THE TRUE WITNESS AND CATHOLIC CHRONICLE.

The True Witness

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Special Notice.

Subscribers, when writing to this office, will kindly date their letters from the postoflice at which they receive the TRUE WITNESS, and thereby save us much time and trouble in attending to their correspondence.

An Explanation Wanted.

Will some one tell us why it is that the Custom House is supposed to charge the new tariff as soon as it is spoken in Parliament, and before it has passed into law? We hear that the Custom House is to charge the new tariff at once, without waiting for the bill to become law by constitutional usages. This, we are informed on good authority, has been the custom hitherto, but we cannot understand by what authority a tariff can be enforced before it goes through all the stages to which other bills are subjected.

Daniel O'Leary,

Daniel O'Leary, until last night champion pedestrian of the world, makes his exit. Broken down, it is said, by his performances, he now leaves to some other man to equal or to excel the records which have made his name so well known in pedestrianism. In form. Mr. J. O. Dion, the Secretary of the his time he beat all the celebrated walkers in General Committee, has established several his time he beat all the celebrated walkers in that high school of athletism, England, and in its offspring, the United States. He was too, modest in his triumphs. He used to say that he was no walker at all, and that there were poor boys running about the bogs in Ireland who could beat him, if they only knew it. Those who know him well give him an excellent character, and it is well to know that he has now a competency on which himself and his family can live for the remainder of their days.

Archbishop Purcell.

The Catholic Telegraph of Cincinnati, a paper that is said to be the "official organ" of Archbishop Purcell, says that the debts of the Archbishop must be paid in full, as the which city and country Volunteer battalions Catholic Church never repudiates. No doubt are treated. Apart from the many different

Home Rule for Alsace and Lorredne. When the flag of the Hapsburgs fell at the battle of Sadows, and Austria lay at the mercy of her Prussian conquerors, all Barope knew Hungary. Austria benchitted by the lesson and gave the Hungarians Home Rule, and now the Empire is not only " peace," but it is strength and loyalty as well. Later, in 1870, the cagles of France were brought captive to United Germany, and Alsace and Lorrainc, after 200 years of French rule, passed once more into the possession of the Futherland. And Germany has not read history in vain, for instead of leaving Alsace and Lorraine a thern in the side of the Empire, Home Rule has been granted the two Provinces, and the vote af this Provincial Assembly has been made decisive, instead of consultative, as hitherto. The news is encouraging for the Irish cause. Homo Rule will make Alsace-Lorraine loyal to United Germany, and the time will come

The Chief of Police.

when England must follow suit.

The four serious candidates for the position of Chief of Police are Messrs. Paradis, McGowan, De Salaberry and Baynes. The question now is, which of the four is the best man. Mr. Paradis has long experience in the police force, but something more than long experience in the police force is required, and that something Mr. Paradis does not possess. Again, we have Mr. McGowan, who has had experience as a sergeant of police, as a soldier, and as a lawyer. After Mr. McGowan we have Mr. De Salaberry, who has been for some years an officer in the Volunteers, was with the Red River Expedition, and is a lawyer, too. Mr. Baynes claims the position on the strength of his many years' service in the Volunteers. Taking practical experience as a guide, we think Mr. McGowan is the best man. If some experience in the police, in active military affairs, and in law, are recommendation, Mr. McGowan possesses them. If Mr. McGowan is of that class of men who go through the world with their eyes open, he ought to make a good Chief of Police. After Mr. McGowan, Mr. De Salaberry would be our favorite; but we think Mr. McGowan

has the most experience.

Monument to Colonel De Salaberry.

During the late celebration in honour of the memory of Colonel De Salaberry at Chambly it was decided to erect a monument to the hero of Chateauguay. The movement is a laudable and a patriotic one. The General Committee appointed to carry on the work desire that the subscriptions should come from the people at large, and it should not be confined to any section of them. They say that the services of Colonel De Salaberry belong to all British subjects, and all should take pride to doing honour to his memory. The movement has already assumed practical sub-committees, and that much has been done to secure the success of the undertaking. The English people certainly should not be behind in the work. Colonel De Salaberry did service for the Empire, and it will be a becoming thing for the English speaking people to generously assist the project. It was indeed noticed that there were few, if any, English speaking people at the demon-stration at Chambly, but that will be looked upon as of no consequence if they contribute to the monument fund.

A Suggestion.

Every day experience proves that there should be a difference in the manner in troling the commercial laws of the people of the Catholics of the United States will do as conditions under which they already exist, and but we are a free people, who pride in being their Bishops desire, and it collections are to which we have from time to time drawn a part of the Empire, but who will insist upon ordered over the Republic, the result must be attention, we may point out another anomaly, the right of doing what is most cale atted to satisfactory. The Catholics of the United and one that calls for reform. According to advance our own interest. orders, the clothing, arms, &c., or Staff once a year. This inspection is to take drill for a few days every year, and then their equipment is supposed to be placed away. Sometimes, indeed, they do not drill for two years, in which case the inspection ought to be still easier. In city corps, however, it is quite different Many, if not most. city corps, drill once a week, in all seasons of the year; some drill oftener than this, and in that case, the trouble of getting the clothes in for inspection is considerable and should be obviated. We see no reason why the clothing of the city corns could not be inspected on parade during an ordinary drill evening, and an order to that effect would be a boon to the commanding officers of corps and to the men too.

Campbell can hardly hope that he can The Hon. Edward Blake is a liberal-minded man. We have failed to learn that he was drive Canada from the policy it has resolved to adopt by threats of separ-ation. We have been authoritatively ever heard to express hostility to anyone's religion. He is not responsible for his brother, the cause of the disaster was in the apathy of and to expect that he would, in such an assembly as the one in which the meeting referred to took place, contradict what his brother said, is simply to expect what is unreason-able. But when we see such discreditable tactics resorted to, we do not wonder that Catholics are dragged through the political mire by both parties, when it is found out that religion is used in order to gain political ends.

"Concordia Salus."

His Worship Mayor Rivard hit the keynote yesterday when he referred to the Public Peace. We advise our readers to look over and patriotic, and indicate resolution to bend with a will to the work of bringing about | Tariff is an open declaration that for Canaharmony and good will among all sections of the people. He said : " I am sure that all good | the interests of Canadians clash with the incitizens will unite, if necessary, to prevent any tcrests of others, it is the duty of the ruling demonstration taking place in our midst of a nature to excite or to wound the fectings or susceptibilities of any partian of the population." Certainly they will! Our portion of the population, at least, will, we are sure, lead off and say "Yes," to a man. They will, we are sure, make no "demonstration" "of a nature" calculated "to excite take not, Montreal will soon be black with or to wound the feelings or suscep- the smoke of thriving industries, and the tibilities of any portion of the population." Why should they? They live in a mixed community, and anything that is calculated to Protection will at once encourage. The annoy their neighbors, is just the thing they should avoid. Our efforts should be directed to secure "Concorpia Salus." If the Irish Catholics, or the French Canadians, or the Chinese, or the Protestants, " excite or wound the feelings or susceptibilities of any portion of the population," we would rejoice to see to make Canada presperous, and the pros-"the citizens unite, if necessary, to prevent " it. We heartily congratulate the Mayor on the attitude he has assumed, and we are sure that he will receive the support of every lawabiding citizen in his endeavors to bring about that good feeling which he assured us at one time existed, and which we are all so anxious should exist again.

The Mistakes of the New York "Herald."

The New York Herald of Wednesday had an unusually long article on "The Protectionist Policy of our Canadian Neighbours." The article in question expresses xonder that Great Britain has not established free trade between herself and all her colonies. It says that the colonies are a source of expense to England, that they multiply her vulnerable parts during war, and that the only reward England can look for is " in the value of her colonies as free markets for the products of her home industry." The Herald marvels at England permitting her colonies to restrict freedom of trade, and says that it is "very much as if the United States should allow Local Legislatures in California and Alaska to levy duties on New England manufactures." Wo think, however, that the cases are not identical. California is represented in Washington, while Alaska is ruled directly from the Capitol. Californians assist in making the laws of the United States. If Canada was a part of a Confederated Empire, and if Canadians represented Canada in the Imperial House of Commons, then, indeed, that Imperial House of Commons might have the right of insisting upon the making the commercial laws of the Empire at large. But Canada is not represented in a confederation of the Empire, and without that representation England never can have the power of conthis country. We are not a State in the Empire, as California is a State in the Union,

told by Sir John A. Macdonald that the Protection we are to have will be "not rash," but "efficient." If we benefit by such Protection why should we hesitate to adopt it Canadians have been giving their loaves and fishes long enough to others; it is time now to keep them for themselves, even in presence of a threatened discussion on the question of Independence. Canada desires to continue her connection with Great Britain, but Canada wants and must have Protection. The Tariff. Canada has proclaimed commercial war on the world. She has taken up the gauntlet, his utterances with care. They are Christian and in self-defence, has granted Protection to

the industries of her people. The Protective dians it is Canada above all, and that when powers to stand by and to fight for their own people. This is what the Conservative party promised, and this is what the Conservative party has honorably commenced. It promised Protection, and Protection it has given, faithfully and well. From this day we anticipate a new era in Canadian affairs, and, if we miscountry at large will experience the impetus which confidence begets, and which Reform journals will of course make a point out of the possible results of this commercial war, and will point out that it is but the first step towards annexation or separation from the Empire. But this is all political clap-trap. Protection is calculated perity of the colonies must strengthen, and not weaken, the Empire at large. As for the United States-let them take the tax off native products, and Canada will do the same Meanwhile we had either to protect ourselves, or else go into bank-ruptcy. No doubt the United States will not be an indifferent spectator to all that has been done. Legislation of a hostile character may even be attempted. It is not at all improbable that the United States may "shut down" on Canada, but even so, it is our duty to look to ourselves and this country could not be worse than it is. At last, however, the Free Trade fiction has exploded; the Conservatives have given the full measure of Protection which they promised, and if they never did anything else they are entitled to be looked upon as having done that by which Canada was to be

saved from itself. Vice-Chaucellor Blake on "Popery." Vice-Chancellor Blake has been indulging in very strong language in Toronto. As the phrase is in this country, he has been "going' for the Catholics. Here is what he said in

St. James Cathedral Schoolhouse, Toronto, as reported in the Mail of the 7th instant :---He sincerely trusted that former differences ceasing to exist they should become the pattern diocese, and shoulder to shoulder fight the battles of the Church, and with other Protestant denominations, go strongly against l'opery and infidelity." For a Vice-Chan-cellor, this language was not bad. When we consider that Vice-Chancellor Blake is paid by Catholic as well as Protestant tax-payers, it is an outrage upon constitutional liberty that he should insult the very people who contribute to his salary. What confidence can Catholics have in such a man? It is not from such men that an even-handed rendering of the law can be expected. Catholics cannot trust him, and generous-minded Protestants must see that language such as this is not calculated to conduce to that good

"The Schools of Our Fathers."

Eloquent Lecture by Archbishop Bede Vaughan of Sydney, N. S. W.

During the past winter, according to our Western method of reckoning, although in Australia it was summer, the Archbishop of Sydney, N. S. W., visited Sandhurst in the province of Victoria, and there before the principal people including the Mayor and Bishop delivered two lectures. One of these was on the "Schools of our Fathers," a fascinating topic at any time, but doubly so when touched by the author of the masterly biogra-the higher forms of interior life. After his

and Gentleman, I had the pleasure of addressing you, I did what I could to draw out a picture of what Christ had done in bringing Christianity into the world. I showed you how the revelation given to Noe of creed and moral law and worship, had by degrees lost its true hold upon the minds of the vast masses of mankind; and how the idea of sacrifice itself had been corrupted; and howall that was left for man to believe in with anything like absolute conviction, was himself and the material world spread out beneath nis fect then went on to show what kind of radical revolution had been effected by our Saviour. I prove to you by bringing under your attention the four corner-stones of the Old Testament and Christ's realization of its prophecies, and of the New Testament and the actuality of its teachings and promises in the history and action of the Christian Church. I suggested to you that God alone can make the past play upon the future; and that none but Divinity could have made the impression in the wax correspondent so exactly with the carving on the die. Besides that, our Lord's career, his life, death, and especially His resurrection, all point with a steady finger to one great fact which explains all things, and without which all remains a dark, inextricable tangle of contradiction. We next looked at the basis of the new religion and philosophy; and saw how intimately Christ Himself was, and is still, bound up with the success and endurance of the novel polity which He introduced into the world. I left you there, with His new scheme of universal empire before you, and appealed to your common sense as to whether it is possible for any sane man to deny the conclusion arrived at by Napoleon I, when he declared that Christ is "our Father and our God." I now beg of you, Mr. Mayor, my Lord, Ladies and Gentlemen, to proceed one step further. Every form of doctrine has been, generally speaking, propagated by teaching. And, hu-manly speaking, the success and spread of any form of thought has depended upon the amount of love, labor, and skill brought about in imparting it to others. In speaking to you this evening, therefore, of

THE SCHOOLS OF OUR FATHERS,

I am not about to confine myself to any narrow view of this large subject. I am about to speak of teaching and teachers, and the success of such teaching and teachers on a large scale. And whether that teaching have as its subject-matter the fine arts, science or letters --whether it have to do with theology or philosophy—is a matter which affects us only so far as those subjects act with more or less influence on the human spirit. I take it that the schools of our fathers consisted of all those various influences which went to form men, whether they were brought to bear during youth or during the entire career from the dawning of reason to its close. Let us, then, taking this broad view of culture and formation of heart, intellect, and character, throw a glance upon the principal centre of schooling in the great pagan world, that we may then be in a position, by means of the comparison, to feeling which everyone so much desires. realize the difference between the teachings Man will resent insult. It is the history of of paganism in its higher form and those iniced by the philosophy and religion of Jesus Christ. There is just one centre of the world of paganism which drew togethe everything that comes within the highest and noblest of true pagan teaching and education. True, Alexandria was founded by the enlightened generosity of royal munificence. The museum, the cloisters, the great dining-hall, and most free from error of the pagans; but the paid and proud professors, all these attract the attention of any one studying the teachings of the past. Or we might be tempted to visit Rhodes, and accompany Cicero there, and visit with him her famous, her brilliant schools of rhetoric; or Strabo might be anxious to visit Tarsus, because her citizens had the reputation of being addicted to letters with all the enthusiasm and unselfishness of men who loved nothing better than, or indeed so much as, the consideration of a deep philosophy; or we might take our chance, and make a visit at random to any of the princi-pal cities of Asia Minor, for we would be sure to find in any of them some clever and expert rhetorician or grammarian who would amuse or astonish us by his skilful play of dialectics. But no; these, though possessing many attractions, cannot be for a moment compared to the one great school renowned throughout the that went before him, aimed at forming a ancient world. Let us, I say, once for all, fix upon Athens, for she is the QUEEN OF LETTERS AND PHILOSOPHY, and of all the arts of life. Here we shall find gathered into one all and more than we require. Here we can study, at our leisure, the highest forms of ancient culture, and see how much the best that earth can give is worth Amongst the multitude of teachers let us pick out the most renowed, and grasp, so far as we may, the position they attained. We may, perhaps, look upon Socrates as the father of philosophy. "Know thyself," was his motto. His intellectual honesty and dialectical skill gave him pre-eminence amidst thousands of idlers in the streets of Athens. But he did not pretend to teach a religion. His vocation was to wrestle with the sophists, and turn the laugh against the most expert of all the Grecian reasoners or grammarians that came across him. He naturally gained a following. The Athenian student did not live much in the closet. The narrow rooms and miscrable houses of Athens offered no temptation to him to stay at home. The porch, the academy, the gardon, the lyceum, these he frequented or the agora, or the gymnasium and the market-place, where he was almost sure to come across Socrates; whose unwieldy finger, flat nose, thick lips, and big nostrils, made all laugh to see him, and whose extraordinary quickness of intellect and readiness of repartee soon converted the most audacious to seriousness, and created an uncontrollable sense both of wonder and admiration. He may be called the parent of the four great schools of thought, or rather, of speculation, which succeeded him. His death gives us the best kind of picture of his teaching. His disciples were not above their master. Though sharp and honest Socrates was, after all, simply a man with a fallen nature He could not rise above himself. And his death, which is the expla-nation of his intellectual position, displays most vividly the misery of the creature when he possesses astounding gifts of intellect and character. You know that he took poison, and thus left this world. These are the very words of Phoedo :- " And Socrates also touch-

reached his heart, he should then leave us. But now his lower belly was almost cold when uncovering himself (for he was covered), he said (which were his last words), 'Crito we owe a cock to Esculapius. Discharge this debt for me, and don't neglect it.' Thus the most enlightened teacher of ancient times, except perhaps Plato, died, giving testimony to the power of traditionary superstition, and sacrificing to a god in which he could not really believe. He, if any man, is a classic illustration of the truth of Daniel's couplet.

Unless above himself he can Erect himself, how poor a thing is man: I will not-refer to Socrates' private life; his death tells all; he had nothing more than other men of his day to help him to restrain phy of St. Thomas Aquinas: The last time, Mr. Mayor, mp Lord, Ladies deschool ceased to be, or rather his disciples set up schools for themselvos, or went their way to live upon the remembrance of the past.

THE FOUR DISTINCT TEACHINGS

that followed that of Socrates' were those professed by Plato, Aristotle, Epicurus, and Zeno. Each of these men had his following or school. The principle of imparting knowledge was, not by books, bul by the living voice. When a founder of a school died, or retired, one of his leading disciples generally took his place; and so for a short time there was in each school a succession of teachers. handing down the traditions of the mastermind which gave it its original name. At first all lectured in the public gymnasia of the city, which were principally used for feats of bodily skill and athletic exercises. Here in various quarters of the city the professors gathered together their disciples, and descanted with them on the various questions which at that day agitated the human mind. But, as is natural, when the schools became more important, and the rivalry more keen, each leader of thought was glad to gain more privacy. They were glad to find some quiet, healthy, rural spot, where, undisturbed by the crowd of the city, they could converse at ease, and instil their doctrines with less distraction into the minds of their disciples. Thus, Plato bought at his own expense a little garden close to the Eleusinian Way, in the shady groves of the Academy. Here hundreds flocked to hear him; his gentle voice, his soaring philosophy, his pure, poetical, and fascinating conceptions of the good, the beautiful. and the true, took captive those who hung upon his lips; his teaching was partly Fytha. gorean; his aims were more theoretical than practical; he did not even aim at touching the masses of mankind; his Republic is essentially ideal ; he shunned the crowd : he professed explicitly that he reserved himself for the chosen few; he looked for such qualities in his followers, to begin with, as the masses of mankind could not possibly possess -such natural or moral gifts, and such a character as he required as a basis of operations were altogether exceptional, and were seldom to be found amongst the highest Greeks. And even his very teaching itself was looked upon by him as useless or dangerous, or, at least, unfitted for the great majority of mankind. His persistent orders to those whom he had initiated into the views that were ever floating before his brilliant imagination were couched in these words: "Take care that these things do not ever fall into the hands of unprepared and uninstructed men.

HOW DID HIS TEACHING END ?

Just the same as all human speculation in philosophy-in division. Just as the teachings of Pythagoras and Socrates broke up into discordant schools, so did those of "Plato the Divine." His views were broken into four or five antogonistic philosophic creeds, and he himself is only known by the beauty and sublime poetry of his "Dialogues." In these days a man would as soon think of going mad as of pinning his faith to the whole Republic, or the Dialogues, or the philosophy of Plato. Ee was but a bright butterfly who disported himself during hishour, and

WEDNESDAY, 19TH MARCH, 1879.

States have many calls upon their purses, out a call for such a purpose as that proposed could | teer Militia must be inspected by the Brigade not and, we believe, would not be allowed to pass unheeded. There are supposed to be place at the headquarters of the corps to be eight or ten millions of Catholics in the inspected. In the country corps this is, or United States, and a vigorous effort on their ought to be, an easy matter. These corps part should be able to pay these debts of honor, and enable the Archbishop to end his days in peace.

The Letellier Affair.

Parliament did woll in passing a voto of censure on the Lieutenant-Governor of the Province of Quebec. He outstepped his power, and he has merited the rebuke which Parliament gave him. But the Parliament of the Dominion should be careful not to interfere with the authority of the Local Legislature. The Province has rights as well as the Dominion, and it would be a dangerous thing to infringe on them. Party splcen should not force the Government to make the mistake of dismissing the Licutenant-Governor. He did wrong, for that wrong he has been censured, and there the matter should end. In the old country a man placed in the position, now occupied by the Lieutenant Governor of this Province, would resign ; but in Canada people generally pocket rebukes when party influence is concerned.

An Unfaifiled Promise.

Sir John A. Macdonald has fulfilled one promise. He has given the people of this country Protection. Now let him fulfil other promises, and show a disposition to act the part of an honest politician. When Sir John A. Macdonald made his speech in Montreal he twitted the Reformers with having increased the salaries of the Ministers, and the country understood from what he said that, if returned to power, he would make a change. Now if Sir John A. Macdonald is as good as his word he will do as he led the people to understand he intended doing. Remember it was Sir John A. Macdonald himself who . said that a man who promised when in Opposition to do certain things which he refused to do when in power, was a "demogogue," and while we do not hazard so wild a charge, wet others may do 50, unless Sir John keeps his word.

A Practical Joke

"Dr. Palmer" writes a letter to the Gazette. in which he gives an account of an entertainment given to Mr. Costigan when that gentieman was at Belleville. "Dr. Palmer" communces his letter by saying, "the sub joined correspondence was addressed to the insert it. "Dr. Palmer" certainly never addressed "the subjoined correspondence to the EVENING POST," and even if he had we would not have inserted it. Anything in Mr. Costigan's favor is always welcome in our columns, but when correspondents say "Dr. Bergin was the next speaker-fluent and convincing, his remarks were very much admired," we think it time "Fluent and convincing !" We have to stop. heard of the gentleman who was "unaccustomed to public speaking," but when men talk about D₁: Bergin being "fluent and convincing," we will be pardoned if we decline to he a party to perpetrate so huge a prac fical joke,

British Capitalists Emigratiag.

One of the most significent incidents of the age is to be found in the fact that British capitalists are emigrating to the United States and Canada. It is not long since an English smelting firm was negotiating for the purchase of land in Toronto, and, no doubt, we will hear more of this firm yet. Now, too. we see that a Montreal firm is negotiating for the purchase of large mills in Massachusetts, while we are told that "a company of Black Country iron masters are crecting extensive iron works at South Pittsburg, Tenn," and that "a wealthy Liverpool firm is going extensively into the cattle and meat export trade at New York." These facts have a grave significence for the future of British commerce. Wedded to the theory of Free Trade, England is rushing to her doom. For thirty years she ruled the markets of the world, not so much owing to Free Trade as to a combination of circumstances which enabled her to take advantage of the situation, and now it looks as if the tide had turned against her. If her capitalists emigrate even in ever so small numbers, the impotus it will give to foreign competition must have a damaging effect upon British manufactures, and the result cannot but be disadvantageous to Great Britain.

The "Blakes" on "Popery."

As we surmised yesterday, some of our contemporaries are endeavoring to make political capital out of the speech of Vice-Chancellor Blake. They appear to think it is an admirable opportunity to hit at the brother of the Vice-Chancellor, the Hon. Edward Blake, and through him at the Reform party. And in Evening Post," but that the editor refused to order to accomplish this, a " Catholic " writes a letter to the Ottawa Cilizen, and this letter is simply an attempt to harness the Reform party to the "Popery" hobly-horse of Vice-Chancellor Blake. This is how "Catholic" politicians use the attacks made on their religion. If they can make a favorable political move, they would encourage such attacks. But after all, "Catholic " in the Citizen may be no "Catholic" at all. If he had called attention to the language of the Vice-Chancel lor and consured it, we would have applauded him. Such language should not be encouraged by any respectable citizen, and the

The Budget

At last the great question has been settled; the Hon. Mr. Tilley has made his Budget speech, and the new Tariff has been brought down. Our morning contemporaries occupy nine or ten columns of their space over the Hon. Mr. Tilley's speech and the proposed Tariff. We can give but a condensed report of the proceedings, and have neither time nor space to review the situation at length to-day. From the cursory glance we have been able to bestow upon the new Tariff, we will be surprised if some people will not be disappointed, while others will be pleased. But is this Tariff now law or not? It appears to us that it is not yet law. Before it can become law it must go through the usual forms of the House, and yet, as we supected, the Custom House has received orders to enforce the new Tariff at once. A morning contemporary publishes the following telegram, which it

"OTTAWA, March 14, 4 p.m. To W. B. Simpson, Collector of Customs, Montreal:

Montreat: "On receipt of this message you are to receive entries conditionally, subject to adjustment after receiving printed tarif resolutions by mail. Importers must sign promise to amend the face of each entry. "Acknowledge receipt. "J. Johnson, "Commissioner of Customs."

We are very much mistaken if this order is not illegal. The Tariff is not yet law, and it cannot be enforced until it has gone through all the stages necessary to give it force. It appears to us that this order could be successfully contested, and that the Hon. Mr. Tilley has outstepped his authority in enforcing a Tariff which was simply read in the House of Commons, but which is not yet aw, and which cannot be law for some days to come.

"Protection " and Independence.

Some time since we ventured to predict that the question of Protection would bring Canada face to face with the question of Independence. It appears that Sir George Campbell, the M. P. for Kirkcaldy, in the British House of Commons, has taken a similar view of the situation, for he has, we learn, given a notice of motion which amounts to this-If we, in Canada, are to have Protection, is it desirable for England to continue its connection with us? This is just what we anticipated, but it will come to nothing. Canada will have Protection, the question of Independence may be discussed, but Great Britain is more likely to follow our example and protect her own industries than she is to cut us adrift. Sir George Campbell is considered an able man. His knowledge of Colonial and Indian affairs is, perhaps, not equalled in the House of Commons. A motion of such a nature as that referred to, coming from such a man, cannot be "pooh-poohed" as we notice a morning contemporary attempts to do. There is some meaning in it, and it may yet lead to serious discussion. If so, we hope Canada will be respectful, but firm. Much as we desire to continue our connection with Great Britain, and much as we think this couraged by any respectable citizen, and the connection adds to our glory and to our Vice-Chancellor himself should be ashamed advantages, yet we cannot forget that the country is pledged to Protection, and Protection at the Cape, of which country he has had some the Hon. Edward Blake is discreditable.

manking from the commencement of the world, and it is as natural for a man to resent a wrong as it is for him to breathe. But when that insult comes from a Vice-Chancellor, it is intensified many degrees. Vice-Chancellor Blake was not appointed to fling "Popery" into the faces of the the Catholics of this country, and to ally Catholicism to infidelity. But let us note the issue. The political opponents of Vice-Chancellor Blake will endeavor to make capital out of this incident, and his political friends will endeaver to screen him. But we hope some of our M.P.'s will see this question out, and will ascertain whether or not Catholies are to be insulted by the paid officers of the country. To allow such a thing to pass would be to put a premium upon ribaldry. We are glad to notice that the Ottawa Citizen condemns the Vice-Chancellor, and every right-thinking Protestant in Canada will, we hope, echo its words, that such language as that used by Vice-Chancellor Blake "will meet with little sympathy from right-thinking Protestants."

----Haulan in England.

TORONTO, March 15 .- The following special cablegram to the Globe, dated London 14 :---"Edward Hanlan, the Canadian sculler, left Manchester this morning for Newcastle, where he will stay at the Ord Arms, Scottswood. He will begin a strict training immediately to gradually reduce his weight. He now weighs 171 pounds, whereas his rowing weight is 154 pounds. He is in splendid health and capital spirits and confident that he will make a good record in English waters. His rowing in Manchester was in very fine form. He rowed a long, even, powerful stroke, and won many admirers among boating men. Heasley, Hanlan's trainer, is also well. Both enjoyed their sojourn in Manchester very much.

The New York "Star" on the Pedestrian Match.

NEW YORK, March 17 .- The Star, in speaking of the Gilmore Garden affair of last week, says civilization professes a great deal of disgust and pity for the Indian's method, which usually consists in cutting himself with a knife and tearing away from confinement of hooks fastened into his flesh and burning his cuticle with hot coals, but it seems civilization can make a week of holidays over pretty much the same sort of business and ladies and gentlemen crowd to applaud self-inflicted tortures to which the melodramatic cruelty of the Indian-is mere child's play. Barbarism, it must be acknowledged. has this advantage of us, that it does not suffer to make money, but to fit itself for the special work, that, according to the savage nature, it is given to do. We have yet to hear one plausible excuse offered for the civilized show.

The Tribune says :-- If a horse appeared in public in the condition of Harriman during the last hours of the walking match Bergh's society would have interfered, but as has often been remarked before, there is no Bergh for men and women and, above all, no Bergh for the protection of audiences.

attracted man around him; but his teaching does not last. He himself is but a name, and his doctrines simply the interesting speculators of a singularity pure, poetical. and subtle mind. Of his morality I will not speak. He was, perhaps, one of the highest even he was tainted, and approved of doctrines and practices from which any ordinary Christian man would shrink with genuine borror and recoil. The next great light of pagan times is Aristotle. His vanity and conceit, and sarcastic and biting temper, when at all thwarted, and his gross immorality and ingratitude, I will not refer to here. Whatever his powers of intellect may have been, and his influence for a time, he was no model even for pagans to imitate. He taught also in a garden at one time. It was in the rich grounds near the Ilissus. His force of mind, his subtle, penetrating, and accurate intellect, could not but impress and subdue those that had to do with him. Logic and ethics were his strong points. He loved books, and was the first man to appreciate the real value of a library. He, like those school. He left his house and garden to his followers in his will. These were his very words : " My garden and the walk, and all the buildings that adjoin the glebe, I bequeath to such of my friends herein described, who care to pass their lives together in them in study and philosophy, on condition that no one shall alienate or make any individual claim, but that all shall share alike, and live in domestic peace together, as is natural and Well, his followers kept his house right." and garden for a time. Theophrastus and Straton, and then Lycon, in his turn, enjoyed them. But, within a short period, his dis-ciples split into various divisions, and we have now to look upon the great

"MASTER OF THOSE WHO KNOW

as pre-eminent still in the canons of logic which are the common property of mankind, but as pre-eminent in little else except in mental gifts and keenness of practical insight. He died as he lived, either from disappointment at being foiled in an experiment. or from his own hand by means of aconite. No one can look on Aristotle either with love or admiration as a man; he is rather a model in conduct of what should be avoided; and his school soon lost its hold, dissolved under the solvent influence of new methods of thought and the living voices of other teachers. As teachers of humanity, the greatest names, then, of ancient times, those of Socrates, Plato and Aristotle, were but as bubbles on the surface of the calm ocean of thought that break and expand their little circlets till they have exhausted the feeble impetus which the tiny minds of the greatest of men have given them. The third great school of our pagan fathers was Epi-curus. This man had also a garden, in which he instructed his disciplos in the principles of pleasure. His school did not require establishing. Each fallen son of Adam is a natural votary of pleasure, and there is as little call for going to school to learn how to enjoy life, if that is to be made the principle or pivot of human destiny, as for taking lessons in the practice of any of the other selfish propensities of fallen flesh and blood. To be "A ed himself, and said, when the poison had philosopher of the garden," all that is re-