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This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. SOLD ONLY IN CANS. ROYAL BAKING POWDER CO., 106 WALL STREET, NEW YORK.

HERE WE ARE AGAIN  
WITH OUR GRAND DISPLAY.

TO-NIGHT see our Show Window of Elegant Silks, Beaded Fronts and Panels.

SPECIAL FOR TO-NIGHT.

Ladies' Fine Cotton Hose, 2 pairs for 25c.  
Ladies' Extra Fine Cotton Hose for 15c per pair.  
100 Dozs. Ladies' Fine Black Cotton Hose, full regular made, seamless, a bargain for 25c.  
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We show a Special Line of these Heavy Cotton Ribbed Hose, suitable for Boys' wear, the best we have ever shown and at Lowest Prices.

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100 Dozs. Colored Borders at 3c each.  
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30 Dozs. Fine Tape Borders for 8c each.  
Underwear, Ties, Gloves, Collars, Cuffs, &c., at Lowest Prices.

Inspection invited and goods shown with pleasure at

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176 PRINCESS STREET.

April 16.

INSURANCE.

Liverpool And London And Globe  
INSURANCE CO'Y.

ONE of the best and Safest companies doing business in Canada.  
Insurances effected at as low rates as any other good Company.  
Invested Funds, \$35,300,700.  
Net income for the past year was \$8,354,300.  
This enormous Premium Income ought to convince assured of the desirability of placing their insurance in a Co'y so perfectly secure.  
The Company still maintains its claim to doing the largest Fire Business in the world.  
The Company has actually paid since its incorporation the following large sums:—  
For Fire Losses \$2,040,283  
For Life Losses 25,890,235  
\$27,930,518  
THOMAS BRIGGS, Agent.

August 9.

SUN LIFE ASSURANCE COMPANY.

How many of those ladies and gentlemen who insure their lives read their policies through; and how many of those will remember, ten years from now, the numerous conditions found on most policies! The insured may, at the time of death, be unconsciously breaking one of these conditions. Then how much better the policy without them. The "SUN" issues ABSOLUTELY unconditional policies and is noted for its prompt settlements. For information apply to  
E. C. HILL, AGENT,  
April 6. 457 PRINCESS ST.

THE AETNA INSURANCE COMPANY,  
HARTFORD CONN.

Cash Capital \$4,000,000.00  
Total Assets, January 1st, 1882 8,902,772.90  
Losses paid in 63 years 33,490,000.00  
The leading Fire Insurance Company on the Continent. Its Annual Premium Receipts in Canada and the United States are larger than those of any other Company, and it has an unblemished record of 63 years.  
August, 9. JAMES SWIFT, Agent

GUARDIAN ASSURANCE COMPANY.

Subscribed Capital \$2,000,000  
Total Invested Funds upwards of \$2,901,000  
Total Income \$708,000  
Insurances against Loss by Fire accepted at the lowest current rates and claims settled without reference to the Board at London.  
W. H. GODWIN, Agent for Kingston, British Whig Office.  
Me. 15.

R. STIRLING, KINGSTON

Agent for The Equitable Life Assurance Society, of New York, and Western Fire Assurance Company, of Toronto.

SOOTHING,  
CLEANSING,  
HEALING.  
It Cures  
CATARRH,  
Cold in Head,  
HAY FEVER.

STOPS  
Drainage from  
Nasal passages by  
to the throat and  
excessive expectoration caused by Catarrh. Sent  
pre-paid on receipt of price, 50c, and \$1. Address  
FULFORD & CO., Brockville, Ont.

## SECRET SOCIETIES

THE SUBJECT OF DR. TALMAGE'S  
SERMON AT THE TABERNACLE.

"What is the Moral Effect of Free Masonry, Odd Fellowship, Knights of Labor, Greek Alphabet and Other Societies?"

BROOKLYN, April 17.—The Rev. T. De Witt Talmage, D. D., announced to his congregation to-day that, as the Brooklyn tabernacle has been uncomfortably crowded for many years, the trustees have purchased the adjoining ground, on which a great church, prayer and Sunday school room will be built, which on Sabbath can be opened into the main auditorium, thus giving room for at least 1,000 more hearers at services. Six thousand people are crowded into the present building, 4,650 of these in pews and about 1,500 seated in aisles and standing. The improvement will add greatly to this capacity.

The subject of Dr. Talmage's sermon to-day was, "What is the moral effect of Free Masonry, Odd Fellowship, Knights of Labor, Greek Alphabet and other societies?" The text was from Proverbs xxv. 9: "Discover not a secret to another." Dr. Talmage said:

It appears that in Solomon's time as in all subsequent periods of the world, there were people too much disposed to tell all they knew. It was blab, blab, blab; physicians revealing the case of their patients, lawyers exposing the private affairs of their clients, neighbors advertising the faults of the next door resident; pretended friends betraying confidences. One-half of the trouble of every community comes from the fact that so many people have not capacity to keep their mouths shut. When I hear something disparaging of you my first duty is not to tell you. But if I tell you what somebody has said against you, and then go out and tell everybody else what I told you, and they go out and tell others what I told them that I told you, and we all go out, some to hunt up the originator of the story and others to hunt it down, we shall get the whole community talking about what you did do and what you did not do, and there will be as many scalp taken as though a band of Modocs had swept upon a helpless village. We have two ears but only one tongue, a physiological suggestion that we ought to hear a good deal more than we tell. Let us join a conspiracy that we will tell each other all the good and nothing of the ill, and then there will not be such awful need of sermons on Solomon's words: "Discover not a secret to another."

Solomon had a very large domestic circle. In his earlier days he had very confused notions about monogamy and polygamy, and his multitudinous associates in the matrimonial state kept him too well informed as to what was going on in Jerusalem. They gathered up all the privacies of the city and poured them into his ear, and his family became a Sorosis or female debating society of 700, discussing day after day all the difficulties between husbands and wives, between employers and employes, between rulers and subjects, until Solomon, in my text, deprecates volubility about affairs that do not belong to us and extols the virtue of secretiveness.

By the power of a secret divulged, families, churches, neighborhoods, nations fly apart. By the power of a secret kept, great charities, socialities, reformatory movements and Christian enterprises may be advanced. Men are gregarious—cattle in herds, fish in schools, birds in flocks, men in social circles. You may by the discharge of a gun scatter a flock of quails or by the plunge of the anchor send apart the denizens of the sea, but they will gather themselves together again. If you by some new power could break the associations in which men now stand, they would again adhere. God meant it so. He has gathered all the flowers and shrubs into associations.

You may plant one forget-me-not or heart's-ease alone, away off upon the hillside, but it will soon hunt up some other forget-me-not or heart's-ease. Plants love company. You will find them talking to each other in the dew. A galaxy of stars is only a mutual life insurance company. You sometimes see a man with no out-branchings of sympathy. His nature is cold and hard, like a ship's mast ice glazed, which the most agile sailor could never climb. Others have a thousand roots and a thousand branches. Innumerable tendrils climb their hearts and blossom all the way up, and the fowls of heaven sing in the branches. In consequence of this tendency we find men coming together in tribes, in communities, in churches, in societies. Some gather together to cultivate the arts, some to plan for the welfare of the state, some to discuss religious themes, some to kindle their nirth, some to advance their craft. No every active community is divided in associations of artists, of merchants, of bookbinders, of carpenters, of masons, of plasterers, of shipwrights, of plumbers. Do you cry out against it! Then you cry out against a tendency divinely implanted. Your tirades would accomplish no more than if you should preach to a busy ant hill or beehive a long sermon against secret societies.

Here we find the oft-discussed question, whether associations that do their work with closed doors, admit their members by passwords, and greet each other with a secret grip are right or wrong. I answer that it depends entirely on the nature of the object for which they meet. Is it to pass the hours in revelry, wasall, blasphemy and obscene talk, or to plot trouble to the state, or to debauch the innocent, then I say, with an emphasis that no man can mistake, No! But is the object the defense of the rights of any class against oppression, the improvement of the mind, the enlargement of the heart, the advancement of art, the defense of the government, the extirpation of crime, or the kindling of a pure-hearted sociality, then I say, with just as much emphasis, Yes.

There is no need that we who plan for the conquest of right over wrong should publish to all the world our intentions. The general of an army never sends to the opposing troops information of the coming attack. Shall we who have enlisted in the cause of God and humanity, expose our plans to the enemy? No! We will in secret plot the ruin of all the enterprises of Satan and his cohorts. When they expect us by day we will call upon them by night. While they are strengthening their left wing we will double up their right. By a plan of battle formed in secret we will come suddenly upon them, crying: "The sword of the Lord and of Gideon." Secrecy of plot and execution are wrong only when the object and ends are nefarious. Every family is a secret society, every business firm and every banking and insurance institution. Those men who have no capacity to keep a secret are unfit for positions of trust anywhere. There are thousands of men whose vital need is cultivating a capacity to keep a secret. Men talk too much and women, too. There is a time to keep silence, as well as a time to speak.

Although not belonging to any of the great secret societies about which there has been so much volubly discussion, I have only words of praise for those associations which have for their object the maintenance of right against wrong, or the reclamation of societies, or like the score of mutual benefit societies called by different names, that provide temporary

relief for widows and orphans, and for men incapacitated by sickness or accident from earning a livelihood. Had it not been for the large number of secret labor organizations in this country monopoly would long ago have, under its ponderous wheels, ground the laboring classes into an intolerable servitude. The men who want the whole earth to themselves would have got it before this, had it not been for the banding together of great secret organizations. And, while we deplore many things that have been done by their existence is a necessity, and their legitimate sphere distinctly pointed out by the providence of God. Such organizations are trying to dismiss from their association all members in favor of anarchy and social chaos. They will gradually cease anything like tyranny over their members and will forbid violent interference with any man's work whether he belongs to their union or is outside of it, and will declare their disgust with any such rule as that passed in England by the Manchester Bricklayers' association, which says any man found running or working beyond a regular speed shall be fined two shillings and sixpence for the first offense, five shillings for the second, ten shillings for the third, and if still persisting shall be dealt with as the committee think proper. There are secret societies in our colleges that have letters of the Greek alphabet for their nomenclature, and their members are at the very front in scholarship and irreproachable in morals, while there are others the scene of carousal, and they gamble, and they drink, and they graduate knowing a hundred times more about sin than they do of geometry and Sophocles. In other words, secret societies, like individuals, are good or bad, are the means of moral health or of temporal and eternal damnation. All good people recognize the vice of slandering an individual, but many do not see the sin of slandering an organization.

There are old secret societies in this and other countries, some of them centuries old, which have been widely denounced as immoral and damaging in their influence, yet I have hundreds of personal friends who belong to them, friends who are consecrated to God, pillars in the church, faithful in all relations of life, examples of virtue and piety. They are the kind of friends whom I would have for my executors if I am so happy as to leave anything for my household at the time of decease, and they are the men whom I would have to carry me out to the last sleep when I am dead. You cannot make me believe that they would belong to bad institutions. They are the men who would stamp on anything iniquitous, and I would certainly rather take their testimony in regard to such societies than the testimony of those who, having been sworn in as members, by their assault upon the society confess themselves perjurers. One of these secret societies gave for the relief of the sick in 1873, in this country, \$1,400,274. Some of these societies have poured a very heaven of sunshine and benediction into the home of suffering. Several of them are founded on fidelity to good citizenship and the Bible. I have never taken one of their degrees. They might give me the grip 1,000 times and I would not recognize it. I am ignorant of their passwords, and I must judge entirely from the outside. But Christ has given us a rule by which we may judge not only all individuals, but all societies, secret and open. "By their fruits ye shall know them." Bad societies make bad men. Good societies make good men. A bad man will not stay in a bad society. A good man will not stay in a bad society. Then try all secret societies by two or three rules.

Test the first: Their influence on home, if you have a home. That wife soon loses her influence over her husband who nervously and foolishly looks upon all evening absence as an assault on domesticity. How are the great enterprises of reform, and art, and literature, and beneficence and public weal to be carried on if every man is to have his world bounded on one side by his front door step, and on the other side by his back window, knowing nothing higher than his own attic or lower than his own cellar? That wife who becomes jealous of her husband's attention to art or literature or religion or charity is breaking her own scepter of conjugal power. I know an instance where a wife thought that her husband was giving too many nights to Christian service, to charitable service, to prayer meetings, and to religious convocation. She systematically decoyed him away until now he attends no church, waits upon no charitable institution, and is on a rapid way to destruction, his morals gone, his money gone, and I fear his soul gone. Let any Christian wife rejoice when her husband consecrates evenings to the service of humanity, and of God, or charity, or art, or anything elevating.

But let no man sacrifice home life to secret society life, as many do. I can point out to you a great many names of men who are guilty of this sacrilege. They are as genial as angels at the society room, and as ugly as sin at home. They are generous on all subjects of wine suppers, yachts and fast horses, but they are stingy about the wives' dresses and the children's shoes. That man has made that which might be a beautiful influence a usurper of his affections, and he has married it, and he is guilty of moral bigamy. Under this process the wife, whatever her features, becomes uninteresting and homely. He becomes critical of her, does not like the dress, does not like the way she arranges her hair, is amazed that he ever was so unromantic as to offer her hand and heart. There are secret societies where membership always involves domestic shipwreck. Tell me that a man has joined a certain kind, and tell me nothing more about him for ten years, and I will write his history if he be still alive. The man is a wine guzzler, his wife broken hearted or prematurely old, his fortune gone or reduced, and his home a mere name in a directory. Here are six secular nights in the week. "What shall I do with them?" says the father and the husband. "I will give four of these nights to the improvement and entertainment of my family, either at home or in good neighborhood. I will devote one to charitable institutions. I will devote one to my lodge."

I congratulate you. Here is a man who says: "Out of the six secular nights of the week I will devote five to lodges and clubs and associations and one to the home, which night I will spend in scowling like a March squall, wishing I was out spending it as I have spent the other five." That man's obituary is written. Not one out of 10,000 that ever gets so far on the wrong road ever stops. Gradually his health will fall through late hours, and through too much stimulants he will be first rate prey for erysipelas and rheumatism of the heart. The doctor coming in will at a glance see it is not only present disease he must fight but years of fast living. The clergyman, for the sake of the feelings of the family, on the funeral day will only talk in religious generalities. The men who get his yacht in the eternal rapids will not be the obsequies. They have pressing engagements that day. They will send flowers to the coffin, will send their wives to utter words of sympathy, but they will have engagements elsewhere. They never come. Bring me mallet and chisel, and I will cut on the tombstone that man's epitaph: "Blessed are the dead who die in the Lord." "No," you say, "that would not be appropriate." "Let me die the death of the righteous and let my last end be like his." "No," you say, "that would not be appropriate." Then give me the mallet and chisel, and I will cut an honest epitaph.

(Continued on Page 3.)

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### Hemp Carpets, Union Carpets,

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CURTAIN LACES, SCRIMS, CRETONNES

All Marked Down and must be CLEARED OUT THIS MONTH.

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April 18.

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50c for a good 6 yards long Curtain.  
75c for a Better 6 yards long Curtain.  
\$1.00 buys a Nice Cream, White or Madras Pattern Curtain.  
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April 18.

## CARPETS! CARPETS!!

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## ALEXANDER ROSS.

The stock is well selected and consists of Velvet Pile, Brussels, Tapestry, Wool, Unions and Hemp.

—CHOICE PATTERNS AND LOW PRICES.—

Borders to match Brussels and Tapestry Carpets. Call and examine our stock.

April 12.

ALEX. ROSS

In Looking for Your Spring Dress and Bonnet

BE SURE AND CALL AT

## SPENCE & CRUMLEY'S

They always show the Newest Goods and Lowest Prices.

Rich Gros Grain Silks, all colors, at 75c per yard.

Still a few left of the Washing Silks at 20c.

Spence & Crumley, 132 and 134 Princess St.

April 16.

Great Cheap Sale of Ladies' Rubber Circulars and Umbrellas.

### BOWES & BISONETTE

Are offering Great Bargains in Black Rubber Circulars, Grey and Drab Rubber Circulars, Reversible Rubber Circulars, Silk Umbrellas, Alpaca and Zenella Umbrellas and Carriage Umbrellas at Lower Prices than ever.

BOWES & BISONETTE,

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April 16.

### ENGLISH OIL-CLOTH!

We guarantee every yard of Floor or Stair Oil-Cloth purchased in our store to be imported by ourselves direct from J. Rylands & Sons, Chorley, Lancashire.

Our Prices are: For Floor Oil-Cloth 25, 40, 50c and \$1.00 per square yard. Linoleum at 65c per square yard.

R. M'FAUL

April 16.