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## THE TIMES.

SIR,—In a restaurant the other day I happened to hear the following conversation.

Two gentlemen were talking with the proprietor, and saying something respecting the various places of worship in Montreal. Just as I entered, the proprietor remarked, "There are too many churches in Montreal."

"Guess you don't trouble them much," remarked one of the guests.

"Well, I went to hear Mr. Bray last Sunday evening," replied the publican.

"Yes—clever man," said one. "Preaches to publicans and sinners," remarked the other, to which the man of beer responded, "It was a very interesting and instructive discourse, and well delivered, but there was not much religion about it."

Now I want to ask you to explain, if you can, what that man meant by religion, and what are the religious requirements of such people, as I have often heard similar remarks, which puzzle me. Yours, &c., *Querist.*

They puzzle me just as much as they do my friend "Querist." Time and again I have tried to find what is meant by "putting religion into a sermon," and have always failed to get a satisfactory answer. Generally, I think, sermons which have least of reasonable argument and least of practical teaching for daily life, are considered to have most of what is popularly termed the Gospel in them. Our ordinary church-going community thinks that a man preaches the Gospel best who simply quotes, without explaining, Scripture, and indulges in vague declamation. "Not much religion about it!" Well that is what the old Jews often said of their prophets, and the Pharisees could find no piety in the sermon on the Mount. Jesus Christ talked of thinking right thoughts and doing right actions, bringing the just laws of heaven to bear upon the daily life of the people, and they could find no religion in such teaching. My good "Querist," do you not know? do you not understand that history repeats itself? Very likely something was said to that Publican most applicable to a sinner, and he thought that "there was not much religion about it."

It occurs to me to ask laymen to tell us what they think of our modern style of preaching? I mean as to its general usefulness, and not to the preaching of any particular minister. Clergymen cannot very well "sit under" themselves, nor do laymen often tell them frankly in private what sort of attitude they assume toward sermons generally. I know that many of them call us "old women," and say we are dull and "humdrum," and "behind the age," and such like things, but will they tell us in all honesty what they expect, or what would interest and influence them in the way of preaching? I am certain that a little free criticism would do us good, and if sermon-hearers will write to me—not making personal attacks, but dealing with preaching generally—I will publish their letters, and ministers will have the chance to see themselves as others see them.

Is it too much to expect that some day our newspapers will have some respect to the value of accuracy in the items of news they give to the public? The *Globe*, a little while ago, gravely announced that the Political Economy Society was defunct, and a leader contained the insinuation that the *Globe* had been instrumental in killing it. Now the *Globe* correspondent in Montreal might have discovered the facts

of the case quite easily; but he found it lighter work to make news than to glean it. How long will that last, this system of coining things?

Here is another specimen of *Globeism*:—

"It is stated on good authority that the Rev. Alfred J. Bray, who was instrumental in establishing the Canada Independence or Political Economy Club here, is about to withdraw from the pastorate of Zion Congregational Church to found an independent congregation of his own on broad principles."

I can hardly imagine that a more misleading statement could be invented. First of all, the "authority" could not have been good. If the remark was ever made—which I very much doubt—it must have been by one who was totally ignorant as to the matter he talked of. I am not about to withdraw from the pastorate of Zion Church; I am simply going with the church and congregation to a better locality—as may be seen by my sermon published in this present issue. And then—why say "the Canada Independence or Political Economy Club?" This is put as if it were the name adopted by the society, but, of course, "Canada Independence" is what the *Globe* chooses to call it. The other day it was an "Annexation Club," said the *Globe*, but now it has assumed a milder form and is only seeking "Independence." I would advise the Editor of that journal to make a "firm stand" against this habit of falsification, and a "big push" in the interests of truth.

The torchlight procession in honour of Mr. Parnell at Montreal on Monday evening was certainly a great success. Some four or five thousand men and boys must have carried lights, almost an equal number walked without lights, and a good many thousand lined the streets looking on. But there was very little enthusiasm abroad. When some energetic brother at the corner of McGill and Wellington Streets proposed that three cheers should be given for the hero of the night, only a score responded, and they hardly seemed to know what to shout. Mr. Parnell and his friends once at the St. Lawrence Hall, the streets quickly resumed their normal state of quietness and good order. The city proper was not at all moved, and from the fact that the Theatre Royal—by no means a large house—was not filled on Tuesday evening, it may well be inferred that the agitator did not accomplish much in Montreal. Of course the Irish turned out in obedience to their leaders on Monday night, and of course a crowd was attracted by the torchlight procession, and of course again, there was a liberal response to the call for money, for all are glad to help the poor starving Irish. But Mr. Parnell's own particular personality and land law agitation scarcely caused a ripple upon the surface of society.

Is there any significance in the fact that more thousands formed the procession for Mr. Parnell than scores when the Princess and the Governor-General were in the city for the first time. Then the procession could not be found by those making diligent search; but on Monday evening there was no difficulty in discovering its whereabouts. Will someone explain this very strange thing?

Mr. Parnell's ideas of controversy are peculiar, to say the least of it. In his address at the Theatre Royal he attempted a vindication of the course he pursued when he spoke at Springfield about Lord Randolph Churchill. Mr. Parnell said: "Another statement was made against me by Lord Churchill, that of falsehood. In such a case I considered myself entitled to show that Lord Churchill's ancestry was not of the most stainless character." The report says that this sapient remark was received with tremendous cheering. It deserved to be—the thing was so ingenious. Lord Churchill charged the agitator with making false statements; but quoth Mr. P., Who are

you? Just hear what Macaulay said about your people long enough before you were responsible for anything; your ancestry did a dirty thing or two, young man, so be quiet. And the delighted audience hailed this bit of sound reasoning with "tremendous cheering."

His argument about the false statement he made as to the Queen and the last Irish famine was in just as good reason and taste. He said: "A reporter from the New York *Herald* interviewed me on board the steamer in which I came here. He made out from that interview that I had asserted that the Queen gave nothing to the Irish relief fund of 1847. It was shown by Lord Randolph Churchill that after the famine was nearly over the Queen gave a contribution (hisses), and it was thus made out that I had libelled the Queen. I might have said what was attributed to me. I will not now deny it; it was at all events a mis-impression, given me through the late D'Arcy McGee." Now this was a flippant way of dealing with matters of fact. Why does he say he "might have said it" when he is quite certain he did say it? And surely he should have been well assured of the truth of such a statement before he made it. The courage displayed in quoting the dead McGee as his authority is not of a very high order, and in my judgment this man is neither to be admired nor trusted.

Sir Leonard Tilley has produced his budget, and spoken in defence and explanation of it at last. It was looked for by the House and the country with a good deal of earnestness; for most people thought it would settle the matter as to the working of the great National Policy. The debate upon it will, perhaps, enlighten us a little, but at present, it must be confessed, we cannot tell whether the change in our fiscal policy has operated in our favour or has been entirely inoperative for either good or evil. We can see plainly enough that all the predictions of the *Globe* and the Liberal party generally, as to the mischief it would work, remain unfulfilled. There is nothing whatever to show that if Mr. Mackenzie had remained in office matters would be better. On the whole, it is probable that popular judgment will be in favour of Sir John A. Macdonald and his party. At any rate they have tried hard to work a change in the direction of prosperity, and that is commendable. Whether Sir Leonard will be able to maintain the position he has taken with regard to the deficit—that a portion of it rightly belongs to the last year of the Mackenzie Government remains yet to be seen. It is certainly a little surprising, and has a doubtful look upon the face of it, but if it can be made good, it will go a long way to show that once more there is some chance that the balance between expenditure and income will be restored.

One very important matter was broached in Sir Leonard's speech—that the Government has it in contemplation to increase the issue of Dominion notes from \$12,000,000 to \$20,000,000. This is a grave question. First of all it cannot be done without seriously affecting the present issue of notes by private banks. There is quite as much paper money floating about as there is demand for, and the Government can only put out more by the withdrawal of some of the notes now in circulation. Can the banks withdraw so much money without running the risk of sustaining serious damage? And then: Is the country in a condition to issue \$8,000,000 more of paper money? Now the Government holds a dollar in gold for every dollar note it has in circulation—will it be the same when paper representing \$8,000,000 more is issued? The moment the Government ceases to do that—that is, the moment the Government makes paper a legal tender it enters upon repudiation. This may please the National Currency advocates and the friends of the Rag Baby, but what has the sober sense of the country to say to it? A Government has no more right to make a signature a legal tender than has an individual, and whenever, and wherever it has been attempted disaster has always and everywhere followed close upon the heels of it. Let us hope that this matter will be well considered from every point of view, and that the extra issue will not take place until we are convinced that we are able to redeem every note with gold.

Dr. Talmage crieth aloud against the curse which a mortgage on the church for \$59,554 imposes upon him. "Help me out of this thralldom," prays the Dr. to the people. "It is a huge obstacle to my

usefulness. We run against it in every movement." It is huge, and no wonder that they find it in the way. The mistake was made at the first when enthusiasm was allowed to over-bear common-sense. He should have been content with a smaller and less costly building. He appeals now to his readers and friends all over the world to send him one dollar each. Will he get the debt wiped out that way? Doubtful, I think, although he offers his valuable autograph in return.

Evidently they are just as much puzzled to know how to deal with bankrupts in England as we are in Canada. *Truth* says:—

"Proposals are again being brought forward to amend the Bankruptcy Act. I cannot see that any amount of tinkering of the old Act or Acts will be of much avail, so long as our legislators refuse to go to the root of the matter. The point is to make bankruptcy a losing game to the bankrupt, instead of a paying one, as at present. I would give no one a full discharge, except under most exceptional circumstances, but would call upon the bankrupt from time to time to show cause why he should not make a further payment to his original creditors. It is useless to talk about creditors looking after their own interest. They cannot do it, as they are always at the mercy either of the court or the liquidators, both of whom squander the creditors' money; the first, probably, through the means of red tape and ignorance; the second, for their own purposes. Make bankruptcy not only more difficult, but put a bankrupt into such a position that he becomes a marked man until he has honourably paid up his indebtedness, and then—and not till then—we shall see a return of honest trading."

Mr. Gladstone is certainly very emphatic over his free-trade figures, but they can hardly be thought to prove as much as he contends generally in regard to the earlier periods of British industries. Indeed they do not relate at all to that critical era in the country's material progress. While we can afford to give him credit for a good case as to later manufacturing investments in Great Britain, it cannot be admitted that he has done anything to shew that the interests of the world outside are always identical with hers, seeing that the monetary interests he expatiates upon are those of a nation that with a large and confined population has ceased to make it its study to grow its own food. Neither has he shewn that England has yet taken any particular pains to carry out that free distribution of human labour over the world which she has been for some time so anxious to promote in the case of goods. Her people drift away to the newer lands, and that is all. If there is anything in the free-trade doctrines, the rule of demand and supply should be made to apply as much to the one as to the other. Goods will move, because there is present the power to move them. Families in general cannot move, even when they greatly desire it, for lack of such means or power; from which we see that the vital interests of a nation are not altogether represented by monetary values. And the theories of Free-traders, whatever their abstract merit, run largely outside of the greater part of the practical business even of commerce, for they never are made to touch upon extended and improper credits, false banking systems, over-importation, adulteration of commodities, consensus of capital and labour, public health, with other great questions upon which the national prosperity in matters vital and commercial (and they should not be separated) is seen so largely to depend. Our *modus vivendi* in Canada, both with England and the United States, may have as much consideration given to it as any can desire; but the discussion should be based on broader grounds than a money value into which so much of the fictitious is seen to enter can furnish forth.

True to himself has the English Earl *par excellence* been, if—as rumour has it—he allowed the time of the next general election to be decided by the toss of a coin. Many a time has he played this game of hazard, and it must be confessed that fortune has been on his side. Now again he seems to be in favour. The foreign policy has been getting into a little better repute; for matters in Afghanistan are quieting down; Russia is thoroughly demoralised by the determined attitude of the Nihilists; Germany is increasing its army and growing poorer; France is increasing its army and growing richer, and England is keeping at a good distance just now from all likelihood of getting involved in any continental troubles that may arise; while at home the Liberal party has been weakened by the foolish policy some of its members have adopted of giving a partial support to Irish agitators. The spring is certainly the best time for the elections, so far as the Conservatives are concerned; the spring it is to be, and the chances appear to be strongly in favour of Beaconsfield once more. EDITOR.

## RAILWAY COMMISSIONERS BILL.

A Bill has been introduced into the Dominion Parliament to constitute a Court of Railway Commissioners for Canada and to amend and consolidate the Railway Act of 1879. The preamble of the Act refers to the crossing of roads, alienment, arrangement, disposition and limitation of tracks; as to the compensation payable by railway companies for land taken or occupied by them in which municipalities are interested; by-laws passed by municipalities in aid of railways, and agreements made in relation thereto; to disputes between railway companies as to traffic arrangements and adjustment of rates for passengers and freight, running powers, haulage, use of tracks, use of stations, adjustment of time-tables, transshipment and interchange of freight, and generally to all questions likely to arise between public corporations, railway companies, traders and passengers.

By the Bill all these questions are practically taken out of the hands of railway corporations and placed under the control of three Commissioners. The courts of law, and Parliament itself, are set aside in favour of these Commissioners, whose powers are paramount and decisions final. The Commissioners are to be permitted to fix fees to be taken in connection with proceedings before them, and they may from time to time increase rates, abolish and make new fees; they may also settle and regulate the manner in which and the time when all fees are to be paid, and may require a deposit to be made with the registrar upon the filing of petitions. Clause 19 goes on ingenuously to state that the said deposit, or all fees taken under the Act, are to belong to the Commissioners and to be in lieu of salaries.

Shortly, the principle of the Bill involves the transfer, to a very large extent, of the duties of railway managers, and of the Legislature itself in connection with existing and future railway companies. It transfers to the Commission the authority that is now vested in the Governor-in-Council; and further gives the power to fix maximum rates of charges for the conveyance of passengers, animals, and goods, including the tolls and cost of locomotive power and every other expense connected therewith.

There are two features of grave import in connection with this proposed measure. The first is that it is destructive of the legislation upon which investors have relied for interest upon the capital placed by them in Canadian railway enterprises. Concede the power of making rates—which may vary from time to time to an unlimited extent—and the security for investment is gone.

The second consideration is that the railway property of the country, including that owned by the Dominion itself, is to be handed over to three wholly irresponsible persons, whose appointment from time to time would no doubt be the result of political favour. The idea of a railway commission is of English origin; but its success there was so uncertain that when it became a question of renewing their lapsed powers great differences of opinion existed, and it is now probable—so unpopular have the Commissioners become by exceeding their authority—that a reappointment would at the present time be unlikely.

A case recently arose between the South Eastern Railway of England and the corporation of the town of Hastings as to station accommodation at that place, and the Commissioners ordered new buildings to be erected. Their view of the authority vested in themselves was so extensive as to involve even the doubling of a line of railway, and in short anything which to them might appear requisite. The Lord Chief-Justice at once put an end to these extraordinary pretensions. "Still less," said his Lordship, "can I bring myself to think that legislation could have intended to place such a power of unfettered discretion, involving interests so large, in the hands of three gentlemen, without any appeal from its exercises however serious the effect of their decision affecting the interests of the company." It was pointed out that practically the principle claimed by the Commission involved the cessation of railway dividends, and in the words of an eminent English railway chairman, "If that were the law, I think myself that railway property would be worthless, and I for my part would not leave one single shilling of my money to my children invested in the ordinary stock of any railway."

There is no justification whatever for a Railway Commission in

Canada. Divergent railway interests are not large enough to require any such constituted authority; and a Canadian Railway Commission would be neither ornamental nor useful. It might become the seat of corruption and jobbery; and, based upon the principles of the Act, it would keep capital out of the country, and must remain a monument of unwise legislation. Let the Government be warned in time, and see to it that this Bill, so ominous of disaster, shall not become law.

## "BANKING LEGISLATION."

Our Dominion Parliament, refusing instruction, has deliberately stultified itself on the Insolvent Act question by voting for total repeal. Possibly the Senate may again save the country from the development of broils, entanglements, and the spirit of lawless "grab," among our mercantile community which will inevitably ensue. For dishonesty is neither "scotched nor killed" by refusing it a refuge in insolvency. The tortuous wriggings of the serpent will now be only more hidden, and its opportunities to sting, and gorge, and grow, be therefore the more abundant. But the people evidently love to have it so, if we may trust their chosen representatives.

Now comes the still more important question of the currency. Banking legislation will soon be the occupation of the collective wisdom at Ottawa. When that occupation is gone, shall we have any wiser result? Public Discussion is rife at present. It ventilates plans based upon the American bank-note system, seeks a Government guarantee, suggests a National Bank of Issue, contemplates a rigid restriction of our freedom to trade in money, hungers for a National currency, guaranteed if need be, but always National, and even dandles the "rag-baby" before our astonished eyes. Can any wisdom or light evolve itself out of such a chaos?

Experience has not shown here or in any other country, that Governments can best conduct either Trade or Banking. This interference has almost invariably been disastrous to the interests of all. It is simply marvellous how an uplifted faith in the power and purity of Governments continues to outlive so many failures; while the only real government which guides and rules the world—the law and the rule of righteousness, bringing ever good out of our evil—fails of almost any recognition. Men still hope to establish "government from under," disbelieving practically both in the existence and possibility of "government from over." An equal liberty to all—not licence to a few—has a tendency to open the way to government from above, from those principles of equity and justice between man and man which are religion. And this, because the greater the equal liberty permitted, the more prompt, efficacious, and penetrating, become the teaching of experience.

It is not the province of government to form the conduct of the people. Government is most effective when it confines itself to the punishment of crime, and the maintenance of freedom to each and all to exercise every faculty, so long as they do not infringe upon the like liberty in others. For crime is simply an infringement on the liberty of one, or many others. Murder is the complete extinction of all the earthly liberty of another. Theft is an encroachment on the liberty of some other to use of his possessions. The same principle runs through the whole calendar of crime.

These root-principles have a most direct bearing upon Government currency and Government Banking. It is quite possible for Government to commit a crime. It does so whenever it assumes to itself functions inherent in the subject, who, thus deprived of that liberty, cannot fully exercise his individual faculties. Hence when Government arrogates to itself the sole right to issue promises to pay in gold, it deprives others of a right, and restricts liberty. It thus steps out of its true place, to do for the people that which the people can best do for themselves. Its business is to maintain liberty, not to deprive of it; to punish fraud, not to connive at or participate in it. It can and ought to frame laws and regulations, by compliance with which only can currency be issued. It must also, for the good of all, see to it that such laws are carried out. If a thirty per cent. reserve in gold be found needful, amply to secure promises to pay in gold, it may justly enact such a law. But any corporation, or individual, who complies with the enactment ought to be permitted to issue such currency up to a fixed proportion of its known and proven capital. Naturally, only large corporations, with known capital, and a reserve of double liability, will find themselves able to comply with the needed conditions; but no one's liberty is infringed by that fact. All and each of the subjects are at perfect liberty to join these, or to form others, so long as the law is complied with. The trade in money is thus left free to follow the natural law of supply and demand.

As well might Government assume the function of sole trader in hardware, groceries, or lumber, lest the Nation should abuse its liberty in these respects and suffer consequent loss. The Nation has so abused its liberty and has suffered; but has also learned. The freedom of our Banking system has been abused. Individuals, whom we would hardly care correctly to describe, "rushed in" where Bankers of ripe experience "feared to tread," and have not only suffered themselves, but brought suffering upon others who

encouraged and trusted to them, and to their own superior shrewdness animated by an eager love of dividends. But, is that any reason why we should try, by law, to prevent the required, yet gentle, lessons of experience which alone can teach such people?

The principal losses sustained in Banking have not been in the depreciation of the currency. Experience has shown it is well protected by our existing legislation. A closer watch kept by a Government Bank Inspector, aided by an improved system in the monthly returns, would have prevented these entirely. As it is, the loss that has occurred to the public through the currency is but slight compared to the amount issued. These losses were sharp, decisive, local, and soon ended; while, if Government should assume the sole issue, and by any change in our policy, folly in the administration of our finances, or war, entailing upon us a greater debt than we can readily defray, the government currency should be depreciated among other nationalities, *all* the currency in the country would be at a discount. By our present system only a portion could be. A depreciation of five per cent. even on \$25,000,000 of government currency for one year, such currency passing as it does from hand to hand many times during that space of time, and always, in such a case, at fluctuating values, would be a far graver evil and calculable loss than the half million or so of dollars which is all that Canadian history can lay to the charge of its present banking currency. By all means let us retain that liberty to trade in money which we have hitherto used so well.

Be it remembered also that no government issue of currency can do anything whatever to prevent Bank failures by which shareholders suffer loss. If shareholders desire to trade in money they must learn to do so prudently.

Some outcry is made regarding the privilege granted to Banks to issue currency, and so borrow to that extent from the public, free of interest. It is thought that Government, as representing the people, might do this borrowing itself, and so save the interest. The idea sounds well certainly; yet it is not sound. The Banking currency is, in round numbers, generally about 20 millions, against which the Banks keep a reserve of about 6 millions lying idle in their coffers, so that only two-thirds of their issue is really borrowed. For this two-thirds they have to perform a service to the public which costs money. Banks have to maintain offices at various points, and a special staff of clerks to do this special work of issuing and redeeming the currency. Would this service be likely to be done more cheaply by the Government? Could it meet the public's needs at less cost by establishing its own offices, clerks and facilities for issue and redemption at every trade centre in the Dominion? That is the question to be decided. A moment's thought will lead to a negative conclusion. If it be proposed, on the American plan, that government only shall issue currency, but shall sell it to the banks, and make them do the work, allowing them only a low rate of interest for the money with which they buy such issue, are the banks likely to do the work for nothing? Either government must pay them for doing it, or else the necessary staff must be maintained out of extra rates charged for the remainder of the bank's capital which it is in a position to lend, or for the use of the bank's credit; and so, the public pay it in the end. There is no escape. If government, acting for the public, will not pay directly for work done, then the public must. The system is only an ingenious method of indirect taxation. It would not be difficult to prove it an expensive one. All indirect taxation is costly.

There is an element of danger attendant on the issue of government currency entirely through the banks, which has been pointed out already in these columns. A bank which knows its currency cannot need redemption, is tempted to use its credit more freely; must indeed do so to cover its loss of profit on its note-issue; and so the risk to shareholders is increased—not diminished.

That too much capital has been invested in banking in this Dominion is evident; but that is an error which inevitably corrects itself by shrinkage of values, just exactly as over-trading in hardware, groceries or dry goods brings its own cure. Government will act wisely, and in true interests of all, by a non-interference with that natural law which pervades the realm of finance, as efficiently as the realm of nature.

Over-legislation is always an evil, and cannot be too much dreaded or too vigorously denounced, when it touches so vital a question as that of finance, which is the back-bone of the whole commercial structure. Over-legislation is exactly the evil with which this devoted country is most grievously afflicted; and unless business men of means, who have ceased the struggle for additional wealth, can be found ready and willing to sacrifice ease, and enter parliament to serve the nation, our national progress will be seriously affected. We want business men of experience to represent us—men who can look dispassionately, free from personal motives, on the commercial aspect of every question that comes up—in parliament. Such men could put some effectual check upon the enthusiastic desire of each representative from the legal profession to distinguish himself by having his name and fame exalted, by appending both to some useless and pestilent bill which belongs by right to the genus "over-legislation."

Think it over, ye wealthy business men; act upon your thought, and earn the grateful memory of future generations, and the present reward of conscious usefulness.

Utilitarian.

## ERIN AND "SAXON."

"Saxon" states that "the demand for land in the British Islands has been so much in excess of the supply as to place the fixing of rent practically in the hands of candidates for occupation." This remarkable statement is on a par with the case of a railroad corporation wishing to send cars through the Victoria Bridge, when we find the Grand Trunk Railway (or the land-holder) saying you shall pay fifty dollars (or some such disproportionate charge) for each car; and another railway, wishing to have the privilege of sending cars also, offers the Grand Trunk seventy-five dollars per car in order to monopolize the traffic. In this case, these two railroads "fix the rent practically." According to "Saxon's" theory this would be a *just* proceeding, and I know would be done, but I question the justice of it; in fact, legislation is at this moment endeavouring to crush monopolies of this nature. In Ireland there are about twenty million acres and 744 persons are the owners of 9,612,000 acres; there are two million and a half tenants-at-will "liable to have their rents raised or notices of eviction served on them, and a process of ejection at the *will* of the person with whom they are connected, as they are liable to have no leases. The tenants are subjected to the fiercest competition for land," and are obliged to succumb to it, as there is no other industry for them to pursue except linen in the North so that in their struggles to retain the bit of land which supplies them with their daily food they become excited, and except any theories offered them resisting the officers and committing agrarian outrages *necessarily* the outcome of the preceding events, as it is allowable to suppose that every effect must have a cause. That a landlord has the *right* to evict a tenant under certain circumstances is true—under all circumstances, no; he has not the right to evict a tenant when that tenant would be liable to starve; he has not the *right*, though he may have the power. It is true that the landlord is obliged to give his land to the labourer, when the landlord has far more than is necessary for his own support; no landlord has the right to keep land for his *pleasure* when tenants are starving around him. That there are a very large number who can not pay is true, but that there are a very large number who will not pay, I am willing to accept on "Saxon's" words as "a newspaper report."

That bug-bear "Canadian loyalty" is championed by "Saxon," and it needs all the nursing it can get. The past history of Canada shows her loyalty, a slight instance of which may be found in the Annexation movement of 1849, participated in by Hon. John Molson, Sir John Rose, and Sir A. T. Galt. This movement was of more than local influence, and very little more would have fanned the breeze into a flame. In Lower Canada there are about one million Roman Catholics, the greater part of whom are French Canadians. Pass a law affecting the religion of these people, and they would rebel in a moment. Try to collect the tobacco tax properly, and your local government would be out-voted. Yes, they are very loyal; but they do not read much. The "blaze of loyalty" from Penetanguishene to Gaspé is a very pretty figure, but would be soon extinguished by the cold water of self-interest and protection.

That revolutionary changes are not the work of a day is doubtless true in many cases; but there are cases in which the change has been violent and abrupt. That the cause of the "chivalrous" South was espoused by millions is true; but that their espousal cost them fifteen million dollars is sad, especially when the espousal was denied. It is a very consistent espousal. As to the chivalry of the South, the veriest rat would show a certain kind of bravery in defence of its hole; but that the chivalry of the South, both before the war and during it, was of a high character, I deny. They rebelled and they lost. It is seditious to rebel, and it is, as "Saxon" says, just as seditious for the Irish to rebel against constituted authority. We have the published statements of English authorities themselves denouncing the land-system, and it is rather far-fetched for "Saxon" to say that it is "inconsiderately designated the pernicious land-system." It is very generally acknowledged by British authorities that the land-system is "pernicious"; that is, that it is not just. I would refer "Saxon" to page 64 of Kay's "Free Trade in Land," where he will find some of the pernicious tendencies of the existing land-laws detailed. I trust even "Saxon" will acknowledge Joseph Kay, Q.C., to be an authority, whether he agree with him or not. There is one blot on the land-laws which is well known. I refer to the law of primogeniture, as any law which exalts one child above another is in itself unjust; and in some cases, the eldest son is incompetent, through lack of intelligence, to manage an estate. That "Parnell" is a failure and a "slanderer" I believe, and follow "Saxon" in accepting "newspaper reports."

"Saxon" states "that it is not pretended to estimate Mr. Stephens's knowledge of these laws, and that it may be suggested that there are some things in connection therewith which seem to have escaped his attention." The first part of the above I claim that "Saxon" has no right to assert or state; it is purely gratuitous. His province should have been to confine himself to the knowledge (whether little or great) shown in my article. That some things have escaped my attention is certainly true; that they are salient, I do not admit. But it would have been proper for "Saxon" to have stated some of them, and it would have been more to the point.

With reference to "Mr. Stephens's knowledge," in future Mr. Stephens will follow the plan pursued by "Saxon" and write anonymously, and then perhaps no "pretence at estimating" will be made.

H. B. S.

### POLITICAL ECONOMY.

It has occurred to me that the time has arrived for the publication of certain views which I endeavoured some thirty years ago to share among my friends, but being then in advance of the times, failed to meet with that attention which the changed condition of public opinion, consequent on the deterioration of morals in our rulers, will now I trust, warrant. It will, I think, be generally conceded that there is in the Dominion a large majority of all, amounting, indeed, to hundreds of thousands, who have no dishonest interest, that is, none antagonistic to the public one to serve. This large majority, however, is deadly apathetic, while the dishonest minority, which has benightedly selfish ends to compass, is fearfully energetic. This is, of course, what might be expected of the latter class, which lives by scheming, producing nothing, while those composing the former, honestly working to support not only themselves, but also the nonproductive and destructive, have no time or energy left for public affairs. Political economy, which is a part of the more extended study of sociology, will teach us how to counteract the machinations of the dishonest. First, we must organise associations of all those thinking with us, beginning, say, in Montreal, put our platform, (which may be concisely expressed by one word)—Honesty—before the country, and invite the co-operation of all who agree with us, requesting them to correspond. We shall thus become known to each other all over the Dominion, and from sister associations, whose business it will be to educate the people in their true interests, and thus secure their votes for honest men who have no private ends to serve. This they will decide, not from the declaration of the aspirants, but from their previous record, and although it will, no doubt, take time to effect this, I am sanguine enough to predict that the period will be shorter than most would expect. At present, party is the main consideration, patriotism very secondary. In fact the country is very much in the position of the landlord, respecting whom the woman said: "He is a good man! God be with him! I only pay him the rent when I have it to spare." If, then, my proposition be true, that the majority throughout the Dominion has no other than an honest interest to serve, it will not be an impossible task to send a sufficient number of men to Ottawa and Quebec to form in each Parliament a *tier partie*, the leader of which will be in a position to say to the head of the Government, "If you will conduct our affairs on honest principles we will support you, but otherwise, we will overthrow you." To some, the position of the Minister would appear one of humiliating thralldom. I hold, however, on the contrary, that it will be one of great strength. He will have it in his power to say to the legion of applicants, who now besiege him for places, contracts and all sorts of favours, demanding them as their reward for support of party, and threatening in case of refusal to withdraw that support, "It does not rest with me, if I accede, we shall be ousted." At the same time, he would feel that with our powerful support at his back he could well afford himself the luxury of honesty from which he had been so long previously debarred. Our very first demand from the Government will be, the reform of the abuse of rewarding partizans without regard to fitness, and punishing opponents for their honest opposition. There is, of course, a large number of questions on which men may honestly differ, and which, not coming within the scope of our operation, would be left to the individual judgment of our members. It is said that no matter how honest a man may be, it will only be necessary to bring him within the walls of the House to demoralize him. In answer, I will say, if his constituents have exercised moderate care in his selection, and he has any hope of again representing them, he will rarely fail to resist this demoralising influence.

*Civis Canadensis.*

### HOW WE RECEIVED PARNELL.

"Parnell is to have a grand reception to-night, Nin," said I, laying down the *Star*, "torch-lights, and bands, and so forth. You ought to take the boys to see it." "Well, you are not going to start them on that, I hope," replies Nin from the lounge, where he lies reading the *Witness*. "Surely you wouldn't go out this cold night to see a few torch-lights; and, as for bands, you ought to be satisfied with that one in the boy's room." (The boys having coaxed two tin-pans from Ann in the kitchen, were now singing lustily, "I'm the Monarch of the Seas," to which they beat time vigorously on the aforesaid tin-pans. Nin had suggested the suppression of this band some time ago, but I am a tender-hearted stepmother, and merely stipulated that they should keep their room door shut.) "It isn't so very cold, and it couldn't take us over an hour to drive down," I suggested. "Now, Phrosie, you are a silly little woman. I do believe you want to see it yourself," said Nin, throwing down his paper and going off down stairs. I did want to see it, but did not care to acknowledge my weakness, so I said no more, but took up what Tommy calls the "dem

puzzle," and went to work again trying to get the fourteen fifteen to come right. Soon the boys come in, Tommy asking—"Mamma, tan I take de titten to bed wif me?" while Teddy joins in, "And can I go in Tommy's bed with the kitten for a little while?" By this time I had quite forgotten Parnell's procession, being deeply engrossed in my tussle with the "dem puzzle," so I reply, "Yes, you may have the kitten, if you won't hurt her." "Oh, we won't tease her, tum on Teddy, see who'll be undressed first."

Nin has just come up-stairs when the boys return in their night-gowns to kiss us good night. "Why, what sends you to bed so early?" he asks, "it is not much after eight." "But we've dot de titten to play wif, and Teddy's tummin in my bed." Off they scamper, and then Nin remarks that if they had not gone to bed he would have taken us to see the reception. I wax wroth, and ask why he did not say so before, and Nin meekly offers to take me after the boys fall asleep; but this I would not hear of, and I settle down again to wrestle with fifteen fourteen. Can it be done? Please tell me somebody! ere I go mad. Thirteen, fifteen; fifteen, thirteen. "Oh dear! won't you try it, Nin?" But Nin is busy writing an article on synchronistic somethings for the *Scientific Snorer*, and I am left to struggle alone with the "dem puzzle." Half an hour passes, when the boys again appear upon the scene. "Why, I thought you were sleeping long ago; what's up now?" asks Nin, as Teddy climbs on his knee. "Is it true there is going to be a procession to-night with torches and bands?" asks Teddy solemnly. "Yes, but what has put that into your head now," replies Nin. "A boy told me to-day, and I forgot. Why don't you take us to see it?" "Take you! in your night-gowns!" exclaims Nin; and then he foolishly adds that had they not gone to bed so early he might have taken them. This is too much for Teddy's philosophy, and he bursts into tears; while Tommy bravely suggests that they can get dressed again in a minute; and Nin, who cannot stand Teddy's tears, consents, while I protest that he is the silliest old darling, and that I shall always cry for everything I want in future. Nin goes off for a sleigh, and the boys are soon dressed; but Tommy wants mamma to lace his boots, "cos one of de tags is off," and Teddy vows that mamma must find tuque, else he'll get the carache. By the time we are ready Nin is at the door shouting "All aboard!" "Yes, we're tummin," cries Tommy. "Did you get one-ninety-nine?" "Un-cent-quatre-vingt-dix-neuf," echoes Teddy, who is proud of his French. "Yes, here he is; tumble in, we're late enough," cries Nin. Away we skim over the crisp, hard snow; along Sherbrooke Street, down Beaver Hall to Victoria Square, where we find the streets crowded with sight-seers. On we go, down McGill and up Wellington Streets. All Griffintown seems to have turned out to do honour to the great agitator; but there are few illuminations, and the place looks dreary and sombre. We cannot help thinking that they might have chosen a more inviting route, and a shorter one would surely be better on such a cold night. We hear the bands, and turn into a side street to see the conquering hero pass. We are surrounded by denizens of the neighborhood, and get the benefit of their remarks while we wait. "They say Parnell's a Pradishtant," remarks one. "He's none the worse for that for an agitator. Shure, O'Connell hisself was a Pradishtant." "I'd sooner trust a Catholic with the money, though," shrewdly replies a third. "Shure, I think some of us wud need relief in Griffintown as much as they do in Oireland," says the first speaker. "Thru for ye, Mrs. O'Rafferty, but the divil a cint we wud git if we wur starvin'; and if they'd only give us work, it's all we'd ax for." "Arrah, is it work!" cries Mrs. O'Rafferty. "There's me own husband, as hard workin' a man as ye'd find in Canady, and not a han's turn can he git to do sense the winter sot in, barrin the shovellin' of a bit snow now and then, and not much of that aither." "That's so. It's bin the poor winter for hard workin' people. Musha, we'll soon be in as much nade of agithation as they are in Oireland. Shure, if the tinints have a right to git their lan' for nothing, why shouldn't we git our bits of shantys free of rint?" "Thru for ye," cries Mrs. O'Rafferty. "Look at meself payin' five dollars a month for four bits of rooms, as miserable as ye wish to look at, and the wather turned aff sense Januworry." "Here cums the purcession!" shouts a ragged urchin, who is hopping about in the vain effort to keep himself warm; and now come the mounted torch-bearers, headed by their band. "There's Parnell! Dat's him on the white horse!" shouts another. "War, ye fool, them's only the carters. He'll be behint them all," replies an older lad. "Shure, Murdoch'll be kilt entoirely wid the could if he's in the kilts the night," remarks a poor man whose thin clothes can't be much warmer than kilts. Meanwhile the bright torches and gay bands are passing along, but even the inspiring strains of St. Patrick's Day cannot rouse much enthusiasm in the breasts of the half-fed, poorly-clad people, who stand shivering to see the sorry show. Adversity hardens the heart, and it is not much use trying to arouse sympathy in people who themselves need sympathy and help. "Here he comes! that's him in the sleigh!" "Shure he's loike the ould fellow hisself wid all them blazes round him." "Why don't yese cheer?" At this Teddy and Tommy raise their small voices and cheer lustily; but they are not well supported, and the general effect sounds more like hooting than cheering. Of course, it is called enthusiastic cheering in to-day's paper, but certainly the enthusiasm was not lively in the lower end of Griffin-

town. But Parnell has passed, and we must hasten up-town to have another view of the procession. Teddy gives the orders to One-ninety-nine, and we drive rapidly up the dark, squalid street, then along William, past Clendinning's long line of foundries, and remembering the poor people's pitiful remarks on the want of work, we wish the great manufacturer good-luck, and heartily trust that the trade which brings bread to so many mouths may flourish and increase. Up Inspector street, past the handsome church of St. Stephen, and again we are on the brightly-lighted thoroughfares where the jingling sleigh-bells fill the air and every steed seems urged in the same direction. Again we are at Victoria Square, where the first torches are just coming in view. There are many sleighs waiting here, but One-ninety-nine manages to get his squeeze through to the front, and we soon see that the surroundings give the spectacle a much grander effect. The torches no longer bring to view a shivering, poorly-clad crowd with a back-ground of squalid shops and dilapidated dwellings. Here the lights on happy faces, well-clad forms, handsome equipages, and are finally reflected from the great glass windows of the massive buildings that rise so grandly on every side. Again we hear the agitator discussed, but this time it is by two gentlemen in fur coats who are seated in a sleigh near by. "Did you see in to-night's *Star* that Parnell has collected \$140,000 for the relief fund and \$20,000 for the agitation?" "Yes, and I'd like to know what he has done with it. It's to be hoped he has sent his relief fund home before this." "I fear we'll need a relief fund in Canada soon if we don't look after our poor people that are out of work. Sir John gave them nothing but fair words, and few of them, when they went to him." "That's so, still I would give to the relief fund, and have given to it, but why should we burn torches and freeze brass bands in honour of a man who comes to carry money out of this country to raise a row in another?" "Here he comes again!" shouts Teddy, who is with Tommy now perched on the driver's box; but I no longer care to watch the twinkling torches, or list to the stirring strains—my heart is heavy, thinking of the men and women who would willingly work, but can find none. Our good Governor and the Princess cannot be expected to look lower than the cultivation of the fine arts. Sir John and Sir Samuel bid us trust to the great N.P., and we listen eagerly for the hum to herald the boom of busy trade. In vain we cry—"Hark, 'tis the hum!" but echo and Mr. Fuller answer, "Nay, 'tis the hum-bug!" Our preachers, teachers and governors continually do cry, "Give, give to Ireland!" and we do give, especially when we know that our names will appear alongside of our neighbours; but who will raise the cry of "Give, give work to the poor of Canada!" With our business men the watchwords are, "hard times, retrench, economy, cut down expenses," but this means less work and lower wages, while work and wages have already ebbed so low that men with families can scarce keep bodies and souls together. Not long since I heard of a business man who gave one hundred dollars to Ireland. Generous man! you exclaim. Ay, but wait, he immediately set about saving the sum by dismissing two of his employes, and dividing their work among the others, saying "these are hard times, when people are starving in Ireland, Canadians should be willing to do a little extra work." Clever man! he holds forth help to Ireland with one hand and hastens ruin on Canada with the other. While I am moralizing, Parnell has again passed 'mid smoke and flame, and we drive on among the myriad sleighs coursing in every direction. Sometimes a horse's nose comes in unpleasant proximity to my own *nez retroussé*, but we escape with a few frights, and proceeding through St. James street we turn down at the Post-office corner and wait to get a third and last glimpse of Parnell's procession. Here again we are edified by the remarks of the bystanders, and it is evident all are not admirers of the great agitator. One asks does he pay his own travelling expenses or are they paid out of the relief fund. Another would like to know what he has done for his own tenants, &c. The mounted torch-bearers now line St. James Street to let King Parnell and his people pass by. I become nervous at the proximity of the prancing steeds, but Nin assures me that they are all war horses and accustomed to martial music; while a young man near by remarks that the reason they couldn't pelt Parnell with rotten eggs was because the torch-men had all the rotten 'ags in the city. This time Parnell is lustily cheered, and being now safely housed in the St. Lawrence Hall, we turn our faces homeward, thoroughly chilled, but well satisfied that on the whole it was worth while coming out to see for ourselves. Home again, and glad are we to find fine fires and that Ann has thoughtfully prepared some hot cocoa and a cosy supper. Ninus comes in remarking, "Well, we've spent a dollar on Parnell which we might have saved for the relief fund." But I reply, "No, indeed; One-ninety-nine is a poor, hard-working man, and needs the dollar he has earned. Canada first! after what we have heard to-night. Help Ireland as much as you can, but don't save your subscriptions out of the working people of Canada."

*Euphrosyne.*

It is easier to understand the "Queen's English" than the Queen's Irish.

SIMPLENESS.—That simpleness I prize that seasoned is with wit;  
But a witless simpleness I value not a whit.

TRUTH, charity, diligence, and reverence are the four cardinal virtues of all controversies be they what they may.—*Gladstone.*

## CHURCH DEBTS AND DIFFICULTIES.

A discourse delivered in Zion Church, Montreal, by Rev. Alfred J. Bray, March 7th, 1880.

You have probably seen by announcements that I am to speak on church debts—the difficulties consequent thereupon—in which I intend to dwell upon matters personal and matters in general, as they concern this church and people, and the community outside of ourselves. I do so partly—mainly, I may say, at the request of the deacons of the church—and for the rest, of my own proper volition. The course of events, so far as we are concerned, has made this necessary. At some time or other the explanation would have to be given—it is wise and well we think to do so now.

For some time past the attention of the public has been drawn to the financial condition of our churches—Catholic and Protestant alike, for one can boast nothing as against the other. That the city is extravagantly over-churches no one will deny. It was done when inflation was lord of the ascendant. You had some years of great and most dangerous prosperity, as to trade of almost every description. Great as it was, it was exaggerated, and in the nature of things altogether fictitious. It was the result of a set of circumstances which could hardly happen again. Men were able to do a big trade upon an absurdly small capital; they thought it would last forever, and built fine houses, and lived expensively; and, as being among the better class of luxuries, built many and fine churches. But the fine churches—like the fine houses were not always paid for; it was held to be fair, almost a duty, to mortgage the future by laying a tax upon coming generations. That did very well until the times changed. Spring tides come in very far, covering all the shores—but then, they also go out very far, showing long wastes of sand and rock and mud. The tide of prosperity turned, and the ebb was long, and left a great dreary waste in sight. Nature was readjusting things, and law was restoring the balance. The small traders felt the pressure first, and soon collapsed; the big traders felt it next, and they collapsed; the banks came next; and now it is the turn of the churches. I believe that, as a rule, churches are the last among institutions to which people subscribe, and the last from which they withdraw subscriptions. When men reduce their pew rent depend upon it they are poor—when they reduce the amount they give to collections they do it from necessity, and when they break their promises to pay, it is because they are either very poor, or very mean. I am not referring now to those who habitually attend popular places of worship and give only a meaningless stare or a nod when the plate is passed—for it is just as impossible to reduce the value of their contributions as it would be to squeeze life out of a handful of mud. The majority of our regular churchgoers contribute of their means, some from habit, some from pride, some from a profound sense of interest, and all from what they call, and in many cases truly, conscientious motives; and when they cease, or even diminish, it is because they must. The time came to many when that imperative *must* rang in upon them—and then it was seen how weak we were, and what a ruinous policy had been pursued. In summer time, when the grass is up and trees throw great arms out to the sun, you cannot tell which is rooted deep, and which is rooted shallow—when the storms of early winter beat on all the trees, the one can be told from the other. When commercial depression deepened almost to the verge of despair it was found that even the affairs of churches had not been wisely and prudently conducted. Even!! Well, I need not say that qualifying word, for I have a theory that very often—very generally—the financial affairs of our churches are conducted in a most unbusiness like manner. Men, who out in the world are shrewd enough and careful enough, when they come to deal with what is secular in our ecclesiastical institutions, appear to lose their ordinary business aptitude. It is very much with them there as it is with professional men who go into business. And I am sure it arises from an idea that the ordinary financial working of a church need not be carried on in the practical manner which obtains in the commercial and trading world. I need not say that this is a mistake, and the sooner we acknowledge it and act upon it the better.

Now let me speak a little of our own affairs. You know that Zion Church has for many years been prominent and powerful in this Dominion. From very small beginnings, it grew, under the able and patient ministry of Dr. Wilkes, to be a church of most honourable position and distinguished influence. There must be need for a congregational church in every numerous church-going community. For there are always certain people who prefer to live under a system of self-government. They cannot bear the yoke of Synods, and Presbyteries, and Conferences—but desire to have methods of working suitable to their own mental and spiritual faculties. Congregationalism is the very ideal of Democracy—it is rule by the majority—theoretically, at least, all are equal—the vote of the member who contributes nothing counts as much as that of the large subscriber. Of course that is not so in the actual working of Congregationalism. For energy must command influence everywhere, and whether it breaks out in active working, or active giving, it must add to the individual power of the man. But when a community undertakes to govern itself it means that each man undertakes to govern himself—to rule himself—to repress himself, to please not himself, but gladly accept a functional place in the body corporate and join each in

working for the good of the whole; that is to say, men and women to answer to the idea of congregationalism must be very good men—must be men and women of a pronounced Christian character—must have the rare faculty of ruling themselves. The percentage of people in any community capable of exercising this virtue will be very small until the world shall be under the golden rule of the millennium. It is no rare thing for people to make mistakes about it—they join us thinking that self-government means self-assertion—they baptize a godless, unregenerative crotchet with the name of conscience—they produce a thing moulded on a corkscrew which they call a principle, and after gathering a few friends together and executing a war dance around it start the fight and divide the church. For myself, I have no manner of doubt that if there is a form of church government at all in heaven it is Congregational; and I am sure that to be a good Congregationalist here requires a good deal of heavenly-mindedness. That being the case you will be quite prepared to hear that this form of church government has not thriven well in Canada. Apart from heavenly-mindedness, and the self-repression needed in individuals, Congregationalism demands so much interest and concern on the part of each member that in this busy country it is no wonder at all if only a limited number have been found to have time and inclination for attending to the routine of church work. As a rule people like to have things done for them. They want to have their spiritual needs supplied—they want to have churches supported; occasionally they will give their attention to a sermon—but, just as in political matters, and in municipal matters—they are content to reap all the benefit they can get, and let who will attend to the work. Man is a lazy animal by the nature of him and is born with a belief in the gospel of *laissez faire*. As a rule, he works only when necessity applies the lash—hunger drives to toil for bread—the pangs of unsatisfied ambition compel men to work for honour—but what is to drive them to work in and for the church? There is certainly not much honour to be got by it—no money, but the opposite of that—and everything else is a remote contingency, too remote to find a place in the calculations of a practical people. Rule by Synod, or Presbytery, or Conference, what does it matter, so that things are made easy?

From all this, it is easy to see that there was not only ample room, but a pressing need for the existence of such a church as this. There was room for it, and need for it—but neither room nor need for any more. One church would have been strong—it would have been the centre of many influences—it would have had a powerful grasp upon the intelligence of the city—but the motto of Protestants is *divide*—and the people here divided. A church was built in the East end, and to help it a large mortgage was put upon this building—another mission was started at the West end—soon a church building was projected—the minister's salary was paid by this church for several years—then a sum of money was given to build the Calvary Church, and 200 members told off to form it. Twelve thousand dollars went in this way, and it was raised by mortgage of course. Then came another division, when 127 members, representing almost all the wealth of Zion Church, withdrew, and built Emmanuel—leaving the people here plunged into debt, and going there to plunge themselves into debt. When I accepted the pastorate here this church had, beside the mortgage of \$12,000, a floating debt of \$4,000, and with other liabilities which practically, so far as yearly expenditure was concerned, doubled the amount. Consider the terrible depletion of members—more than 300—the withdrawal of work this represented—and also, that each new church built became a drain upon this parent church. Then consider the locality. It was decided ten years ago to sell this building and build up the hill and farther west. Year by year the population has been drifting away and making the strain upon us the greater.

I am bound to say that the people here have struggled nobly to maintain their cause—they have contributed with a willingness and liberality I have never seen equalled in a church. They had not created the burdens, but they bravely shouldered them, year in and year out, doing the best they could.

But you must know—most of you—the depressing effect of ever-increasing financial difficulties. You know how often it spoils tempers at home—how well partners agree together when business is prosperous, and how liable they are to quarrel when the balance is on the wrong side. It breeds care—and men cannot entertain a wasting care in the heart, and yet have it full of zeal—so the energy is damped down—and the temper is twisted, and the patience shortened. It is exactly the same in churches in these days. There is no possibility of calling out men's best energies when the institution is burdened with debt. They have to scheme, and scramble for money; thought and work purely Christian—for men's souls—for the proclamation of the truth, have to yield to pew-rents and collections. See how anxious we all are for congregations! When a family settles in the city, the members of it often think we are a wonderfully social people—there are so many invitations to tea—such cosy talks about the church—such cordial intimations that they may sit in their friend's pew until accommodated, and such like things. What does it all mean? That we are an intensely religious people—looking out for every chance of doing spiritual work? As a Christian community we can hardly charge ourselves with that, I think. Do we think our own particular form of doctrine so valuable—so absolutely needful to the salvation of people, and the progress

of the world? No; not that. It means that we have an eye to pew-rents. For a family to leave one church for another is, in most cases, for that family to leave an old set of friends in social intercourse, and join another circle—so that the church-going community is broken up into miserable little cliques and coteries, each anxious for its own particular church. Instead of making common cause against sin and the devil—instead of united forces, many regiments making one great army, fighting against evil in high places and in low places—instead of casting down thrones of iniquity, and beating down oppression—we draw up and fight each other. Desertion is hailed with clapping of hands, and many great saints spend much of their time in the Christian endeavour to draw members from a church. If from some pulpit a new sound should go forth—if a man venture to strike a note higher up in the scale of intelligence—if he should endeavour to separate faith from fanaticism and ally it to reason—what a chance it offers? and forthwith Mrs. Grundy stalks abroad to moan in public places and wring her hands—and—try to do a little business for her church. And all the while men stand off and scoff at us, and our poor imitation of Christianity. They say: Join the Church! Which? You want to give us religious teaching, you say! What will you take per year to let us alone? And so we go on with an eye to pew-rents.

But that is not the only bad feature about this case of normal impetuosity—it breeds endless division in the church. When men are harrassed for funds—have to devise schemes and carry them out—have to strain themselves and fellow members to the utmost, with the heart-breaking conviction that even that will not meet the demands—it is not to be wondered at if they differ on the vexed questions they have to consider. Brotherhood and business, although not exactly mutually antagonistic, are by no means likely to go well together. Money matters in a church will often divide the best of friends, and destroy the most delicate bonds of union. I care not what church it is—this or any other—a debt, or financial difficulty, will quench enthusiasm, breed dissension, and paralyze its energies. The pastor of a church in that condition is unable to do the best work for which Heaven has made him capable—he cannot hold aloof from all participation in financial matters, and often it will cause differences between himself and his people which else would never arise—it makes the relation between them financial rather than friendly and spiritual—and in spite of his most earnest efforts, and their best wishes, they will measure his success rather by the money brought to the exchequer than by the truth brought to the soul. We have tried to bring the two poles together, but have failed, and it still stands: "You cannot serve God and Mammon." You cannot be true to truth—to justice—to love—that is, to God, and yet be following after money. If everything has to be considered from the money point of view, then farewell to manly truthfulness in the pulpit—farewell to plainness of speech that spares nor Dives in his purple nor Herod in his hall—that will cry in God's name against all and every evil—and if that time has come, or when it shall come, God send us some Samson to clasp the cold pillar and bend his strong shoulders, and bring to the ground this gloomy mockery we call a church, and to an end this service which is but a grimace, and send us forth again to preach without other pillar than our word of truth, or other dome than that of heaven which glows and burns with the light of God.

Now, permit me to return to particulars again for a minute—for this is not only a statement in explanation—it is a manifesto. My friends here have experienced all the difficulties arising from debt as I have stated them, until it was borne in upon them by the irresistible logic of figures, that nothing but a determined movement could extricate them from the dilemma. I offered to resign my position here if it appeared to them that some other man would serve them more profitably—the matter was not even entertained. I had no desire to run away from a difficulty, and an appreciation of the value of money has never been among my weak points—so, when I saw the determined struggle, how nobly my friends were exerting themselves, I remitted fifty per cent. of my salary. But although the same course was pursued in the case of our honorary pastor, Dr. Wilkes, it was soon apparent that something yet more effective would have to be done. For I am ashamed to say that the very means taken to reduce the expenditure, tended also to reduce the income. One of three courses was open to us—to go on for awhile longer, dying gradually—let the place pass to the mortgagees, and disband—or sell the property and hold together some other where, free of debt, and in expectation of building again when the proper time shall come. The first would be sinful, and we did not want to die with a sin on our conscience. The choice lay between the latter two,—Should we disband? or go on in a better locality and without the incubus of a mortgage? We felt that to blot out the church would be a public calamity. Its history well deserves a future. Form a new church in this city—terribly over-churched already—I would not; but to carry this on is a duty. And we have determined, by God's help, to live and not to die. We are going to shake off an old encumbrance to enter upon a larger, freer, better life. We are not slaves to a building—we are not in bondage to a locality. The Church is not composed of bricks and mortar and quarried stone, but of living men and women who, by faith and prayer and just conduct, are temples of the Holy Ghost! We propose to discharge our liabilities by selling the property—we



propose to worship God in a hall until the need and the means shall come for building a house again; for the promotion of social and church life and work we propose to take a house that shall be a home—open all the day and every day, and for the comfort of each member.

Are we wise in deciding to find riddance from our burdens, and the enlargement of our sphere? I think we are. May I say, without being charged with the sin of vanity, that we have undertaken a special work. We have broken very manifestly with the orthodoxy of the churches—we have boldly declared that religion is reasonable—may be wisely thought, and deeply felt and honestly lived—and have been praying, working and preaching for a revival of religion on the intellectual side. I am satisfied that our churches have lost their hold upon their people—that many of those who attend our services take no heed of them—attending from habit, or from deference to family and friends, but regard it as a painful sacrifice at the shrine of duty. Our prayers do not kindle a spirit of devotion in their hearts—our sermons do not cause them to think more of God and to live more of Christ. Infidelity is more widespread than most of us imagine; there is a spirit abroad which scoffs at our "old foggy" ways and our unreason. Can that be met with convincing argument for God, and religion, and man's justness of life? I am sure it can. But not by overbearing men's reason—not by smiting down their judgment—not by insisting upon manifest impossibilities—but in a manner that shall commend itself to their reason and command their faith. We have not been carrying on this work in the direction of liberality of thought and intelligent belief without results. If I were in the spirit of talking of my work I could tell you of many instances of what has been accomplished which perhaps would surprise some people in Montreal. If you want to know the real value of our work, you will be best able to judge from the misrepresentations, and opposition it has met. If you want to know the amount of influence it has had you will be able to judge of it from the abuse heaped upon us, and the idle gossip which has been indulged in by mean-minded people at our expense. For you may judge of a work by its enemies as well as by its friends. The devil never runs his head against a lamp-post, nor spends his time in stirring up strife against nonentities. Do nothing, say nothing, be nothing more than others—move along in the common ruck of humanity, and nothing will be said of you; you will provoke no criticism, and make no enemies—if spoken of at all they will call you that flavourless, boneless, nerveless mollusc—a *nice man*. But try to do something—try to quicken the blood a little—try and give an old truth new force—set ancient hymns to new music—get inside the house in which the dull spirits dwell and begin to brush down the cobwebs, and throw open the doors to let in the fresh air, and to clean the windows to let in the light, and they will begin to complain of you at once that you are disturbing things, and raising a blinding, choking dust. But you had better clean those windows, and stir the dust, complaining notwithstanding. Never a man yet did good work for God and the people, but he was met by misrepresentation and enmity; any attempt to reform the church is always opposed by the church—as I have been telling you lately, Jesus Christ deliberately broke with the church of His day, and fought against the church, and died at the hands of the most eminent professors of the time. Men and women of the world understood him when Priests and learned Scribes hated Him—the common people heard Him gladly when Rabbis cursed Him at the altar and in the street. Pilate could find no fault in Him—but the archbishop of the day declared Him fit for nothing but a malefactor's death. And from my heart I believe that what is called orthodox Protestantism is not one whit more liberal—one whit less wedded to its creeds and forms—or one whit more prepared to see the working of fresh developments of the Divine plan for the salvation of the world, than was Judaism when Jesus Christ came with His word of emancipation and life. Knowing *that* we need not be astonished that men have at times not spoken well of us and our work.

And that leads me to say that in many respects I am glad of this new departure. For while I am satisfied that while instead of having less social life and less church fellowship, we shall have vastly more, and far better opportunity for doing real church work—we shall have a better opportunity for doing that to which we have set our hands. The conviction has been borne in upon me, and I may as well say it, that I am not well constituted for the work of building upon another man's foundation. I have tried hard to move along in a groove, but it always ended in some erratic outbreaks. I have allowed myself to be harnessed, and promised, and meant to move along as steadily as any old hack on the streets, but it always ended in a break of some kind. We have been putting new wine into old bottles, and the usual result has followed. But still more, I want to be, for a time at least, on neutral ground. Outside of the ordinary rank and file of church-goers there is a class of people who entertain a profound contempt for the churches; they sneer at our humdrum homilies; they smile at our creeds, and use strong language when we speak of church members. They do not scoff at religion; they believe in God, and Justice and Truth—but they do not believe in our dogmas—nor do they admire our exemplification of them in daily life. I want to meet those people and discuss these matters with them. I want to appeal to their reason. I want to give them the conclusions I have reached, and say by what lines of

thought I have moved; to use arguments and not anathemas; to treat them as men and women, and not as children; to ask from them the right to utter freely my own thoughts; to follow truth wherever it may lead, or seem to me to lead; and to give them the right to accept my word or reject it as their own reason and judgment shall dictate. That is work to which we ought to set our hands. As churches we have been content to provide for our own ease and comfort; we have *our* pews, *our* preachers, *our* meetings; but I hold that the first duty of a church is to provide for the preaching of the Gospel to the people. We mount the rostrum to call the righteous to enjoy themselves by hearing their favourite themes discussed, passing by the outside sinners who are not sufficiently advanced in Christianity to rent a pew. Jesus Christ sent His disciples forth to preach, and to teach by preaching; the great apostle declared that by the foolishness of preaching God would save the world. Do you say that by going to a hall for a time it will be making it a preaching station? Very good, I want a preaching station,—a place where people will come to hear a reasonable word of life. Do you say, there cannot be as much church life? I have not yet been able to find what is meant by that, but let me tell you what I mean by church life—meetings for mutual enlightenment, prayer and consultation, and then—work outside—work for the drunkard and the thief, the harlot and the beggar. Do you want to do real church work? then go and try to persuade the infidel, that, at least, he might hear what the preacher has to say; and go to the careless, and the cold; go to the young men, who are drifting into evil ways, and bring them along, and give up your seats to them, if need be. Don't take from other churches, but take from the world of folly and vice, and send them, or take them to whatever church may seem to be most adapted to help them; bring them under genial, gladdening influences—not so much church as *Christian*; let love shine in upon them to chase dark passions out; take them, not into gloom, but into sunshine. Can we do that? We can, and God helping us, we will. There is a great work to be accomplished in the way I have indicated—a work of soul saving—a work of self-saving by saving others. But it will be hard. I expect more misrepresentation—more carping criticism—more imbecile sighing and gossip; and timid people will draw back, preferring their ease some other where; many, not wanting to reduce religion to earnest thought, and prayer, and sentiment, and conduct, will hold aloof; many good, sincere and honest Christians will think it their duty to find fault with us—but courage friends, and face the storm. Tempests root the oak more firmly and harden its fibres. Good soldiers are made, not on the drill ground, nor in the tent, but on the smoking battle-field. Disappointment is the salt of life. Are your hands cold, and is there no fire? then thrust them into the snow, that will warm them. We may wish for ease, but God calls us to service. Up, my friends, and gird yourselves for any duty; meet each trembling moment as it comes with a manful, patient courage and a fervent trust in God. We have a thought of God, of Christ, of man's sin and the way of salvation, of man's responsibility and destiny; let us give it form of speech, and form of life, that we may win the thoughtful and the thoughtless, the vicious and the man of sober habits, by giving to their ears our word of power and peace, and to their eyes our life of uprightness, that by eyes and ears, by speech of reason and of love, and by holy conduct we may win their mind and heart and convert them to truth and to God.

#### MILK.

Owing it is said to the operation of some of the new regulations of the Metropolitan Board of Works between 2,000 and 3,000 cows have been lately driven out of London. Milk is an article of food which undoubtedly tends much to the comfort of existence. It seems, no less than bread, to be the support, though it cannot with any consistency of metaphor be called the staff, of life. In the "Wisdom of the Son of Sirach" it is mentioned as one of the principal things for the whole use of man, in conjunction with oil and honey, fire and clothing, wine and wheat, and a few more articles equally necessary to our well-being. No more significant expression occurred to the inspired writer of the Pentateuch, to describe a prosperous country, than a "land flowing with milk." The chorus of Bacchantes, in the well known play of Euripides, in their panegyric of Bacchus, forget not to make mention of it. In the good time coming, as they conjecture, the whole earth will flow, so runs their song, with milk, and wine, and the nectar of bees, and a smoke as of frankincense. And so, too, Ovid could think of no sweeter imagery to express the happiness of the golden age before Saturn was sent to Tartarus, than to declare that in those old days all the rivers were of milk.

Most people of the present are accustomed to the consumption of the milk of cows rather than of other animals. In past times a different custom prevailed. Among the Sarmatians milk was understood to be that of the mare. This people milked their mares in the morning, and added flour to make a cake. On festive occasions the cake was enriched with horse's blood. The ancient Hebrews seem to have preferred the milk of the goat to that of any other beast. Jacob's present to Esau of thirty milch camels was a present of milk which occupied perhaps the second place in their estimation. Pliny, indeed, says that camel's milk is the sweetest of all milks when mixed with a certain

proportion of water, and the same writer had a notion that a medicinal virtue resided in the milk of goats, especially when they had browsed on the mastich tree. He quotes the case of a certain Considia, the daughter of a man of consular rank, who was by the aid of her physician, Democritus, restored to comparative health, after a long disease which admitted of no stronger remedy, solely by means of this simple medicine. Perhaps we have here the explanation of the old legend which represents the ruler of the heathen gods receiving his first nourishment from the she-goat, Amalthea. The efficacy of asses' milk in particular kinds of sickness, as, for instance, in the earlier stages of consumption, is allowed by the faculty now as it was by physicians more than a thousand years ago. These men, indeed, appear to have considered that milk, either of this or that animal, was able to cure all the maladies to which flesh is heir. Dioscorides, the medical attendant, as we are told, of Antony and Cleopatra, held it of extreme service in the case of internal ulcers, gout, pulmonary complaints, the falling sickness or epilepsy, and as many other diverse disorders as modern empiricists are wont to assure us are infallibly healed by the sole and constant use of their pills and nostrums. So Abd al Rahman, a learned doctor of Sayut, in a medical work which he called the "Book of Mercy," and which is, in fact, a treatise on the properties of animals, boldly declared that the most important and only effectual aid in cases of childbirth is afforded by dog's milk mixed with equal parts of wine and honey, necessary, no doubt, to temper the acidity which distinguishes the milk of the carnivora from that of the herbivora, always more or less alkaline. The modern Arabs place much faith in their *laban*, a species of curd, usually concocted of goats milk, in use as a drink and for the superior purposes of cookery. This in all probability, was the food appearing in our version as "butter," which Jael offered to Sisera in a lordly dish. Of the camel's milk they make an intoxicating drink which, fermented and distilled, contains alcoholic properties like the Koumis, or milk-spirit, of the Tartars.

The Bedouin women, says Burckhardt, count it a disgrace to take money for milk. How far has civilisation set ourselves in advance of these simple barbarians! Milk, like bread, being one of the essential articles of human food, is, of course, with us largely adulterated. How early the admixture of water began, or of sugar, or flour, or starch, or gum arabic, or rice, or gelatine, or other numerous articles with which the mention of milk is in the public mind more or less associated, it is not easy to determine. Who first added salt to strengthen the milk's savour, or annotta to give it a creamy richness in hue? The devices which have made milk other than it ought to be are not wanting in number nor, indeed, in art. The system of milk sophistication, a process known to the trade by another and more simple term, as ingenious as numerous. He, for instance, who first combined with the principal ingredient of our children's food the brains of horses, was one whose generous efforts for the general good deserved some sort of recognition. His was a name which posterity ought not willingly to have let die. Such keenness of wit as this man possessed defies the galactometer—or other instruments of a like nature—which those who do not sell milk have invented to the confusion of some of their less astute fellow-citizens, proprietors of a milk-walk of their own. Nothing is now more easy to the milk merchant than to give artificially, by the infusion of horses' brains, that exact amount of density to his milk which an earlier addition of water has taken away from it. It is true that the presence of these and other abominations may be detected by chemistry, but who among us, except he be of a very scientific turn of mind, would care to see a chemical chest set up between the toast-rack and the teapot on his breakfast table?

Some century and a half ago there is an account in one of the journals of the milkmaids who served the Court dancing on May Day minuets and rigadoons for the Royal Family at St. James's House with great applause, and Steele, in one of his *Tattlers*, speaks of the honours done to him by "Margery, the milkmaid of our lane, dancing before my door with the plate of half her customers on her head." Milk vendors dance no more. Their cry is a melancholy cry. Their very walk has become lethargic, torpid as their sense of delight. If here and there such a thing as a brisk milkman exists, his alacrity is ever discounted by an internal sorrow. A "little grain of conscience" which is still left in him, as in the hero of Tennyson's "Vision of sin," has made him sourer even than his own milk.—*Globe*.

### DOMESTIC ECONOMY.

The clever article in the last SPECTATOR on "Food as a brain power" comes *apropos* to this column, since a thorough knowledge of all the properties and physical effects of different foods is essentially necessary to the proper management of a home. Some people imagine that domestic economy means only the economising or saving of household stores, but the term has a much broader and more beautiful meaning. "Domestic" comes from *domus*, a home or family. "Economy" from *oikos* a house, and *nomus*, law or management. Domestic Economy therefore is the science which teaches the right management of the family home; and how much depends upon this right management. "From well-managed homes go forth happy, healthy, wise and good men and

women to fill every position in the world." Thus we find that the influence and power of women are enormous. They have more to do with the success or failure, happiness or misery of mankind than statesmen, philanthropists and clergymen. No need of women's rights or rules here. The woman who rules a happy home and brings up her boys to be a blessing to their land has all the power and influence she can wish to wield. It is thousands of years since the wise man discovered the value of a good household manager. He says "her children rise up and call her blessed; her husband praiseth her; she will do him good and not evil all the days of his life." True enough, Mr. Solomon, but we can't help wondering to which of your unlimited better-halves you refer, or how you managed to discover the good or bad qualities of each among so many. Ah, well, we have simplified matters now-a-days; few men indulge in more than one wife at a time, and when she dies they prove their great appreciation of her by marrying the "widdy's sister," as Biddy remarks. Some may say that this is not domestic economy, and yet economy in the number of one's wives must be domestic economy; and if people consider it irreverent to discuss Solomon and his many wives, let them ask Mr. Hammond to give us his opinion of the jolly old gentleman, who certainly preached better than he practised.

While making enquiries as to the progress of opinion regarding the teaching of cooking and domestic economy in schools, we were much pleased to find that Mrs. Scott, the talented Lady Principal of the Girls' High School, is giving her pupils the benefit of a theoretical course on this subject. Mrs. Scott is a charmingly cultivated woman whose views are broad and advanced on all the leading educational topics of the times; and the lecture which she is now giving to her pupils embrace many points which must prove very profitable to the young ladies in the present, and a knowledge of which must certainly add to the refinement and comfort of their homes in the future. Mrs. Scott would willingly add a course of practical cooking to the regular school classes but it would be impossible to do so without the aid of a government grant to cover the necessary expenses.

With regard to opening a training-school for servants we find that it could be done with but small expense and a fair prospect of success should a sufficient number of ladies give small subscriptions towards the starting of it, and also should they be able to induce Mrs. Brown to take the superintendence of it. Everyone acknowledges that this lady is thoroughly competent for the position. Her services could be secured more reasonably than those of an imported teacher and she would better understand how to manage the institution economically than would either an Englishwoman or an American. In connection with this school we could have demonstration classes for ladies, which would help to defray expenses. Mrs. Brown now has several of these ladies' classes at her own house, and on the whole we are moving in this matter and may hope soon to report greater progress.

Next week we shall give some tables of the relative values of different foods in nourishing the various functions of the body or brain. Perhaps "H. B. S." will kindly give us another paper on this subject.

Letters for this department should be brief, and written on one side of the paper only.

### THINGS IN GENERAL.

"My wife's grand study," says a French writer, "is to know what I don't know, and to do what I can't do."

PARTY MOVEMENTS.—In the *Syracuse Herald* we find the following notes:—

*Cortland*.—There was a warm sugar festival at the Methodist church parlours last evening. The attendance was good, and all voted it a "sweet time."

*Little York*.—The young people held a "chimp-chemuck" party at the hotel last Friday evening, which was numerously attended and very enjoyable. A "chimp-chemuck" is where the ladies carry the eatables and the gentlemen furnish the music.

HEALTH HINTS.—Miss Corson, the culinary expert, says: "Both poultry and game are less nutritious than meat, but they are more digestible, and consequently are better food than meat for people of weak digestive organs and sedentary habits. They are both excellent for persons who think or write much."

THE death-rate in London, happily, is very rarely in excess of the birth-rate. During the first week in February, however, the number of births registered was 2,684, whilst the deaths were as high as 3,376, being at the rate of forty-eight per thousand. Cold and fog are the causes assigned for the increase.—*English paper*.

In a New England village a Baptist preacher was discoursing from the text, "In those days came John the Baptist preaching in the wilderness." Warming up, he said, "Oh! how I like to read these words in the blessed Bible. You don't read anywhere in it about John the Methodist, nor about John the Presbyterian, nor about John the Episcopalian, nor about John the Congregationalist. But it is John the Baptist! Oh! how I like to read that!"

IMITATION OF HORACE.

To thee, perhaps, the Fates may give,  
I wish they may, in health to live,  
Herds, flocks, and fruitful fields;  
Thy vacant hours in mirth to shine;  
With these the Muse, already thine,  
Her present bounty yields.

For me, O World, I only claim  
To merit, not to seek for, fame,  
The good and just to please;  
A state above the fear of want,  
Domestic love, Heaven's choicest grant,  
Health, leisure, peace, and ease.

Warren Hastings.

SUMMER IN WINTER!

The dead earth sleeps in her shroud of snow,  
And we seldom see the sun,  
But my heart's alive with a joyous glow,  
For I and my love are one!

The sombre sands of the sunless day  
Have very nearly run;  
But the light may go, or the light may stay,  
So long as we two are one!

Shroud, spotless snow, in unblemished white,  
The landscape drear and dun!  
Wail, wintry wind, in thy empty spite,  
For I and my love are one!

Night stealth in with her stealthy tread,  
Ere the day has well begun,  
But the firelight shines on a girlish head,  
And I and my love are one!

CORRESPONDENCE.

"WAS CROMWELL A BREWER?"

To the Editor of the CANADIAN SPECTATOR:

SIR,—Having always been accustomed to hear and see it stated that Oliver Cromwell was the son of a brewer, the question at the head of this communication is new to me. I remember reading somewhere that certain of the suppressed monasteries, together with the lands thereunto belonging, came into the possession of the Cromwells. On a division of the property, that portion on which stood the monastery of Hinchinbrooke fell to the share of Mr. Robert Cromwell (father of the renowned Oliver). The brew-house attached to the monastery, in which Mr. Cromwell took up his residence, having been in excellent preservation enabled its new proprietor to brew for his own family and also for the families of his neighbours. For the latter he accordingly brewed, taking toll in grain, malt or money, as he found most convenient. In this proceeding he followed the example of his reverend (and jolly!) predecessors,

Ye monkes of olde  
Whoe, luvynge gode chere,  
Dyd lykewys luvge gode bere.

A reference to "The Statesmen of the Commonwealth," written, I believe, by an American author, would show that in or near Huntingdon the Cromwells carried on the business of brewing, Mr. Cromwell (Robert) finding it a very important and desirable addition to his income. That his son, the usurper, was acquainted with the process of brewing is highly probable; "but that he ever had any regular trade as a brewer is most unlikely." At St. Ives, in Essex, he affected to farm a miserable and out-of-the-way tract of land: his real object was the training of his Invincible Ironsides, to whom he there taught the principles of republicanism and the use of the sword.

Octopus.

To the Editor of the CANADIAN SPECTATOR:

SIR,—Not being an Irishman, nor a school-teacher, I do not feel called upon to answer the extraordinary letter of "Pater Familias," although it is in answer to one of mine. I think I may safely leave him to the ire of the Irish school-teachers, upon the tails of whose coats he so furiously "trids." But I must object to "Pater Familias" giving incorrect quotations from my letter. He says that I am puzzled to know "the reason why," &c. Now, I have never asked the reason why of anything. I may ask why a thing is done, or for what reason it is done; but the reason why is redundant and inelegant, and an expression never used by

Yours respectfully,

Euphrosyne.

TRADE—FINANCE—STATISTICS.

RAILWAY TRAFFIC RECEIPTS.

COMPANY.	1880.			1879.		Week's Traffic.		Aggregate.		
	Period.	Pass. Mails & Express.	Freight.	Total.	Total.	Incr'se	Decr'se	Period.	Incr'se	Decr'se
*Grand Trunk.....	Week Mar. 6	\$ 45,114	\$ 149,594	\$ 194,708	\$ 164,634	\$ 30,014	\$ .....	10 w'ks	\$ 148,934	\$ .....
Great Western.....	Feb. 27	28,430	61,627	90,057	75,571	14,486	.....	9 "	49,907	.....
Northern & H. & N.W.	" 28	4,935	10,242	15,177	11,675	3,502	.....	8 "	11,034	.....
Toronto & Nipissing..	" 28	1,540	2,287	3,827	2,796	1,031	.....	8 "	5,092	.....
Midland.....	" 21	1,405	2,333	3,738	3,560	178	.....	7 "	3,376	.....
St. Lawrence & Ottawa	" 28	1,389	1,198	2,587	2,478	109	.....	fin Jan. 1	2,614	.....
Whitby, Pt Perry & L.	" 28	491	898	1,389	731	658	.....	" "	3,110	.....
Canada Central.....	" 28	2,334	2,370	4,704	4,150	554	.....	8 w'ks	5,494	.....
Toronto, Grey & Bruce	" 28	2,101	3,381	5,482	2,875	2,607	.....	8 "	8,687	.....
Q. M. O. & O. West. D.	" 28	2,637	2,547	5,184	4,079	1,105	.....	8 "	4,755	.....
East. D.	" 14	3,223	4,312	7,535	.....	.....	.....	" "	.....	.....
Intercolonial.....	Month Jan.	36,512	77,401	113,913	80,866	33,047	.....	1 m'nth	33,047	.....

\*NOTE TO GRAND TRUNK.—The River du Loup receipts are included in 1879, not in 1880; omitting them the week's increase is \$34,214, aggregate increase \$190,134 for 10 weeks.

BANKS.

BANK.	Shares par value.	Capital Subscribed.	Capital Paid up.	Rest.	Price per \$100 March 10, 1880.	Price per \$100 March 10, 1879.	Two last 1/2-yearly Dividends.	Equivalent of Dividend, based on price of Stock.	
Montreal.....	\$200	\$12,000,000	\$11,999,200	\$5,000,000	\$141 1/4	\$132	10	7	
Ontario.....	40	3,000,000	2,996,000	100,000	72 1/4	59	6	8 1/2	
Molsons.....	50	2,000,000	1,999,095	100,905	81	79	6	7 1/2	
Toronto.....	100	2,000,000	2,000,000	500,000	128 1/4	113	7	5 1/2	
Jacques Cartier.....	25	500,000	500,000	55,000	65	29	5 1/2	8 1/2	
Merchants.....	100	5,798,267	5,511,040	475,000	94 1/2	76 1/4	6	6 1/4	
Eastern Townships.....	50	1,469,630	1,381,989	200,000	100	96	7	7	
Quebec.....	100	2,500,000	2,500,000	425,000	.....	.....	6	.....	
Commerce.....	50	6,000,000	6,000,000	1,400,000	119	99 1/2	8	6 1/4	
Exchange.....	100	1,000,000	1,000,000	75,000	.....	.....	.....	.....	
MISCELLANEOUS.									
Montreal Telegraph Co.....	40	2,000,000	2,000,000	171,432	92 1/2	99 1/2	7	7 1/2	
R. & O. N. Co.....	100	1,565,000	1,565,000	.....	38 1/2	39 1/2	4 1/2	11 1/4	
City Passenger Railway.....	50	.....	600,000	103,000	74	74	5	5 1/2	
New City Gas Co.....	40	2,000,000	1,880,000	.....	116	107 1/2	10	8 1/2	

\*Contingent Fund. †Reconstruction Reserve Fund.

EUROPE'S WHEAT REQUIREMENTS.—Mr. E. H. Walker, statistician of the Produce Exchange, in his weekly report on grain, estimates that the probable requirements of the European countries which import wheat from February to the close of the crop year will be about 150,000,000 bushels, provided that there is the usual rate of consumption and the ability to pay for it. High prices may check consumption to the extent of 10 per cent. but he believes that at least 120,000,000 bushels will have to be provided from February 1 to September 1. Of this amount the United States and Canada can probably give from the crop of 1879 from 65,000,000 to 75,000,000 bushels from Atlantic ports, while the Pacific Coast, including California, Oregon and Chili, can supply 2,500,000 bushels. Shipments made after April 1 will not be available for consumption until after September 1, the beginning of the crop year. Estimating 1,500,000 bushels from Egypt and 15,000,000 from Russia, making about 100,000,000 bushels which can be spared by wheat-exporting countries altogether, Mr. Walker asks, where can the apparent deficiency of 20,000,000 bushels be supplied from? He says that the prospect is that America will have an early harvest, and with the movement of the new crop, if it should be an early one, the deficiency will be supplied during July and August, as was the case in 1879.

THE following is a comparative statement of the exports and imports of the United States, stated in specie values, for the month ended January 31, 1880, and for the seven and twelve months ended the same, compared with like data for the corresponding periods of the year immediately preceding:—

	TOTAL MERCHANDISE AND SPECIE.		
	For the month of January.	For the 7 mos. ending Jan. 31.	For the 12 mos. ending Jan. 31.
1880—Exports—Domestic.....	\$66,291,927	\$490,376,784	\$779,530,853
Foreign.....	2,123,565	10,081,957	18,194,859
Total.....	\$68,415,492	\$500,458,741	\$797,725,712
Imports.....	56,749,280	427,431,535	628,581,678
Excess of exports over imports	\$11,666,212	\$73,027,206	\$169,144,034
1879—Exports—Domestic.....	\$62,088,127	\$426,741,756	\$731,668,110
Foreign.....	1,578,476	11,428,155	20,962,923
Total.....	\$63,666,603	\$438,169,911	\$752,631,033
Imports.....	35,103,215	254,923,632	458,293,217
Excess of exports over imports	\$28,563,388	\$183,246,279	\$294,337,816

\* The receipts of Live Stock at New York for the last four weeks have been as follows:—

	Beeves.	Cows.	Calves.	Sheep.	Swine.
February 23.....	9,592	166	770	22,636	25,626
February 16.....	11,122	213	800	25,626	36,627
February 9.....	11,494	185	860	30,672	37,227
March 1.....	9,564	158	822	22,302	29,522
Total 4 weeks.....	41,772	722	3,252	101,236	129,002
Corresponding 4 weeks 1879.....	33,074	320	3,299	92,769	144,595
Corresponding week 1879.....	8,715	62	900	19,470	27,491
Weekly average, 1879.....	10,933	142	2,998	29,005	33,089
Corresponding week 1878.....	9,529	111	890	21,173	35,592

\*From New York Produce Exchange.

Musical.

Notices of Concerts in Provincial towns, &c. are invited, so as to keep musical amateurs well informed concerning the progress of the art in Canada.

All correspondence intended for this column should be directed to the Musical Editor, CANADIAN SPECTATOR Office, 162 St. James Street, Montreal.

MUSIC FOR THE PEOPLE.

We will be very much surprised if England does not, within a comparatively short time, take a front rank among the musical nations of the world. Germans and Frenchmen have been accustomed to sneer at, or at least to speak patronizingly of, English art and artists, but the fact is beginning to dawn on them that English musical institutions are in many respects equal, and in some even superior, to their own. It was certainly a great triumph for English musicians when, at the recent contest at Paris, the English choir took first prize, and the triumph is still more notable when we consider that in England there is no State provision (the paltry grant to the Royal Academy excepted) for musical education, and that only persons of some means can acquire a knowledge of music. Under the heading of "Music at Lambeth Potteries," we read in an English paper an account of a concert given to the workmen engaged in Messrs. Doulton's establishment; about 700 persons, representing the various degrees of mechanical skill required in the ceramic work there carried on, being assembled. Having given concerts at low prices to the poorer classes in various parts of London, it occurred to Mr. Bethune, the Director of the recently-formed "Society for the entertainment of the people," that it would further the cause if some of the great employers of labour in the metropolis would give a free performance to their workpeople, and this idea being warmly responded to by Messrs. Doulton, this interesting gathering took place in the huge workshop, which was properly heated and lighted for the occasion. The concert commenced with a quintett by Mozart, and songs were excellently rendered by well-known vocalists of repute, accompanied on the piano by Signor Randegger, the audience proving both attentive and discriminating.

As a taste for music is not confined to any particular class, would it not be well for us here in Montreal to provide some such healthy and elevating amusements for the masses? People must have recreation, and if some such entertainments were provided they would go a great way towards lessening vicious and harmful amusements, which of late have multiplied to an alarming extent amongst us. The chief difficulty is where to find the money, and we think that, considering the effect of such entertainments in lessening drunkenness and crime, a certain amount could well be spared from the civic treasury, which, supplemented by private subscription, could be profitably expended on some such amusements. We would suggest the engagement of first-class instrumentalists and vocalists, and the giving of concerts of popular music at brief intervals at a merely nominal price; as the Queen's Hall is to contain a large concert-organ, Organ Recitals might also be given once or twice a month during the winter, and in the summer Orchestral or Military Band concerts could be given in the Rink or in the open air. The music should be of the simplest and most popular type, but there is no reason why it should not be artistically performed, and as the tastes of the people become more highly cultivated, classical music might be introduced occasionally, and the rising generation would soon learn to understand and appreciate the noble compositions of the masters. If we are to have free exhibitions of paintings, why can we not have free concerts, or concerts given at reduced rates? We trust that some of our city fathers will consider it worth his while to introduce this matter, as it is by no means so unimportant as it appears at the first glance.

SOCIÉTÉ DES SYMPHONISTES.

The first concert of the above organization was given under the auspices of the Musical Association of McGill University, in William Molson Hall, on Thursday, 4th inst., and, as an initial performance, was highly satisfactory. Besides a well-selected programme of orchestral music, including Beethoven's first Symphony, several songs were sung by Miss Crompton, and Mr. Deseve performed the first movement of Beethoven's Violin Concerto (marked by mistake in the programme *Andante ma non troppo*), with the cadenza by Leonard. Mr. Couture conducted with tact and ability, officiating also as accompanist for the vocal music.

As the society is (like most things in Montreal) sectional and exclusive, the performance can hardly be taken as a sample of what may be done by united effort. We do not wish for a moment to deny to our French-Canadian musicians the credit they deserve in connection with their meritorious performance, but we think it a pity that a complete and well-balanced orchestra should not be got together by the McGill Musical Association, which should include our best performers, no matter what their colour, creed, or nationality; moreover we have many professionals unemployed, who could well have been substituted for the amateurs who essayed one of Beethoven's masterpieces on Thursday evening.

In the first movement the tempo was terrific, and, though it was apparently child's-play to Messrs. Deseve and Duquette, it was not so to many of the others, who made a few notes where they could, and deserve credit for keeping fairly together. In the second movement the tone of the 1st violins stood out in marked contrast to that of the seconds and cellos, and although the tone of the violas and basses was strong and firm, the playing, as compared with that of the 1st violins, was rough and uneven.

It is a pity that we cannot have an orchestra of professional musicians in Montreal, but so long as sectional feeling enters into our business, politics, and amusements, we must be content to have all our vocal performances from residents of Montreal West, whilst for our orchestral concerts we remain indebted to Montreal East.

Mr. Barnes has withdrawn his resignation as conductor of the Philharmonic Society, the committee having acceded to his wishes.

THE new Canadian National Anthem will be performed at the next concert of the Mendelssohn Choir. It resembles in style "God bless the Prince of Wales."

Chess.

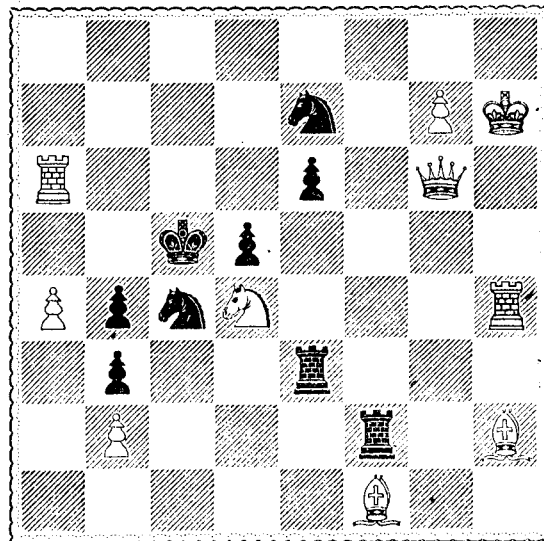
All Correspondence intended for this Column, and Exchanges, should be directed to the CHESS EDITOR, CANADIAN SPECTATOR Office, 162 St. James Street, Montreal.

Montreal, March 13th, 1880.

PROBLEM NO. LXII.

By Mr. H. Jackson. From *The Field*.

BLACK.



WHITE.

White to play and mate in two moves.

SOLUTION TO PROBLEM NO. LXI. First Prize in *Chess Players Chronicle* Tourney 1879. By J. H. Finlinton.

<i>White.</i>	<i>Black.</i>	<i>White.</i>	<i>Black.</i>	<i>White.</i>
1 Kt to K B 7	R takes Kt	2 Q to K B 4	Any	3 Mates.
	If Q B to Kt 4	2 K takes R (ch)	K to Q 5	3 Kt tks P mate.
	If P takes Kt	2 Q to Q B 4 (ch)	K to B 3	3 Kt to K 5 mate.

Correct solution received from PAX.

GAME NO. LVIII.

MR. SHAW'S CORRESPONDENCE TOURNEY.

PETROFF'S DEFENCE.

<b>WHITE.</b>	<b>BLACK.</b>	<b>WHITE.</b>	<b>BLACK.</b>	<b>WHITE.</b>	<b>BLACK.</b>
Mr. H. N. Kittson, Hamilton, Ont.	Mr. J. Clawson, St. John, N. B.	21 Kt takes P	P takes Kt	43 K to B 3	R takes P (ch) (c)
1 P to K 4	P to K 4	22 Q takes P	Q R to Kt sq	44 K takes R	K takes Kt
2 K Kt to B 3	K Kt to B 3	23 B to Q 4	Q takes P	45 K to B 3	K to B 5
3 Kt takes P	P to Q 3	24 Q to R 7	Q to B 7	46 P to Kt 4 (d)	P takes P (ch)
4 K Kt to B 3	Kt takes P	25 Kt to B 3	R to K sq	47 K takes P	P to Kt 3
5 P to Q 4	P to Q 4	26 R to K 7	Q to K Kt 3	48 K to B 4	K to Q 4
6 B to Q 3	Q Kt to B 3	27 B takes Kt	Q takes B	49 K to K 3	K to K 4
7 Castles	B to K 2	28 Kt to Q 5	Q to Q 3	50 K to B 3	P to B 4
8 P to B 4	Kt to B 3	29 R takes R (ch)	R takes R	51 K to K 3	P to B 5 (ch)
9 P to K R 3	B to K 3	30 Kt to K 3	P to R 4	52 K to B 2	K to K 5
10 Q to Kt 3	P takes P	31 Q to R sq	Q to Q 7	53 K to Kt 2	P to B 6 (ch)
11 B takes B P	Kt to Q R 4	32 Kt to B sq	R to R 8	54 K to Kt 3	K to K 6
12 Q to R 4 (ch)	Q to Q 2	33 Q to R 8 (ch)	K to R 2	55 K to Kt 4	P to B 7
13 Q takes Kt	B takes B	34 Q to K B 3	Q to K 7	56 K to Kt 5	P to B 8 (Q)
14 R to K sq	Castles (K R)	35 Q takes Q	R takes Q	57 K takes P	Q to Kt 7 (ch)
15 Kt to K 5	Q takes Q P (a)	36 P to R 4	R to K 8	58 K to R 6	Q to Kt 5 (e)
16 Q takes B P	B to B 4 (b)	37 P to Kt 3	K to Kt 3	59 P to R 5	K to B 5
17 B to K 3	Q takes Kt P	38 K to Kt 2	K to B 4	60 K to R 7	K to B 4
18 B takes B	K R to Q B sq	39 Kt to K 3 (ch)	K to K 5	61 K to R 8—and Black announced	mate in three moves by K to B 3
19 Kt takes B	Q takes R	40 Kt to Q B 2	R to K 7	62 P to R 6	Q to Kt 3
20 Q to R 5	P to Q Kt 3	41 Kt to R 3	P to B 3	63 P to R 7	Q to Kt 2 mate.
		42 Kt to B 4	K to Q 5		

NOTES, by Mr. Clawson.—(a) Bold, and in the spirit of a challenge. (b) 16 B to Q 3 might have been chosen by a "safe" player and would have equalised the game. Although, in the somewhat complicated manoeuvres which follow, Black won the exchange, he ran the risk of coming out with a Rook and two Ps as compensation for the loss of two minor pieces. This was probably a full equivalent in theory, but left a position full of risk in the chances of actual play. (c) Rightly relying upon the extra P to win. To bring about the desired result, however, Black required great caution in this part of the end game, especially at his 45th move. (d) Black here suggested as White's best move 46 K to B 4 and then proved by the following analysis that Black could win:—

<b>WHITE.</b>	<b>BLACK.</b>	<b>WHITE.</b>	<b>BLACK.</b>	<b>WHITE.</b>	<b>BLACK.</b>
46 K to B 4	P to Kt 3	52 K to B 2	K to Q 6	58 K to R 2	K to B 7 & wins.
47 K to B 3	K to K 4	53 K to B 1	P to Kt 5 (ch)	Or (a)	
48 K to K 3	P to Kt 4	54 K to B 2 (a)	K to Q 7	54 K to B 4	K to K 7
49 P takes P	P takes P	55 K to B sq	K to K 6	55 K to Kt 5	K to B 6
50 K to B 3	K to Q 5	56 K to Kt 2	K to K 7	56 K takes P	K tks P & wins.
51 K to K 2	K to K 5	57 K to Kt sq	K to B 6		

(e) White might have resigned with good grace after Black's 38th move.—[Ch. Ed. Can. Spec.]

CHESS INTELLIGENCE.

MR. SHAW'S CORRESPONDENCE TOURNEY.—We have much pleasure in presenting our readers with the score in this interesting Tourney up to March 6th. It will be seen that seven gentlemen have now completed all their games, and Mr. Shaw informs us that only six games now remain to be played, all of which are in progress. We may therefore confidently expect to see the termination of the Tourney about the first of June next, when we hope to give our readers a lengthy resumé of the Tourney, which Mr. Shaw is about to prepare.

No.	Players.	Games Played.	Games Won.	Games Drawn.	Games Lost.
1	W. H. Hicks	6, 15, 7, 10, 5, 14, 2, 12, 4, 8, 9, 11, 13	6, 10, 5, 14, 2, 9, 13	12, 4, 8	8½
2	J. Henderson	6, 10, 15, 8, 14, 4, 11, 12, 1, 5, 13, 3, 7, 9	6, 10, 15, 8, 14, 12, 5, 13, 3, 7, 9	4, 11	12
3	A. Saunders	8, 13, 6, 14, 7, 4, 11, 12, 15, 9, 2, 10	12, 6, 14, 7, 4, 11, 12, 15, 10	8	9½
4	J. W. Shaw	12, 8, 15, 13, 9, 6, 14, 2, 10, 3, 5, 11, 7, 1	12, 8, 15, 14, 10, 5, 11	9, 6, 2, 1	9
5	M. J. Murphy	11, 6, 14, 13, 1, 15, 12, 4, 2, 7, 8	11, 6, 14, 13, 15, 12	None.	6
6	C. A. Boivin	2, 1, 8, 12, 7, 15, 4, 10, 3, 5, 14, 11, 13, 9	14	15, 4, 10	2½
7	W. Braithwaite	10, 6, 12, 14, 3, 1, 15, 11, 8, 5, 4, 9, 2	10, 6, 12, 14, 1, 15, 8, 5, 4, 9	None.	10
8	Dr. J. Ryall	3, 4, 6, 10, 2, 12, 13, 11, 14, 9, 7, 5, 1, 14	6, 11, 13, 14, 9, 5, 14	3, 1	8
9	H. N. Kittson	10, 4, 11, 6, 8, 7, 3, 13, 15, 12, 2, 1, 14	11, 6, 3, 13	10, 4	5
10	G. Gibson	7, 2, 8, 9, 6, 4, 12, 1, 15, 11, 13, 3	8, 12, 13	9, 6, 11	4½
11	J. E. Narraway	12, 5, 13, 14, 9, 2, 15, 6, 8, 7, 3, 4, 10, 1	12, 13, 15, 6, 7, 1	14, 2, 10	7½
12	J. Clawson	4, 11, 15, 6, 7, 8, 13, 2, 10, 14, 5, 3, 9, 1	15, 6, 8, 11, 9	13, 1	6
13	J. T. Wylde	15, 11, 3, 4, 14, 5, 12, 8, 6, 2, 9, 10, 1	4, 6	15, 12	3
14	J. G. Foster	11, 15, 13, 5, 4, 7, 3, 2, 6, 12, 1, 8, 9	15, 13, 9	11	3½
15	G. P. Black	13, 12, 2, 14, 4, 6, 11, 1, 7, 10, 5, 8, 3, 9	1, 10, 9	13, 6	4

*The Field* for February 7th publishes a game at the very unusual odds of the *pion coiffé*, capped pawn, or "kept pawn" as Mr. Steinitz facetiously terms it. The game was played in Holloway Prison one day last month by Mr. Mortimer, the originator of the Mortimer attack in the Evans Gambit, who is at present serving a term of imprisonment for libel in the *Figaro*, of which paper he is the proprietor.



**Quebec Government Railways.**

**IRON SUPERSTRUCTURE FOR CHAUDIERE BRIDGE.**

**TENDERS WANTED.**

TENDERS, addressed to the Hon. the Commissioner of Agriculture and Public Works of the Province of Quebec, at Quebec, and endorsed, "Tender for Superstructure of Chaudiere Bridge," will be received at the Department of Public Works up to Noon of

**THURSDAY, 1st April next,**

for the construction, delivery and erection of the Iron Superstructure required for the Chaudiere Bridge, which is to consist of 10 Spans, each 150 feet in length, one Span of 135 feet, one of 160 feet, and one of 225 feet.

Specifications and all other information may be obtained upon application to Mr. P. A. PETERSON, Chief Engineer, 16 St. James street, Montreal.

No tender will be received unless made upon the printed form attached to the Specification, nor unless accompanied with a certified cheque for One Thousand Dollars, which sum shall be forfeited if the party tendering declines entering into contract for the work at the rate and on the terms stated in his tender. Cheques will be remitted to those whose tender shall not be accepted; and for the full execution of the contract satisfactory security will be required to an amount of Four Thousand Dollars.

The Government does not bind itself to accept the lowest or any tender.

By order,  
**E. MOREAU,**  
Secretary.

Quebec, 12th February, 1880.



**SALMON ANGLING.**

DEPARTMENT OF MARINE AND FISHERIES, FISHERIES BRANCH, Ottawa, 31st Dec., 1879.

WRITTEN OFFERS will be received to FIRST APRIL next, for the ANGLING PRIVILEGES of the following rivers:—

- River *Kegashka (North Shore).*
- " *Watsheeshoo do*
- " *Washeecootai do*
- " *Romaine do*
- " *Musquarro do*
- " *Pashasheeboo do*
- " *Cornelle do*
- " *Agwanus do*
- " *Magpie do*
- " *Trout do*
- " *St. Marguerite do*
- " *Pentecost do*
- " *Mistassini do*
- " *Becscie do*
- " *Little Cascapedia (Baie des Chaleurs).*
- " *Nouvelle do*
- " *Escumenac do*
- " *Malbaie (near Perce).*
- " *Magdalen (South Shore).*
- " *Montlouis do*
- " *Tobique (New Brunswick).*
- " *Nashwaak do*
- " *Jacquet do*
- " *Charlo do*
- " *Jupiter (Anticosti Island).*
- " *Salmon do*

Rent per annum to be stated: payable in advance. Leases to run for from one to five years. Lessees to employ guardians at private cost.

By Order,  
**W. F. WHITCHER,**  
Commissioner of Fisheries

**Canadian Pacific Railway.**

TENDERS for a second 100 miles section WEST OF RED RIVER will be received by the undersigned until Noon on MONDAY, the 29th of March next.

The section will extend from the end of the 48th Contract—near the western boundary in Manitoba—to a point on the west side of the valley of Bird-tail Creek.

Tenders must be on the printed form, which, with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa and Winnipeg, on and after the 1st day of March next.

By Order,  
**F. BRAUN,**  
Secretary.

Dept. of Railways and Canals, Ottawa, 11th Feb., 1880.



**CANADIAN PACIFIC RAILWAY**

**Tenders for Rolling Stock.**

TENDERS are invited for furnishing the Rolling Stock required to be delivered on the Canadian Pacific Railway within the next four years, comprising the delivery in each year of about the following, viz:—

- 20 Locomotive Engines,
- 16 First-class Cars (a proportion being sleepers),
- 20 Second-class Cars, do
- 3 Express and Baggage Cars,
- 3 Postal and Smoking Cars,
- 240 Box Freight Cars,
- 100 Flat Cars,
- 2 Wing Ploughs,
- 2 Snow Ploughs,
- 2 Flangers,
- 40 Hand Cars,

THE WHOLE TO BE MANUFACTURED IN THE DOMINION OF CANADA and delivered on the Canadian Pacific Railway, at Fort William, or in the Province of Manitoba.

Drawings, specifications and other information may be had on application at the office of the Engineer-in-Chief, at Ottawa, on and after the 15th day of MARCH next.

Tenders will be received by the undersigned up to noon of THURSDAY, the FIRST day of JULY next.

By order,  
**F. BRAUN,**  
Secretary.

Department of Railways and Canals, Ottawa, February 7th, 1880.



**PROVINCE OF QUEBEC.**

**PARLIAMENT HOUSE.**

**PRIVATE BILLS.**

Parties intending to make application to the Legislature of the Province of Quebec, for Private or Local Bills, either for granting exclusive privileges, or conferring corporate powers for commercial or other purposes of profit, for regulating surveys or boundaries, or for doing anything tending to affect the rights or property of other parties, are hereby notified that they are required by the Rules of the Legislative Council and Legislative Assembly respectively (which are published in full in the *Quebec Official Gazette*), to give ONE MONTH'S NOTICE of the application (clearly and distinctly specifying its nature and object) in the *Quebec Official Gazette*, in the French and English languages, and also in a French and English newspaper, published in the District affected, and to comply with the requirements therein mentioned, sending copies of the first and last of such notices, to the Private Bill Office of each House, and any persons who shall make application, shall, within one week from the first publication of such notice in the *Official Gazette*, forward a copy of his Bill, with the sum of one hundred dollars, to the Clerk of the Committee on Private Bills.

All petitions for Private Bills must be presented within the first two weeks of the Session.

L. DELORME,  
Clerk Legislative Assembly.  
Quebec, 16th February, 1880.

**PIANOFORTES.**

Steinway, } Squares,  
Chickering, } Uprights,  
Dunham, } Grands.  
Haines.

A COMPLETE ASSORTMENT of PIANOS by the above makers are offered by us on the MOST LIBERAL TERMS.

**New and Second Hand Pianos for Hire.**

Orders for TUNING and REPAIRING will receive prompt attention.

Dominion Agents for the above Pianos:

**A. & S. NORDHEIMER,**  
TORONTO, MONTREAL,  
11 KING St. E. NORDHEIMERS' HALL.

**ELOCUTION.**

MR. NEIL WARNER is prepared to give LESSONS IN ELOCUTION at No. 58 Victoria street. Gentlemen's Classes on Monday, Wednesday and Friday evenings. Private Lessons if preferred. Instructions given at Academies and Schools on moderate terms.

THE **STANDARD**

**LIFE ASSURANCE CO.**

(Established - - - 1825.)

HEAD OFFICES: EDINBURGH, SCOTLAND, and MONTREAL, CANADA.

Total Risks, over - - - - \$90,000,000  
Invested Funds, over - - - - 26,000,000  
Annual Income, over - - - - 3,750,000  
Claims Paid in Canada, over - - - - 1,200,000  
Investments in Canada, over - - - - 900,000

This well-known Company having **REDUCED THEIR RATES**

for Life Assurance in the Dominion, which has been accomplished by the investment of a portion of their funds at the higher rates of interest to be obtained here than in Britain, beg to direct the attention of the public to the fact that these rates now compare favourably with those charged by other First-class Companies.

Prospectuses with full information may be obtained at the Head Office in Montreal, or at any of the Company's Agencies.

**W. M. RAMSAY,**  
Manager, Canada.

THE **ROYAL CANADIAN INSURANCE CO.,**

160 St. James Street, MONTREAL.

This Company having closed its Fire Agencies in the United States, will now give special attention to Canadian business, which will continue to be taken on the most favourable terms.

**JAMES DAVISON,**  
Manager.



**GRAND TRUNK RAILWAY.**

**NOTICE.**

**Summer 1880, Suburban Trains.**

The Local Trains between Montreal and St. Hyacinthe, and Ste. Annes and Vaudreuil, will run the same as last year, commencing about the 1st MAY.

**LACHINE BRANCH.**

The Morning and Evening Trains will run as at present, and additional Trains will be put on to accommodate families desirous of taking up their residence at Lachine, full particulars of which will be announced in due time.

**JOSEPH HICKSON,**  
General Manager.

**GRAND TRUNK RAILWAY.**

Important to Shippers of Manitoba Goods.

COMMENCING IMMEDIATELY, a SPECIAL FAST FREIGHT TRAIN will be despatched weekly from Montreal with through cars for Manitoba. Goods intended for this train should be delivered at Bonaventure Freight Station on FRIDAY, if possible, and at latest before Noon on SATURDAY, each week.

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The CANADIAN SPECTATOR has lived through two years of hard and difficult times, and ventures now to appeal to its many friends for a renewal of the expression of their confidence. When the journal was started it was said on all hands that an independent paper could not live in Canada; and when it was seen that the SPECTATOR intended to give the public articles fair as to politics and first-class as to literary merit, the sapient shook their heads and said: "The thing cannot last: there is no market for such wares." But the supply has created the demand, and now the SPECTATOR has a recognised place and power in the Dominion. The topics of the day have been discussed with frankness and fearlessness; those who have an opinion and are able to express it have had a hearing, and no phase of religious or political faith has been denied freedom of speech in its columns.

Additional departments have been opened from those first contemplated; e.g., the Trade and Finance article, which is conducted in an able and trustworthy manner, so that commercial men may confidently rely upon the figures they find under that heading.

Then there is space devoted to a review and criticism of what is done in the musical world generally; the editor of which understands his work thoroughly and is left free from all limitations and restrictions imposed by managerial considerations of job printing or advertising.

Last of all comes the Chess, the conduct of which is most clever, say the chess players; in fact those chess players are so delighted with what they find in the Chess Column of the SPECTATOR that they have sent a numerous signed requisition that the chess editor be allowed two columns per week instead of one.

The SPECTATOR has now passed into the hands of a Joint Stock Company, Limited, with a largely increased capital, so that friends need entertain no fear, and enemies may put away all hope, that it will come to an abrupt and speedy termination. Already it is demonstrated that an independent and high-class literary paper can live in Canada, and now it is intended that demonstration shall be given to the effect that said paper can command prosperity. No effort will be spared to make the journal better and more useful than it has ever yet been. Reviews will be thorough and searching; criticism will be fair and candid; researches after right and truth will be conducted fearlessly, and every endeavour will be made to put down cant and foul hypocrisy, and to promote the cause of real morality and religion among men.