

to be faulty, but there is no necessity for doing so, as the facts are, that the merchant exercises the right, and need pay no attention to the person who tells him he has not the right; and the merchant, to use a homely simile, generally knows on which side his bread is buttered, and he cannot be in a prosperous condition unless his country is also in the same condition. A country has the right to use a protective tariff just as Free Traders (if there are *really* any) avail themselves of steam power, and do not confine themselves to the *natural advantages*. "Marih" is content that "Roswell Fisher" should console himself with the idea that "manufacturers are not even an evidence of civilization," and would humbly submit the example of the Digger Indians as civilized people of a non-manufacturing cast. "Marih" trusts that enough has been written to show the value of "Roswell Fisher's" argument. "Marih" is willing to learn, but requires a higher system of logic than that enunciated by "Roswell Fisher."

Marih.

To the Editor of the CANADIAN SPECTATOR:

SIR,—In your issue of last week I read that a wise man from the East, in the person of a Quebec "Critic," accuses you of delinquencies of a grave nature. He asserts that in commenting on the address by Dr. MacVicar to the teachers assembled in the Music Hall at Quebec "your comments are severe," that you were identified with "a marked confusion of ideas," and unable "to avoid misconstruing its drift."

To nine-tenths of the readers of the SPECTATOR this discovery on the part of "Critic" will be fresh and original.

Had the position of "Critic" been mine, I would have overlooked the alleged "confusion of ideas" and protested against your delicate, yet unmistakable allusion of plagiarism on the part of the Reverend Doctor who presides over the Divinity Hall of the Presbyterian Church of Canada in the city of Montreal.

In your editorial notes you hint at a remarkable similarity of views on educational matters betwixt Dr. McCosh and Dr. MacVicar, and you remark that the latter is not in the uniform habit of using inverted commas when availing himself of the thoughts of others. *Here* was the ground for "Critic" to display his acumen—"drift" here worthy of analysis—a thorough research in all probability might show that there is little "confusion of ideas" betwixt these two learned men, and that the only defect is the want of inverted commas, appropriating to each their inalienable rights.

But, Sir, while plagiarism in the literary world is regarded as disreputable and dishonest, is it not conceivable to be bearable in certain circumstances? Not long ago I had the misfortune to form part of an audience who had to listen to a licentiate, who, I believe, had gone through the curriculum of the Presbyterian College in the city of Montreal. If necessary and called upon, I can condescend upon name and place, where from the pulpit as he spoke "de omnibus rebus et quibusdam aliis," he expatiated frequently on the different opinions of commentators on obscure passages of Scripture. He professed a creditable familiarity with them all. In speaking of Job's three would-be comforters, he said that commentators were not agreed on the question who Eliphaz the Temanite was; as for himself, he was disposed to agree with the majority, who believed that he was *none other than the Saviour himself*. With reluctance I kept my seat. Would it have been more than a venial breach of decorum had I risen and directed the attention of the preacher to the 7th verse of the last chapter of Job, where we find it thus recorded:—"The Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends?"

It is just possible that the preacher alluded to, now ordained to the Ministry, may be living in the affections of a congregation, intelligent or otherwise. Were I in possession of his address I would transmit to him a copy of the CANADIAN SPECTATOR of Nov. 1st, 1879, and direct his attention to the following sentence by the editor to be found on the first page:—

"Job's three friends went to comfort him, and made a mess of it by being too critical."

Hugh Niven.

Those having a horse and desirous of a good business should notice the U. S. Mop Wringing Co. advt.

It Operates Like Magic.—Mrs. Winslow's Soothing Syrup, for children teething, softens the gums, reduces inflammation, allays all pain. Sure to regulate the bowels.

A Terrible Thing is a Pain in the Small of the back; it may come from disordered kidneys, from a cold or a wrench. But in all cases, BROWN'S HOUSEHOLD PANACEA and Family Liniment; well rubbed in, will afford instantaneous relief, and ultimately remove the cause of the trouble.

The Revolving Book-cases.—The improvements in book-cases have been many, and some very useful, but the "Danner's Patent Revolving Book-case," now being manufactured by Messrs. Tees, No. 11 Bonaventure Street, is beyond all doubt the neatest and most accessible one we have ever seen. The design is not only very novel and original, but unique as a piece of cabinet workmanship. The invention will be found a most useful one for those who have small libraries, and who wish not only to have books, ledgers, music books, &c., ready at hand, but also to put them into the smallest possible space, and at the same time have a piece of furniture easy of management. The construction is unique and perfect. Their adaptability for the law-office and counting-room cannot be over-estimated. In fact, no place where books are in daily use should be without them.

PRIZE QUESTIONS IN CANADIAN HISTORY.

[We have received several letters with reference to our replies to the Questions, which we have no intention of treating with discourtesy, but it is impossible to devote space to them, especially as they would probably provoke further discussion. On completion of the hundred answers we shall give the names of the competitors, with the record of their respective merits.—QUESTION EDITOR.]

63. When was the first public Temperance meeting in Canada, and what public men first set an example of temperance?

Ans.—In the summer of 1648 a temperance meeting was held at the mission of Sillery, the first on record on this continent. The drum beat after mass, and the Indians gathered at the Seminary; an Algonquin chief proclaimed to the crowd a late edict of the Governor imposing penalties for drunkenness, and in his own name and that of the chiefs exhorted them to abstinence.

Bishop Laval, Governor D'Avangour, Champlain and Montmagny advocated the practice of temperance; also the priests, Pere Jerome Lalemant being especially recorded. See Parkman's Old Regime, p. 322; Relations des Jesuits, 1648, p. 43; et al.

In more recent times the first public temperance meeting was held in Montreal, in St. Peter Street Church, June 9, 1828. At this meeting thirty signed the pledge,—the following names were amongst them: Rev. J. S. Christmas, Alexander Murphy, Col. Moore, Jacob DeWitt, Samuel Hedge, Joseph Savage, Thomas Rodden and Ebenezer Muir; later on, the following appear: Benjamin Lyman, William Lyman, N. B. Corse, D. P. Janes, John E. Mills, John Dougall, William Workman, Harrison Stephens, Hon. John Young, &c., &c. The records of the above, minutes of meeting, &c., are in the possession of Rev. G. H. Wells, of this city, and an account of the movement appeared in the *New Dominion Monthly*.

In the County of Pictou, N.S., a meeting was held a few months earlier, viz., in January 1828. The originators of the movement there were George Macdonald, Rev. D. Ross, Donald McLeod and David McLeod. See History of the County of Pictou.

64. Which are the oldest buildings in Montreal, and date of erection?

Ans.—A portion of the Seminary, founded by Abbé Quélus, which is believed to have been built in 1657.

A portion of the Black Nunnery, still remaining in St. Jean Baptiste street, erected in 1659.

The two towers at the Priest's farm on Sherbrooke street, by M. de Belmont, 1694. (*Vie de la Saur Bourgeois*, vol. 1, chap. 6, p. 305.) The first use made of these towers was by Les Sœurs de la Congregation, one being used for school purposes, the other the nuns lived in; they formed a part of the defence of the "Village de la Montagne," or as it was called "Le Fort de Messieurs." *Histoire de la Congregation*.

It is said, however, that the date of building of the part of the Seminary, spoken of above, cannot be given authentically.

There is also a small building, near St. Ann's Market, in, what was, the yard of the Grey Nunnery, which is very old, but the date of its erection cannot be given as there is nothing now to identify it, but the buildings there were erected in 1677.

The Bonsecours Church was commenced in 1657, but was burnt in 1754 and rebuilt in 1771.

The "Chateau de Ramezay," or old Government house, on Notre Dame street, opposite the new City Hall, was built by Claude de Ramezay in 1703-4.

65. Which is the oldest building in the Dominion, and date of erection?

Ans.—A stone house at Tadousac, erected during the time of Chauvin, a fur trader, 1600-1602.

"Chauvin died in 1603, leaving at Tadousac, as his memorial, a stone house, (the first built in Canada.) This house is still standing." See *Canadian Antiquarian*, vol. 5, No. 1, p. 36.

The portion of an old fort near Annapolis, N.S., (formerly Port Royal) built under the French Regime, in 1614; taken by General Nicholson in 1710, and subsequently repaired and enlarged by the British. *Archives of Nova Scotia*, p. 18 et seq.

The next oldest is probably the portion of the old Chapel of St. Croix, at Tadousac, built under Father Jean Dequen, in 1643. See *Canadian Antiquarian*, vol. 8, No. 1, p. 27.

66. When and where was the first clock factory established in Canada?

Ans.—At Whitby, Ont., 1871-2. In the fall of 1871, William and John Collins established themselves in a building owned by J. Homer Greenwood. It took them over a year to fit it up and get in the machinery, &c. They made the first clocks in Canada, and their factory was in operation for three or four years, when the machinery, &c., was sold to parties in Hamilton. It is said that \$50,000 was sunk in this speculation. Authorities:—Hamilton Clock Co.; Chas. Sarney, *Whitby News*; the Mayor of Whitby; J. H. Greenwood, Attorney, Whitby.

Messrs. Dwight and Twiss were early makers—Twiss is said by one competitor to have resided at Cote des Neiges. It is also said that about 1818 a man named Cheney had a factory in Montreal, and made a considerable number, some of which are still in existence. Neither of these claims, however, are supported by any corroborative authority that we have been able to discover.

67. Who first settled in the town of Prescott, and what battles have occurred there?

Ans.—The founder was Major Edward Jessup, a U. E. Loyalist from Albany, N.Y., who obtained a grant August 24th (26th), 1797, of the land on which the town is built. In 1810 he had lots 2 and 3 laid out (by — Gilkinson), and named the site after Governor-General Prescott.

The Registrar of Prescott says: "Major Edward Jessup obtained the patent from the Crown of the lots on which the most of the town of Prescott stands. He deeded what is called the 'Old Town Plot' to his son Edward, who willed what he had not sold to his wife, Susannah Jessup. The latter were the parents of H. D. Jessup, M.D., Collector of Customs for Prescott. Simeon Corell appears to have had an interest in the land, though he held no deed, as he willed it to Susannah Jessup by will dated 1796."

Lieut.-Col. Pearson's command had a skirmish with the troops of Gen. Wilkinson in November, 1813. The battle of Chrysler's Farm, in the vicinity, fought November 11th, 1813, may also be counted amongst the battles of Prescott.