The Canadian Spectator.

VOL. I., NO. 5. MONTREAL, SATURDAY, FEBRUARY 2, 1878. $2.00 PER ANNUM

The Canadian Spectator.

EDITED BY THE REV. A. J. BRAY.

YEARLY SUBSCRIPTION - - - - - TWO DOLLARS (postage included.)

Published every Friday at 162 St. James Street, Montreal.

Orders for Advertisements to be addressed to the Manager.

Cheques and Money Orders to be made payable to the CANADIAN SPECTATOR COMPANY.

Yearly subscriptions are now due, and should be forwarded without delay.

The Canadian Spectator.

Contents of the Fourth Number:

AFFAIRS IN CANADA.
THE WAR.
HELL AND THE UNITED STATES.
OUR NORTH-WEST, by John Popham.
BUSINESS AND BANKING, by "Alpha."
ARE LICENSE COMMISSIONERS A NECESSARY EVIL? by J. Clark Murray.
TEMPTATION AND LIFE, by the Rev. A. J. Bray.
THE SOUL AND FUTURE LIFE, by Frederic Harrison.
"NO SIGN;" by Mrs. Cashel Hoey.
CURRENT LITERATURE, &c., &c.

A single copy sent post free on receipt of FIVE CENTS.

At all Bookstores—Price 30 cents.

THE ABOLITION OF DEATH,
SLEEPING TO SEE,
AND
HOSEA'S ECLECTICISM,

By A. B. M.

Of the volume from which the above discourses have been (by the Author's permission) re-printed, the English press gives the following notices:—

Those who will not agree with the preacher's doctrinal positions will recognize the keen activity of thought, high spiritual aspiration, and broadly generous social sympathy, which the discourses show.—*Contemporary Review.*

They are what our American friends would call "live" sermons; the spiritual instinct of the preacher never fails him; every incident of Scripture is made to turn a full light upon the present practical life of men. *British Quarterly Review.*

They will take rank with the productions of the very best preachers of modern days.—*Nonconformist.*

As fine in thought and exquisite in style as are delivered from any pulpit in England.—*English Independent.*

THE MILTON LEAGUE.

Liverpool & London & Globe Insurance Company.

LIFE AND FIRE.

Invested Funds - - - - $24,470,000
Funds Invested in Canada - 900,000

Security, Prompt Payment and Liberality in the adjustment of Losses are the prominent features of this Company.

CANADA BOARD OF DIRECTORS:
HON. HENRY STARNES, Chairman.
THOMAS CRAMP, Esq., Dep.-Chairman.
SIR ALEXANDER T. GALT, K.C.M.G.
THEODORE HART, Esq. GEORGE STEPHEN, Esq.
G. F. C. SMITH, Resident Secretary.
Medical Referee—D. C. MACCALLUM, Esq., M.D.
Standing Counsel—THE HON. WM. BADGLEY.

Agencies Established Throughout Canada.

HEAD OFFICE, CANADA BRANCH,
MONTREAL.

Schweitzer's Cocoatina,

ANTI-DYSPEPTIC COCOA OR CHOCOLATE POWDER.

Guaranteed Pure Soluble Cocoa of the Finest Quality, with the excess of fat extracted.

The Faculty pronounce it "the most nutritious, perfectly digestible beverage for Breakfast, Luncheon or Supper, and invaluable for Invalids and Children."

Highly commended by the entire Medical Press.

Being without sugar, spice, or other admixture, it suits all palates, keeps better in all climates, and is four times the strength of cocoas THICKENED yet WEAKENED with starch, &c., and IN REALITY CHEAPER than such Mixtures.

Made instantaneously with boiling water, a teaspoonful to a Breakfast Cup, costing less than a halfpenny.

COCOATINA A LA VANILLE

is the most delicate, digestible, cheapest Vanilla Chocolate, and may be taken when richer chocolate is prohibited.

H. SCHWEITZER & CO.,
10 Adam Street, London, W.C.

THE PEOPLE'S FAVORITE,
THE OLD ESTABLISHED
Cooks' Friend Baking Powder,
PURE,
HEALTHY,
RELIABLE.
Manufactured only by
W. D. McLAREN,
55 and 57 College St.
Retailed everywhere.

PHOSFOZONE.

The new Nervine Tonic for the cure of

INDIGESTION, WEAKNESS OF THE LIMBS, TORPOR OF THE LIVER, ETC.

The history of this preparation is simply a record of uninterrupted success, and probably no proprietary article was ever recommended to the public of any country by such a large number of Physicians who have endorsed, in the most unreserved and unqualified manner, this celebrated medicine. Sold by all Druggists, and prepared in the Laboratory of the Proprietors, Nos. 41 and 43 St. Jean Baptiste Street, Montreal.

THE BELL ORGAN,

MOST POPULAR INSTRUMENT IN THE DOMINION.

REMARKABLE FOR POWER, BRILLIANCY AND SWEETNESS OF TONE AND ELASTICITY OF TOUCH.

EVERY INSTRUMENT WARRANTED *FOR FIVE YEARS.*

Received SILVER MEDAL at Provincial Exhibition in Kingston, 1871.
Received only SILVER MEDAL awarded for Organs at the Centennial Exhibition, Philadelphia, 1876.
Received MEDAL and DIPLOMA at the International Exhibition, Sydney, New South Wales, Australia, 1877.

For Prices, &c., address

W. BELL & CO.,
GUELPH,
CANADA.

ESTABLISHED 1870.

RICHARDSON & CO.,

MERCANTILE COLLECTORS,

Advertising and General Agents,

No. 4 TORONTO STREET,

P. O. Box, 1295. *TORONTO.*

COMMERCIAL UNION
Assurance Co.
OF LONDON, ENGLAND.

Capital - - - - - - - - - - - $12,500,000

Fire and Life Insurances granted on easy terms. A call solicited.

OFFICE:
43 St. Francois Xavier Street, Montreal.
FRED. COLE,
General Agent.

GRATEFUL—COMFORTING

EPPS'S
(BREAKFAST)
COCOA.

Sold only in Packets labelled

JAMES EPPS & CO.,
HOMŒOPATHIC CHEMISTS,
LONDON.

CROSSE & BLACKWELL, Purveyors to the Queen, SOHO SQUARE, LONDON, guarantee the purity of all articles of their manufacture.

PURE PICKLES IN MALT VINEGAR.

CAPT. WHITE'S ORIENTAL PICKLES, an exquisite compound of sweets and sours.

PURE MALT VINEGAR of uniform strength and flavour, in Imperial pint and quart bottles.

SAUCES FOR FISH, GAME, &c.

POTTED MEATS AND FISH, in fancy tins and jars.

MOCK TURTLE, OX-TAIL, HARE, GRAVY, JULIENNE AND MULLIGATAWNY SOUPS.

JAMS, JELLIES, AFD ORANGE MARMALADE, made from fresh Fruit and with refined Sugar only.

CALVES'-FEET JELLY in bottles, Orange, Lemon, Madeira, and Vanilla flavours.

FLAVOURING ESSENCES, distilled from the fresh Fruits and Spices, Orange, Lemon, Vanilla, Almond, Ginger, Mace, &c., &c.

CROSSE & BLACKWELL'S Genuine Manufactures *bear their name and address on the labels*, and may be obtained of Grocers and Italian Warehousemen throughout the world.

Possessing all the Properties
OF THE
FINEST ARROWROOT.

BROWN & POLSON'S
CORN FLOUR
HAS
Twenty Year's World-wide Reputation,
AND IS UNEQUALLED FOR
UNIFORMLY SUPERIOR QUALITY.

JOHN FAIR,
Accountant & Official Assignee,
Commissioner for taking Affidavits to be used in the Province of Ontario, 181 St. James Street, Montreal.

EDUCATIONAL.

MONTREAL COLLEGIATE SCHOOL, 21 VICTORIA ST.,
Subjects—Mercantile and Classical.
CHARLES NICHOLS, L.R.C.P., - - *Principal.*

THE CANADA GUARANTEE CO.

Devoted solely to the issuing of

BONDS OF SECURITY

for employes in positions of trust.

This Company has inaugurated a system of bonus whereby those who have been continuously guaranteed by the Company for a term of years participate in the profits.

HEAD OFFICE:

103 St. Francois Xavier St., Montreal.

President:
SIR ALEXANDER T. GALT, K.C.M.G.

Vice-President:
JOHN RANKIN, ESQ.

THOMAS CRAMP, Esq. — JAMES ROSE, Esq.
D. L. MACDOUGALL, Esq. — JOHN L. BLAIKIE, Esq.
EDWD. MACKAY, Esq. — W. GOODERHAM, jr., Esq.
R. J. REEKIE, Esq. — A. R. MCMASTER, Esq.
ANDW. ROBERTSON, Esq. — DONALD MCINNES, Esq.
JAMES G. ROSS, Esq.

Manager and Secretary:
EDWARD RAWLINGS.

For First-Class

STEAM ENGINES,

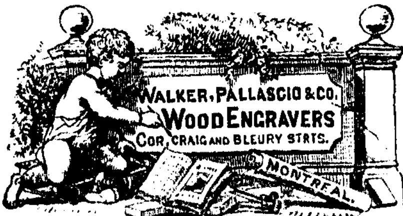
BOILERS AND PUMPS,
SAW MILLS, SHINGLE MILLS,
BARK MILLS, SHAFTING,
PULLIES, HANGERS AND GEARS,
PATENT HAND AND POWER HOISTS,

Address

GEO. BRUSH,
EAGLE FOUNDRY, MONTREAL.

ALSO AGENT FOR

Warrick's Patent Universal Steam Engines.
Waters' Perfect Steam Governor.
Fitzgibbon's Patent Tube Beader.
Heald & Sisco's Centrifugal Pumps.



HEALTH WITHOUT MEDICINE,

inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhœa, Nervous, Bilious, Pulmonary and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

REVELENTA ARABICA

(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhœa, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhœa, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d, in stamps.

DU BARRY'S FOOD. — CONSTIPATION, Asthma, &c.—Cure No. 49,832 of fifty years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness, and vomiting, by Du Barry's Food.—MARIA JOLLY.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s.; 12lb., 32s.; 24lb., 60s.

SOLD EVERYWHERE.

The Scientific American.

THIRTY-THIRD YEAR.

The Most Popular Scientific Paper in the World,

Only $3.20 a Year, including Postage. Weekly. 52 Numbers a Year. 4,000 Book Pages.

THE SCIENTIFIC AMERICAN is a large first-class Weekly Newspaper of sixteen pages, printed in the most beautiful style, ***profusely illustrated with splendid engravings***, presenting the newest Inventions and the most recent Advances in the Arts and Sciences, including Mechanics and Engineering, Steam Engineering, Railway, Mining, Civil, Gas and Hydraulic Engineering, Mill Work, Iron, Steel and Metal Work; Chemistry and Chemical Processes; Electricity, Light, Heat, Sound; Technology, Photography, Printing, New Machinery, New Processes, New Recipes, Improvements pertaining to Textile Industry, Weaving, Dyeing, Colouring, New Industrial Products, Animal, Vegetable and Mineral; New and Interesting Facts in Agriculture, Horticulture, the Home, Natural History, etc.

The most valuable practical papers, by eminent writers in all departments of Science, will be found in the SCIENTIFIC AMERICAN; the whole presented in popular language, free from technical terms, illustrated with engravings, and so arranged as to interest and inform all classes of readers, old and young. The SCIENTIFIC AMERICAN is promotive of knowledge and progress in every community where it circulates. It should have a place in every Family, Reading-Room, Library, College or School. Terms, $3.20 per year, $1.60 half year, which includes prepayment of postage. Discount to Club and Agents. Single copies ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & Co., Publishers, 37 Park Row, New York.

PATENTS.—In connection with the SCIENTIFIC AMERICAN, Messrs. MUNN & CO. are Solicitors of American and Foreign Patents, and have the largest establishment in the world. Patents are obtained on the best terms. Models of New Inventions and Sketches examined, and advice free. A special notice is made in the SCIENTIFIC AMERICAN of all inventions Patented throughout this Agency, with the name and residences of the Patentee. Public attention is thus directed to the merits of the new patent, and sales often effected.

Any person who has made a new discovery or invention can ascertain, free of charge, whether a patent can probably be obtained by writing to the undersigned. Address for the Paper or concerning Patents,

MUNN & CO, 37 Park Row, New York.

Branch Office, Cor. F & 7th Sts., Washington, D.C.

AMERICAN CENTENNIAL EXHIBITION, PRIZE MEDAL.

FRY'S COCOA.

Fry's Celebrated Caracas Cocoa, 1s. 4d. per lb.

DR. J. COLLIS BROWNE'S CHLORODYNE.

The Original and only Genuine.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.

CHLORODYNE effectually checks and arrests those too-often fatal diseases—Diphtheria, Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation and Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, Meningitis, etc.

From W. Vesalius Pettigrew, M.D.:

"I have no hesitation in stating that I have never met with any medicine so efficacious as an Anti-Spasmodic and Sedative. I have used it in Consumption, Asthma, Diarrhœa, and other diseases, and am perfectly satisfied with the results."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE."—See *Lancet*, 1st December, 1864.

CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. Page Wood stated that Dr. J. COLLIS BROWNE was, undoubtedly, the Inventor of CHLORODYNE; that the story of the defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

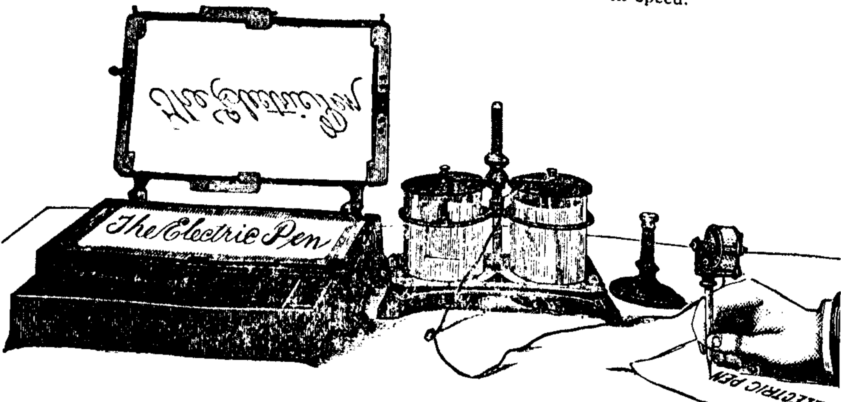
Sold in bottles at 1s. 1½d., 2s. 9d., 4s. 6d., and 11s. each. None is genuine without the words "Dr. J. COLLIS BROWNE'S CHLORODYNE" on the Government stamp. Overwhelming Medical Testimony accompanies each bottle.

SOLE MANUFACTURER

J. T. DAVENPORT,
33 Great Russell Street, Bloomsbury, London.

ELECTRIC PEN AND DUPLICATING PRESS,

Simple in Operation, Perfect in Work, Unrivalled in speed.



From 1,000 to 7,000 copies can be made by this process from a Single Written Stencil. It is the Cheapest method of producing Circulars, Price Lists, Market Quotations, Pamphlets, Catalogues, Legal Papers, Contracts, Manifests, Time Tables, Forms, Freight Tariffs, Labels, Letter and Bill Heads, Maps, Architectural and Mechanical Drawings, Bill of Fare, Music, Insurance Policies, School Forms and Reports, Press Reports, Bank Forms, Pastoral Letters, Sunday School Lessons and Exercises, Programmes, Notices, &c. Over 5,000 of these Instruments are in use among Prominent Railroads, Telegraph Companies, Business Firms, Schools, Colleges, Lawyers and Ministers. Send for Samples of work and description.

GEO. H. BLISS, GENERAL MANAGER, 22[illegible] to 232 Kinzie Street, Chicago.
W. F. WHEELER, GENERAL EASTERN AGENT, 2[illegible] New Church Street, New York.
JOHN FARTHING, CANADA AGENT, 4[illegible] Church Street, Toronto.

SCIENTIFIC.—What are popularly called "bilious attacks" usually occur in the spring of the year and early summer. Every person should watch themselves to avoid these attacks through prudence in diet, &c., but Dr. Harvey's Anti-bilious and Purgative Pills are an absolute cure for all biliousness and headache arising from a disordered stomach. Try them. Sold by all druggists.

For Cuts, wrap up the wound in the blood, and wet the bandage thoroughly with BROWN'S HOUSEHOLD PANACEA and Family Liniment. For Chills and Fever, it has proved very efficacious. It quickens the blood and invigorates the whole system. No mistake about it. For internal and external use. Sold by all druggists.

"Brown's Bronchial Troches," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable.

A Down Town Merchant, having passed several sleepless nights disturbed by the agonies and cries of a suffering child, and becoming convinced that MRS. WINSLOW'S SOOTHING SYRUP was just the article needed, procured a supply for the child. On reaching home and acquainting his wife with what he had done, she refused to have it administered to the child, as she was strongly in favor of Homœopathy. That night the child passed in suffering, and the parents without sleep. Returning home the day following, the father found the baby still worse, and while contemplating another sleepless night the mother stepped from the room to attend to some domestic duties, and left the father with the child. During her absence he administered a portion of the SOOTHING SYRUP to the baby, and said nothing. That night all hands slept well, and the little fellow awoke in the morning bright and happy. The mother was delighted with the sudden and wonderful change, and although at first offended with the deception practised upon her, has continued to use the Syrup, and suffering crying babies and restless nights have disappeared. A single trial of the Syrup never yet failed to relieve the baby and overcome the prejudices of the mother.

GRAY'S CASTOR FLUID.—A hair dressing which entirely supersedes the thick oils so much used. Cooling, stimulating, cleansing, beautifying, prevents the hair from falling, eradicates dandruff, promotes the growth. HENRY R. GRAY, Chemist, 144 St. Lawrence Street, Montreal. 25 cents per bottle.

CHESTER'S CURE,

FOR

ASTHMA, BRONCHITIS, CATARRH, COLDS, COUGHS, HOARSENESS, &c.

Sent by mail free on receipt of $1.00, by addressing the Proprietors,

W. E. CHESTER & CO.,
389 Lagauchetiere Street,
MONTREAL.

ENCOURAGE HOME MANUFACTURE.

J. D. LAWLOR,

Manufacturer of

LAWLOR'S, HOWE'S AND SINGER'S IMPROVED SEWING MACHINES.

A call before purchasing is respectfully solicited.

365 Notre Dame Street, Montreal.

"THE FRUIT OF THE VINE."
(Trade Mark.)

Unfermented Wine, made from Canada Grapes, *Contains no Alcohol.* For Medical and Sacramental purposes. It forms a refreshing and nutritious beverage. It may be largely diluted with water. For sale by leading Druggists and Grocers. Lyman Brothers, Toronto; Thos. Crathern, Montreal; Kerry, Watson & Co., Montreal; S. J. Lyman, 230 St. James Street.

"SALYCILIC CHARCOAL TOOTH SOAP."
(Trade Mark.)

For Cleaning the Teeth, giving Sweetness to the Breath, and Refreshment to the Mouth. This compound Tooth Soap is one of the results of the new discoveries in Chemistry, and is now presented for the first time to the public. It will not be advertised, but will depend upon its *extraordinary merits* for its success. The Druggist selling it is authorized to return the purchase money to any not perfectly satisfied. Children using the Soap will secure for themselves sound teeth in old age, and freedom from toothache in their youth. The Salycilic Soap prevents the formation of animalculæ on the teeth. The Salycilic Soap does not injure the mucous membranes of the mouth, as is the case with liquid dentrifices. The Salycilic Tooth Soap frees the breath from the odour of tobacco, &c. The Salycilic Soap is most refreshing in fevers. The Salycilic Soap prevents the evil effects of confectionery, &c., on the teeth. This Tooth Soap will be found convenient for travellers, as it is compact and easily used. It removes foul breath from decayed teeth. It is recommended especially for artificial teeth and plates. The Soap is clean and does not stain. For sale at the Druggists.

The Canadian Spectator.

VOL. I., No. 5. MONTREAL, SATURDAY, FEBRUARY 2, 1878. $2.00 PER ANNUM

CONTENTS:

AFFAIRS IN CANADA.
BRITISH AND FOREIGN.
THE BASIS OF BIGOTRY.
MONTREAL SOCIETY.
FORBEARING.
THE NEW BANK WANTED.
THE STORY OF THE OKA INDIANS.
A MODERN 'SYMPOSIUM.'
"NO SIGN," by MRS. CASHEL HOEY.
CURRENT LITERATURE.

THE TIMES.

AFFAIRS IN CANADA.

The Legislature of Ontario is in a condition to be envied. It is in the happy possession of a surplus of money and a surplus of time. The business might be got through in four or five weeks, judging from the amount of it before the House, but that would not suit the dignity and some other concerns of our M.P.P.'s, so the session will be made to drag out two months, and each member will feel that he has done his duty to the Province and earned his $800. A little breeze arose about the Agricultural College at Guelph, which the members of the Opposition have consistently opposed, on the ground of its inefficiency—but this year the attack upon it was neither very strong nor very persistent. The Budget was in every way satisfactory. The receipts for 1877 amounted to $2,452,077, and the expenditure to $2,368,315, leaving a surplus of $83,762. The prospects for the coming year are good.

The Quebec Legislature is in a very different condition. Some prominent members have been accused by the *Minerve* and *Le National* of conspiring in the Deslongchamps affair against the Hon. Provincial Secretary. The Government have a difficulty on their hands with regard to the million dollars promised by the City of Montreal toward a new railroad, but on certain conditions as to route—which conditions the Government appear to set at nought. The Quebec Government, which assumed the building of the Railway, has not fulfilled the conditions, and Montreal refuses to be robbed out of more than the $350,000 which it has paid, believing it would get what it bargained for. The Government propose to pass a law to sell the city's property if the money is not paid; and the City Council has not met to protest; no "Citizens" meeting has been called, and in fact nothing has been done. Above a dozen citizens of Montreal are members of the Legislature of Quebec, including its Mayor, and five ex-Aldermen; but most of them are supporters of the priestly De Boucherville Government, consequently passive in the matter. Might is not right, and the habitants of Lower Canada should not be allowed to rule the city of Montreal and impose swindling legislation upon its proprietors and tax-payers. Is there not public opinion enough to prevent such a monstrous proceeding? Is it constitutional?

The De Boucherville Government will stop at nothing, and they have a majority in the House. How can justice be got?

But all are waiting anxiously for the Budget. The Hon. Treasurer has been working at a most difficult problem in the arithmetic of finance, viz., how to borrow money at seven per cent—lend it at six per cent, and make a clear profit out of the transaction. The explanation will be of interest, opening up a new branch of business, and, probably, putting an end to trade depression.

Mr. Jones was returned for Halifax on Tuesday by a comparatively small majority. The Toronto *Mail* has taken in its flag and distributed the type which was set up to head many items of news "Victory!!"

The Windsor Hotel, Montreal, was opened for business on Monday last. For architectural magnificence, for topographical position, commanding a view of the St. Lawrence, Belœil and Boucherville, for the combination of elegance and comfort, the Windsor will rank among the first hotels on either continent. It will add a new attraction to Montreal, for it will give travellers the comfort and convenience they have hitherto been unable to find. Something extraordinary it must be, for even the Montreal *Witness* has been tempted to forget its high calling and from its pious heart commend the hotel. For the Windsor it is well—and for the rest—*Nunc Dimittis.*

BRITISH AND FOREIGN.

The war-storm in England is blowing itself out. Peace is not yet assured, and will not be while there is a chance to make war, and the Earl of Beaconsfield is at the head of the government, but the prospects are cheering. At last "British interests" have been defined, they are the passage of the Dardanelles, the occupation of Constantinople and some portions of Turkish territory not yet indicated. But in all these the interests of England and Austria are identical, and the two powers combined will compel Russia to incline to reason and moderation. It seems difficult to discover why Russia should be denied the free passage of the Dardanelles, in time of peace, in common with all the other European powers, and that appears to be the main question. But it will be settled by diplomacy and not by weapons of war, as between Russia and Turkey in the first instance, with reference to England for the ultimate decision. The government have asked for a supplementary vote of six millions sterling, not as an incentive to war, but to show "that when England had once decided on a course she was determined not to leave her sword unsharpened." So that the English Plenipotentiary is to hold a sharpened sword to the throat of Russia. The government will take the vote of the money as a vote of confidence, and that will give the opportunity for a discussion of the government's whole Eastern policy. Mr. Forster will move an amendment and the Marquis of Hartington will wind up the debate. Meantime public opinion will express itself, the country will make its voice heard, and the cabinet must defer to that or cease to be. It will doubtless be found, as it was found before, that the sober and rightminded among the people form a majority, and will not fight to bolster up a Turkish government, which means iniquity.

Latest London telegrams tell us the Conservatives in the House of Commons are expected to give a solid support to the credit vote. There are one or two defections, but no more are probable. The Liberals, on the contrary, are divided. The Home Rulers have not yet determined on their course, but will probably mostly abstain from voting. The majority for the credit is estimated at over one hundred. Meetings are being held throughout the country to influence the Parliament against the credit, but mostly by Liberal or peace organizations.

Turkey is in extremis, not only sick, but undergoing a process of amputation. The war encampment she has so long maintained to the disgrace of all Europe, seems likely to be broken up. Russia's triumph is complete. Scarcely the rag of an army to oppose her march to Constantinople, dictating terms of peace which Turkey accepts almost blindly. The tiger will be caged at last. The conditions of peace are sweeping enough in all conscience. Roumania will be free in reality as well as in name. Bulgaria will have the liberty and the justice it has so long pleaded for. Servia will be no longer under Turkish misrule and despotism, while Russia will secure the passage of the Dardanelles for her men-of-war, and twenty millions sterling as war indemnity. Turkey will hold Constantinople, but will lose much territory. This means little less than the breaking up of the Turkish Empire in Europe. The country is bankrupt and will scarcely command credit in Europe again. The army is well nigh swept away, the people are in a panic, the Sultan has struck a humble attitude asking for peace at any price.

Russia will have suffered greatly from the war, no matter what increase of territory may be, or what the war indemnity. During the year 1877 loans were contracted to aid in the prosecution of the war against Turkey to the amount of £52,000,000. The revenue for 1876 was £76,000,000—a falling off from 1875, when it was £79,267,000. The decrease for 1877 will be still more, and the prospect for 1878 is even worse.

A telegram from Washington says the general principles on which the new tariff bill is based are reduction and simplification, and with sections directly looking to an enlargement of our foreign trade. Schedules and classifications of the present tariff are followed. A slight reduction is made, averaging about 20 per cent. of the present rates, in the entire list, though in wines, brandies, cigars and other articles of like character, there is no reduction. There are no compound duties, rates being either specific or *ad valorem.* There is no free list, every article that is not dutiable is admitted free without specification or enumeration. The present number of articles in the tariff laws is reduced to about 50 all told. Changes have been made from *ad valorem* to specific duties, wherever practicable. It is claimed that the bill reduces the cost of collection from $7,250,000 to less than $3,000,000.

THE BASIS OF BIGOTRY.

Some articles have been published in the SPECTATOR from the pen of Mr. Frederic Harrison, an English barrister, a disciple of Auguste Compte, and a brilliant writer withal. A word as to the master. He was the author of what is now known as "The Positive Philosophy," in which is taught that the human mind has by a natural law passed through three successive stages in its thoughts upon all subjects, viz., the *theological* stage, in which phenomena are accounted for by the supposition of supernatural beings to produce them; the *metaphysical* stage, in which while living supernatural beings are got rid of, certain abstract ideas, such as those included in the use of the word "Nature," "Harmony," &c., take their place in men's thoughts as the productive causes of everything; and the *positive* stage, in which, shaking off both unseen spiritual agencies and abstractions, the mind grasps the notion of the universe in all its branches and departments, as proceeding according to certain laws or uniform sequences, to be ascertained by observation and induction. M. Compte's God was Humanity—the soul an abstraction—immortality an idea, or memory. Mr. Harrison is his disciple and exponent.

For the publication of those articles we have received much and severe censure, contained in private letters and public criticism. Some have been hasty enough to accredit the Editor with holding similar views—others have not hesitated to say that such reading is highly dangerous to the young people of our families.

The world of human life is certainly to those of us who are only ordinary folk, a most elaborate puzzle. There are hosts of men who are always talking of "original sin," "disorganizations of the mind and spirit," "ignorance," "total depravity," and such like things, who act as if they meant by "original sin" inherent holiness, and by "ignorance" the fulness of knowledge. They have nothing to do with doubting or questioning. In Religion they have an exact science, necessary truths, as in Geometry and Mathematics. The windows of their great souls have never been darkened—their judgment is not warped: their knowledge is not partial, as was highest human knowledge in the days of Paul; but absolute wisdom has chosen to live with them, and in all probability, will die with them. They have said—this thing is false, and of course it is false. How did they reach that sublime position? By being educated as they would have others educated now. In this matter of "The Positive Philosophy," we agree with them, not having a particle of sympathy with the teachings of Compte. But when we are told it is highly dangerous to put such reading into the hands of young people, then we differ *in toto cœlo.*

Young people may be compelled to read and know one side of things, or one set of questions; but no power of earth can stay the sweep of education or of liberal thought. They may be kept for a time from all those great questions of life and death, of time and eternity, which trouble in thoughtful minds. They may make of their opinions a couch to rest upon, but the time will come when thorns will heave through the covering and pierce the skin and start them to their feet in discontent and questioning. A casual word—the sudden rising of a thought—a day's sickness, a new book, will bring new ideas storming in upon the soul. Questions of God and Christ—of Immortality—of Free Will and Fate—of Evil and how it came to be, will toss them to and fro, as the sea will sport with a ship when pressed by the wings of a storm. Some will pay little heed, and whistle their doubts down the wind. They will fall back upon their ignorance, which they miscall knowledge. They will thrust the rising doubt down as an evil thing and a foe, until they have persuaded themselves that doubts are of the devil, and all who hold views opposed to their own to be evil entreated. And that is the basis of bigotry. Others will reach that by a longer and more difficult way. When doubts come they will use them at first as things to play with—they will amuse themselves with strange and brilliant fancies—they will take pleasure in watching the weird, fantastic shapes the fogs of their mind fall into. Then, as the things grow grimer and darker their courage will fail—for the danger is new—the difficulty has not a familiar appearance, they have come face to face with the awful, gaping, bleeding wounds of the universe. They search for the healing balm, but cannot find it. Cannot find it in the Churches—cannot find it in Herbert Spencer's Sociology—in Matthew Arnold's "Sweetness and Light," or that "eternal power, not ourselves which makes for righteousness;" not in the "biggest Biologist," or the "most prodigious protoplastologist" of Huxley, or the positive philosophy of Harrison. And then comes the most awful moment in a man's life—the moment when the soul begins to feel that many of the props it had rested on are old and rotten—to feel a horrible insecurity—as if life had lost its meaning and shrivelled to a span, and the sad mysterious Here pointed to no Hereafter. From that there is an instant recoil to a narrow form of faith—or a narrow form of no-faith. It has produced a bigoted believer, or a bigoted non-believer.

It arises from the previous lack of education. The doubt has come with awful sudden swoop upon an unprepared mind. The teaching was one-sided, so was the growth. The Reason has been neglected; the Judgment has been biassed; the mind has not been trained to weigh matters and sift evidence, and the first coming of some great problem of life will bring disaster. The separate method in anything is bad. A child educated in a narrow sectarian system, will be narrow and sectarian in his thoughts and modes of living. The politician who reads but the press of his party, and seeks no acquaintance with opinions beyond its limits, may be a firm partizan, but a statesman he never can be. And the theologian, whether as minister or layman, who has confined his study to one school, or pinned his faith to a denomination, may be very earnest, very full of a kind of faith, very tenacious in his clasp upon it; but very wise as a guide, or very efficient as a teacher, he cannot be. Is a student likely to know more of English history, and to be more correct in his estimate of time and events, because he has only read British eulogists, and not what French and German writers have said on the subject? If he shall say "facts of history are facts, and why should there be two versions, or two opinions, of the same thing?" will he be judged much other than a fool, and no true student at all? What would be said of the man of science if he confined his studies to one school? And yet there are men professing to teach the great and sacred science of life; asking the people to learn how to live, but trying to hide from those they would teach, all theories but their own. They seem to have forgotten the injunction, "add to your faith *knowledge.*"

What is needed—and needed greatly—is not a narrowing process, not a drawing in of the lines, but a broadening process, more liberality of sentiment, more generosity of view and judgment and sympathy. Rome has always had its Index ex-Purgatorium, and books which seemed to oppose her dogmas were forbidden a free circulation; and Rome has been the fruitful mother of infidelity. Some Protestants are not a whit more wise or tolerant. They brand and condemn all they do not approve. Holding the divine right of infallibility as to knowledge of literature, they put fetters on the popular mind as truly as ever did Rome. "Do not read this; do not read that; give no attention to the men who do not pronounce the Shibboleth correctly; if they only leave out the h, turn away from them, there is danger in the listening, there is danger in the reading." That is the cry; as foolish and false a sentiment as mortal could put into words. The danger lies not in knowledge, but in ignorance; not in breadth of view, but in narrowness of sentiment; not in much reading, but in little and one-sided reading. That people will only be great, having a permanent faith, who have conquered doubts in themselves; have faced the problems of life: have sifted evidences, and reached conclusions through intelligent convictions. It would be well if men and women should lay to heart the injunction of the great Apostle: "Work out *your own* salvation," that is, do not trust to the faith and works of others; do not rest on the knowledge others have acquired; but acquire for yourselves, that to your own faith may be added a knowledge which is your own.

MONTREAL SOCIETY.

What is it? and Where is it? Who is, and especially, who is not, the *crème de la crème?* What does, and what does not constitute it? Where shall we find it, and where may we not look for it?

We are invited to a very grand party, at the aristocratic Mrs. So-and-so's. We meet many fine people in very fine clothes, but as to their pedigree, that is an *autre chose.*

We shall possibly find the butcher, the baker and the candlestick maker, among the not very remote ancestry of some of the guests. Indeed we may perchance find the quondam butcher, baker, or candlestick maker, tinker, tailor, or grim undertaker, under some of the fine broadcloth now present. But we do not object to this. It is the pride and boast of our country that anybody may become somebody, and nobody need despair of becoming almost anybody. What we would object to is that when the nobody becomes somebody, he is apt to look down upon anybody who is nobody; and we all know that nobody likes to be looked down upon by anybody, even if he is somebody, and especially if not long ago he, too, was nobody. Then, too, although money is the only standard, we do not seem to have any firm money basis. We are divided up into innumerable little cliques and coteries, each of which seems to despise and depreciate the other. Mrs. Smyth will tell you that she does not care to associate with Mrs. De Jones, because she has been told that Mrs. De Jones' father once kept a small hotel and sold liquor *by the glass!* Again, Mrs. De Jones will tell you that the Smyths are very low people, although they put on such airs now; why they once kept a corner shop in Griffintown and sold straw *by the bundle!* Now these are distinctions without a difference, and would it not be better to ignore them? Let all who are possessed of a certain income, or who live in a certain style, meet together on the same level. Let the young people have an opportunity of getting acquainted, falling in love, and it may be marrying. What does it matter whether the ancestral bearings were a meat-axe, a tailor's goose or a cobbler's awl?

Why should we waste our lives listening to wretched twaddle as to how So-and-so's father made his money, or how So-and-so himself was once a boot-black or an errand boy? What does it matter, unless we may admire the cleverness and business ability that has raised them to their present position? But in a commercial community like this, where the millionaire of to-day may become the insolvent of to-morrow; where the strongest houses are tottering, and the weak ones are sure to come to the ground; would it not be better to change our base of society, and build it upon some surer foundation? Why not meet upon the great platform of the nineteenth century—education and cultivation—

and ignore those petty, paltry phantasmal grades of station and occupation? Let us follow Darwin's idea so far as to choose our companions by natural selection. Young or old, wise or witty, grave or gay, philosophical or philanthropical,—let all choose companions after their own hearts, leaving out the paltry distinction as to how many dollars a man may possess, or appear to possess.

Let us meet together with love in our hearts, friendship in our faces, charity in our souls, and, if possible, a few liberal ideas in our brains.

N. CLITHEROE.

FORBEARING.

A Sermon by the Rev. Henry Wilkes, D.D., preached at Zion Church, Montreal.

"With all lowliness and meekness, with longsuffering, forbearing one another in love."
EPHESIANS iv. 2.

One of the practical virtues included in the general injunction to walk worthy of the Christian's calling: and that injunction follows one of Paul's grand exhibitions of the infinite riches of grace in Jesus Christ our Lord. In the second chapter of the Epistle he closed for a moment his wondrous argument by rearing—in figure—believers of every name into a magnificent building to be "a habitation of God through the Spirit." And now after a parenthesis of solemn and loving exhortation—for the third chapter is a parenthesis—he returns to the subject of unity, oneness in Christ to which they are called, and urges among other elements of that unity the cultivation of MUTUAL FORBEARANCE. This is our theme now.

I.

What is its nature?

The word used literally signifies "*holding back*," *i.e.*, from anger, or revenge on account of differences and provocations. Sometimes the word "suffer" is employed as a translation, as, when our Lord speaking of a faithless generation, exclaims, "How long shall I suffer you?" Forbearance endures patiently the contradiction and provocation, it pities and forgives the offender, holding back the arm of vengeance. Do you ask for the highest example? The ever blessed God supplies it whose longsuffering with rebels is so great, and whose tender mercy prevails over deserved wrath. The sons of men provoke Him to holy anger by their sins; He continues to hold them in life and to make that life sweet and pleasant; they thank Him not, nor praise His name; they persist in their guilty course, and yet He is longsuffering and of tender compassion. The Apostle was so affected by this scene of outrage and wrong on the one side, and of patience on the other, that he exclaims in an appeal that should cut us to the heart, "Or despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" The Lamb of God most wondrously forbears with those whom He came to redeem and save, to whom He addresses the invitation of mercy, and who yet for months, and years oft-times reject the proffered grace, turn a deaf ear to His appeals and continue to serve with a will His and their great enemy.

Like every other virtue, forbearance has its root in principle—here the principle of love. "Forbearing one another in love." The Divine longsuffering is thus deep-rooted in the love of His heart; He forbears in love. It exhibits the riches of His goodness. Ours must spring from the same source. Love on our part is the fulfilling of the law—the law of the Kingdom. We are not Christians unless we love. Christ's great commandment is love—brotherly love, as well as love to Him. The plant of forbearance can only grow in this soil—can only be fruitful as it is thus nourished.

And herein is found the essential difference between the Christian virtue, and the mere good nature of some who do not take the trouble to be angry. It may be that credit is obtained for forbearance on the part of many who are indifferent—who are unwilling to trouble themselves with contention and excitement—who are fond of ease and quiet, and have not moral energy enough to be indignant. They dislike altercation; they are too careless as to results to be at the pains of contending; hence they let things take their course. There is no principle in their forbearance. But that under consideration, rooted in the principle of love, is often exercised amid a sore struggle of contending emotions. It involves wrestling with self, a very hard struggle sometimes, yea desperate fighting in order to conquest and victory. It puts the bit and bridle upon a tongue that is about to utter bitter maledictions; it keeps down the arm that would be otherwise uplifted for fierce onslaught; it whispers peace, and thus allays the angry passions of the soul. It masters the rising waves of strife and confusion, and breathes among the elements of contention, the spirit of peace.

How the principle of love works in the matter of forbearance is exemplified in the family. There it keeps together in oneness of aim and purpose husband and wife, father and mother. No two can dwell together without occasions for the exercise of forbearance. Love has not much difficulty in securing what is needful. Moreover, how easy is it for the parent to exercise forbearance towards his child—love makes it easy. Sometimes indeed, as in the case of Eli, he forbears where he ought not, but when he does as duty demands, express displeasure or inflict chastisement, he does not drive them out and disown them. He yet forbears.

The Apostle is addressing Christians united in the fellowship of the Church, and what has been said may help us to understand what the Lord would have us do in that relation. There is supposed love, honest, fervent and discriminating love, among the brotherhood, for it was clearly understood in the Primitive Church that faith in Christ working by love, in the path of obedience was the qualification of membership. A broad distinction was made between the unbelieving and the believing—the disobedient and the obedient, and it was assumed that therefore in the Church the law of love would prevail. The Lord had clearly presented this in His sketch of the judgment. Those on His right hand were distinguished from those on His left, by brotherly love and its manifestation in action.

There is supposed not only mutual love, but also provocation, annoyance, differences, difficulties, or there would be no occasion of forbearance. And these must necessarily arise wherever men dwell together in near relations, with their diversities of temperament and of temper, of education and of training, of habits and experience. It would be a waste of your time to enlarge on this point—the least thoughtful and informed must see on a little reflection that men must be expected to differ widely in opinion, in taste, in preferences, and in prejudices. Is this a calamity to be mourned over? Are we to look forward to a period either in this world or that which is to come, when men will all think and feel and act alike? I think not; and I must in truth say I hope not. A dull uniformity is without beauty, and is sadly lacking in interest. We love variety.

Yet this leads to the requirement of forbearance in matters of opinion, in matters of taste, in matters of habit and action. There will be inadvertencies, and ill-judged speeches, and misunderstandings, and rash actions and a great variety of matters to be reproved, and yet to be condoned—to be blamed, and yet to be borne with, just as is the case in a family. Hence there is need of a persistent forbearing one another in love. Without it there must be a constant rending asunder of ties that ought to be sacred, and a frequent breaking off into parties, which themselves also under the same process of disintegration become like the fall of the Staubach, which, ere it reaches the bottom, is dissolved into mist and spray. But

II.

Are there no limitations in the case, and if so, what are they?

There could be nothing firm or stable if there were no limitations in God's forbearance—nothing holy and true to be fostered by man if his forbearance was to be without limit. We should be in a sorry plight if our world was governed by One whose forbearance was without limit. But it is not so. He suffered long with much tenderness and with use of means to induce repentance, the old world of the ungodly, but the limit was reached, and His mighty flood swept it to destruction. The five cities of the plain were made an example of the same great purpose to maintain righteousness and to punish iniquity. And we are not to forget that the loving Saviour Himself spake of the limit of forbearance and longsuffering, and of the terrible beyond! A government may not forbear in the matter of treason against itself, or of the violation of the laws which it is its function to uphold and vindicate. A father may not forbear when the sanctity of his house is invaded, nor a brother when the safety of a sister is imperilled. A merchant may not forbear when the swindler attempts his injury, nor an artizan when his rightful claims are ignored. A citizen may not forbear when his inalienable civil rights are attacked, nor may those in authority forbear when lawless means and instruments attempt their overthrow. There must be limits within which forbearance is a virtue, and outside of which it were a vice. What are they? The reply must be affected materially by the relations in which we stand. For example, as a citizen I should forbear in respect of opinions and practices, which it would be wrong to hold fellowship with in the Church; so in general society it is proper often to exercise forbearance in matters which would not be allowed in one's family. Then again, you are often in contact with those who are so ultra in their views that you cannot with your more accurate and balanced estimate so forbear as to work with them. They seem not to be aware that a principle is not necessarily a true one because it opposes evil. The opposite of a wrong is not always right, it may be another extreme of wrong. The prohibitions of asceticism are not the true correctives of sensuality, for asceticism is itself an evil. Monkery is not the true cure of worldliness, though it looks like its opposite, and celibacy, though the opposite of unchastity, is certainly not its corrective. The *abuse* of a thing is not always to be met by abstinence, self-control is rather its corrective. What are called "peace principles" are not the true preventives of war. One may honour as good self-sacrificing men those who adopt any or all these measures, but we know it does not follow that their principle is true in morals, and we further know that in opposing some evils after this fashion we may generate others as great, or perhaps greater. Thus, although we need not quarrel with the men, we cannot adopt their measures, nor work on their plane, and there is nothing for it but to part company, unless they will forbear.

Now, in the Church, to which state the Apostle refers, there may be great diversities of theological opinion, and it seems to me that forbearance in love is called for within the lines of fundamental verities. We cannot combine with the man whose God is Humanity, who believes in nothing but phenomena, and who comes by his processes of what is called Positivism simply to the worship of Woman, as of course the best moral specimen of humanity. We must have the belief in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ the Saviour, the God man Redeemer and Lord, and in the Holy Spirit the Illuminator and Comforter. We must have a common faith in man's relations to God and in God's relations to Him. We must recognize our sinfulness and state of righteous condemnation, and that we can be saved only by the grace of God in Christ Jesus our Lord. We must together pray and worship, and together seek to please and serve God, eschewing evil. We must together live and toil and suffer in hope of a blessed inheritance beyond,—the gift of our Father. We may form diverse estimates of many of these matters in detail. We may hold as most sacred and precious the doctrine of our Lord's atonement, yet have different theories as to its influence in the Divine government. We may fully realize the certainty of a future life, yet understand somewhat differently from each other the glimpses given to us in the Scriptures into that great and profound aye, and in some sense to us, inscrutable mystery. While we together hold the Bible to be the true word of God and that its teachings are clothed with His authority, we may differ in our apprehension of the measure and kind of inspiration of its several parts and may hesitate to define with precision where the human element is prominent and where the Divine.

Again, it seems to me that forbearance is limited by the fundamental line of a credible profession of experimental religion in those who are candidates for membership. The Church stands distinct from the world, and this distinction is founded on the Godliness of the Church. Without this there seems no reason why it should be at all. It does not exist on the ground of opinions, but on that of life—and life at once manifested and invigorated by obedience. Its members are members of Christ; the Church is His body; and though these statements have reference to the invisible Holy Catholic Church, yet the practical exemplification is to be made in these local churches of the saints. On this fundamental point we must agree or we cannot walk together. There may be

room for forbearance as to what constitutes evidence of a new heart and a right spirit, but on the requirement of such evidence we must stand together. On the same principle there must be practical agreement in the matter of the discipline of the Church so as at once to preserve its character and restore the fallen. But within these lines what a wide sphere there is for the exercise of forbearance! We are so imperfect in all things,—in our temper, in our conduct one towards another, in our work in the Church, or our shirking of work, that forbearance is continually called for. There can be no peace or fellowship without it; agitation and confusion must come where it is not. As the matter before us concerns the Churches of Christ, it should be noted that the forbearance enjoined is *mutual*—"forbearing one another in love," and if it be asked how this principle is to be applied in a society in which there are two sides to the question in hand and which calls for decision, it is quite plain that it demands that decision by *a majority*. You cannot have combined working without such application of the principle. It is the duty of the minority quietly to yield, unless they choose to assume that they are infallible in judgment, in which case reasoning is at an end, and common sense too. And though thwarted and disappointed in the result, the principle under consideration demands of them cheerful acquiescence. Let them not, like a sulky child, pout and fume and refuse to act, but remember that they are to forbear in *love*.

III.

I urge its reasonableness and necessity. It is right and Christlike, and we cannot do without it. All holy interests are imperilled by its neglect. It is among essential things. Woe unto us if it be despised or forsaken. Look at some grounds of this urgency. Take the ground of our acknowledged diversities, arising from mental and moral idiosyncracies—from early training and education—and from a thousand other things which have combined their influence in making us what we are. We cannot work together without forbearance, and must we not work together if either that of the world or of the Church is to go on?

Take the ground of the need of self-culture. There are noble elements of character that can only have existence and exercise by forbearance, you lose immensely by neglecting it. In its exercise you learn charity in judging and in feeling—you learn humility and self-sacrifice—you cherish the very spirit of Him who said, "Father forgive them for they know not what they do." You chasten and control your own impulses and become magnanimous and Christlike. You are not soon angry, you learn to restrain self and to seek the welfare of others. You are being trained for greater usefulness here and are being fitted for a blessed home hereafter.

Take the ground of our dependence on co-operation for worthy action and progress. The work to be done must have co-operation. Isolated action cannot achieve the result demanded. The Churches were instituted not only for edification, but for aggression, and both these demand co-working. The great end cannot possibly be reached without it, and I need hardly repeat that this cannot be without mutual forbearance.

Take the ground of the exhibition to the world of the spirit and temper of Christ. Surely it is admitted that there is nothing so eloquent, nothing so mighty to persuade as a loving exemplification of Christ's spirit. The world ask to *see* religion in its professors; they crave the moral and spiritual phenomena of holy love and obedience and purity. They would read the epistle of Christ written in the hearts and lives of its disciples. There will be no great turning unto the Lord until they do see and read thus. Practical forbearance in love is absolutely essential to this. This is quite plain.

Take the ground of response to the claims involved in God's forbearance and forgiveness. If He has graciously forborne and suffered long, while we sinned against Him with high hand and defiant heart; if He continues to exercise forbearance as alas! we wander and stray from the paths of obedience, shall we not forbear with our fellow-sinners? Our Lord used this argument with great power in the parable of the indebted servants. You remember the appeal: "Did not I forgive thee that great debt, why then didst thou seize by the throat and cast into prison thy fellow-servant whose indebtedness to thee was comparatively a trifle?" The prayer He taught us breathes the same sentiment: "Forgive us our trespasses as we forgive them that trespass against us." Paul urged the same great consideration: "Forgiving one another, even as God for Christ's sake forgave you, so also do ye." I admit that these examples relate specifically to forgiveness of offences, but forbearance must often include this, and if we are to respond to the claims involved in God's forbearance and long-suffering and forgiveness, we must be found forbearing one another in love. Take these grounds into your prayerful consideration, and I pray you let them move you to a course in harmony with this injunction.

We may not close without a word to any who confess no allegiance to Christ, who are living amid God's forbearance and longsuffering as aliens and rebels. That word must be one of earnest and tender entreaty. For Paul in the appeal already quoted, undoubtedly meant that its tones should be tender and persuasive. "Despisest thou the riches of His goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" Those riches of goodness are wonderful in providing for thee a complete salvation in Christ. The heart of the Father is towards thee, and the voice of the Son comes to thee in every sermon, in every blessing thou receivest in every trial, in all the beauty of nature, and in all the mystery of Providence,—it comes in whispers and in louder utterances of pathetic tenderness in the Gospel of the Kingdom, "Come unto Me and I will give you rest." The Spirit and the Bride say come. Let then the riches of God's goodness, and forbearance lead thee now to repentance.—AMEN.

Life is itself neither good nor evil: it is the scene of good or evil, as you make it; and if you have lived a day you have seen all; one day is equal and like all other days; there is no other light, no other shade; this very sun, this moon, these very stars, this very order and revolution of things, is the same your ancestors enjoyed, and that shall also entertain your posterity.—*Montaign.*

ONE ROAD TO GREATNESS.—There is but one method, and that is hard-labour; and a man who will not pay that price for distinction, had better at once dedicate himself to the pursuit of the fox,—or sport with the tangles of Neæra's hair,—or talk of bullocks, and glory in the goad! There are many modes of being frivolous, and not a few of being useful; there is but one mode of being intellectually great.—*Sydney Smith.*

THE NEW BANK WANTED!

To prove the mortgage first-class security, it is only necessary to say that it is taken at a sufficient margin to realize the debt. It differs from credit, which is taken on trust, in this respect; the purchaser can value the property without the aid of Mercantile Agencies.

Equally with Government securities it is favored by foreign capitalists; as the large increase of Loan Societies in Canada testifies; and then having weathered the financial storm better than the banks. Again an adverse balance of foreign trade is settled by the debentures on that property, through Loan Societies.

Mortgages may be made available by a bank of issue in the manner Loan Societies buy and sell such property. It is only necessary to adhere to just banking principles; that is, controlling the volume of circulation by the form of redemption in gold. Persons who have not given this subject sufficient consideration, are deceived by the great historical names of Allison and Macaulay, who imagined that no other than an "irresponsible issue" such as the French *assignats* could be made on real property. But these personages are poor authority on finance, having shown only a limited acquaintance with the principles of banking. Let us now examine closely the merits of a first mortgage. If a property worth $10,000 is good security for $6,000 borrowed money at interest, surely it should be equally good to lend $6,000. That is—good as so much bank stock? The law as it now stands only admits of borrowing, whereas you see the property is equally good for *lending*. This is a startling truth, and is fraught with unparalleled consequences to the financial and industrial world. It is of no small importance to Canada, which pays on an average ten per cent for money, when it ought to have it as cheap as any of the older industrial communities. It is not for want of capital that the trade is periodically demoralized by adverse foreign balances, but by a vicious banking law which virtually cancels the best capital. A just banking law, by according the choice of lending as well as borrowing by mortgage adds to the capital a primary use and gives it a just bearing on the money market. And no danger of the market being overstocked, as only so much bank stock would be invested in, as paid a sufficient dividend. Take the following statements as explanatory—the first represents the banks as they are—the second, the mortgage bank of issue, in millions of dollars.

CAPITAL.	GOLD.	DOM. NOTES.	DISCOUNTS.	DEBTS OR CIRCULATION
58	6	7	Notes....119 Deb'ntures 15	Deposits at Notice.. 14 Note Circulation.... 22 Deposits on Demand 39
	Assets................ 147			Debts.......... 75
Capital Mortgages..10	Discounted Mortgages.......... 30			Note Circulation. 30
	Assets......................... 40			Debts.......... 30

The above institutions acting harmoniously would cover all the property. Persons in want of credit would apply to the former for discount; and then wanting capital would patronize the latter; the notes being payable in gold would circulate on a par. There is no desire to do away with good credit nor to get rid of anything that is good. The good, will of necessity, be retained, the bad rejected.

The second-class banks must have a clear cash capital to begin with, and as you see above, its chief investment is in promissory notes, assets 147, and debts 75. The first class bank starts with 10 million mortgages; with which it furnishes gold when required, and discounts mortgages only, say 30 millions, having 30 circulation. Its assets are first-class, 40, and debts 30. The capital in both cases is a margin, as in any mercantile firm, which is supposed to guarantee all the transactions. The dealer in promissory notes discounts to double the paid up capital, and that is forty millions of dollars in excess of the limits of a first-class institution, as every note discounted beyond the sum of capital, Dominion notes, and deposits at interest, tends to weaken the stability of the bank. This point cannot be disputed. The bank dealing in mortgages may with perfect safety to itself, and the public, discount three times the sum of the capital, as above shown, because every mortgage answers for its circulation. English Loan Societies, on real property, do business to nine times their capital, on the same principle. Loan Societies require to borrow to the full value of their mortgages, and the interest is sent out of the country—a drain upon income; whereas a bank of issue, by investing only a fraction of its assets in gold, may keep out a large circulation and the present outlay of interest is converted to an income—increasing the capital of the country.

Short exports causing unfavourable foreign balances embarrass the banks, as in such cases no gold is purchasable by personal property. Money has then to come into the country through Loan Societies borrowing on debentures, the exchange for which, is sold to the banks, to recoup their gold reserve. Were it not for the necessities of the Government and this borrowing on mortgage, the banks could not long subsist. The bank dealing in mortgages is prepared for every emergency, and, moreover, never distrusts trade. The 40 millions, in excess, of discounts, as has been pointed out, is the source of inflation and constant hazard to business men. It is that which first intoxicates, and then brings to grief the business community. The first-class bank cannot inflate the values of industry—it is credit which does that—the lack of security. But it gives an equivalent for what it purchases, and gets an equivalent in value for the property it sells. All its actions being on security, no disturbance in values takes place.

In no reliable way can a banking law confined to personal property, supply a sufficiency of facilities to carry on the business of the country advantageously. During the last 200 years the debts of commerce have been many times cancelled by trade depressions, yea, more effectively by far, than the Jewish Jubilee, and so will it ever be by such mismanagement. The *profits* of banking, arise from the creation of debts, that is, circulation. No subterfuge on the part of the banker can keep the circulation out without the aid of security. The circulation is limited in two ways—bad credit, and adverse foreign trade—both are cured by security. It is a mistake to suppose that a vast amount of capital is

necessary to reduce the rate of interest to a fair average. A fraction only of the four hundred and fifty millions now locked up would soon reduce the rate from ten per cent to five; in that case the business capital would be practically doubled!

Let us, in all our legislation, remember the leading maxim of finance: *Greater security means a lower rate of interest and a proportional increase of capital:* as the contrary means higher interest and less capital. A bank dealing in mortgages can at any moment secure all its debts; what the present system cannot pretend to do. A manufacturer applies to any of the banks for a discount line, say $10,000. He is required to furnish *endorsed* notes which he declines, as risky; but having real estate he gives a mortgage on adequate property, and as in the drawing account of the Scotch banks, is charged interest for the money used—and no contraction of loans distrusts his business, while his property is good security, and the interest regularly paid.

Now look on the other picture. A dealer in foreign goods has been in business 10 years. His assets in goods amount to $30,000, and bills payable at the bank $20,000. While thinking himself worth $10,000, foolish man, a stringency is created by the bank, and he is forced to realize and pay his maturing bills at a loss, perhaps, of 33 per cent. Where then, is he? Such is the fortune of the hour!

ALPHA.

THE STORY OF THE OKA INDIANS.

No. II.

THE DEEDS OF CONCESSION.

It is easy even at this day to understand the enthusiasm which provoked the spirit of adventure among laymen and clerics in the Old World, when the New one was discovered, with its fabulous wealth and its wild races of men. On the one hand the Gaulish zeal went forth in a spirit of conquest and commerce: on the other, in a frenzy to win converts and power. With the latter only we have to deal.

We need not split hairs in argument as to the aims and objects of the Seminary of St. Sulpice of Paris when it first came to Canada. It is well to agree at the outset of a journey, even if we must part company in opinion on the way: and on this point, at least, I think there is no difference or doubt. What was the avowed aim of the Seminary in coming to Canada? Was it to erect trading posts for the French, or missions for the natives? Was it to compete with the merchants of Rouen and Rochelles for the red-skin's paltries, or to fight the devil and his emissaries for possession of the red-skin's soul?

In the middle of the 17th century there existed in France a society of priests and laymen, organized for the special, and exclusive purpose of converting the Indians of this country. I have no doubt of the sincerity of its intentions, and that it had no ulterior object in view, notwithstanding the fact that the zeal of a Loyola was often merged in the ardour of abstract adventure, when the Jesuits pierced the fastness of Canadian woods and sang Te Deums on Mississippi waters. This society was a rival, or perhaps more justly speaking, a contemporary of the Seminary, both being established about the same time. The Company of New France, then holding from the Crown the whole of Canada, made a grant, in 1640, of the Island of Montreal, *en Fief*, to the former society; but in 1663 this latter organization executed a deed of gift of the whole island to the Seminary, conceiving that the great object of their association, namely the conversion of the Indians, would be better accomplished by the Seminary, whose priests had already been in the field. It is as clear as language can express it, that the Seminary *at Paris*—and inseparably so, as defined in the Deed—was the recipient of this donation; and not as a body of traders or speculators, but as missionaries, *pur et simple*, to the Indians.

Here now we may meet a cross road in opinion, and differ as to what a "mission" meant. But that it did not mean a license to trade with the red-skins, is shown from the complaints made to the home Government that the priests—not exclusively of St. Sulpice—were trafficking in furs, as well as from the plain interpretation of their obligations towards the natives by the Sulpicians themselves, and from the fact that with these exceptional cases, which invariably provoked opposition, the priests observed the usual duties of missionaries, until the ratification of 1735, which permitted them to trade with the Indians "within the limits of said Seigniory on the following terms, provisions and conditions." Doubtless the same questionable pretext was made to secure this privilege in 1733, as was presented to obtain the second grant of St. Placide, viz.: "that the transfer of the said Mission from the Island of Montreal to the Lake, the stone church, the presbytery, the wooden fort which they have built thereon, have caused them expenses far exceeding the value of the lands conceded to them by the present Deed and by that of 1718." Yet it can scarcely be assumed, that even this privilege of trading was meant for broader purposes than the maintenance of the body itself, and the particular mission work it had to do.

All the religious orders originally established in France for purely religious objects, came here with the clearly avowed aim of evangelizing and civilizing the Indian; and be it marked, that every grant made to these bodies was clearly and explicitly made for this purpose and no other. The fact cannot be gainsaid—that not only did the Seminary of St. Sulpice come here to evangelize and civilize the red-skin, but that it got its gift of the Island of Montreal in 1663, as well as its grants from the French King, *to enable it to do this*, and not in any way to promote the temporal or even spiritual interests of emigrants from France, or to increase the material wealth of its own body.

Let us, however, try and get at the motives of the Seminary in asking for the Seigniory of the Lake of Two Mountains and the subsequent grant of St. Placide: also the motives of the King of France in conceding them.

It will be remembered that the Okas were living at Sault au Recollet; evidently very much under the moral influence of the Seminary: its friends and protectors: recognized by the French as a distinct nation and as allies, and brought to their councils in critical affairs. Nomadic tribes of Iroquois were constantly threatening the western end of the island, as well as the approaches from the Ottawa valley, and, as has been already shown, would have easily exterminated the French, but for the watchfulness and defence of the Okas. Clearly the latter had earned French and Sulpician gratitude. Their union with their brethren would have ensured the destruction at the time of both.

Two motives on the part of the Seminary are presented. The Seminary clearly had *a purpose* when it petitioned the King for a grant. It was no freak or sudden fancy. Did it want or need the Seigniory of the Lake of Two Mountains for its own use? Clearly not. The Island of Montreal, thirty-six miles long by nine wide, watered by the St. Lawrence in front and the Ottawa in rear, afforded all the scope it needed for material support. The Lake of Two Mountains was then only fit for the Indian who loved the dense forest. Remembering, therefore, the state of the country; the good feeling existing between the priests and the Okas, at first on the Fort on the Mountain, and afterwards at Sault au Recollet; that everything had tended to cement this confidence and increase this friendship, would it not be judging the Seminary harshly to assume that it did not mean to be grateful to the Okas; that it did not actually mean to secure them more room for hunting and fishing, more "advantage," to use the words of the Deed? Will the Seminary deny that it intended to act honestly towards the Indians: that when it represented to the King "that it would be to the advantage of the Indian mission" to remove it to the Lake, and that it "would be advantageous not only because of the conversion of the Indians, who being further from the city would also be beyond the danger of becoming drunkards, but also to the colony, which, *in this way* would be protected from the incursions of the Iroquois," that it did not mean all it said? Or will it use its peculiar sophistry, and reply that "the advantage of the Seminary was that of the Indians"?

I have done it the justice before of believing that its old Gallican instincts prompted it to the consistent kindness which began on the Fort at the mountain. I cannot believe, and history shows us nothing to make such a belief possible, that the Seminary then was playing a treacherous or hypocritical game with the people who had been so faithful to its interests. I cannot believe either that the reasons presented to the King to secure the grant were neither sincere nor necessary.

Nor is it likely that the Indians, holding as they then did on the island, a balance of power, would either have moved to the Lake at peremptory bidding, or under such conditions as are now maintained by the Seminary to have existed from the beginning. Not likely that having saved the French and Sulpicians from annihilation, they would have voluntarily placed their necks under the feet of either. Such a suggestion of servitude or mere squattership was more than either Seminary or French King dared offer. What would have been the answer to the Seminary had it in 1718 told the Okas that it wanted them to occupy the Seigniory of the Lake as squatters, liable to be turned away, to have their lands alienated from them, and to be the mere tools of their ambition? It would be one of the mournful pages of Sulpician history. In no instance was such a policy shown or meant by the old priests. The only safe policy was one of conciliation and kindness, not of conquest or duplicity. I can easily from this standpoint reconcile the good will of the Seminary towards the Indians with the natural desire it had to become trustees; and also the natural generosity of the French King to the religious order which had been solely instrumental in securing the friendship of an important Indian tribe. From first to last the latter were mostly in the dark as to the real nature of the Deeds of Concession, just as they were afterwards, but more cunningly, kept from knowing the real conditions of the ordinance of 1840, which confirmed the Seminary title. No tradition, however, is more clearly fixed in their minds than that these conceded lands were and are held for them by the Seminary in trust, and by no means as its absolute property.

Let us now in fancy erase the history of Canada since the Conquest, and let us put the Okas back again at Sault au Recollet, the Seminary back again in its humble nook at the foot of Mount Royal. Let us imagine the Seigniory of the Lake of Two Mountains a hunting ground, unpeopled by any but the original occupants—these very Okas, who crossed the lake in their canoes and lived a nomadic life in its woods. Let us put ourselves in the place of the Seminary of St. Sulpice, holding the views held by it to-day, and which it maintains were the only views which guided the petitioners of 1717. Imagine a body asking the King for a concession of land in its own name and as its absolute property, complicating such a petition with obligations towards a certain tribe of Indians, *the non-fulfilment of which obligations would cause the said concession to revert to His Majesty's domain!* Imagine a body soliciting a concession as to its absolute property, placing such motives and objects as the following:—

"Upon the petition presented to us by Messieurs the ecclesiastics of the Seminary of St. Sulpice, established at Montreal, *by which they show us that it would be to the advantage of the Indian Mission* at Sault au Recollet, in the Island of Montreal, of which they are in charge, to be without delay transferred from the island, and established upon lands at the north-west shore of the Lake of the Two Mountains, which Mission would be advantageous not only *because of the conversion of the Indians, who being further from the city would also be beyond the danger of becoming drunkards, but also to the colony, which in this way would be protected from the incursions of the Iroquois in the time of war*: praying us to grant them *for the said Mission* a piece of land three and a-half leagues front, commencing at the brook which falls into the large bay of the Lake of Two Mountains, and stretching thence up the shore of the said Lake and the River St. Lawrence, with a depth of three leagues, with title of Fief, &c., &c., to the offers which they make to pay all the expenses of removal of this Mission, &c., &c., to which giving ear, we, &c, give and grant, &c,

With respect to the second concession, this preamble is not mentioned, but the Plea of the Seminary, produced on 24th August, 1876, in a suit still pending in the Superior Court, Montreal, states that this Deed was "*au même titre que ci-dessus*," or "with the same title or object as hereinbefore."

The motives of the French King no doubt were more selfish than the mere "desire to be propitious" to the Seminary. Any one can learn from Garneau's History the great importance he and his Government attached to securing the friendly alliance of the Indians, then, it may be said, holding the balance of power between the French and English. The above preamble plainly states that one object of placing them at the Lake was to prevent Iroquois incursions, a bit of military foresight that possibly originated outside the Seminary pale.

The principles and intentions which actuated the King in granting Seigniories to his civil or military officers or other laymen, were altogether different from those which led him to concede Seigniories to religious orders. In the former

case, the Seigniors were intended to form a body of *gentlemen*—a defence also to the colony—having authority to make under-grants of small parcels of land under certain conditions, for their own emolument or benefit. This is just as clearly expressed as that the Seminary *did not* receive their donations for any such object, but *for the conversion and civilization of the Indians*, and not only a part but the whole; and moreover that in case of increase or excess of revenue, such increase or excess was to be employed in like manner. I have no doubt in my mind but that the concessions were not only asked and granted for the benefit of the Indians exclusively, as long as they choose to stay there. As Mr. J. J. McLaren, Advocate of the Civil Rights Alliance in the legal questions between the Indians and the Okas, showed, "according to the laws of the Province of Quebec at the date of the concession deeds, as well as at the present time, the Indians were constituted and are still *grévés de substitution* with all the rights attached to that quality. The Seminary, as *appelés à la substitution*, have no right whatever, except that of supervision to prevent waste," and in this, the privilege of securing for themselves a sufficient maintenance and no more.

In the "Historical Notice of the difficulties arisen between the Seminary and the Indians of Oka," published by authority of the former in 1876, a very ingenious epitome of the original Deed is given, to establish its absolute ownership. Coming *ex cathedra*, it is its own condemnation, and shows its lack of honesty on the face of it. A certain gentleman is proverbially accused of citing Scripture for his purpose, and in much the same way has the Seminary quoted the Deed. I will point out this in my next paper.

That there may be no unfairness, I give a correct translation of the Deed of Ratification by the French King, of 1718, reserving the continuation of my remarks for another article.

W. GEO. BEERS.

DEED OF RATIFICATION.

This twenty-seventh day of April, one thousand seven hundred and eighteen, the king being in Paris, and desiring to be propitious towards the ecclesiastics of the Seminary of St. Sulpice, established in Paris, *from whom those of the Seminary of St. Sulpice established at Montreal proceed*, and to whom the Sieurs de Vaudreuil and Bégon, Governor and Lieutenant-General, and Intendent of La Nouvelle, France, have granted by Deed of Concession, on the seventeenth of October, one thousand seven hundred and seventeen, a tract of land of three leagues and a half in front by three leagues in depth, to enable them *to transfer the mission of the Indians of Sault au Recollet*, which is under their care, and this *on the terms, provisions, and conditions* mentioned in the said Deed of Concession, which Deed of Concession His Majesty caused to be laid before him to *be approved in favour of the ecclesiastics of the Seminary of St. Sulpice at Paris, and solely on the conditions which are to be mentioned in these presents.* His Majesty, by and with the advice of Monsieur le Duc d'Orleans, Regent, has given and granted by and in virtue of these presents to the ecclesiastics of the Seminary of St. Sulpice, established in Paris, that certain tract of land containing three leagues and a half in front, to commence at a brook which runs into the great bay of the Lake of Two Mountains, ascending along the said lake and the River St. Lawrence, by three leagues in depth, the said piece of ground being mentioned in the said Deed of Concession of 1717, *in order to transfer there the mission of the said Indians of Sault au Recollet.*; to have and to hold the same for ever unto the said sieurs ecclesiastics, their successors and assigns, even if the said mission be taken away from thence, in full property, under the title of fief and seigniory, with the right of superior, mean, and inferior jurisdiction; with the privilege of hunting and fishing as well within as opposite the said concession, *on condition that they shall bear the whole expense necessary for removing the said mission*, and also cause a church and a fort to be built there of stone at their own cost, *for the security of the Indians*, according to the plans thereof, *which shall be by them handed over to the Governor and Intendant of La Nouvelle France, to be by them and with their report sent to the Council of Marine for His Majesty's information, and to be approved, which works they shall be held to perform within the space of seven years*, subject also to the condition of *fealty and homage (foi et hommage)* which the ecclesiastics of the said seminary, their successors and assigns, *shall be held to perform* at the castle of St. Lewis, in Quebec, and which they *shall hold under the customary duties and dues*, and agreeably to the custom of the Provostship and Viscounty of Paris, followed in La Nouvelle France, and that the appeals from the decisions of the judge who may be established at the said place shall lie before the judges of the Royal Jurisdiction of Montreal. *That they shall keep and cause to be kept house and home (feu et lieu) on the said concession. That they shall preserve their oak timber fit for shipbuilding, which may be found upon the land which the said ecclesiastics shall have set aside for their principal manor house, and that they shall also stipulate the reserve of such oak timber within the extent of the private concessions made or to be made to their tenants, which said oak timber His Majesty shall be free to take, without being held to pay indemnity; also, that they shall give notice to the king or to the Governor and intendant of La Nouvelle France, of the mines, ores, and minerals, if any be found within the limits of the said fief. and leave necessary roadways and passages.* That they shall concede the said uncleared lands under the simple title of a rent of twenty *sols* and a *capon*, for each and every arpent of land in depth, and six *deniers* of *cens*, and that there shall not be inserted in the said concessions any sum of money or any other charge than that of the simple title of *rent*, His Majesty granting them, nevertheless, the permission to sell or grant at a higher rent the lands of which a quarter will have been cleared. The present Deed of Ratification to be registered in the Superior Council of Quebec, for the use of all whom it may concern, and in testimony whereof His Majesty has commanded me to draw up these presents which he has been pleased to sign with his own hand, and countersigned by me, Joint Secretary of State, and of his commands and finances.

(Signed,) LOUIS.
(Signed,) PHILYPIAUX.

LET THEM ALONE.—All would be well, it is urged, if they would but let the people alone. But what chance is there, I demand of these wise politicians, that the people will ever be let alone; that the orator will lay down his craft, and the demagogue forget his cunning? If many things were let alone, which never will be let alone, the aspect of human affairs would be a little varied. If the winds would let the waves alone there would be no storms. If gentlemen would let ladies alone, there would be no unhappy marriages, and deserted damsels. If persons who can reason no better than this, would leave speaking alone, the school of eloquence might be improved. I have little hopes, however, of witnessing any of these acts of forbearance, particularly the last, and so we must (however foolish it may appear) proceed to make laws for a people who we are sure will not be let alone.—*Sydney Smith.*

WAR AND REFORMS.—How easy it is to shed human blood—how easy it is to persuade ourselves that it is our duty to do so—and that the decision has cost us a severe struggle—how much in all ages have wounds and shrieks and tears been the cheap and vulgar resources of the rulers of mankind—how difficult and how noble it is to govern in kindness and to found an empire upon the everlasting basis of justice and affection!—But what do men call vigour? To let loose hussars and to bring up artillery, to govern with lighted matches, and to cut, and push, and prime—I call this, not vigour, but the *sloth of cruelty and ignorance.* The vigour I love consists in finding out wherein subjects are aggrieved, in relieving them, in studying the temper and genius of a people, in consulting their prejudices, in selecting proper persons to lead and manage them, in the laborious, watchful, and difficult task of increasing public happiness by allaying each particular discontent.—*Sydney Smith.*

A MODERN 'SYMPOSIUM.'

THE SOUL AND FUTURE LIFE.

[Having given the articles of Mr. Frederic Harrison on *The Soul and Future Life*, we now propose to give the "Symposium" which followed in answer. In it the whole question is viewed in its varied aspects by some of the ablest Theological, Scientific and Philosophical writers and thinkers of Britain.—EDITOR.]

The imaginative glow and rhetorical vivacity which are visible throughout Mr. Harrison's Essays on 'The Soul and Future Life' are very remarkable, and should guard those of us who recoil in amazement from its creed or no-creed from falling into the very common mistake of assuming that the effect which such ideas as these produce on ourselves is *the* effect which, apart from all question of the other mental conditions surrounding the natures into which they are received, they naturally produce. It is clear at least that if they ever tended to produce on the author of these papers the same effect which they not only tend to produce, but do produce, on myself, that tendency must have been so completely neutralised by the redundant moral energy inherent in his nature, that the characteristic effect which I should have ascribed to them is absolutely unverifiable, and, for anything we have the right to assert, non-existent. There is at least but one instance in which I should have traced any shade of what I may call the natural view of death as presented in the light of this creed, and that is the sentence in which Mr. Harrison somewhat superfluously disclaims—and moreover with an accent of hauteur, as though he resented the necessity of admitting that death is a disagreeable certainty—his own or his creed's responsibility for the fact of death. 'We make no mystical or fanciful divinity of death,' he says (July, p. 836); 'we do not deny its terrors or its evils. We are not responsible for it, and should welcome any reasonable prospect of eliminating or postponing this fatality that waits upon all organic nature.' After reading that admission, I was puzzled when I came to the assertion that 'we who know that a higher form of activity is only to be reached by a subjective life in society, will continue to regard the perpetuity of sensation as the true Hell,' (p. 841), a sentence in which Mr. Harrison would commonly be understood to mean that he and all his friends, if they had a vote in the matter, would give a unanimous suffrage against this 'perpetuity of sensation,' and, so far from trying to eliminate or postpone death, would be inclined to cling to and even hasten it. For, in this place at least, it is not the perpetuation of deteriorated energies of which Mr. Harrison speaks, but the perpetuation of life pure and simple. Indeed, nothing puzzles me more in this paper than the diametrical contradictions both of feeling and thought which appear to me to be embodied in it. Its main criticism on the common view of immortality seems to be that the desire for it is a grossly selfish desire. Nay, nicknaming the conception of a future of eternal praise, 'the eternity of the tabor,' he calls it (p. 841) a conception 'so gross, so sensual, so indolent, so selfish,' as to be worthy of nothing but scorn. I think he can never have taken the trouble to realise with any care what he is talking of. Whatever the conception embodied in what Mr. Harrison calls 'ceaseless psalmody' (p. 838) may be—and certainly it is not my idea of immortal life—it is the very opposite of selfish. No conception of life can be selfish of which the very essence is adoration, that is, wonder, veneration, gratitude to another. And gross as the conception necessarily suggested by psalm-singing is, to those who interpret it, as we generally do, by the stentorian shoutings of congregations who are often thinking a great deal more of their own performances than of the object of their praise, it is the commonest candour to admit that this conception of immortality owes its origin entirely to men who were thinking of a life absorbed in the interior contemplation of a God full of all perfections—a contemplation breaking out into thanksgiving only in the intensity of their love and adoration. Whatever else this conception of immortality may be, the very last phrase which can be justly applied to it is 'gross' or 'selfish.' I fear that the Positivists have left the Christian objects of their criticism so far behind that they have ceased not merely to realise what Christians mean, but have sincerely and completely forgotten that Christians ever had a meaning at all. That Positivists should regard any belief in the 'beatific vision' as a wild piece of fanatacism, I can understand, but that, entering into the meaning of that fanatacism, they should describe the desire for it as a gross piece of selfishness, I cannot understand; and I think it more reasonable, therefore, to assume that they have simply lost the key to the language of adoration. Moreover, when I come to note Mr. Harrison's own conception of the future life, it appears to me that it differs only from the Christian's conception by its infinite deficiencies, and in no respect by superior moral qualities of any kind. That conception is, in a word, posthumous energy. He holds that if we could get rid of the vulgar notion of a survival of personal sensations and of growing mental and moral faculties after death, we should consecrate the notion of posthumous activity, and anticipate with delight our 'coming incorporation with the glorious future of our race,' (p. 838), as we cannot possibly consecrate those great hopes now.

But, in the first place, what is this 'glorious future of our race' which I am invited to contemplate? It is the life in a better organised society of a vast number of these merely temporary creatures whose personal sensations, if they ever could be 'perpetuated,' Mr. Harrison regards as giving us the best conception of a 'true hell.' Now if an improved and better organised future of ephemerals be so glorious to anticipate, what elements of glory are there in it which would not belong to the immortality looked forward to by the Christian—a far more improved future of endlessly growing natures? Is it the mere fact that I shall myself belong to the one future which renders it unworthy, while the absence of any 'perpetuity' of my personal 'sensations' from the other, renders it unselfish? I always supposed selfishness to consist, *not* in the desire for any noble kind of life in which I might share, but in the preference for my own happiness at the *expense* of some one else's. If it is selfish to desire the perpetuation of a growing life, which not only does not, as far as I know, interfere with the volume of moral growth in others, but certainly contributes to it, then it must be the true unselfishness to commit suicide at once, supposing suicide to be the *finis* to personal 'sensation.' But then universal suicide would be inconsistent with the glorious future of our race, so I suppose it must at least be postponed till our own sensations have been so far 'perpetuated' as to leave heirs behind them. If Condorcet is to be held up to our admiration for anticipating on the edge of the

grave his 'coming incorporation with the glorious future of his race,' *i.e.* with ourselves and our posterity, may we not infer that there is something in ourselves *i.e.* in human society as it now exists, which was worthy of his vision—something in which we need not think it 'selfish' to participate, even though our personal 'sensations' do form a part of it? Where then does the selfishness of desiring to share in a glorious future even through personal 'sensations' begin? The only reasonable or even intelligible answer, as far as I can see, is this;—as soon as that personal 'sensation' for ourselves excludes a larger and wider growth for others, but no sooner. But then no Christian ever supposed for a moment that his personal immortality could or would interfere with any other being's growth. And if so, where is the selfishness? What a Christian desires is a higher, truer, deeper union with God for all, himself included. If his own life drop out of that future, he supposes that there will be so much less that really does glorify the true righteousness, and no compensating equivalent. If it be Mr. Harrison's mission to disclose to us that any perpetuity of sensation on our own parts will positively exclude something much higher which *would* exist if we consented to disappear, he may, I think, prove his case. But in the absence of any attempt to do so, his conception that it is noble and unselfish to be more than content—grateful—for ceasing to live any but a posthumous life, seems to me simply irrational.

But, further, the equivalent which Mr. Harrison offers me for becoming, as I had hoped to become, in another world, an altogether better member of a better society, does not seem to me more than a very doubtful good. My posthumous activity will be of all kinds, some of which I am glad to anticipate, most of which I am very sorry to anticipate, and much of which I anticipate with absolute indifference. Even our best actions have bad effects as well as good. Macaulay and most other historians held that the Puritan earnestness expended a good deal of posthumous activity in producing the license of the world of the Restoration. Our activity, indeed, is strictly posthumous in kind, even before our death, from the very moment in which it leaves our living mind and has begun to work beyond ourselves. What I did as a child is, in this sense, as much producing posthumous effects, *i.e.* effects over which I can no longer exert any control, now, as what I do before death will be producing posthumous effects after my death. Now a considerable proportion of these posthumous activities of ours, even when we can justify the original activity as all that it ought to have been, are unfortunate. Mr. Harrison's papers, for instance, have already exerted a very vivid and very repulsive effect on my mind—an activity which I am sure he will not look upon with gratification, and I do not doubt that what I am now writing will produce the same effect on him, and in that effect I shall take no delight at all. A certain proportion, therefore, of my posthumous activity is activity for evil, even when the activity itself is on the whole good. But when we come to throw in the posthumous activity for evil exerted by our evil actions and the occasional posthumous activity for good which evil also fortunately exerts, but for the good results of which we can take no credit to ourselves, the whole constitutes a *mélange* to which, as far as I am concerned, I look with exceedingly mixed feelings, the chief element being humiliation, though there are faint lights mingled with it here and there. But as for any rapture of satisfaction in contemplating my 'coming incorporation with the glorious future of our race,' I must wholly and entirely disclaim it. What I see in that incorporation of mine with the future of our race—glorious or the reverse, and I do not quite see why the Positivist thinks it so glorious, since he probably holds that an absolute term must be put to it, if by no other cause, by the gradual cooling of the sun—is a very patchwork sort of affair indeed, a mere miscellany of bad, good, and indifferent without organisation and without unity. What I shall be, for instance, when incorporated, in Mr. Harrison's phrase, with the future of our race, I have very little satisfaction in contemplating, except so far, perhaps, as my 'posthumous activity' may retard the acceptance of Mr. Harrison's glorious anticipations for the human race. One great reason for my personal wish for a perpetuity of volition and personal energy is, that I may have a better opportunity, as far as may lie in me, to undo the mischief I shall have done before death comes to my aid. The vision of 'posthumous activity' ought indeed, I fancy, to give even the best of us very little satisfaction. It may not be, and perhaps is not, so mischievous as the vision of 'posthumous fame,' but yet it is not the kind of vision which, to my mind, can properly occupy very much of our attention in this life. Surely the right thing for us to do is to concentrate attention on the life of the living moment—to make that the best we can—and then to leave its posthumous effects, after the life of the present has gone out of it, to that Power which, far more than anything in it, transmutes at times even our evil into good, though sometimes, too, to superficial appearance at all events, even our good into evil. The desire for an immortal life—that is, for a perpetuation of the personal affections and of the will—seems to me a far nobler thing than any sort of anticipation as to our posthumous activity; for high affections and a right will are good in *themselves*, and constitute, indeed, the only elements in Mr. Harrison's 'glorious future of our race' to which I can attach much value—while posthumous activity may be either good or evil, and depends on conditions over which he who first puts the activity in motion, often has no adequate control.

And this reminds me of a phrase in Mr. Harrison's paper which I have studied over and over again without making out his meaning. I mean his statement that on his own hypothesis 'there is ample scope for the spiritual life, for moral responsibility, for the world beyond the grave, *its hopes and its duties*, which remain to us perfectly real without the unintelligible hypothesis.' (June, p. 632.) Now I suppose, by 'the hopes' of 'the world beyond the grave,' Mr. Harrison means the hopes we form *for* the 'future of our race,' and that I understand. But what does he mean by its 'duties'? Not, surely, our duties beyond the grave, but the duties of those who survive us; for he expressly tells us that our mental and moral powers do not increase and grow, develop or vary within themselves—do not, in fact, survive at all except in their effects—and hence duties for *us* in the world beyond the grave are, I suppose, in his creed impossible. But if he only means that there will be duties for those who survive us after we are gone, I cannot see how that is in any respect a theme on which it is either profitable or consolatory for us to dwell by anticipation. One remark more: when Mr. Harrison says (July, p. 842) that it is quite as easy to learn to long for the moment when you shall become 'the immaterial principle of a comet,' or that you 'really were the ether, and were about to take your place in space,' as to long for personal immortality—he is merely talking at random on a subject on which it is hardly seemly to talk at random. He knows that what we mean by the soul is that which lies at the bottom of the sense of personal identity—the thread of the continuity running through all our chequered life; and how it can be equally unmeaning to believe that this hitherto unbroken continuity will continue unbroken, and to believe that it is to be transformed into something else of a totally different kind, I am not only unable to understand, but even to understand how he could seriously so conceive us. My notion of myself never had the least connection with the principle of any part of any comet, but it has the closest possible connection with thoughts, affections, and volitions, which, as far as I know, are not likely to perish with my body. I am sorry that Mr. Harrison should have disfigured his paper by sarcasms so inapplicable and apparently so bitter as these.

R. H. HUTTON.

NO SIGN.

BY MRS. CASHEL HOEY.

—:o:—

CHAPTER III.—(*Continued.*)

In Ireland the domestic murder is an uncommon variety. A tourist, not gifted with tact, took occasion to comment to his hostess, at a Dublin dinner-party, upon the lawlessness of the country through which he had just travelled in perfect safety, and the prevalence of homicide. "Yes," replied the lady, "I daresay it does strike the English mind, because there's such a difference, you see. Irish murderers kill their enemies; English murderers kill their wives and children, their sweethearts and their friends." She was justified by the general facts. And, of all the species of domestic murder in Ireland, killing by poison is the rarest. The present was a case which combined all the elements of uncommonness, and popular excitement was at a white heat.

Where was Katharine Farrell? No one knew. She had left Narraghmore before the memorable day which brought the news of Mrs. Daly's death. Immediate inquiry was made for her by Mr. Bellew, but he ascertained only that she had been at Mrs. Mangan's house at Athboyle when the news of the crime and the first stages of the inquest reached that neighbourhood, causing almost as much excitement there, where Daly was well known and remembered, as at Narraghmore itself. She had left them, Mr. Mangan wrote to Mr. Bellew—"slipped away," he expressed it, no doubt because she knew they would hear what they had heard since; but she need not have left them for that; they were not people to turn against a poor girl whom they had known so long because she was mentioned by ill tongues in a black business, which might not prove to be so black after all. No doubt they would hear from her soon, and then he would let Mr. Bellew know. Thus did the cheery nature of Tom Mangan come out under adverse circumstances. "Divil a bit of poison there's in it at all, in my opinion, Sam," said he, in confidence, to his assistant, "only they're new-fangling over it; and I hope they won't new-fangle Daly till he's on the gallows, with their science. Haven't we had them in the surgery and everywhere else as stiff with fits as ever anybody was with anything." But Sam Sullivan had his own reasons for believing that this was a bad business, and the full results of the inquiry were too much even for Tom Mangan's determination to take the most favourable view of everything.

While Daly was on bail, pending the inquest, he did not leave his rooms, but received there a visit from Mr. Bellew, who found him engaged in sorting and destroying certain private papers. He was quite calm, but looked ill and deeply sorrowful, and his demeanour had a singular hopelessness about it which strangely impressed his friends.

The county jail at Portmurrough was a prison of the good old sort, as ugly outside as it was cheerless and severe within. Dominick Daly was an "odd sort of a prisoner," the gaolers said to one another, though they were used to a great variety, and could not be expected to feel much interest in the specimens of criminality with whom they had to do in the way of business. He was singularly absent-minded, and exhibited none of the restlessness and curiosity which generally characterize prisoners, before trial, at all events. "Like a man dazed," one described him; "like as if he was looking at something so fixed, he could see nothing else," said another, and he was generally admitted to "take it quieter" than any accused person remembered in the prison annals. Daly was not unbefriended; Mr. Bellew, as has been already said, took active steps for his defence, and Father John O'Connor wrote to him, saying that he would get and see him on a certain day. Daly had a long interview with the solicitor whose services Mr. Bellew had engaged, and with Mr. Bellew himself; but in reply to Father John O'Connor's letter, he wrote, very respectfully, but firmly, declining to see him. When this became known at Narraghmore, the gentry, who were on Daly's side, felt that it was a bad sign; it staggered them; and the lower classes read in it a confirmation of their belief in his guilt and its motive. Of course he didn't want to see Father John, they said. Why would he? His Reverence was too knowledgeable for him all along, and av he'd minded him, he wouldn't be "there" now.

Dominick Daly had been a week in the jail at Portmurrough; and with the exception of Mr. Bellew and the solicitor, Mr. Cormac, nobody had visited him. He enjoyed the privileges, or the rights, of an untried prisoner; books and writing materials were supplied to him, and interviews with his friends, should such present themselves, would be undisturbed by the presence of officials. But Daly neither read nor wrote. His letter to Father John O'Connor was the only one which he addressed to any of his friends; and when Mr. Bellew left him, he repeated more than once that he had absolutely nothing more to say than whatever it was that he had said during their one interview. The books lay unopened on the deal table, painted black, which stood beneath the high-placed barred window of his prison room. He would sit for hours, profoundly still, his hands folded, his head down, his eyes fixed on the floor; then he would rise and pace the narrow bounds which shut him from the outer world, also for hours, not wildly or fitfully, but mechanically, like one whose limbs obeyed an impulse given to them without thought or purpose. He rarely spoke aloud, or gave way to any external sign of emotion, but sometimes, in the depth of the night, he would toss restlessly on his narrow couch, and emit that terrible sound, which is worse to hear than the wildest utterance of a woman's despair, the low, long groan, in which the anguish of a man's heart finds its voice.

One day, after he had been walking to and fro until he was weary, Daly seated himself at the table and began to write, muttering to himself as he did so:—

"Can I exactly recall the words? Am I quite sure of them? Quite sure that there is no loophole for escape, or for suspicion? I wasn't thinking much of what I was about when I was writing it, and yet it seems to come back clearly enough now."

Then he wrote:—

"I am sorry for the news you send me in your letter, and what I hear from Mrs. Cronin. Have you been rightly minding the doctor? You must remember the cure I got for you at Athboyle had nothing at all to do with what the doctor gives you, and you must just go on as if you were not taking it. Perhaps, as you say it has not done you any good at all, it would be the best way for you to drop it altogether, and try the powder I send in this. It is an entirely new cure, and I am in hopes it will succeed. But there is no use in letting on about it to anyone, they will only laugh at you for wanting other people's cures when you have the doctor attending you regularly. So take the powder in a little cold water, just a spoonful at a time whenever you feel bad, and say nothing about it to anybody. Above all, be particular that Dr. Dunne does not find it out, for he would be very angry at you wanting any physic but his, and with me for interfering. Mind this, Mary, it would be a bad thing for me to be found out in sending you this cure, and, maybe, Dr. Dunne would not attend you any more if he discovered you quacking yourself, for no regular doctor likes it. Mrs. Cronin must say nothing about it either, for she would be in the scrape as well as ourselves."

"I don't think there's a word left out, or put in," mused Daly. "There it is, all there was about it, and *what could there be more?* I never sent her any warning before; I never told her to keep any of the cures—real medicine too—that Sam made up for me, from anybody. If she never mentioned them to the doctor, it was because she was sensible enough

herself not to do it. She had good sense about everything but the one thing—the notion that the sickness could be cured. This is the only caution, and Mrs. Cronin can swear it, I ever gave her. It looks plainer and easier there in black and white than it has looked all along, in my poor mind; it's a relief to see it there. There's not a loophole there for suspicion or for doubt."

He laid his arms upon the table, and bowed his head down upon them. "How? how? how?" he murmured; and, after a pause, "God grant that I may never know!" Then the silence was unbroken, and he preserved the same attitude unmoved. Heavy steps sounded upon the flagged passage outside, but Dominick Daly did not heed them, until the key grated in the lock of his room door, and he looked up at its sound. The gaoler stood in the doorway; by his side was a woman with her veil down.

"Person to see you; governor's order," or some such words, met the prisoner's ear, as he sprang to his feet in a moment. The next, the prison official had slammed and locked the door, and he and his visitor were alone. Another, and the woman had flung herself upon him, not into his arms—for he did not make any movement—but, with her own clasped tightly round him, had forced him back into the chair from which he had risen, and was kneeling beside him, still holding him in that frantic grasp.

"Dominick! Dominick!"

"Katharine! Great heavens! You here!"

They were almost the same words that he had said to her the last time she had come unexpectedly into his presence; but the voice in which he said them was not like his voice, and his face was like a spectre's. She shifted the clasp of her arms, and raised them to his shoulders; she pressed her face against his rigid breast, and ground her teeth together with a shivering moan.

His arms were free now, but he did not move them; he did not put her from him, or draw her to him; he sat perfectly still, as if the touch of her had turned him to stone. Her face was quite hidden, the brow and eyes were squeezed against his rough coat, and she caught the cloth in her teeth, while she fought with a strong convulsive agony, and put it over her.

"I'm here, I'm here, at last. I wasn't able to come sooner, for my strength played me false, and left me; but it's come back, darling, and I'm here. I'm strong again; I'm strong *enough* for what I have to do."

Again she shivered, and ground her teeth, and hid her face yet more closely against his rigid breast. And still he did not move, but he shut his eyes fast, and breathed like a tired runner.

"And what's that, Katharine?"

She looked up, strained her head back, saw his face distinctly, loosed her hold of him, and sunk on the floor, gazing awe-stricken at him. Her face was thin and white, her almost colourless eyes were dim, but there looked out of them a terrible despair.

"'*What's that?*' he asks me. To tell you the truth—all the truth—and then to tell it to *them*, and take you out of this."

He pushed his chair back beyond her reach as she sat huddled on the floor, and spoke, but without looking at her.

"I know the truth, not all of it, but enough—all I want to know. For God's sake, tell me nothing, and go, go!"

"You *know!* What do you mean?" Her voice almost died away with some terror, with some sickening anguish, stronger than that which had rent her soul when she came into the prison-room. You can't know. Why don't you look at me, Dominick? Why don't you touch me? Why don't you kiss me?" She raised herself to a kneeling attitude, and dragged herself a few inches along the ground towards him; but he stopped her with an out-stretched hand.

"Come no nearer to me," he said; you are my wife's murderess." He spoke in the lowest whisper, and with his gaze upon the door.

"O God! And I did it for your sake!"

After this there is a silence, and the two look in each other's faces, as two lost souls might look. Then the woman begins to speak, low and rapidly; and as she speaks, she sinks back into her former attitude, but tears off her bonnet, and clutches the masses of her thick red hair, which have fallen on her neck, and pulls at them wildly.

"I did it for your sake. I had been thinking about it, about how it could be done, ever since that night when Father John O'Connor spoke to you—the same night that you told me she wanted you to send her a new cure. It was that night you vexed me to the soul; for you pitied her, and would not grudge her the life that was no good to her, and was standing between you and me. And after that you vexed me sorer and sorer; for you sent her cures, and I thought they were like to do with her, for she grew no worse; and the time was creeping on, and the priest was watching you and me. And then came the strong and heavy hand of him upon me, and he said I must go—go away to a strange place, and leave you, after all the pains it cost me to come where you were, and to stay where you were. I must go, and you must stay, and be no nearer to me than in the beginning, when I *could* have lived without you, Dominick Daly. And when I thought how little good her life was to herself, and how much harm to us, and how easily it might be ended, if only *I* could get some way of sending her a cure.

"The way of getting the—the stuff came to my mind readily. I had only to get back to Athboyle, for ever so short a time, and Sam Sullivan would not watch what I was doing in the shop so close but that I could get *something* that would not hurt her much, but would put her out of your way and mine."

He listened, after a fruitless attempt to stop her, with a fascinated eagerness, but with growing horror and avoidance, as the words came more and more coherently from her livid lips.

"I swear—I could swear it if it were the last word I had to speak in this world—I never thought that she would have anything to suffer. I knew nothing about—about poison that tortured. I believed that poison only put people to sleep for ever; and when I got at it, through Dr. Mangan's leaving his keys about, it was laudanum I was looking for; but when I found the powder, I had no other notion but that it would be all the same, only easier to get it sent to her somehow. But I never could think of a way of sending it, and I carried it about in my pocket day after day, until that day I went to see you at Grange's, and you went out to speak to some one, and left me in the room with the letter you had just written to her, and the cure you were sending to her. I read the letter, and I saw the opportunity. Who was to know? She would just take the powder you were sending to her, and some of mine in it, and she would go to sleep for ever; and we would be quit of her, and happy, happy, happy, ever after."

(*To be continued.*)

CURRENT LITERATURE.

A Young Wife's Story.—A novel by Harriette Boura. New York: Harper & Brothers, 1878. Montreal: Dawson Brothers.

If all young wives were as priggish and stupid as this one there would be good reason for the curtain being drawn at the end of the ordinary novel. Brought up in a "seminary for young ladies," she seems never to have shaken off the bread-and-butterishness, and her principal characteristics, as far as we can learn, are a decided aversion to tobacco, an ability to keep accounts, a love of afternoon church, a total ignorance of the ways of ordinary society, and an all pervading orthodoxy of belief of the most approved and respectable kind. We find her leaving the house of a sailor uncle, who is described as a Captain R.N., but whose type is far more common in Melodrama than in the Service, to marry a widower with two children, who wants a wife to please *his* uncle, on whose will a handsome estate depends. This uncle, one Colonel Demarcay, being a man of the world, a little cynical, something of a sceptic and opposed to Sunday afternoon church, is at first a terrible stumbling block to our young woman of twenty-three. He says the rector is "narrow," he goes out for a walk on Sunday afternoon, and he very wisely disapproves of commencing domestic reform by having the children come down to lunch. His crowning sin is his interference with the faith of his old man-servant, who is at the same time a most forward and a most remarkably philosophic domestic. But the rector and Mrs. Demarcay together manage to put Patrick into a proper frame of mind, and he becomes an edifying example on a very orthodox death-bed before the story ends. The two children provide many opportunities for the display of much nursery morality and the enunciation of sundry precepts, sound no doubt, but hardly interesting to any person except a young wife and mother, and with a rude nurse, who overawes our heroine and spoils the children, furnishes the text for several chapters of literary "pap." Our young wife's husband doesn't appear to care much about her, which is not wonderful, and thinks a great deal of wife number one, whose mother and sister, more worldly but perhaps therefore more pleasant than our heroine, meet with much favour from Colonel Demarcay, and provoke jealousy on the part of wife number two, who forms a stern determination to do her duty and take her place as the mistress of the household. As she justly remarks, "no previous knowledge fitted her for this," but that she "possessed observation and keen perception" in place of experience we are afraid no one can admit. Her very extraordinary idea of duty is carried out, and the colonel dies, impenitent still, leaving the estate to her and her heirs instead of to her husband's children, against her excessively conscientious determination, which would have gone to the length of constructive forgery, but was, fortunately, not so severely tested. Exactly how and why her husband changed into a perfect paragon, how the children became angels, and how the nurse was dismissed, we have not had patience enough to find out, but everything comes right in the end, and since the date of the story Victor and his wife "have found much joy and comparatively little care in the family circle," in the retirement of which it would have been much better for our young wife to have remained. The book is a mass of Phariseeism disguised as morality, its style tedious, its conceptions stupid in the extreme, and although it will doubtless find favour with those who confound sanctimoniousness with religion and twaddle with fine writing, we should be sorry to see any more young wives setting out in life with such miserable conceptions of principle and duty as those of our heroine.

The Cheveley Novels: A Modern Minister. Volume I. London and Edinburgh: Blackwood & Sons. New York: Harper & Brothers, 1878. Montreal: Dawson Brothers.

The Cheveley Novels are a new departure, and for that reason alone would deserve mention, in these days of imitation and reproduction. But "A Modern Minister," so far as it goes, is in many respects such an innovation, not only in style but in treatment, as to demand a little closer examination than usually falls to the share of the modern novel—which is generally too soporific to be handled freely. To begin with, the unknown author (we speak in the singular for convenience, as there is evidence which would lead us to believe that more than one writer is at work, and that one at least may be a lady) presents us with a list of characters, arranged in a catalogue *raisonnée* or like *dramatis personæ* in the play-bill of a melodrama. This is a sensible idea and very useful, when it is considered that no less than one hundred and eighteen personages are thus ticketed and arranged for reference. The whole of this volume does not suffice to put all the characters on the stage, and the action is only in course of development at the point at which we have to wait for another instalment. A clear idea of the design of the book is, at its present stage, impossible to form; it would seem as if the author intends to develop side by side the plots of a series of stories, and, in the course of a comprehensive scheme, involving many books, each in a certain measure complete within itself; but all harmonizing in the end, to describe all phases of English life, and to try almost all kinds of literary composition. Such an undertaking requires powers of no ordinary kind, and it is here that the unevenness of treatment which is strikingly visible in the book makes us doubtful as to the success of the bold venture. We should imagine that the task of drawing the numerous characters in such detail and with such superabundance of setting would have been a problem of sufficient magnitude, and enough to counsel, if not to compel, simplicity of plot, which indeed would naturally be much complicated by the crowd of actors. But our author is not content with aiming at success in the delineation of character, and is working out a plot of extra-ordinary intricacy. Personages are introduced to us, go on the stage, and then are left "waiting in the wings," as it were, till we wonder how they can all come together in the main action at all. The incidents are varied enough and the scenes shift fast and far; nearly all are strongly sensational, not in the sense that has become so opprobrious in connection with novels, but in the daring boldness with which the naturally improbable is treated as if occurring in everyday life, and in the dramatic element and amount of mystery which surrounds them. The Reverend Westley Garland is the "Modern Minister," though why so called is a puzzle, seeing that he is a clergyman of the Church of England, not, as might be thought, a member of the Cabinet. He is a popular preacher in Brighton, clever, full of love for humanity, sad, mysterious. The exact part that he is to play in this kaleidoscopic drama is not very clear, but enough of his nature is sketched to show that he will probably counteract in the end the machinations of one Mr. Noel Barnard, who appears everywhere, under all sorts of guises, and in connection with everybody's affairs, as a perfect Prince of the Powers of Darkness, with all the malignant characteristics of that arch-fiend. There is an anomaly about Mr. Barnard for which we find no satisfactory explanation. It is that he should have such astonishing freedom of movement, for with his peculiar ways and ideas we should have expected a penetentiary to be his permanent abode. And again, his villainy is so successful, on such a gigantic scale, so deliberate and so universal, that the character can hardly be called a natural one even by those who most firmly believe in the personal existence of the Devil. Exactly why this preternatural scoundrel, who possesses money and estates of his own, who is also a gipsy king, and who has a house of his own in London, should be the Private Secretary of a lotos eating baronet, is another thing to be explained. Doubtless our author can do this, for throughout the whole novel there is an almost openly avowed disregard for the tame conditions of ordinary life, and an equally openly avowed intention of making the utmost use of the improbable, and with such aid half of the ordinary novelist's difficulty is overcome. But, as we have said, sensation is aimed at, and sensation we certainly have in almost every chapter. Still, the author manages to present it in such an engaging manner; the incidents, though completely disjoined so far, are so skilfully arranged; the happy touches are so numerous, and the power shown so great, that interest is aroused and incongruities are overlooked. It is impossible to make even a small representative selection; but the sketches of the crazy Sir Dickson Chaffinger and his imaginary noble guests, Westley Garland's reading, Covent Garden and the morning life of London, the old maids' tea-party, and the illness of the little ballet dancer, contain much that is clever both in description and thought. The defects of the book are a straining after effect; an immense amount of attempted profundity which succeeds only in being heavy: a diversity of style which would lead to the impression that the writer had tried to make it seem that there was as great a number of authors as of characters and subjects treated; and a good deal of mannerism which, taken together with sundry remarks upon the fabric and make of dresses and similar unnecessary details of furnishing, have led to our belief that a lady has something to do with the authorship. There is no small amount of exaggeration, and a tendency to run into extremes and over-do everything. The casual philosophizing degenerates into smart writing very often, and the humour is too long drawn out to be always piquant; but the imaginative and sympathetic qualities of our author are seldom at fault, and the book contains much that suggests an artist's nature and perception. It is at all events a remarkable one, and we look to the sequel to develop the intention of the bold adventurer or adventurers who have launched such a daring bark with such a curious freight upon the dull stream of modern literature.

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.—*Mempis.*

Process of Thought.—I have asked several men what passes in their minds when they are thinking; and I could never find any man who could think for two minutes together. Everybody has seemed to admit that it was a perpetual deviation from a particular path, and a perpetual return to it; which, imperfect as the operation is, is the only method in which we can operate with our minds to carry on any process of thought.—*Sydney Smith.*

Important Announcement.

Of the RELIANCE LIFE ASSURANCE SOCIETY of England. The Directors have decided to invest all the Assets of this Branch in first-class Canadian securities, thus enabling them to offer Reduced Rates to the Canadian Public.

Head Office for Canada:

196 ST. JAMES STREET, MONTREAL.

JUST PUBLISHED.

Mr. EDWARD JENKINS, New Christmas Story,

"THE CAPTAIN'S CABIN."

Paper, 75c.; Cloth, $1.00.

The first English edition of this capital Christmas Tale was exhausted on the day of publication.

DAWSON BROTHERS,

Publishers.

NOTMAN & SANDHAM,

PHOTOGRAPHERS TO THE QUEEN,

17 Bleury Street, Montreal.

BRANCHES AT TORONTO AND HALIFAX.

ALSO AT

BOSTON, MASS., ALBANY, N.Y., AND ST. JOHN, N.B.

Medals awarded LONDON 1861, PARIS 1867, CENTENNIAL, PHILADELPHIA, 1876.

TEES & CO.,

FURNITURE DEALERS

AND

UNDERTAKERS,

11 St. Bonaventure Street. Montreal.

A large assortment of Furniture at the lowest figures.

FUNERALS

with all the details carefully attended to.

Residence on the Premises.

---

689 CRAIG STREET,

IS THE PLACE

WHERE YOU CAN GET A GOOD FIT

IN

BOOTS AND SHOES.

☞ A perfect fit guaranteed.

R. BURKE.

FOR COUGHS, COLDS, OR ANY **THROAT** OR **LUNG AFFECTION,** TRY **"GRAY'S SYRUP."**

The Gum which exudes from the Red Spruce Tree has long been known as an invaluable remedy in all Throat and Lung Diseases, and in

Gray's Syrup

OF

Red Spruce Gum

a large quantity of pure Gum is in complete solution, and all the Tonic, Expectorant and Balsamic properties are fully preserved.

It is agreeable to take; a certain cure for Coughs, Colds, &c. &c., and will Strengthen Weak Lungs.

FRED. A. CHAPMAN, LL.B., Professor of Elocution, No. 27 Windsor Street, Montreal.—Clergymen's sore throat, and other forms of throat irritation and fatigue experienced by public speakers are avoided by a correct use of the vocal organs.

Prof. Chapman's NEW METHOD OF VOICE TRAINING renders the tone *Soft, Strong and Smooth.*

Class and private instruction in all kinds of Elocution. Address as above.

FURNITURE AND PIANOS.

The largest stock in the Dominion, sold at wholesale prices, and goods guaranteed. First-class Rosewood Pianos at $200 each. At SHAW'S Wholesale Furniture and Piano Warerooms,

724, 726, 728 (*Shaw's Buildings*) CRAIG ST.

ENVELOPES.

I have now on hand a very large assortment of Envelopes purchased before the Trade Combination, and am prepared to offer great bargains to large buyers.

Job Lots of Cheaper Grades at still lower prices.

Country dealers liberally dealt with.

Orders by Mail will receive prompt attention.

JOHN PARSLOW,

Stationer and Account Book Manufacturer,

47 ST. FRANCOIS XAVIER STREET,

MONTREAL.

CIVIL AND RELIGIOUS LIBERTY.

The following Course of Lectures will be delivered in the Hall of the MECHANICS' INSTITUTE, MONTREAL, under the auspices of the Civil Rights Alliance:—

Tuesday, February 5th.—The Rev. LEONARD GAETZ, "Young Canada." Tuesday, March 5th.—The Rev. J. F. STEVENSON, LL.B., "The Pilgrim Fathers." Tuesday, April 2nd.—The Rev. GEO. H. WELLS, "Westminster Abbey." Tuesday, May 7th.—The Rev. ALFRED JAMES BRAY, "Civil Rights," and Tuesday, May 21st.—BISHOP FALLOWS, (Reformed Episcopalian Church,) "John Milton."

Tickets for the Course of Five Lectures: Members, 50c.; non-members, $1. For Single Lectures: Members, 15c.; non-members, 25c.

Members' Lecture Tickets may be obtained at the Offices of the Alliance, 162 St. James Street.

CHAS. ALEXANDER & SON,

CONFECTIONERS,

No. 1311 St. Catherine Street.

CORNER UNIVERSITY.

Marriage Breakfasts, Dinner and Supper Parties Supplied. Also,

CONFECTIONERY OF ALL KINDS,

ALWAYS ON HAND AND FRESH DAILY.

BRADY'S,

400 ST. JOSEPH STREET.

For the

BEST FAMILY DRY GOODS,

GO TO BRADY'S!

Ladies will please call and examine our special lines in Black Lustres, at 12½, 15, 18, 20 and 25 cents!

GREAT CHEAP SALE NOW GOING ON!

400 ST. JOSEPH STREET, 400

BATTERSBY'S DOMINION POCKET Railway & Traveller's Guide, 106 pages. Issued monthly. Price 75 cents per annum, postage paid. Contains Railroad map of Dominion of Canada Railways and Railway Fares, Stage, Omnibus and River routes, Banks and Agencies, Postal Guide, Sailings of Ocean Steamships, Cab Tariffs, &c., &c., &c., all compiled with accuracy and care from official sources. Published by D. BATTERSBY, 138 St. JAMES STREET, Montreal.

SMALL POX.—Fresh reliable Vaccine Virus constantly on hand, from the Penn Vaccine Farm. Hospitals, Public Institutions and the trade supplied. Send for circular. S. J. LYMAN, 230 St. James Street, Montreal, Agent.

THE LIFE AND WORDS OF CHRIST.

By CUNNINGHAM GEIKIE, D.D. Two vols., crown 4to, bevelled boards, cloth, price 30s.

AT ALL BOOKSTORES.

ROBERT MILLER,

MANUFACTURING STATIONER,

Importer of

WALL PAPER,

WINDOW SHADES,

SCHOOL BOOKS,

and GENERAL STATIONERY.

ACCOUNT BOOKS made to order.

BOOKBINDING in all its branches, at prices to suit the times.

ROBERT MILLER,

397 NOTRE DAME STREET.

CHOICEST CUT FLOWERS,

Fresh daily, at the

BOSTON FLORAL MART,

1331 St. Catherine Street, corner Victoria Street,

MONTREAL.

ANTIQUE POTTERY,

FOR ART DECORATING.

For sale by

H. F. JACKSON,

DISPENSING CHEMIST,

1369 St. Catherine Street, Montreal.

JOHN GARDNER,

DISPENSING CHEMIST,

(From LONDON, ENGLAND.)

1397 St. Catherine Street West.

Sole agent by appointment for Cheavin's

RAPID WATER FILTERS.

Italian Warehouse

FOR SALE:

50 cases New Marmalade,
20 " English Cheese,
400 " Tomatoes,
50 " French Peas,
25 " " Mushrooms,
100 " Sugar Corn,
25 " Asparagus,
25 " Beans,
10 " Haricots and Flageolets,
200 " Peaches, 2lb. tins,
100 " " 3lb. "
100 " Strawberries, Cherries, Damsons, Pears, Plums, Pineapple, Quince, &c.,
250 dozen Crosse & Blackwell's Jams and Jellies,
200 " Moir's Jellies,
50 kegs New Crop Prunes,
50 cases Plums, 2, 4 and 7lb. jars,
200 boxes Crown Raisins,
100 " London Layers,
50 cases Augostura Bitters,
25 tierces Cincinnati Hams,
100 cases Morton's Jar Salt,
100 barrels Goderich "
150 dozen Ridges' Food,
5 tierces Carolina Rice,
100 cases finest Currants,
200 dozen Malt Vinegar,
50 " Spanish and French Olives,
100 " Potted Meats,
75 barrels Mixed Pickles,
30 " Mushroom Catsup,
25 cases Evaporated Apples,
25 " Scotch Soap,
50,000 Partagas Cigars,
25 cases Fish Chowder,
25 " Baked Beans,
Sherbrooke Meat Co.'s Goods—a full assortment.

McGIBBON & BAIRD,

221 ST. JAMES STREET.

Henry & Wilson,

236 ST. JAMES STREET,

MONTREAL,

MERCHANT TAILORS

AND

GENTLEMEN'S OUTFITTERS.

Elliot's Dentifrice,

THE BEST IN USE.

THE TESTIMONY OF THE

HIGHEST DIGNITARIES OF THE STATE,

THE CHURCH AND THE BAR,

OFFICERS OF THE ARMY AND NAVY,

AUTHORITIES IN

MEDICAL SCIENCE

AND

DENTAL SURGERY

AND

THE LEARNED PROFESSIONS,

all unite in declaring that

Elliot's Dentifrice

IS THE BEST IN USE.

The recommendations of the above will be found on the wrappers around each box.

The demand for ELLIOT'S DENTIFRICE has constantly increased since its first introduction to the public

33 YEARS AGO.

Each box contains

THREE TIMES THE QUANTITY

of ordinary Dentifrice.

It is the **most economical** as well as the **most efficient**, at the same time **most agreeable**

TOOTH POWDER KNOWN.

It is never sold by the ounce, and only in boxes.

Elliot's Dentifrice

THE BEST IN USE.

PERFECTION.—MRS. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN *has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.*

Mrs. S. A. ALLEN'S Zylo-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where the hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

CANADA WIRE WORKS

THOS. OVERING,

Practical Wire Worker and Manufacturer of

FOURDINER AND CYLINDER CLOTHS

FOR PAPER MILLS,

WIRE-CLOTH SIEVES,

RIDDLES, FENDERS,

GRATE AND STOVE GUARDS.

MEAT SAFES,

RAT AND MOUSE TRAPS,

BIRD CAGES, &c., &c.

Practical attention paid to Builders Work.

Cemetery, Garden and Farm Fencing made to order.

Wire shutters and Wire Signs made at shortest notice.

757 CRAIG STREET,

(*West of Victoria Square,*)

MONTREAL.

CANADA METAL WORKS,

OFFICE AND MANUFACTORY, 577 CRAIG STREET,

PLUMBERS,

STEAM AND

GAS FITTERS.

Engineers,

Machinists,

Brass and Iron Finishers,

Manufacturers of

HOT WATER AND STEAM HEATING APPARATUS,

And all kinds of

COPPERSMITH'S WORK FOR BREWERIES, TANNERIES, AND STEAMBOATS.

MATTINSON, YOUNG & CO.,

MONTREAL.

A. N. Greig,

PAINTER AND DECORATIVE ARTIST

(*From Manchester, Eng.*)

All kinds of

HOUSE PAINTING,

TINTING, WHITEWASHING,

&c. &c. &c.

GILDING AND SIGN WRITING,

GRAINING, MARBLING AND INLAYING,

Executed by Mr. Greig, a specialty.

Seven First Prizes awarded in England, America and Canada.

742 CRAIG STREET. 742

John Date,

Plumber, Gas and Steam Fitter, Brass Founder and Finisher,

Keeps constantly on hand a well selected assortment of

GAS FIXTURES,

Comprising, in part,

Chandeliers, Brackets,

Cut, Opal and Etched Globes,

Portable Lights, &c. &c

DIVING APPARATUS.

The manufacture of complete sets of Submarine Armour is a specialty, and full lines of these goods are always in stock, Air Engines, Helmets, Rubber Dresses, &c., &c.

COPPER AND BRASS WORK,

Of all descriptions, made to order on the shortest notice.

655 and 657 Craig Street.

IMPORTANT NOTICE.

THE

Burland-Desbarats Lithographic Co.,

5 & 7 BLEURY ST.,

Beg to inform the BANKERS, MERCHANTS and BUSINESS MEN of the Dominion, that their lar e establishment is now in full operation, and that they are prepared to do all kinds of

ENGRAVING,
ELECTROTYPING,
STEREOTYPING,
LITHOGRAPHING
and TYPE PRINTING,

Photo-Electrotyping & Wood Engraving

IN THE BEST STYLE, AND AT LOW PRICES.

Special attention given to the re-production by

Photo-Lithography

OF

MAPS, PLANS, PICTURES OR BOOKS

OF ANY KIND.

From the facilities at their command, and the completeness of their establishment, the Company feel confident of giving satisfaction to all who entrust them with their orders.

G. B. BURLAND,
Manager.

TO DEVELOP CANADIAN LITERATURE was the object for which THE NEW DOMINION MONTHLY was started on the day on which these Provinces became one country. It has aimed to bring Canadian writers and readers together, and being published at a price within the reach of the average Ca a dian household, it has largely succeeded. It has also sought in some measure to fulfil the function of an eclectic magazine, supplying its readers with some of the best articles, and selections from some of the best books published elsewhere. The variety of the wants which it seeks to supply have imposed on the publishers the necessity of increasing its size from time to time, so that it now contains 128 large pages of reading matter, both original and selected. In addition to general reading, there is a department devoted to Household Economy and another to Children. There is in every number a lively summary of Current Literature, with extensive extracts from one or more new works of especial interest. Some pages are devoted to Chess, under the able management of Mr. J. G. ASCHER, of Montreal, and a Draughts Department is under the supervision of Mr. ANDREW WHITE, of Bolton Forest. The Magazine is largely illustrated, especially the Household and Children's Departments, and a page is given to a Comic Cartoon. As an example of the contents of the Magazine, we may give some of the general reading in the January number, as follows:—

Claudine's Story, by the author of "The Holy Grail."

"Public Speaking," by Mr. George Murray.

"Nancy Carter's Theft;" concluded.

"Nineteenth Century Progress," by Mr. S. E. Dawson, Montreal.

"Modern Mystics—Cagliostro," by Mr. Dedrick son.

The price of the Magazine is two dollars a year, and twenty cents a copy.

JOHN DOUGALL & SON,
MONTREAL.

BEAVER HALL

BOARDING STABLES,

No. 580 Dorchester Street,

BETWEEN BLEURY AND ALEXANDER STREETS,

MONTREAL.

Horses boarded at moderate rates.
Horses bought, sold and exchanged.

LEE & CO.

ROME IN CANADA. The Ultramontane Struggle for Supremacy over the Civil Authority. By CHARLES LINDSEY. Every one should read it. JOHN RITCHIE, agent. Box 1470 P.O.

CIVIL RIGHTS ALLIANCE.

OBJECTS.—The constitutional resistance of the efforts of any organization to violate the principles of Civil Liberty; the guidance and protection of persons whose rights of Citizenship may be infringed by Ecclesiastical or any other agency; the liberation of national funds from the control of any religious establishment; and the abrogation of all public patronage, exemptions, privileges and powers which contravene the spirit of religious equality.

The methods by which these objects are being promoted are controlled by a Council and directed by an Executive—the latter being assisted by Parliamentary, Municipal, Educational, Law, Privileges and Finance Committees.

Any person subscribing One Dollar per Annum to be enrolled as a member of THE ALLIANCE, subject to approval of the Executive.
Special arrangements have been made for the formation of Branches, and the friends of Civil and Religious Liberty throughout the Dominion are invited to apply to the Secretary for particulars.
The administration of the Oka Defence Fund is under the direction of THE ALLIANCE, and every new phase of the actions now in progress will be promptly reported to the Subscribers.

Treasurer - - MR. J. S. McLACHLAN
Secretary - - - MR. F. W. A. OSBORNE
162 St. James Street, Montreal.

TO AUTHORS, PUBLISHERS AND PRINTERS.

ELECTROTYPING AND STEREOTYPING

EXECUTED BY THE

DOMINION TYPE-FOUNDING CO.,
MONTREAL.

THE CHURCHES OF CHRISTENDOM.

By the Rev. Alfred J. Bray.

ONE DOLLAR.

THE GREEK CHURCH.
THE ROMAN CATHOLIC CHURCH.
THE WALDENSIAN CHURCH.
THE ANGLICAN CHURCH.
THE PURITAN CHURCH.
THE UNITARIAN CHURCH.

"The lectures are historical in form; critical in air; kind in temper; and interesting and instructive in effect."—*The Literary World.*

AT ALL BOOK STORES.

PROTESTANTISM: ITS ULTIMATE PRINCIPLE. By the Rev. R. W. DALE, M. A.
60 CENTS.

"A very able exposition of Protestant claims."—*London Quarterly Review.*

"Mr. Dale writes eloquently and with considerable breadth of view and candid acknowledgment of the position of his adversaries."—*Examiner.*

THE TEN COMMANDMENTS. By the Rev. R. W. DALE, M.A.
60 CENTS.

"The simple, nervous, lucid style, the clear discrimination, the pointed, practical faithfulness, and especially the manly, fearless honesty of Mr. Dale's exposition, demand the very highest eulogy. It is a vigorous, useful, and honest book."—*British Quarterly Review.*

THE DOCTRINE OF ANNIHILATION, IN THE LIGHT OF THE GOSPEL OF LOVE. By Rev. J. BALDWIN BROWN, M.A.
30 CENTS.

"We welcome such a book as this of Mr. Brown's, because we are clear that the time has come for a reconsideration of the whole problem of the future life."—*Christian Union.*

GEHENNA AND ITS FIRE; ALSO, DIVES IN HELL. By a Baptist Minister.
25 CENTS.

"'Gehenna and its Fire' we regard as a solid contribution to the exegesis of Scripture, for which all Christian souls must feel grateful."—*Rational Christian.*

BY THE SAME AUTHOR:—THE ABOLITION OF DEATH, AND OTHER DISCOURSES.
50 CENTS.

PRAYERS, AND A DISCOURSE ON PRAYER. By the late GEORGE DAWSON.
50 CENTS.

SCOTCH PEBBLES, being Excerpts from the Writings of NORMAN MCLEOD, D.D.
15 CENTS.

"All of them are worth reading."—*Christian Union.*
"Good, however or whenever used."—*The Sunday School Times.*

THE MILTON LEAGUE,
No. 162 St. James Street, Montreal.

1877. **BONUS YEAR.** 1877.

LONDON & LANCASHIRE
Life Assurance Company.

DISTRIBUTION OF PROFITS AT THE CLOSE OF 1877.

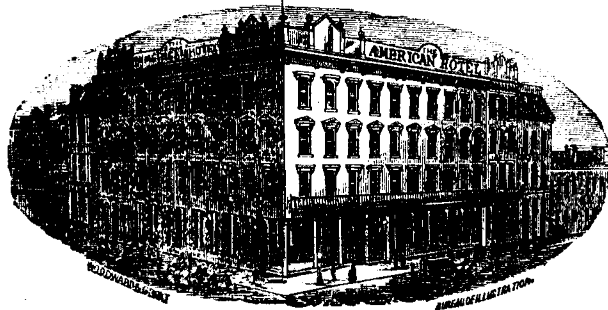
Assurances effected before the 31st of January, the date on which the lists of new business are closed, will be entitled to rank for **one full year's Bonus** in the Division about to be made.
Forms of proposal will be forwarded on application to the Head Office, Branches, or Agencies of the Company.

HEAD OFFICE FOR CANADA:

42 ST. JOHN STREET, MONTREAL.

WILLIAM ROBERTSON, *Manager.*

The Funds of the Company have increased nearly 50 per cent. since last division.



AMERICAN HOTEL, TORONTO.

Reduced the Rates so as to meet the Times.

Seventy fine Rooms at $2.00, and seventy fine at $1.50.
Incontestably the most central and convenient Hotel in the city, both for commerce and family travel. Three minutes walk from the Union and Great Western Depots; and first-class in every respect, except price.

GEORGE BROWN,
Proprietor.

ROYAL HOTEL,
T. F. RAYMOND, Proprietor,
ST. JOHN, N.B.

ALBION HOTEL,
McGill and St. Paul Streets.
This first-class Commercial House established over 20 years. Terms $1.50 a day.
STEARNS & MURRAY, Proprietors,
Montreal, Canada.

GEO. BOND & CO.,
PRACTICAL SHIRT MAKERS,
415 Notre Dame Street.

D. BENTLEY & CO.,
FINE JOB PRINTERS,
364 Notre Dame Street, Montreal.

"THE ONE PRICE STORE."
Annual Stock-taking Sale commences on Saturday, January 5th.
JOLLY & VENNING, 223 ST. LAWRENCE ST.

THE RATIONAL CHRISTIAN,
A MONTHLY JOURNAL
Published by the Montreal Liberal Christian Union,
Price 50 cents per annum, in advance.
OFFICE: - - 162 ST. JAMES STREET, MONTREAL.

ROBERTSON & CO.,
UNDERTAKERS,
No. 47 Bleury Street.
Office Desks and Jobbing a Specialty.

WILLIAM CRAWFORD,
CIVIL ENGINEER AND PROVINCIAL LAND SURVEYOR,
No. 97 St. James Street.
Corner Place d'Armes Hill,
(P.O. Box 353,) Montreal.

LEASE FORMS AND HOUSE-LETTING BILLS, OF ALL KINDS,
For sale at
HART & SON'S,
464 Notre Dame Street,
Corner of McGill Street (over Stuart's Fur Store).

CRESTS AND MONOGRAMS.
STAMPING FROM DIES.
1,000 IMPRESSIONS IN BRILLIANT COLOURS
on Paper and Envelopes for $2.50, at
Scott's Die-Sinking and Engraving Offices,
570 and 572½ Craig street.

ALLAN LINE.

Canada and United States Royal Mail Steamers.

BY THE ROYAL MAIL STEAMERS FROM LIVERPOOL

FOR HALIFAX,

(Winter Mail Route for Canada and the States),

HIBERNIAN - - - - - - - - Thursday, Feb. 7th
CASPIAN - - - - - - - - - Thursday, Feb. 14th

Calling at Moville to embark Mails.

By the Intercolonial Railway and connections to

QUEBEC AND MONTREAL,

Blankets, Carpets, Straw Goods, Oilcloth, Yarns, Dundees, and Thread, 24s 6d; other Bale and Case Goods, 27s 6d.

TORONTO, LONDON, HAMILTON, GUELPH, PARIS, BRANTFORD,

AND

SUSPENSION BRIDGE.

Bale and Case Goods, 40s.

Belleville, Bowmanville, Brighton, Brockville, Cobourg, Colborne, Cornwall, Gananoque, Kingston, Napanee, Newcastle, Newtonville, Oshawa, Ottawa, Port Hope, Prescott, Scarboro, Trenton, Whitby, Williamsburg, Berlin, Brampton, Georgetown, Stratford, Galt, 32s to 35s.

Sarnia, St. Mary's, Clinton, Goderich, Mitchell, Seaforth, 34s 6d to 37s 6d.

Caledonia, Chatham, Dunville, Dundas, Fort Erie, Ingersoll, Port Stanley, Perth, Port Colborne, St. Catharines, St. Thomas, Woodstock, 39s 6d to 42s 6d.

Peterboro, Collingwood, Lindsay, 42s to 45s.

Weight and rough freight at low rates, as per agreement.

All with usual 10 per cent. primage and subject to the conditions expressed in the Bills of Lading of the Line.

For Freight or Passage, or further particulars, apply to

H. & A. ALLAN,
OR TO Montreal.

ALLAN BROTHERS & CO.,
19 James Street, Liverpool.

(All quotations subject to revision until engagement.)

THE CANADIAN SPECTATOR is published by the Proprietors, THE CANADIAN SPECTATOR COMPANY, at their Office, No. 162 St. James Street, Montreal; OSBORNE & COMPANY, Printers.