will point out the d

and false liberty.

JUNE 30

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# Catholic Becord.

London, 8at., June 30th, 1888. CIVIL AND RELIGIOUS LIBERTY.

At the meeting of the Presbyterian General Assembly in Halifax on the 19:h inst., a committee appointed for the consideration of the bi-centenary of 1688, that is to say, of the expulsion of James II. from the English throne, and its assumption by William III, Prince of Orange, reported that "Sabbath," November 4 h, be set apart as a day when special reference shall be made to this memorable occasion in British history, and also that, if practicable, meetings should be held on the Monday evening following. In his speech, submitting the report, Dr. Burns recounted the principal acts of the killing time when persecution and bloodshed were the fate of God's saints. He pourtaved very strongly "the baseness of the Charleses and the endurance of the Scottish Covenanters." The following reso lution was then moved by Mr. R. Murray of Halifax, seconded by Dr. Cochrane, and

"The General Assembly avails itself of the fact that this is the bi-centenary of the revolution of 1688 to record its admiration of the heroic endurance manifested our martyred forefathers, who were tortured, not accepting deliverance, and loved not their lives unto the death. The Assembly records devout gratitude to Almighty God for the great deliverance wrought for our beloved fatherland by the accession of William and Mary to the throne and its unabated and unqualified adherence to those fundamental principles of civil and religious liberty, of which the revolution two hundred years ago was the expression and embodiment. The General Assembly approves of the recommendations of the report, and would instruct tions of the report, and would instruct ministers and sessions to take order that effect be given to those in such manner as they deem best, to the end that our ancient testimony for truth and righteousness b maintained, the safeguards around the throne, as well as our altars and our hearths, be preserved, and that freedom, the "Apostles of civil and religious, which we have obtained for so great a sum, be transmitted in its It may be judge entirety to the generations that are yet to come,"

It must be borne in mind that this General Assembly is the highest authority in the Presbyterian Church, It is true that its decisions have no force further than in the Presby terian Church of Canada but as, like other National Presbyterian bodies, its jurisdiction is supreme and independent, and even is evidently not confined to Canadian territory, inasmuch as there are Churches elsewhere that recognize its jurisdiction, as in the United States, to say nothing of missions to heathen lands, the supreme authority of were they doomed, and for the same reathe Church speaks in the above resolu tion. It is the voice of a body which professes to speak in the name of and with the authority of God, a body which professes to be "the Church of God, the pillar and ground of Truth." This body declares that the dethronement of James II. was a laudable act, inasmuch as it was effected in defence of the "fundamental principles of civil and religious liberty."

We cannot but call this a wilful attempt on the part of the Presbyterian Assembly to deceive. It is bad enough that a poli tical body should be so sunken in the depths of trickery as to deal in misrepresentation and falsehood, but when a Church, professing to speak in the name of blasphemy, fit only for the platform of a Bacchanlian twelfth of July gathering. There were cruelties inflicted on the Cameropians and others who were as violently opposed to the Monarchy as they were to Episcopacy, or Prelacy and Popery, but ginia, 12; West Virginia, 6; Wisconsin, 11. the laws under which these were inflicted passed by his Protestant predecessors, and by Protestant Parliaments, and the cruelty of their execution was the work of Protestant officers. The acts of James which brought on his ruin, and nade him a fugitive from his country, were his efforts to restore prosperity and some measure of justice to the people of Irepenal laws against Catholics, Quakers, and legislation that ever disgraced the statute books of a civilized community.

We shall not quote Lord Macaulay as reliable authority on and witness to the controversies of that age, but as a friend to the Revolution of 1688, whose testimony, where it reflects credit upon James, dence of the truth to bear witness against

"On the eighteenth of March the Kirg power to him.

ed the Privy Council that he had determined . . . to grant by his own authority entire liberty of conscience to all his subjects. On the fourth of April appeared the memorable 'Declaration of Indulgence,' in which 'he proceeded to annul by his own sole authority because the statute. s long series of statutes. He sus-pended all peral laws against all classes of Nonconformists. He author-ized both Roman Catholics and Protestant ized both Roman Catholies and Protestant Dissenters to perform their worship publicly. He forbade his subject on pain of his highest displeasure to molest any religious assembly. He also sbrogated all those Acts which imposed any religious test as a qualification for any civil or military office.'" Eag. Hist. A. D. 1687.

Lord Macaulay adds: "That the

Declaration of Indulgence was unconstitutional is a point on which both the great English parties have always been entirely agreed. Every person capable of reasoning on a political question must perceive that a monarch who is competent to issue such a declaration is nothing less than an absolute monarch,' Here then is the p'es on which the dethroncment of James is pretended to be justified. He declared religious liberty in spite of his Parliament. We shall not pretend to say that was in accordance with the spirit of the British law or constitution, but it was in accordance with the law of God, and to this even the British Constitution should give way. It is therefore clear that the cause of James II. was the cause of religious liberty in 1688, the cause of William was that of oppression and intolerance, and by endorsing the latter, and misrepresenting the former, the Presbyterian General Assembly, at the same time that it states a falsehood, declares itself the foe of religious liberty, under the hypocritical pretence that it is friendly to this great

The course of the General Assembly, we must say, does not surprise us much. We are somewhat surprised at the boldness which asserts a palpable falsehood : but their sympathy with intolerance is merely the carrying out of the principles of the divines of Westminster who framed the faith to which the Assembly still adheres. Presbyterianism is the only religion which declares it to be a duty arising out of the first and second commandments to persecute the religion of Catholics and others. This is undoubtedly what is meant by the larger Catechism when it declares it to be the duty of each one to "oppose all false worship, and remove it, and all monuments of idolatry." But to leave assurance doubly sure, these divines specially require "all persons suspected of Papistry or any other error" to subscribe their names to their Confession of Faith, and request the Estates of Parliament "to ratify the same, under all civil pains." These are the "Apostles of civil and religious

It may be judged by the Act of 1691 excluding "Papists" from public offices in Ireland, how far the Revolution of 1688 was identified with the cause of Religious Liberty; but the atroctous massacre of Glencoe, inflicted upon Scotchmen, by William's authority, is perhaps even more conclusive, and might make us wonder how such names as Murray and Cochrane should be associated with the passing of a resolution of sympathy with that cause. We need not look far for a solution of the difficulty. The Scotchmen who were the victims were Catholics. For this reason on the General Assembly does not deem them worthy of a thought when the question concerns their "civil and religious rights."

## THE PRESIDENTAL ELECTION.

The Electoral College for the election of the next President of the United States will consist of 401 members, of whom 201 will be necessary for a choice. They are distributed as follows : Alabama, 10; Arkansas, 7; California, 8; Colorado, 3; Connecticut, 6; Delaware,3; Florida, 4; fate nothing can save him. This horrible Georgia, 12; Illinois, 22; Indiana, 15; Iowa, 13, Kausas, 9; Kentucky. 13; fallen desperate, and the good, or those Louisiana, 8; Maine, 6; Maryland, 8; Massachusetts, 14; Michigan, 13; Minnesota, the Delty, does this, it is nothing short of 7; Mississippi, 9; Missouri, 15; Nebraska, ; Nevada, 3; New Hampshire, 4; New Jersey, 9; New York, 36; North Carolina, 11; Ohio, 23; Oregon, 3; Pennsylvania, 30; Rhode Island, 4; South Carolina, 9; Tennessee, 12; Texas 13; Vermont, 4; Vir-

Each voter of a State casts his vote for were not the work of James. They were the full number of electors allotted to the State. Thus, as it is fully known whom the candidates on the ticket will support, all voters cast their ballots for electors who will support their candidate. Thus all the electors of a State are chosen to support one man, and though it is possible that a mixed electorate should be chosen, in any state, land, and to modify the infamy of the in practice this does not occur. It is by combining the above numbers, according other sufferers from the most Diaconian to the known preferences of the various States, that estimates are made as to who

THE gentleman to whom, more than to any one else, is due the defeat of the Massachusetts school spying bill, is Representative McEttrick. He saw through its is that of an enemy, forced by the evi- iniquitous purpose from the beginning, opposed it at every stage, and by exposing its tyranny secured its final defeat. More

will be the successful candidate.

# THE METRODIST CONFERENCE IN

The Committee on "the State of Work" at the Methodist Conference in Toronto eported the game of baseball as a practice to be condemned as sinful. The reading of the report caused a lively discussion, several of the ministers declaring that they are themselves amateur baseballists. Several defended the game, though condemning the gambling practices which are often indulged in in connection with it. The condemnation was referred back to the committee for reconsideration. It would be worth while to know on what passages of Scripture the Committee ground the creation of the new sin of

The conference also passed a strong esolution condemnatory of the arbitrary conduct of policeman Jarvis in arresting the Reverend Mr. Wilson. The police magistrate was also condemned for inflicting a fine, when in reality Mr. Wilson had been guilty of no offence.

#### DENOMINATIONAL UNION AND CO-OPERATION.

The movement toward Union among the different Protestant bodies is still going on with remarkable persistency among its promoters, so that it is not at all unlikely that some kind of a basis will be agreed upon for a partial union at all events mong some of the sects. There was a meeting in Montreal lately at which representatives of the Methodists and Presby terians took the matter into consideration In one of its aspects : that is to say, there are in sparsely settled localities missions supported in many cases, by both these denominations, though the districts are unable to support decently more than one minister. This is found to be a great waste of money and energy, and the purpose of the Montreal meeting was to lessen the friction between the two bodies, so that in these cases, at least, by some mode of compromise both parties should agree hat only one mission be sustained.

To us it would appear that the correct olution of the difficulty would be to Christ revealed it, and to recognize the one head of the Church Universal. If this be done there will be no danger of conflicting jurisdictions, and at the same time the commands of our Lord will be obeyed to teach all 'nations the same Gospel, and the Apostolic type of the Christian Church will be preserved, which, meeting at Jerusalem, could pronounce authoritatively on all doctrinal and disciplinary matters which came before them, saying while they promulgated their decisions: "For it hath seemed good to the Holy Ghost and to us." (Acts xv. 28 This, of course, would at once lead to the acknowledgment of the Pope, and the acceptance of all his decrees in faith and in morals, a thing which the Methodists and Presbyterians are not prepared to do: hence, while we admire the good will and desire for peace which, probably, are the motives of these yearnings after Union, we cannot consider the methods of common action which have been proposed as conducive to Christian unity at all, as properly understood. Two methods were

stocked with ministers of both creeds. Now it cannot be denied that the two denominations differ very seriously as to what is Christian truth. On the question of grace, the Presbyterian loudly pro claims that Christ died only for the elect, and as to the reprobate, he declares that God withholds saving grace from him, and will withhold it in spite of all that he can do : that God has destined him, from the beginning, to destruction, and from this doctrine, which is calculated to make the who are indifferently good, apathetic, is repudlated by Methodism. On the other hand, it is a distinctive doctrine of Methodism that the sinner has only to believe that he is saved, through Carlst, and he is thereby justified. This doctrine. which excludes the necessity of contrition and good works, is rejected by Presby terians. In the alternate system proposed, the two different schemes of salvation, inconsistent with each other, would be taught successively to the same congregations. with the inevitable result of destroying

Christian faith entirely, if they possessed The second mode proposed is that the missions be divided between the two sects. According to this plan, evidently both would give up their claim to be the Caurch of Christ commissioned to propa-

gate the true Gospel everywhere. It is stated that to some parts of the Western States it is arranged that a clergy. man shall be sent who shall avoid teaching any doctrine which is disputed between the sects, and that afterwards, when the poputhe conviction that Christian truth is a London, and an English Parliament, cannot matter of small importance, since Christian clergymen can agree to barter it away, of the case, to be entrusted with the Catholic Church in Scotland.

or, which is the same, to keep it in the back-ground. In our estimation it is far more like to be productive of a crop of we have learned this is the actual result where the plan has been adopted.

There is no plan of Union possible, consistent with Christian principles, ex cept that which we have indicated, return to the one fold, which alone Christ established, submission to the one Church which He instituted, and which is "the pillar and the ground of truth."

THE CROFFERS AND HOME RULE.

the Presbyterian Genera Assembly of Ireland was declaring itself n favor of the despotism of Coercion and tenant oppression, and against Home Rule, the Assembly of the Free Church of Scotland at Inverness, devoted itself a whole day to the consideration of the plaything to distract their attention. case of the crofters and the Highland cotter population. There were thirteen over tures from Presbyterians laying the facts of the case before the Assembly, and de claring the condition of the people intol erable. The Assembly was asked to take the matter up and to petition Parliament to apply an immediate remedy by promoting the use of the land for the good of the people.

It was resolved to petition Parliament to enlarge present and create new hold ings, and to grant money aid for the stocking of enlarged holdings on the terms offered to crofter emigrants, so that the population may be retained in the country as far as the Highlands and Islands are capable of supporting it.

The Assembly also expressed the deepes sympathy with the crofters in the deression which weighed so heavily on them. It was also declared that the Government are bound to redress the crofters' grievances and the wrongs under which they are suffering, and to amend the laws to which such suffering is to be attributed. Satisfaction was expressed, however, at recent legislation which had recognized the necessity of ameliorating the condition of the people. While exhorting the people to obey the law, the Assembly expresse acknowledge one faith unreservedly, as its deep anxiety to see measures adopted without delay to remedy existing evils and

> It was reported that 192 persons, comprising thirty families, had left for Canada up to 7th of June.

The Free Kirk Assembly have thus shown that their hearts are with their people in their sufferings, while the Irish Presbyterian Assembly show, on the contrary, that they delight to see their fellow countrymen suffering under the infamous administration of bad laws.

### MR CHAMBERLAIN'S PRO. GRAMME.

Birmingham Daily Post, proposing a plan for the cure of Irish grievances, has been formally adopted by Mr. Chamberlain in a recent speech made before the Liberal Unionists of the constituency. The programme was supposed to have emanated from him, or at least to have expressed his views, but by his adoption of it all doubt on the subject has been dispelled. spoken of at the meeting in question, but He declares that these proposals are the neither was adopted. The first was that utmost to which his party will consent. each denomination in turn should take It will be remembered that they include the concession of a certain amount of Local Government through County Boards or Provincial Councils, the gradual transformation of tenants into landlords. by means of purchase of estates by Government, which would place the state in the position of the present landlords, and give the tenantry the opportunity of purchase after payment of a comparatively small rental in the meantime, and the inception of Public Works on a large scale. In return for these concessions he wishes the Irish National party to abandon their demand for Home Rule on the basis of Mr. Gladstone's proposals, as he will never consent to the establishment of an Irish parliament, Irish industries, which have been destroyed by English legislation, he is willing to encourage. The Nationalists receive these proposals

with contemptuous coolness. There is no doubt that as a measure of partial justice conceded to a long-suffering people, if they were offered by the Government seriously, as a substitute for Coercion, they would be gladly accepted as an instalment of justice, but never on condition that the agitation for Home Rule be laid aside. Mr. Chamberlain seems to imagine that Irish Nationality is a suitable commodity to be purchased and sold for the benefit of worn-out politicans, and as a means of restoring them to a position which they have justly forfeited, encouragement to Irish industries, and the proposed Land Purchase, are both large concessions, compared with what has hitherto been offered to Ireland, but proposed for the purpose of shutting off the just demands of the country for self-government, and of elevating Mr. Chamberlain into office, lation is large enough to support several they cannot be acceptable. The rights of ministers, each denomination is to take the people and the prosperity of the care that it be properly represented. This country are too precious to be bartered plan is certainly a very good one to leave away in this style. A government at the conviction that Christian truth is a London, and an English Parliament, cannot

tack of encouraging Irish industries, and transforming the tenants into landlords.

Experience in the past has shown that Infidele than of Christians, and from what it will require an Irish Parliament to deal with such subjects, and it is not to be expected that the Nationalists will surrender their cause and betray their trust, just at the moment when the people of the three kingdome are on the point of granting a full measure of justice. To accede to Mr. Chamberlain's demands now would be to postpone indefinitely the settlement of the Irish question. Mr. Chamberlain considers that he is offering a high price for Irish and Liberal support, and as he aim at great results for himself, he is willing to pay the price, but he must be taugh that the Irish leaders have a serious purpose in view for the amelloration of the condition of the people, and they are not to be diverted from it as children may be diverted from an object by giving them a

#### "MANUFACTURING DIVINE TRUTH."

The Presbyterian General Assembly at Halifax has again had before it for consideration the long mooted question of marriage with a deceased wife's sleter, The last General Assembly had referred to the local Presbyteries the question whether such marriage is lawful, the manner in which reply was to be given, being to "report their judgment on chap. xxiv. section four of the Confession of Faith whether it shall be amended by striking out the last sextence thereof contained in these words: The man may not marry any of his wife's kindred near in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own,"

Of 43 Presbyteries, 27 only sent in eplies, of which 18 approved the change, disapproved, and 4, while disapproving, desired to give sessions certain powers in the matter. As there was no actual majority, the question remained unde-

Dr. Cochrane moved a resolution which was, after considerable discussion. carried. He explained that he did not propose to touch the Confession of Faith, out to take the opinion of Presbyteries as allowing liberty of opinion in the matter, and a new interpretation of the Confession of Faith. This is the Doctor's

teries which report on the remit on mar-riage signify approval of it, yet the numper reporting is not sufficient to enable the Assembly adequately to ascertain the mind of the Church and finally to dispose of the question involved. The General Assembly therefore resolves that the ad interim act of last year be reenacted and a remit sent upon to the the Presbyteries to report upon to the line of the Courch shall not be exercis in regard to marriage with a deceased wife's sister or deceased wife's niece." The Assembly is authorized in this by the fact that a large majority of the Pres byteries approved under the Barrier Act of the remit of the Assembly of 1886, touching the exercise of discipline in the

cases referred to.

Further, in this line of the deliverance of several Presbyteries on the remit of last year, the General Assembly does hereby resolve to send down under the Barrier Act the following remit:—Subscription to the formula in which the office bearers of the Church accept the Confession of Faith shall be so understood as to allow liberty of opinion in respect of the proposition that "The man may not marry any of his wife's kindred nearer in blood than he may of his own." The Presbyteries of the Church are therefore required to report on the above remit to the next General Assembly.

Dr. Moore moved an amendment substantially to the effect that the words of the Confession of Faith be retained, but that at the same time greater liberty be allowed, leaving it to Church essions "to deal with cases as in their judgment may be most conducive to righteousness and peace."

The Assembly very properly rejected this amendment, for certainly it would be self-stultification to permit sessions to deal with the case as they deem fit," while retaining in the Confession the declaration that such marriages "are forbidden in the word," (of God,) and that they cannot ever be made lawful by any law of man. or consent of parties, so as those persons may live together as man and wife." But is it not equally self condemnatory to erase these words? Does not this course which the Assembly by its action virtually declares it is on the point of adopting, amount to a claim to manufacture

the Divine word in accordance with the kaleidoscopic opinions of Presbyteries? The whirligig of Time brings about its rengeances. It is but a few months since Knox College Journal published an article by Rev. Dr. Milligan in which he impudently stated that the Catholic Courch "manufactures Divine truth," which, as the writer correctly stated, "is not a function of the Church." But now we find the General Assembly doing the very thing of which he accuses wrongfully the Catholie Church!

THE Archbishop of Edintorough was invited to dine with the Lord High Commissioner at Holyrood Palace on Thurs-

The vacancy in the Dominion Cabinet, caused by the death of the late Hon. Thos. White, has not yet been filled. Among the names which have been mentioned as his probable successor, as we stated on a previous occasion, one which we believe would give the most general satisfaction is that of Mr. J. C. Patterson, of Essex, and though the RECORD usually keeps aloof from merely political issues, we have no hesitation in saying that the Catholics of the Dominion would hail the appointment of Mr. Patterson with great satisfaction. We are glad to find that all the Catholic journals of Ontario agree heartily with our sentiments on this subject, and though Mr. Patterson's appointment would not give that Catholic representation in the Cabinet to which we are justly entitled in Ontario, that gentleman's liberality and high-mindedness would make him as a member of the Cabinet most acceptable to the Catholic body.

#### THE METHODIST CONFERENCE AT MONTREAL.

The Montreal Conference of the Meth. odists of Canada has addressed a "Pas toral Letter" to the members of the Church, in which it congratulates the brethren that they have been absorbed "in the one great business for which the Church exists, saving men and building them up in the most holy faith"-and they have therefore "no changes in the Constitution of the Church to report," We have been of the belief that the Constitution of the Church of Christ consists of features which are ordained by God and which, therefore, are unchangeable by human authority; but the Conference seems to imply that it is quite competent to make such changes. We presume it refers especially to changes of faith and doctrine which it would be necessary to make if the present agitation for union with some other denominations be carried out. It is certainly not much to boast of that in four years no such changes of doctrine have taken place. There is also a reference to

'Romanism," much milder than is usual in such documents. It does not say plainly, as the New York General Conerence did, that Romanism is a danger to the State: however, this is undoubt. edly what it means when it says that "the overshadowing influence of. Romanism upon the present and future prosperity of this province demand undaunted faith and patience and hope," and to this great influence of the Church it attributes "the slow progress of its French-Canadian mission." Superhuman efforts have been made to sap the faith of the French. Canadians, and in some few cases religion has been completely destroyed in their minds through Methodist colporteurs, but it is a consolation to have the confession that but little progress has been made in this regard. Towards the end of the document it is claimed that the Methodist ministry is an "apostolic order." How this can be it is impossible for us to see, for it is well known that Wesley derived his orders from the Church of England, but could not transmit them, since he was no pishop, who slone could the Church of England, transmit apostolic orders. Besides, it is universally maintained by Methodists, when they are rebutting the Anglican claims of priestly superiority, that the Anglicans themselves have no apostolic orders or

## ENGLAND'S DEFENCES.

At a time when the people of England are in trepidation through the information given by Lord Wolseley and her other ablest war officials, that the country is in a precarious condition owing to her lack of proper protection against a foreign in vader, any reasonable suggestions toward increasing the means of defence with the least possible expense to a heavily taxed population, should be thankfully received. London Truth does this in the following way: "According to Lord Wolseley, we have increased our army by 20,000 men. Of these 10 000 are in India, engaged in annexing Burmab; and 6,000 are in Egypt, engaged in maintaining the Khedive on his throne. We have, moreover, 28,000 men in Ireland, engaged in maintaining Mr. Balfour in that island. It is evident, therefore, to me, that our first step should be to reduce our army by 44 000 men, which might be done, leaving its real strength precisely what it is now, by withdrawing from Egypt and Barmah, and giving Home Rule to Ireland."

In the Belgian elections just closed, the Catholic party have been completely successful. The eight seats allotted to Brussels have been carried by them. They have retained the fourteen seats already held and have gained an additional seat from the "Liberals" and Freemacons. They have now a majority of sixty in the Chember of Dupties, and thirty-seven in the Senate. The principal issue is the secularization of the schools.

THE CABINET VACANCY.

GENERAL PHIL. steadily improvi sesson to hope tha THE missions in very flourishing, ha the missionaries h

the country. MRS. EVANS, WI absence, worked the glorious Libe ampton, is an Ame

TWENTY ONE COL those who voted a on Tuesday, the 11 of extravagance in

THE Free Churc Scotland have dec to 80 that the Ch Scotland "ought

IN THE case of I the Court of Appea for libel published \$4 000 for libel co special plea, Jud were for reducing

THE Rector of (Anglican) Charlo published in Engl tions of "altar li plices, stoles, burse that every contribu by name in the dat

nomination as Rej the presidency of Levi P. Morton, of selected to run fo The new Kaiser tion to the army a

eulogistic of both t The proclamation neutral character, pected to foreshado policy. He promi duties, and expr fidelity of the G throne. MRS. and Gen

spiritualist frauds, sentenced to six each in the penite were at once tal They will be remo on Wednesday. cast down. The the magnitude of

THE Salisbury tained another de moved by Mr. Joh regulations of the Bill was carried by amongst whom and many Tories Joseph Chamberla vote was taken.

The London Tin fort from the hy popularity was the election in Ayr, I Unionist, being a tuency, while Mr from his being d majority of 1175 Captain Sinclair. who was defeated the new member

Ashley, a stranger THE opinion is that the Governm a competent lead mons. The part says very bluntly both tact and dec sequence, the me nings, member for the cause of the contributes to already existed.

Four voung le who received the Arts" at Toronto U Henrietta Charles, Gertrude Eastwoo Lennox, of St. 1 Jones, of Stanfor All passed their e credit. Miss Ger the Rev. Father 1 passed her exami mathematics, mod tal science. We our congratulatio

We clip from following descrip experienced by parish of St. Thor ville, near Ottaws