

hood, and a great decisive battle is expected within a few days. It is reported that on Sunday last the Provisional Government and the Diplomatic Corps had left Tours to take up their quarters at Bordeaux; and that before Paris on Sunday last the French had resumed the attack and completely broken the German lines on the south and west of the city. From London it is stated that the present position of the Prussian forces does not warrant Prussia in dictating terms of peace. The proposals of King William for a neutrality of Alsace and Lorraine, the payment of a large money indemnity, and the opening of the gates of Paris to the Prussians, where the treaty of peace would be signed, were indignantly rejected by Jules Favre on the part of France.

"SABBATH DESECRATION."

In our issue of this week appears a double page illustration from a sketch by our own artist, which represents the extremes of the two modes of Sunday observance as practised in Montreal. On one side, the right side of course, may be seen a large body of seemingly earnest and undoubtedly decorous Christians engaged in the solemn act of public worship; on the other, the left side, appear a motley group, whose chief employment for the time consists in applauding the successful contestant in a velocipede race. There are brass instruments away up in the corner screaming shrill notes at the bidding of the hot wind blown from very baggy cheeks; and little boys further up still, enjoying a free sight from their perch on the overhanging boughs of the trees. And there are other indications of something "free"—what in common parlance is called a "free fight"—with the appearance, in the hands of some members of the gathering, of sundry bottles and glasses whose contents may safely be pronounced free from the animalcules infesting the Montreal water supply, recently so graphically described and illustrated in our pages. But they imply the imbibing of something more immediately dangerous to health and peace; and, in fact, appear to show that drinking, if not drunkenness, is a prominent feature in these Sunday entertainments. Truth compels us to state, however, that up to this time of writing we are utterly ignorant of a single fact to support this charge so frequently made; and here we may remark that our artist, as a faithful interpreter of public conviction, has judiciously for the purposes of this picture, sought to show what is believed to be rather than what is; having satisfied himself as to the truth of the broad outline he rightly accepted those details assumed by public report to be correct, which would best heighten the contrast. Hence we have the extremes of the picture of Sunday as it is observed in Montreal. That a reform is urgently desired, is beyond question from the frequency with which the subject is brought up for discussion; and, doubtless, to appeal to the judgment through the eye, as our artist does, will be quite as effective in arresting public attention as the writing of half-a-dozen anonymous letters to the press.

The Sunday observance question has excited no small share of attention for many a year, and we suppose will continue to do so for many a year to come. On both sides of the Atlantic, and in all Christian countries, however much people may agree in theory, there has been and there is still much diversity of individual conduct in the way of practically illustrating how the Sunday should be kept. All, for instance, admit that the day should not be desecrated; but how many agree as to what is Sabbath desecration? Or, so many agreeing, whence comes their right to impose by legal restriction their judgment upon others? These questions must press themselves upon the attention of thoughtful men who approach the consideration of Sunday observance with an earnest desire to do right by their own conscience, and yet preserve to others the liberty they claim for themselves. Granted that no man has the right to do wrong, who is the judge of the wrong-doing in matters upon which men honestly differ in conscience, but in which they do not thereby violate each other's acknowledged personal rights?

These speculative issues may be pondered over at leisure. In the meantime, our purpose is to call attention to the fact of organized public entertainments for private profit being an established institution within the environs of this city; that their great feature is the velocipede race; that they sometimes aspire to tight rope and other gymnastic performances, and wind up with the discharge into mid air of a very tiny balloon composed exteriorly of red coloured paper. Very likely the audience cheer, too, sometimes, and being of a loquacious race, they doubtless chat enormously. They have begun to patronize the velocipede rink in force since Guilbault closed his moral exhibition of wild animals; and the suburb of St. Jean Baptiste has, by its lax Municipal rules, permitted the establishment of these regular Sunday afternoon performances, which are also said to be favoured by the Montreal Street Car Company because of the crowds of passengers thereby attracted, to and fro, along the line of St. Lawrence Main Street. The press, ever watchful of the public morals, has discussed the matter; and one writer has indignantly condemned the *Maire* of St. Jean, in that the said *Maire* bath, systematically and continuously, fined the Montrealers in the sum of five dollars per head (or per purse, when the head was gone) for being drunk; whereas on the denizens of the privileged Municipality over which his worship rules, the penalty inflicted for the same offence is the ridiculously small sum of twenty-five cents! In this we acknowledge a graceful compliment to the commercial metropolis of the Dominion, and, accordingly, applaud the civic discrimination which can see, in a Montrealer going into St. Jean to misconduct himself, an iniquity twenty times greater than is that of the like indiscretion perpetrated by those "to the manner born," and who perhaps pay their fines—as American partisans cast their votes on election day—early and often. If his worship should see fit to double his rates on the intoxicated Montrealers who come within the clutches of St. Jean law, we should take it as a fresh recognition of the great dignity of this city, and a new inducement to its residents to conduct themselves with propriety when they go beyond its precincts.

Another writer in one of the city papers who signs himself "G. R. H.," and wrote on the 13th inst., asserted that "At the Velocipede Rink" the poor man "can get plenty of whisky, but when he gets that he . . . reels along the street, using language the most obscene or blasphemous, varying his amusement by fighting with his fellows. These drunkards are of all ages, but usually lads from fourteen to twenty." We stop our extract here; and have eliminated it, not to divert its sense—for the omitted portion refers to the Sunday traffic of the street cars, which we are not now dis-

cussing—but simply to put on record the charge that at the Rink intoxicating drinks are dispensed on Sunday afternoon. It is not affirmed by "G. R. H." of his own knowledge, in so far as his letter shows, and we are strongly inclined to believe that it is not true. Desirous of setting before the public the facts in connection with this very serious matter which our artist had chosen for illustration, we went one Sunday afternoon, in company with another member of our staff, to see the iniquity with our own eyes, with the intention of telling exactly what we saw, in order that the facts, plainly stated, might aid the public in forming a judgment on the oft repeated charge of the Sabbath desecrations perpetrated in the neighbourhood of Montreal. But in our ignorance of the topography of the sportive region of St. Jean, we took the wrong course and only arrived at the Rink after the balloon had entered on its aerial journey and the audience were dispersing to their homes. There was no appearance of drunkenness among the crowd issuing from the Rink. The patrons of the institution seemed to be all, or nearly all, French Canadians, mostly made up of family groups, with, of course, a large admixture of young people of both sexes. As we entered—and this was some time before dark—the benches were nearly all empty; five minutes afterwards they were entirely cleared. Half a dozen devoted, if not devout, velocipedists were yet careering—and some of them almost careening—round the course, and the bandsmen having ceased to play, had lost their puffy faces, and seemed to be rather attenuated youths. There were still three policemen about the portals, and a bar-man at the refreshment table. In the absence of all means of gaining information as to the internal resources of the very unpretending establishment under his charge, we "interviewed" this *garçon* and learned that he dispensed nothing but "Temperance drinks." After another glance at the unexhausted velocipedists we left the Rink, and on our way, overtook one of the guardians of the peace. This functionary, on being questioned, was civilly communicative. He told us that he had had a three years' acquaintance with these suburban Sunday amusements; that the refreshment tables were conducted on Temperance principles; that disturbances were rare—in fact scarcely ever occurred—and that if any one appeared intoxicated in the Rink, he must have got his liquor before entering it.

The public, having been told as far as possible what this Sunday amusement at the Velocipede Rink is, will have little difficulty in arriving at a conclusion as to the duty of those who administer the law, to deal with it in the interest of order and public decency. The suburban corporations are not, of course, amenable to the municipal authorities of this city; but the law of the land, which has made provision for the enforcement of the respect due to the Lord's Day, surely offers redress against its desecration through the holding of public entertainments. There is one matter in connection with this subject not yet mentioned, and one which it is perfectly competent for those within the city to suppress—that is the distribution on Sunday, after mass, at the doors of the French churches—at least at those of the Gesù—of the programmes or advertisements of these Rink entertainments. "Bill posting" is as much a business calling as brick laying, and has no more reason to be tolerated on Sunday, except in the interest of purely charitable or religious objects. It is only right, too, to say, for the credit of Montreal, that despite the culpable laxity of the surrounding municipalities in the administration of the law, especially with respect to liquor selling and keeping improper houses—a laxity which may, perhaps, be also in some degree chargeable upon the city itself—there is no more reason for giving Montreal the credit of being the "Wickedest City" in Canada than there is for believing that it does not contain a full quota, "according to population," of those who

"Compound for sins they have a mind to
"By damning those they're not inclined to."

THE WHY AND THE WHEREFORE OF PECULIAR NAMES—MANNERS AND CUSTOMS NOT GENERALLY KNOWN.

BY THE REV. J. D. BORTHWICK.

(Continued.)

Saw.—This instrument was invented by Dædalus, according to Pliny; by Talus, according to Apollodorus. Talus, it is said, having found the jaw-bone of a snake, employed it to cut through a piece of wood, and then made one of iron.

Signature of the Cross.—The mark which persons who are unable to write are required to make, instead of their signature, is in the form of a cross; and this practice having been formerly followed by kings and nobles, is constantly referred to as an instance of the deplorable ignorance of ancient times. This signature is not, however, invariably a proof of such ignorance; anciently, the use of this mark was not confined to illiterate persons; for amongst the Saxons the mark of the cross is an attestation of the good faith of the person signing, and was required to be attached to the signature of those who could write, as well as to stand in the place of the signature of those who could not write. In these times if a man could write or even read, his knowledge was considered proof presumptive that he was in holy orders. The word *clericus* or *clerk* was synonymous with penman; and the laity, and the people who were not clerks, did not feel any urgent necessity for the use of letters. The ancient use of the cross was, therefore, universal; alike by those who could and could not write; it was the symbol of an oath, from its holy associations, and, generally, the mark.

Sirloin.—This word came from the French *surlonge*, which is compounded from the Latin *super*, above, and *lumbus*, a loin. The general opinion, however, is that this word owes its first syllable to Charles II., who, it is said, in one of his merry moods, knighted a loin of beef, and hence they say this joint is called the *sir-loin* (Sir Loin.)

Skedaddle.—A Confederate soldier says that skedaddle is neither Greek nor Sanscrit, nor any o'd world waif, but that it originated in Virginia soil, and among men who, "rund mit Siegel," in this wise: In the earlier days of the war, when Mosby and other guerilla partisans were making the Federal troops much trouble, it was customary for both parties to send out companies of skirmishers, to act as circumstances might require. Of course they frequently encountered each other in very pretty little fights. On one of these occasions Mosby's men got the worst of it, and their leader sung out "Scatter, boys, scatter," every one running his own way then, into the bushes, and vanishing like rabbits from the exulting enemy. A few days afterwards there was another encounter, in which

the Federals were overpowered, and their German commander, who understood English very imperfectly, but remembered the magic rebel words, "Scatter, boys, scatter," attempted to give the same order. But either in his ignorance of the words, or his excitement, he could only say "Ske-dad-dle, boys, ske-dad-dle," which they did to such good purpose that the joke and the order have been very popular ever since, and saved, we may hope, as they say, "many valuable lives."

Skipper.—Peter the Great chanced one day to meet at the house of a certain merchant, a captain of a trading vessel, a Dutchman, of the name of *Schipper*, who was there, with some of his crew. Peter had just dined, he desired that the captain might sit down to table, and that his people should also remain in the apartment and enjoy his presence; he had them served with drink, and he amused himself with their sea-phrases, as coarse as they were artless. One of these sailors, emboldened by the indulgence of the monarch, thought proper to drink the health of the Empress, with all the zeal of gratitude. After a moment's pause, he took up the jug, bent his head in advance, scraped his feet awkwardly behind him, and said, "My Lord, the Great Peter, long live your wife, Madam the Empress." Captain Schipper turned himself round, looked at the sailor, shrugged his shoulders, and to show the Czar that he, for his part, understood the usages, politeness, and style of the Court, rose up, jogged the sailor with his elbow, took the jug, advanced towards Peter, bent his body very low, and thus correcting the phrase of the mariner, said:—*Sir, the Great Peter, long live her Excellency, Madam, the Empress, your spouse.* The Czar smiling, replied, "Schipper, that is very well, indeed, I thank you;" and hence arose the word *Skipper*, as applied to the master of a sailing vessel.

Spa.—A watering place, so called from the town of Spa in Liege (Belgium) famous for its mineral waters, hence any watering place is called a Spa.

On Thursday last, about noon, a shock of earthquake was felt in this city. The vibrations, which seemed to be from North to South, were strong at first, and gradually weakened until they became imperceptible, about thirty seconds after their commencement.

A PHILOSOPHICAL COMPOSER.—There is a man living in Paris now who has seen all shades of political events with the cheerful indifference of Epicurus. This is Auber, the composer. Born under Louis XVI., he has successfully saluted the First Republic, the First Empire, Louis XVIII., Charles X., Louis Philippe, the Republic of 1848, the Second Empire, and the Third Republic in 1870.

CHESS.

A well defended game lately played in the "Ancient Capital."

TWO KTS. DEFENCE.

White—Mr. P.

1. P. to K. 4th
2. K. Kt. to B. 3rd
3. B. to B. 4th
4. Castles.
5. R. to K. sq.
6. B. to Q. Kt. 5th
7. P. to Q. 3rd
8. Q. takes B.
9. R. takes P. ch.
10. B. to K. Kt. 5th
11. Q. Kt. to B. 3rd
12. Q. R. to K. sq.
13. B. takes Kt.
14. R. to K. B. 5th
15. P. to K. R. 4th
16. R. takes R.
17. P. to K. Kt. 3rd
18. K. to Kt. 2nd
19. P. to R. 5th
20. P. takes P.
21. R. takes B.
22. Q. to K. Kt. 4th
23. Q. to K. B. 4th
24. Kt. to Q. sq.
25. Kt. to K. 3rd
26. Q. to K. R. 4th
27. Q. takes Q.

Black—Mr. S.

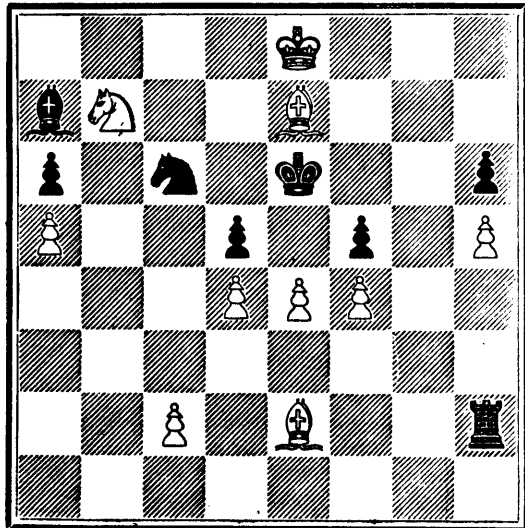
1. P. to K. 4th
2. Q. Kt. to B. 3rd
3. K. Kt. to B. 3rd
4. Kt. takes K. P. a
5. P. to Q. 4th
6. Q. B. to K. Kt. 5th
7. B. takes Kt.
8. Kt. to K. B. 3rd
9. B. to K. 2nd
10. Castles. b
11. P. to K. R. 3rd
12. B. to Q. 3rd
13. Q. takes B.
14. Q. to K. Kt. 3rd
15. Q. R. to K. sq.
16. R. takes R.
17. Q. to K. 3rd
18. B. to K. 4th
19. P. to Kt. 3rd
20. P. takes P.
21. Q. takes R.
22. Q. to K. 3rd. c
23. K. to R. 2nd
24. R. to K. 2nd
25. R. to B. 2nd
26. Q. to K. B. 3rd d
27. R. takes Q. wins

- a Black exposes his game to a formidable assault by this capture.
b The positions are now about equal, as Black has been obliged to give up the Pawn, and to remain on the defensive for some time.
c Great care is still necessary.
d The "coup-juste;" forcing an exchange, and remaining with the superior game.

PROBLEM No. 19.

By J. W.

BLACK.



WHITE.

White to play, and mate in three moves.