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 Rev. JOHN F. COFFEY, M.A., Editor.
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Catholic Record.
 LONDON, SATURDAY, DEC. 13, 1884.

The celebration of the silver jubilee of His Grace the Archbishop of Toronto, which took place on the 11th inst., was the most magnificent demonstration of the kind that has ever taken place in Canada. We will next week have the pleasure of laying before our readers a full report of the observance of this happy and auspicious anniversary.

THE RECORD FOR 1885.

In tendering our readers thanks for their hearty support and encouragement in the past, and approaching them for a renewal of their patronage, we desire to state that the CATHOLIC RECORD will be in the future that which it has been till now, a thoroughly independent Catholic journal. The RECORD is allied with no political party, much less is it the tool of any faction. Its resistance to factions, its outspoken expression of opinion on all topics connected with Catholic interests, has indeed made for this journal some enemies. But the RECORD has been a success largely because of the enemies it has made. Our friends have never failed to extend us that genuine and cordial encouragement which is the reward of an honest, even if at times mistaken, desire to do good to our fellow-countrymen in general, and our co-religionists in particular.

The proprietor of the RECORD has just been favored by the receipt, from his Lordship the Bishop of London, of the following letter, which speaks for itself:

THE PALACE,
 London, Dec. 6th, 1884.

It gives us great pleasure to renew our approval of the CATHOLIC RECORD, of this city, and to recommend it most earnestly to the favor and patronage of the clergy and laity of the diocese.

The publication of the RECORD was undertaken some years ago to supply a want long felt amongst the English-speaking Catholics of Canada, viz: that of a Catholic journal that would be altogether independent of party politics and that would have for object the defence and promotion of Catholic interests. The RECORD, during the six years of its existence, has striven earnestly to carry out the purpose and object for which it was originated, and has been edited with judgment, zeal and ability. The result is that it has won the confidence of the Catholic public to an unusual degree, and that it counts its readers and supporters from the remote fishing villages of Newfoundland to the remotest regions of the far North-west. It is our earnest desire that the RECORD should be a weekly visitor to every English-speaking family in this diocese.

From other Bishops in the Province we have from time to time received during the year just closing, earnest assurances of kindly interest and warmest confidence. Our many friends in the priesthood have not been wanting in that cordial sympathy and practical assistance so characteristic of them in their support of all undertakings they believe to be for the good of religion and of country. To our generous patrons of the laity throughout the Dominion we cannot feel too grateful for their unwavering support of the RECORD. It was the privilege of the editor of this journal while present at the Baltimore Council to hear from many of the venerable prelates there assembled, words of earnest and hearty commendation. The venerable Bishop Grace, who for five and twenty years wielded the pastoral staff of St. Paul, Minnesota, and his learned and devoted successor, the Most Rev. Dr. Ireland, the apostle of colonization and of total abstinence, were, we may say, among those who wished us a fervid God speed.

The RECORD will, during the year about to open, maintain its past character of independence of party and of faction. Its aim will be to promote the interests of Catholicity throughout the Dominion, never otherwise, however, than in unison with those whom the Holy Ghost has appointed to rule the Church. The right of Catholics in all the Provinces to the fullest freedom of education and to equality in all regards, with all classes of non-Catholic fellow-citizens will be, in season and out of season, through good report and evil report, upheld without consideration of persons, or regard for individual interests.

There is much in a country such as this, with its mixed population, varied resources and diversified interests, to enlist the zeal

of the Catholic journalist. The enemies of the truth are ever active, ever vigilant. Its friends must be at least equally active and vigilant. We have in this country, in many portions of it, at all events, privileges which it is our bounden duty to maintain against open aggression or insidious attack. And where full freedom of conscience, especially in the matter of education, is not yet conceded to Catholics, it is a pressing and permanent obligation resting on themselves and their fellow-citizens throughout the country to struggle without cessation for the recognition of that sacred right. Catholics in Canada, as elsewhere, are confronted by the dangers arising from the growing power of the Masonic sect. Secret societies of all kinds and every character will this journal expose and combat. They are the plague of modern society, the menace of freedom and the greatest existing impediment to social and political happiness.

Animated by these convictions and inspired by the encouragement of its patrons, the RECORD enters on another year of combat for the right.

A BASE ATTACK.

When we read that Cardinal Manning had recently refused to sit on the same platform with Sir Wilfrid Lawson at some temperance demonstration, we felt no surprise whatever. The latter has of late put himself beyond the pale of all decent association. Sir Wilfrid, during the Parliamentary recess, took very active part in the agitation against the Peers. To this there could be no objection. But in his attacks on that body, for which, as every one of our readers know, we have no sympathy or regard whatever, he fairly surpassed himself in brutal disregard of every rule of decency. The London Daily Telegraph of the 23rd of September last, thus alludes to this outrage:

"But at Hawick last Saturday he left himself and decency far behind. In challenging the supposed claim of the hereditary Chamber to superior wisdom, he delivered himself of the following elegant and appropriate saying: 'Wiser! contemptuously exclaimed this exemplar of political wisdom; wiser! Why, what did one of the great dukes do the other day? There was unfortunately something the matter with one of his children, and he went and dipped the child in a holy well.' Such, Sir Wilfrid intended to argue, is the measure of the fitness of the House of Lords to pronounce judgment on a political question; and such, he unintentionally showed, is the measure of his own capacity to serve as a champion for any young man entering English politics. 'See, my son,' we may imagine the father of the neophyte as addressing him; 'see, my son, what you may come to by adducing yourself to the coarser and cruder stimulants of political controversy. Beginning as a buffoon, you may develop by degrees into something too closely resembling a ruffian. Having accustomed yourself to more and more scurrility and less and less scruple in your attacks upon your adversaries, you will proceed through a course of increasingly offensive rhetoric, until one day you will find yourself making a platform 'point' out of an insult to the religious feelings of a large body of your fellow-countrymen and an outrage upon the commonest sanctities of domestic life.'

It would, continues the Telegraph, be affectation to feign ignorance of the object of Sir Wilfrid Lawson's cruel taunt. The duke to whom he refers is the duke of Norfolk, an ardent Catholic, as is the duchess, and the sad history of their child born blind, the helpless heir to the great estates and historic title of the dukedom, is familiar enough, as the London journal says, to the world. Like all devout Catholics, the parents believe in the miraculous power of certain springs to effect, when assisted by the prayers of the faithful, the cure of bodily ailments of divers characters. In this belief they dipped their child into a well near Flint, which, says the Telegraph, is at the worst pure water, and at best hallowed by many ancient and simple legends of miraculous power. After stating that in its opinion the treatment may not be one to commend itself to a scientific mind, and that the belief in it is not, perhaps, one to which anybody but a professing Catholic could be fairly required to show respect, the Telegraph proceeds:

"To refrain, however, from designating for ridicule any named believers in it, or, at the very least, to repress a public sneer at the vain parental longings which seek such help, it is not necessary to be a Catholic, but only to be a gentleman. The moral discredit involved in such rude and heartless jesting is surpassed by the offence against good manners; and both together throw the intellectual inconsistency of the taunt, as proceeding from the lips of one who has uttered it entirely into the shade. Yet, if occasion served, there might be a good deal to be said on this point. Sir Wilfrid Lawson has probably not reflected sufficiently on the philosophy of religious belief to have remarked that the scepticism of many a man who smiles at 'superstition' is itself a superstition to the man who happens to believe a little less. If, however, this generalisation is beyond him he will find plenty of specific examples of its truth quite ready to his hand, and may easily discover, for instance, that his own belief in the miraculous efficacy of water—assuming him, that is to say, to be an orthodox member of the Church of England—is regarded as not a whit less superstitious by Baptists, to which denomination belong many excellent Radicals, than the Catholic belief which he has

ridiculed is regarded by himself. It is an amiable weakness of the narrower order of mind to imagine that bigotry begins where the capacities of its own faith end. Moreover, if we were strictly to interrogate Sir Wilfrid Lawson as to the rational evidence which he possesses for many of what he would, we suppose, be pleased to call his political convictions, it is not impossible that the most 'superstitious' of Catholics might be once more put in countenance. There are men among us irreverent enough to maintain that for sentimentalism of origin, for prima facie improbability, for destitution of evidential support, and for the tenacity with which their devotees cling to them in the face of the perpetual confutations of fact, there are dings in the creed of Democracy which would match the severest demand upon the human credulity to be found from one end of the 'Acta Sanctorum' to the other."

Severe but well-merited we know our readers will pronounce the Telegraph's castigation of the heartless Sir Wilfrid. The Cardinal could not, out of respect for himself, his dignity and the feelings of honor of the Catholic body, grievously injured in its leading lay member, consent to co-operate even in the sacred cause of temperance with any man so forgetful of the proprieties of life and the very primary rules of decency. The House of Lords cannot be damaged by such opponents as Sir Wilfrid Lawson. If they are to be brought to a sense of their duty to the people it will not be by such exhibitions of brutality as that made by this fanatical politician at Hawick.

FAILING ROYALTY.

Royalty is fast losing the hold it once had on the public regard of Europe. For this deterioration of the caste, kings and princelings are themselves to blame. Their total disregard, in so many cases, of every precept of morality and every law of decency, has disgusted observant and thoughtful men who had a belief in monarchy as the most stable form of government. The memoirs of Karloline Bauer are creating a greater sensation in Europe than even Carlyle's dyspeptic dissertations or the racy Greville and De Remusat memoirs.

A cable despatch informs us that the Queen is especially hurt by their publication, as the reminiscences contain revelations that may be called horrible and revolting with regard to the house of Cobourg, from which she obtained the husband she has been vainly endeavoring for more than twenty years to exorcize. This Cobourg family was so abjectly poor in the beginning of the present century that three of the princesses were brought on a show to St. Petersburg to catch the fancy of a besotted and brutal duke called Constantine. He refused to make any choice himself, but his mother selected for him the youngest, who was but fifteen, and who, in the course of time, had to return home on account of his brutality. One of her sisters married Prince Alexander of Wurtemberg. He is described as a man with thin legs, a bloated body, a brutish expression of face, a forehead disfigured by a big wen, and a gluttonous appetite. It is related that when the young princess awoke in the morning after her wedding day, she found her husband beside her gnawing a big ham bone with a brutish ferocity. We are further informed that the revelations which Karloline Bauer makes with regard to the late king of the Belgians, to whom she was morganatically married for about twelve months, will remove that monarch from the pedestal of sagacity and esteem upon which the boasters of his own family had placed him. This levelling writer also proves Baron Stockmar, the friend and favorite of the Queen and the late Prince Consort, as no better than a pimp even on his own cousin. These revelations all give point to Mr. Labouchere's fierce onslaughts on the proposed Hesse-Darmstadt marriage, for which the Queen is reported to be so anxious. The Grand Duke of Hesse, soon after the death of the Princess Alice, to whom he was first married, contracted a morganatic alliance with Mrs. Kolomoine, which Her Majesty is said to be very anxious to have broken off by means of a divorce. "Why," says Mr. Labouchere, "is this marriage spoken of as the Hesse-Darmstadt scandal? It is no more a scandal than the marriage of the parents of Prince Louis of Battenberg, or that of the Princess Louise and the Marquis of Lorne." The real scandal, in his opinion, arises from the strenuous and unreasoning efforts of the Queen to bring about a divorce. "The conduct," he says, "of our good Queen has been equivocal in the highest degree." The royal houses of Germany have been, especially since the beginning of the present century, great losers in public respect and esteem. This, however, was inevitable. The reformation begot revolution, and revolution chronic insubordination. Added to this sad condition of affairs, brought about by the spread of revolutionary and socialistic doctrines, the conduct of many of these petty sovereigns has been so disgraceful as to bring the royal office and dignity into contempt. The extraordinary conduct of Queen Victoria for some time past confirms us in the belief we expressed not many months ago, that the sooner she abdicates the crown the better for royalty. The

fact is that the hereditary weakness of the House of Brunswick seems to have got control of the royal mind, and led her majesty into many queer sayings and doings for which it were unjust to hold her responsible, but which the radical party put to profit to bring her office into contempt.

The signs of the times indicate that the hour of punishment for the princes of Europe is at hand. They have fostered and nurtured revolution till it has grown powerful enough to control their sovereignties. They stood by with folded arms while the greatest act of injustice perpetrated in modern times, the spoliation of the Supreme Pontiff, was being carried out. Some of them even applauded the outrage, but all were *participes criminis* by their tacit consent or open approval. By that crowning deed of revolutionary aggression their own thrones were undermined and their authority shaken to its foundations. The king among kings, the highest representative of monarchical authority on earth, was permitted to be despoiled and dethroned. In his august person royalty itself was plundered and outraged, and lost, for a time at least, its influence as well over individual men as over society at large.

GRAVE MISAPPREHENSION.

A great deal of misapprehension prevails in America on the subject of Freemasonry. There are very many Catholics who mistake it for an entirely benevolent society. There could be no greater misapprehension. Freemasonry is not only a religious sect, but an active political organization. Under the guise of benevolence it cloaks its real purposes in this country from the view of inquisitive and curious outsiders. Our contemporary, the Catholic Review, felt bound some time ago to call attention to this misapprehension. That journal very ably stated the case from its own knowledge of fact and the recognized public purposes of Freemasonry.

"We find," said the Review, "that little is known of the real character of Masonry, even by Masons themselves, who in a country like this, think it is chiefly an association for mutual help in social and business needs, and not an organization instituted to efface Christianity, to destroy its civilization and to substitute for Christ and His Gospel and His charity, a false philanthropy that is without basis or motive, and a secularism that would soon reduce society to chaos. Now, in the darkness of this ignorance there are some Catholics, who, knowing many non-Catholic Americans that are Masons to be truly reputable men, find it hard to believe that the Pope really knows his own business and are willing to think that he must be mistaken about a matter that is so secret to him. The Pope himself admitted in his letter that there are such Masons, and, in their case, it is not so much the Mason, as the Masonism which they do not know, that he censures. Masonry, however, is really not a secret, except in its blind and unreasoning obedience to hidden leaders. Its whole policy, its doctrine, its practices, its machinations, its affiliations, are well known to every extensive reader of Catholic literature. If they were revealed nowhere else, the last letter of Pope Leo ought to be sufficient to any Catholic who has faith that the Pope is usually well-informed. But even without so authoritative a pronouncement, our literature is full of information taken from authentic and unimpeachable Masonic sources, which show what Masonry really is, in design and intent everywhere, even if it be something different from what it seems to the world or to its own members, who know it only as an insurance or drill association."

We need not, we feel certain, repeat the warning of the Review. That what it states is undeniably true. There are thousands of oath-bound Masons who know little or nothing of the inner workings of the society, to join which they sacrificed their liberty. Whenever they receive orders they must obey them. Is not such an organization dangerous in the extreme? Most dangerous we hold in a constitutionally governed country. It is a veritable *imperium in imperio*, and cannot be defended from any standpoint—patriotism, religion or freedom of conscience.

EXCLUSION OF BISHOPS.

We made reference some months ago to the effort last session made in the British Parliament to exclude the bishops of the established Church from seats in the House of Lords. The proposal was strongly supported but, for the time being, failed of success. The Liberal society, which was formed for the purpose of procuring the disestablishment of the State Church, circulated a paper in favor of Mr. Willis' motion against the bishops among the members of Parliament. The following are its principal points:

1. The Church of England is the Church of only a portion of the English people, and of a much smaller portion of those of Wales, while it is not the Church of the people of Scotland and of Ireland. Yet the bishops of that Church sit in Parliament and legislate in matters affecting the temporal, as well as the ecclesiastical, interests of the whole empire. This is both a great anomaly and a great injustice to the millions of the British people who are outside the Church of England.

The legislative authority and influence of the bishops has, for the most part, been exercised, not in favor of the political and social improvement of the people, but in opposition to measures of

reform desired by the nation, and which have largely contributed to its prosperity and happiness.

3. The attendance of the bishops in the House of Lords necessitates their absence from their dioceses during several months of the year, and thereby prevents the satisfactory performance of the primary duties of the episcopate, in the personal supervision of the clergy and their work.

4. A seat in Parliament, immediate or prospective, being an appendage to the episcopal office, the selection of bishops is liable to be governed by political considerations, rather than by a due regard to fitness for the discharge of strictly episcopal duties.

5. The social position of the bishops, as peers of Parliament, separates them from the rest of the clergy, and in various ways, diminishes their spiritual influence, both in the Church and among the community at large.

6. A large and growing number of members of the Church of England object, on various grounds, to the presence of bishops in the House of Lords, and consider that their exclusion would, instead of inflicting injury on either the Church or the State, be an advantage to both.

These points are, it must be admitted, well taken. In pre-reformation times the bishops in the Lords chamber made themselves felt for the popular good. Besides, they represented a living and independent organization, not owing its origin to royal rapacity or its continued existence to Parliamentary favor. With the reformation was abolished that episcopacy which had done so much to plant the standard of English freedom on a solid and immovable basis. The episcopacy which succeeded is a mere shadow without vitality or influence or usefulness. It is a constant reminder of England's apostasy. We entirely and heartily sympathize with those who seek to eliminate the Anglican episcopacy from the Lords.

WINTER IN MANITOBA.

When false notions prevail in Canada on the subject of the winters in Manitoba, it is not surprising that most fallacious and exaggerated notions should prevail on this point in the old country. We deeply regretted to see reproduced in the Dublin Freeman's Journal, without a word of comment, a citation from an article in Harper's Bazaar bearing the ominous title, "Winter in Manitoba." This article, evidently written from a spirit of deep hostility to the Canadian North-West, could not, if permitted to go unchallenged, but do this country very great and wholly unwarranted injury. The writer gives but one side of a case which has two. That the climate of the North-West in winter is severe is by all Canadians honestly admitted, but that it is so severe as to render life burdensome, or make society doubtful, or place comfort wholly beyond reach, no fair-minded man or woman will maintain. The article in Harper's Bazaar is entirely one-sided. The writer, detailing, of course, personal experiences, says:

"We were forced to melt snow for all the water we used last winter. The cold was so intense that when melted snow water was poured from the boiler into a pail, and taken at once across to the stable the ice on it frequently had to be broken with a stick before the cattle could drink, it froze so hard whilst being carried a distance of some sixty yards in the open air."

The person entrusted with the carrying of the water must have taken a veritable "go as you please" to the stable or the stick had not been called into requisition to break the ice. A little foresight and labor exercised in the digging of a well in summer or autumn would have obviated the necessity of using melted snow at all. But people will, of course, put the blame that should rest on their own indolence and short-sightedness, on the climate.

We will not dwell on the description of freezing and its effects, as given by this writer. Freezing in Manitoba is (*mirabile dictu*) just the same in effect as it is in Dakota, Minnesota, old Canada or any part of Northern Europe, a fact for which Manitobans cannot be too profoundly thankful. And there is no patriotic Canadian who will regret that the contributor to Harper's Bazaar had to mourn the loss of a kitchen's ears frozen and broken off last winter, and that "a neighbor's pony lost its ears in the same way." Some further marvellous experiences of a Manitoban winter are related by this charming writer. She says:

"I was surprised, when I first found the mustard freeze in my mustard-pot, which stood a foot from the kitchen stove-pipe and two feet above the stove, where there is a blazing fire all day and every day through the winter. Yet the mustard froze between every meal. Bread froze if left for half an hour in a room without a fire. I once left a pitcher full of milk in the kitchen all night. Next morning, on trying to move it, the pitcher fell to pieces and left the milk standing solid in its place. We could buy frozen milk by the pound, frozen so intensely that when I put a lump of it into a tin into the oven, or on the top of the stove, the first part that melted would burn to the tin before the rest of it had thawed. I managed to melt it by first chopping the ice milk into very small pieces. Clothes which had been washed froze before I could hang them on the line to dry. I used to leave them out two or three nights for the snow and frost to bleach, and they always needed thawing and drying again when they were brought indoors. Even after being dampened and folded they would freeze together, and when I have been ironing

the top of a pocket-handkerchief the lower part would freeze to the table, which was close by a roaring fire. Ironing under these conditions is rather slow work."

The readers of the Freeman's Journal will, we trust, believe us in the statement that there are houses in the Canadian Northwest, some owned and occupied too by happy, prosperous and contented Irishmen or sons of Irishmen, wherein no such frigidly reigns, even in the severest winters, as that delineated with harshness by the fair writer in Harper's. We regret that her experiences of Canada were so very saddening, but feel deeply impressed with the conviction that two or three years' further experience of the country would have removed all prejudice from her mind and confirmed her in the belief entertained by most Canadians and by all Manitobans, that few countries in the world enjoy the same advantages in point of soil and climate as Canada's great North-West. We may now be permitted to present the other side of the case. Prof. Macoun, in his "Manitoba and the Great North-West," discusses very fully and convincingly this question of the climate of the North-West. We will inflict on our readers but one citation:

"Manitoba is situated in the middle of the continent, nearly equally distant between the pole and the equator, and the Atlantic and Pacific oceans. Its climate gives conditions of decided heat in summer and decided cold in winter. The snow goes away and ploughing begins in April, which is about the same time as in the older Provinces of Canada, the Northern United States on the Atlantic seaboard, and the North Western States, Minnesota and Wisconsin. The crops are harvested in August and September. The long sunny days of summer bring all sorts to rapid maturity. The days are warm and the nights cool. Autumn and part of September, the Northern United States on the Atlantic seaboard, and the North Western States, Minnesota and Wisconsin. The crops are harvested in August and September. The long sunny days of summer bring all sorts to rapid maturity. The days are warm and the nights cool. Autumn and part of September, when the regular frost sets in. The winter proper comprises the months of December, January, February and March. Spring comes in April. The summer months are part of May, June, July, August and the first of September. In winter the thermometer sinks to thirty and forty degrees below zero, but this degree of cold in the dry atmosphere of the North-West does not produce any unpleasant sensations. The weather is not felt to be colder than that in the province of Quebec, nor is it as cold as winter in climates where the frost, or even a less degree of cold than frost, is accompanied with dampness. In times of windstorms, however, the cold is found to be specially searching. The testimony of settlers is universal as to the fact that the winter is, on the whole, both pleasant and healthy. In winter residents of both Ontario and Quebec state that they like it quite as well as that of those provinces. Snow does not fall on the prairies to an average greater depth than 18 inches, and buffaloes and horses graze out of doors all winter. They scratch and dig about in the grass and grow fat upon it. Horned cattle graze out of doors part of the winter, but in some states of the weather they require to be brought in. Instances are, however, stated in which horned cattle have grazed out all winter."

No mention is made in the professor's book as to the condition of the climate in the North-West in its bearing on kittenhood or ponydom, but it is safe to presume that both kittens and ponies can live in that region even in winter when properly cared for.

ST. PATRICK'S HALL COMPANY.

The St. Patrick's Literary Association of Ottawa is a body that deserves well at the hands of Irishmen in the Ottawa district and elsewhere. In the furtherance of every good cause dear to the Irish heart the association has, from its very foundation, rendered good service. Its career has been in truth long and honorable. Since the election of Mr. McCabe to the presidency, little more than a year ago, a new life seems to have been infused into this corporation. Among other good resolutions arrived at since that gentleman's accession to office is that of building a new hall where the "literary, charitable, and national objects, which from time to time engage the attention of the Irish citizens of Ottawa, may be considered and advanced."

A circular issued by Mr. McCabe sets forth the needs of the Irish Catholics of Ottawa in this respect:

The old St. Patrick's Hall, apart from its inconvenient location, is totally inadequate to meet the requirements of the St. Patrick's Literary Association in its present work of affording an education to those who may have no other opportunity of obtaining it.

The promoters of the Annual Bazaar in aid of the Asylum for our Irish orphans, and of other charitable movements have, each recurring year, more and more difficulty in getting a fitting place in a central locality.

The Irish branch of the Catholic Mutual Benefit Association, lately established in this city, is sensible of the same pressing necessity.

In fact, this want has of late so forced itself on the attention of our people, that the present is believed to be an exceptionally opportune for submitting a scheme whereby all these difficulties may be removed.

The circular informs us that it is proposed to form a Joint Stock Company, with a capital of at least ten thousand dollars, in shares of ten dollars each, fifty per cent. of the subscribed stock being payable on demand and the remaining fifty per cent. in five annual calls of ten

per cent. each, the shares being limited to subscribers. With it is proposed to purchase a central place a hall many requirements.

We commend the favor and generous men of Ottawa. The acquisition of property in the city spoken of by the people in the Dominion strengthening of newed devotion the widening of the political.

THE BRUNSWICKS.

The resolution despatch to reject of Cumberland wick will prove the party of the House of Hanover. Augustus, cousin duke of Cumberland, peerage, is none George V., King of his crown and of Sadowa and of the accession of of England till the crowns of Great were united. O. IV, and the success a separation to application of the of the sovereign duke of Cumberland a younger son of successor of W under the style Augustus I. The berland is his g of the late Duke who left no issue right pass to the over. The d therefore at once imate heir to the to the duchy death of George in Paris, there rangement bet and the imper many, whereby to resign his Hanover in con tion of his conf acknowledgment succession of P it was that land proved eate his claim of Hanover or consent to per over Brunswick wedge enter negotiations i the duke, assu hostility to his death of his fat to every court his claims to Now that the dead, Ernest A claims to that with good reason Hanover in 18 his hereditary no more than of England in without child the other hand duchy of Brun to the kingd as that king Prussia, the ti of should de William, who holds the plac The German c certain, permit hostile court many, and I annexed to be created in like Alsace at perial crown

We have a proclamation announcing the principality of "We, Ernest God, Duke of prince royal of duke of C know and p "It has pleas of Providence day, our well and cousin, lord of Brun virtue of the common bot burg, the au duchy devo grace to our our authori subjects of t them we m presents we duchy and pr govern the constitution and we ple agreeably to of October 1 tain and pr We confirm civil or eccr and proleg "We exp feudatories

per cent. each, the shares being limited to subscribers. With it is proposed to purchase a central place a hall many requirements. We commend the favor and generous men of Ottawa. The acquisition of property in the city spoken of by the people in the Dominion strengthening of newed devotion the widening of the political.

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