protestants, and particularly with the clergy of the Church of England, and if so then to them the arguments in favor of the Catholic Church and worship are very strong, for, as we have observed, the Episcopalians and Protestants generally do not celebrate the Sacraments of the Lord's Supper at every public worship, and when it is administered it is not for the benefit or edification of the public, but only for a few individuals. On the other hand, the public worship of the Catholic Church which takes place before noon, is that of the Blessed Eucharist; and this solemn and all important worship is not limited to the Lord's Day, but, as we have noticed, is going on during every week day. The Catholic Church in her zeal for the house of God, does not allow one day to pass without celebrating the holy mysteries of the Gospel. In all our cities, towns and villages, the Catholic Churches have not the appearance of useless buildings during the week-days, or are not like to the opera houses, only open occasionally in the evenings; they were built as much for the week-day as Sunday, and hence their doors are unlocked before the shutters are removed from

WORSHIP OF CATHOLIC PROTESTANTS DEBATED.

CATHOLIC RECORD BY C. F. BEECH, M. A. ARTICLE III. Protestant bodies, as a rule, are not provided with their principle in this manner... there is no principle in their prayers should be the same or alike...

the shops, and these are signs of life and action, for they are regularly opened for business—the most important business which concerns men, to which our blessed Saviour referred when He said, "wist ye not," or "did ye not know that I must be about my Father's business," the business of glorifying God and the salvation of souls.

when I was a minister of the English Church, that it was not only my custom, but that of my confreres to omit public prayer if there was no lay person present. But there are very few Catholic parishes where the priest has not several members of his flock to assist at his regular morning Mass.

The congregations which attend the daily public prayer held in the Anglican Churches are very small, there being on an average throughout the year not more than twelve or fifteen persons in any of the city churches.

ITINERARY OF THE BISHOP.

On Saturday, the 31st of May, His Lordship administered confirmation in St. Patrick's church, situated in the township of Raleigh, and preached to a large and attentive congregation.

On Pentecost Sunday His Lordship gave confirmation in Chatham to a large number of candidates, and preached in his usual felicitous style to a crowded auditory.

LA SALETTE.

The name of La Salette is but little known outside of its immediate vicinity, but though obscure at present it bids fair to spread its fame further than many places of greater pretensions.

On the morning of May 20th, no doubt many a traveller as carried past this spot by the iron horse, must have asked himself the meaning of this vast gathering of people in this out-of-the-way place?

On Tuesday, the 3rd of June, His Lordship, accompanied by the Franciscan fathers, visited the village of Bleulhem, a prosperous village distant some fourteen miles from Chatham.

INGERSOLL.

The Catholics of Ingersoll have been blessed by the presence among them of the Missionary Fathers of the Holy Cross. On Sunday, May 4th, at the High Mass, which was celebrated by our own Rev. pastor Fr. Bouhat, a mission was opened by Father Cooney.

CORPUS CHRISTI.

The fete I am about to describe took place in the year 1864, the first I ever heard of, and although I have seen and assisted at many a one since the recollection of the first will never be effaced.

BOOK NOTICE.

Irish Fireside Stories, Tales and Legends. New York, P. J. Kennedy, publishers. We have received this newly printed volume from the publishing house of P. J. Kennedy.

St. Patrick's Day is henceforth, by special privilege, to be a festival of the first class in the Diocese of Buffalo, so that the penitential purple will no longer be used at Mass on that day.

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Latin appropriate hymns; then came the Host, carried by the venerable bishop, who walked beneath an immense canopy, bareheaded. As the procession entered the church the organ pealed forth, filling the vast edifice with magnificent harmony.

STRATHROY.

During the last week special services were held in the R. C. Church by Rev. Father Molphy, assisted by Revs. M. J. Tiernan, of London, and Lombard, of Ingersoll, for the purpose of giving his congregation an opportunity of gaining the indulgence of the Jubilee.

THE JUBILEE SERVICES.

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SUICIDE.

From the Daily Advertiser June 2. A most melancholy and distressing case of suicide took place here on Saturday evening. The attempt was made in a most determined manner, and the unfortunate victim who was insane from heavy drinking at the time, after suffering for twenty-four hours, expired at six o'clock last (Sunday) evening.

A MAN KILLS HIMSELF WITH PARIS GREEN.

The unfortunate victim of his own rash act is James McInch, who has been lying at 358 Barwell street. From what can be gathered of the deceased's movements on Saturday evening, it appears that he went to a drug store in London East and purchased ten cents' worth of Paris Green, stating that he wanted it for the purpose of poisoning a cow.

The deceased man, who was of very respectable family, his father at one time owning considerable property in and around the city, leaves a wife and three children, who are highly respectable and much sympathized with in their bereavement.

The coroner's jury returned the following verdict in this case:—"We, the jury empanelled to investigate the cause of the death of James McInch, do find that he died from the effects of Paris Green, administered to himself by his own hand; and we also think that had he received medical attention sooner, he would have recovered; and we also think that persons as they are sold are too easily procurable by the public."

THE RETREAT AT SIMCOE AND WYNDHAM.

Owing to an oversight last week we omitted to speak of the wonderful zeal of the good pastor of Simcoe and Wyndham, Rev. Father Japes, who has charge of both places. Last Thursday Rev. Father Cooney and his two companions finished a very successful mission for the congregation of Wyndham, which was held in the old church.

LOCAL NEWS.

TO OUR GUELPH SUBSCRIBERS.

Mr. Thomas Payne is fully authorized to receive monies and transact business for the Record in the city of Guelph.

OUR LOCAL AGENTS.

Local agents for the Record will kindly act for us on the same terms as formerly. We hope all will do their utmost to extend its circulation in their respective localities.

CAUTION.

Our subscribers are cautioned against giving money to travelling agents who have not our written authority for receiving the same. Mr. Daniel Fisher, of Stratford, is the only travelling agent we have appointed, who has full authority to transact all business for the Record.

APPOINTED MANAGER.

It is announced that the management of the Financial Association of Ontario has been accepted by Mr. LeMay. The announcement will, no doubt, prove very gratifying to those interested in the company.

PORK SHOP.

O'Mara Bros., manufacturers of and dealers in pork, lard, hams and bacon, have removed to the New Arcade beyond the city of London, and has been acquired by a knowledge of and strict attention to the business.

CAUTION.

Our readers are cautioned to beware of packages who go about selling ten cent packages "warranted sure" death to potato bugs, no risk of poisoning animals as with Paris green.

CATHOLIC MUTUAL BENEVOLENT ASSOCIATION.

On the 29th of last October a man was drowned in Detroit River and it was only a few days since his body was recovered, having been found twenty-two miles from the place he was drowned.

BURGLARY.

About two o'clock on Tuesday morning some would-be burglar tried to obtain an entrance to several houses in Peterborough, by opening the windows. He was seen to try Mr. Axle's house by a neighbour, who took no notice however, as he thought it was Mr. Axle himself.

JUBILEE IN THE FRENCH SETTLEMENT.

The religious exercises of the Jubilee were held in the above named mission about two weeks ago. The Rt. Rev. Monsignor Bruyere, Vicar-General of the diocese, and Very Rev. Dean Wagner, of Windsor, conducted the devotional services of the Jubilee with great success.

BOOK NOTICE.

Irish Fireside Stories, Tales and Legends. New York, P. J. Kennedy, publishers. We have received this newly printed volume from the publishing house of P. J. Kennedy.

St. Patrick's Day is henceforth, by special privilege, to be a festival of the first class in the Diocese of Buffalo, so that the penitential purple will no longer be used at Mass on that day.

What worldly treasures men will lay up, that they may have comfort in their old days! There is not such a desire to lay up spiritual treasures in order to gain a glorious eternity. Strange.



[FRIDAY JUNE 6.]

MOORE'S LOVE OF HIS IRISH HOME

As some have recently sought to show that Moore became too much attached to his English surroundings to give a thought to his native place, the following incident will be of interest. It is an account of his own diary of a visit in 1825, when at the height of his fame, to the home in Augier Street, Dublin, where he spent the first twenty years of his life.

HARD TIMES WITH IRISH FARMERS

The farming classes in Ireland have for the past few years been particularly unfortunate, owing to unproductive crops and high rents. The distress is so intensely felt that an exodus of all who can afford to pay their way to foreign countries is feared. We give the following from a recent issue of the Dublin Freeman:

The Louisville Catholic Advocate in reviewing the political papers for speaking of ecclesiastic candidates, very well remarks that there are no such individuals. The Catholic Church is not a political party.

HUMOROUS

"Mamma," said a little boy who had been sent to dry a towel before the fire, "is it now when it's brown?"

"It's a very solemn thing to be married," said Aunt Hester. "Yes, but it's a deal more solemn not to be," said Miss Bartlett, a spinster aged forty.

Indicators.—A large eye is said to indicate capacity. A black eye indicates that the possessor was a poor judge of muscle when he told a man that he led.

To preserve a good joke—Put it in an almanac, or put it out by the year to circus shows and negro minstrels. In this way specimens have been kept for fifteen years.

A lady having remarked in company that she thought there should be a tax on "the single state," "Yes, madam," rejoined an obstinate old bachelor, "as on all other luxuries."

An ugly young lady is always anxious to marry, and young gentlemen are seldom anxious to marry her. This is a result of two mechanical powers—the inclined plane, and love her.

Some women won't understand when their husbands are joking—in fact, such women have no appreciation of humour. Out in Cairo, Ill., a woman shot her husband just because he playfully threw stove wood at her.

A farmer in the neighborhood of Townsontown was met by his landlord, who accosted him thus, "John, I intend to raise your rent," to which John replied, "Sir, I am very much obliged to you, for I cannot raise it myself."

"I wish your reverence," said Curran one day to Father O'Leary, "that you were St. Peter, and had the keys of heaven; then you'd be able to let me in." "By my honour and conscience," replied O'Leary, "it would be better for you that I had the keys of the other place, for then I could let you out."

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In anticipation of an advance in the Tariff we purchased largely CANADIAN, ENGLISH and FOREIGN Dry Goods. The advance in duties from 17 to 25, 25, 30 and 35 per cent, will not affect our customers, as we will sell at the OLD LOW PRICES this season.

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