#### Principles and Principle.

The Churchman believes the prin-ples of the Anglican Reformation to the principles of true Catholicity

be the principles of true Catholicity. He has, of course, as good a right to his view as any other, only we wish the had put the matter differently.

It is a kind of rule to suspect the iberality of men who are always prating of liberty, without giving any difinition of 't, and he who, unchal lenged, takes pains to assure you of his truthfulness, is commonly held to have doubts on the matter himself. A somewhat similar suspicion exists against those who are too ready to plead their principle or principles, on the ground, I suppose, that if their conduct is what it was the same transport of the conduct what is the same conduct is what it was the conduct when the conduct is what it was the same conduct is what it was the conduct when the conduct is what it was the conduct when the conduct is what it was the conduct when the conduct is what it was the conduct when the conduct is what it was the conduct when the conduct is what it was the conduct when the conduct is the conduct when the conduct is the conduct when the conduct was the conduct when the conduct we have the conduct when the conduct was the conduct when the conduct was the conduct when the conduct we have the conduct when the conduct was the conduct when the conduct we have the conduct when the conduct was the conduct when the conduct we have the conduct when the conduct we have the conduct when the conduct was the conduct when the conduct we have the conduct when the conduct we have the conduct when the conduct we can be conducted when the conduct when the conduct we can be conducted when the conduct we can be conducted when the conducted whe

A somewhat similar suspicion caste against those who are too ready to plead their principle or principles, on the ground, I suppose, that if their conduct is what it ought to be, people are competent to find out the principle of t without any telling.

And again, principle is so very metaphysical in idea, and the word ranges over such a vast extent of thought, and has so many shades of meaning, that it is safe to say there are low terms in specol more liable to be misapprehended. There are principles primary and principles accordary, principles absolute and principles of principles in our day, principles of process, and ten thousand others. In deed there is nothing in heaven or earth, or beneath the earth but has its principle; and the measure of our knowledge is the measure of our tright hold of these "principle geasures."

To eay then, as The Churchman does,

knowledge is the measure of our ability oget the right hold of these "primordial essences."

To any then, as The Churchman does, that the principles of the Anglican Reformation are identical with those of Catholicity, is not, and by the nature of the case cannot be a very clear or satisfactory statement. It has little of what we may call illumination in it. As an expression of the writer's opinion or belief it has the weight of his own character for honesty or scholarship, to recommend it, and nothing more. To say I am an Englishman or a Frenchman, is an intelligible proposition; but to say my principles are the sance as those of an Englishman, a Frenchman, as German, is to launch out at once upon a very ocean of difficult anquiry and comparison, but little likely to end in anything satisfactory. For who is able, first, to tell exactly what is the range and limits of his own principles, and next to give an entirely reliable account of the same as held by any of the three nationalities mentioned.

We have not far to go for instances of the difficulty alluded to here. Our

remaiose account of the same as held by any of the three nationalities mentioned. We have not far to go for instances of the difficulty alluded to here. Our daily papers in this city are conducted with marked ability, the style of writing in them correct, clear, and not unseldom, eloquent to a degree. One would be a fool for one's pains if he thought the managers anything less than men of very respectable parts. Well, suppose by a polite note to the ditors of two of them, we get them to give us a statement of the principles, asy, of the Reform party in Ontario, how admirably they would agree! You would be almost tempted to suspect that one, and not two hands, had written the respective accounts. So strikingly identical are they found to be. Perhaps, 'ut you would have very little ground for suspicion; for office and frost; not the glories of the day, and black, moonless might; not the fierce storm that frightend the apostles, and the great calmer more universally and energetically than the picture of Reform drawn in The Globo office differs from the same done by The Mail

Yet Ontario is not the whole world, by The Mail
Yet Ontario is not the whole world,

Globa office differs from the same done by The Mail
Yet Ontario is not the whole world, nor either of our parties much more than half of even it. And so if there is so great a difficulty in being sure just what are the principles of so small a body of men, living in our midst, who will pretain to be dogmatic on the infinitely bigger question of the principles of Catholicity?

For reasons like these we think the statement in The Churchman is vory loose and numeaning, not indeed worth the ink required to print it. Our principles are like yours, in what sense? All men are alike st least in this, that they are all of one stock and have a common human mature, and by the nocessities of the case, act very much in the same way, under a great many conditions inseparable from the whole of them. They laugh and wee, they walk or sleep, they est and drink, and a thousand other things, whether they are cultivated Europeans or eavages in Africa and New Zealand. There is more in common between them, than there is of difference. For they are, essentially, men, and only accidentally, enlighteued or barbarous. Hence a great deal of what The Churchman, I suppose, would call their principles, that is their rules or ways of acting, is the same all over.

They are distinguishable however, but that distinction in made, not by looking at their principles which so run into each other that genius itself can hardly tell where the one estential principle, that which is proper to each, and makes it just what it is. This gives color, shape, direction, nature to the whole and makes it unlike everything else in the world. You can't tell a Grit from a Tory by seeing them walk the street together, nor a Mahometan from a Jow, nor a pagan from a Christian. But get them to give out each for himself, the key-

note of his mind, the something which makes him what he is, and keeps him from being like his neighbor, its opposite, and there is no difficulty in discriminating them.

Now this is the test we would apply instead of the highly unsatisfactory test of principles as spoken of by the Auglican spaper. Anglicans believe in God; so do Catholics. Anglicans areas years; so do Octholics. Anglicans are test of principles as spoken of by the hanglican paper. Anglicans believe in God; so do Catholics. Anglicans pray; so do Oatholics. Anglicans pray; so do Catholics. And so on through fifty other things, in which a superficial observer may see hardly any difference. But of dear! what a difference there is, not casual and accidental—as might be between the manners of a French gentleman and an Eagleist gentleman—but total, essential, springing from the very roots of thought, and changing the whole substance of the two sets of acts, so that there is nothing in common between them, but the mere outward seeming. To world wide extension, one of the meanings of Catholicity, Anglicanism opposes a narrow nationalism; and that is simply the pagen idea with a little veneer of Christianity upon it, In place of Christianity upon it, In place of Christianity upon which Christ builded His Church, Anglicanism is according to Macaoly, a hundred warring sects in one. For the authority of the Rook upon which Christ builded His Church, Anglicanism has conditioned and parliament. In place of the Catholic Offurcul—a parely divine work—is put saide for a service of common prayor as human, in its nature, as a vestry meeting. And so on through the whole wide circle, the same opposition and contrariety are met at every step.

Nor could it be otherwise. Anglicanism was set up by the state, by Henry, and Seymour and Elizabeth.

Nor could it be otherwise. Anglicanism was set up by the state, by
floury, and Soymour and Eirzebeth,
for the very purpose, and with the
avowed intention of destroying Cathelicity, root and branch. Its ground
was that "all the world" but themsclees had been drowned in the pit of
dammable idolatry for the space of
nine hundred years and odd," and
now they—one the murderer of his
wives, the second the murderer of his
wives, the second the murderer of his
brother, and dirty Elizabeth the
murderer of her royal guest—put to
their hands to set right what God has
ow ofully mismansped! Anglicanium
must know that these things have
been written and proved by thousands
of writers of all kinds, and that instead
of being donied and abborred they are
to this day the boast of the average
Protestant, whether you call him
Anglican or anything else. How then,
one it pretend to be the same with
Catholicity in spite of a few modes of
action which are purely human, being
common to both. "To abandon a
church because it has become unfaithful and defiled, transfer to a new one
the alleglance of which it had ceased
to be worthy, and yet maintain that
they are still the same communion, approaches the ideal limit of contradiction and absurdity." (Dr. Marshall.)
And this is just about what The
Churchman is doing when it expresses
its belief that the principles of the
Anglican Reformation are the principles of true Catholicity.

Even if they were it would only
make matters worse, except in the instance of persons in good faith. That
rebels use the same arms and organization as the country they seceded
from, does not prevent them from
being rebels still. It only makes then
the more dangerous. And so Protestants professing Oatholic principles for
the purpose of boblscring up Anglicanism or any other ism, are, if they
know what they are doing, simply
more effective rebels against Christ
and His Church.

But we do not think they always do
know what they are doing,
simply
more effective rebels against Christ
and His Ohnreh

Sia Olis.—The most conclusive testimony, rejectedly laid before the public in the columns of the daily press, proves that Dr. Thomas Echerant Oli—an absolutely pure combination of air of the finest remedial oli in existence—remedias plannatio pain, cradioases affections of the threat and lungs, and cores pilos, wounds, sorce, lamones, tumors, burns, and injuries of horses and

Obituary.

The many friende Mr. John O'Reilly of Almonto will regret the death of his son, John Joseph, which happened on the 2tted instant. Soff ring some ton weeks from pleuresy, Mr. O'Reilly had borne the attack to the turning point of a favorable change, and was daily gáining strength, whon a relapse set in that proved fistal. All that could be done by tender core and medical skill to built in disease and spare his life was of no avail, and at an age (33 years, yet young he pesses for ever from earthy tow. His death was happy and most edifying—a fitting close to a blameles. He, during which Mr. O'Roilly had endeared himself to all who knew him. May his soul rest in peace.

MR. MAURICE DALTON, ASSISTED

The subject of our sketch was born in county Kerry, Iroland, seventy years ago, and came to Canada whon quito young. He married Miss Jane McKenna by whom he had ten children three of whom are of dead—Sister Mary of the Sacred Heart Onvent, St. Louis; John and one, Joseph, died in infancy. The deceased was taken ill a few months ago and for a time his life was despaired of, but he recovered sufficiently to eatisfy his relatives and friends, that a number of years of life were yet before him. But God Who dooth all things well, willed otherwise, and on Sunday last he was again stricken Lawn, and passed to the great boyond on the Tuesday evening following, fortified by all last rites of our Holy Mother Church. He was a Catholis to the heart's core, and a kind, benevolent unassuming Christian gentleman, "would there were more such." The great respect in which he was held, was tostified by the very large attendance at the funeral and at the solonin Rejoiem Mass, at St. Joseph's Church, Kingsbridge celebrated by the pastor Riv. N. J. Dixon, who also spoke very leelingly on the occasion, referring to the estimable qualities of mid and heart of the decased. The sermon by the pastor, the scene at the church and grave, was a strong reminder, that there are botter things to her for, than this fleetings life with its pleasures and cares, its troubles and trials. Among these present at the funeral from a distance we noticed, Mrs. Dalton, daughter-in-law, Scaforth and John Dalton Hallett, nephew of deceased, Mr. and Mrs. T. Kane, Lucknow, M. G. Oameron, Esq., Mr. Joseph Griffin and Miss D., teacher, also of Chicago, James, mail clork, Beaforth, and Miss B., teacher, also of Chicago, James, mail clork, Beaforth, and Miss B., teacher, also of Chicago, James, mail clork, Beaforth, and Miss B., teacher, also of Chicago, James, mail clork, Beaforth, and Miss B., teacher, also of Chicago, or sincere sympathy, and can truthfully say a good man has gone to his reward. There is not one among his many relatives and acquaintances who wi

The clasp of a vanished hand And the sound of a voice that

is still.

Catholic Truth Society.

A well-filled hall greeted the president of the St. Mary's Catholic Truth Society as he called their first public meeting to order in St. Andrew's Hall on Menday night. The occasion was the institution of a new plan of campaign by this society in inclining a series of leatures in a public hall on Catholic doctrines to which non-Oatholics are specially invited. The openator of the evening, the Rev. Dr. Treasy, and the subject of his lecture, "The Church and the Bible," were in perfect harmony with the spirit of the movement; and the close attention given the reverend lecturer by the many Catholics and non-Catholics present, was a conclusive proof of the success of the undertaking. In half-ing his subject Dr. Treasy went carefully over the arguments and objections most commonly used in the misrepresentation of the Church's position rewards the secred Scriptures, and

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quoted numerous authorities, Protest aut historians and writers, Catholic coclessations and authors, to show at what variance these were from the fasts. The wide historical knowledge displayed and the lucid illustrations given in explaining the different customs and practices of old—made so much of in want of more stable arguments in the misrepresentation of the Churchi—showed the reverend gentleman at his beet and justifies in reputation as a controv results of commanding ability. On the conclusion of the lecture an exceptionally good programme was presented to the audience, consisting of a vocal solo by Miss McCurthy, a singer whose rary cice and expression took the audience by storm, a piano solo, excellently rendered, by Miss Doining; a recitation by Miss Christina Collins, and vocal solos by Miss Small and Messrs. M. Costello and R. Fulton.

Gone to a Shadow.

tacked by Pain, Brd Ridden, Lite Despaired of South American Riseumatic Cure was the Good angel which Stiffed the Tempest and Pitoted Safely Into the Harbor of Health.

"I was so troubled with sciatica that at times the pain and suffering I experienced was oxcruciating. I failed in thesit on dinost a shadow. I was all most continuously in bed for over a wear, and I had spont hundreds of dolars in dectoring. I had almost given up topo of a cure. A relative who had been cured of the same disease by South American Rhoumatic Cure, induced me to try it. The first dose gave me nestant relief. After using three bottles I was completely cured." William Marshall, Varney P.O., Out.

Senators Who Want War.

Washinoton, March 29.—Senator Rawlius, of Utah, has introduced a joint resolution recognizing the independence of Cuba and declaring war against Spain. Senator Foraker has offixed, in the Senate, a resolution for Cuban independence. Mr. Foraker spoke of the delay caused by the Dame incident, but declared that the Cuban question would come up, whatever was done with the Maino.

The Foraker and Rawlins resolutions went to the Committee on Foreign Relations.

Russia Ready for War.

Pexin, March 29.—Two thousand Russian troops, including cavalry, have been landed at Port Arthur, and it is said that 170 guns are en route to fretify Port Arthur and Talien Wan. The Chueses flag is hoisted bade the Russian to save China's face; but the Chinese do not attach any importance to the leese feature, eince they are aware that the Russians will remain in perpetuity. There are nine Russian warships now at Port Arthur. Arthur.

#### The Diocese of Kingston

The Bishops of the ecclesiastical provinces of Kingston and Toronto met in Toronto to select three names which have been forwarded to Rome, and from which the successor of the late Archbishop Cleary will be chosen by Pope Leo. There were present Archbishop Wash, who presided, Bishops O'Omnor of Peterboro', Dowling of Hamilton and Macdonell of Aloxandria.

London, March 29.—According to a special despatch from Buonarces, the outbreak among the Albanian and Kurdish troops in the barracks of the Yildu Palace, Constantinople, during the evening of March 15, was in reality a fight which followed the discovery of a plot to assassinate the Sultan of Turkey. It is added that 100 men were killed

The Latest Thing in Churche

At 7 o'clock on Tuesday morning, the Christian Scientists of Toronto laid the corner stone of the first Christian Science church built in British dominions.

The Yukon " Deal" Bill.

Despatches from Ottawa on Wed-nesday foreshadowed the defeat of the Yukon "deat" bill in the Senate at that day's sitting.

Sonk Fert.—Mrs. E. J. Neill, Now Armsgh, P. Q., writes: "For mearly six months I was troubled with burning aches and pains in my feet to such an extent that could not be a such as the su

St. Joseph Court No. 370 C.O.F., at its last mooting, passed a resolution of sympathy over the death of Donald McDonald, late of Mara Township.

Branch No. 13 C.M.B.A., Stratford passed resolutions of sympathy over the death of Mrs. Markey, Mrs. John Koyes also the daughter of John Murray.

Division No. 4 A.O.H., at the last regular meeting, passed a resolution of sympathy over the death of Mrs. Quiun, mether of Charles Quinu.



Vapo resolene Whoping Cough, Croup, Colds, Cough Asthma, Catarrh

trango has taken place

oost olera of the most largely used, the cost constant was of medicating the a Looklet, with ta-times, abs feet. For sale by all dre

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A maxim is the exact and noble expression of an important and incontestable truth. Good maxims are the germs of all good; firmly impressed in the memory, they nourish the will.

the will.

The nearer the intimacy, the more cuttingly do we feel the unworthiness of those we love; and because you love one, and would die for that love to-morrow, you have not forgiven, and you never will forgive, the friend's misconduct.

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