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CONTENTS:

THE TIMES.
TORONTO AND ABOUT.
TRADE, FINANCE, STATISTICS.
THE FRENCH PROTESTANT PEOPLE IN
MONTREAL.
WEATHER PREDICTIONS.
TRUE WOMEN.

SELF-HELP.
"MORS JANUA VITAE."
POETRY.
THINGS IN GENERAL.
CORRESPONDENCE.
MUSICAL.
CHESS.

THE TIMES.

It is a mistake to imagine that society is making rapid progress in the matter of common morality and that the Church is setting the example. On the contrary, we are getting worse and worse, and the church is helping on the retrograde movement. A short time ago Bishop Sweatman, of Toronto, refused to be present at a non-sectarian meeting because it was held at a Presbyterian Church. In Montreal, so-called "Reformed Episcopacy" set up a cause a year or two ago—soon there came about the familiar "split," and now St. Bartholomew has churches, each claiming to be the real and proper "St. Bartholomew;" one has held a Synod and chosen a "Bishop," and the other puts out an official manifesto declaring that it claims to be one thing, but is in reality another thing. That is to say, Christians are not only wanting in the first and fundamental principle, Christianity, but in their very church life and work they charge each other with dishonesty. Is this the way to crush infidelity and evangelise the world?

And here are illustrations of the manner in which our press is helping on the good cause. The Montreal correspondent of the Toronto *Globe*, Mr. Harper, a very young man who has very limited means for acquiring information, sends a sensational bit of news to the effect that Zion Church is to be sold to satisfy the claims of Mr. T. M. Taylor, who holds a mortgage upon the building. There is not much fault to be found with the poor young correspondent, for he has not the *entrée* to circles where correct information may be obtained, but an official of the Church, a gentleman thoroughly versed in every detail sends an authentic and authoritative statement to the *Globe*, but the Managing Director, who has lately learnt such great lessons under peculiarly trying circumstances, refuses to give it insertion. That is to say, the *Globe* will give currency to an utter and absolute falsehood, when it comes from a "correspondent," and, on being better informed, declines to give the truth. The plain English of which is, that the *Globe* is first of all an advertising rag—and then, a medium through which "correspondents," like Mr. Harper, of Montreal, can vent their ignorance and spleen. And yet, the *Globe* calls itself a *newspaper*. Mr. Gordon Brown has learnt the familiar lesson, "be true to party" well, and with amazing humility has brought himself to black Mr. Blake's boots; I would recommend another lesson to him: "Be true to Truth."

The Montreal *Witness* has fallen into the same error. A letter was written and sent by the Colonial Missionary Society in London anent Zion Church affairs, of which letter the inspirers were malignant and the writers ignorant. This letter was at best a piece of saucy impertinence, based upon conceit and misinformation—which fact no one knew better than the Editor of the *Witness*. To save his conscience, he declined to publish it as a letter, but accepted it as an advertisement—which proves to a demonstration that his sense of morality is under the lordship of dollars. The man who brings it to him feels that he is being used as a mere cat'spaw, and bargains that the pious Editor shall not "give him away." "Good," says the pious Editor, "pay your money, and I will keep your secret." The dollars are paid, and the secret is kept, and the people go on believing in the *Witness*. Poor people.

I may as well state here the truth about the matter of selling Zion Church property, of which there is so much talk pro and con. Owing to the short-sighted folly of those who used to hold office, debts were put upon the building to erect other churches, then they took to quarrelling, and dividing, and sub-dividing, and now the faithful few who remain, along with the many who have joined them, propose to sell the building to save the Church proper—that is, the organization, the body of believers—whereas, the persons who write anonymous letters, and induce members of the Colonial Missionary Society to pen and publish false statements and foolish protests, desire to sell the Church proper—that is, the body of believers, and get hold of the building. Unfortunately these tactics are not practised for the first time in the history of the Christian Church, and they bring great discredit upon us and do infinite harm. If we, who profess to call ourselves Christians, could practice a form of religion only somewhat approximating to the teaching of Jesus Christ about mutual love and helpfulness for just one year, we should do more to change the face of society and destroy the power of infidelity than we do now by our polemics in a whole decade.

Mr. Mercier put his motion for the abolition of the Quebec Legislative Council in the form most desired by the Government; for the motion could be spoken against and voted down without forcing a declaration from the majority as to their real mind in the matter. Mr. Mercier proposed to go to Her Majesty to ask for power to abolish the Council, and M. Chapleau and his followers took the very and only reasonable ground, that Her Majesty, or the Imperial Parliament can have nothing to do with such legislation. Why do our Quebec M.P.P.'s talk so much about *thrones* and *majesties* and things Imperial? One would think that they have been born and bred in the atmosphere of a Court. They get five hundred dollars per year—which is more than most of them are worth, even if they were to give all their time to the work of legislation, and they carry their heads and talk as if they had Germany or France to rule. Why could not Mr. Mercier put a plain motion forward to abolish the Council?

I should like to hear what M. Chapleau could say in favour of the Council. It is perfectly well known that he has no sympathy with that dotting and decrepid body of political octogenarians, but they helped him into office awhile ago—by the sheer fleshy weight of them they succeeded in barring progress, and only moved to let M. Chapleau pass to office. It would be difficult for him to assume the rôle of general abolitionist toward them now, but it is quite possible that if Mr. Mercier had made a straight motion and forced the issue upon the question "to be or not to be," that M. Chapleau would have consented to kill them off.

To abolish the Council would bring about a very considerable saving to the Province. Exactly what we want just now, and in the interest of economy as important as was the appointment of Mr. Senecal as General Superintendent of the Quebec and Ottawa Railway. We are quite sure that our Province does not in any way require the dull wisdom of the Council, for Ontario has prospered without the help of a kindred institution, and grave doubts are entertained in many quarters whether even the Dominion Parliament might not affect a saving in money and lose nothing in power, by releasing the Senators from any further obligations to serve their country in that particular capacity.

I am glad to see that Mr. Ferrier insists upon the Senators engaging in prayer before entering upon the day's work. Even oftener than once in the day would not be amiss; and if the Senators took it in