

therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathens seek. Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you." Here, then, at once you feel the difference between the teaching of the pagan sages and that of Christ.

THE CONTRAST INDEED COULD NOT BE GREATER.

He, on the mountain side, surrounded by His special disciples, with the vast crowd at His feet, is Himself the centre of admiration and attraction. The people wondered both at His doctrine and at His obvious and extraordinary power. When He had "fully ended these words," St. Matthew says "the people were in admiration at His doctrine; for He was teaching them as one having power, and not as the Scribes and the Pharisees." He already was beginning to be taken as the authoritative teacher of creed, morality, and worship. The people had not been drawn into the solitude without the influence of some great, attractive power, and that power was the personal example and the divine influence of Christ Himself. The people, by a kind of intuition seemed to perceive and acknowledge that there was something in Him that could be found in no other; and He subdued them as He attracted them, by the fascination of His personal gifts, and the impress of His divine authority. And what a revelation and a revelation not contained in His teaching? It would seem as if the dark, lurid, atmosphere of paganism had been swept clear of its hideous gods; as if the cruelty, and debauchery, and slavery, and degradation of humanity, which had been brought about by the loss of true dogma, morality, and worship, were about to melt away like those black, angry clouds which precede some great thunderstorm on the approach of the sun of justice. All is calm with Christ on the mountain side; the flowers of the field, and the gentle birds, and the expanding and great heavens; and the listening multitude and the placid lake—all speak of rest, of love and of repose. Our Lord lays down the ruling principles of His great teaching.

HE SPEAKS TO ALL MEN.

None are excluded from His sympathy, except hypocrites, and the insincere. The poor, and the suffering, and the oppressed, are especially cared for. Those whom the ancient world trampled on, and they were the vast masses of humanity, are lifted up with a strong and gentle hand by Him, and He consoles them, and encourages them with special hopes of a genuine beatitude. His philosophy is addressed, not merely to Peter, and James, and John, but emphatically to this great miscellaneous multitude, which has been attracted into the wilderness by the craving in their hearts and by the influence of Jesus. His one emphatic thought which He insists on throughout His address is the Fatherhood of God, and the relationship of the creature; He seems almost to open the very gates of heaven, and point out to longing eyes Him whom they sought in the loneliness of their pilgrimage. The power, the mercy, and the love of their Heavenly Father were placed before the people's attention again and again. They were shown that He watches them and listens to them, and is high to every one of them, and will be with them, and give His Son to them and comfort them in secret. He shows how, under this powerful and sympathetic Fatherhood, men are all one. He is their heavenly Father; they are His sons, and consequently, brothers to one another. He pointed out the universality of this bond and its strength and sweetness. He showed them that this life is but a passage, journey to another and a lasting one. He insisted that all must pray for strength, and thus proclaimed the innate weakness of human nature, which must gain the support of a higher power than self. The people looking on Him and on each other, must have been struck with the depth and simplicity of the revelation that Christ had made.

THEY BEGAN TO REALIZE THEIR POSITION ON EARTH.

and their great eternal destiny; they were impressed with the law of brotherly love, of forgiveness, of patience, of sweetness under provocation, and of charity to all men. They began to realize the comparative worth of God and Mammon; and could not but feel that a new system of thought and action had been propounded, which was capable of indefinite expansion. The eternal God, the everlasting reward, the place of punishment for the wicked, the immortality of the soul, the necessity of a virtuous life, the paramount importance of seeking heaven before earth, the claims of charity, the necessity of grace through prayer—in one word, the outlines and principles of a philosophy which has revolutionized the world, and which, through touching the inner soul of each individual man, has subdued and changed its heart and will. Being Himself recognized as the infallible divine spokesman—especially after He had absolutely proved His claim by lifting Himself from the dead—His great instrument of power was authority. Socrates may have appealed to human reason and the laws of human thought; Christ appealed to the unerring mind of God, who creates the light of human reason. Whether men could explain or unravel Christ's teachings or not, when they once felt and knew, of a very truth, that He was truth's oracle, they believed Him. Indeed, it was to be expected that if He really were uttering Divine principles and imparting Divine revelations to the world, He would from time to time, at least, teach something

BEYOND THE FINITE GRASP OF THE MERE HUMAN INTELLIGENCE.

The whole world of thought is mixed up with obscurities and positions which may have to be accepted, though they cannot be explained. Nature herself is one vast scheme of wonder, which men admire, and catalogue with names, but cannot fathom. Still, man believes in the world of thought, and has to submit to the enigmas that nature will not, and man cannot solve; and thus he finds less difficulty in submitting his reason to Himself to be beyond and above all men, not merely in the theories or teaching of His philosophy, but in the very character and action of His life. Well, Christ having thus formed what we may call a school of thought and action, remained amongst His followers developing His principles, expanding and illustrating His teaching, and proving day by day more and more His paramount claim on the obedience of the world. I need not follow up this thought, or accompany you through the ministry of our Saviour during His three years of public life. You have but to recall to mind what He said, did, and suffered; and how He taught, acted, and endured, to understand the secret of His unparalleled success and of the vitality of His philosophy. He did a work which no mere man has ever proposed to himself to do, and in three short

years sowed the imperishable seeds of a new and original method of perfection. His departure was no sign of weakness or collapse in the system that He founded. Had He been simply a Plato or a Pythagoras, most probably, indeed, most certainly, His teaching, as a method of life, could not have survived His departure many years. No man, in the whole range of ancient thought, has ever established and kept on foot one single city where his teaching was kept in any vigorous and persistent life. Every trial—and but few have been attempted—has egregiously failed, and those which have for a short time been kept alive, have lived through the force of passion—the interest or the cravings of which philosophers have pandered to.

WITH CHRIST IT WAS THE EXACT REVERSE.

In the course of a very short time there was not a city in the whole circumference of the Roman empire which cannot be looked upon as a school of Christianity; not a centre of population where one was not to be found who represented Him and His teaching on the Mount; where vast numbers of men and women did not rigorously practice, as well as firmly believe the creed and morality of Jesus; and where temples to His worship did not take the place of those erected to the services of "superstition." Look for one moment on the influence of this vital teaching as evinced in the conduct of one of His immediate followers who listened to His sermon on the Mount. Take the great central city of power and of superstition in the world at that day, and see what this follower of Christ was enabled to effect in making disciples to the new religion, and in perpetuating the great school of our heavenly Father. Our Saviour had already formed His society and had laid down His legislation and had ascended to His glory. His disciples had to carry on the work which He began. They had received from His very mouth the centre and complete teaching of His philosophy. They were in possession of all those gifts which were necessary for carrying out His will. And they at once set about executing His orders. They were all filled with the spirit which He had implanted in them. He was the centre of all their power. His life and passion, His example, His personal love, the adoration of as well as belief in Him were their stay, and the great secret of their union with Him, and with one another. They had one object in the world, and when He had gone, in heaven or in His Blessed Sacrament to fix their hearts upon in intensest affection: no object whose words and teachings, whose every action spoke the clear, undiluted truth of God; and in the strength of His resurrection they went abroad manfully, and preached and taught Jesus Christ to the world. Now, the head and foremost of His immediate followers was undoubtedly St. Peter. How did this master of Christ's doctrine and philosophy carry on the work which his leader had begun? How did he perpetuate the school of Christ? It is but natural that he should seek the greatest and most populous centre in which to begin his arduous work.

BEING THE PRINCE AMONG THE APOSTLES,

he chose the Imperial city as his most fitting residence. Here, he had determined to carry on the school of Christ. A series of unforeseen events brought about this determination. Thirteen years after the Ascension, he would have been put to death by Herod Agrippa, had he not been miraculously delivered from prison. He naturally "departed and went into another place." The unanimous testimony of ancient writers is to the effect that that other place was Rome. Here St. Peter, in the second years of Claudius, organized his school. St. Irenaeus says that he there founded and constructed the Roman Church. St. Clement, his contemporary, speaks of the elect were drawn together and associated with St. Peter and St. Paul "in holy polity." He speaks of these Roman converts becoming, "by the endurance of many sufferings and tortures, a most honorable example." In the year fifty-three St. Paul says that the faith of the Romans was spoken of throughout the whole world, and that their obedience had reached all men. Now, what is the meaning of this except that the great school of Christ had been actively and successfully doing its work? Picture, in imagination, the gigantic work which

THIS UNKNOWN JEW

was about to set on foot when he first entered the Imperial city. Here were collected together all the whole wickedness, and superstition and debauchery of the whole world. Here was the stronghold of every form of corruption and every imaginable inhumanity. The thousands of slaves, and the luxurious senators; the starving, idle, greedy poor, and the proud and unbelieving philosopher; the endless temples of the gods, and the thousands of priests, strangers and Romans whose interest it was to perpetuate the great ingrained tradition of the past. It would seem as if this pagan Rome were fashioned and had been formed in its traditions and in the habits of its inhabitants for resisting anything in the shape of the Sermons on the Mount. Still Peter knew in whom he believed. He did not trust in self or in the powers of human reason, but in the might of his cause. He began his work. His one principal study was to bring the great Model before the Roman eyes. He insisted on the resurrection; he showed how Christ was the centre of all the philosophy and religion that he came to teach.

THE EMPERORS WERE BUT MEN,

Christ was God. He developed the creed of his Master. He showed its harmony, its beauty, its light; he unfolded the divine morality of the Cross, and laid down principles which were as a revelation of light upon the soul. He explained how the candidate for this new form of life must be initiated into the society by means of the baptismal font, and how the great Teacher and Model was at the same time the victim for man's sins and the object of his adoration. He explained to those who flocked around him how his Master provided for the perpetuation of His polity; and how, unlike the teachings of the philosophers, His teaching was accompanied by gifts and graces which gave strength and light to fallen man. I need not dwell further on what must have been the subject-matter of St. Peter's teaching. My point is this, that it was an unparalleled success, not only as to the quantity of his converts, but as to their quality. He, like his Master spoke to the world, not to the chosen few. Not only Cornelius, Pudens and Pomponia Græcina, but slaves and servants, and strangers and the poor, were equally subjects fitted for Peter's school. The beauty of Christ's character, and the Divinity that shone from His every action, must have done their work when Peter, who had had a personal knowledge of the Redeemer, had spoken in his earnest and sincere manner about what he had known of the Word of life. He had already had a vision of his success in the great sheet seen in vision by him in the house of Simon, in which wild beasts, reptiles and birds; emblematic of his success in gathering out of the swarming imperial city followers from every condition of life and every grade of society. They soon increased into "a mul-

titude," they formed "a polity," and the fame of their virtue became noised over the whole earth. Here, then, is a great success.

PETER DID WHAT NO FOLLOWER OF PYTHAGORAS,

or Plato, or Zeno had been able to effect. His teaching, like his Master's, was for all mankind; his teaching, unlike all others, was to revolutionize the interior man, and re-create him, and form his conscience. His doctrine and morality and worship was clear and definite. He had given an explanation of the past and of the future. He claimed to teach what he did teach as infallibly true and absolutely certain: and men and women who had been living in mist and fog, who had been wearied with the monotony of their passions, and longed for something higher and better, became captives to the new philosophy, and ended in becoming ardent followers of the school of Christ. I will leave you to trace in imagination the history of this school.

PETER, ITS FIRST MASTER,

witnessed to the truth of his teaching with his blood. But, unlike the philosophies of the pagan world, his policy did not corrupt or his strength fail. The iron and blood of ten most sanguinary persecutions had no effect upon the wonderful vitality and endurance of the society that he established. To his disciples death was but the beginning of life. They did not mind shutting their eyes to earth to open them in heaven. They were possessed by a love, they were smitten by an image, which had more power over them than all the tortures and agonies of chains and death. This world to them was but a trial-place. Nothing could shake their high resolves. The terrors which men could hold out did not add one pulsation to their hearts; for they reckoned nothing of man's day; their hopes were fixed upon the everlasting rest and upon seeing the face of Christ, and the home of their salvation. Besides this, of course, they were divinely strengthened to bear up against their persecutors. They patiently waited for better days. And, finally, having been driven to the catacombs, they at length rose again and took possession of all the glories of empire and triumphed over all their oppressors, fixing the Cross of Christ as the most glorious ornament upon the diadem of kings and as

THE HIGHEST ORNAMENT OF IMPERIAL CROWNS.

Passing over the fiery trial time of the school of Christ, and looking upon its condition after it had been battling for 270 years, what do we see? Three hundred years is about the general term of life of every error which is based on passion or pride. After that period the intrinsic seeds of decay and collapse have had time to do their work, and that form of philosophy or worship which is originated by its founder breaks up into ever so many independent and antagonistic lives. How did the school of St. Peter come out of the racking ordeal of fire, and sword, and torture? How did his disciples stand the pressure of imperial despotism, and under the jealousy of Roman law? How did they withstand the great ingrained traditions of thousands of years, and the established worship of the greatest city of the earth? And how far were they successful in their hand-to-hand combat with the prejudices and persuasions founded upon the traditions of race, and strengthened by their identity with ages of conquest and military glory? In 270 years all this would have been fairly tested, and the worth and vitality of the school of Christ would have been tried in every nerve, and proved in every joint and organ.

TAKE A RAPID SURVEY, THEN,

of the condition of our Saviour's polity in the reign of Constantine. On the throne of the Caesars there sits one who, far now from claiming for himself divinity, has recognised the potency of the philosophy of Christ. His greatness and his military success he attributes to the great burning sign of the Cross of Christ; and under that standard his soldiers are led to battle and to victory. The majestic presence of this great man, his firmness, his prudence, his great military talents, his knowledge of men and of their powers, makes his conversion all the more remarkable, and testifies to the extraordinary influence of the philosophy of Christ. In the city of the gods and imperial administration the work of Peter has progressed with strides little short of miraculous. The head teachers had come out of their dark schools in the catacombs. They had taken possession of the imperial city. No force of the blast of persecution had been able to uproot their teaching or to scatter their disciples.

WITHIN THE ROMAN IMPERIAL ORGANIZATION

another and a more vital one had been growing and spreading itself like a network day by day. The city itself had been taken possession of. A steady and persistent organization had been quietly completed. The city was divided into its regions; basilicas were fashioned for the worship of the Saviour; priests, the teachers of this new and vital philosophy, were actively engaged amongst the vast population instructing and baptizing, and incorporating the old and young men by degrees into the polity which Peter had established. From the catacombs and its narrow cells, the head teachers, the successors of St. Peter, were transferred to the Palace of the Lateran, and the home of the Caesars was made the centre stronghold of the new religion of Jesus Christ. Here men learned the value of their immortal souls; here they were taught the great Fatherhood of God, and the certain way to everlasting life. Here the freedom with which Christ has made man free and the liberty of the sons of God were preached with all the energy of truth, and enforced with all the power of example. Bishops and priests were ordained to carry on the ministry, and the great network of the Roman Empire was utilized for the spread of the new philosophy of the Cross. What had been done in Rome was repeated throughout and beyond the Empire.

FIVE HUNDRED CITIES OF THE EMPIRE

were united in oneness of method, and under the same ruling and mighty power. Alexandria and Antioch were centres of ecclesiastical and spiritual influence; and from these again spread the prolific tree of truth, and finally took possession of the ancient world. It must have been a matter of admiration and astonishment to such a mind as Constantine's to witness so extraordinary a development and so perfect an organization for the propagation of an altogether new philosophy or religion. Each great city with its ruling bishop, and his subject priests; and the faithful people. Everywhere the same creed absolutely believed in, and held with all the tenacity of intense conviction. Faith and morals—the belief of the mind and the action of the will, intimately connected with Him who brought the revelation of both. Worship the purest and the most unreserved of Him who was recognized as the unerring doctor of truth and the model of a pure morality; of Him in whose personal love was to be found the success of the propagation of His teaching. And more than this:

THIS KEEN-SIGHTED EMPEROR

must have also perceived that, for the first time to the knowledge of heathendom, a man

had come forward to claim supreme obedience to his doctrines, and to perpetuate them in all their undiluted truth through a divine protection. We may not have perceived the forming into explicit shape of this strange, unearthly polity; but as the acorn commenced within itself the oak, so did this commencement contain within itself the future expansion from one centre of the school of Christ and of St. Peter. What Christ did on the mountain; what St. Peter did when he led Cornelius to the foot of the cross—that was to be done by a school whose head master was the successor of St. Peter, and whose scholars were the inhabitants of the world. From the days of Constantine onwards this school steadily developed and spread, remaining one, yet adding one nation after another to its polity, baptizing and preaching and catechizing and feeding with spiritual food those whom it had drawn into the number of its members. By degrees, or rather in a marvellously short space of time,

THE PHILOSOPHERS OF PAGANISM MELTED AWAY,

and the schools of the pagans were closed. Plato, and Zeno, and Epicurus, and Aristotle, and the great thinkers of the past lived simply in the past, lived in history to testify to their own impotence in attempting to renew the world. The smoke of pagan sacrifices ceased, the altar crumbled, the priests were gone, the temples fell to ruins, or were turned into Christian churches, and the great paganism that once promised to possess the world forever had given place to his philosophy of the Cross and the schools of our Christian fathers.

ST. JEROME IN HIS CORRESPONDENCE WITH PAULA

and Eusebius, in the fourth century of the Christian era, a period sufficiently near to the beginning of Christianity and at the same time sufficiently far off to see what had been done in just perspective, thus describes the workings, the principles, and the success of the school of Christ: "If anyone seeks for eloquence," he writes, "and takes pleasure in declamations, he has in the one language Demosthenes and Ptolemy, in the other Tullius and Quintilian. The Church of Christ was drawn together, not from the Academics or the Lyceum, but from the meanness of the multitude. Whence too the Apostle said: Consider your vocation, brethren, that you are not many wise according to the flesh, not many powerful, not many noble, but God chose the foolish things of this world to confound the wise, and the weak things of the world to confound the strong, and the base things of the world and the things that are contemptible has God chosen, and things that are not that He might bring to nought the things that are." For because men had not learnt God by wisdom from the order, variety and the settled continuance of creatures, "it pleased God by the folly of preaching to save these that believed," not by wisdom of language, "lest the Cross of Christ should be made of no effect." But, lest he might be thought in this speaking to be preaching of unbelief, he overthrew, with prophetic mind, a possible objection, saying: "We speak the wisdom of God in a mystery which has been concealed, which no one of the princes of this world knew."

(To be Continued.)

THE RUSSIAN ARMY.

Some interesting statistics of the recruiting for the Russian army during the past year have just been published at St. Petersburg. The number of recruits inscribed on the lists was 218,000, but only 214,946 actually joined the ranks. Of the 3,000 who did not present themselves 2,666 were Jews. It is still found very difficult to compel Jews to serve in the army. The total number of the recruits, which in previous years was never above 700,000, last year rose to 759,000. This increase is accounted for by the circumstance that those who had been previously called in were born during the Crimean war, when the birth, as usual in time of war, was far below the normal number.

ENORMOUS UNDERTAKING IN FRANCE.

Talk about the cost of the Pacific railway, why it is a mere flea bite to the colossal schemes of the new French Minister of Public Works, M. de Freycinet, who proposes to expend about £160,000,000 sterling (£800,000,000) on a vast net-work of State railways and hydraulic works. His plans, which have almost all been sanctioned, comprise the maintenance of about 23,500 miles of national railways, not much more than half of which are at present in working order, and five thousand miles of which have yet to be built, and the expenditure of £150,000,000 on new canals and old systems, and about £50,000,000 on the improvement and deepening of ports and harbours.

BRITISH CONNECTION.

(Toronto Mail.)

Our King street contemporary is satisfied that the National Policy will tend to destroy British connection. In that case, we fully expect to see Mr. Huntington, Mr. Mills, and other "sound" Reformers "giving the new tariff their hearty support. But has our nervous brother ever looked at the trade returns? The annual volume of trade since 1873 has been as follows:

	Imports from Great Britain.	Imports from the United States.
1873.....	\$68,500,000	\$47,700,000
1874.....	63,100,000	54,300,000
1875.....	60,300,000	50,800,000
1876.....	40,700,000	46,100,000
1877.....	39,600,000	51,300,000
1878.....	37,400,000	48,600,000

Hence the percentage of our British and American imports of the annual volume of trade has varied thus:

	British Percentage.	United States Percentage.
1873.....	31.5	22
1874.....	29	25
1875.....	30.5	26
1876.....	23.16	26.24
1877.....	23	29.8
1878.....	21.9	29

Our contemporary seems to think that the British trader has a lien on our markets, and that to disturb him is to fly in the face of British connection. This is simply a contemptible position. If the Manchester cotton-lord or Birmingham manufacturer thought it would suit his book to tax Canadian bread-stuffs or lumber, he would do so without consulting our feelings, or indulging in any sentimental drivel about the old flag. Why should we not exercise the same right? Is this not a free country, or are we the bondsmen of the British and American plutocracy? Our reform friends are true cosmopolitans—they uphold every country but their own.

GENERAL NEWS.

The new bridge in Ay will be completed next month. It is a broad, level, handsome structure.

Pope Leo XIII. has ordered the private chamberlains in the Vatican to leave off the picturesque costume of the sixteenth century and to adopt one more modern.

Since his encyclical, Pope Leo has several times been threatened by Socialists. He forwards their letters to the Governments of the countries to which his threateners appear to belong.

The principal centres for the manufacture of coral ornaments are Naples, Leghorn, and Marseilles, in the former more than 1,000 women are employed in making coral beads for necklaces, &c.

Marshal McMahon wouldn't hear of a pension, and refused to use the money voted to defray hospitalities at the Elysee during the Exhibition. It was distributed by his wife among the charities of Paris.

Capt. Maxwell has intimated to the tenants on the Terres estate, Dumfriesshire, who had memorialized him for an abatement of rent in consequence of present hard times, that he cannot yield to their request.

A fashionable society of young men in London is called "The Crutch and Toothpick Club." The "crutch" is the new kind of walking stick affected by the youth of the west end; the toothpick is their symbol.

Mr. Langmuir, Inspector of Prisons for Ontario, is paid \$3,000 a year, and his assistants receive \$2,250. Mr. Moyle, Inspector of Dominion Penitentiaries, is paid \$2,250 a year, and his assistants \$1,100. The Ontario inspector, in fact, is a much bigger man than the Dominion official.

Several gentlemen who have been in the city in the oil interest, have devoted some little attention to the geological formation of the Ottawa district, between this city and Buckingham, and they are under the impression that large quantities of gas could be produced for illumination purposes by means of artesian wells.

A London paper announces the marriage of Miss Theodosia Parnell, sister of the eminent Home Rule M. P., to Lieut. Capt. Paget, son of Lord Alfred Paget, and brother of Capt. Paget, who married Miss Stevens. Miss Parnell's mother, who resides at Bordenstown, N.J., is a daughter of the late Commodore Stewart of Rhode Island.

Tramps are defined by Michigan law to be persons refusing to work for the usual and common wages given to other persons for like work in the place where they may be. This definition is certainly a lenient one, and does not take in the vast army of unemployed who are willing to work even for less than the wages usually paid.

Experienced female detectives should be assigned to duty at all the places of amusement where ladies are liable to be robbed by female pickpockets. The facilities which are possessed by women over men in this pursuit render them especially dangerous in places of resort where they can operate without suspicion or exposure.

The detectives who have been investigating the Lynn trunk mystery seem on the point of giving the case up in despair, and the theory is now broached, and is supported by considerable evidence, that the whole affair is a ghastly joke, the body of the girl having been placed where it was by medical students, who wanted to get rid of it and to make a sensation.

There is still some hope for our over-worked legislators both in Toronto and at Ottawa. An Austrian engineer named Mayrhafer has invented a machine for voting. A member by pressing a handle, "yes" or "no," on his desk liberates a ball which falls into an urn behind the Speaker, and at the same time reveals the number of the voter in a board on the wall.

As full reports from Hungary arrive, it becomes evident that the destruction of life and property by the floods was greater than it was thought. Thousands of persons have been drowned, and the destruction of property is immense. It is estimated that the work of a generation will scarcely replace the losses. The suffering among the survivors is heartrending.

New Zealand, like Australia, groans under the rabbit pest. A Mr. Gowan killed 26,000 on 29,000 acres in four months. The cost of destroying them was three pence each, or over \$1,600, and the skins only fetched half that sum. A member of the Legislature said that they had rendered whole districts worthless. It is estimated that a couple of rabbits will in four years increase to the enormous total of 250,000.

A new photographic light has been exhibited by the Luxograph Apparatus Company in London Eng., by which they are enabled to take portraits quite independent of weather or daylight. The light is produced by burning a chemical composition similar to that of the "Bengal lights" in the focus of a very deep parabolic reflector. The light is extremely white and intense, and by its aid photographs were made and completed in less than half an hour.

A protest is going up from the press of Prince Edward's Island against imprisonment for debt. The Government furnishes the incarcerated debtor with neither food nor drink, and if his family or friends do not supply his needs he runs a chance of starving. The jail is filled with debtor prisoners who can neither earn nor pay anything, and who, in some cases, are supported by struggling wives, who have also children to provide for. Many depend entirely upon what they receive from their fellow prisoners or upon the kindness of the keeper.

The settlers in the districts lying outside the bounds of the Province of Manitoba complain bitterly of the want of post office accommodation. In some sections the nearest post office is ninety miles distant. Many settlers from the States have returned in consequence of this inconvenience; and the incoming settlers from Ontario are also aggrieved. These settlers complain also of want of legislative representation, and would be extremely grateful if the boundaries of Manitoba were extended so as to embrace the settled regions beyond.

From a statement brought down on Wednesday it appears that the total amount of Canada leaf used in the manufacture of tobacco subject to the maximum duty, during the period from 1872 to 31st December, 1878, was 317,089 pounds, the greater part of which was used in 1872-73, viz., 201,782 pounds. In 1876-77, 17,253 pounds, and in 1877-78, 13,412 pounds were the respective amounts, and during the six months ending 31st December, 1877, 2,072 pounds. This tobacco was used partly in the manufacture of plug and cut tobacco, and partly, in combination with imported leaf for cigars, but there is no means of determining in what proportions. From 1872 to 1878 inclusive 312,429 pounds of Canada leaf and Canada twist paid duty, the total amount collected being \$29,701. The rate before 1874 was seven cents per pound, and since then 10 cents.

ARMY AND NAVY.

The date fixed for the opening of the camp at Wimbledon is July 14. Owing to the increase in the number of prizes and also in the number of competitors, the meeting will extend beyond the usual fortnight.

Outing to a large number of men being sent out to reinforce the 21st Regiment, recently so terribly cut up in the Cape war, we understand some officers of the Guards will be sent out in command of them, heading the men over to their commanding officer when they arrive.

It is very touching to read letters from officers brought by the last mail from the Cape. In one of these letters, the writer, after giving a careful account of the voyage, adds—"Our troops march for Zululand to-morrow, where we expect to arrive in about five days, and then, dearest, for the medal!"

Few can realize that in the recent disastrous engagement at the Cape we lost more officers and men than at Alma, and nearly equalled the death-roll of Inkerman, as the following figures will show:—Battle of Alma, 25 officers—362 total killed; battle of Inkerman, 30 officers—397 total killed; and the 22nd at January at the Cape, 30 officers—530 total killed.

Lieutenant Gonville Broadwood, who held the sword above the Australian flag at the massacre of the 21st Regiment, has received the brevet rank of major in recognition of his gallant conduct. Lieutenant Kell, 88th Foot, or Connaught Rangers, a second period of four years' rank of captain, owes his promotion to gallantry exhibited in South Africa.

The King's Dragoon Guards are "heavier," tall men of the physique. The troopers are armed with brass helmets, swords (28 inches long in the blade), and breech-loading carbines. The 17th Lancers are medium cavalry, and are armed with the sword (32 inches long and the pistol). The ordinary and infantry are provided with the ordinary Henry-Martini and bayonet. The field battery on service should have 7 officers, 15 non-commissioned officers and privates, and 181 horses. It is provided with six guns, twelve ammunition wagons, a large general service cart and two store carts. The equipment is similar to the cavalry.

The volunteers are in future to wear a distinction for long service. Having rendered themselves efficient and entitled to the Government grant, a cloth badge is to be worn of a diamond shape on the sleeve above the Australian flag. When the volunteer has further rendered himself efficient for five years, and gained as many certificates, this diamond becomes a square worked in gold or silver. A second period of four years as an efficient volunteer entitles the man to a second star, and he may in like manner earn a third or fourth distinction. One of the recommendations of the Departmental Committee that has been considering Volunteer regulations is, we hear, to the effect that in future the whole force is to be clothed in one color, and that the national flag

WOMAN'S STRIFE.

PROVIDENCE, R.I., March 21.—The House of Representatives was engaged in the woman suffrage question this morning. Many ladies were present to hear the debates. After considerable discussion it was voted to indefinitely postpone the whole subject, and the women suffragists left the Legislature much chagrined at their defeat.

RUMOURS ABOUT PRESIDENT HAYES.

WASHINGTON, D.C., March 24.—The *Republican* this morning says:—"The most incredible story is about that President Hayes has informally agreed to accept the emancipation of the National Election Law, as proposed by the Democratic Caucus Committee. It then goes on to mention the circumstances upon which this story is based and adds:—Among Republican leaders these facts or allegations are received with anxiety akin to dismay. It says further that as the story goes Abraham S. Hewitt has acted as negotiator on the part of the Democrats and Secretary Evans on the part of the administration. General Tom Young and General Garfield, both intimate personal friends of the President, are positive there is no truth in the story."

THE MURDERED ACTOR.

New York, March 24. The remains of R. C. Porter, the actor who was murdered at Marshall, Texas, arrived in this city yesterday. The funeral takes place on Wednesday, the friends of the family coming forward with assistance. Published accounts of the murder are correct, except that the actress insulted in the company of Porter and Barrymore was not Miss Baker, as stated earlier, but Miss Ellen Cummings. At the time of the assault the murderer was in his hotel about fifty feet distant, while John Drew, another member of the company and brother-in-law of Barrymore, was standing on the steps outside the restaurant. When Drew ran into the place Currie aimed his pistols at him, but he begged for his life; and the murderer spared him. After shooting Porter and Barrymore, Currie pointed both his pistols in Miss Cummings' face and said: "I've a mind to shoot you too." She was fairly paralyzed with fear and pleaded for her life. He fired four shots in all, but the first one hit Barrymore and the last one at Porter missed. Though Currie was under the influence of liquor he was not deeply intoxicated. The feeling in Marshall is said to be intense, every man, woman, and child would like to lynch Currie. The insult to Miss Cummings was addressed to the proprietor of the place, and Currie tried to force the proprietor and Barrymore to resent it. When he pulled out his pistol Barrymore rose and said he was unarmed but told Currie if he would lay down his pistols he would give him all the satisfaction he wanted, at the same time he begged to remove his coat. Instantly Currie fired. Next day Currie told his keepers he regretted he did not kill the whole lot of them, so that there would be no witnesses.

TALMAGE ON ST. PATRICK.

Since last we met, said Mr. Talmage, Irishmen have assembled in churches and at banquets to honor the memory of St. Patrick, the Irish Apostle. Now, let me say that if St. Patrick did half the good that is attributed to him all the churches may well feel proud of such a man. Talk as you will, and say this is superstition, but we all have saints to bless us, like St. Mary, St. John, St. David, St. Catherine and many others. I pity from my heart the man who does not feel the holy loving influence of some dear saint at one time or another. There are men here listening to me who have been kept up by the influence of just such holy beings. Think of the dear good mother, or good aunt, who has passed into the blessed world, and say