December 29, 1888.

hat it was because Riel was a that he was hanged. JOSEPH LEDOUX.

CARLETON, 19.h Nov., 1885. arocque, French half-breed past twelve years, say that I t grievance with the govern. That I greatly condemn the rious to them I was very well horses, cattle in quantity, ements, and today 1 am poor pellion. I never heard that troubled in his property on ionization society. I never

olonization society. I never at Riel was hung because he li-breed. I don't think Riel than I am during the rebell. BAPTISTE LAROCQUE, CK LAKE, Nov. 20th, 1886,

en, French half-breed, resi-te for 15 years, say that the be I had against the govern-roubles of 1885, was its slowr scrip. I was told, more-e not certain to obtain the occupying, that we were to whereas, we thought we them. We were uncasy, d us completely. But what us was the report that in is the govern fight us, and it was then we that taking up arms I never ould be obliged to use them. F an instant that Riel was ent were e rebellion. I never heard lriven out of his land or riven, for the benefit of any

JOHN ROSS. HE, 23rd November, 1886. nd Piere Vaudal, French boche, say that we have no gainst the government be-1885, than those of the old country who were asking for us, we had our rights in ve not certain either if we is we were occupying. We anyone had been driven off efit of colonization societies.

been in the country. believe that Riel was quite audal, have said sometimes that Riel seemed not quite

vould have been no trouble

ANTOINE VAUDAL. PIERE VAUDAL.

BATOCHE, Nov. 22ad, 1886, baine, French half-breed for Batoche, say that I had no r before the troubles eople were agitating to have alled their rights. I never e had been driven out of his t of any colonization society. here would have been any not been here. I thought that Riel was not speaking believe that Riel was ex-deeds. I did not know that lf-breed.

ISADORE LAFONTAINE.

ATOCHE, 23rd Nov., 1686. enve, French half-breed of had no grievance whatever ment before the trouble of took up arms against the because I was forced to do to me with an order of his me to be shot at six o'clock not with them by two d that anyone had been and for the benefit of any ty. I believe there would ble if Riel had not been here. s far from being insane. I as executed not because he

December 29, 1886.

THE WEEKLY SUN, ST. JOHN, N. B.

ANNIVERSARY OF THE LANDING OF THE | high influence of the best men, would you PILGRIMS.

[The Pilgrim Fathers, consisting of 101 men women and children, who styled themselves loyal subjects of King James I , arrived in the Mayflower at Plymouth, in New England, on the 21st of December, 1620, where they landed cause he could not accept it. But a bruitish and formed a settlement.] man, who lived with the sage and insisted that he would be still a brute, would be-I have seen the Mayflower sailing on the ocea come all the more bruitish by reason of the despised and neglected wisdom. of the world, And for the mighty sges were her banners all Now, we have only to apply this principle to life, and we have the philosophy and mean-ing of what I want to preach to you this unfuried. She was freighted deep with freedom and the blessed rights of man, And Jeaus was her pilot ere her endless course opportunity of nothing but superficialness, nothing but the making of money and the The polar breath of winter was abroad upon the breezs, And the demon of the tempest strove in anger the breizs, And the demon of the tempest strove in anger o'er the seas; And he emote the created billows in the fury of his wrath, the tempest are the tempest strove in anger o'er the seas; And he emote the created billows in the fury of his wrath, the tempest are the tempest strove in anger the tempest strove in anger the tempest strove in anger and in that world a man might live super-ficially and get no harm. On the other hand, it is possible to conceive of a man who of his wrath, Till they rose like reeling mountains across the Mayflower's path. had no capacity for anything but superficial-ness and frivolty and dealing with second And he drove in endless , frenzy on the wild causes, and that man might live superficially And no brove in chore, Atlantic chore, Till the "infinite fierce chorus" shook the harm. But-here is the point-for this man mainland with its roar. Bat Jesus was her pilot, and her helm was in its opportunities, and yet to live on its surface His hand, And she rode the crested billows, and safely its problems, to reject the voice of God that speaks out of it, is And still the Mayflower saileth o'er the swel-And shift the dray inverse satistic of the sat every ses, Till every tribe and nation and all the world is REV. T. P. COLTON. SERMON, God's Voice : Why Shou'd Not Men Rejoice at Hearing It. The Reasons Given by Rev. Phillips Brooks, An Impressive Sermon Preached in Trinity Church, Boston. self and that importunate invitation the cushions of his dogma and his ceremony. "Let God's voice come to me deadened and In Trinity church, Boston, on the 12th inst., Rev. Phillips Brooks delivered an eloquent sermon, taking for his text:-"Let God's voice come to me deadened and softened through these,' he says, 'Let not God speak to me, lest I die. Speak thou to me and I will hear.' So he cries to his priest, to his sacrament-which is his Moses He said: The Hebrews had come up out -is he not harmed by that? Is it only that of Egypt, and were standing in front of he loses the deeper spiritual power which he might have had? Is it not also that the Sinai. The mountain was full of fire and smoke. Thunderings and voices were burst. take it, makes his life unreal, fills it with smoke. Thunderings and voices were burst-ing from its mysterious awfulness. Great trumpet blasts came pealing through the frightened air. Everything bore witness to the presence of God. The Hebrews were appalled and frightened. We can see them cowering and trembling. They turn to Moses and beg him to stand between them and God. "Sneak thou with us, and we and God. "Speak thou with us, and we Speak, Lord, for thy servant heareth.' It will hear, but let not God speak to us, lest invites the infinite and eternal aspects of we die life to show themselves. Thankful to Moses At first, it seems as if their feeling were a for his faithful leadership, it is always pressstrange one. This is their God who is speak- ing through him to the God for whom strange one. This is their God who is speak-ing to them—their God, who brought them "out of the land of Egypt, out of the house of bondse." Would it not seem as if they would be glad to have him come to them

can find it worth while to keep on working not think it best for him to live not with and living, even while they themselves keep on their life and work in the same way. them, but with men of inferior degree in whom he should not be always rejecting pos-This is the reason why men very often fear sibilities which he ought to take ? A dog that might live with a wise man, and, remaining still a dog, be all the better for the wise man's wisdom, which he never rejected be-THE IMPULSE OF LIFE MAY GIVE OUT before the time comes to die, and shudder

as they think how awful it will be to go on living with the object and the zest of life all dead. Such a fear never could come for a moment to the man who felt the fountain of God's infinite being behind all that the least of God's children did for love of him, I know very well how all this which I have

indertaken to preach this morning may easily be distorted and misunderstood. It may seem morning. It is possible to conceive of a world which should offer the material and to be the setting forth of a tensational and unnatural ides of life, the struggle after which will only result in an histrionic self-consciousness, a restless, discontented passion for mak-ing life seem intense and awful when it is really commonplace and tame. 'Let us be quiet and natural' men say, 'and all will be well,' But the truth is that to be 'natural' is to feel the seriousness and depth of life, and that no man comes to any worthy quietness who does not find God and rest on him and talk with him continually. The contortions of the sensation-alist must not blind us to the real truth of that which be contexplored and the blonder in alist must not blind us to the real truth of that which he grotesquely parodies. His blunder is not in thinking that life is earnest, but in try-ing to realizaits earnestness by stirring up its surface into foam instead of piercing down into its depths, where all is calm. Yet even he, groteeque and dreadful as he is, seems almost better than the imperturably complacent scul who refuses to believe that life is serious at al

A DEMORALIZING AND DEGRADING THING. very plainly. Take the part with which we are familiar here in church. Take the re-ligious life of man, True religion is, at its soul, spiritual sympathy with, spiritual obedience to God. But religion has its superficial spece first of truth to be proved this tue life to come into the dyine seciety superficial aspects, first, of truth to be proved his true life to come into the divine society and to take his thoughts, his standards and his motives directly out of the hand of the and accepted, and, then, still more superficial, of forms to be practised and obsyed. eternal perfectness. Man does not know his own vitality, and so be nurses a little quiver of flame and keeps the draught away from it whan, if he would only trust it and throw it bravely out into the wind where it belongs, it Now, suppose that a man, setting out to be religious, confines himself to these superficial regions and refuses to go farther dows. He learns his creed and says it. He rehearses his ceremony and practises it. The would blaze into the true fire it was made to be. We find a revelation of this in all the despest and highest movements of our lives. Have you not often been surprised by seeing its unsounded depths, 'Come, understand your soul ! Come, through repentance, enter into holiness! Come hear the voice of God.' But he draws back, he piles between him-

Have you not often been surprised by seeing how men who seemed to have no capacity for such experiences passed into a sense of divine companionship when anything disturbed their lives with any supreme joy or sorrow? Once or twice at least, in his own life, almost every one of us has found himself face to face with God, and felt how natural it was to be there. Then all interpreters and agencies of him have passed away. He has looked in on us directly; we have looked immediately upon him, and we have not died. We have supremely lived, we have known that we never had so lived as We have known that we never had so lived as then. We have been aware how natural was that direct sympathy and union and communica-tion with God. And often the question has come What possible reason is there why it should not be the habit and fixed condition of our life? Why should we ever go back from it? And then as we felt ourselves going back from it we have been aware that we were

GROWING UNNATURAL AGAIN.

we were leaving the heights where our souls breathed the truest air and going down into the vaileys where only long habit and an educated distrust of our own high capacity had made us feel ourselves more thoroughly at home. And as this is the revelation of the highest moments of every life as made us feel ourselves more thoroughly at home. And as this is the revelation of the highest moments of every life, so it is the rev-elation of the highest lives; especially it is the revelation of the highest lives; especially it is the for christ. Men had been saying 'Let not God speak to us, lest we die,' and here came Christ, the man—Jesus, the man, and God spoke with him constantly, and yet he lived with the most of bondage. Would it have him come to them make them minister to that. What a con-directly, to have him almost look on them sciousness of thoroughness and safety; what with eyes that they could see, and make un-with eyes that they could see, and make unliving men, and God spoke with him con-tinually. He never did a deed, he never thought a thought that he did not carry it back with his soul before it took its final shape and with his soul before it took its final shape and get his father's jadgment on it. He lifted his eyes at any instant and talked through the open sky, and on the winds came back to him the answer. He talked with Pilate and with Peter, with Herod and with John, and yet his talk with them was silence; it did not begin to make his life, to be his life compared with that perpetual communion with his father which made the fundamental consciousness as it made the unbroken habit of his life. All this is true of Jesus. You who know the rich story of the gospels know how absolutely it is true of him. DEER ISLAND, Charlotte Co., Dac. 15 .- A political meeting under the auspices of Mr. Gillmor, M. P., was held this evening in Moss Rose hall, Chocolate Cove. We are all interested in politics this way, and though the night was very unfavorable and the roads very bad there was a goodly attendance. Mr. Gillmor opened by excusing himself for not being among his friends on Deer Island of Jenns. You who know the rich story of the gospels know how absolutely it is true of him. And the strange thing about it is that the life of which all this is true is felt at once to be the most natural, the most living life which the world has ever seep. Imagine Jesus saying those words which the Hebrew said, 'Let not God speak to me lest I die.' You cannot put these words upon his lips. They will not stay there. 'O God, speak to me that I may live'; that is the prayer with which the comes out of more frequently, on the ground of his being a "poor, hard-working farmer," who, beween the times of "parliamentary sessions" had so much to do to make a living on his farm that he had no time to come as often as he wished to his triends. After blowing his there. 'O God, speak to me that I may live'; that is the prayer with which he comes out of the stifling air of the synagogue or the temple, out of the half death of the mercenery streets, and of the foolish rivalries and quarrellings of his disciples. And every now and then a great man or wo-And every now and then a great man or wo-man comes who is like Christ in this. There comes a man who naturally drinks of the foun-tain and eats of the essential head of life. Where you deal with the mere borders of things, he gets at their hearts. Where you sk conneal of expediencies, the talks with first principles; where you say "This will be profitable,' he says "This is right.' Remem-ber, I am talking about him now only with reference to this one thing, that when men see him they recognize at once that it is from abundance and not form defect of wither from abundance and not from defict of vital-ity that this man lives among the things which ity that this man lives among the thiogs which are divine. Is there one such man-it may be one such boy—in the store where all the rest of you are working for rivalry or avarice. Is there one who works from principle, ene who works for God, and will you tell me whether you do sot all count him the most genuinely living of you all? The student of history knows very well that there are certain ages and certain races which more than other ages seem to have got down to the fundamental seem to have got down to the fundamental facts and to be living by the elemental and eternal forces in words so real that we canno think of them as figurative; ages and races which are

ing as if it were only a great mercantile esing as if it were only a great mercentile es-tablishment to be honestly run; when I see society conceiving no higher purpose for its activities than amusement; when I catch the tone of literature, of poetry, and of ro-mance, abandoning large themes, studiously and deliberately giving up principles and all heroic life and making itself the servant and record of what is most cordid and fa-miliar—sometimes even of what is most un-comely and unclean; when I think of art grown seemingly incapable of any high en-deavor; when I consider how many of our brighteet men have written the word "Agnos-tic' on their banner, as if not to know any

Hungarian Prince for the Bulgarian Throne. brightest men have written the word "Agnos-tic' on their banner, as if not to know any-thing or to consider anything incapable of being known were a thing to shout over and not to mourn over; when I see all these things and catch the spirit of the time of which these things are but the exhibitions and the symp-toms, I cannot help feeling as if out of this side, at least, of our time there came some-thing way like the acho of the old Habmar our (By Cable to the Boston Herald.) LONDON, Dec. 18 - The recent conflict in Ire-

thing very like the echo of the old Hebrew cry 'Let not God speak to us, least we die.' We are AFRAID OF GETTING TO THE BOOTS

of things where God abides. What bulwarks have you rich luxurious men built up between yourselves and the poverty in which hosts of have you rich laxurious men built up bounded yourdelves and the poverty in which hosts of your brethren are living? What do you much down want to know, of the real your brethren are living? What do you know, what do you want to know, of the real life of Jeaus, who was so poor, so radical, so full of the sense of everything, just as it is in God? You tremble at the changes which are evidently coming. You ask yourself, how many of these first things, these fundamental things, are going to be disturbed? Are prop-erty, and rank, and social precedence, and the relation of class to class, going to be over-turned? O, you have got to learn that these are not the first things, these are not the fun-damental things. Behind these things stand [God. He must speak to y u. He will speak God. He must speak to y a. He will speak to you. O, do not try to shut out his voice. Listen to him that you may live. Be ready for any overturning, even of the things which have seemed to you most eternal, if by them he can come to be more the kirg of his own

And in religion may I not beg you to be And in religion may I not beg you to be vestly more radial and thorough? Do not avoid, but seek, the great, deep, simple things of faith. Religious sentiments, but do not meet face to face the strong, exacting, macca-line pages of their Bibles. They live in the surface questions, about how the church is con-stituted, how it ought to be governed, what the forms of worship ought to be. They shrink from the profound and awfal problems of the soal's salvation by the Son of God and preparation for eternity. Do we not hear-strangest of all !-in religion, which means the eoul's relationship to God, do we not hear there-strangest of all !-the soul's flightened tatesman, taking as its text the rumor that he is writing an essay on the Olympian religion. The only recent disclosure of the late prime minister's views of Itah matters is the statement made by the Marquis of Ripon, in his speech at Birmingham, that Mr. Gladstone, in a letter written by him a few days before, had said that neither threats of vengeance nor vio-lence of language nor illegal combination nor resistance to the law could have any counten, ance from the liberal party. sour's relationship to God, do we not hear there-strangest of all 1-the soul's frightened cry: 'Let not God speak with me lest I die.' In all your personal life, my friends, it is more thoroughness and depth that you need in order to get the peace, which, if you spoke the truth you would own that you so workly lack! You are in God's world. You are God's child; these things you cannot change.

THE CAMPBELL CASE. The arguments on the Campbell divorce case were concluded tonight, and the press will be relieved of the burden of ten or a dozen columns of daily reports. The *Chronicle* has printed over 100 columns, and the other dailies from 50 to 70. The *Evening News* has suppressed very few of the details, publishing the evidence almost verbatim, and today the National Vigil-ance Association saked the Oneen's bench for a The only peace and rest, and happiness for you is to accept them and rejice in them. When God speaks to you, you must not make believe to yourself that it is the wind blowing or the torrent falling from the hill. You must know that it is God. You must The only peace and rest, and happiness for gather up the whole power of meeting him. You must be thankful that life is great and not litile. You must listen as if listening ance Association asked the Queen's bench for a rule nisi to file the information against the pawere your life. And then, then only, can come passe. All other sounds will be caught up with the prevailing richness of that voice of God. The lost proportions will be perfectly restored. Disorder will cease. Harmony will per on the ground that the reports constituted obscene libel. Justice Danman said it was a very serious question; but as legal argumen could not be made before the next term of

(SPECIAL CORRESPONDENCE OF THE SUN.)

NEW CRIMES ACT. THE CATTLE TRADE.

Reported Preparations of a Repressive The Trade Has a Little Brighter Bill, Color.

Ministerial Crisis Predicted-Anti-Rent Favorable Prospects for the Canadian Store Campaign Proclaimed. Cattle-Great Results Predicted.

0 ----(Cor. Montreal Gazette)

LIVERPOOL, Dec. 4. -Basiness this week may be characterized as possessing more ac-Los Dow, Dec. 18 — The recent conflict in Ire-land has steadily gained intenseness and inter-est throughout the week, till at present it collpses all other questions. The government have piled summons upon summons against the leaders of the league, but the latter so far show neither loss of courage nor lapse of ardor. They have evidently enlisted for the war. The impression on this side of the channel is that the cabinet have decided to put down the anti-rent campaign at all hzzards, and certainly this evening a news of the formal proclamation of the Dillon plan of campaign by the lord lientenant as an illegal compiracy is a long step forward in the line of coercion. An Irish member tells me that this step carries the government to the end of their tetber, and that the league, being still unbrok-en, is sure to win. That may be, but from what I learn I am convinced that, if they find their legal powers exhausted to no purpose; tivity, but values for Canadian cattle, and

abortage in the home supply. Our local wholesale men were early afield, securing most of the pens before the country dealers showed up. The outlook for Monday next is not so favorable, the two steamers now discharged having over 2000 shear between their legal powers exhausted to no purpose, they will ask parliament for an enlargement to whatever extent may be necessary, and peli-tical indications point to their getting what they ask for, though not without a hard fight in the commons. It is reported on good authority that a new crimes act has already discharged, having over 3,000 sheep between them. Still the offerings from Ireland are not expected to be strong, and one never can tell how the market may jump.

AT BIRKENHEAD.

been prepared under Lord Ashbourne's super-vision, and that it will be introduced at an The States supply has been extremely limited, and the beef is quoted from 9s to 10s per lb. with a strong upward tendency. Most of the stuff has been bought on account Viendi, and that it will be introduced at an early date in the coming ression unless the organizad resistance to the law is greatly modi-fied before the assembling of parliament. Mr. Gladstone's silence upon the Irish ques-tion is criticised by the press. One London journal devotes a long editorial to the mute of local dealers, or rather has been taken for ocal consumption, a circumstance quite sufficient to account for the "upward tendency." Hardly anything went to London, buyers there being fully attended to from Deptford ap 1 Islington, supplies at both depots being liberal.

LONDON (ISLINGTON) AND DEPTFORD.

On Monday the Canadians on offer at the Metropolitan market did not exceed 100 head, and hopes were entertained that 11c would be quoted. A strong 10¹/₂ was the most any salesman would acknowledge, and The ATLANTIC MAILS, The Cunard steamers will receive mail bags at Liverpool. The contracts now in force with the White Star, Guion and North German Lloyd companies terminate Feb. 23, and the postmaster general asks bids for carrying the mails for one year to New York every Tues-day, Thursday and Saturday from London, and on the following days from Queenstown, and also other ports of the kingdom. for the class of stock down, it was all it was worth. Quite a big turnout of Irish cattle gave buyers the bulge on Dominion stock, which they failed not to take advantage of, Sheep without change, 1210 being a fair average. Of Thuraday's market there is little to say, a few stale lots hardly giving any indication of the course of trade. At Deptford the numbers of States and Datch cattle continue strong for the season. Business is rather brisker, good American bul-locks making up to 120. Compared with

rates current in our open markets, the wharf trade is having the best of it pro tem,

GLASGOW.

About 540 Canadian cattle and a similar number of sheep were disposed of this week. A large proportion of the cattle were again bought for keep by north country buyers. Prices irregular, varying from £10 10s to £18, or to quote them by the rates current in the fat markets, very close on 11c per lb. court, and as the trial was over, it would be The sheep, which were principally ewes, made about 13c, being slightly more than last week. I understand the Hibernian court, and as the trial was over, it would be better to leave the parties to proceed otherwise. One result of the trial is that the Dake of Marlborough, who intended entering upon the discharge of his political duties in the House of Lords, has abandoned the idea. He believed he had birdd down the anandel of his own diverses the house a firmer demand was light, and

breed, but because he dean, of whatever nationality, unished in like manner, had ame deede ISADORE VILLENEUVE.

BATOCHE, Nov. 22ad, 1886. Boucher, French half-breed at I had no grievance what-vernment before the troubles neard that any one had been and for the benefit of any ty. I believe there would ty. I believe there there ble if Riel had not been here. Riel was a that he was executed, but leads during the trouble. I to think of his mental consometimes that he was ery wicked.

CHAS. E. BOUCHEB.

ATOCHE, Nov. 241h, 1886, Champagne, French half-says that before the trouble ce against the government granting to the half-breed were not certain that we ds that we were occupying anyone had been driven of encit of any colorization say if there would have Riel had not been here. I Riel was insane. EMANUEL CHAMPAGNE,

n Kailway Matters.

rrived in St. John on the v his brother Wm. Pugsley, a visit to Ottawa. The Christmas at home, after o go to England on railway wing Ottawa despatch to a ted October 18th, discusses s with which Mr. Pugeley

-G. R. Pugsley, president g Lake and Saskatchewan Pugsley, solicitor to the for St. John today. Their at the same time as Senator imber of wealthy railway uiton who are understood nilton, who are understood the Saskatchewan Valley d the rumor of a scheme on of the two companies, amation has caused quite a among those who are inat matters, as it is well tension to the north will tchewan and Peace River with the Canadian Pacific ute possible, and will also rters at Regina an easy and listributing the mounted supplies and mails to rn country. Your G. R. Pugsley I him if there Your cor-Was mor as to amalgamation, nformation beyond the fact ot that the extention of his t that the extention of his n early in the spring, and yan Valley Railway would is line, as it is defined to go it, while the Regina and from its present terminus o Saskatchewan via Saska-with branches at Prince

ricton News

ONDENCE OF THE SUN.) ec. 22.—At last night's ericton curling club J. B. Loggie ware elected skips cial bonspiel to take place mary. John A. Edwards vere added to the member-The match between the resident on Christmas Day a. m. All the members of

n, of the board of agricullegram today announcing ess of his sister, Mrs. Albert Co. X 11 years, nephew of Mrs. was accidentally killed in

returned from his visit to

with eyes that they could see, and make un-necessary the interposition of his servant, Moses, bringing them messages from him? Will they not feel their whole history of rescue coming to its consummation when at last they find themselves actually in the presence of the God who has delivered them, and hear his voice?

and hear his voice ? That is the first question, but very O, my dear friends, do not let your respeedily we feel how natural that is which ligion satisfy itself with anything less than God. Insist on having your soul get at him actually did take place. The Hebrews had delighted in God's mercy. They had come aloging up out of the Red Sea. The had foland hear his voice. Never, because of the mystery, the awe, perhaps the perplexity and doubt which come with the great exlowed the pillar of fire and pillar of cloud, They had accepted God's provision for their hunger. They had received Moses, whom God had made their leader. But now they periences, let yourself take refuge in the superficial things of faith. It is better to be lost on the ocean than to be tied to the were called on to face God. In behind all the shore. It is better to be overwhelmed with superficial aspects of their life, they were called on to get at its centre and its heart. the greatness of hearing the awful voice of God than to become satisfied with the piping of mechanical ceremonies or the lullabys of traditional creeds. Therefore, seek great In behind the happy results, they were summoned to deal with the mysterious and mighty cause. There they recoiled, 'Nay,' they said, 'let us go on as we are. Let life experiences of the soul, and never turn your back on them when God sends them as he not become so terrible and solemn. We are willing to know that God is there. We are willing, we are glad, that Moses should go into his presence and bring us his messages. world we live in, But we will not come in sight of him our-selves. Life would be awful. Life would be HE DISCOVERS FACTS.

He arranges facts into what he calls laws.

unbearable.

Behind his laws he feels and owns the powers Behind his laws he feels and owns the powers to which he gives the name of force. There he sets his feet. He will go no further. He dimly hears the depth below, of final causes, of personal purposes, rearing as the great ocean rears under the steamship, which, with its elamorous machineries, and its predous freight of life, goes sailing on the ocean's beson. You say to him. Take the LET NOT GOD SPEAK WITH US. lest we die !' I want to bid you think this morning how natural and how common such a temper is. There are a few people among us who are always full of fear that life will become too trival and petty. There are always a great many people who live in per-petual anxiety lest life shall become too awful, and serious, and deep and solemn. There is something in all of us which feels that fear. We are always hiding behind effacts to keep out of slotted ocean's bosom. You say to him: 'Take this into your account. Your laws are beautiful, your force is gracious and sublime, but neither is ultimate. You have not reached hiding behind effects to keep out of sight of their causes, behind events to keep out of the end and source of things in these. Go further. Let God speak to you.' Can you not hear the answer? Nay, that perplexes all things. That throws confusion into what we have made plain and orderly and clear. sight of their meanings, behind facts to keep out of sight of principles, behind men to keep out of the sight of God. Because that is such poor economy, because the only real 'Let not God speak to us lest we die.' You safety and happiness of life comes from think what the study of nature might belooking down bravely into its depths when come, if, keeping every accurate and careful method of investigation of the way in which they are opened to us and fairly taking into account the profoundest meanings of exist-ence, and because not death, but life, the fallest and completest life, comes from let-ting God speak to us and earnestly listening while he market are the sacred movement of the

<text><text><text><text><text><text><text><text><text><text><text>

ALWAYS SPEAKING WITH GOD.

'I am in deadly hatred and opposition to the protective tariff in every form; it was born

was the case, and his trotting out his old time worn illustrations on taxation, which have done duty for years, in so many forms, however, that it was only discerned by these who have long been as much disgusted by it as they were well acquainted with it. He opposed the governments trade policy, fiscal policy, "extravagances and corruptions." Of course the doleful cry of hard times all over the country, of disatisfaction among all tribes of Indians and settlers, and natives was made to do service, but found no response. The debt was harped upon, and some startling things announced concerning it, viz: "It is three times larger than that of the United States and was all brought

about by the present administration, who

 3 Co you the happiness which you the shall live, not you the shall live, not the mouth of God !
 abandoned the idea. He believed he had lived down the scandal of his own divorce case, but his share in the Campbell affair will be likely to forever exclude him from political employment. The Pall Mall Gazette publishes in parallel columbs, extracts from Burke's peerage and Debrett, relating to him and his ancestors on one side and extracts from his testimony concerning the Putfleet hotel assignation on the other, concluding with Swinburne's poem.

poem:

THE ATLANTIC MAILS.

THE CAMPBELL CASE.

"Clear the way, my lords and lackeys, You have had your day; Long enough your House has held you; Up and clear the way !"

BABY BATTENBERG CHRISTENED. Baby Battenberg was christened Alexander Albert Victor in the private chapel at Windsor castle today, with great pomp and cere-meny. The Queen and all the royal family in meny. The Queen and all the royal family in the kingdom attended; also Grandpapa Alexander. The sponsors were Paincesses Louise of Wales and Irene of Hesse and Prince Alexander, late of Bulgaris, the infant's uncle,

own trumpet on his personal excellencies character and doings as a representative of A GIFT TO WALT WHITMAN. The financial affairs of Walt Whitman have been much discussed by the papers during the past week, and the Pall Mall Gazette will forthe people, he began a tirade against the policy of the government, the character of its members and their actions. Said he: ward the aged poet tomorrow over £60, sub-scribed by his admirers as a New Year's gift, THE CHANNEL TUNNEL.

The shareholders of the Submarine Conti-nental Railway Company plucked up courage and held a meeting, and resolved to attempt once more to continue work on the chaunel

tunnel. A new candidate for the Bulgarian throne has come to the front this week in Prince Ferdinand of Saxe-Coburg, who though a scion Ferdinand of Saxe-Coburg, who though a scion of the reigning family of the German duchy of S-xe Coburg-Gotha, is really a Hungarian by residence, legal status and descent—a fact which does not recommend his pretensions at St. Petersburg, for there is an inveterate anti-bathy bottmen the Macwars and the Resignan

though a firmer demand was apparent, no alteration in values could be quoted.

CENTRAL MEAT MARKET.

An occaional correspondent writes us from London :- The trade here was disappointing yesterday (Friday), and notwithstanding the cold weather, the demand was not up to an average for a Friday. Prices weaker, the supply being quite in excess of our require-ments. Deptford killed and Liverpool killed Americans barely making 3s 6d per stone (equal to 10¹/₂) per 1b.). Very few of the latter coming. Have you any big Canadians for the show on Monday? No, I haven't heard of any special Christmas beef from Canada this search and my consequently Canada this season, and my correspondent's query just reminds me that some splendid stock from the Dominion was to be shown at Bingley hall. What became of it ! Did the jealous committee men refuse the entry, or disqualify the stock ?

THE EXAMINATION OF DOMINION STOCK

at the great fat shows here is a feature in agricultural history with which our Eoglish friends are becoming familiar, and it would be a misfortune to drop it now. I have often thought that too much was made of our cereal crops, and far too little of eur live stock. In the one case a recognized position has been firmly established, and its success is as fully ensured as possible to ensure any is as fully ensured as possible to ensure any business. In the other case, our live stock exports, though past the tentative stage, have not yet been pushed with the same tact, energy or enterprise. Whose fault is it? or shall we put it in another way and ask : Whose duty is it ? If the capabilities of Canada as a store cattle producing coun-try were brought before the agriculturists of this country in the same way as her dairy produce and cereal crops have been, there is not the slightest doubt but a similar expan-St. Petersburg, for there is an inveterate anti-pathy between the Magyars and the Russians. The prince's grandfather, Prince George of Saxe-Coburg, married a Hungarian lady, the Princess Gabrielle of Kohary, whose father, Joseph Kohary, was raised to princely rank for his vast wealth. The Coburg family in-herited the great Kohary estates, which intitled them to a seat in the Hungarian House of Magnates. Prince Bardinand here a still the states of the same way as her dairy produce and cereal crops have been, there is solon in trade would follow. This is no speculative opinion of what may be done in the future, it is a fact that can be estab-lished right now by anyone taking the export of fat stock from the Dominion will lished right now by anyone taking the trouble to study the situation. The export of fat stock from the Dominion will them to a seat in the Hungarian House of Magnates. Prince Fardinand has a still larger fortune in prospect from his widowed mother, the Princess Clementine of Orleans, a daughter of the late King Louis Philippe, She originated his candidature, and has se-cured for it the inflaence of the house of Or-

Steamer.	Cattle.	Sheep.	Loss on
Thanemore, from Mont real. Lake Superior, from	170	2,175	25
Montreal Montreal, from Mont-	445	2,350	80
real	294	802	22
1	1,036	5,327	77

