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THURSDAY, JANUARY 20, 1876

MR. FROUDE, the historian, has left the Cape, and has arrived in England. Our readers will remember that he went out in order to arrange if possible, for the confederation of the British colonies in that part of the world. His report will be looked forward to with much interest. From our last accounts it would appear that the Cape Legislature is not very much inclined to entertain the scheme of the Imperial Government. It is remarked by a contemporary that, what with the South African Dominion that is to be, the protectorate in Zanzibar, and the grasp of Disraeli fastened on Egypt, Africa bids fair, ere long, to become in a political as well as in a zoological sense, the "Land of the Lion"—and the Unicorn.

INFORMATION of Lieut. Cameron has reached us to the effect that he has remained some time at Loanda, until he could find an opportunity to send his fifty-seven east coast men round by the Cape to their homes. He is said to have accumulated a vast mass of important information which will be looked forward to with great interest. It appears that he followed a large river flowing out of Lake Tanganyika in a south-westerly direction, tracing its whole course till he came upon a new lake which he called "Livingstone." From this body of water a second large river runs westward, which the Lieutenant, having traced it for a considerable part of its length, believes to be the Congo. He was unable to continue along the river on account of meeting with a tribe of hostile natives. He had to choose between fighting his way through these unfriendly tribes, with the risk of losing all his journals and papers, or of taking a different direction. He preferred doing the latter, and though it prevented his verifying the important discovery, he has no doubt that the stream flowing out of the Livingstone Lake, and the Congo, are one and the same river.

THE Note containing the project of pacification drawn up by the three Northern powers, is about to be sent to the British, French, and Italian governments, with an invitation to support it. The Sultan's firman, anticipating the reforms and the general scheme of the three powers, embraces everything those powers are expected to demand. But the question is as to their being carried out. The Firman is said to be only the

Hatti-Sherif of 1839, and the Hatti-Humayoun of 1856 over again, and that it may, like those famous documents, be acted upon just when, where, and as much as may be thought convenient. The question then may arise about an effectual guarantee being required for the performance of all these promises. And in this respect a great change has come over European views, especially in England, during the last year or two. By the treaty of 1856 it was stipulated that other powers had no right to interfere in the relations of the Sultan with his subjects. But now the feeling in England is what we have remarked it ought to have been long ago, that this proviso of the Treaty should be rescinded, that "the powers should interfere if necessary, in the common interest, and that the Turkish State should be considered as needing the tutelage of Europe." Strange, passing strange, that several ages of the most abominable misrule in the very heart of Christendom should have been going on, and the wisest and best minds of Europe should only now have arrived at so elementary a principle. Had such oppression of Christians existed in the South Seas or in Central Africa, scarcely a nation in Europe would have hesitated to send an expedition for their relief long ago.

THE London *Athenæum* has some very just remarks in reference to the Prince of Wales' visit to India, and especially bearing upon his encouraging brutal sports, and presenting to the native princes, illustrated books depicting scenes of barbarity. The prince at Baroda saw the "sports" so graphically described by Rousselet, in the books in question. The writer of the article expresses regret that the advisers of the Prince should permit the agony of animals to be made a conspicuous part of an entertainment held in the city, from which its late ruler was expelled for his love of barbarity, among other reasons. We are informed, it is true, that no men fought with claws before the Prince, for as one of the correspondents *calmly* remarks, "The entertainment was modified to suit the European taste." But the question is asked, was the entertainment in any way suited to the English taste? And it might be asked also, is it teaching the Hindoo anything of the refinement we wish to inculcate? Is it compatible with the dignity of the heir to the British Throne that in the public entertainments he permits to be given in his honor, the chief one of

them should consist in torturing some of the finest and noblest animals in the world? And is such a proceeding calculated to recommend Christianity to the "mild Hindoo?" We are reminded that not long ago the *Times* and almost every other journal were supremely indignant when some cockfighters were caught enjoying their "sport" in Lancashire. Englishmen are also directed not to lay the flattering unction to their souls, that their days of bear-baiting are over, and that Spain may keep her cruel bull-fights to herself, when the Prince of Wales at Baroda indulges in "sports," which are quite as cruel and as unmanly.

THE PALESTINE colonization society, called the "Palestine Society of the Universal Alliance," to which we called attention in our last issue, has advanced one step further. An influential deputation waited on the Turkish Ambassador by appointment on the 21st ult., and represented to him the growing desire in England to promote the colonization of Syria and Palestine by suitable persons, especially Jews. His Excellency regretted that the offers that had been made by the Turkish government had not hitherto been responded to. He stated that foreigners were at liberty to purchase land in any part of Turkey, and to remain under the protection of their own consuls; or they might take advantage of the offers of the Turkish government, and receive grants of land, becoming amenable to Turkish law, and in all respects being Turkish subjects. Among the conditions are these:—Settlers are exempt from all taxes, territorial or personal for twelve years; they are exempt from military service, but after twelve years would pay the tax in lieu thereof; after twenty years the grantees acquire the titles to their lands, and are at liberty to dispose of them as they please. By the recent "Hat," they also have the power of electing their own judicial and administrative bodies, their own title collectors, freedom for religious communities to manage their own affairs, with free powers of holding and bequeathing property. His Excellency added that the Ottoman government had taken great pains to promulgate these conditions and privileges through its ambassadors. He trusted that many Jews as well as others would be induced to avail themselves of the advantages thus offered, which could not fail to be beneficial to themselves as well as to the locality where they might settle.