

Bibliothèque,
Le Séminaire de Québec
3, rue de l'Université,
Québec 4, QUE.

THE

Canadian Patriot.

MONTREAL, MAY 2, 1864

PLAIN SPEAKING.—I hope to utter nothing in the course of these lectures inconsistent with the courtesy of a gentleman, the patience of a scholar, and the candour and charity of a Christian. Any other line of conduct would disagree with the seriousness of my purpose, my consciousness of responsibility, my compassion for those whom I believe to be wrong, my reverence for the truth which I have to defend, my confidence in its power, and my persuasion that its effects would be weakened if my spirit were to misrepresent it. But on the other hand it would be repugnant to my nature, and unaccordant with my moral convictions, to search for gentle words when the strongest expressions are imperatively demanded. If we must sometimes have it so, *give us veracily before blindness*. I would rather perish in the iron grins of an unpalatable truth, than be dandled and caressed by the velvet paw of deception and falsity. Be not offended with me if I call what I feel compelled to believe is inconsistency—*inconsistency*; falsehood—*falsehood*; hatred—*hatred*; nonsense—*nonsense*; stuff—*stuff*.—*The Logic of Atheism*. Lect. I. Pp. 3, 4. By the Rev. HENRY BATCHELOR.

NOT AT HOME, vs. "AT HOME."

H. B. SMALL.

"The Cottage Homes of England,
How beautiful they stand!"

Is there not something peculiarly remarkable in the fact, that all social institutions covering absolute necessities of life, are far more difficult to obtain than those of luxury? As a striking instance, let us cite boarding-houses.

The seekers for board generally look for that degree of style which they think demanded by their station in life, and by their ability to pay for; but certainly they wish with it decency and cleanliness, and beyond either or all of these, they want liberty—that freedom which while it makes all of their existence, will not offend the sovereignty of those with whom they are brought in contact. They want immunity from watching. They object to having their appetites and actions commented upon, and the sanctity of their apartments invaded. Whether these very natural requirements are attained, we leave to every boarder to answer.

We believe the most painfully ludicrous sight under the sun, is that of a homeless man or woman in search of a boarding-house. They start, if without experience, with a fanciful, perhaps fairy-like idea of the article required; they go from one dreary, tomb-like house to another; they leave one smell to inhale the second; they pass from one stereotyped landlady to an-

other—women that utter the same *shibboleth* with the same solemn air, and look upon them with the same suspicious gaze. They wonder that every house having about the least look of invitation is always full, forgetting that others, like themselves, have gone the same route, and have eagerly taken the vacancies.

Generally speaking, the relations between the boarder and the landlady are all wrong. To make money, the latter must keep her house full at fair prices. She must not allow it to appear that she wishes to make money; for as long as persons imagine he or she are not getting the value of their money, they will seek to get it, even though it is by waste and recklessness. She must disabuse her mind of the belief that she is autocrat in her own house. Those who pay her a weekly sum must have with her that prerogative.

The boarders in return must not affect to regard their 'home' as an instrument of torture and swindle. They must not think because they are paying for what they do not receive, that the fact gives them any privilege to be disagreeable and lack promptness in their payments. The evil is capable of abatement by other means apparent at once to any men of common sense.

The evils of the boarding-house system