

insufficiently paid labour within, that the class of women suffering such unequal competition, must be driven into the meshes of that net of vice that in a brief period transforms honest labourers into vicious criminals.

J. I. E.

Toronto, April 28th, 1883.

To the Editor of THE CRITIC.

DEAR SIR,—Labor should by all means be raised to such a social level, as to make the artisan feel a pride in his vocation; it was so in Halifax, in years gone by, when it was thought a greater honor for a workman to exhibit his two-foot rule, than it was for the professional gentlemen to exhibit their bags of purple or scarlet. No person can fail to see the marked difference between the proud and manly bearing of the artisan of the Republic across the border, and the downcast and depressed artisans of our own city. The question at once suggests itself—Why this difference? the answer, at the same time, becomes apparent; in the one country, a man is not respected on account of his calling, but on the broad principle of his intellectual and moral standing. You will find the drawing-rooms of the wealthy as readily filled with invited guests from the workshops, and the neat factory girls, as from the so-styled upper circles of professional life; and again you will find members of the State Legislatures, as well as the representatives of Congress chose from the ranks of the working classes, when their personal qualifications fit them for the position; it matters little to the Democratic mind of the American people, whether the citizens have spent three years in the study of law, of physic, or at the workbench; they act on the principle of the grand old Scottish adage—"a man's a man for a' that."

Our Government has, year after year, made inquiry as to the cause of the great emigration of Canadians to the United States; is it any wonder that the Canadian artisan, whose attempt to raise himself to a position, in keeping with his intellectual qualifications has proved abortive here, should seek to redress his grievances on the other side the line? Our Canadian artisan will continue to move across the border, so long as this state of affairs continues, and our Legislatures continue to extend special legislation to every set of men who unite under some professional title, such as the Association of Accountants, chartered at the last session of the Ontario Legislature.

What would people say, should the master-builders of Ontario ask for legislation wherein no person except the Association should be entitled to erect a structure? There would at once be an outcry, and justly, that the rights of the people were being legislated away, yet we are every day experiencing the same kind of legislation; members of the legal profession are advocating that no layman should be allowed to indite a legal document, or agreement, doctors are prosecuting those who are found guilty of effecting cures which themselves are wholly unable to do; would either of these corporate bodies be willing to be held responsible for giving improper advice? Would the lawyers be willing to be debarred from peddling in real estate? It would be but reasonable to protect the real estate agents against the spoliation of the legal profession, if that profession wish to deprive real-estate-men of the right of drawing up simple documents. It will be generally acknowledged that too many of the liberties of the people have already been legislated away, and I predict, if the practice be continued, a feeling of hostility to the professional men of this country will be developed similar to that which characterized the outburst of public feeling in the State of New York, in 1838 and 39, when the legal profession wished to prohibit the simplest document being drawn by a layman. The people of that State became so indignant as to exclude the legal profession from their Legislative Hall. JOSEPH POWELL.

Pulpit Criticism.

ST. BASIL'S CHURCH, CLOVER HILL.

On the morning of Easter-day, the first Lord's day after the full moon, which succeeded the Vernal Equinox, we repaired to the shrine of St. Basil, and witnessed there as imposing an array of vestments, on human exhibitors, as one may presume feminine art could devise and feminine fingers could execute, straw-colored satin embroidered with gold, and richly dight wreaths of flowers, wrought with taste and skill on some of these trappings, contributed to produce an effect which the lovers of a spectacle would admire; a full band, consisting of stringed and brass instruments, contributed not a little to the grandeur of the cele-

bration... It is but little that we have seen of Rome, on her high days; we were therefore considerably surprised, in the midst of this orchestral display, to find our ears greeted by the familiar strains of Rossini's overture from "Semiramide;" it went merrily as a marriage-bell, and we must leave others to say in what way they could connect it with the sentiment of worship. "The Sacrifice of the Mass," as it is termed, engrossed the whole service, and it occupied so much time (as eked out by the overture, etc.) that the usual sermon was omitted.

Through the courtesy of the Archbishop, who (on the occasion of the writer's visit to St. Michael's Cathedral) lent him "The Key of Heaven," he is enabled to give some account of the Mass. Certain "Acts of Contrition, Faith, Hope and Charity" are required to be repeated by the faithful, prior to the celebration of mass; at the head of these "Acts" stands a prayer, from which one paragraph was evidently drawn by those who compiled the "Collect for the fourth Sunday after Easter," as used in the Episcopal Church; by way of being unlike Rome, the Reformers reversed the order of the positions; subjoined is the prayer, as offered in the Church of Rome:—

"O, Almighty and Eternal God, grant unto us an increase of Faith, Hope, and Charity; and that we may obtain what thou hast promised, make us love and practise what thou commandest, through Christ our Lord. Amen.

Then follow the several "Acts" above-named, the first of which, the "Act of Contrition," we transcribe:—"O my God! I am heartily sorry for having offended thee; and I detest my sins most sincerely, because they are displeasing to thee, my God, whom I should have never ceased to adore and love. I now firmly purpose, by the assistance of thy holy grace, never more to offend thee, and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin."

The "Act of Faith" may be described as a devotional recital of the articles of the Christian faith, as recorded in the Creeds, with the remarkable addition, italicised in the "Act" itself—"I firmly believe that God the Son

is always living to make intercession for us." This "Act" concludes with the following passage:—"I believe these and all other articles which the Holy Roman Catholic Church proposes to our belief, because thou, my God, the Infallible Truth, hast revealed them, and thou hast commanded us to hear the Church, + which is the Pillar and the Ground of Truth. In this faith I am firmly resolved, through thy holy grace, to live and die.

The "Acts of Hope" and "of Charity" being comparatively short, are subjoined:—

"AN ACT OF HOPE."

"O my God! who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments, relying on thy power, which is infinite, thy mercies which are over all thy works, and thy promises to which thou art always faithful, I confidently hope * to obtain the pardon of my past sins, which

* It is remarkable how men of every variety of mind, and of pretension, even they who claim to possess an authority above that of the Bible, are ever ready to appeal to PRIVATE JUDGMENT in relation to it, the portions (italicised as they occur in this "Act of Faith") afford an illustration of the fact to which we advert. See Matt. xviii. 17, and 1 Tim. iii. 15, in which passages it is assumed that the Roman Catholic Church is identical with "the Church," and "the pillar and ground of truth" respectively quoted above.

* They who are without the pale of Rome, are for the most part as little aware as Rome herself, that the question of sin was settled on the cross.