

Notices of births, marriages and deaths... must be published with the name and address of the sender...

BIRTHS.

SIMPSON—At No. 19 Lee Hill street, on the 23rd February, the wife of James B. Simpson, Esq., of a son.

DEATHS.

THOMAS—On the 7th instant, at Marlborough College, England, in his sixtieth year, Guy Fenwick Wolferstan, second son of F. Wolferstan Thomas.

DIED.

THOMAS—On the 7th instant, at Marlborough College, England, in his sixtieth year, Guy Fenwick Wolferstan, second son of F. Wolferstan Thomas.

Funeral will take place from her husband's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

Funeral will take place from his uncle's residence...

JOHN MURPHY & CO'S ADVERTISEMENTS.

NEW GOODS MARKED OFF EVERY DAY.

All the latest productions from the best European manufacturers are now offered at our establishment.

NEW FANCY GOODS.

In the greatest variety.

NEW STYLES IN LADIES' WHITE LINEN COLLARS AND COFFERS.

NEW STYLES FANCY COLORED LINEN COLLARS AND COFFERS.

NEW LACE COLLARS AND COLLARETTES.

NEW LACE TIES.

NEW SILK SCARFS.

NEW SILK TIES.

NEW SILK SCARFS.

NEW SILK HANDKERCHIEFS.

NEW LINEN HANDKERCHIEFS.

NEW HOSIERY OF ALL KINDS.

NEW GIM TRIMMINGS.

NEW DRESS AND MANTLE FRINGES.

NEW MANTLE ORNAMENTS.

NEW SATIN RIBBONS.

NEW OTTOMAN RIBBONS.

NEW SILK RIBBONS.

NEW GLOVES, all makes and sizes.

NEW PRINTS, all new patterns.

NEW GINGHAM, stylish goods.

NEW PERCALES, French patterns.

NEW SATENS, handsome patterns.

NEW FANCY PIQUES, all shades.

NEW SILKS, black and colors.

NEW SATINS, black and colors.

NEW DRESS GOODS, finest stock in city.

NEW BUTTONS, for Dresses and Mantles.

NEW DRY GOODS at Lowest Cash prices.

JOHN MURPHY & CO.

DRY GOODS IMPORTERS.

403 and 405 NOTRE DAME STREET

105, 107, 109 and 111 St. Peter street.

Terms Cash, and only one price.

NEW DRESS GOODS.

The public is hereby notified that we have received a large quantity of new

SPRING DRESS MATERIALS.

all of which will be offered from MONDAY, the 10th, at our usual low prices.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

NEW CHECKED DRESS MATERIALS.

Y. M. C. A.

SERVICES TO-MORROW, SUNDAY.

BIBLE CLASSES, 9.30 a.m. and 5 p.m.

GOSPEL TEMPERANCE MEETING.

At 4.30 p.m.

The Rev. A. G. UPHAM will give an address.

Mr. T. A. Crossley, Chairman.

EVANGELISTIC MEETING.

At 6.30 p.m.

All welcome. Strangers invited.

D. A. HUDGE, Genl. Secy.

MISSIONARY SERMONS.

Will be preached in Point St. Charles Methodist Church, 7 1/2 St.

Rev. Wm. JACKSON at 11 a.m. and Rev. J. C. GARRETT at 7 p.m.

The Annual Missionary Meeting will be held on MONDAY Evening, 10th, at 8 o'clock.

Address: 7 1/2 St., delivered by the Revs. J. C. GARRETT, J. HENDERSON and A. R. HARRIS, Jr.

The Choir, assisted by an Orchestra, will furnish music in aid of the funds of the Missionary Society.

The Young Ladies of the Missionary Circle will give the first Concert in the Lecture Room of the Church, on WEDNESDAY, 12th, at 8 o'clock.

Every man to be present to assemble each night at 7.50. Tickets and programmes at 100 St. Patrick street.

ROYAL SCOTS.

The Battalion will parade next week as follows:

TUESDAY, the 11th—N. C. Officers, P Company and Reserve.

WEDNESDAY, 12th—D. Co. in Drill Order. Point St. Charles Company, St. John St. Company, and Reserve.

THURSDAY, 13th—Battalion Drill.

Every man to be present to assemble each night at 7.50. Tickets and programmes at 100 St. Patrick street.

By order of the Board of Directors.

FRED LYDEN, Lt. Ad. Ad.

MONTREAL TELEGRAPH CO.

Guaranteed Dividend of Eight Percent per annum on the Capital Stock of the Company.

DIVIDEND NO. 79.

THE ELEVENTH QUARTERLY PAYMENT OF TWO (2) PERCENT ON THE CAPITAL STOCK OF THE COMPANY'S HEAD OFFICE, Telephone Buildings, Montreal, on and after WEDNESDAY, April 2nd, 1884.

The Transfer Books will be closed from the 15th to the 31st inst., both days inclusive.

By order of the Board of Directors.

D. R. ROSS, Secretary.

JOHN MCD. HAINS, ACCOUNTANT.

12 Western Chambers, St. John St. Montreal.

Special attention given to Cases of Insolvency. Trust Estates carefully managed. Bonds and debentures issued.

NOTICE TO CONTRACTORS.

FOR SALE, in lots to suit purchasers, a quantity of BUILDING MATERIALS, consisting of Doors, Windows, Stone Fronts, and other articles, from the Mills, &c. Apply to

W. W. McLELLAN, 292 St. Martin street.

FOR SALE OR TO LET.

Double Stone Dwelling with extension kitchen. No. 441 Upper St. Urbain street, with large garden.

FOR SALE OR TO LET.

Small detached building No. 440 Upper St. Urbain street with nice garden.

FOR SALE.—A choice litter of strictly pure Collie Puppies, and of imported size and dam, selected from the best kennels in Scotland. W. H. McKinnon, L'An, Ont.

TO LET OR FOR SALE.—House and grounds on St. Catherine road (road around Belmont) home contains eleven rooms, large cellar, &c., good outbuildings, and about ten acres of land. Rent \$75 per month. 148 St. James street, or 100 St. Catherine street.

WEST LONGUEUIL.—To Let, Brick House, No. 7 Victoria Avenue. Apply on premises.

The Daily Witness.

SATURDAY AFTERNOON, MARCH 8.

COMMERCIAL.

FINANCIAL.

As usual on Saturday, there is little stirring in financial circles. The market for the day is quiet, and rates are generally those of yesterday.

Money 4 1/2 to 5 percent on call loans and stocks and 7 percent on good commercial paper.

To-day's sales—85 Montreal at 100, 25 at 100 1/4, 10 at 100 1/2, 20 at 100 3/4, 25 Ontario at 103 1/4, 5 Peoples at 65, 200 Montreal at 120, 10 at 120 1/2, 25 Toronto at 183 1/2, 100 Montreal at 63, 25 at 63 1/4, 4 at 62 1/2, 115 at 63, 5 City Passage at 120 1/2, 50 at 121 1/4, 110 at 121, 150 at 121 1/4, 25 Commerce at 125 1/4, 50 Gas at 191 1/4.

WHOLESALE PRICES.

The English grain markets are very quiet and steady. Bertholm's cable advice to-day are as follows: Cargoes of coasting, wheat, quiet but steady; do. corn, nothing offering. Cargoes on passage and for shipment, wheat and corn, quiet but steady.

Liverpool No. 2, 1, Standard California (cub white wheat, 7s 10d to 8s. Liverpool mixed malin, 4s 11 1/2d; Canadian extra, 6s 6d.

Chicago wheat is about 75 cents per bushel dealer at 9 1/2c March, 9 1/2c April, 9 1/2c May, 9 1/2c June and 9 1/2c July. The receipts were 21,000 bushels. For Spotting, Kansas is 1 1/2c. It is about 1 1/2 to 1 3/4 cent per bushel dealer for all but May options, which are steady, the quotations being 57 1/2c April, 57 1/2c May, 57 1/2c June and 58 1/2c July. The receipts were 1,500 bushels and the shipments 135,000 bushels.

The local grain market is dull and without change. The following are quotations—Canada West Winter, \$1.20 to \$1.22; Canada West, \$1.15 to \$1.17; Canada Spring, \$1.18 to \$1.20; Corn, 7c; Peas, 8c to 8 1/2c; Barley, 5c to 6c; Rye, 60c to 62c.

Flour—Receipts, 1,650 bbls. The market remains stagnant. No business reported on Change to-day. We quote: superior, \$3.35 to \$3.40; Fancy, none. Spring, Extra, \$4.00 to \$3.00; Superior, \$4.25 to \$4.30; Strong Bakers, \$4.50 to \$5.00; do. Am., \$5.40 to \$5.50; Fine, \$3.60 to \$3.70; Middling, \$3.40 to \$3.50; Common, \$3.25 to \$3.30; Ontario, Bakers, medium, bag included, \$2.50 to \$2.60; do. Spring Extra, \$2.10 to \$2.20; do. Superior, \$2.10 to \$2.20; City Bakers, delivered, \$2.25 to \$2.30.

MEALS—Cornmeal, \$2.20 to \$2.40; Oatmeal, delivered, \$3.00 to \$3.25; branched, \$3.20 to \$3.50.

DAIRY PRODUCE.—Butter—There is no change to report in either the butter or the cheese market. The houses are Nos. 22 and 23, short distance from Dorechester street. East side are solid brick, 3-story, in good repair, rent to first-class tenants, and must be sold to the last and highest bidder. Particular title. W. E. SHAW, Auctioneer.

PEREMPTORY SALE BY AUC.

TWO FIRST-CLASS HOUSES ON MACKAY STREET.

By order of the Executors Estate late Jessie Mackay Clarke, of Ottawa, sold at my Rooms, No. 212 St. James street.

TUESDAY, the 18th inst. at 11 o'clock. The houses are Nos. 22 and 23, short distance from Dorechester street. East side are solid brick, 3-story, in good repair, rent to first-class tenants, and must be sold to the last and highest bidder. Particular title. W. E. SHAW, Auctioneer.

THE SMALL PROPERTY, No. 78 Inspector street, to be sold on MONDAY MORNING.

At my Rooms. Possession can be had first of April if desired. W. E. SHAW, Auctioneer.

THE NEXT LARGE SALE OF HOUSEHOLD FURNITURE and Effects will take place at my Rooms, 212 St. James street, FRIDAY next, 14th inst., at 10 o'clock. W. E. SHAW, Auctioneer.

FENIANS TO THE FORE.

KEEPING UP A SECESSION AGITATION.

—ELECTION OF CAPTAINS—WAGONS FULL OF ARMS—THE PRESENT POLICY.

(Press Dispatch.)

FARGO, Dak., March 8.—The agent of the Dominion Government claims to have discovered that a meeting was held here on Thursday night by secessionist agitators, and they proceeded to Mr. McLean's residence, and during his speech he seemed to be annoyed at the presence of Sir Richard Cartwright and could not understand why the Liberal party provided a seat for him when there were such able men as the member for South Brant and the member for West Durham in the House. He was, no doubt, present for the reason that no one was better able to throw insulting epithets at members on his (McLean's) side of the House.

THE GEOLOGICAL SURVEY.

A meeting of the geological committee was held at two o'clock yesterday. Dr. Selwyn was examined with reference to the organization and improvement of the geological survey, and Mr. Holton explained that no foundation in the public mind that the geological department does not stand so high as it did some years ago, and that the Geological Survey is so much good as it could be. Mr. Cameron said that complaints of the same kind were current in Cape Breton and Nova Scotia. Dr. Selwyn said that the Geological Survey is in fact, and that they were due to the time necessarily lost in the publication of maps, &c. There is a school of mines in Canada as in England. Students of the Geological Survey never go into the mines to do practical work. The chief officers of the Canadian Survey are Mr. Holton, Mr. Selwyn, Mr. Fleisher, Mr. Fletcher and Mr. Wells. Dr. Dawson is chief field geologist, who has been on the survey since a half year, and of late years has been employed in the Geological Survey of the North-West. Dr. Bell has been on the survey twenty-five and a half years. He is a skilful man, but has not given good satisfaction, inasmuch as his statements are incorrect. Dr. Bell, Mr. William Logan and others had reported that his work was unreliable, but he (Dr. Selwyn) had not officially reported the alleged inefficiency to the Government, though he had mentioned it to Sir John Macdonald. The chairman here drew Dr. Selwyn's attention to the fact that the reports he had made were not correct, and that his statements had been made forty years previous to those of Dr. Bell, and that possibly there might have been subsequent geological changes. Dr. Selwyn continued: Mr. Whitwaker has been eight or nine years on the staff as naturalist and paleontologist, and is a very excellent man. Mr. Marshall is secretary and accountant, and (there is a fault to find with him; Mr. Fleisher is field geologist, and has been employed in Cape Breton and Nova Scotia. He is a very industrious and honest, though not a first class man. Mr. Wells is field geologist in New Brunswick and Quebec, and very industrious and capable. The results reported by the survey have not been improved, but on the contrary, they had been found to be correct. The mine, however, has not been thoroughly examined, for the want of means.

SEVEN INDICTMENTS.

HUNTER'S POINT



PRESS OPINIONS.

WHAT'S THE REASON!

There is a peculiarity about wheat which is rather striking. A reduction of the freight rate does not increase the price of it; a reduction in the price of the miller does not affect the price of flour, and a reduction in the price of flour does not affect the price of bread.

GENERALLY APPROVED.

The resolution passed by the License Commissioners for Huntingdon County, declaring that no license for the retailing of spirituous liquors should be granted to any person who is an American citizen, will, we are confident, meet with general approval.

LOCAL CHARITIES.

It would be a good thing if all the local charities were supported by direct grants from the Council, instead of having to depend upon private canvassing to supplement the city grant.

A DIFFICULT QUESTION.

It is getting to be dangerous to be found in the neighborhood of an English railway station. The mere looking on, and watching, and carrying a bag and places it carefully on the seat may be a blood thirsty felony.

WHAT IS SOCIALISM?

And there is another and a far different class of Socialists. For this is the class of real Socialists. It is the philosophy which teaches that the social relations of mankind are capable of a better and more orderly and beneficial arrangement.

THE BRITISH VICTORY.

The wild Sudan rebels under Osman Digna have an "Intelligence Bureau" near Trinkitat. They picked up some valuable information on Friday to the effect that the British had a great success in fighting Egyptian sheep and fighting British regulars.

THE SCOTT LAW.

How to secure the adoption and application of the "Scott Act" is the important problem which several of our friends are now endeavoring to solve with, we believe, good promise of success.

THE SCOTT LAW.

There must be agitation and organization. Agitation implies informing the public mind and arousing it to a state of activity and indifference. The central committee will arrange with the ministers to preach a sermon on the subject on a certain Sunday and a week thereafter for special meetings.

A HEARTY VERMONT VETERAN.

A gentleman, aged 80, resides in a pleasant town bordering on Lake Champlain. He is ambitious, strong, and capable that enables him to do a greater amount of work than many whose years number 40 or 50.

VANKLEEK HILL.

(Special Correspondence of the Witness.) REVIVAL MEETINGS. Mr. Winter, an evangelist, sent out by the Conference, is conducting a fortnight's revival meetings in the Wesleyan Methodist Church.

The anniversary meeting of the temperance society was held in the Presbyterian Church on Monday evening, March 3rd. There was an excellent attendance.

THE CHINESE OF BRITISH COLUMBIA. BY THE REV. D. V. LUDGAS. I have long felt that it would be an everlasting disgrace to those who dwell in the central and eastern parts of the Dominion if they should permit a pagan temple to be erected on our British soil without making every effort in their power to prevent it.

OUR MARCHING ORDERS. "Go ye into all the world and preach the Gospel to every creature." Whether we are to be obedient to the command, or not unwilling to be taught the way of salvation, the success which has attended Christian missions among the Chinese, certainly proves this.

THE MONUMENT TO GARIBALDI. The monument of Garibaldi chosen by the city of Turin, and shortly erected, represents the General standing on the summit of a rock in Capri, his eyes directed towards Italy.

DR. SMITH'S GERMAN WORM REMEDY would set them to rights immediately. It is infallible in its effects, pleasant to the taste, and requires no nauseous after-treatment.

THE SMITH MEDICINE CO., 45 Bloor Street.

Advertisements.

LADIES' JOURNAL COMPETITION, No. 4.

Difficult Bible Problems to be Solved, for Which One Hundred and Thirty-One Costly Prizes are to be Given to the First One Hundred and Thirty-One Persons Sending Correct Answers.

THE PUBLISHER OF THE LADIES' JOURNAL, of Toronto, Canada, announces another Bible competition, which he says may be the last unless more interest is taken in the plan.

HERE ARE THE QUESTIONS. 1st.—What city named in the Bible is the oldest now existing in the world?

These questions are propounded by the Rev. Prof. Welden, of Toronto Baptist College, and Rev. E. B. Harper, of Toronto, a leading Methodist minister of that city.

THE PUBLISHER OF THE LADIES' JOURNAL is reliable, and these rewards will certainly be distributed without favor or partiality to the first one hundred and thirty-one persons, in order received, sending correct answers to the foregoing Bible problems.

THE SAYING THAT "what is worth doing at all, is worth doing well," was never more applicable than in the matter of establishing Christian missions among the Chinese in British Columbia.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

Medicines, &c.

An Old Soldier's EXPERIENCE. "I wish to express my appreciation of the valuable qualities of Ayer's Cherry Pectoral as a cough remedy."

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on making for some remedy, it was urged to try AYER'S CHERRY PECTORAL."

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

WHAT'S THE MATTER WITH THE CHILDREN? Is a question often asked by the anxious mother when she sees her little ones languid, pale, irritable, feverish, restless at night, suffering from pains in the bowels, no appetite.

THE SMITH MEDICINE CO., 45 Bloor Street.

Advertisements.

LADIES' JOURNAL COMPETITION, No. 4.

Difficult Bible Problems to be Solved, for Which One Hundred and Thirty-One Costly Prizes are to be Given to the First One Hundred and Thirty-One Persons Sending Correct Answers.

THE PUBLISHER OF THE LADIES' JOURNAL, of Toronto, Canada, announces another Bible competition, which he says may be the last unless more interest is taken in the plan.

HERE ARE THE QUESTIONS. 1st.—What city named in the Bible is the oldest now existing in the world?

These questions are propounded by the Rev. Prof. Welden, of Toronto Baptist College, and Rev. E. B. Harper, of Toronto, a leading Methodist minister of that city.

THE PUBLISHER OF THE LADIES' JOURNAL is reliable, and these rewards will certainly be distributed without favor or partiality to the first one hundred and thirty-one persons, in order received, sending correct answers to the foregoing Bible problems.

THE SAYING THAT "what is worth doing at all, is worth doing well," was never more applicable than in the matter of establishing Christian missions among the Chinese in British Columbia.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

THEY WHO MISERABLY MUST HAVE PATIENCE, which has absolutely no bounds at all. Perhaps my readers will say, had he any reply or answer at all, he would have been a man of some account.

Business Cards.

LIEBIG COMPANY'S EXTRACT OF MEAT. FINEST AND CHEAPEST MEAT-FLAVOURING STOCK FOR SOUPS, MADE DISHES & SAUCES.

CAUTION—Genuine Only with fac-simile of Baron Liebig's Signature in Blue Ink across Label. This Caution is necessary, owing to various cheap and inferior substitutes being in the Market.

A VOICE FROM THE TRADE! HALIFAX, N.S., May 10, 1883.

WE, THE UNDERSIGNED DRUGGISTS, take pleasure in certifying that we have sold PUTNER'S EMULSION OF COD LIVER OIL, &c., for a number of years and know it to be one of the oldest as well as (especially of late) one of the most reliable preparations in the market for the cure of Consumption, Bronchitis, Asthma, Coughs, Colds, and all Lung diseases.

PUTNER'S EMULSION is steadily increasing and is larger than for all other preparations of the kind in the market combined. We know of no article that gives greater satisfaction to those who use it, and we do not hesitate to recommend it.

JOHN & WEBB, Wholesale Druggists, BROWN & BENE, Wholesale and Retail Druggists, GOSPEY SMITH, Dispensing & Family Chemist, THOMAS W. WALSH, Popular Druggist, JAS. H. GOLDEN, late R. N. Druggist, FRED. POWELL, Dispensing and Family Chemist, G. O. IRWIN, Dispensing and Family Chemist, W. H. HAMILTON, Manager & Proprietor's Hall.

J. E. IRISH, H. K. BRINK, Proprietors.

R. W. STODDART & CO., Wholesale and Retail Watch-makers and Jewellers, 41 and 41 1/2 Bloor Street.

FACTORY—13 Red Lion Street, London, England. Address: HALL, 61 Bloor Street West, Toronto.

BANKRUPT STOCK OF WALTHAM WATCH CO. IN THE DOLLAR. WALTHAM BROADWAY, 7 Jewels, expansion balance, in 2 1/2 oz. Nickel cases, \$10.00

BANKRUPT STOCK! WALTHAM (P. S. Burdick), in 3 oz. solid silver cases, gold jewels, \$22.00

THE FAIRBAIRN PATENT GRATE BAR! COMMENCING IMMEDIATELY, ORDERS WILL BE FILLED IN ROTATION. SEND FOR CIRCULAR.

Situations Vacant. JEWELLER Wanted, a good smart general jobber. Apply to JOHN LESLIE, Ottawa.

WANTED, a young girl to assist with children. Apply at 44 Cathcart street.

WANTED, a Night Watchman for a Woolen Mill in Western Canada. Apply by letter to G. L. Box 2132, Post Office, Montreal.

WANTED, a General Servant, for a small family. Apply at 223 St. Denis street.

WANTED, a good Cook, 113 Metcalfe street.

WANTED, a Resident Landlady, No. 39 McGill College avenue.

WANTED, a Lady Canvasser, who speaks French, to sell ladies' goods. Apply at 100 Stanley street.

WANTED, a Lady of education and business ability, desirous of finding light and permanent employment, apply from 10 to 12 to the undersigned, 15 Exchange Bank Chambers.

WANTED, experienced Milliner. Apply Miss BYRNE, 662 Dorchester street.

WANTED, a General Servant, 35 Metcalfe street.

Board and Rooms. Boarding and Rooms, favored under the head of the rate of HALF-CENT PER WEEK each insertion, prepaid.

BOARD Vacancies, 258 Bloor street.

BOARDERS can be accommodated at 123 1/2 St. Antoine st.

CLUB CHAMBERS—Neatly furnished Rooms, meals if required, 34 Stanley corner of Dorchester.

DOUBLE Room vacant, with Board, 43 McGill College avenue.

DOUBLE Room, 108 Stanley street.

FURNISHED Room for single gentleman or lady, Apply at 100 Stanley st.

FURNISHED ROOMS at 95 St. Antoine st.

FURNISHED Room, 95 St. Antoine street.

FURNISHED Rooms, 1191 St. Catherine st.

FRONT Bedroom to Let, warm and comfortable, 11 Victoria street.

ROOM, with Board, 35 Beaver Hall Terrace.

ROOMS and Board, 1155 St. Catherine street.

ROOMS, single and double, furnished, 100 Stanley street.

ROOM with Board, 16 Brunswick st.

ROOMS, furnished, No. 7 Burnside Place.

ROOM, furnished or unfurnished, 39 1/2 St. Dominique st.

ROOMS, furnished, 25 McGill College avenue.

TWO well-furnished Front Bedrooms, 820 Ontario street.

UNFURNISHED Rooms, suitable for housekeeping, references exchanged, 112 Drover street.

VACANCIES, also, Day Board, 10 Zuyere street.

Wanted. ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

A GENTLEMAN having passed the Bar of the Province, is open to form a partnership or take a position in a law firm. It is active, capable and an expert short-hand writer; references upon request. Expectations moderate with proper connection. Address C.H.B., P.O. Box 1423, city.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

ADVERTISEMENTS of Miscellaneous Wants, inserted under this head at the rate of ONE CENT PER WORD each insertion, prepaid.

</

Meetings, Amusements, &c.

VICTORIA SKATING CLUB. GRAND FANCY DRESS CARNIVAL. On SATURDAY EVENING, 8th March.

DOMINION COMMERCIAL TRAVELLERS' ASSOCIATION. The quarterly meeting of members for the transaction of business will be held in the Rooms of the Association, 42, Wellington Street, on MONDAY, 11th MARCH, at 8 o'clock.

SCANDINAVIAN MISSION. The service in the above language will be continued during the winter at SEVEN O'CLOCK SUNDAY, in the Y.M.C.A. Room, Prévost Street.

LECTURE AT TRINITY CHURCH. AT TRINITY CHURCH, 100 St. James Street, on MONDAY EVENING, 11th MARCH, at 8 o'clock.

MONTREAL WORKINGMEN'S MUTUAL BENEFIT SOCIETY. The regular monthly meeting will be held on MONDAY, 11th MARCH, at 8 o'clock.

ROYAL SCOTS OF CANADA. The Annual Meeting of the BIRTH ASSOCIATION will be held on TUESDAY, 12th MARCH, at 8 o'clock.

SUN LIFE ASSURANCE CO. OF CANADA. ANNUAL MEETING. The Annual Meeting of the Shareholders of this Company will be held on THURSDAY, MARCH 13th.

LITERARY AND MUSICAL ENTERTAINMENT will be given in the Basement of the First Baptist Church, St. Catherine Street, in the evening of the 11th MARCH, at 8 o'clock.

EAST END METHODIST BAPTIST CHURCH. ANNUAL MEETING. To-MORROW (Sunday), March 9th, 10.30 a.m.—Rev. JOHN POTTS, D.D.

INDUSTRIAL ROOMS. THE ANNUAL BAZAAR of the Industrial Rooms will be held on MONDAY and TUESDAY, 11th and 12th MARCH, in the Rooms of the Industrial Rooms, 100 St. James Street.

ART ASSOCIATION OF MONTREAL. GALLERY OF PAINTINGS & STATUARY. Open from 10 a.m. to 5 p.m.

A SNOWSHOES RE-UNION. THE MAPLE LEAF AND ALPINES MEET THE LADIES.

ADULTERATED TEA. A few days ago a lot of tea was shipped from Hong Kong to Montreal and was detained at the Point d'Appel of being adulterated.

KNOX CHURCH. The young ladies of Knox Church gave a social entertainment last evening to the congregation in the lecture room of the church.

CIRCULATION OF THE WITNESS during the week ending March 1st, 1884, and the corresponding week of last year.

Table with columns for DAILY, WEEKLY, and MONTHLY circulation for Feb. 1884 and Feb. 1883.

SUBSCRIPTION RATES. Daily Witness, \$3; Weekly Witness, \$1.00; Northern Messenger, 10 copies to one address, \$2.50; 25, \$6.50; 50, \$11.50; 100, \$21; Weekly Messenger, 50c; 100, \$1.00; 200, \$1.80; 300, \$2.50; 400, \$3.20; 500, \$3.90; 600, \$4.60; 700, \$5.30; 800, \$6.00; 900, \$6.70; 1000, \$7.40.

ADVERTISING RATES. Five lines and upward, 10c per line first insertion, and all after insertions on pages 2 and 3, 5c per line each after insertion on pages 2 and 3. Annual Contracts on favorable terms.

NOTICE TO SUBSCRIBERS. The date printed on each paper denotes the time when the subscription expires.

The Daily Witness.

SATURDAY, MARCH 8, 1884.

A RECENT AUSTRIAN VISITOR to Osman's camp represents the rebels as brave and fanatical, with perfect confidence in their chief, Osman Digna, a very ordinary and even incapable looking man. They are, however, ill fed, and totally undisciplined, and armed only with spears and swords.

THE TELEGRAMS to-day show that the world is on the eve of two great battles of either of which we may have news before this paper is done printing. The long days of France in Tonquin have at last come to an end and her forces there are moving upon Bac Ninh twelve thousand strong. This movement is most momentous, as upon its success or failure doubtless depends the attitude of China toward France, and a sharp war between two great empires may possibly result immediately.

SELTAN GORDON is right again in asking for Indian troops for the Sudan. India can send some very soldierly bodies of men and men who are entirely adapted to the Sudan climate, so fatal to the English. Their magnificent array, every one of them far grander than a Turkish pasha of three tails or an Arab Sheik of the first order, will inspire the Arabs with the splendor of any people that owns the British allegiance. If largely Mohammedans, yet loyal to Britain, their moral influence will be good, and they themselves will lose nothing in loyalty by having their horizon extended beyond the Hindoo coast. The sending of these troops will be the British occupation of the Sudan in the least obtrusive way.

THERE IS A BLIZZARD of excitement sweeping over the North-West with regard to the Hudson Bay route. Not only the farmers of Manitoba but those of the Western States say they must have it and they are utterly unwilling to wait for the explorations of the Government steamer which, in accordance with our recent suggestion, is going to be sent to spend a winter in Hudson Strait. They must have the road anyway. We certainly can urge no objection so long as we in Ontario and Quebec do not have to pay for it, but we fear not only this but that we may have to pay for it through the Canadian Pacific, which with the aid of the Dominion Government, if that road must be built, will strain every nerve to control it. What would Manitoba, Dakota and Montana say to that?

Mrs. Birt announces another lot of a hundred boys. This is a class of emigrants of whom Canada has never too many. They no sooner arrive than they are absorbed into our agricultural population. It would seem at first sight as though a man or full grown boy would be worth more to our leading industry than a child, but Mrs. Birt is, we think, wise in limiting herself to comparatively young boys who will adapt themselves naturally to new homes and become Canadians at once. The boy who has grown to years in which he is dissatisfied with his first experiences of life in the new world, and to be as a consequence more restless and less docile, and to leave one or two places before he makes up his mind that he cannot set up as once as master of the farm.

A "MILL" is announced between two giants. The Western Union and the Canadian Pacific are to fight over telegraph rights. The Western Union is the greatest monopoly in America. With the exception of the lines of the Canadian Pacific it practically controls the telegraphic business of the whole continent. Competition is what the public want, and, in this matter, we would naturally side with the Canadian Pacific, which is the under dog in the fight, were it not that sympathy can be very slight with a combatant which, wherever it has its way, charges telegraph rates three fold as exorbitant as those of the Western Union. The simple cure for all this is Government telegraphy, but what govern-

ment, either at Washington or Ottawa, dare interfere with a monopoly which pays profits at the rate of seven millions a year?

IS NOT PARLIAMENT going beyond its powers in declaring, as it does in the bill to amend the Independence of Parliament Act, that Sir Charles Tupper did not cease to be a member of the House by accepting an office, when the Independence Act which governed his case provided that such acceptance by a member his seat actually was thereby vacated? That Sir Charles Tupper's case comes under the law is confessed by the very fact that Sir John's bill amends the act in that particular. If Sir Charles' seat actually became vacant on his acceptance of office, is not Parliament, in declaring that it did not, simply affirming a falsehood and filling the vacant seat by a nominee of its own without an election? Parliament certainly has the power to defend Sir Charles Tupper from the penalties of a breach of its own privileges, but it has not the right to declare him to be a member when he is not one.

SHOULD CHURCH membership be a condition of total abstinence is a question which a correspondent in this paper asks holds affirmative ground. A similar question was once laid before the apostles and elders at Jerusalem, whose decision was to lay upon the disciples "none other burden" than a few "necessary things," of which abstinence from strong drink was not one. These necessary things were probably such as, in the minds of the Jerusalem church, were revolting to the common conscience and an evidence of insincerity. The church has, we presume, no right to exclude from the visible communion of saints any who are truly Christians and truly seeking the way of righteousness. Our correspondent's illustration assumes the existence of a community of earnest Christians who had no conscience on this subject. What was wanted then was evident education that their eyes might be opened. Times have changed and a generation has arisen, the conscience of which is clearly against drinking, but still there are some of the elders and persons from the Old Country who are in the dark on the subject, while by our correspondent's hypothesis these are otherwise godly Christians. It is evident that as intelligence advances the time will come that drinking will be in itself sufficient evidence of an evil walk and an evil conscience. When that is the case it should be among things absolutely forbidden. The progress of the church toward that point is at present very rapid.

THE FARMERS OF THE NORTH-WEST. Mr. Watson, the member for Lisgar, was the only representative from Manitoba who voted against the Canadian Pacific resolutions. For doing this and for moving that the resolution be sent back to committee for the purpose and amended so as to do away with the monopoly and exemption clauses of the original contract, Mr. Watson was likened "to a trembling criminal" by Sir Charles Tupper, who assumed that Mr. Watson had cause to dread his own constituents. It appears that Mr. Watson understood the opinions of his constituents better than Sir Charles Tupper, and that he represented their opinions in Parliament by his vote and influence, as Messrs. Scott, Royal, Ross and Sutherland, the other members for Manitoba, did not. Mr. Watson not only received an immediate endorsement from his own constituents, passed as soon as a Farmers' Convention, which is being held at Winnipeg, has unanimously approved the conduct of Mr. Watson and condemned the course of the other members. This Convention is not apparently a mere packed assembly of Liberals, for the committee appointed to confer with the Conservative Provincial Government report that the Provincial Premier, Mr. Norquay, "is fully 'in sympathy with our platform of rights' and they recommend that the Convention only await the action of the Legislature before pledging itself to support the Government. Probably, however, the Dominion Government cares little for the opinion of the people of Manitoba and the North-West, who are not strongly represented in the House, and more especially when they can get the votes of those representatives anyway. What ever may be the condition of feeling under the shadow of the Canadian Pacific, the people of the North-West generally—the young giant that Mr. Goldwin Smith told us about a year or two ago—seem to have waked up. The convention at Emerson and that at Winnipeg demand peremptorily the abolition of the monopoly of railway transportation and a lower tariff, which they rightly consider as necessary to the development and prosperity of the North-West. If their demands are not granted they will, they say, agitate in favor of a separation from the Dominion, though not from the British empire. They do not want annexation politically, but they do want the benefits of a commercial union with the United States, which merely means that they want free trade. Protection and railway monopoly, as Goldwin Smith pointed out long ago, will, if persisted in, drive the people of the North-West into open and earnest rebellion, which will take place as soon as they are strong enough.

MORMON MISSIONS. Mormonism is a modern imitation religion manufactured to order, and run on strictly business principles. It is made for the market like idols in Birmingham, with the difference that instead of exporting the objects of worship, it imports the worshippers. Joe Smith, the putative founder, had neither brains nor character, but low cunning enough to save him from becoming a fanatic by making him a knave. Poor as the typical printer, by a lucky accident he stumbled on a mine of wealth by meeting with a manuscript in the printing office that proved to be a silly romance—a semi-religious rhapsody. Taking a few abler and equally unscrupulous men into his confidence, with this capital he set up in business for himself as a prophet, making his

partners in trade apostles. They thought it was a "big thing," and that "there was money in it." Anticipating Horace Greeley's advice the young religion went West. It only obeyed a law that seems invariable as a law of nature, according to which everything good and bad follows the course of the sun. It found in the West virgin soil. It met with opposition enough only to advertise it, and repression of its rascalities that enabled it to raise the cry of "persecution." Emboldened by long impunity Smith provoked the fate he met at the hand of injured husbands and a vigilance committee. It then removed to Utah under Brigham Young, where it is fully equipped as a money-making corporation, virtually controlled by an executive of three or four irresponsible individuals. Having any amount of land and capital it has only to import labor, and it certainly manages the immigration business much better than our Dominion agents. It employs as many missionaries as the American Board. These collect the poor and ignorant of Europe whom they clothe, feed and carry over by the shipload to be dumped down on the new territories, where they "will do the most good." As there is a whole army of ecclesiastics, the poor dupes are never let out of their care to become assimilated to American institutions. Any who show signs of apostasy may be put off from their land, or have their water for purposes of irrigation cut off, and become social outcasts, fleeing like Cain, with a "destroying angel" on their track. The church collects principal and interest for the loans it advances to immigrants, as well as tithes and other rates. Besides, it holds the balance of power in some half-dozen different states and territories, and aspires to control the interior and south-west. Its votes are in the market, and if a certain number are needed at a given point to carry an election it has all the machinery to deliver the voters. It, however, made a mistake lately in selling the solid vote of a colony it had in Colorado for a consideration. As these were Americans they did not like to be led up in a body like so many sheep and deposit their votes as ordered. They, however, obeyed. On having to vote a second time, and learning the church had sold their vote for six hundred dollars, a part mutinied. The issue is regarded with much interest, as it is doubtful whether their conduct will prove infectious or whether they will themselves fall a prey to the "destroying angel."

MR. CHARLTON'S BILL. We are disappointed at finding Mr. Charlton's bill so inadequate. His success last year was certainly encouraging enough to have warranted him in introducing a measure such as the moral sense of the community demands and would support. In every straight and open division in the Commons he had a substantial majority and in the Senate his defeat was due altogether to the unexpected action of Sir Alexander Campbell, the Minister of Justice. But the Minister's speech with all its assertion was inconclusive and half-hearted. He had not one word to say in defence of the existing law, passed through the Senate by himself in 1869, doubtless for the very manifest reason that the law is utterly indefensible. He, however, quoted largely from certain anonymous judges and read some of the priggish dictums of a bystander. In the interest of common decency, if from no higher motive, it is the duty of the Minister of Justice to provide the community with moral and reputable laws; those he has given us, as we have before shown, both disreputable and immoral. Legislation of this character, like everything bad in this world, and perhaps more than aught else, tends to bring forth fruit after its own kind, and hence it is that crimes of impurity have become so common that they almost cease to attract notice. We commend two of the speakers in the Commons' debate the other day to the attention of their constituents, Mr. Curran, of Montreal West, and Mr. Macmaster, of Glengarry. The latter talked loftily about that "eternal vigilance" which should be the price of chastity. A poor orphaned child-serve of twelve years of age is fraudulently cheated out of her life by her master, herself ruined for life, and a harlot foisted on the community, and the lecher has done no legal wrong; whereas if he had so cheated her out of a dollar of her money he would have become liable to the penitentiary. In which of the two cases is the "eternal vigilance" theory the more applicable? Mr. Courval, with his great experience, was found speaking and voting on the right side. But to return to Mr. Charlton's bill. Its scope as it now stands is limited to two enactments, and no pretence even is made to amend the shameful provisions of the present law. These are:—first, seduction is punishable, provided it be compassed under a promise of marriage, but not otherwise; and second, inebriation for an evil purpose is punishable, if it be to a bad-house, but not otherwise. Now, so far as regards the class whose interests we have most at heart—the poor, the orphaned, the immigrant, and the friendless working-girls of twelve years of age and over—that large class from whose ranks prostitutes are mainly drawn and the ranks of vice recruited, and whose ruin is usually compassed by vile persons in a higher walk of life, this bill will afford no protection whatever. No promise of marriage could be proved, even if made; no house of ill-fame is necessary. A few ribbons, a threat of dismissal from employment, a charge of theft, or more often plenty of drink, and the brutal deed is done. Indeed, the bill has very much the aspect of being drafted on the same base lines as the existing law which assumes that there should be one law for the rich and another for the poor, that girls who have property and guardians need protection up to twenty-one, but that girls who are poor and without guardians should shift for themselves after they are twelve years old. The bill would be improved by adding to the two clauses the words we here put in italics:—"1. Any man who by force, fraud, or false pretence, or by means of drugs or drink, or of menace or duress, or under a promise of marriage shall, etc., etc. It should be borne in mind that under the

present law only the crime of violence is punishable. And—"2. Any person who shall inveigle or entice a girl to a house of ill-fame or assignation, or to any other place for the purpose of, etc., etc. Most surely the crime consists in the inebriation and in the vile purpose of it, not merely in the particular place in which the proposed crime is accomplished. Indeed the crime itself would become doubly vile if it were accomplished in a place where a vile purpose could be suspected. But piecemeal legislation of this character, although good so far as it goes, is after all only a species of ineffective tinkering. Will Mr. Charlton or some other philanthropic member take a straight vote in the Commons on these four principles? First, that the chastity of a girl shall be protected against fraud by the same means and to the same extent as her chattels. Second, that a higher measure of protection shall be afforded to a poor and friendless girl than to a rich and guarded girl. Third, that an offence to a girl if inflicted on her by a relative, guardian, master, teacher, employer or other person in authority over her or whose duty it was to protect her shall be an aggravation. Fourth, that the corruption of minors of both sexes and any connivance therat by relations or guardians shall be a misdemeanor, the age of majority being the same as in matters relating to property or marriage.

THE REBELLION AT ST. EUSTACHE, 1837, is a volume of 350 pages, which contains a brief description of the condition of Lower Canada from its first settlement till the cession to Britain, and of the condition of the French Canadians from that time to the insurrection in 1837. The grievances which produced that rebellion are explained and the extreme violence of the leaders of the French Canadians rebuked. The fighting at St. Denis and St. Charles and flight of the leading rebels are described with some minuteness, but the chief interest centres in the insurrection led by Dr. Chenier, Col. Girard, and a priest named Chartier. The first was killed at the taking of St. Eustache. The second escaped in time and after wandering for a while finding he was going to be arrested shot himself. The third took care to escape and though the Bishop of Montreal deposed him, he found employment as a priest in the States. The object of going over the very painful history of the year 1837 is to clear the memory of Col. Maximilian Globenski, of St. Therese, from the reproach heaped upon it by his countrymen on account of his siding with the Government against the rebels. That gentleman had done excellent service in the war of 1812-15, for which he enjoyed a large pension for more than fifty years afterward. He died in 1863, but his son, who is the author and compiler of this book, says he is assailed bitterly on account of the part his father took in the battle of St. Eustache, which, by the way, appears to have been a passive one. He headed a company of eighty-three loyalists from St. Therese, but though present it does not appear that they took any active part. The most interesting information is that which shows the management of the priests whose influence was vigorously exerted to put down the rebellion after it was seen to be quite hopeless and who got the reward of their loyalty in a legal title to the seigniorial of Two Mountains, which had previously belonged to the Indians, the Seminary of St. Sulpice being merely a steward to use it for their benefit. This was an act of spoliation which any just court of equity would upset; but the priests had all along the knack of getting every thing their own way from the Government for the time being, whether of the Colonial office, United Canada or the Dominion.

THE BOOK, which is in French, is printed by A. Côté & Co., Quebec.

TEMPERANCE. Mr. T. S. Brown, that yeoman friend of temperance, has just published a little book, entitled, *Strong Drink: What it is and what it does*, which he has written expressly for business men. In it he gives the result of the careful study of some twenty authorities on temperance subjects in short compass, so that a busy man may read and understand all he cares to know without a great sacrifice of time and thought. In his preface addressed to business men Mr. Brown says: "Though past eighty years of age and with excess of indulgence in complete loss of sight. I belong to the active class, mechanic and mechanic, whose united energies move the product of the world's industries and make the interchanges, and I think I cannot render a better service to the successors of those with whom I commenced active life two-thirds of a century ago than by preparing this little book for publication."

THE BOOK covers seventy pages, the arguments are forcible and clearly stated, and in conclusion Mr. Brown calls for a Joshua, to lead to immediate conquest of a promised land of happiness, to be enjoyed free from alcohol, and to scatter the idolaters of drink worship with their altars and their priesthood.

SERMONS PREACHED IN ENGLISH CHURCHES by the Rev. Phillips Brooks, Rector of Trinity Church, Boston (E. P. Dutton, New York), is a volume of fourteen discourses, characterized by the earnestness and simplicity which mark the great preacher. In a sermon entitled "The Willing Surrender," on the text "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Mr. Brooks frankly declares his sentiments on the temperance question. He says:—"No man in this world has a right to all his rights; that is the paradox which states our truth. 'If one is always claiming his rights,' says a German author, 'the world is like a hell.' Here is really the key to that question about voluntary abstinence from certain innocent indulgences for the sake of other people, which is a very pressing question to many people in our time. We may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in themselves are perfectly legitimate, because of the influence which free indulgence in those pleasures might have upon other people. And it is hard to think that any person of awakened moral sense in days like these does not recognize this duty as an ancient law of God which we may be sure that it is no low condition of moral life in which men are constantly arguing upon themselves and one another abstinence from pleasures which in

MONTREAL'S BUILDINGS. THE MANSION OF MR. GEO. STEPHEN, PRESIDENT OF THE CANADIAN PACIFIC RAILWAY.

Among Montreal's many mansions... The mansion of Mr. Geo. Stephen, President of the Canadian Pacific Railway, is a masterpiece of architecture...

The floor of the lobby is marble—three varieties of it radiating, as to the marble, and the Italian and French stripes and the floorings...

As one part of the building is called, contains the housekeeper's, butler's and upper servants' rooms on the second floor...

THE BEDROOMS. The broad expanse of oak flooring and black walnut lining terminates in a staircase, on each side of which are heavy mahogany posts...

THE BATHING ROOMS. The bathroom is a masterpiece of architecture, with a large tub and a shower bath...

THE MANSION OF MR. GEO. STEPHEN. The mansion of Mr. Geo. Stephen, President of the Canadian Pacific Railway, is a masterpiece of architecture...

RELIGIOUS NOTICES.

PROTESTANT HOUSE OF INDUSTRY AND REVIVAL—Divine Service will be conducted at 7 1/2 o'clock p.m. by Rev. J. G. Bayly, R.S.

ST. JOHN'S CHURCH (CONGREGATIONAL)—The Rev. Dr. Stevenson, Pastor. The Rev. Dr. Wilkes will preach at 11 a.m. and the Rev. Dr. Cornish at 3 p.m.

ST. JOHN'S STREET PRESBYTERIAN CHURCH—Services to-morrow at 11 a.m. and at 7 p.m. Sunday-school and Bible-Class at 3 p.m.

ST. JOHN'S CHURCH (CONGREGATIONAL), 302 GUY ST.—Services at 11 a.m. and 7 p.m. The Rev. Edw. Hill, M.A., pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

RELIGIOUS NOTICES.

PROTESTANT HOUSE OF INDUSTRY AND REVIVAL—Divine Service will be conducted at 7 1/2 o'clock p.m. by Rev. J. G. Bayly, R.S.

ST. JOHN'S CHURCH (CONGREGATIONAL)—The Rev. Dr. Stevenson, Pastor. The Rev. Dr. Wilkes will preach at 11 a.m. and the Rev. Dr. Cornish at 3 p.m.

ST. JOHN'S STREET PRESBYTERIAN CHURCH—Services to-morrow at 11 a.m. and at 7 p.m. Sunday-school and Bible-Class at 3 p.m.

ST. JOHN'S CHURCH (CONGREGATIONAL), 302 GUY ST.—Services at 11 a.m. and 7 p.m. The Rev. Edw. Hill, M.A., pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

RELIGIOUS NOTICES.

PROTESTANT HOUSE OF INDUSTRY AND REVIVAL—Divine Service will be conducted at 7 1/2 o'clock p.m. by Rev. J. G. Bayly, R.S.

ST. JOHN'S CHURCH (CONGREGATIONAL)—The Rev. Dr. Stevenson, Pastor. The Rev. Dr. Wilkes will preach at 11 a.m. and the Rev. Dr. Cornish at 3 p.m.

ST. JOHN'S STREET PRESBYTERIAN CHURCH—Services to-morrow at 11 a.m. and at 7 p.m. Sunday-school and Bible-Class at 3 p.m.

ST. JOHN'S CHURCH (CONGREGATIONAL), 302 GUY ST.—Services at 11 a.m. and 7 p.m. The Rev. Edw. Hill, M.A., pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

Religious Notices.

PROTESTANT HOUSE OF INDUSTRY AND REVIVAL—Divine Service will be conducted at 7 1/2 o'clock p.m. by Rev. J. G. Bayly, R.S.

ST. JOHN'S CHURCH (CONGREGATIONAL)—The Rev. Dr. Stevenson, Pastor. The Rev. Dr. Wilkes will preach at 11 a.m. and the Rev. Dr. Cornish at 3 p.m.

ST. JOHN'S STREET PRESBYTERIAN CHURCH—Services to-morrow at 11 a.m. and at 7 p.m. Sunday-school and Bible-Class at 3 p.m.

ST. JOHN'S CHURCH (CONGREGATIONAL), 302 GUY ST.—Services at 11 a.m. and 7 p.m. The Rev. Edw. Hill, M.A., pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

Religious Notices.

PROTESTANT HOUSE OF INDUSTRY AND REVIVAL—Divine Service will be conducted at 7 1/2 o'clock p.m. by Rev. J. G. Bayly, R.S.

ST. JOHN'S CHURCH (CONGREGATIONAL)—The Rev. Dr. Stevenson, Pastor. The Rev. Dr. Wilkes will preach at 11 a.m. and the Rev. Dr. Cornish at 3 p.m.

ST. JOHN'S STREET PRESBYTERIAN CHURCH—Services to-morrow at 11 a.m. and at 7 p.m. Sunday-school and Bible-Class at 3 p.m.

ST. JOHN'S CHURCH (CONGREGATIONAL), 302 GUY ST.—Services at 11 a.m. and 7 p.m. The Rev. Edw. Hill, M.A., pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

Religious Notices.

PROTESTANT HOUSE OF INDUSTRY AND REVIVAL—Divine Service will be conducted at 7 1/2 o'clock p.m. by Rev. J. G. Bayly, R.S.

ST. JOHN'S CHURCH (CONGREGATIONAL)—The Rev. Dr. Stevenson, Pastor. The Rev. Dr. Wilkes will preach at 11 a.m. and the Rev. Dr. Cornish at 3 p.m.

ST. JOHN'S STREET PRESBYTERIAN CHURCH—Services to-morrow at 11 a.m. and at 7 p.m. Sunday-school and Bible-Class at 3 p.m.

ST. JOHN'S CHURCH (CONGREGATIONAL), 302 GUY ST.—Services at 11 a.m. and 7 p.m. The Rev. Edw. Hill, M.A., pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

ST. JOHN'S CHURCH (CONGREGATIONAL), 131 St. Dominique Street—Services at 11 a.m. and 7 p.m. The Rev. John Potts, pastor.

Lotus of the Nile. A new bouquet of exquisite richness of odour distilled from natural flowers.

Peters' Eclectic Piano Instructor. Compiled by W. C. Peters. Price \$3.25.

Oliver Ditson & Co., Boston. 447 and 449 Notre Dame Centre.

White Granite Ware. Complete line of all White Goods from 30c to 40c in the dollar.

London and Lancashire Fire Insurance Co. of England. Established 1862.

Raymond's Labor-Saving Machine. For 500, 800, 1,000, 1,500, 2,000, 3,000, 4,000 or 5,000 names.

Good Home for an Industrious Man. A farm of 400 acres, 12 miles west of Winnipeg.

Houses for Sale. Beautiful New House, 54 Drummond St.

Villa Residences for Sale. To those who wish to secure the Villa Residences at 111 St. James Street.

For Sale, lot Sample Corsets. Cheap & fresh lot Sample Corsets, 25c each.

Auction Sales. W. E. Shaw, Auctioneer. Official No. 824.

Canada Co-operative Supply Association (Limited). To be sold by auction on Tuesday, 11th inst.

Auction Sales of Real Estate and of Household Furniture. Fire Losses Adjusted, Notarial and Judicial Valuations.

Spring Sales of Household Furniture. The subscribers beg to inform those who anticipate their homecoming after this spring that their lists are now open.

Furniture and Effects at Auction. The Subscriber will sell at residence 102 St. Catherine Street West.

Hardware! The undersigned have this day formed a partnership under the name of Cratier & Caverhill.

Cratier & Caverhill. Wholesale Shelf Hardware Merchants. 80, 82 St. Peter Street, Montreal.

S. J. Andres, Dentist. 29 Beaver Hall Terrace.

Wanted, a Situation as Working Housekeeper in a plain family, by a young Englishwoman.

Wanted, by lot of my, a young Lady, writing in an office of Sales, one accustomed to business.

Auction Sales. Thomson & Gowdy. Splendid Building Site.

Bankrupt Stock. To be sold by auction on Tuesday, 11th March inst.

Hallett Davis & Co. Piano. The undersigned beg to inform those who anticipate their homecoming after this spring that their lists are now open.

Auction Sales of Real Estate. The Subscriber will sell at residence 102 St. Catherine Street West.

Valuable City Properties. Highly important sale of real estate.

W. C. Norman, Auctioneer. 80, 82 St. Peter Street, Montreal.

W. C. Norman, Auctioneer. 80, 82 St. Peter Street, Montreal.

Payne & Picken, Accountants, Auditors, and General Agents. 124 St. James Street, Montreal.

Montreal General Hospital. Applications for the Office of Medical Superintendent will be received at the Hospital by the Committee of Management up to the 20th inst.

White Bronze! For monuments and statuary. Handmade, durable and cheap.





