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## THE TIMES.

I am glad to give publicity to the following well-deserved remarks in the *World* by Mr. Edmund Yates:—

"Mrs. George Stephen, the wife of the President of the Bank of Montreal, who I remember spending the early part of the season with Sir Stafford Northcote's family, with whom she is connected, has received a letter from the Queen, thanking her for her care of Prince Leopold during his illness in Canada. Prince Leopold and the Princess Louise were staying, for the salmon-fishing, with Mr. and Mrs. Stephen at their summer cottage on the Metapedia, when the accident I spoke of at the time occurred to the Prince. Accompanying the letter was an oil portrait of her Majesty. I have known a number of men who have visited Montreal, either on their way to shoot on the prairies, to fish in the St. Lawrence, or to serve in the garrison which once made Montreal such a charming place, speak of the unvarying hospitality and general desire to render things pleasant that have served to make Mrs. Stephen so popular in Canada."

I am happy to see that Canon Ellegood is setting a wholesome and much needed example in the matter of taking recreation. He is reported as having played a very successful game of golf the other day, and this week he is to play in a match at lawn tennis. Why popular superstition should be allowed to shut the clergy off from harmless amusement it is hard to comprehend. Human nature of every kind and calling, clerical human nature included, needs and demands recreation as a portion of its life, and as a help to the more serious work imposed upon it. If the clergy mixed with the laity more in these matters, it would be all the better for the clergy; it would make them a little less one-sided and of a class, and it is quite imaginable that their preaching would be just as effective for the occasional exercise.

It is a mistake, too, for any class of men to devote themselves entirely and exclusively to one kind of work and thinking. The clergy are not alone in doing this. Artists are rarely found taking healthy bodily exercise. Musicians are eternally talking about music, and soon get their calling on the brain, so that they expect to monopolize the attention of all and everybody with whom they come into contact. They would scorn to listen for five consecutive minutes to the story of a business man's trouble, but are never weary of talking about the lack of appreciation they find in this deplorably ignorant world. That is the cause of that irritability and fretfulness which we so charitably put down to the score of that unknown quantity in man we call genius. A game of lacrosse, or cricket, or foot-ball, or other manly exercise, would be the best possible cure for the eccentricities which prove so troublesome to neighbours and friends.

And if the clergy would follow Canon Ellegood's example, by uniting with the people, and especially young men, more in their amusements, it would have a good effect upon the young men themselves. Instead of lowering the standard of esteem in which "the cloth" is held, it would do very much to take all that is rough and

vicious out of the games. Betting on lacrosse matches would soon come to an end if the more pious portion of the community would give countenance to the game, and thereby demand that the amusement be carried on without the vice. The weight of a good man's personal influence tells more against evil than many sermons from the pulpit.

I am told that in Salt Lake City the highest ecclesiastics take leading parts in the popular amusements—in fact they provide the amusements—and there is no drunkenness, no gambling, and hardly any need for policemen. I do not admire, nor wish to see promulgated, the revolting vice on which the life of Salt Lake City is based, but in the matter of conducting amusements we might learn of them, even as St. Paul was not ashamed to own that he was "a debtor both to the Greek and to the Barbarian."

I have often been asked lately "What is church work?" The question is the outcome of a very general feeling that church life is languishing, and that it cannot be supported in health and vigour by the regulation one or two services each week. Clergymen urge their people to "work"—they tell them to put forth their spiritual energies that they may be good and do good to others; but the question is put, "What can we do?" There is an awful waste of force in the religious world, which, if we could direct it in some definite way, might be turned to more useful account. But Sunday-school teaching is not congenial to all—not to many in these days—and besides Dorcas work for women and Debating Societies for young men there is not much else put before them. Will some of the readers of this journal who have ideas upon this subject be good enough to send them for publication. What new methods can we devise, or old methods can we revive, that shall put under contribution the latent energies of our churches?

There is one kind of church work done in Montreal which I hope no one will commend,—the effort to lead members from one church to another. There are so-called pious people who do not scruple to offer advantages of social life, and even of business connection and financial profit, to seduce persons from the church they have chosen and like. Men do it sometimes—even officials—but as a rule they employ their wives to do this mean and sinfully miserable work.

Is it not an anomaly that the salary of the Police Magistrate and Judge of Quarter Sessions, who has most arduous and important duties to perform, affecting often the character and liberty of the subject for years, should only receive \$2,400 a year, when the salary attached to the office of Recorder is \$3,000? Such is the case in Montreal.

It is well that the salary of the Recorder has been fixed by act of Parliament, and is not at the caprice of the City Council to increase or decrease at will, as the occupant of the Bench may please or displease the members of that worthy body. A case recently was decided, and the judgment was admitted to be perfectly right, but it involved a question of money to the city, not only in the future, but in the past; and although it is admitted that money has been improperly collected, it is claimed that the judgment should not have been given, as it will prevent the city from collecting money to which it is not entitled, and might cause suits to recover back payments. Such is an instance of the necessity of having our judges, even when only occupying the Recorder's bench, perfectly free from the influence of the representatives of citizens, as although no undue pressure was made