

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 4.

LONDON, ONT., FRIDAY, APRIL 14, 1882.

NO. 183

CLERICAL.

WE have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

N. WILSON & CO.

Written for "the Record."

First Communion.

Lines addressed to a child on the morning of his First Communion.

May the memory of this gift of God,
Which to thy soul this morn is given,
Work in thee every perfect good,
And light thy fading steps to heaven.

What time a nation proudly laid,
(For so doth run the touching story),
Upon the world's victor's head
A garland of immortal glory.

"A way!" he cried, "this pomp of power
Brings naught but sorrow and confusion;
Oh, give me back that happiest hour,
The morning of my First Communion."

"When all unstained by sin or shame,
Before God's altar lowly kneeling,
To my God heart the Bridegroom came,
And crowned with love its every feeling."

And thus this blessed day, dear child,
Shall from thy soul be parted never;
Will be to thee a lesson walk,
To guide thee o'er life's darksome river.

And lead thee to the home of God
The home of peace and bliss supernal,
Where reigneth every perfect good,
Where joys are final, because eternal.

Freelton, March 31st, 1882. "W."

CATHOLIC PRESS.

Catholic Citizen.

Throughout the west and the north-west, great cities, small towns and ambitious little hamlets are everywhere more or less excited just at present about what men or set of men shall rule their destinies for the coming year. For a few days Smith will be a great man among the citizens of his locality. Will he support Brown, or will he sell out to the ring? And what will Jones do in the emergency? Will Green train with the party, and if Johnson is elected alderman, will he favor the appointment of Schwarz as proud driver or not? These momentary questions are to be settled within the brief space of a week or ten days. Now men are being introduced to the political arena. They are having for the first time the experience of running for office, the practice of speculating in votes and standing the precarious chances of the ballot box. Young men are getting their first taste of political "skull doggerly."

They are being initiated into the "moralities" of ward politics. Their elders are showing them how the thing is done, and they are trying to be apt pupils. Here they see the potency of the convivial "shoulder hitter." His hail-fellow-well-met, happy-go-lucky, off-hand, devil-may-care manners and habits, "tell" where arguments would be laughed at. The tactics of the expert at "treating" and "hand shaking" and "button holding," are spread out before him. The adroit games, intricate bargains, and the damnable traffic generally of the whole system is gradually unfolded to his eyes.

And all this ado and busy noise and underhand activity, have for their end, simply the possession of a few paltry local offices. Thousands of men waste precious hours from their work at the bench, the forge, or in the field, simply because a half dozen of miserable public trusts are to be voted away. Between Smithkins and Joneskins, there is very little choice so far as reliability and efficiency is concerned. Let either get the office of town clerk, and the price of wheat will neither rise nor fall.

Our young men must be warned that the trade of politics is not a paying business. Too many of them have an inclination for political excitement and preferment. The desire should be curbed. The holding of local offices is not a satisfactory aim in life. And to get beyond local offices the candidate should have at the start a competency to secure him independence, and an education to give him influence and name. Does the average new-comer into the political arena usually possess these requisites? As a general thing he runs for an office as a means of lightening his work and increasing his income. His office is his livelihood. He has no other visible means of support. The longer he holds it, the more unfit he becomes for any other work, and the more dependent he is for support upon the favor of his fellow-citizens.

To the occupant of a local office, no matter how honorable and capable he may be, the periodic return of election day is an occasion of anxiety and concern. He is obliged to fight for his place. He is compelled to checkmate the designs of the outsiders who are striving for his loaves and fishes. For that purpose he must be up and doing; up to the latest fines in the science of ward politics, and doing his might and main to secure his position.

Better far the independence of a well learned trade. More remunerative the small gains of a steady business. Happier the security of being your own master. Manlier the private life that needs no truckling friendship nor questionable trickery.

London Universe.

The terrible "coupers" are still at their soul-killing work. They know that to sap the foundations of all that is good by

destroying faith is their surest game, and that is what they still pursue. The archbishop of Dublin, in his late Pastoral, has pointed out with great force this awful evil, and he has shown with what energy the enemies of Divine Truth are prosecuting their bad work. It seems that there is in Dublin a society calling itself the "Prison Gate," and that its members are active in watching for Catholics coming out from prison, so as to bring them to Protestant (so called) "homes," as if any place could be home without faith.

It seems that in Dublin the fanatical child isured by a promise of food into schools where the teachings of the Catholic Church are ridiculed and misrepresented. It seems also that homeless poor are deceived into "belters" where "Bible-readers" and tract distributors sport with their most sacred feelings. The Archbishop of Dublin says that it is from the Protestant "prayer meetings" that people often come to stand in the dock in a criminal court.

Let us hope that this scandal will cease. He who steals the soul robs the poor man of that which enriches not the robber, and leaves the plundered person "poor indeed."

In a few days the assembled Protestant "priests" of Ireland will commence to hold what are too well known as the "April meetings." Ancient clerics will be on the platform, while their spouses and olive branches will gaze on them from the front seats with conjugal and filial admiration.

On the same platform, also, that most interesting portion of society (at least to some young, handsome, unmarried curates) will take their place and deliver nice little speeches which will rouse to the full extent the feelings of all the conjugally-inclined spinsters in the Rotunda. The horrors of Romanism will be duly shown forth, and the duty of "opening the Gospel" to benighted Papists will be preached by those who will carefully omit to say, that only for the "benighted Papists" the Protestants of the present day would have had no Gospel to read.

A month later and the lame parody will be gone through in London, for here we have our "May meetings" in Exeter Hall and in other congenial localities. Some of the Dublin "stars" will come over to tell the Saxons that the principal cause which keeps the Irishman from acting as he ought is Romanism. Swift's cure—"cut all the priests into persons"—is still the panacea, but it is just as foolish to-day as it was a century and a half ago, when it was preached by the brilliant and witty Dean, a man of mighty talent, unhappily too often misapplied.

No; there is a better, a grander, a surer cure for Ireland—one that never failed and that never will fail, and that is, to leave her to be guided by those who never deserted their people, even in their deepest woe; who often rushed in the dead of night across mountains and through glen, in the severest of weather, to save the dying sinner; and they are her tolling priests, every one of them a true-hearted "Soggarth Aroon."

If ever a word of sound sense and wholesome advice was spoken in season since the creation of the world, it is to be found in the letter which Mgr. Strossmeyer, the Bishop of Bosnia, and Sirmia, has lately addressed to Gossudar Pobjednoszeff, the Procurator of the Holy Synod, or in other words, the man who holds the same position in Russia as the Archbishop of Canterbury does in England. Mr. Strossmeyer points out to the dignity of the Orthodox Church, that there is no way whatever out of the mire into which Russia has got by this time, except by her rulers and the people joining the Catholic Church. The substance of the letter may be found in the following memorable words which we translate:

"Russia can save herself from Nilibilism only by restoring to the Church that freedom and independence which Peter the Great took from her. Russia can solve the Polish question only by reconciling herself with Poland and uniting herself with the Church of Rome. Russia's material and moral culture would make immense strides if the spirit of the Catholic Church were poured over her eighty million people. What a blessing it would be if the thousand and one charitable works of the Catholic Church were to be bestowed on the suffering Russian nation. It is a burning shame that discord and conflict are still allowed to subsist, where there ought to be but one shepherd and one flock." Bishop Strossmeyer is a Slav, like the Russians, and he is not a bit of an "Ultramontane" for during the Ecumenical Council of 1869-70 he was known to be a leading member of what some people designated by the funny name of "the Opposition." We are curious to know what Gossudar Pobjednoszeff will have to say to the appeal addressed to him.

Mr. Gladstone's reply to a question asked by Colonel Nolan the other night calls to mind the story of St. Patrick and the snakes. St. Patrick had got rid of all the snakes in Ireland except one. He succeeded at last in getting the snake into a box, with the understanding that the reptile would be liberated the next day. Every time St. Patrick was asked by the snake to open the box, the reply was that he would do so to-morrow; but to-morrow never came, and the last of the Irish snakes died of a broken heart. The question asked by Colonel Nolan had reference to a promise given three years ago by the then Government to the effect that Catholic chaplains would be appointed to the troops. These chaplains have never been appointed. Since then the matter has been frequently mooted in Parliament, and the reply has always been precisely similar to that given by Mr. Gladstone the other night, that the Government would consider the matter.

Catholic Review.

It is not our office to preach sermons, nor is this intended as a sermon. But it is impossible to let the week go without calling the attention of Christians to its opportunities as well as its significance. Its opportunities are those of special acts of faith, of penance and of prayers on the part of Christian believers, and never were there more needed than now. The world is distracted by doubt and disbelief. Men know not where to turn for safety, drift wholly into the life of matter. They give up the idea of God altogether, as either impossible or unworthy of belief, and take this life with all its possibilities of good and evil as either an accident or a mystery with which they have no concern more than to live it. To such, Christ means little more than Mahomet, or any other great historic personage. He is not a Saviour. He is simply a remarkable personality, as to whose existence, teaching, life and death those calling themselves His adherents differ greatly.

And yet, Christ came to save the whole world and gather all into the one fold. Are things to go on thus forever? Are there to be Catholics, Protestants, Jews, infidels, heathens forever? Is Christendom a fiction or a fact? Are the divisions in the Christian camp never to be healed up and we all made one again in faith and spiritual discipline? Looking out over the world the case seems hopeless indeed. Comparatively speaking, with regard to the populations of countries, not many are added to the Church year by year, while Protestantism is thriving faster and faster, on the rocks of skepticism and complete disbelief. Yet here is Christ among us all the time, appealing, pleading, calling us to Him, stretching out His merciful arms from the Cross to gather us all to His heart.

There are times and seasons of special grace and this is one of them. It is not so much the great preachers and writers, and actors, who move and change the world as the good people, the people of prayer, of faith, of good works. Such a life is a constant sermon full of grace to all who come in contact with it, and it never fails to get a hearing. These are the *Christifers*, the Christ-bearers to the multitude. If Protestants only saw more of such lives during the lifetime of the Pope, they would soon be convinced that there lay the true teaching of Christ, that there was Heaven foreshadowed.

During this week all the Catholic world will be watching and praying by the Cross and by the Sepulchre. There was never greater unity, or more profound peace in the Church itself, in strange and striking contrast with the position of its Saviour, He on earth. What ought not to come of such prayer, if not simply to ourselves, but to all our brethren, and followed up by earnest action, by the good lives that most of all convert men? Christendom can only become reunited by the Christian world becoming Catholic, and the world can only become Catholic by conversion. Conversion is wrought by prayer and good example. Catholics forget their mission: that on them depends the conversion of the world to Christ. They have not only themselves to think of, but others also, all who are without the fold. Unbelievers in Christ cannot at least close their eyes to the great and solemn fact presented to them during this week, of the universal Church on its knees before the Cross, kissing the wounded feet and hands, touching the nails and the thorns, wiping away the sweat of blood and of anguish from the face of its crucified Redeemer. This is not a sham or a sentimental grief. It is a sad and sorrowful gathering around the victim of our sins, the man of sorrows who bore iniquities, and gave every moment of his life to undoing the work of sin and of misery that had been wrought in this world, and whose effects were to last through all time. Without the sacrifice and the constant presence of Him on Christian altars, it is impossible to think that the world of man could have continued. It would have vitiated itself out of existence. This is the final sacrifice of the Saviour of man, of society of the human race, that the world turns in awe and veneration during the week that should indeed be holy.

Catholic Standard.

The people of France have been in many respects highly favored people. After having plunged into the depths of atheism and irreligion in the revolution of 1793, and passing through misery and horrors such as the world shudders to recall in recollection, during "the reign of terror,"—misery brought upon and inflicted, in the Providence of God, by themselves—they were eventually saved by combined Europe; and were permitted to enter upon a path of progress in true religion and reverence for God combined with temporal prosperity.

Their vanity and self-confidence and worship of themselves as *La Grande Nation* were rebuked by constant political changes and vacillations in the structure of their Government, and ought to have been humbled and expelled by those frequent successive lessons.

But it was not; and God again humiliated and scourged them by the terrible reverses of the Franco-German war and the still more terrible experiences of the reign of the Communists in Paris. From these disasters He, at last, delivered them and saved them from being totally crushed and dismembered as a nation, in a manner plainly Providential and almost miraculous. Under burdens seemingly of crushing weight, and amid disasters and losses seemingly irreparable, France was sustained and preserved and permitted to recuperate her strength. She has again prospered financially and temporally. But with returning prosperity has also

returned national vanity, presumption and arrogance. "The State," her own secular strength, is still her idol; and the maxim of atheistic absolutism of Louis XIV., "The State is Myself," has been only changed in form, but not in its essential tyranny, impiety and defiance of God, into, "The State is Ourselves."

The Primary Education Bill, which had previously passed the House of Deputies, has also passed through the Senate by a vote of 174 to 108. This new law is avowedly directed against the religious education of French youths. It excludes all religious education; all reference to religion, to God and our duty to Him, from the Primary Schools of France. It compels parents to give their children, so far as the Primary Schools are concerned, the education of the irreligious education. The chairman of the committee on the Bill, in the Senate, an open, blatant atheist, M. Schoeffer, expressed his extreme delight in voting for it.

That France is destined to be again humbled and scourged may be expected with the certainty of the history of God's dealings with her in the past. Whether the chastisement shall come in the form of internal convulsions, and her own children be made to scourge each other, or in the form of invasion and devastation by foreign armies, or under some other form and in some other way, its coming is a moral certainty. She is looking all through Europe for allies and external support, yet every nation stands aloof from her. By her choice and support of atheistic rulers she is alienating from her even the provinces of Alsace-Lorraine, torn from her by Germany, the people of which were still longing for restoration to their former connection with France. But the recent measures of the French Government, in attacking religious education and the rights and freedom of the Church, have disgusted and alarmed the faithful Catholic people of Alsace-Lorraine, and caused them earnestly to protest against those measures.

New York Tablet.

"OUTRAGES IN IRELAND" is the daily caption of cablegrams flashed to us from England. The pro-English press of New York, such as the Times, World, Herald, and Tribune, catch up the cry and enlarge on it in sensational paragraphs and editorials. They manage to make a great fuss out of very slight matters, and they have oftentimes contradicted one day what they had asserted the previous. Ireland has a population about equal to that of the city and State of New York, and we fearlessly assert for the benefit of the English organs here that there are more murders, robberies, and outrages committed in the city of New York alone in one month than in all Ireland in a year. On every last week seven murderers were hanged in this country, which is more than were hanged in Ireland in twelve months. As for crimes and outrages in England, those in Ireland are nothing in comparison to them. In looking over an English exchange we find the heading of an article, "Eleven murders in London in a fortnight." In the same papers we find the admission that "from the 15th to the 23rd of February there were no fewer than eight dead bodies of well-dressed men found in the Thames, of which there could be no account given. Evidence recently taken at the Mansion House leans to the horrible suspicion that some or most of them were first plundered and then done to death by a gang of roughs—the title of the article is "Night Assassins." What will the Herald, Times, Tribune, and World, that gloat, ghoul-like, over Irish outrages, say to this?

St. John Freeman.

It has been rumored for some time that the Irish members of the Canadian Parliament intended to ask the Commons and the Senate to adopt an address to the Queen in favor of Home Rule for Ireland, and the release of the "suspects" now arbitrarily held in prison, and probably for such amendments of the Land Act as would render it more effectual for the removal of the evils which it is now admitted have been used as the means of inflicting such grievous injustice, and the speedy pacification of that country. Meetings were held and a committee was appointed to prepare resolutions. Mr. Costigan has placed on the notice paper of the House of Commons the resolutions framed, we believe, by the committee. The task undertaken by those gentlemen was not so easy as many may suppose. They had to consider not only what they would wish to have done, but what it is possible to do. To propose resolutions which would be voted down would be to injure rather than serve the cause of Ireland, and to determine how far the resolutions could go and yet be sure of general acceptance, was not easy. We believe that the committee held several meetings. The result of their labors, is we are sorry to say, not quite satisfactory. There is a mistake in form which is of little moment, as it may be easily corrected; but there are also substantial defects. Nothing is said of the land act or land agitation; the reasons given for asking that Home Rule be granted to Ireland are wholly selfish, unqualified by a single word of sympathy for those engaged in the struggle for national existence, and what is most objectionable, the royal prerogative is asked for men who have committed no crime, as if they were, indeed, the criminals a tyrannical Government would make them. Justice, right, a fair trial, all that Parnell, Dillon and their fellow-prisoners would ask or accept for themselves. Justice, right, a fair trial is all their friends should ask for them. To sue for clemency is to admit that they are guilty of some crime, and that their imprisonment is a punishment for that crime.

and not as it really is, a violation of all constitutional right and liberty.

Catholic Telegraph.

Although only four years have elapsed since on March 3, 1878, our Holy Father Leo, by Divine Providence the thirteenth Supreme Pontiff of that name, was crowned in the metropolis of Christendom, with the three crowns of the Catholic covenant, each of those years will be marked with a white stone in the future annals of Holy Church.

We have for our guidance and study, chosen of the voice of Peter, in the Encyclicals of Dec. 28, 1878, concerning Socialism; of August 4, 1879, on the Thomistic philosophy; of February 10, 1880, on the Sacrament of Holy Matrimony; of September 30, 1880, on SS. Cyril and Methodius; of December 3, 1880, on Catholic Missions; the famous *Quadragesimale*, issued on the feast of SS. Peter and Paul, 1881, concerning the origin of duties and rights, and the various forms of political authority; and the last, published on February 15, 1882, on education, the press, and the independence of the Pope.

Too little importance is attached by the laity to these notable documents, and even from the pulpit it is the exception, and not the rule, to hear them mentioned. Of course considerable care and thought has been expended upon every Pontifical Act since the foundation of the Church; but the Encyclicals of Pope Leo XIII., by reason of the superhuman wisdom which pervades them, the diplomatic subtlety that characterizes those portions of a political nature, the perspicuity of the style in which they are couched, inseparable even from the English translations, and the elegant Latinity of the originals, make them interesting, alike to the theologian, the politician, the logician and the polished scholar, and makes them shine like stars in the thickly studied firmament of Catholic literature, rich in treasures of the Patristic, Scholastic, and Post-Tridentine periods. Perhaps these facts will be never broadly and generally appreciated at their full value during the lifetime of the Pontiff, now happily reigning. But thoughtful men—not a few within and without the pale of Holy Church—recognize the value of the fact, that even among Popes, Leo XIII. is an extraordinary man, endowed with gifts peculiarly calculated to cope with the difficulties of his day.

Ave Maria.

The death of the poor Longfellow has been widely and sincerely mourned. Few authors have been more honored or more beloved. There is an elevation of tone and a depth of feeling pervading his writings which give them a high place in the affections of the people. Though a product of New England, Longfellow had no sympathy whatever with the narrow bigotry of Puritanism. His mind was eminently Catholic. Having travelled much in foreign lands, while still in early manhood, he lost many of the prejudices in which he must have been nurtured. The religious aspects of Longfellow's works have often been illustrated, and every reader must admit that he is always true to the faith which he professes. We shall always revere the memory of the author of "Evangeline," and regret that his perception of the truth of our holy religion had not been as clear as his perception of its beauty.

Boston Pilot.

The first vote on the closure in the English Parliament showed a majority of 39, in a house of 597. This indicates that the closure will be carried, though Gladstone, who said he would make it a Cabinet question—that is, resign if it were rejected—can hardly congratulate himself on the strength of his backing. Mr. Sexton said in the course of the debate that he would rather his name should "go down to posterity with the names of false informers who have sworn away the lives of innocent Irishmen than with the names of Irish members voting with the Government" to stifle Ireland's voice at the whim of an English Minister.

Catholic Columbian.

WHENEVER a man or woman mounts the rostrum or the pulpit to denounce Catholics, the mob cry out: "Crucify them!" We make the same answer to such mobs that our Lord did: "We taught daily in the temple, but you never laid hands upon us." That is, they could not gain-say or disprove our doctrine, but they must bring false witnesses to accuse us, that we may be condemned. We were taught to repel their attacks by the same means they use, for the Lord reproached St. Peter for defending Him with the sword. We are told that we should be slandered and persecuted. Will we, therefore, doubt God's word and become uneasy under the malignant strokes of those who are descendants of the people that mocked our God as He hung upon the cross?

The money which people put into the contribution-box on Sunday is not a gift made by them to the priests. It is a due, the payment of which cannot be refused without sin. Pastors are not dependent on donations. They have a right to support, and they get only what is theirs when they receive the means for a decent living. The truth is that they do not obtain as much as they should, owing to the fact that too many Catholics do not contribute according to their means. They give too little. They put coppers and nickels and ten-cent pieces on the plate, when they could afford, and are bound to give quarters, fifty-cent pieces, and dollar bills. Conscientious defaulter, who persistently decline to comply with their obligation to pay their share of church expenses, have no right to the sacraments!

PARLIAMENTARY SUMMARY.

Ottawa, April 2.—The Speaker took the chair at 10 1/2 p.m. Several resolutions and reports from standing committees were presented.

Mr. Bechard moved that the report of the Committee on Debates be adopted. After a short discussion as to the cause of the delay in the French Hansard and other matters, the motion carried.

Mr. Homer, the new member for New Westminster, was introduced by Sir Leonard Tilley and Sir Charles Tupper.

Before the reading of the pay was called, Mr. Blake asked that the Bill to provide for the better prevention of fraud in relation to contracts would be placed in a better position on the order paper, as it was a very important Bill, and one which should come up in its proper order.

Sir H. Langvin said the Bill would come up in its proper order. Mr. Casgrain protested against the Bill, which came up for a second reading a month ago, being placed just after the order paper when others which had been introduced since were placed ahead of it. Mr. Shaw moved the third reading of the Bill to incorporate the Board for the management of the Temperance Fund of the Presbyterian Church of Canada in connection with the Church of Scotland and the Acts amending the same, and the various forms of political authority; and the last, published on February 15, 1882, on education, the press, and the independence of the Pope.

Too little importance is attached by the laity to these notable documents, and even from the pulpit it is the exception, and not the rule, to hear them mentioned. Of course considerable care and thought has been expended upon every Pontifical Act since the foundation of the Church; but the Encyclicals of Pope Leo XIII., by reason of the superhuman wisdom which pervades them, the diplomatic subtlety that characterizes those portions of a political nature, the perspicuity of the style in which they are couched, inseparable even from the English translations, and the elegant Latinity of the originals, make them interesting, alike to the theologian, the politician, the logician and the polished scholar, and makes them shine like stars in the thickly studied firmament of Catholic literature, rich in treasures of the Patristic, Scholastic, and Post-Tridentine periods. Perhaps these facts will be never broadly and generally appreciated at their full value during the lifetime of the Pontiff, now happily reigning. But thoughtful men—not a few within and without the pale of Holy Church—recognize the value of the fact, that even among Popes, Leo XIII. is an extraordinary man, endowed with gifts peculiarly calculated to cope with the difficulties of his day.

After the House adjourned at 11 1/2 p.m., Mr. Costigan said he wished to give notice that on the next session, when the House would move its resolutions on the subject of the condition of Ireland, unless some other arrangement was made with the Government in the meanwhile.

Mr. Patterson (Braz) said that before the motion to go into supply was put he desired to say a few words on the sugar question. He then referred to the House of the effect of the tariff on the price of sugar, concluding that the people have paid, under the present tariff, a half a million more under the present tariff than if the people were allowed to import sugar from the West Indies, as they used to do under the Mackenzie administration. In conclusion he moved the following resolution: "Resolved, That we do not now leave the chair, but that it be resolved, that under the operation of the existing duties on sugar, the people have paid, and are liable to pay, for that article, a price largely in excess of the value of the article, and after adding the Canadian duty and freight to the point of consumption; that the duties on sugar be reduced, and that the tariff be amended as to reduce the great burden they impose upon the people."

Mr. White (Cardiff) argued that the difference was only \$22,000 instead of \$1,500,000, and drew out some length of time on the subject of the tariff on the price of sugar, concluding that the people have paid, under the present tariff, a half a million more under the present tariff than if the people were allowed to import sugar from the West Indies, as they used to do under the Mackenzie administration. In conclusion he moved the following resolution: "Resolved, That we do not now leave the chair, but that it be resolved, that under the operation of the existing duties on sugar, the people have paid, and are liable to pay, for that article, a price largely in excess of the value of the article, and after adding the Canadian duty and freight to the point of consumption; that the duties on sugar be reduced, and that the tariff be amended as to reduce the great burden they impose upon the people."

Mr. White (Cardiff) argued that the difference was only \$22,000 instead of \$1,500,000, and drew out some length of time on the subject of the tariff on the price of sugar, concluding that the people have paid, under the present tariff, a half a million more under the present tariff than if the people were allowed to import sugar from the West Indies, as they used to do under the Mackenzie administration. In conclusion he moved the following resolution: "Resolved, That we do not now leave the chair, but that it be resolved, that under the operation of the existing duties on sugar, the people have paid, and are liable to pay, for that article, a price largely in excess of the value of the article, and after adding the Canadian duty and freight to the point of consumption; that the duties on sugar be reduced, and that the tariff be amended as to reduce the great burden they impose upon the people."

It being six o'clock, the Speaker left the chair. After recess, the following Private Bills were read a third time and passed:—Act to incorporate the Ontario and Quebec Bridge Company; Act further to amend the Act incorporating the South and Rocky Mountain Railway Company; Act to amend the Act incorporating the South Saskatchewan Valley Railway Company; Act relating to the Canada Southern Bridge Company; Act to amend the Act of the late Province of Ontario, entitled "An Act to incorporate the management of the Ministers, Widows and Orphans' Funds, and to provide for the management of Canada in connection with the Church of Scotland," and amendments thereto; Act to amend the Act to amend the Act to amend the Pacific Junction Railway Company, and to authorize the said Company to erect a bridge across the Ottawa River; Act to amend the Acts relating to the Great Western Railway Company (from the Senate); Act relating to a certain agreement between the Canadian Securities Company and the liquidators of the Consolidated Bank of Montreal; Act to empower the Ottawa Agricultural Insurance Company to wind up their affairs and to relinquish their charter and to provide for the dissolution of the said Company.

The following Bills were read a second time and referred to committees:—Act to authorize the Canada Co-operative Supply Association (limited) to be a provincial company; Act to incorporate the Capital City Central Railway Company.

Mr. Grant (Braz) debated on the sugar question, quoting a large quantity of recently-published statistics to show that the tariff was having an injurious effect on the country. Mr. McEwen said that the great point of difference between the policy of the late and the present government was this—that under the former the profits were shared by the importers, who employed no labor, while under the latter the profits—how much or how little they may be—were made by the refiners, who employed a large number of hands at good wages.

Sir Richard Cartwright spoke in support of the amendment, and generally condemned the tariff as applied to sugar. The House divided, and the amendment was lost. Yeas, 36; nays, 85.

The House then went into Committee of Supply and passed the following Items:—Kingston Penitentiary, \$120,000; St. Vincent de Paul, \$25,000; Brockton, \$42,225; Manitoba, \$29,651; Legislation, \$285,445; arts, agriculture and statistics, \$91,200.

The committee rose and reported. Mr. Blake asked when the report of the Department of Agriculture would be brought in.

Hon. Mr. Pope said it would be presented immediately after the House resumed. It would have been done some time ago but for the illness of the Deputy.

The House adjourned at one o'clock.

LOCAL NEWS.

While a man named McKinnon was visiting the Fire Station he went too close to one of the horses and had the whole of his under lip torn off.

We regret to hear of the death of Mr. William Kelly, a well-known resident of St. Mary's parish, on Friday last. He leaves a wife and five small children to mourn his death.

Eaton's Millinery Show Room opening will take place on Wednesday, April 12th, and three following days. Mrs. Weir, Manager.