

suits. In cases of libel it prohibited all proof of the truth of the alleged libel to be brought forward in justification. It suppressed the censorship, and made the jury the judge in cases of press offences. It permitted any citizen in possession of his civil and political rights to commence a paper, after giving due notice to the Prefect. But it imposed the obligation of giving security, and a stamp tax. This law, restricted though it was, was such an improvement on the past that it was favourably received by the public. A bright era was believed to have dawned upon France; new journals appeared in which the discussion of political affairs was conducted in a serious and useful manner. The Government, as usual, became alarmed, and after the enjoyment of comparative freedom for eight months the press was once more subjected to all the severity of the arbitrary system. From this time the Government of the Restoration engaged in an implacable struggle with the press, and we find that between April, 1820, and May 1821, forty-two writers were heavily fined, as well as imprisoned. The more severe the measures taken, the more courageous became the writers in the statement of their opinions, and the stronger grew public opinion in their favour. This was shown by the elections of 1827, which were an indignant protest on the part of France against the efforts of the Government to stifle all liberty. Some amelioration in the state of the law took place in 1828, to be followed a little later by "suspension of the liberty of the press"—a step which overthrew the "Monarchy of Divine right," in 1830.

The Duc d'Orleans entering the Hotel de Ville cried out, "There shall be no more press offences"; but to show how little faith could be put in the words of a French king, a single journal—*La Tribune*—underwent 102 trials between 1830 and 1834—a space of four years. New laws in 1835 imposed still heavier restrictions on the press, and yet through the influence of Emile de Girardin and others the press acquired an unprecedented power under Louis Philippe.

The Revolution of 1848 once more liberated the press from the shackles which had been galling it, and once more the press abused its freedom by eccentricities, which provoked hostility. Fright and disgust once more produced serious consequences for the press, the old laws of repression being gradually withdrawn from the shade beneath which they had so brief a slumber. And on the 2nd December, 1851, came the *coup d'etat*, which destroyed at one stroke all that remained of liberty in France. The journals suppressed or suspended, and the writers arrested, imprisoned, or reduced to silence, by the second empire might be counted by the hundred—Montalembert, Duc de Broglie, Edgar Quinet, Michelet, Nefitzter, Prevost Paradol, Pere Lacordaire being amongst the number of those who were condemned *en police correctionnelle* for offences of the press. And yet, humiliated and crushed as the political press was, it did not submit willingly. The noble resistance offered by certain writers was the means of preventing the entire extinction of the glorious torch which the liberal press had received from the hands of Mirabeau, Benjamin Constant, Armand Carrel, and Lamennais. Slavery is essentially transitory in its character, and so precarious a thing that even Napoleon the Third failed to maintain it, and in 1867 a Bill was passed by the Corps Legislatif which modified somewhat the rigours of the existing law. But, as had happened in the case of other forms of government, so now the Empire, notwithstanding all the precautions taken, received, by means of the press, wounds under which it must have succumbed even if war had not been declared. The so-called Baudin trial gave Gambetta, then quite a young man, an opportunity of displaying his great oratorical powers, and of stigmatizing the Empire by recalling to the memory of Frenchmen its bloody origin, and in this way awakening the conscience of France. At the same time the publications of two talented young writers—Eugene Tenot and Antonin Dubost—taught the world the adventurous character of the Imperial Government; and their example was followed by the provincial press. In this way indignation against Napoleon became so general that he was glad of an opportunity to declare war against Germany with the hope of distracting the attention of France, and Sedan and the 4th September followed. For a short time the press enjoyed a liberty similar to that it had after February, 1848, but unhappily the siege followed, and worse still the Communist insurrection, so that the National Assembly had to re-impose restrictions similar to those of 1819 and 1849, and so for a time the law remained.

THE INDIAN VILLAGE.

THIRD PAPER.

Like tall sentinels stand before the village a few old trees the sacred peepal (*Ficus Religiosa*), banyan, or mango, with it may be an odd date palm or a cluster of feathery bamboos. Under the shade of the peepal is found the shrine of the village protector, Honuman, the monkey God, a large boulder three or four feet high by one or one and a half feet wide, covered with red paint, with two black and white circles of paint to represent eyes and a similar black strip of paint to represent a tail. Sometimes a little carving is done but more often the rude unpolished boulder is all that represents the god, abundance of paint making up for the lack of art. Often grouped around his feet will be found a multitude of smaller gods, all as rude and as highly decorated as Honuman is, and possibly you may have a shrine of Shiva or Mahadeva as he is called, with the sacred bull stationed in front. In the hot season you will often find hanging over this representative of Shiva an earthen vessel full of water which drop by drop falls on the god's head to keep him cool. The village will be

walled if it is more than a hundred years old, though probably it is now sadly broken down in many places. Through regarding too exclusively the evils which British rule has brought in its train, such as seen in the opium or drink traffic, or through a too conceited idea of their own importance which the British Government has not recognized as he thought it should—for some are vain enough to imagine that since they have been educated the government should provide for them an easy, comfortable berth, a proud Brahmin is sometimes met who in no measured terms is denouncing the British Government, holding up to ridicule anything not satisfactory, magnifying all little grievances of the people, setting up very often a standard of perfection that would make India little short of heaven, and pointing out in how many ways it has come short of it, and then adding that the religion of the British Government is responsible for it all. As an answer to such we require only to turn to the broken-down walls and ask, Why were these put up? The chord touched stirs up old memories. Some old man will then refer to events within his ken, when Mohammedan, Pindaree and Maharratta robbers in hordes swept over the country stealing and murdering in their plundering raids, and forcing the people in self-defence to fly behind these walls and from them to defend hearth and home. Why are these walls now neglected and broken down? soon brings the answer. Since the British Government brought peace and security they are no longer necessary. The villages of necessity must be built on rising ground to avoid the floods of the rains and as a general plan they gradually rise towards the centre a number of lanes radiating from that centre with the houses on either side. As you walk up the roadway that has never heard of Macadam or any other of his relations in the paving art, you have on either side platforms of from one to four or five feet high—generally about four—made of mud, sometimes with a roof but more often open. On this verandah or chattrah, as the Hindoos call it, you will find one or two gods possibly, and the tulsi plant—sacred to Vishnavites. This is the common reception and sitting room of the family and often the guest's or the men's bed-chamber at night.

The walls of the house are probably decorated by gorgeously coloured representations of their gods and mystical symbols and charms over the low door. You will probably have an impression in mud of Ganpati, the elephant-headed god of wisdom.

The walls are not more than eight or nine feet high, made of mud, with a low door, so low that you require to stoop on entering, no window, but with a small recess in the wall to hold the small lamp they use.

Verandah and walls inside and out are of a dirty yellow colour, the result of a wash made of yellow mud and cow manure, which as a religious duty they smear over all the house every day or two. The roof rests on palm tree trunks, which last a long time if kept dry, with a covering of palm leaves, grass and often earth on top.

Most of the houses consist of but one single room about seven or eight feet square, within one corner a rude fireplace consisting of a circular resting place of mud for the cooking pot. Chimneys are not thought of, and when the meal is cooking, betwixt the smoke of the dry cow's manure (used for fuel) and the clarified butter or ghee, the whole room is decidedly odorous. The additional furniture will consist of several earthenware circular pots resting one on top of the other in the corner. The first will contain possibly rice or dal, the second the flour, the third the seasonings, such as red pepper, garlic, etc., and the fourth the tobacco and its associates. There will be by the side of the fire the tongs, poker and blow-pipe—a hollow stock of bamboo—etc. A few pegs driven into the walls will hold the few clothes possessed by the family—for the children may be seen outside running about in Nature's dress, whilst mother and father scantily cover their nakedness by a few yards of cotton cloth, and it may be a little short vest or coat. A bed may be there consisting of the bare framework with cords stretched across it, but this is not found in every home now regarded as absolutely necessary. If you visit the home early in the day you will find the bed outside and possibly you may be in time to see one of the family lifting up one side and then the other and dashing it vigorously on the ground. It, in plain English, is inhabited, and by the dashing on the ground and heat of the sun it is hoped a part of the surplus population may be led to seek other quarters. These mud walls and the Hindu respect for animal life makes existence a luxury to these and they show their appreciation in a decidedly moving way. Use and wont however, is everything, and they are treated by the natives as decidedly small trials. Let me whisper, however, to any of you who may visit them that though the bed will almost certainly be brought out for you to sit on—for chairs they have none—prefer, where you can manage it, the less exalted, and perhaps less dignified position on the chattrah. Your dignity may suffer but you and those amongst whom you sojourn may not have such lasting memories. Should a bug be seen on the white clothes of your native friend it is carefully picked off and carried over to the side of the wall or some other safe retreat. Is not life God-given? What right have we then to take that which does not belong to us? Such is their method of reasoning.

Such is the common home of the people. A few have much larger rooms, but in that case cattle, horses and goats occupy the room with the family. Sometimes the rooms are built around a square. You have then simply the members of one great family all grouped together, great-grandfathers, grandfathers, fathers and sons all represented with the wives, families and stock in the one enclosure. But more again.

Almonte, Ont.

J. WILKIE.

REPRESENTATION WITHOUT TAXATION.

SIR,—In the PRESBYTERIAN of August 14 you very justly say that a still less useful Church member than the one who merely pays his pew rent is the one who does not even that much.

Should one of the latter class be allowed to enjoy the privileges of Church membership? I cannot see that he should. If he were denied them it would just be acting on the principle laid down by Paul, "If any will not work, neither shall he eat." In their declaration of Independence, the revolted States, now the great republic beside us, complain of being taxed without being represented in Parliament. Their complaint is a very just one. But should the Church grant representation without taxation? There are Church members attending churches where the pews are all free, who do not pay one cent for the support of their pastor. They may put their "bit" cent into the plate, and give their "bit" "quarter" for some of the schemes of the Church when they are asked to give, but that is all that they give for the Lord's cause where they dwell. Yet, as they are in full communion, they have as much power in the congregation, as regards voting, as those who give of their means for the support of ordinances among them, as God has prospered them. Is this fair? I cannot see that it is.

What I have just said applies equally well to those who are only adherents, and, consequently, not subject to the discipline of the Church. Yet they, sometimes, because they have souls, are allowed to have as much power as members properly so-called in certain cases, for example, in evicting a pastor whose "wise and proper discipline" is not to the taste of their Imperial Majesties.

OBSERVER.

THE VOCALION.

A NEW INSTRUMENT FOR THE CHURCH AND SABBATH SCHOOL.

This novel instrument, as many readers are aware, was invented by Mr. Chas. S. Warren, of this city, the original idea being that of Mr. Hamilton, son of Lord Hamilton; and it so happens that this distinguished gentleman is at present on a visit to Canada with his wife, Lady Evelyn. Lady Evelyn is well known to Canadians as the sister of Lord Lorne. Sir John Macdonald, who opened the Industrial Exhibition on Tuesday, last week, had heard a good deal of Mr. Hamilton's marvellous instrument, and expressed a strong desire to see it and hear it played. In company with Lady Macdonald and Lady Evelyn and Mr. Hamilton, some twenty minutes or more were spent in listening with unfeigned pleasure to the rich tones and varied harmonies of the vocalion. Mr. Hamilton kindly explained the construction of the instrument and the principle upon which its novel and distinctive tones are produced. Lady Macdonald's first remark was: "What a blessing such an instrument must be to small churches." To understand the force of this observation, something must be known of the vocalion, and it may not be amiss to explain briefly its characteristics. In one sense it is a happy medium between the sonorous pipe organ and the less pretentious cabinet organ; and yet, in a wider sense, it has qualities peculiar to itself. Manufacturers of organs had for years sought to produce at medium cost an instrument that would have power, varied tone colouring and the highest musical excellence for solo, orchestral or devotional purpose, but with indifferent success. The pipe organ was too expensive and the cabinet organ lacked strength and what musicians call tonal quality. The vocalion has solved the problem, and is unique in the sense of combining the advantages of both the greater and lesser organ at a low cost. To produce it the inventor followed the teaching of nature, and the process that nature employs in the production of tone is undeniably the best. This will be clear by instancing the tone-making apparatus of the human throat. The lungs are the bellows, the muscles which inflate the lungs are represented by the foot treadles or the bellows-lever of the organ; the vocal chord or the larynx of the throat is a reed: the tube or throat which contains the vocal chord develops the tone and delivers it to the mouth, where it is reinforced and further qualified before its final emission. Tones produced on this plan have purity, sweetness, variety and power, which must be regarded as the supreme requirements of any musical instrument. Having said this much, it may be further explained that the vocalion forms one of the striking features of Messrs. Mason & Risch's magnificent exhibit, and has already attracted a great deal of attention. With respect to some other phases of this display, extended reference may be made later on; but before dismissing the matter for the present it may be remarked that this enterprising firm are now carrying on a large manufacturing business at Worcester, Mass. This is practically carrying the war into Africa. Ten years ago the standard of Canadian pianos was believed to be so low that to have undertaken to push their sale against the established instruments of Boston and New York, would have been regarded as sheer folly. Sir John noticed the American stamp on one of the vocalions, and was quick to express his admiration for the enterprise which that fact displayed. The high standing of the Mason & Risch piano has warranted the firm in pushing their business in every quarter, no matter what the competition may be, and this speaks more potently of intrinsic merit than could any mere words of eulogy.

THE Roman Catholics of Victoria celebrated their jubilee in May. The works of the Cathedral at Melbourne, started in 1858, are at a stop for want of funds. There are now 300 congregations in the colony and 650 priests, besides thirty religious brothers and 330 nuns.