

Newfoundland and Iceland. She is a cruiser of the third class and is built of wood and iron. She took an active part in the late war with China and in the blockade of Formosa. She has a crew of two hundred and eighty-two men, all Bretons and fishermen.

The sensation of the week in business circles was the seizure by the customs of \$30,000 worth of jute for the reason, the authorities allege, that it was in a different condition from that represented by the consignees and subject to the payment of duty. Under the tariff jute in the condition in which it comes from the loom and not being pressed, mangled, calendered or otherwise finished, is admitted free. It is claimed that the material seized has undergone a process which makes it amenable to duty. The consignees maintain that it is raw material within the meaning of the act and that it is of the same quality and finish as that which has been brought into the country on the free list for the past twelve years. The matter is in the hands of the customs authorities at Ottawa and their decision is awaited with interest by the mercantile community. The total amount involved is really over \$100,000 as the period of forfeiture covers the three years previous to the seizure.

Judge Dugas found occasion to say something about second-hand shops the other day. They are depositories for stolen goods. Some people think them good places. He does not, and he thinks this class of trade should be confined to one block of buildings, so that a policeman might be placed at each corner to arrest thieves who came to dispose of stolen goods. There are from five to ten complaints every day about the way this class of business is carried on. Of course all second-hand dealers are not alike: some are good and some are bad. Some expose the goods so that they may be seen, but many conceal the property and deny possession when recovery is sought by the detectives. Of late the second-hand stores have increased alarmingly and stolen property is invariably found in them. A speedy means should be devised to protect the public from this growing evil. There is no doubt that if the market for second-hand goods were closer watched there would be fewer burglaries.

The prisoner had been convicted of outrage upon a child and he was brought up before Judge Wurtele for sentence. Under the new Thompson Code his crime was, in the discretion of the judge, punishable by the scaffold. When the prisoner was put in the dock he saw, and the court officials and spectators saw, that Judge Wurtele had assumed the black cap which denotes a death sentence. The prisoner stood aghast, and that awful stillness which precedes the passing of a death sentence upon a criminal filled the court room. Would the judge impose the extreme penalty of the law? He removed the black cap, and the spell of painful emotion was broken. No; he was reluctant to impose the death penalty, and would substitute a sentence of ten years in the penitentiary instead. It was a strange and unusual scene, but it is to be hoped it will prove an effectual warning to the perpetrators of such crimes. It is not many years ago that Judge Rose, in a similar case at Ottawa, regretted that it was not within his power to pass the death sentence.

The investigation into the condition of the police force is creating a great deal of interest in this city. The public are hardly

satisfied with the way in which it is being conducted. In the first place, there is a decided objection to the enquiry committee being composed entirely of aldermen, some of whom are altogether too familiar with the police department. There was a strong feeling that the Government should appoint the commission and that some of the leading citizens outside of the council should be appointed on said commission. But the city attorney held that outsiders could not legally be appointed on the commission of enquiry and that the Government in the first place had not the power to appoint a commission to enquire into Montreal civic matters. The law says that the matter under consideration must be "of public interest," that is a matter in which Parliament is concerned. Has the Government any control of the police of Montreal? The attorney holds not. Then there is a section in the charter that the council or its committees may institute enquiries into the truth of representations made to the council respecting matters within its jurisdiction. Is it also maintained that any committee composed of others except aldermen would not have the power to hear witnesses, and that even a royal commission would be going beyond the law, which specially insists that aldermen are to try such cases. This was a disappointment to the better class of citizens who have not much confidence in the majority of the members of the council. Some of the aldermen who wish to shield the police are doing all they can to retard the investigation, and it is a question whether the object the citizens desire will be achieved.

A. J. F.

#### A SONG OF THE EMPIRE.

'Tis grand to be a Briton born,  
And bear the Briton's name,  
For side by side our sires have died  
In battle's smoke and flame.  
They fought for England's glory,  
And with her flag unfurled,  
Their hearts and hands have made our lands  
The girdle of the world.

'Tis grand to be a Briton born,  
And speak the British tongue,  
Which loud and clear, like English cheer,  
From honest hearts has sprung;  
And over ocean's thunders,  
Which roll since time began,  
Our deathless speech the world will teach  
The brotherhood of man.

'Tis grand to be a Briton born,  
And read how fierce and bold,  
In battles long, to right the wrong,  
Our fathers fought of old;  
They broke the power of tyrants,  
They set the poor slave free,  
And badly fared the foe that dared  
Oppose their liberty.

'Tis grand to be a Briton born,  
And, crowned with glories past,  
With main and might, to champion right  
And weld the Empire fast;  
In vain the tempest thunders,  
In vain the dark seas part,  
The world's great flood of English blood  
Beats with a single heart.

FREDERICK GEORGE SCOTT.  
Drummondville, Que.

Beware of fire, of water, of savage dogs,  
and of the man who speaks under his  
breath.

In olden times few could write and  
nearly everyone made his mark. Nowadays  
all can write, and few make their marks.

REV. FINLOW ALEXANDER, M.D.

The case of the above-named gentleman, who has recently renounced Protestantism and joined the Church of Rome, is naturally exciting considerable interest, especially in those circles in which he is well known and highly respected. His reasons for the step he has taken have been set forth in a most frank and affectionate letter to his late parishioners in Fredericton, New Brunswick, which will well repay perusal as a study in human nature, setting forth the struggles of an honest and conscientious mind searching for some infallible source of truth. Mr. Alexander was curate of St. George's Church, Guelph, some eighteen years ago, since which time he has been assistant minister at the Cathedral of Fredericton, with the title of Sub-Dean. In Guelph he was much esteemed as an earnest, hard-working clergyman, especially attentive and kind to the poor. He has been known to doff his coat and cut wood for some poor woman, and was most assiduous in his care for the sick. Ven. Archdeacon Dixon says of him in the last number of *St. George's Parochial Magazine*:—"He was much esteemed here as a good, kindly and sympathetic man, and also in Fredericton, but was never regarded of any weight as a theologian." His mind had a twist Romewards during his curateship in Guelph, and his secession, while viewed with regret is no matter of surprise to those who knew him best. He might even then have adopted the motto, "Latium tendimus," and his course since may be described in the lines, slightly accommodated:—

"I nightly pitch my moving tent  
A day's march nearer Rome."

The main reason given for the severance of his connection with Protestantism is that he did not find in the Anglican Church any tribunal to which clashing opinions could be referred and authoritatively settled. This is a virtual denial of the fundamental principle of Protestantism as stated by the immortal Chillingworth:—"The Bible and the Bible alone is the religion of Protestants." The noble utterance just quoted fully harmonizes with the Scripture direction:—"To the law and to the testimony: if they speak not according to that word it is because there is no light in them." The word of God does not direct us to any human tribunal, but it contains a promise of Divine direction:—"When He, the Spirit of Truth, is come He will guide you into all truth." Then there is the command:—"Let every man be fully persuaded in his own mind." It is a mistaken idea that any human authority can make a thing true by declaring it to be so. Mr. Alexander speaks disparagingly of the right and duty of private judgment calling it "the basis of mere private judgment," forgetting apparently that in its exercise there has come to be a *consensus* of opinion in regard to the vital truths of Christianity, which he himself admits to be "common to the Anglican Communion and the Roman Catholic Church alike;" he might have added, along with all Protestant denominations. He bemoans the "fierce controversies" and endless divisions of Christendom, and "the absence in the Anglican Communion of any tribunal whose decisions would be accepted by the whole body," and rejoices that "by the mercy of God" he has, "after long and weary searching," found in that "one Christian body which, claiming to teach upon authority, exercises the authority she claims," the tribunal he had been seeking.