



THE BODY AND SOUL.

What The Beatitude of The Righteous Consists of.

Man Can Form No Adequate Idea of the Felicity of the Saints—The Immortality of the Soul—The Declarations of the Scriptures With Respect to the Future Life.

Sermon by Cardinal Gibbons in the Baltimore Cathedral.

There is but one being that is absolutely immortal. One alone that is everlasting, that has no beginning, that will have no end—

Go back in spirit to the twilight of time. Contemplate the early dawn of creation before this earth assumed its present form, when all was chaos.

Look forward through the vista of ages to come, when the heavens and the earth shall have passed away, even then God will live.

Let us now look at man. What a strange contrast is presented by his physical and spiritual natures!

Man may imprison and starve, may wound and kill the body; but the soul is beyond his reach, and is impalpable to his touch.

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity.

Now, whence comes this universal belief in man's immortality? Not from prejudice arising from education.

Not only has mankind a firm belief in the immortality of the soul, but there is born in every human breast a desire for perfect felicity.

Now God would never have planted in the human heart the craving after perfect felicity, unless He had intended that the desire should be fully gratified.

It is clear that this desire for perfect happiness is never and never can be fully satisfied in the present life.

Neither riches, nor honors, nor pleasures, nor knowledge, nor the endearments of so-

cial and family ties, nor the pursuit of virtue, can fully satisfy our aspirations after happiness. Combine all these pleasures as far as they are susceptible of combination. Let each of their sources be augmented a thousand-fold. Let all these intensified gratifications be concentrated in one man, yet will he be forced to exclaim: "Vanity of vanities, and all is vanity! The more delicious the cup, the more bitter the thought that death will dash it to pieces."

Now, if God has given us a desire for perfect felicity, which He intends to be one day fully gratified; and if this felicity, as we have seen, cannot be found in the present life, it must be reserved for the time to come. And as no intelligent being can be contented with any happiness that is finite in duration, we must conclude that it would be eternal, and that, consequently, the soul is immortal.

Without the hope of immortality the condition of man is less desirable than that of the beast of the field.

But if our unaided reason assures us that our soul will live beyond the grave, how much more clearly and luminously is this great truth brought home to us by the light of Revelation; for the light of reason is but as the dim twilight compared with the noon-day sun of Revelation.

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George's gallery, gazing on the whole-length picture of James II., which still remains there. Struck with the mournful expression on the young girl's face, Mary asked her hastily what she saw in that picture that made her look on it so particularly sad. "I was thinking," said the innocent child, "how hard it is that my father must die for loving you."

The queen, pricked in conscience by this artless reply, immediately signed the pardon of Lord Preston.

ELEGANT EXTRACTS

FROM THE QUEEN'S HALL SPEECHES.

Mr. Howland.

"On the 29th we realized that a union of parties had taken place and it came like a flash of lightning to us that an act of treason had been committed on the part of the representatives of the people."

"We do not accuse the Liberals of this Province, but we may say that if this is the way the people of Quebec make use of the autonomy which we secured for them; if they seek to make it a basis to subvert our language, customs and religion, it is time for the Anglo-Saxons to take a stand."

"The people of Quebec must come faithfully into line in bringing up a British nationality. We are going to test the constitutionality of the act. We are going to keep pouring in petitions upon the Governor-General, and we are going to hold a convention. We are going to form a new party, but we are going to have representatives true to the British people."

Rev. Dr. McVicar.

"I am taking no new attitude, but one I have held all along. His Eminence Cardinal Taschereau had opposed the bill at the time, and he was quite satisfied that the French Catholic clergy of the Province were not exactly pleased with his defeat."

The 180 men who had voted to allow the Act would be shown ere long that they were not wanted.

"We try to have one grand country or a set of Provinces with divergent interests, which could be manipulated on the political chess board by cunning manipulators."

Mr. Sellar.

"The Catholics pretended that they were entitled to a great many things, but all that the Treaty of Paris said was that they were entitled to everything that the laws of England would permit. To this there could be no exception."

"There was no law which the clergy could not get round. It was time for the Protestants to rouse themselves from their lethargy. They had the same rights as the French Canadians. Let them make a start to-night and then with the help of God we should have a loyal, prosperous and contented population."

Mr. Charlton.

"The present movement was a spontaneous one of the masses, prompted by an innate love of civil and religious liberty. It is a protest against the toleration of a union of church and state and a determination to preserve English institutions."

"He esteemed the French Canadians as a brave, honest and good class of citizens, but he considered that their capabilities were not brought out as they would have been under more favourable circumstances. He lamented the attempt to preserve French institutions. This question was settled on the Plains of Abraham, at Ticonderoga and Louisville, and it was decided that North America should be Anglo-Saxon."

The incorporation of the Jesuit order in Canada would be accepted by the Anglo-Saxons as the gauntlet thrown down to them.

"The Catholic Emancipation Act in its provisions stated that it was the intention of the British law to have the order gradually suppressed, while any member who wished to stay in the country must obtain permission to stay under penalty of £50 per month. They were also liable to banishment for life."

"St. John never saw any difficulty about disallowing laws when it suited him, but his action in this matter showed that the French Catholic Church was dominant and controlled legislation as it has done for years."

"Peace and harmony were desirable, but they could be purchased at too high a price, and for the sake of peace and harmony the sacred heritage of the public should not be sacrificed."

"He urged that Protestants should refuse the \$50,000 grant without hesitation and not be participants in that iniquity. They would have the sympathy of every Anglo-Saxon in the Dominion. He would assure them that if the Protestants of Quebec were placed in any position of disability because they stand up for their liberties, there would be thirty times 30,000 Ontario boys who would know the reason why."

Mr. G. W. Stephens.

"Efforts had been made at Quebec to remedy grievances of which he complained, but they had so far been defeated. But they had a remedy, and that was by section 93 of the North America Act. By this clause the Federal Parliament was empowered to make such laws for the protection of minority when the Provincial Government failed to enact such."

"The position had been clearly stated by Archbishop Taschereau himself. His words were to the effect that he had heard that the Jesuits were the parties entitled to the property, therefore, he must deem it his duty to inform the Government that he alone was empowered by the Holy See to treat in the matter. His communication closed with the statement that the Jesuit fathers had nothing to do with the properties. If this statement went for anything and the word of the Archbishop was worth anything, the Jesuits had nothing to do with the properties whatever."

Col. O'Brien.

"I think I am justified in saying that the Protestant minority of Quebec are to blame

to a great extent for the present state of affairs. There was no voice raised against the bill incorporating the Jesuits when it was before the Quebec legislature in 1857."

"The passage of the present act was the bringing to bear on the Legislature of this country the most dangerous of all the political powers in Europe."

"Rouge, Liberal, Grit and Tory had united to render the action of the few ridiculous, but the country has laughed at the minority in a different way."

"He did not favour the formation of a new party, but he thought an organization of some sort should be established and care taken that it was not used for other purposes than those for which it was created. Pains should be taken to have candidates at the next election favouring the entire separation of Church and State, men who could be depended upon to maintain a course on this question in keeping with the principles now adopted by the Protestant community. He considered that if they could get twenty-five such men elected they could control the legislation of the country."

Mr. Paul.

"To the contention advanced that this was a French Province, he must answer emphatically, No! that it was a British Province, and that they were going to show that it was such. (Applause.) They had been accused of engineering a religious war, and all he had to say was that if they could only avert a religious war by surrendering their liberties and rights, then let them have a religious war and God defend the right."

Mr. McLaren.

"There were two difficulties in the way of getting the act before the courts. They could not get a defendant, as in this province you cannot sue the government; and they could not get a plaintiff, because the only person who could act on behalf of the people was the Attorney-General. When there was neither plaintiff nor defendant he thought they would admit that it would be hard to get up a lawsuit. The only appeal that could be made had been made to the Governor-General-in-Council. That very appeal had been made and the answer given."

"The constitutionality of the Act would be tested. He would not be rash enough to prophesy the result, yet he believed that when the appeal was made to the court it would be declared that the rights of the people of this Province had been invaded by this Act."

Mr. Dulton McCarthy.

OTTAWA, April 24.—I regret that my engagements here at the Chancery sittings render it impossible for me to go to Montreal to-morrow; fearing this, my promise was conditional.

The Resolutions Adopted.

Moved by the Rev. Principal MacVicar, D.D., LL.D., seconded by Robt. Sellar, Esq., and resolved:

"That this meeting strongly disapproves of the act incorporating the Jesuits and the Act for the settlement of the Jesuits' Estates as calculated to endanger the peace and well-being of this Dominion, and particularly of this Province; by giving legal status to a society which in the past has proven itself the enemy of civil and religious liberty, and by endorsing a religious body contrary to the recognized principle of perfect equality of all churches. That the position accorded the Pope of Rome in the Act for the settlement of the Jesuits' Estates, the claims he has advanced in the brief, distributing the \$400,000 placed at his disposal in said act; the doubtful constitutionality of the act, the violation of the guaranteed rights of the Protestant minority in this Province, and its essentially religious character, all demand its disallowance."

Moved by Ald. G. W. Stephens and seconded by the Rev. J. C. Antill, D. D.

"That this meeting strongly protests against any interpretation of the British North America Act by which the Governor-in-Council or the Dominion Parliament are relieved of the obligation of protecting the rights of the Protestant or Roman Catholic minorities in any of the provinces, as guaranteed by Sec. 93 of this Act. That in the opinion of this meeting, when the minority in any province makes complaint of the violation of such rights, the Governor-in-Council should furnish them opportunity to establish the complaint, and if it is well founded, the protection mentioned in this section should be extended to them."

Moved by the Rev. James Fleck, B.A., and seconded by E. L. Bond:—

"That the gentlemen whose names follow be a committee to give effect to the resolutions passed at this meeting, and to take such measures as may be deemed necessary to secure the disallowance of the Jesuits' Estates Act; to test the constitutionality of said act and of the act of incorporation of the Jesuit Order; and to this end to co-operate with other similar committees throughout the Dominion.—Geo. W. Stephens, J. H. Douglass, Matthew Hutchinson, Wm. Drysdale, L. H. Davidson, D.O.L., D.A. Budge, J. McD. Hains, A. D. Nelson, S. P. Loeb, Wm. Tass, G. E. Elms, Walter Paul, Dr. Alexander, Robt. Sellar, Thos. Ford, Chas. Cushing, Henry Morton, W. Angus, G. J. Jones, D. R. McCord, Robt. Anderson, A. C. Hutchinson, David McFarlane, E. L. Bond, E. M. Kinghorn, Jas. Harper, Moses Parker, R. H. Holland, James Leggett, E. Hagar, Col. Isaacson, Jas. Tasker, W. R. Salter, W. Greig, H. Lyman, Geo. H. Child, E. Judge, A. Joyce, R. D. McPherson, Ven. Archbishop Evans, Rev. Rev. Bishop Usher, Revs. J. H. Dixon, Principal MacVicar, James Fleck, T. G. Williams, Dr. Antill, E. M. Hill, E. K. Oressey, Dr. Wells, Theo. Lafleur, Dr. Smyth, and Rural Dean Lindsay."

Moved by Archbishop Evans and seconded by the Rev. George Douglas, D.D., LL.D.:—

"That this meeting regards with indignation those provisions of the Act for the settlement of the Jesuits' Estates, by which the fund for superior education is virtually abolished; the withholding of the full amount of the taxes paid by Protestants on their shares in incorporated companies in striking contrast to the justice accorded Roman Catholics in Ontario; and the degradation of degrees conferred by Protestant universities. Each of these we regard as an invasion of our rights as guaranteed by the British North America Act."

Moved by the Rev. S. Bond, and seconded by Walter Paul, Esq.:—

"That this meeting expresses its strong dis-

pleasure at the law of compulsory tithing; and at the law by which parishes exist and can be created for civil purposes; as the priority of the church's claims over all other creditors; as those provisions of the marriage laws which give financial, civil and religious advantages to the Roman Catholic Church which are denied to Protestants. We regard these and all other provisions of the law by which a connection between the State and the Roman Catholic Church exists, as creating inequalities and imposing disadvantages for the Protestant minority which no subject to Her Majesty in this Dominion should be called upon to endure. We further protest against any acceptance of the doctrine of supremacy of the Church over the State, and the practice of giving equality of position on State occasions to the chief officer of the Roman Catholic Church with Her Majesty's representative in the Province."

The Anti-Jesuit Meeting.

Montreal Star.

The anti-Jesuit meeting in the Queen's Hall was one more indication that the anti-Jesuits are infinitely inferior to the Jesuits in the one thing—diplomacy. Here was a meeting of highly respectable and influential citizens drawn together by a common and substantial grievance. They resolved and resolved and unanimously resolved. They "strongly disapproved" as one dissenting voice. They "regarded with indignation" and "expressed their strong displeasure" in unanimous resolutions, in cheering, renewed cheering and persistent cheering. But what is to be the effect of it all? Nobody who knows anything about the matter looks upon disallowance as even remotely possible now.

The question here is a question of law, and these meetings cannot have one particle of effect upon the judgment of the courts. If Mr. Mercier reads the reports of the meeting we can imagine him saying: "How well these gentlemen are doing my work!" And if the Superior of the Jesuits reads the reports we can imagine him saying: "How well these gentlemen are doing my work!" The act incorporating the Jesuits and the act concerning the Jesuits were both highly objectionable to a large section of the Catholics of this province. But the meeting identifies the opposition to the acts with many things that are objectionable to the French Canadian electorate. Ex-Mayor Howland raised the question of British supremacy. Mr. Charlton roundly declared that the endowment of the order was the throwing down the gauntlet to the Protestant minority. The Rev. Dr. Antill suggested a comparison of values of the French vote and the English vote. The school law question, compulsory tithing, the marriage laws, the position of Cardinal Taschereau's throne in the Legislative Council chamber and the fact that Quebec is a British province were all introduced. We do not say they were all entirely foreign to the purpose of the meeting, but we question the effect of introducing them. There must be votes for Mr. Mercier an enormous number of votes in direct approval of the two objectionable statutes.

How far such meetings as that of last night advance the object aimed at would be easier to determine if it were known precisely what that object is. If they can have no effect upon the Jesuit Acts; if their influence in provincial politics is obviously favorable to the promoters of the Jesuit Acts; what is hoped to be accomplished in the larger sphere of Dominion politics? With both parties hopelessly committed against disallowance there seems to be nothing to agitate for unless it be a reconstruction of parties on sectarian lines. Is it hoped to see the party lines drawn in Canada as they are in Newfoundland; to substitute Protestant and Catholic parties for Conservative and Liberal parties? Before entering upon a campaign of this kind, we count well the cost will be the truest patriotism, the truest religion.

JESUITS' ESTATES BILL.

Declaration by Monsiegnor Hamet.

QUEBEC, April 28.—It is semi-officially announced that the \$400,000 Jesuit indemnity will be distributed within a week.

A largely attended mass meeting was held this evening at Laval University in favor of the temporal power of the Pope. Speeches were made by Abbe Labrecque and Judge Koublier. Monsiegnor Hamet took occasion of the meeting to make the following remarks in answer to the anti-Jesuit agitators:

"During the unfortunate agitation at present in full force in different parts of the country, our Protestant friends should remember that even where we are a majority we have no desire to injure them, on the contrary we have always acted towards them with strict justice it is because we have given them more than their due, but never less. Have they under the same circumstances done the same by us? We say these things without the slightest thought of reprisal or revenge. Let us defend calmly and in peace of mind those rights which the constitution has given us, and which we cannot be allowed to have taken place in the Federal Parliament that our Protestant fellow countrymen may be faithful to the covenant. Let us therefore pay no attention to a minority of fanatics who do harm to themselves by trying to revive ideas of persecution and religious intolerance, alien alike to our times and our country."

The Jesuits vs. "The Mail."

The writ in the case of the Jesuits against the Mail of Toronto was returned in court on the 27th inst., and the case was argued by the defendants, Mr. McLaran, Q.C., and Mr. Laframme, who was minister of justice under the McKenzie regime, have been retained by the defence. The first proceeding on the part of the defence was the taking of an exception to the form of the complaint. It will be held that the statute under which the Jesuits were incorporated is illegal and ultra vires, inasmuch as it is beyond the power of the Quebec Legislature under the British North America Act to enact such legislation; and furthermore, that by said incorporation the local Legislature has recognized the authority of the Pope, a foreign potentate, to interfere in legislation of the province and in counter authority to that of Her Majesty the Queen. The exception to the form was taken for the purpose of widening the issue in the case, as by declaration of the defence a question is raised as to whether the act published by the Mail is that taken by the Jesuits or not. By the exception to the form the whole question of constitutionality and the status of the Jesuits in Canada will be raised. It is thought probable that under French law and before the French courts the exception may be thrown out, in which case an appeal will immediately be instituted and taken to the Privy Council for final decision.

THE BLESSED VIRGIN.

The True Reason of Catholic Devotion.

WHY PROTESTANTS DO NOT APPRECIATE IT.

The reason why Protestants do not appreciate devotion to the Blessed Virgin is that they really have no adequate conception of her true character and of her important connection with the great plan of our salvation.

They look upon her too much as an ordinary mortal; and while admitting that Jesus, the Saviour, was her Son, they do not apprehend that this fact exalts her immeasurably above ordinary women. That saying of the Holy Father, "Above her is God only, below her is all that is not God," seems but an exaggeration to them, our separated brethren have not been taught, and therefore are not accustomed to reflect on the part she took in the stupendous miracle of the Incarnation. Hence their want of veneration for her whom the highest Prince of the heavenly court addressed as "all of grace."

1. They do not realize that she was chosen from all eternity to be the supremely exalted dignity of being the instrument by which the wonderful mystery of the Incarnation of the Son of God was to be effected; that in her the Divinity was in a real sense to take up its abode; that through her the Word was to be made flesh and to dwell among men; that the Second Person of the Blessed Trinity was to take from her a body, and thus to become bone of her bone and flesh of her flesh; and that this grand result depended on her voluntary consent.

2. Hence they do not believe in the Immaculate Conception, because they do not see any necessity for it. They do not perceive the incognito of a Divine Person, infinitely pure, infinitely holy, taking from one stained with sin all that went to form his corporeal nature—they do not believe that Jesus Christ was really such a Person. It seems impossible for them to rise to comprehension of the fact that Jesus was truly and substantially God as well as man. Hence, to call the Blessed Virgin the Mother of God seems to them almost like blasphemy. There is a lingering hesitancy even in the minds of many orthodox Protestants to boldly and frankly acknowledge the absolute divinity of Jesus Christ. When they call Him divine, it is with a sort of High Ultrarian notion that He was a very holy man—indeed, the holiest, perhaps, that ever lived; and therefore conferred to the Divinity; divinely-inspired, and consequently in a sense divine. They say even, for consistency's sake, acknowledge that He was God, but it is with a shrieking reserve, as if the confession did violence to their interior conviction. This is clearly indicated by their reluctance to acknowledge that Mary is the Mother of God.

3. Of course, it is a perfectly simple matter. If Jesus was God, Mary, who was His Mother, was the Mother of God. And if she was, then her Immaculate Conception follows as a necessary consequence; for we cannot conceive of the God of all purity being born of a mother less spotless than Eve. Christ is the second Adam, Mary is second Eve; they were to repeat the work wrought by our first parents. Christ, the second Eve, through whom Life came to mankind, could not have been less pure in her origin than she who was the mother of God, and by whom death was hurled into the world. Mary must have been preserved immaculate in order to give an immaculate body to her Divine Son. And if she was immaculate, then she must have been transcendently beautiful and glorious—the fairest among the daughters of men, and a worthy object of the most profound reverence, admiration and love.

4. But, as the Mother of God, she is more than beautiful and glorious; she is more necessarily be especially powerful with her Divine Son, who, as we have said, is bone of her bone and flesh of her flesh; to her he was obedient on earth for thirty years; she co-operated with Him in the work of our redemption, and we cannot doubt that she is most intimately associated with Him in heaven. Think of it and of all it implies—Mary alone of all created beings can love God with the love of a mother! If her intercession was powerful with him on earth, so that He even performed a stupendous miracle at her request—that of turning water into wine—we must believe that she is still powerful with Him in heaven, and that there is consequently no more successful way of reaching the ear of our Blessed Lord and obtaining our requests than to present them through His beloved Mother, invoking Her intercession in our behalf. This conviction is the blessed privilege of Catholics. Would to God our Protestant friends could be brought to unite with us in this reasonable, beautiful and consoling devotion!—Ave Maria.

St. Anthony's New Parish Church.

In Messrs. Sandler's window there is a view of this new structure, now commenced, building fronting St. Antoine street, above Seigneurs street. It will be in size 152x62 feet wide and 80 feet wide at the top, with 62 feet high, stairs 30 feet high at nave arches, sanctuary 22x35 feet for grand Altar, and two side Altars in transepts. These Altars are arranged to be visible from all parts of the interior of the Church, including from the gallery. Sacristy, size 32x26 feet. There will be over 200 pews, with seating capacity for 1,000 persons.

The basement is to be finished 14 ft. clear high—flooring having a grade of 18 inches, similar to church above, and will be fitted up suitably for a lecture hall, &c., for the use of the various societies of the parish. Both exterior and interior of the building will have a handsome appearance when complete.

One of the intrinsic features of the church is the substitution of columns in place of piers, which, while giving equal weight of support, materially increases the space and the beauty of the interior, and also giving a full view throughout the building of pews, stairs, &c.

The choir will be of ample size, to accommodate organ, singers, &c.

The 18th of June next will probably see the chief corner stone laid. It is expected with favorable weather to have the roof of the building filled and finished the summer of 1890.