

# The Canadian Spectator.

VOL. II.—No. 42.

MONTREAL, SATURDAY, OCTOBER 18, 1879.

\$2.00 PER ANNUM.

## ZION CHURCH, MONTREAL.

REV. A. J. BRAY, Pastor.

SUNDAY, 19th OCTOBER.

Services at 11 a.m. and 7 p.m.

The Pastor, the Rev. A. J. Bray, will preach at both services.

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Miss BRATRICE GRAHAM

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Dunham College, Dunham, P.Q.

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coloured and white, suitable for decorations, &c.  
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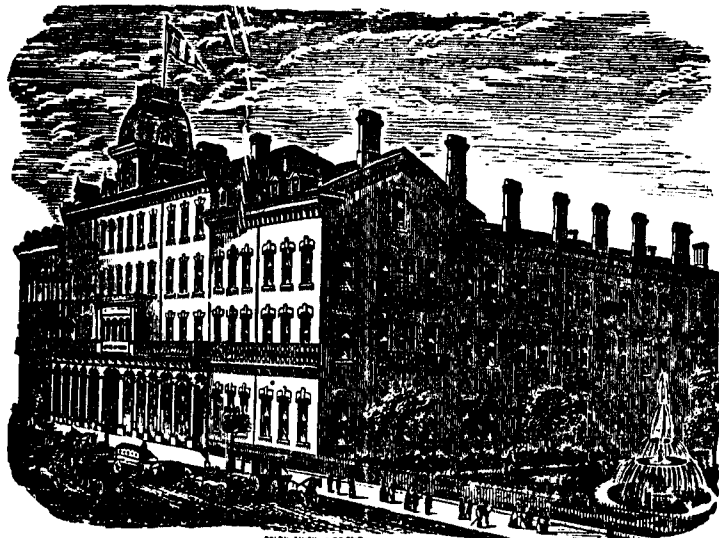
- 1.—It never can turn sour.
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LYCOPODIUM WREATHS and DESIGNS made  
to order.  
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**MONEY MAKING WAYS OF WALL ST.**  
A Manual for Investors.  
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Papers; Manilla, Brown and Grey Wrappings; Felt  
and Match Paper. Importers of all Goods required by  
Stationers and Printers.  
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PROVINCE OF QUEBEC. } **SUPERIOR COURT.**—  
District of Montreal, } **DAME JESSE STEW.**  
No. 885. } **ART,** wife of Henry Blake  
Wright of the Parish of St. Laurent, in the District  
of Montreal Notary Public, duly authorized & ester  
en justice in this cause, Plaintiff, vs. the said HENRY  
BLAKE WRIGHT, Defendant. An action en sépara-  
tion de biens has been instituted in this cause by  
said Plaintiff. PHILIPPE VANDAL, Attorney for  
Plaintiff. Montreal, 24th September, 1879.

**MUSIC LESSONS.**  
Piano, - - - - - \$8.00  
Piano (beginners) - - - - - 5.00  
Singing, - - - - - 8.00  
Per Term of Ten Weeks.

Pupils qualified to teach the works of Beethoven,  
Mendelssohn, etc. Singers qualified to fill the highest  
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Apply to  
**DR. MACLAGAN,**  
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to state that our business will be conducted strictly on  
the English principle Blackmailing Mercantile  
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shall have no secrets or inside prices. In filling orders  
we shall never substitute a different article to what is  
ordered. The smallest dealer will be served just as  
well and on the same terms as the largest buyer. No  
extra profit will be marked on our goods to cover bad  
debts.

**WORTH NOTING.**  
We have ample means to do our business without  
either discounting notes or borrowing money, which  
is the saving of a profit.  
We never buy through commission houses either  
here or in Europe, which is the saving of a profit.  
We have a resident buyer in England, besides send-  
ing a buyer over twice a year.  
We know of no advantage that any wholesale house  
in Canada has over us.  
We consider that we are in a position to offer goods  
at lower prices than houses who sell on long credit,  
and who are consequently subject to so many losses  
through failures.  
We recognize the fact that our success will entirely  
depend upon our offering sufficient inducements to  
tempt buyers to pay cash, and this we feel cer-  
tain we can do. However, the proof of the pudding  
will be in the eating, and we are satisfied to abide by  
this test. The present season is so far advanced to  
expect to do much more than make ourselves known  
to the trade and get well prepared for the spring.  
Mr. G. Young, late partner of Messrs. T. J. Clax-  
ton & Co., has charge of our warehouse, and respect-  
fully invites his old customers to call and compare  
prices.

**S. CARSLY,**  
163 ST. PETER STREET,  
Adjoining the Molsons Bank.

**S. CARSLY (Retail),**  
393, 395, 397, 399 NOTRE DAME STREET.

Our new premises, although opened for serving cus-  
tomers, will not be in what we consider proper work-  
ing order for some weeks yet. At present we feel the  
shop to be slightly unready, but in a few days expect  
to have it sufficiently righted to carry the full comple-  
ment of canvas and as usual to drive her at full speed.  
On Wednesday morning our first show of Millinery  
will be made.

**VALUE! VALUE!**  
Our goods at the present marked prices are, we  
believe, the cheapest in Canada, but in order to make  
sure of filling the four stores with customers, we are  
going to make a general reduction from the present  
marked prices.

**VALUE! VALUE!**  
Value has done it before and will do it again.  
**VALUE! VALUE!**  
The next few days will be spent in reducing prices  
in order to give still better value.

**VALUE! VALUE!**  
Between now and Christmas we intend putting it  
beyond a doubt as to where people must buy their  
Dry Goods if they want the best value.

**VALUE! VALUE!**  
We stake our reputation on value. We say that we  
will give better value in Dry Goods than any other  
store in this city, and we'll do it if all's well.

**VALUE! VALUE!**  
To be true to the system we have always adopted  
we are obliged to beat all competitors in value. This  
is of vital importance, and is the main-spring of our  
new system. A firm might as well try to dam the  
Whirlpool Rapids as to beat us in value and pay  
twenty shillings in the pound, and dry goods firms  
that pay less had better be snuffed out for the good of  
the country. We say this because there is no legiti-  
mate excuse that we either know or have ever heard  
of for a dry goods man failing to pay in full. There  
may be in other businesses, but certainly not in the  
dry goods.

**VALUE! VALUE!**  
We'll sink or swim on value.  
**S. CARSLY,**  
393, 395, 397, 399 NOTRE DAME ST.

# The Canadian Spectator.

VOL. II.—No. 42.

MONTREAL, SATURDAY, OCTOBER 18, 1879.

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## CONTENTS:

THE TIMES.	THE SPIRIT OF LIFE.
MODERN PROGRESS AND THE TRADE QUESTION.	THINGS IN GENERAL.
LEGALITY OF ORANGE SOCIETIES.	POETRY.
THE HEALTH OF TELEGRAPHERS.	CORRESPONDENCE.
CAMEL.	PRIZE QUESTIONS IN CANADIAN HISTORY.
STAGE AND PULPIT.	CHESS.
	MUSICAL.

## THE TIMES.

### MOLSON'S BANK.

The report presented at the annual general meeting has upon the face of it a refreshing look of honesty; and a closer study of it is by no means disappointing. Throughout the whole of it runs a frankness which must have been as gratifying to the shareholders as it is to the general mercantile public. This evidence that the day of foolish inflation is past; that the ugly facts of depreciation in paper and property are looked fairly in the face; and that our bankers have at last learned to recognise the value of prudence as an important factor in business, will do very much to restore public confidence in the men to whom the many have to look for the right conduct of commercial affairs.

The reduction of big loans is a move in the right direction, and shows the turn business is taking. For a long time past the tendency has been toward the extinction of small houses. The trader who was content merely to make a living by buying and selling was quickly swallowed up by his more ambitious neighbour—who thought more of making a show than of paying his debts, and who increased his expenditure with every fresh contraction of his means. And the banks have helped to keep alive that spirit of recklessness in a manner little short of criminal. A man doing a sound but small business; a man thoroughly solvent, but owning no carriages; a man living in an ordinary house—having no ornamental mortgage, could hardly find his way to the Manager's room. But a reaction has set in, and set in strongly. Big houses are giving way to smaller ones; which means that capital will be more scattered, competition will be less fierce—because social and commercial rivalries will be less strong; and it means that capital will assume a cash, instead of a credit, character. And all this is good, for it promises a return to a sounder method in conducting the affairs of banking, as well as other kinds of, business. The long credit system has been a great evil, and if the doom of it has been pronounced, all but a few adventurers will have good reason to rejoice.

### THE SENATORS.

The fifteen little Senators at Quebec who stopped the political machinery of the Province and locked the door upon all business have no reason so far for self gratulation, for it is more than likely, indeed almost certain, that the means adopted by them to effect the overthrow of M. Joly will result in establishing him more firmly in power. The *Gazette* reports to the contrary notwithstanding, reliable persons bear testimony that M. Joly's meetings have been largely attended, and that support was promised by the people enthusiastically. This statement is strengthened by the fact that the Bleus have done no trumpeting lately. M. Chapleau at Sorel went over the old charges, expressed in the twenty-two motions of "no confidence" he and his ungovernable party got through the House in eight weeks, but the position remains unchanged, and M. Chapleau seems to have got no nearer to the execution of his long cherished plans of revenge, and his followers, in the "grab" for office, are only wildly clawing at the air.

The real reason that M. Joly is able to hold his own is two-fold. First—English Conservatives sustain him in order to protest against

the unconstitutional act of the above mentioned fifteen little Senators. They are well assured that while this way of doing things may be thoroughly French—according to the nature and training of the French—it is thoroughly, and even violently, un-English. Not many Quebec English Conservatives can be found to justify it, and if they excuse it they do so on the ground of party exigency. If M. Joly be sent to make an appeal to the people, I believe that a large majority of English Conservatives will either vote for him or refuse to give any vote at all. They dare not support the Councillors and M. Chapleau in this retrograde movement. Second—A large number of the M.P.s at Quebec cannot afford the expenses and chances of another election. They have examined the position well, but have probably been too distrustful of each other for either to propose a combination, and M. Joly's supporters have come to the conclusion that it is safer to remain under the Liberal flag. They know their people, and have acted upon that knowledge. That is the best and biggest grain of comfort I think M. Joly can take—those pledged remain firm because they understand the mind of their constituencies.

### A GRIEVANCE.

I agree thoroughly with the Editor of the *Star*, when he denounces all and sundry claims to ascendancy on the part of any religious body, and I have no doubt that he will support me in demanding that all real grievances be instantly redressed. The particular disability on the part of Protestants I have to complain of now is this: In the Province of Quebec a charge of eight dollars is made to a Protestant for a marriage license—two dollars of which the Commissioner gets, and the six go to the Government. But a Roman Catholic may be married without any such license—the Church issues some sort of a document, for which a charge of two dollars is made, and the money goes into the Church coffers. This is certainly a great wrong. Why should a Protestant require a Government license when a Roman Catholic does not? that is, why should the Roman Catholic Church have a legal privilege denied to the Protestant Church? Then, why should a Protestant be compelled to pay four times as much as a Roman Catholic for the same luxury? And again, why should the fees go to the Church in one case and to the Government in the other? We Protestants are willing to support the Government of the Province, but we ask the Catholics to share the burdens with us, while they take the lion's share of the honours.

It is said that the six dollars which Protestants pay over and above what is paid by the Catholics are applied to the promotion of "Superior female education" in this Province. That sounds well—almost grand. But where are the institutions in which this "superior female" education is given by the aid of money got from the extra tax on marriage licenses? "Gentle shepherd, tell me where." Even if they could be found, I should say it is unfair to tax the lower, and next above, classes for the provision of an education "superior" to anything they want or can do with. Why not make a uniform charge of \$2.00 as they do in Ontario, and let it go to the support of the government? We must demand equal justice.

### GOOD TIMES.

A London paper—*The World*—quoting from "the letter of a Toronto correspondent of a Provincial paper," says:—

"The six months during which the new tariff has been in operation have witnessed, we are told, a complete revolution in the industrial prospects of the colony. Instead of closed mills and silent machinery, there are every where signs of fresh life. Capital is finding employment in remunerative enterprises at home, and is being drawn to Canada for employment from abroad. Industries that had been beaten out of existence through the competition of

MRS. WINSLOW'S SOOTHING SYRUP, for Children Teething, and all Infantile Diseases.

'cheap and nasty' Yankee goods have won a new lease of life; and with the support the country must derive from an abundant harvest, there is the promise of greater prosperity than Canadians have known through a series of years. If these are the facts, the Canadian experiment is likely to exercise considerable influence before long upon English opinion."

That Toronto correspondent must know things of which other people are entirely ignorant. It is true that business is revived, but then it does every year at about this time, even when the harvest is only moderate. This year the harvest is an exceedingly good one, and the demand for grain of almost every kind for exportation to Europe is very strong; so that business must of necessity be brisker. But is any thing of this due to the N. P.? Although a Free Trader in theory, I have been driven to the advocacy of Protection in Canada by the very evident selfishness of the American policy. Still, I am persuaded that the "new tariff" has not done such great things for us yet as the Toronto correspondent would have the *World* believe. Some very good friends of the N. P. are afraid to express a decided opinion that it has worked any good for us yet; they have faith and hope, but are by no means certain. Only correspondents can afford to be imaginative and confident.

The people of British Columbia—better known as that portion of the habitable globe represented by Amor de Cosmos—are holding meetings to protest and petition against the employment of Chinese labour in the construction of the Canada Pacific Railway. The British Columbians claim Canada for the Canadians, but they seem to forget that at the last census it was discovered that in Canada there were no Canadians. There were French, English, Irish, Scotch, and settlers from all those regions situated between the rivers and the ends of the earth, but no Canadians. There were a few Chinese numbered among them, and why should not they be allowed to invite over their friends and relations as well as the English and Irish and Scotch? Is the Celestial Empire outside of Amor's Cosmos? Probably. But then, the Government will want cheap labour, and if the Chinese can and will do the same work for less money than the British Columbians or any body else, then all the worse for the British Columbians and every body else.

#### MECHANICS' BILLS.

I asked last week, Who took the Mechanics' Bank bills over to Europe by which intending settlers in Canada were disgracefully swindled out of the little money they were depending upon for a start in the new country? but although the late Manager, Mr. Menzies, has written a letter to the *Witness* to defend what he is pleased to call "mismanagement of some sort,"—but which reads more like an apology for inability—he has not condescended to say a word respecting the forced circulation of Mechanics' bills. But perhaps some one can tell those who are anxious to know how it came to pass that the Dominion Government was compelled to cooperate actively in the circulation of those bills in Canada. The Government account is kept at the Bank of Montreal, but when the Mechanics' Bank had failed it was found that Government employees on the canals had been paid with Mechanics' Bank bills instead of the Bank of Montreal bills. Who is responsible for this, the Government or the local paymaster? Who received the commission? These questions will probably be asked in the House when Parliament meets; but meantime, for the credit of the Government and especially in defence of the reputation of the Minister of Public Works, they should be answered.

An enterprising and enthusiastic Quebec *Rouge*, determined to immortalise the "usefulness" of M. Letellier in spite of Sir John to the contrary, has just got out a broad-nibbed pen with the ex-Lieutenant-Governor's name upon it. And a very good pen it is.

*Apropos.* The above-mentioned "martyr" to his Province, and patron of a pen, is credited with a joke, which happily proves that he bears his sorrows with a light heart. He was one of a company at dinner; the talk turned on the wandering remains of the late Mr. A. T. Stewart. A gentleman was vehemently declaiming against the advisability of the executors offering a reward. "No," said the de-capitated Lieutenant-Governor; "I think Mr. Stewart's usefulness is gone."

Speaking of the remains of Mr. A. T. Stewart—I am told that they are in this city, and in that part of it called Griffintown. They say also that the body was not taken away in order to get any reward that might be offered by the executors, but in revenge for the disturbance of the bodies of some Irish Catholics when Mr. Stewart built his hotel for women. It is a fact, I believe, that the ground on which the hotel was built had been a graveyard in the aforesaid, and that in digging the foundations the resting-place of some bodies was broken up; but whether the information given to me, that the friends have taken this peculiar way of wreaking vengeance is correct or not, I cannot say. On the whole, I am inclined to think it is. They say, however, that dear as revenge is to them, they will sacrifice it for five hundred thousand dollars. If any body, or bodies, get that amount for it I shall say that M. Letellier was witty, but no prophet.

#### PETTY ABUSE.

They say—that is, those who ought to know, that better times are not only at hand but entered upon. I sincerely hope that with prosperity will come a more generous spirit of judgment and speech. Criticism is a good thing—it is the salt of our life; even cynicism has its uses and place, but this petty abuse which almost every man heaps upon almost every other man is very demoralizing. If one were to judge by what men say of each other, honesty is a discarded virtue in Canada. Mention ten names to a friend and the chances are that he will accuse nine of them of some disreputable actions, and say he is not acquainted with the tenth. Pass into the next street, and the friend who has just put you on your guard will be denounced as a man not to be trusted, &c.

But I ought, in all fairness, to say that this holds true more particularly with regard to members of Christian churches. They strike at the religion they profess and hold in common, through each other's character, as if they exalted their Master and made their salvation the more sure by vilifying a brother. They have the kind of charity which transforms suspicion into sin, and rejoices in the iniquity. This is one of the most painful things I meet in the way of experience.

#### ENGLAND.

The political situation in England is every week becoming more pronounced in favour of the Liberal party. Many of the differences which have been threatening the disintegration and destruction of the party have been healed, and as the popular mind has become more and more alive to the gravity of home and foreign difficulties, it is felt that Mr. Gladstone is a safer guide than the brilliant but erratic Earl who has landed England in troubles of which the end is not yet seen.

It is the most evident of all plain facts that England cannot, with safety and success, pretend longer to support the first-class military *role*. It was adopted by Palmerston, and by the sheer force of bluster he managed to make it succeed; in these later years Beaconsfield has played the same part, and by constant loud, and occasional brilliant, talking has turned it into a partial success—but the game is about over. Of course she has a splendid navy, which is more than equal to all needs for defence, but to reckon the British army alongside of the enormous forces owned by Germany and France and Russia and Austria is to be guilty of the absurdest sort of self-conceit. The best work the Government can set its hand to is that which will stop the hazardous process of annexation, look after the commercial and agricultural interests of the country, and in military matters act on the defensive.

#### IRISH MORALITY.

Mr. Parnell has started a new school of morality in advising the Irish to refuse to pay rent until the times shall mend. The condition of the Irish farmers is one of great distress, owing to the destruction of crops by the deplorably bad weather. Mr. Parnell is convinced, and has no difficulty in convincing the poor distressed, and illogical people, that in some way or another the ungodly landlords are in a measure responsible for these untoward circumstances—although Mr. Parnell never suggests that if the weather should be extraordinarily good, and the crops abnormally fine next year, the landlords, as having some hand in these matters, should receive more than the usual rental. We can hardly expect that a starving people shall be



strictly logical, or have an acute sense of morality; so Mr. Parnell—who is not starving—not even hungering for anything but political notoriety—finds it easy to rouse the passions of the crowds who flock to hear and see his latest efforts in the role of agitator. A refusal to pay a just debt is the first item in Mr. Parnell's programme, which from sheer necessity the landlords will probably have to accept.

But the second item—viz., the abolition of landlords altogether, will hardly be so easy of accomplishment. For, although the English people and politicians have a genuine sympathy with the Irish in regard to all grievances which have been inflicted by past governments, or present bad weather, they do not see how the state of things complained of now can be altered. The disestablishment and disendowment of the Irish Church was comparatively easy. The measure by which it was brought about was simple and self-contained; that is, no other important interests were involved with it. But the land question is really a group of questions, each one important, and all inextricably mixed together. When all the preliminaries have been settled as to the process by which landlords shall lose their property rights—the sources and amount of compensation—how is property to be disposed of?—that is, how are the tenant-farmers to be “rooted in the soil”? Is the land to be assimilated to personal or movable property? or is it to be treated in some new way, as something by itself, neither personal nor movable, and yet a marketable property?

Evidently the doctors do not agree about the methods to be adopted in order to bring about a cure; for while some declare for the policy of cutting down the power of settling land to the limits of the power of settling goods, others say that land must be regarded like any other commodity, which letter and hirer may stipulate about as they please. It has been quite easy to raise these questions; but it will prove any thing but easy to settle them; and the end of Ireland's trouble is not yet, nor is Mr. Parnell likely to lead her one step toward it.

#### AFGHANISTAN.

The triumph of General Roberts in Afghanistan is as complete as the most ardent British could desire. He has met with few obstacles on his way; there was scarcely any fighting to be done, for the few Afghan soldiers who made a show of resistance were quickly disposed of; the revolted tribes saw that the game was up and dispersed to their homes, and the English army entered Cabul. So far, so good. But now another kind of warfare begins—not between the rude Afghan and the trained English soldier, but between the diplomatists of England and Russia. The difficulty English statesmen have to encounter is this: that while they have made it perfectly clear as to what they mean to do and how they mean to do it, by over candid newspaper reports and ill-considered Prime-Ministerial speeches at banquets, the Russians have kept their purposes and plans shrouded in mystery. That pretty, poetic phrase about a “scientific frontier” was not among the things hard to be understood, but the Russian politicians have not been so outspoken. They are moving with great caution, but still they are moving. We feel as if some vast transformation scene is being arranged in the East, and we are eagerly watching for the rise of the curtain. What changes of grouping shall we look upon? What will the scene be—tragedy or comedy? Who will gain and who will lose? No one can tell; we must wait for further developments.

The peculiar method lately adopted for civilising and Christianising the heathens has had such a check in one quarter that it is worth recording. An Equatorial Empire was supposed to have been established by that prince of rascals, the late Khedive. Gordon Pasha was sent to rule over the land in the name of the great Ismail. The Pasha held the theory that Livingstone's gospel was nonsense, and the missionary work done by him and Moffatt quite ineffectual. He held that a policy of physical vigour was the only rational method for subduing the heathen African. And Gordon Pasha carried civilization at the point of the bayonet, and with the help of repeating rifles. But the Africans have risen up in wrath and turned the Pasha out of their country; and the lesson conveyed to all such civiliziers is that they had better be as sure of their brute force as they are of their method of working.

EDITOR.

#### MODERN PROGRESS AND THE TRADE QUESTION.

In the CANADIAN SPECTATOR of the 4th instant, Mr. Roswell Fisher has a criticism of my position, that Protection is in harmony with modern progress. He raises the question: Why, if Free Trade be good as between New York and Pennsylvania, should it not be equally beneficial as between New York and Ontario? or, putting it in another shape, “If Canada were part of the U. S. A., would Free Trade with the rest of the States be beneficial, and if so, why not now?” That question I do not propose to enter upon at present, but I hope to come to it by and bye. One thing at a time. On this occasion I wish to stick to the subject of the relations of Protection and Free Trade respectively towards modern progress.

Mr. Fisher says that it is completely mis-stating the views of Free Traders to represent them as holding that England should manufacture cotton and iron for all peoples, that France should devote herself to the production of silks and wines, and that the United States should drop manufacturing altogether and be content to remain the granary and provision store of Europe. Taking this literally it is of course an exaggeration, but quite a pardonable one after all. It is to be taken, however, as a figure of speech, the intention of which is to convey, by means of exaggeration obvious and un concealed, a perfectly true idea of the drift and tendency of Free Trade, supposing it were allowed to have all its own way in the world. In the paper of Sept. 13th I quoted Mr. Herbert Spencer's dictum that modern progress includes not merely division of labour as between individuals, but also as between different districts of the same country, and, further, between different countries. The English philosopher contends that with more progress there will be more and more of this division of labour, or “subdivision of functions,” as he calls it, *as between different nations*. Having the misfortune to differ even with so high an authority on this point, I have contended (see CANADIAN SPECTATOR of Sept. 13th and 27th) that exactly the reverse is the truth, and that the tendency of material civilization is to do away with obstacles both natural and artificial, to equalize conditions amongst nations, and to make arts and manufactures that may before have belonged to one country only the common property of all nations standing in the front rank. I do not suppose that any Free Trader actually entertains the extreme view that Canadians, for instance, should wholly abandon manufacturing, and become a nation of farmers, stock-raisers, lumbermen and fishermen only; but I do say that the full carrying out of Free Trade in these Provinces would unquestionably bring us a long way towards such a result. Mr. Spencer puts into the shape of philosophical statement what was in Mr. Cobden's mind when he laid it down, in his terse, practical way, that cotton-growing countries should not be cotton-manufacturing countries. No Free Trader can afford to repudiate these two high authorities on his own side of the question. Mr. Fisher does not say expressly whether he accepts or rejects Mr. Spencer's doctrine of *increasing* subdivision of functions among nations as a concomitant or constituent of progress; and I must regret that he did not in his criticism include my article of September 13th and 20th, in which my position was more fully stated and explained, as well as the article of August 30th. By implication, however, he agrees with Mr. Spencer, though he avoids the latter's sweeping generalizations, and makes what is apparently a very modest and moderate statement of the position of Free Traders, in these words:

“We argue that it is for the best interests of the world that society shall be allowed, without let or hindrance, to obtain those commodities which it needs or desires at the least possible sacrifice of its substance; or, in simpler words, shall be allowed to buy its goods in the cheapest markets. As, however, no one society offers within itself the cheapest market for all the commodities which its members desire, international commerce arises, when we add the corollary, that freedom of commercial intercourse should be no more restricted between the individuals of different political societies than between those of the same nation.”

As already intimated, I do not on this occasion take up the question suggested in the last clause of the quotation. But what I have now to deal with is the contention, which seems at first view a very plausible one, that all that Free Traders want is merely that governments should let trade alone, and allow it to develop itself here and there as circumstances may favour, without the interference of the law. The implication is that Protection is an interference with circumstances of natural growth, an attempt to force trade and manufactures with unsuitable localities, and in defiance of natural conditions.

It appears a very innocent and insinuating proposition to say that all that trade requires of governments is simply to be let alone, and that following out this plan will compel each particular industry to stand on its own bottom, thus insuring fair play to all, and allowing the development, in all countries, of the industries best suited to each respectively. The assumption is that, as things now are, all countries have a fair start in the race of competition, and that if some countries are now ahead of others, it is through natural causes, which Protection cannot neutralize, and should not attempt to control. To take concrete instances, it is assumed that, as England is willing to stand or fall by Free Trade, Canada should accept the same position, and, if her manufactures cannot stand without Protection, let them perish. I take these two for instances, for clearness of contrast, because England is the most advanced manufacturing country in the world, while Canada is one of the newest countries, now trying to establish manufactures. Now I make these two assertions, that England's manufacturing greatness was founded and built up upon Protection in

the first place, and that her supremacy is even now maintained, not alone by natural, but also by artificial aids, which being artificial and of man's creation may be both copied and counteracted by rivals in commercial ambition. At the beginning of the last century the British duties on foreign iron were from £2 to £2 10s. per ton; and in the present century they were as follows at the dates named:—In 1803, £4 4s. 4½d.; 1804, £4 17s. 1d.; 1805, £5 6s. 0d.; 1806, £5 7s. 5¼d.; 1809, £5 9s. 10d.; 1813, £6 9s. 10d.; 1819, £6 10s. 0d. if imported in British vessels, or £7 18s. 6d. if in foreign vessels; small sizes of hammered iron, £20 per ton; hoop iron, £23 15s. per ton. The high duties of 1819 continued in force until 1825, about which time the home manufacture having been firmly established, and foreign rivalry crushed out, Huskisson and his friends, the precursors of Cobden, began to talk Free Trade, and to invite the world to join in. England's iron manufacture was most indubitably established through Protection; aye, through Protection carried to the length of prohibition. It will not do to say that the high duties above quoted had their origin in the wars against Napoleon, for observe they were continued for ten years after the peace, and then only gradually reduced during the ten or fifteen years following 1825. If we, being a young nation, try Protection as a means of establishing the iron industry, in Canada, have we not a good patriotic English precedent to cite in our favour?

But not alone in virtue of Custom-House Protection, either past or present, do nations that have the start manage to keep it, requiring on the part of younger nations defensive measures in order to redress the balance. Again, let us come to concrete instances; the fact is not to be concealed, that what Canadian manufactures have most to dread is the competition of our nearest neighbour—our only actual neighbour, we may say—on one hand, and of our best friend in the world, across the Atlantic, on the other. Both have the advantage of us, not so much in actual cheapness of manufacture, at least in those lines in which we have made a respectable advance as in commercial facilities and *trade connections*. Again and again in our experience has it been proved that merely to be able to produce a certain article as cheaply as in England or the States is not by itself sufficient to assure success. With their larger capital and more extensive trade connections, our older rivals step in, and use artificial, and, as I may well add, predatory means to crush out the new competition. Now, as I have repeatedly admitted in these papers, we cannot alter the course of Nature, nor do we seek to acclimatize in Canada the sugar-cane or the cotton-plant. But it is within our power, by wise legislation and administration together, to build up for ourselves conditions of commercial equality with our rivals, or something approaching thereto. Natural advantages we cannot create, but those of an artificial or merely commercial character can be developed by bringing the powerful engine of government to the aid of energetic and ambitious individual hands. It is a balance of artificial advantages chiefly which Protection in Canada is intended to redress. And unless this *artificially-created balance against us* be retained, we have no fair start in the race. Under these circumstances, the Free Traders' plea of "let alone" (*laissez faire*) is really absurd, and cannot in justice to ourselves be admitted. I ask: Have England and the United States "let alone" in time past? or do they "let alone" even now? I refer here, be it remembered, not at all to Protection, but to quite *other* extra and adventitious means, by which the nation's commercial interests are sustained as against those of her rivals. But I have already exceeded the usual limit of space, and must take another opportunity of showing what these *other means* really are, and what we must do to give ourselves even the barest of fair play, and no more. *Argus.*

### LEGALITY OF ORANGE SOCIETIES.

The Montreal *Daily Witness* of the 9th instant gives some extracts from the "Memoirs of Sir Robert Peel" tending to show, that in the opinion of Lord Plunkett, Lord Chief Baron Joy, and the Law Officers of the Crown, Orange processions are not illegal at Common Law; and that the law in regard to them has not since been disputed until questioned by the four "Montreal Queen's Counsel," and by the Counsel for the defendant in the case of Grant *versus* Beaudry. In culling the extracts the *Witness* has been disingenuous by withholding Lord Plunkett's written opinion upon the subject.

Admitting, for the sake of argument, the validity of Orange processions, their utility and expediency may be questioned, and so may the prudential necessity of "Orangeism" be doubted and disputed, as the oath administered to an Orangeman only binds him to support, by lawful means, the Protestant ascendancy and the government of Her Majesty, Victoria, and never to join with "United Irishmen." Orange Societies are not required in this country where Protestants and Roman Catholics have for so many years worked harmoniously together in the support of certain individuals, in whom they have jointly confided, as responsible advisers of the Crown; individuals who, in combination as Protestants and Catholics, have always introduced measures, in their belief, suited to the interests of all the various classes of their fellow subjects, though their policy may change its aspect, varying its colours according to the vicissitude of human affairs.

There may be, probably, a greater exuberance of loyalty in Orangemen than in men of other associations, but there is not, in heart, a greater devotion to the Crown or an intenser love of our common country to be found among the Brotherhood than that evinced by the generality of the people of Canada. There is, as far as my observation and experience have taught me, no hostile,

no irritable feeling, no animosities—the relics of former antagonisms—between Protestants and Catholics in this country in their social and political relations. Each have their share in the Municipal, Provincial, and Federal governments, and in the administration of justice. The laws are freely, equally and equitably dispensed to all of every class, sect, and condition.

If the private rights of individuals are universally respected and an opportunity is given to every one interested to protect his peculiar rights, if all civil disabilities are removed, and there is no pre-eminence of any religion in Canada, what possible use is there for such an institution as "Orangeism"? Protestant ascendancy ought not to be either insisted on or struggled for here, where all possess equal rights; and there can be no reason why any particular persons, bound by secret oaths, should be presumed to possess more than any others a greater loyalty to the Throne, or a mental superiority, or a larger sagacity and integrity, or a peculiar adaptability for the civil conduct and religious government of a people who are blessed with the free and liberal institutions we have the privilege to enjoy; neither is there any reason why any particular class should be allowed to usurp a dictation and warrant in matters of doctrine, divinity, and worship which are repugnant to others, and should endeavour to force its opinions upon men of opposite thought, treating them as though they had a weakness of understanding, forgetting, themselves, that it is a weakness to which minds of every class have been for ages liable, and a weakness from which the dictators are not exempt.

Without being an admirer of the official conduct of ex-Mayor Beaudry, or an apologist for his obstinate refusal to listen to the wholesome advice given him in the matter of the intended Orange Procession on the 12th of July, 1878, and without being a partizan, like the *Witness*, I wish to give some of the opinions and sentiments regarding Orange Processions and Orange Societies uttered by Sir Robert Peel in the House of Commons, prior and subsequent to the passing of the Catholic Emancipation Bill in 1829, in order that they may be synchronically circulated, through the medium of the SPECTATOR, with the *Weekly Witness*, "containing a full account of the Orange Trial."

Again, without wishing to offend, or to utter one word of disrespect for those who differ from me in religion, I cannot but think that some extreme Catholics are too prone to construe every act of political exultation into an insult directed to themselves, and that they let the sight of an orange lily on the 12th of July produce upon them the same effect which the mention of a Catholic concession produced upon George the Third, who was kind hearted and benevolent upon other subjects; whereas, if these extremists took no notice of the flower, the Orange Societies in Canada would, in all probability, starve and die of themselves for want of Faction.

I shall now present in their order of time the utterances of Sir Robert Peel in Parliament, and their nature. First, the inadvisability of Orange Societies; secondly, that Orangemen ought to be excluded from public offices; thirdly, that Orange Societies ought to be suppressed; fourthly, that secret societies ought to be altogether suppressed.

March 5, 1823. Orange Societies. Mr. Abercromby's motion.

"Were I a gentleman of Ireland, I would use all the influence of my station to induce the Orangemen to desist from any of those practices which are considered so objectionable by their Catholic countrymen. I might appeal to them on grounds of policy; but I would choose higher grounds. On motives of policy I would say to them, You are a small party, and it cannot be wise to irritate a body of men so greatly superior in point of numbers. But I would appeal to their better feelings. I would say to them, These processions, toasts, and other manifestations of your opinion cannot be supposed by any moderate man to be contrary to law; but they are of no use; they give offence to many who have not deserved injury; they wound the feelings of many respectable persons; you ought therefore to dispense with them, however harmless they may be in the view of the law."

February 22, 1825. Unlawful Societies (Ireland) Bill. Committee.

"But it is said, 'Suppose a person should be proved to belong to an Orange Lodge?' Why, upon that point I find no difficulty in saying that it would be the duty of Government to remove from office anybody who shall be found to be in such a situation." (Opposition Cheers.)

Lord Althorp said of this declaration: "It affords me great pleasure to hear from the right hon. gentleman that no Orangeman will be permitted to hold office. This single declaration from the right hon. Secretary will do more to put down all illegal societies in Ireland, than this bill or any other measure that Government can propose."

March 29, 1827—Debate on a petition:—

I feel the utmost satisfaction at the intimation that there is to be a complete end to Orange Societies in Ireland. I most cordially join in the exhortation that these associations will yield to the repeated sense of Parliament, and obey what will in all probability become the law of the land. The petitioners have referred to the testimony I bore to their loyalty in 1814. I am willing to bear the same testimony now. But no loyalty on the part of the members of the Lodges can compensate for the evil of their existence."

March 29, 1827—Mr. Brownlow's motion for papers relative to Orange processions at Lisburne:—

"I must be allowed to say, that I wish all these associations were at an end. I believe they are dying away; but at the same time I agree with the Right Hon. Baronet (Sir J. Newport) that if the processions were done away with, it would be better for the peace, the tranquility, and the happiness of Ireland, I declare to God, that I would, by my influence, by my example, by every means in my power, endeavour to put down these associations and processions."

February 23, 1836—Mr. Hume's motion for the suppression of Orange lodges:—

"I am sure it would be for the tranquility of Ireland that an end should be put to all secret societies in that country. The existence of any of them is an evil, inasmuch as it holds

out a bad example to others. My opinion and my wish is not only that an end should be put to all such associations, but I also wish to see the spirit in which they originated entirely and effectually suppressed. If the spirit remain, we shall gain little by the suppression of its external forms."

"Aye, there's the rub;" the effectual suppression of the spirit of Religious Faction! Who is capable of doing it? Cannot the Archbishop and Metropolitan, and the Bishops of the two Churches devise some plan, or effect some compromise to bring about peace and tranquility? Cannot some concessions and sacrifices be made for the public good in the matter of these public processions which are more or less obnoxious to the public peace? Cannot the spirit of Faction be suppressed? Is it for ever to be the great employment of *Faction* to breed discord among friends and relations, and make monstrous alliances between those whose dispositions least resembled each other? Will she for ever, by her perpetual talking, fill all places with disturbance and confusion? We all, unfortunately, know her to be a bad character, and, according to a beautiful fable in the *Examiner*, March 8, 1710, written by Dean Swift, that this spoiled child of *Liberty* as "she grew up became so termagant and forward that there was no enduring her any longer in heaven. Jupiter gave her warning to be gone; and her mother, rather than forsake her, took the whole family down to earth." From the fable, we learn that *Liberty* and her daughter *Faction*, first landed in Greece from which the mother was expelled, went to Italy was banished thence, passed into most parts of Europe, was driven out everywhere in consequence of her daughter's bad conduct, so that in 1710 she had hardly a place in the world. Under what circumstances Miss *Faction* came from Ireland to Canada I know not. Every one will admit she is a terrible obstruction to business and good government, and the sooner she is banished from the Island of Montreal the better. The secret is to know how to get rid of her, or make her more tractable and moderate, and less implacable and hostile.

I shall dismiss the subject by leaving it to the consideration of the editors of the *Daily Witness* and *Evening Post*. Let them consult together, and try what temperance and forbearance, concession and common sense will do to get rid of this "Orange and Green" question, which like a terrible nightmare has been for years heavily pressing upon the city corporation and paralysing its functions; or like a vampire, sucking not only human blood, but sucking the life blood of the city—its treasury. Should these redoubtable editors fail, I commend the solution of the problem to the Professors of Divinity, Theology, and Moral Philosophy in our Protestant and Catholic Universities in the hope that they may find either a moral antidote for the poisonous discord of "Orangeism," or a moral antispastic to bring about a revulsion in the humours of the opposing faction. Should the Professors fail, cannot our Legislators cut the Gordian knot of the controversy by declaring through Parliament that all party and religious public processions shall be done away with, if it can be shown that they are a cause of great irritation to our citizens, that they wound the feelings of many respectable persons, and are obnoxious to the public peace? Some sacrifice, some concession must be made. Will one party shrink from making a sacrifice which it advises the other to submit to? What advice are our statesmen and judges prepared to give? Can they advise the maintenance of the present state of things? NO, assuredly will be the answer when a petition is presented to them signed by tens of thousands of the people praying for the abolition of all public processions. *Thos. D. King.*

### THE HEALTH OF TELEGRAPHERS.

"Pulmonary consumption appears to be an exceptionally frequent cause of death among telegraphers, and one reason assigned for the fact is the peculiarly strained posture which an operator receiving messages continuously is obliged to assume in order not to lose the characters as they are ticked out to him from the sounder. The operator, in receiving, bends his head and shoulder on the left side while listening to the sounder. This position confining his left lung and his heart in an unnatural position, and being assumed day after day, and month after month, eventually brings on the dread disease—consumption. But a writer in the *Journal of the Telegraph* suggests a different cause for the prevalence of consumption among telegraphers,—namely, the original physical insufficiency of a large proportion of the young men who enter on this career;—to which an editor has added: 'Perhaps they are smokers.'"

The foregoing paragraph, which, with or without editorial comment, seems to have gone the round of the papers, has at least the merit of initiating an important enquiry. Telegraphy seemed to be about to supply a great need in providing a means of life for young women desiring employment, and whether in their interest or that of their male friends, it is saddening to receive so poor an account of the conditions of the business. Newspaper information, however, is not generally scientific or very complete, and the above suggestions form by no means a conclusive treatment of a question that is as analytic as it is social. What we look for in all such enquiries is a perfect freedom from bias—indifferency, as I suppose Locke would call it—and if we had a classified death-rate for telegraphers generally, the work would be facilitated. In discussing the healthfulness or otherwise of any occupation we endeavour to

obtain a fairly perfect grasp of every specialty connected with it, and which tends to make it different from average, or, if we could discover them, normal forms of life; and upon all such points we may well invite the testimony of telegraphers themselves.

It seems to me that the mere attitude assumed by the body of the operator in telegraphy, though a matter of some importance, is quite inadequate to explain the asserted special mortality. It must be remembered that unlike the work of many scribes, as well as of those students who indulge in too stooping a posture, there is in telegraphy—unless in the larger offices with their settled division of labour—a good deal of movement and change of posture throughout the day, constituting considerable relaxation of nerve and muscle, and the work in the smaller offices is less continuous than much clerk-work. But there may be quite a number of considerations affecting the result described as a marked and most unhappy prevalence of the fell disease, consumption, amongst those devoted to the trade, varying, of course, in various establishments. Poor lighting of the offices and bad ventilation, coupled with much confinement within doors, may be suggested; great anxiety, which is the bane of numbers in other trades, there can hardly be said to be. The work consists in a constant breaking of the thread of previous thought. But if there is no anxiety of the chronic kind, there is a good deal of watching—amounting, we may suppose in the absence of intermission, to worry and wearing of the subacid order. Watching for messages; watching for the clearing of the line; watching for faults in operation, and sometimes in the electric action; settling minutiae with the bringers of messages; charging and receiving payment; paying over or entering; despatching and governing the despatch boys. Reporting all these occupations, work the mind and its organ, the brain, not in that largeness and evenness of movement and feeling which conduce so much to health of body and spirit, but in constant excitement of those mental and cerebral tentacles that are the organs through which the minutiae of existence are grasped, and whose action, when entirely broken off from the pleasurable sentiment which is love, the animator and sustainer, is very wearing to the forces of life. And still we have not considered the work in actual transmission of the message over the wires that has to be performed by the prompt and exact action of the muscles of the arm and finger, and their controlling nerves. You have only to look at the operator while engaged in despatching to see what a tension of the whole nervous system is here induced, and that word "tension," or its fellow, "bracing," seems to help us to solve the difficulty, though the French idiom "*qui vive*" will help us also. Tension in moderation, as to quantity, and not too frequent in occurrence, is good; because, under such conditions it will always form an antidote to the lassitude that eats into and destroys the frame. It is a far different matter to undergo a life of tension, to become sick and sad with it, until the spirit seems to sigh for disengagement from its fetters. That condition we may imagine to be the fate of the less robust and most fully employed telegraph operators—mitigated, as we have already seen, by the various classings into which the work is cast. And such unrelieved tension and irritation we may imagine to be of the essence of the ruthless disease, consumption, which for its predisposing causes, while it has certainly furnished indications, has yet in the main baffled enquiry. The present writer is in no position to complete the theory, but his surmise may be taken for what it is worth, and a frequent break or discord with intensification of action in the operation of mind and nerve and muscle may form the predisposing, not to say predominant cause of that wasting of the tissues, which is the leading symptom presented by the consumptive patient.

The object of all enquiries of this kind is to find a remedy for evils brought under discussion, and if we are sincere in desiring the advancement of the statical as well as the dynamical condition of the community in which we live, and of which we form a part, we shall be willing to adopt the cure as soon as manifested. In the present instance there would seem to be few better expedients, after perfecting the arrangements of the telegraph building, than a good vacation and thorough change of scene, generally in the bright summer of our Dominion, to which may be added that real alleviator of human worries—the music of good bands in places of free resort. Life is not all play, but the play may very well be made to supplement the work of it and assist in healing its ravages. Telegraph directors may be usually desirous "to do well unto themselves." Money is not everything, however, even for them; but money is very essential for setting the people to work—and that in the best way—and those who control it should study the vital interests of their fellow-citizens as well as the mere science of accumulation. The human frame is the bone and sinew and nerve of the country; and the study of vitality is scientific, generic, and special. The physician, being the man who knows something of physical nature and of organisms, leading up to that great mystery—life, ought more often than now to be called upon the scene as an adviser. And if we are in thoughtful mood we may remark that society in Canada, perhaps more than anything else, requires an access of kindness and good feeling in business and politics and social arrangements. We ought now to be outgrowing the earliest state of pupilage with its barbarisms, and with our new responsibilities to be learning to govern ourselves and all who depend on us in the generous dignity of christian men and women. *Theta.*



## CAMEI.

As cameos are so much worn for personal adornment, perhaps a few facts relating to them may prove of interest. The word itself has been derived in several ways, and as some of these derivations give us an insight into the original use of cameos, we may as well examine them. It is said by some authorities to be derived from the Arabic *camaa*, an amulet, for which purpose engraved gems were worn in the Middle Ages. Camillo Leonardo, in 1502, speaks of "gemmæ chamainæ" in the sense of cameo. He speaks of a stone called *kaman*, derived from the Greek *kauma*, "heat," as being found in hot places; others derive it from *chama*, the shell sometimes made use of for this kind of work, just as porcelain is derived from the *porcellana* shell which was formerly used for the Italian Faenza ware. Again, the peasants at Rome during the time of Benvenuto Cellini used the term *camei* as a name for the onyx stones they found or dug up (see Roscoe's "Life of Cellini," p. 54, Bohn's ed.), and the word appears only to denote a colour—paintings on *camaieu*—grey objects on a white ground. Therefore, the word is probably of Italian formation, the Latin word *gemmeus* being converted into *gamahu* by the old writers. The word *gamahu* is easily converted into cameo, as the letters *c* and *g* are interchangeable in Italian, of which many examples might be given. The term cameo applies only to minute bas-reliefs cut on a hard stone or gem, or on an imitation of the same. The earliest mention of a cameo ring occurs in the *De Beneficiis* of Seneca, the passage being as follows: "Tiberii Caesaris intaginem ectypam atque eminentem gemma." Nearly all the antique camei were too large to be set in rings, and were used for the purpose of decorating armour. This is to be accounted for without difficulty, as rings were formerly used merely as signets and not for personal adornment; and it has been stated that the ancient artists did not engrave their small works with sufficient delicacy to be worn on the fingers. The cutting of them seems to have been done by a tool made in the shape of a chisel, which of course left a series of uneven surfaces that were afterwards polished down. The design was never under-cut, as it is in modern cameos, but faded away into the field of the stone; and nearly all the ancient cameos were intended to be viewed from a distance, as they generally appeared rough on a close inspection. The modern camei are engraved at small cost, as the dealers in Rome pay the cameo-cutters about three shillings for the portraits on onyx of the poets and philosophers, which are purchased by dilettanti at a much greater price, to be set in rings, studs, &c. A great number of the modern cameos are engraved upon shells, in which the natural strata imitate the colours of the sardonyx, the Indian conch being extensively used, the strata in these particular shells being very beautiful and of diverse hues. The camei are chiefly engraved upon the sardonyx or an imitation of it. The sardonyx consists of a white layer superimposed upon a red one of sard (the sard being a semi-transparent quartz of a dull red colour). The imitation is made by placing a red-hot iron on a red sard, which renders it white to the depth required. The common onyx has two opaque layers, of different colours, usually in strong contrast to each other, as black and white, dark red and white, green and white, and many other varieties; the Oriental onyx, the most valuable of all, having three layers,—the top one, red, blue, or brown; the middle, white, sometimes of a pearly hue; and the base, a jet black, or a deep brown. The onyx and the agate are the same substance, but the layers in the agate are wavy and often eccentric, whilst in the latter they are parallel.

There are other materials upon which cameos are engraved, a green one is sometimes met with, this is plasma (sometimes written prasma, whence the French name of the stone *prisme d'emerande*) which is merely calcedony coloured green by some metallic oxide. The tourmaline is a dark olive-green stone, often nearly black and almost opaque; there is a blue variety found in Brazil, also a bright green one from the same country. However, the greatest number of camei are engraved on the sards, these constituting fully seven-eighths of cameo. It may be new to some to hear that there are pastes in camei as well as in the precious stones, and these are so skilfully executed at Rome that they cannot be distinguished from the real stone, except by the file. In connection with cameo rings, the following account of the glass mosaics of the Egyptians is interesting:—"A number of fine glass rods, of the colours required, were arranged together in a bundle in such a way that their ends represented the outline and shades of the object to be depicted, as a bird or a flower, exactly as is practised in the manufacture of Tunbridge ware. This bundle was next enclosed in a coating of glass of a single colour, usually an opaque blue; then the whole mass being fused together, sufficiently to unite all the rods into one compact body, was drawn out to the proper diameter. Thus the rods all became equally attenuated without losing their relative positions, and the surrounding case of glass, when the whole mass was cut through at certain intervals, formed the ground of a miniature mosaic, apparently composed of the minutest tessaræ, put together with inconceivable dexterity and niceness of touch. Each slice of the finished mass necessarily produced the same pattern, without the slightest variation. A specimen of this art is to be seen in the British Museum. These slices were set in rings and in pendants. A cameo of a Greek warrior on horseback, executed by Pistrucci, was adopted in 1816 for

the reverse of the sovereigns and crowns. The improved copy of this on the subsequent coinage of George IV. is probably the finest work that has ever appeared upon modern currency. These few facts that I have collected may perhaps tend to show that there are really "sermons" in stones.

Marib.

## STAGE AND PULPIT.

The beginning of the theatrical year is the signal for the reopening, on the sociological platform and in the columns of the newspaper press, of the venerable controversy as to the educational influences of the modern stage. Outside the region of science and politics, there is probably more nonsense talked about this subject than any other topic of tea-table debate. The idea of instructing the masses through the medium of the drama, in truth, sobriety, charity, and all the other cardinal virtues, is natural enough to a generation which perpetually prattles of culture, and which is literally saturated in cant. It is not so long ago that a curate at the East-end discovered that the music-hall had a high ethical mission. It became his duty to attend these elevating resorts, and he even hinted at the priceless value of their agency from the pulpit. This was not exactly the view taken by his rector, and the curate was cashiered. This misguided divine was neither more insincere nor foolish than those gentlemen who write letters to the newspapers and deliver addresses at social-science meetings on the civilising and purifying power of the British drama. No person seriously believes in the conversion to honesty of the embezzling clerk as the result of a visit to the *Ticket-of-leave Man*. In a theatre in Holborn there may now be witnessed a play sufficiently amusing from the very extravagance of its absurdity, in which one of the characters is a jockey who pulls his employer's horse. He comes to a bad end, and dies in agony. Such is the punishment of iniquity; and the proprietors of that temple of the drama at which this illustration of retributive justice may be witnessed have printed on their posters what purports to be a direct testimony to the moral tendency of the incident. Whether the letter from the penitent jockey, a sense of whose sin was first flashed upon him by a visit to the Duke's Theatre, be fictitious or genuine, it is quite in accordance with the views that many persons profess to hold as to the higher influences of the stage.

That the playhouse is in its way a social power may be admitted; that it should even become the instrument of high ethical ends is a doctrine which it seems incredible any intelligent person should seriously hold. The business of the modern stage is to reflect, and not to teach; to represent the times, and not to instruct them. Hence the drama has a close connection with, and even influence upon, contemporary manners and fashions. There are hundreds of persons of both sexes at the present day who regard a visit to the theatre as an excursion into society. The only knowledge they have of the ways and habits, the follies and the foibles, the graces and the affectations, of the great world, is from the pictures they see of them on the stage. Every day one may meet with young men and young women who model their manners after the histrionic pattern, and take their costume from the same exemplars. Many actors and actresses possess a certain degree of social prestige, which is monstrously magnified by the multitude. The notion thus spreads in an intensified shape that they are trustworthy authorities in the art of deportment and costume. In the same way stage dialogue has its influence upon the conversation of the time. There were many phrases from Lord Dundreary which passed into the currency of our daily talk, while the dialogue and songs of H. M. S. *Pinafore* have enriched the vocabulary of social life with not a few convenient words and ingenious sentiments. Mr. Burnand's *Happy Thoughts* has rendered the same service; but we have never heard that the entertaining author of this bright series claimed on that account to be the moral regenerator of his epoch. The 'crutch and toothpick' epidemic cannot seriously be regarded as a sign of good taste or manly wisdom, and would certainly seem to afford fair material for dramatic satire. But when the subject is handled by the playwright, what do we see? Not satire, but compliment; and the moral of a popular piece now being performed at the Royalty Theatre is, that the young gentlemen whose countenances have impressed upon them the vacuous stare of idiocy, and from whose lips there perpetually projects a small piece of quill, are in reality very fine fellows indeed.

One may be told of course of the moral qualities which are inherent in every form of art, and may be reminded of all that Socrates and Plato had to say upon the subject. So far as the masses are concerned, the popularity of any form of art is a good thing. Thus, the opening of picture-galleries and museums on Sunday is to be desired, because a new counter-attraction will be provided to the gin-palace and the public-house. In the same way it is better for working men to look at a stage play than it is to be boozing at a tavern bar. The British labourer cannot conceive of an evening's enjoyment without drink, and the question is whether he shall consume more or less. At the theatre he undoubtedly takes less than elsewhere; and when this has been said, the chief argument in favour of the humanising mission of the playhouse has been stated. On the other hand, it is quite conceivable that the stage should do a certain amount of positive moral harm. Clerks and shopboys are not likely to derive much good from regular attendance at opera bouffe, and from initiation by hear-



say into the mysteries of the private life of the feminine luminaries of the burlesque stage. With the multitude, the influence of the stage is exercised in a different manner. While the villain of the play is always hissed, and the virtuous sympathies of the gallery are shown in the applause which greets each fragment of trite morality, the real lessons which the theatre teaches—so far as any real lessons can be said to be taught at all—are directly the reverse of moral, and positively mischievous. Popular melodrama, for instance, familiarises an audience with the idea of vice; and the performance of such a piece as *Drink*, if it does not actually deter from drunkenness, can only have, so far as the working men who witness it are concerned, a brutalising power. This, perhaps, may be easily exaggerated; but of the fact itself there can be no doubt. It may be quite right for newspaper writers and clergymen with a taste for theatricals, and speakers at social science congresses, to affect to believe that the playhouse is the foundation of moral instruction, and that there are certain negative moral advantages which it may possess. But between amusement, however artistic, and ethical instruction there is no connection, and it is amusement which it is the only business of the stage to provide.—*London World*.

### THE SPIRIT OF LIFE.

Your contributor "Marih's" criticism on the "Spirit of Life" deserves attention, for it is redolent of thought. Still, if it was difficult to concentrate within two columns what he is good enough to say "would ordinarily be thought of sufficient value to occupy two volumes," it is still more impossible to answer fully the queries he propounds without wearying some at least of your readers, trespassing unduly on valuable space, and eliciting neither mild nor flattering expletives from compositors.

In this strait a union of Scotch and American subtlety must be the chosen refuge. Reply must be given in some measure by asking other questions.

In what age of the world's history has Religion been more discussed, searched into, criticised, contemned, and *lived*, than in this age? Amid so much smoke, is it possible there is no smouldering fire of that *love* which is the essence of all religion?

When the aim is to economise time and space in conveying thought, what better method is there than to assert what one sees, so that those whose eyes are already open may recognize help and sympathy, while others who are only as yet waking from sleep, rubbing their eyes, may spring up to criticise the dawn of day—to judge if it be but a passing candle or the real dawn?

Were Galileo, Copernicus, and Bruno filled with an ideal of usefulness to others—of ameliorating by their discoveries the condition of their fellows? Were they not simply honest men who dared to assert what they saw? All honour to them for their honesty. Honesty *is* usefulness. There have been great souls in *all* ages, however dark. Isolated in their grandeur, these were not the spirit of the life of their own age. They preserved the spirit of life for other ages.

Is oratory anything else but fireworks? Is it oratory or truth which seeks the most direct, simple, earnest and intense language by which to convey thoughts that burn with love of good life and true thought?

Are all men "working for a personal matter of loss or gain—particularly to avoid the loss"? Did "Marih" write that criticism of his either for loss or gain? Was it not a labour of love? Do all men find work a drudgery when they are doing it for others' gain, or to save others from loss?

Why tempt me with the "rag baby"? Is money a symbol, and not the *reality* of "labour, ability, character, in compact, portable, calculable shape"? Compared with this reality, the "rag baby" is a most uninteresting child. Still it *is* a PROMISING one—only that, and nothing more. Shall I write him an article on Finance? Perish the thought! The "rag baby" is likely enough to be dry-nursed out of existence. The soothing syrup of praise and advocacy will, ere long consign it to its last long sleep. Its well-wishers will smother it. Its enemies need not hunt it to death. Is not this a realistic age? How, then, can a "rag baby" breathe its atmosphere?

The more serious points which "Marih" disputes require, however, more serious answer. If any one has told "Marih" that we can only get faith by prayer, and that reasoning from the material facts of existence exercises no influence whatever in reaching that state of faith, surely it is not the Bible which has done so. That greatest of all teachers and preachers, Jehovah Himself, in His divine humanity, when He walked on earth, continually appealed both to reason and consciousness, and drew forth from the things known and experienced by His hearers the spiritual truths embodied in them. And the Apostle, who is generally considered the most powerful supporter and exponent of a present (yet really a past) supposed orthodoxy, states clearly "that the invisible things of Him (of God) from the *Creation* of the world are clearly seen, being understood by the things that are made." It is only when we become "vain in our imaginations"—when self is strong within us—that "our foolish hearts are darkened, and professing *ourselves* to be wise we become fools." God *does* reveal Himself in the works and laws of Nature to those who do seek a rational cause for the existence of these. "The exterior natural

things are as it were a face in which interior spiritual things can see themselves; hence man has the power of thinking." The child first learns to know, recognise and distinguish between the natural objects by which it finds itself surrounded. Then the light of reason, flowing in through its spiritual being from God, forms intellectual sight or perception. As the child goes to its human father or teacher to be enlightened as to the causes of things it sees, and seeks his aid to reason regarding them, so the man who, studying Nature, longs to know how rightly to apprehend and use Nature for the good of others, turns to His Heavenly Father for light by which to read these realities of His Father's goodness towards His children. *In* Nature he finds no God. But Nature impels him, the more he knows it, to the realization of a goodness and a truth which are infinite; and these *are* God. It is indeed largely by what we know and experience in our material surroundings that we can come to see and know the perfect correspondence that exists between things natural and spiritual. To study to use things natural for good, and therefore unselfish ends, is the appointed means whereby influx of life and light to the inner or spiritual being of man alone becomes possible. Surely it is true that the Divine Word uses natural objects as the illustrative material in which to convey by metaphor the spiritual realities of will and thought. Of what use otherwise were the Divine Word to us? These natural symbols *are* the clouds through which there penetrates to us the light of the sun of righteousness. What more natural—natural in the true sense of adapted to the entire and complete laws of the universe—than that the spiritual world of *causes* should have its exact co-relative and correspondence in *effects* in the material world?

Practical scientists in this age bent upon the discovery of those useful laws of Nature which explain the causes of development in matter and can be used to transform or reform matter into higher forms of usefulness, have formed protoplasm. Yet, an honest search for the cause or origin of vivifying power in matter has already led some—will soon lead all—to the discovery that the cause of the disintegration and multiplication of this original egg is not the egg itself, but *within* it. They admit—they cannot but admit—that they are simply observing a *process* of evolution, the phenomena of matter. The *cause* of these phenomena has never—will never—be found in matter. But if these men were only in search of curious and interesting phenomena with which to render *themselves* famous, and cared nothing for absolute truth or living usefulness they would scarcely chronicle their baffled attempts to ascertain the origin of life. Usefulness *has* entered into science, and nothing but absolute truth to Natural Laws can satisfy its longings, or win respect from an age in which usefulness has become the vital principle. Scientists are driven to admit that beyond the natural, yet infilling it with life there is a separate degree of life or vitality, a spiritual substance that cannot be grasped by the material faculties of man. The merely carnal or natural mind is death—can grasp only material things which are in themselves dead—but if by the experience of natural things spiritual light is sought (and usefulness *is* spiritual life and light) it will be found. Natural Truth is the road to spiritual Truth. The search for natural truth, in order to act it out in usefulness, will always lead to spiritual truth, because the spiritual life of love to others is its animating power, its end, its aim, its *will*, its *Life*.

Surely our Lord God and Saviour in His Divine Humanity made all this plain enough. For, if the merely material idea be *all* that is conveyed by His words, such a statement as "I am the Light of the world" is (with all reverence I desire to say it) rendered into "my form shines with a natural radiance which gives men material light." We must exercise the spiritual part of our being to understand that He is the Light of that spiritual world of will and thought which is within men. "The Kingdom of God is within you"—not external, but internal—ruling from within outward, not from without inward. By voluntarily uniting our will and thought with His we can reduce all things external in our physical or material embodiment and surroundings into harmony with the life within. We thus come into the true order of our being, the will of God—our Father, Lord, Saviour—the One Jehovah, infusing His Life by voluntary conjunction with our wills, ruling our thoughts and flowing out into deeds till the external basis of conduct in material life is the pattern continent and ultimate of all our life. This is Religion. This is the New Church that already is in the world. That it is independent of, though not necessarily outside of, sect, one may readily believe and understand.

In so far as men do not yet carry out the will of God perfectly, it is impossible for them fully to know of the doctrine or to express Truth otherwise than by such things or symbols as they do know. These symbols are the clouds of the letter of the Divine Word, within which is concealed the spiritual meaning. Yet the words have been Divinely chosen, so as to be in exact correspondence with spiritual truth. Written according to appearance—that is, as it appeared to men from their own state of life—it is said that "God is angry with the wicked every day." So it *appeared* to the wicked, for natural laws seemed ever against them, and in these days they knew God as the author of Natural laws. It is also written "return unto Me and I will return unto you, saith Jehovah." "God is Love." "I am Jehovah, I change not." Love never changes to anger. The truth is, God is never angry with us, but we are angry with God, because the inherent laws of our being fit us only for love and service

of others, for this is the "image of God," and will not admit of our happiness, while outraging every law of our constitution by loving self.

Is it not a truism that the more man learns of natural laws and begins to use these for usefulness, as in the application to printing, railways, telegraphs, &c., &c., the more means are at his disposal "by means of which power truer doctrines can be made known"? How spread the knowledge of the Divine Word ere printing was invented? How visit other lands and live the life of love and usefulness ere we had extended means of locomotion? How absolutely true to history it is that the dawning of a new church is always seen in progress on the natural plane of science and art first, that these may become channels along which new life can flow into every form of human existence and social condition. It is that fearless love of truth for the sake of usefulness seen first (and seen now) in science and art, which heralds the dawn of new light for the world. Men are willing to come to that light, even if it reprove their deeds. When men hate realities and prefer shams, either in science or religion, it is because they are *not* "willing to come to the light lest their deeds should be reprov'd." When usefulness is the love of the heart there is no fear of the light of truth, for that can only aid—never hinder. Men are thus prepared for new light from the Sun of Righteousness, who is the Light of the world.

Let us awake, rub our eyes, examine the light as it shines from the Divine Word through Swedenborg or others, and see if it be but a passing gleam, or the true dawn of a never-ending day that will dispel the long darkness of the night of evil, falsity, misery and degradation, which men have brought upon themselves. It has been "a darkness that might be felt," for it penetrated to the material plane of existence. There also the light must be permitted full entrance. Men must *walk* in the light—must live the life they were intended to live and fitted for living—the life of usefulness and devotion of heart, thought and deed to the good of others, for that is eternal day and knows no night nor weariness, for God is in the midst of it with His Life; and His light shall ever lighten it.

"Eusebius."

### THINGS IN GENERAL.

#### LORDS AND COMMONS.

The following bit of History (says the *Cowansville Observer*) concerning the privileges of the Commons to discuss and vote the supplies, may be interesting just now:—

"In February, 1593, Parliament was called, and Bacon took his seat as member for Middlesex. The special occasion for which the House had been summoned was the discovery of one of the numerous Popish plots that distracted Elizabeth's reign. The conspiracy seemed to be formidable, and the Government felt the necessity for increased supplies. The House having been duly informed of the State necessities, assented to a double subsidy, and appointed a committee to draw up the requisite article. Before this was completed, a message arrived from the House of Lords requesting a conference, which was granted. The Committee of the Commons were then informed that the crisis demanded a triple subsidy to be collected in a shorter time than usually, that the Lords could not assent to less than this, and that they desired to confer on the matter. *This proposal of the Lords to discuss supply infringed upon the privileges of the Commons*; accordingly when the report of the Committee was read to the Lower House, Bacon stood up and spoke against the proposed conference, pointing out at the same time that a communication from the Lords might be received, but that the actual deliberation on it must be taken by themselves (the Commons) alone. This motion, after some delay, was carried, and the conference was rejected. The Lords upon this lowered their demands and desired merely to make a communication, which, being legitimate, was at once assented to."—*Enc. Brit.*

#### HOW CHURCH WINDOWS ARE MADE TO GLOW WITH COLOUR.

Nearly contemporary with the revival of Gothic architecture applied both to ecclesiastical and secular buildings, the taste for the enrichment of such edifices by the introduction of coloured and painted glass has revived and flourished. The secret of communicating to glass the exquisite and glowing colours so richly and harmoniously blended in the few uninjured specimens that remained in the mediæval churches of Great Britain, if not absolutely lost, was long buried in obscurity. Another most serious impediment was the difficulty of producing a pigment which should possess sufficient affinity with the glass to be readily incorporated with it, and yet be capable of a reduction to a consistency favourable to its use as an ordinary kind of painting material to be laid on, and variously treated, according to the necessities of the manipulator. But these and minor other obstacles gradually disappeared before the searching investigation of enthusiasts in an art that had been so long neglected.

Let us follow the art of glass-staining through its chief stages. The design of the window being determined upon, and the cartoon or full-sized drawing prepared, a kind of skeleton drawing is made showing only the lines which indicate the shape of each separate piece of glass. It is apparently not generally understood that a window is not one piece of glass, to which are applied the various colours displayed, but a number of small pieces, which are united by grooved lead, which incloses each individual fragment, and that each different colour we see is the colour of that particular piece of glass, the only painting material employed being the dark brown pigment used to define the more delicate and minute details. The skeleton or working drawing then passes to the cutting room, where sheets of glass of every imaginable shade

are arranged in racks, each bearing a number, by which a particular tint is known. The drawing being numbered on each separate piece of glass by means of a frame containing all pieces of every shade, and each numbered according to the rack containing the glass of that colour, the use of this frame renders unnecessary the tedious process of visiting each rack in search of the particular shade required; the glass is laid bit by bit on the drawing, and each piece is then cut to the required shape by means of a diamond.

After the glass is cut it passes to the painter, who, laying it over the drawing, traces upon it with his brush all the details of features, folds of drapery, foliage, etc., as designed by the artist. But as the action of the weather and continually varying conditions of the atmosphere would speedily remove every vestige of paint if left in this state, it is necessary to subject the painted glass to the action of heat by placing it for several hours in a kiln, under the influence of which the paint is fused into absolute affinity with the glass, and becomes absolutely incorporated with its substance. After this burning process, it only remains for the different pieces to be united with the grooved leaden framework which binds the whole together. The pieces where the leads join are then carefully soldered together, and nothing remains but to thoroughly work over the whole surface with a thick kind of cement, which fills up any interstices between the glass and lead, and renders the whole panel perfectly water-tight and weather-proof.—*Chambers's Journal.*

#### CANADIAN PROGRESS.

The exports for 1877-78 show a fair rate of increase on the whole over those of the previous years, the total being \$79,323,667 against \$75,875,393 in 1876-77. The following table shows the comparative results:—

	1876-77.	1877-78.	Increase or Decrease.
Mining products - - -	\$ 3,644,040	\$ 2,869,363	-\$ 774,677
Fisheries - - - - -	5,874,360	6,929,366	+ 1,055,066
Forest products - - -	23,010,249	20,054,929	- 2,955,320
Live stock and provisions -	14,220,617	14,577,086	+ 356,469
Agricultural products -	19,115,614	32,474,368	+ 13,358,754

At the present time Canada possesses 6,143 miles of railway actually working, 721 partially made and in work, and 1,041 in course of construction. The number of steamers plying on the lakes and the St. Lawrence is 450, together with 30 deep-sea steamers of 2,000 to 4,000 tons. The whole mercantile navy of the Confederation amounts to 1,310,468 tons.

#### A SCIENTIFIC FRONTIER.

Is this the science then, the frontier this?

The science murder and the frontier shame?

Their goal with noisy boasts the statesmen miss,

The Afghan swordsmen have a surer aim.

Who beard the lion should themselves be brave;

Vicarious valour, spent on paper, spurs

Mute martyrs to an early, sterile grave,

And millions suffer when one Premier errs.

Errs! Who to prop a party's rampant pride

Risked this rash stroke and struck this bad blind blow

Did more than err—tempted the rough red tide

That laid for nought a luckless legion low.

Yes, nought! No purpose served, but to attain

A little spurious glory. And the flood

We sought to stem has closed on us again,

And still before us spreads a sea of blood.

The lost tribes of Disrael: The Jingoës.—*English paper.*

DR. HOLLAND says a man's character may be judged by his cravat. If he wears no cravat we suppose he hasn't any.—*Buffalo Express.* Any what? Cravat?

THE trouble with Talmage, according to his business manager, was that he didn't carry enough religion about with him when he was in England. And yet no doubt, the poor man took with him all he had.—*Syracuse Herald.*

CANADA has already paid bounties to 2,412 survivors of the war of 1812 from the grant of \$50,000 made by the House of Commons in 1877. Somehow, to have fought in that war seems to have been a great aid to longevity on both sides of the line.

A HUNTINGDONSHIRE FARMER, being asked how he and his neighbours were faring, responded, "Last year we lived by Faith, this year we live by Hope, and next year, unless the landlords come to the rescue, we shall live by Charity."—*English Paper.*

AN HUMBLE WORSHIPPER.—They were up among the mountains in Pennsylvania. "How grand it is!" said Miss Enthusiast. "I see nothing to admire," replied Miss Blasé; "I have been in Switzerland." Her companion was almost crushed, but she said, pleadingly: "I have never been in Switzerland, and this looks so fine to me. I hope you won't mind."—*Forney's Progress.*

## LINES TO DU PERRIER ON THE DEATH OF HIS DAUGHTER.

FROM THE FRENCH OF MALHERBE.

Thy grief, Du Perrier, will it ne'er depart?  
 And shall the words of woe,  
 Paternal love is whisp'ring to thy heart,  
 For ever make it flow?  
 Thy daughter's fate in sinking 'mid the dead,  
 The lot for all in store,  
 Is it some maze, wherein thy reason fled,  
 Is lost for evermore?  
 I know what charms were spread about her youth,  
 Nor hath it been my aim,  
 My injur'd friend, the fatal blow to soothe,  
 By weakening her fame,  
 But she was of that world, whose brightest flow'rs  
 To saddest fate are born;  
 A rose, she number'd all a rose's hours,  
 The space of one bright morn.  
 Oh! Death hath rigours beyond all compare,  
 To pray to her is vain;  
 The cruel Sprite is deaf to all our care,  
 She heeds no cry of pain.  
 The poor man in his hut, whate'er his state,  
 Must meet the dart she flings;  
 And sentries watching at the palace gate,  
 Cannot defend our kings.

## LEAVES AND MEN.

Drop, drop into the grave, Old Leaf,  
 Drop, drop into the grave;  
 Thy acorn's grown, thy acorn's sown—  
 Drop, drop into the grave.  
 The autumn's tempests rave, Old Leaf,  
 Above thy forest-grave, Old Leaf,  
 Drop, drop into the grave!

The birds in spring, will sweetly sing  
 That death alone is sad;  
 The grass will grow, the sweet flow'rs show  
 That death alone is sad.  
 Lament above thy grave, Old Leaf;  
 For what has life to do with grief?  
 'Tis death alone that's sad.

What then? We two have both lived through  
 The sunshine and the rain;  
 And bless'd be He, to me and thee,  
 Who sent His sun and rain!  
 We've had our sun and rain, Old Leaf,  
 And God will send again, Old Leaf,  
 The sunshine and the rain.

Race after race of leaves and men,  
 Bloom, wither, and are gone;  
 As winds and waters rise and fall,  
 So life and death roll on.  
 And long as ocean heaves, Old Leaf,  
 And bud and fade the leaves, Old Leaf,  
 Will life and death roll on.

How like am I to thee, Old Leaf,  
 We'll drop together down;  
 How like art thou to me, Old Leaf,  
 We'll drop together down.  
 I'm gray, and thou art brown, Old Leaf,  
 We'll drop together down, Old Leaf,  
 We'll drop together down!

Ebenezer Elliott.

Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for thirty years with never-failing success, by millions of mothers and children. It cures wind colic, regulates the bowels, corrects acidity, and gives rest and health to the child.

Some advise one remedy, and some another to cure rheumatism, but there is a specific for this almost universal malady—BROWN'S HOUSEHOLD PANACEA and Family Liniment. It seeks out the disease, and insures relief from the agonizing dolor, which all who suffer know so well.

## CORRESPONDENCE.

Letters should be brief, and written on one side of the paper only. Those intended for insertion should be addressed to the Editor, 162 St. James Street, Montreal; those on matters of business to the Manager, at the same address.

To the Editor of the CANADIAN SPECTATOR.

SIR,—In answer to a query in an article on the apple, the following may be of interest. La Hontan (tome iii., page 64) says: "The apples that grow on certain apple-trees are good, if cooked, but worthless uncooked. It is true that in the Mississippi there is found a sort something like *pommes d'api*. The pears are good, but rare." This was in 1741, and shows that the apples were wild.

Charlevoix states that all the apples in Canada are excellent, and that it is the only fruit, with the exception of small fruits, that, brought from France, succeeded in Canada. He also states that the fruit-trees of Europe can be successfully cultivated in the country of the Iroquois, that several kinds grow wild, and that some unknown varieties are found.

Champlain speaks of his having planted vines at Quebec, which during his absence in France were allowed to perish, causing him great annoyance. It is probable that Champlain or his companions may have brought either trees or scions with them, as they tried all sorts of grain, fruits, and vegetables, in order to test the capabilities of the soil.

The apple was probably first grown in the neighbourhood of Quebec, and formerly the crop was large, though, I believe, it is not at present cultivated to any extent. Plums and cherries were also found here by the early explorers. Charlevoix speaks of a fruit white as snow and found on a nettle-leaved plant; what it was, I have not been able to determine. However, I think it will be found impossible to learn, as a matter of fact, the name of the person who in those early days first cultivated the apple. I have consulted over thirty works likely to contain information on this point, but the above scant knowledge is all I could obtain. You will notice that Charlevoix contradicts himself in regard to the cultivation of fruits.

Marih.

## PRIZE QUESTIONS IN CANADIAN HISTORY.

N.B.—We find it impossible to devote the space required for the announcement of the names of those who have replied correctly, and shall probably be compelled to reserve it until we have published the whole of the answers.

26. From what does Place d'Armes in Montreal derive its name?

Ans.—It is said to have derived its name from the fact of Maisonneuve, the founder of Montreal, having fought a battle here with the Indians, March 30th, 1644. L'Abbé Faillon in his "Histoire de la Colonie Française," vol. ii., p. 25, gives an account of Maisonneuve's fight with the Iroquois, and also the details of his hand-to-hand fight with an Indian.

It is also alleged to have received its name from General Montgomery in 1775, and this is stated in a "Guide to Montreal" published recently. This is a palpable mistake, there being in existence a map of the city of an earlier date, bearing the name "Place d'Armes," moreover, Sir Guy Carleton, not long before, had exercised his soldiers on the same ground, and without doubt it had been used long previously as a "place of arms" and as a rendezvous of troops. Nor does it seem likely that the French name "Place d'Armes" would be given by Montgomery, an Irishman by birth and subsequently an officer in the American army.

It is so named in a map or plan forwarded by De Lery to France (August 10th, 1717) and designated in his report, as to the advantages offered by Montreal for the purpose of fortifications, as follows: "I have marked a *place d'armes* in front of the parish church, where might be made afterwards a number of barracks, the houses which are in that place being of small value." It must be borne in mind that the term is a general one and applied to grounds used for such purposes in many military or garrison towns. In Spain, too, we find the same name in many instances.

27. When was slavery abolished in Canada, by what means, and when was the last negro slave publicly sold in Montreal?

Ans.—Slavery was abolished in Upper Canada by an Act of Parliament (held at Newark, now Niagara,) May 31st, 1793. In Lower Canada a bill for the same purpose was brought into Parliament in 1793, and not carried. It was again brought up in 1799 and 1800, but nothing was done, however, until 1833, when slavery was abolished by an Act of the British Parliament, sanctioned August 28th, 1833, abolishing slavery throughout the British Empire from and after August 1st, 1834. But in 1803, Chief Justice Osgoode decided, at Montreal, that "slavery was incompatible with the laws of the country."

In 1780 Patrick Langan sold to John Mittleberger, a negro named *Nero*, for £60, but the last slave was publicly sold in Montreal, 25th August, 1797. The deed was passed by Mr. Gray and his partner, notaries. The name of the slave was Emanuel Allen, aged 33 years; price, £36. Parties to the sale, to J. Geo. Turner and Mary Blaney, his wife; sold by Thomas John Sullivan. The sale was, however, set aside by legal proceedings.

28. When and where did Protestants and Catholics worship in the same Church?

Ans.—At Quebec, in 1768, and subsequently for some years previously to the chapel being burnt in 1796,) when the Recollets (Roman Catholics) allowed the Protestants to use their chapel at times when not required by themselves; also at Montreal, in 1789-91, the same favour was granted to the Presbyterians before the St. Gabriel Street Church was built in 1792. The Recollet Church, Montreal, was situate in Notre Dame street, at the corner of St. Helen, and was demolished in 1866.

Long before any of these events, however, De Caen compelled Roman Catholics and Protestants to worship together in the same church. See Faillon, vol. 1, p. 212, and Leclercq, vol. 1, pp. 332 and 341.

De Caen was a Calvinist, and head of the Company for which Champlain was agent at Quebec, and he had brought out the Jesuit priests to assist the Recollets in Canada. He obliged the R. C. priests to assist at the prayers of the Huguenots, which caused Champlain (then in France looking after the Company's, and his own private, interests,) supported by the Recollet Father, Joseph Le Caron, to complain to the King, and, in consequence, the King commanded De Caen to make no more voyages to Canada.

29. Who originated the project of Confederation?

*Ans.*—The question of a union of the British Provinces was introduced into the Legislature of Nova Scotia by Richard J. Uniacke in 1808, and he submitted a scheme to the Imperial authorities. In 1814 Chief-Justice Sewell of Quebec proposed a similar scheme to Lord Bathurst, which was warmly advocated by the Duke of Kent. In 1822 John Beverly Robinson (Attorney-General of Upper Canada) drew up a plan for the *Confederation* of British North America, and the matter was discussed in the British Parliament in 1823. In 1838 the project was entertained by Earl Durham; and in August of that year Sir John Harvey, Sir Colin Campbell and Sir Charles Fitzroy (Lieut.-Governors respectively of New Brunswick, Nova Scotia and Prince Edward Island) came to Quebec to confer with the Earl on the subject. The man to whom we mainly owe the present scheme of Confederation is Sir A. T. Galt, who urged it in an eloquent speech in the Canadian Parliament in 1857, and he was admitted into the Cabinet on purpose to further its adoption.

30. Who piloted Sir Guy Carleton in an open boat to Quebec when Canada was invaded by the Americans, 1775?

*Ans.*—Captain Bouchette, a coasting trader of Lavaltrie, as related by his grandson in his "Topographical Dictionary of Lower Canada." He piloted Sir Guy Carleton through the American forces by night, in a canoe, with muffled paddles. Carleton was disguised as a *habitant*, and he narrowly escaped being taken prisoner by the Americans both at Three Rivers and at Point aux Trembles, near Quebec. He reached Quebec November 13th, 1775.

31. When and by whom was annexation to the United States proposed, and in what way?

*Ans.*—In the time of Sir Guy Carleton, when the invasion by the Americans was in progress, (1775,) annexation was proposed by Franklin and others, who came to Canada for that purpose, and issued addresses to the Canadian people,—a few inhabitants of Quebec, including, it is said, the celebrated Adam Lymburner, fell in with the movement, and proposed that the Province of Quebec should join the revolted Anglo-American Colonies.

In 1812, at the commencement of the war with the United States, General Hull tendered "the invaluable blessings of liberty, civil, political and religious to an oppressed people."

In 1849, after the sanction of the Rebellion Losses Bill, 350 persons, many of them of considerable local influence, at a turbulent meeting, held on the Champ de Mars, Montreal, adopted a manifesto, (April 26th, 1849,) declaring that annexation to the United States was the only remedy for the political and commercial condition of the country.

The annexation movement extended to Quebec and other parts of the Province. Still later, in the Eastern Townships, many principal inhabitants addressed a public letter on the subject to Mr. (now Sir) A. T. Galt, and received from him a reply favourable to annexation by peaceable means. The project was also concurred in by Mr. (Sir) John Rose and many others in Montreal; indeed, Mr. Rose may be said to have been the prime mover in the matter.

Hon. John Molson was one of the first to sign the manifesto, for which act he was deprived of his commission as J. P. and Colonel of Militia.

32. When and by whom was gold first discovered in the Province of Quebec?

*Ans.*—In 1832, by a woman, near the mouth of a tributary of the River Chaudiere named Souffe de Pins, or Gilbert, but it attracted no notice at the time. Another woman picked up a nugget weighing 1056 grains in 1834, a piece of which was broken off and examined by Lieut. Baddeley, R.E., and subsequently brought further into notice by the Seigneur, M. De Lery. Geological Records, May 1, 1848; Geological Survey of Canada, 1863, p. 518.

[NOTE.—L'Abbé Ferland's History, 1542, vol. i., p. 43, refers to gold dust having been found by Cartier in the dry bed of some rivulets near Quebec. No gold having been found since, where it was supposed to have been discovered by Cartier, the fact of its being gold is doubted.]

33. When and by whom was Bytown (now Ottawa) settled, and give origin of the new name?

*Ans.*—The site was originally granted to the officers of the incorporated Militia, and of the disbanded regiment of DeWatteville; but Bytown was founded by Col. By in 1827, and was settled by those engaged in the construction of the Rideau Canal. The name was changed from Bytown to Ottawa in 1854, and the city was chosen by the Queen as the Capital of Canada in 1857.

It is alleged that the Indians called the settlement from the first "Ottawak." The name Ottawa is derived from the tribe of Indians who had posts on the river above and below the site of the present city. The word *Ottawa*, *Ottawak*, or *Ottawac*, signifies "an ear," and was applied to the tribe, from the fact that they were the only Canadian Indians who "brushed back the hair."

The name is also called *U-ta-wa*, *Outouais*, and *Ot-taw-wagh*; it is also called (Champlain, p. 512, note by Laverdiere) *Ottawa*,—a corruption of *Andatouat*, which is derived from *Andata*, the Huron for woods, thus meaning "the men of the woods." By other authorities the word is said to mean "traders" and "river-guards."

34. What became of the eminence called the Citadel in Dalhousie Square, in Montreal, which appears in the old engravings?

*Ans.*—It was razed by order of the Fortification Commissioners appointed in 1801 (41 Geo. III., c. 16, also 45 Geo. III., c. 8) by the Lower Canada House of Assembly to remove the walls of Montreal. The Commissioners were Hon. James McGill, Hon. James Richardson, and Jean Marie Mondelet, N.P.

The Citadel Hill was 54 feet high, and was removed at two different periods. The first portion was removed in 1812, and was used in forming the present "Champ de Mars." In 1819, J. H. Dorwin (who is still living in this city, aged near 90) contracted for the removal of the remainder, which he effected in the summer of that year. The earth dug away was used in filling up a pond or swamp at the rear of the hill, about where St. Louis Street now

stands, and to level off in the same vicinity. The buildings which were on the hill at the time (1819) were removed to St. Helen's Island.

[NOTE.—Mr. Dorwin has been "interviewed" by a gentleman who has replied to the SPECTATOR'S queries, and he distinctly remembers the circumstances, and tells how he shot a snipe in "St. Louis Street" during the progress of the removal.

35. Which is the first mention of Niagara Falls in history?

*Ans.*—They are marked in Champlain's map of 1632.

The Niagara River is mentioned by Lalemant in his "Relation" of 1641. In 1648, "Relations des Jesuits," vol. ii., chap. i., by Père Paul Ragueneau. The mention is as follows: "A lake called Erie discharges its waters into Lake Ontario—par une cheute d'eaux d'une effroyable hauteur, dans une troisieme lac nommé Ontario."

Père Louis Hennepin, a Flemish Recollet, who accompanied La Salle in his first expedition to the Mississippi, 1678–82, wrote an interesting account of the Falls in "Voyages" published at Amsterdam in 1704, chap. 7, p. 44. The whole chapter is given to the description. "Chute d'eau de Niagara qui se voit entre le Lac Ontario et le Lac Erie." Hennepin's is the first account of an eye-witness.

In Cartier's account of his second voyage, in 1535, he records that on his arrival at Hochelaga he enquired of the Indians about the country farther west, and they informed him of the existence of a great lake and cataract.

36. When and by whom was the first petroleum well sunk in Canada?

In the summer of 1857 Henry Tripp, land surveyor, was surveying the township of Enniskillen, Ont. He noticed that the soil presented an unusual appearance (at the village called Oil Springs). He brought a sample to Toronto, and it was found to be petroleum. Surface wells were dug through the gum-beds and clay where the oil accumulated, by Henry Tripp and James M. Williams, Registrar, Hamilton, Ont.

In 1860 Leonard B. Vaughan came to Canada from Pennsylvania, U.S. He arrived in August and commenced at once the work of sinking an oil well at Petrolia. On November 6th he struck oil at a depth of 85 feet (32 feet through clay to the rock, and drilled 53 feet through the rock). The oil was of fine quality.

37. When was a Minister put in jail in Lower Canada for preaching a sermon, and what official acts did he perform in gaol?

*Ans.*—(1) During the time that Quebec was held by the British, Louis Kerkt (Kirk), commandant, during the winter of 1629–30 imprisoned a Lutheran minister (whose name does not appear to have been recorded) for six months in the Jesuit's residence on St. Charles River. He performed two marriages there, and he appears also to have christened Elizabeth, a daughter of Couillard, a French colonist. His offence is said to have been "fomenting rebellion."

(2) In 1674 L'Abbe Fenelon, who had preached a sermon at Montreal against the excessive *corvées* (forced labour) ordered for the building of Fort Catarqui, which was held to contain reflections against the Governor (Frontenac) and who was accused of instigating sedition, was condemned by the Supreme Council to remain imprisoned in his lodgings at Quebec, guarded by a bailiff. (Judgment of the Council, 21st August, 1674.) Parkman, in his "Count Frontenac and New France under Louis XIV," (Boston, 1877) p. 38, calls Fenelon's confinement "a sort of honourable imprisonment." To protest as publicly as possible against the authority in virtue of which his arrest and confinement had been ordered, Fenelon performed the usual functions of a priest, regardless of the said authority, so that on August 23rd, 1674, the bailiff was ordered by the Council to remain always with l'Abbe Fenelon and prohibited from allowing him to leave his quarters *except to celebrate mass on Sundays and fête days* in whatever church he pleased. His official acts while imprisoned were therefore those appertaining to the duties of a minister of religion—baptisms, marriages, &c. Faillon's "Colonie Française," vol. iii., pp. 516, 517.

(3) About twenty-five years ago, when Rev. Mr. Burrage entered Sadlier's bookstore on Notre Dame Street and broke a number of busts and defaced several pictures of sacred subjects. He then commenced to address the assembled crowd. He was arrested and sent to prison as insane. Whilst in jail he baptized and also preached on Sundays.

(4) During the Episcopate of the first Bishop Mountain a marriage was solemnized by a Congregationalist minister, who being a Dissenter (and all marriages not performed by an Episcopalian clergyman were construed by his Lordship as illegal), the marriage was declared null. In his anger he preached a sermon against Bishop Mountain from the texts "Thou worm Jacob" (Isaiah xli., 14), "Every mountain shall be laid low" (Isaiah xl., 4), or as it was said, "Thy mountain shall be made a molehill." A libel suit was brought against him, and being decided in favour of the Bishop he was imprisoned. Whilst in gaol he performed a marriage ceremony.

38. What Governors of Canada died from accidents, and give the dates?

*Ans.*—(1) Jean François de la Rocque, Roberval—drowned at sea, 1549.

(2) Sir Isaac Brock, Administrator of the Government of Upper Canada—killed at the battle of Queenston Heights, October 13th, 1812.

(3) Duke of Richmond—died near Ottawa, August 27th, 1819, from hydrophobia in consequence of a bite from a tame fox.

(4) Lord Sydenham—died at Kingston, Ont., September 19th, 1841, in consequence of a fall from a horse.

To the "Question" Editor of the CANADIAN SPECTATOR:

SIR,—Will you permit me to ask your consideration of the following notes in connection with the answers which you publish to Questions 17 and 21?

To No. 17—Where is lacrosse first mentioned?—you answer, in Ferland, vol. i., p. 133, and give the date 1608. Now Ferland certainly does not say that lacrosse was played in 1608; and, besides, he could have made such a statement only on some authority other than his own, his history being a recent publication. If you will refer to the page cited [vol. i., p. 133, and p. 134] you will find that it forms part of a chapter on the Indians, their customs, &c., and that "1608" is only a portion of the running heading of that chapter, and by no means intended for the date of the first mention of any of the customs therein described.

To No. 21 you say that the military fraternity of "The Holy Family of Jesus, Mary and Joseph," in 1661, was the first military organization, and Parkman is cited as the authority. You add that Faillon confirms this statement but gives an earlier date. Faillon does not give an earlier date for the formation of this fraternity; on the contrary, he distinctly states it to have been formed in 1663, *two years later*.—Faillon, vol. ii., p. 16, and p. 20 note. Faillon does, however, give an earlier date for a *previous* military fraternity—as stated in my answers to the Questions—that of "La Tres-Sainte Vierge," formed in 1653.—Faillon, vol. ii., p. 213, and vol. iii., p. 15, 3rd line.

Quisicosa.



Chess.

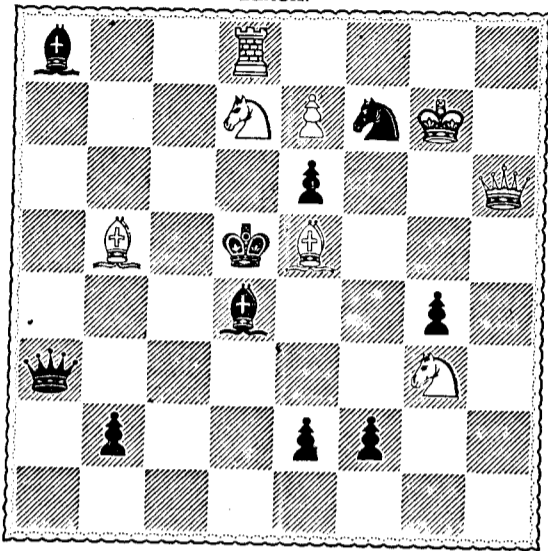
All Correspondence intended for this Column, and Exchanges, should be directed to the CHESS EDITOR, CANADIAN SPECTATOR Office, 162 St. James Street, Montreal.

Montreal, Oct. 18th, 1879.

PROBLEM NO. XLIII.

First Prize Problem, Glasgow Weekly Herald Tourney.  
Motto: Resistance. Author, Mr. S. H. Thomas, London, England.

BLACK.



WHITE.

White to play and mate in three moves.

SOLUTION TO PROBLEM NO. XL.—Kt takes Q P.

Correct solution received from T.W., M.J.M., T.M.J., W.H.P., Pax.

GAME NO. XXXIX.

MR. SHAW'S CORRESPONDENCE TOURNEY.

RUY LOPEZ.

WHITE.	BLACK.	WHITE.	BLACK.	WHITE.	BLACK.
Mr. J. T. Wylde, Halifax, N.S.	Mr. H. N. Kittson, Hamilton, Ont.	7 Castles	B to K 2	14 P to K B 4	Q to B sq
1 P to K 4	P to K 4	8 Kt takes P	Kt takes Kt	15 B to K 3	P to Q 4
2 K Kt to B 3	Q Kt to B 3	9 Q takes Kt	Kt to B 4	16 Kt to K 2	B to B 4
3 B to Q Kt 5	P to Q R 3	10 B to Kt 3	Castles (a)	17 B to B 2 (c)	H to Q 2
4 B to R 4	Kt to B 3	11 Kt to Q B 3	Kt to K 3 (b)	18 Kt to Kt 3	K to B 2 (d)
5 P to Q 4	P takes P	12 B takes Kt	B P takes B	19 K R moves (e)	R takes P
6 P to K 5	Kt to K 5	13 Q to K Kt 4	R to B 4	20 Resigns.	

NOTES.—(a) The game is so far opened correctly on both sides, and is perfectly even. Instead of castling, Kt takes B is frequently played, but we think a better game of chess results from the move in the text.  
(b) There is no occasion for this flight of the Kt, which, though it attacks the Q, only serves to crowd his own game. We would have preferred P to Q 3 or P to Q Kt 3, to be followed by B to Kt 2.  
(c) We would suggest B to Q 4, so that, if B takes B, Kt could retake, attacking R and securing a good post. The move made only hampers the action of his R.  
(d) R takes P would not do.  
(e) Here we are informed by Mr. Shaw, the conductor of the Tourney, that White, intending to play Kt to R 5, accidentally wrote K to R 5—leaving out the little t. For this false move, Black inflicted the penalty of "moving any other man legally movable which his adversary may select," and directed White to move his K R. While the law is very distinct on the point, the move of Kt to R 5 an obvious one, and K to R 5 an absurdly ridiculous and impossible one, we use the case as directly pointing to the severity of the law, and also cannot help wondering at the punctilious exactitude of some natures, which cannot stretch a point in favour of any culprit. We commend the "Merchant of Venice" to Black's perusal.

CHESS INTELLIGENCE.

MR. SHAW'S CORRESPONDENCE TOURNEY.—Mr. Shaw has again presented his editorial friends with a bulletin of the progress of his Tourney, to October 10th, which we take pleasure in saying is one of continued success. It cannot be supposed that, among so many corresponding players and so many games, some one will not blunder, as in the game above, but a strict adherence to the laws of the game and a gentlemanly bearing and courtesy among the players have smoothed away all difficulties. Sixteen games are now in progress, while two only of the whole Tourney remain to be commenced. The Tourney may, therefore, possibly, approach its termination next summer.

No.	Players.	Games Played.	Games Won.	Games Drawn.	Score.
1	W. H. Hicks	6, 15, 7, 10, 5, 14, 2	6, 10, 5, 14, 2	None.	5
2	J. Henderson	6, 10, 15, 8, 14, 4, 11, 12, 1, 5, 13, 3	6, 10, 15, 8, 14, 12, 5, 13, 3	4, 11	10
3	A. Saunders	8, 13, 6, 14, 7, 4, 11, 12, 15, 9, 2	13, 6, 14, 7, 4, 11, 12, 15	8	8 1/2
4	J. W. Shaw	12, 8, 15, 13, 9, 6, 14, 2, 10, 3, 5, 11, 7	12, 8, 15, 14, 10, 5, 11	0, 6, 2,	8 1/2
5	M. J. Murphy	11, 6, 14, 13, 1, 15, 12, 4, 2, 7, 8	11, 6, 14, 13, 15, 12	None.	6
6	C. A. Boivin	2, 1, 8, 12, 7, 15, 4, 10, 3, 5, 14, 11, 13, 9	14	15, 4, 10	2 1/2
7	W. Braithwaite	10, 6, 12, 14, 3, 1, 15, 11, 8, 5, 4, 9	10, 6, 12, 14, 1, 15, 8, 5, 4, 9	None.	10
8	Dr. J. Ryall	3, 4, 6, 10, 2, 12, 13, 11, 14, 9, 7, 5	6, 13, 11, 14, 9, 5	3	6 1/2
9	H. N. Kittson	10, 4, 11, 6, 8, 7, 3, 13, 15, 12	11, 6, 3, 13	10, 4	5
10	G. Gibson	7, 2, 8, 9, 6, 4, 12, 1, 15, 11	8, 12	9, 6, 11	3 1/2
11	J. E. Narraway	12, 5, 13, 14, 9, 2, 15, 6, 8, 7, 3, 4, 10	12, 13, 15, 6, 7	14, 2, 10	6 1/2
12	J. Clawson	4, 11, 15, 6, 7, 8, 13, 2, 10, 14, 5, 3, 9	15, 6, 8, 14, 9	13	5 1/2
13	J. T. Wylde	15, 11, 3, 4, 14, 5, 12, 8, 6, 2, 9	4, 6	15, 12	3
14	J. G. Foster	11, 15, 13, 5, 4, 7, 3, 2, 6, 12, 1	15, 13	11	2 1/2
15	G. P. Black	13, 12, 2, 14, 4, 6, 11, 1, 7, 10, 5, 8, 3, 9	1, 10, 9	13, 6	4

On examination of the above table it will be seen that two gentlemen have played all their fourteen games, while three have finished thirteen, and three twelve. The highest scores so far are those of Mr. Henderson and Mr. Braithwaite, who, out of twelve games played have each won ten. We are informed by Mr. Henderson that since the above table was issued he has won another game, making the handsome score of eleven out of thirteen games played.

MONTREAL CHESS CLUB.—A well attended and business-like meeting of this Club was held in the Gymnasium last Saturday evening, when the report of the Committee appointed to draft a new Constitution was presented. This had been done with such care and fulness that but few alterations had to be made, and the Constitution so drawn up was ordered to be printed. We augur brighter days for the Montreal Club. The matter of the North American Congress and Tourney was then introduced, and the original motion made by Mr. Shaw was carried, after being so far amended as to read as follows: "That the Montreal Chess Club cordially sympathises and will cooperate with the Manhattan Club of New York in the scheme proposed by the latter for a North American Congress and Tourney, to be held in the city of New York during the ensuing winter."

We congratulate the Club on its spirited action in this matter, for, if Canadian Chess is to become anything more than a name, it must assert itself and spread abroad. It may be true that we have no players in Canada sufficiently strong to cope with the best in the United States, and it may be true that some of our own chess institutions are languishing for want of

pecuniary support, but we have some good players amongst us, and we can give some money to assist the Congress, and we furthermore believe that the introduction of Canada as a participant at such meetings as the North American Congress, will show that Chess is not comatose with us, will give our chess players an interest in outside chess, and, by imparting fresh vigour to our chess atmosphere, tend, more than may be imagined, to the healthy development and support of the pastime amongst us. We hope other clubs, both in Quebec and Ontario, will support the action of the Montreal Club, and may here state that all subscribers of five dollars and upwards will be entitled to a copy of the book of the Congress, which will be issued within one month after its close.

Musical.

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

AN ORGAN FOR MONTREAL.

The new hall on St. Catherine street is rapidly approaching completion; we understand that a grand organ is to be erected therein, and think the matter is of the greatest importance to the community, as, though we have not at present a single first-class organist in the city, we think that at no very distant time a reaction will take place in our churches with regard to musical matters, and musicians of the highest ability only be engaged to fill the leading positions here.

The uses of the organ as a concert instrument are becoming every day more recognized, the performances of Best and others in England, and those of M. Guilmant, in Paris, having done more to create a taste for good music among the people than even the great orchestral and choral performances. We do not know whether our Corporation is sufficiently alive to the fact that the performances in Liverpool, Birmingham and Leeds do much towards the repression of vicious amusements in these cities, but we think that periodical performances of popular organ music would be quite as great a boon to the city during the winter months as are the parks in the summer, and besides, after a time they would become at least self-supporting, supposing the ablest organists on the continent were to be engaged as performers.

As this organ in question will, when erected, be in a sense a public institution, we would offer a few suggestions with regard to its general construction:—

1. The building being rather short, a chamber should be constructed in which to build the organ, otherwise many beautiful effects will be lost.
2. The organist's seat should not be placed under the front pipes, but should be at a distance of at least six feet from the instrument; this simple arrangement, though of the highest importance, is generally overlooked.
3. The pedals should be radiating and concave, or at least slightly so. All the best instruments are now made with radiating pedals, and our organists would soon get accustomed to them.
4. The compass of the manuals should extend to the upper C, so as to admit of the performance of modern compositions without transposition.
5. The great organ reeds, and also the solo stops, should be enclosed in a swell box.
6. Chromatic keys (pneumatic) should be used for changing the registers.

These few suggestions are thrown out in order that the various improvements on existing arrangements may be at least thought of by those who are entrusted with the design of the instrument. Many of our builders ignore the improvements of modern times, building organs to-day, which in France and England would be pronounced at least thirty years behind the times. We think that before the specification is drawn out, a thorough discussion of them and other points would be in the interest of the proprietor, the profession, and the community at large.

MR. WARNER'S FIRST READING.

The first of a series of three readings by Mr. Neil Warner took place before a fair audience at Synod Hall on Tuesday evening last. The principal selections were from Richard III., Macbeth and Othello; a few remarks on the study of Shakespeare being fittingly made at the commencement.

Mr. Warner's ability as an elocutionist being so thoroughly recognised, it is unnecessary to do more than say that those who were present enjoyed a scholarly interpretation of many noble extracts from "the divine William." Possibly Macbeth's soliloquy on Conscience, and the scene between Othello and Iago, might be singled out as producing the most marked effect.

The next reading of the course will consist of selections from Milton, Tennyson, Longfellow, &c., and will take place on the 28th inst., when it is to be hoped a good audience will be present to encourage a worthy gentleman, who is always ready when called upon to lend his talent for the benefit of local enterprises or charities.

LOCAL NEWS.

Choral service has been resumed at the Cathedral on Sunday evenings. Murphy's Juvenile Pinafore Company perform in Nordheimer's Hall next week.

PROVINCIAL CONCERTS.

HAMILTON, ONTARIO.

On Tuesday, the 7th inst., Mrs. J. R. Adamson (the first violinist of Hamilton) and Mr. J. E. P. Aldons (the first pianist) gave an invitation concert, of which the programme was an excellent proof that the musical taste of Hamilton is being raised by the labours of the conscientious musicians who are working there in the cause. It included the andante and variations from Beethoven's "Kreutzer" sonata for pianoforte and violin. Bach's concerto in C minor for two pianos and quartette. Andante Scherzoso, from Beethoven's String Quartette, op. 60. A Romanze for violin, by Mr. Aldons. Chopin's Polonaise, in A flat, and the March, from "Tannhauser," for four performers on two pianos. They were assisted by Miss Barr, as vocalist, who sang "The Noblest," by Schumann, "In Our Boat," with violin obligato, by A. C. Mackenzie, and "The Angel's Serenade," by Braza. Her vocalization is of the highest order, and her singing very sympathetic. Mrs. Adamson's playing would gain her a high place in our largest cities, for her technique is superb and her tone and expression faultless. Mr. Aldons shows the evidence of hard study, joined with the feelings of a true musician, as exhibited by his compositions; his playing is correct, vigorous and artistic, and will soon make him a good name in Canada.

HALIFAX, NOVA SCOTIA.

Professor Norton gave two floral concerts at the rink on the 30th ultimo and 2nd instant. The chorus consisted of about six hundred well-trained children's voices. "The cloud capped towers," by the Lady Quintet Club, being especially well rendered and heartily encored. The most meritorious piece, however, was "Ye Shepherds tell me," sung by Miss Minnie McPhail, one of the members of the Quintet. This young lady is the happy possessor of a beautiful soprano voice, and although only an amateur, would rank with many a well-known professional. These concerts were largely patronized, and were under the direct patronage of His Excellency Sir P. L. MacDougall, Lady MacDougall, Governor Archibald and many other dignitaries.

# PIANOS.

The following letter appeared some time since in one of the Montreal papers, and may be read with interest again. It would have been still more interesting had the writer been able to give any quotations for prices obtained at public competitions for the Weber pianos, but these instruments appear to have been kept entirely from auction sales, their owners being unwilling to sacrifice them, or under no necessity of doing so. From whatever cause no N. Y. Weber pianos have as yet been sold at auction in Montreal. The strike among the piano-makers, in New York last week brings out the fact that the great house of Weber, on Fifth Avenue, have been paying all along the highest wages of any in New York.

The writer says:—

"The number of pianos sold at auctions this year in Montreal is something astonishing. Almost every other sale has a Chickering or Steinway piano offering, which in some instances are sold at less than a-third of their cost. This is an indication of the general retrenchment among classes hitherto indulging their luxurious tastes without stint. It was pleasant for little Miss to be able to boast that papa paid \$800 to \$1,000 for a Steinway piano, which cost not more than \$175 to \$200 in its construction, while her unpretending companion could only answer that her piano, from which she drew just as good music, only cost \$250 or \$300. In those plaguy auction sales, where the purchaser, not the 'sole importer,' makes the price, it is amazing how near the two classes of instruments approach each other in value—almost as near as they were when started from the factory, or before the names were placed on the key board. I have not heard in a single instance this season of the Steinway piano being sold at public competition as high as \$300, though several other makers have sold over that figure. Before the Albert Weber piano became the rage with the wealthy and musical classes, the Steinway piano was carried up all the way from \$650 to \$1,750, its lowest price being the first and its highest the latter figure. Though these may well be said to be war prices, they were kept up pretty well for ten years, until the now celebrated Joseph P. Hale showed the people of the United States that he could turn out a good piano and sell it at one-fifth of the price charged for the Steinway. Nay more, gives his personal guarantee with every instrument, and stands to-day acknowledged the wealthiest manufacturer in America. So completely has this wonderful man succeeded in his task of producing a good instrument at a moderate price, that from the Island of Prince Edward to Santiago, and from Maine to California, his pianos are demanded by the people. Thus while Hale supplies the popular demand for moderate priced, good and durable instruments, his Fifth Avenue neighbour, the stately and sonorous Weber, enters the palaces of the wealthy and the conservatoires of the musical aristocracy where their great price is no barrier to their entrance. While listening to the celestial tones of a *Neilson, Albani, Patti* or *Thursby*—we are less likely to complain of the price of our own admission than to grieve over the absence of those we left behind. So with the Weber piano in the beauty of its finish, captivating the eye, the grand roll of its majestic tones, or the sweet, soft, lingering melody poured on the ear, speaking to the mind, makes one intoxicated as it were with the power of sound, and incapable of disputing about the price of an instrument brought almost to perfection by the genius and skill of its manufacturer. I have heard the gifted manufacturer himself perform on his pianos at the Centennial three years ago, and was amazed at their power and capabilities. I have heard the tones of his grand piano at the Windsor Hotel, under the nimble fingers of Lavallee and Bohrer, and must agree with Strauss when he wrote, 'I have never yet seen any piano equal to the Weber.'

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**SEALED TENDERS**, addressed to the Secretary of Public Works, and endorsed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on **FRIDAY, THE 10TH DAY OF OCTOBER** next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

A map of the locality, together with plans and specification of the work to be done, can be seen at this office and at the Resident Engineer's office, at St. Anne, on and after **SATURDAY, THE 27TH DAY OF SEPTEMBER** next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and—in the case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$2,000 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of *five per cent.* on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent. only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

F. BRAUN,  
Secretary.

DEPARTMENT OF RAILWAY AND CANALS,  
OTTAWA, 29th August, 1879.



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Express Trains from Aylmer at 8.15 a.m. & 3.35 p.m. Express Trains from Hull at 9.10 a.m. & 4.30 p.m. Arrive at Hochelaga at 1.20 p.m. and 8.40 p.m.

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### CHANGE OF TIME.

Commencing THURSDAY, Sept. 18th, Trains will be run on this Division, as follows:

	EXPRESS.	MAIL.	ACCOM.
Lv Montreal	12.20 p.m.	4.00 p.m.	6.00 p.m.
Lv Three Rivers	3.35 p.m.	7.40 p.m.	4.45 a.m.
Ar Grande Piles	.....	.....	8.45 a.m.
Ar Quebec	6.00 p.m.	10.20 p.m.	9.00 a.m.

### RETURNING.

	EXPRESS.	MAIL.	ACCOM.
Lv Quebec	11.00 a.m.	3.40 p.m.	6.15 p.m.
Lv Grande Piles	.....	1.30 p.m.	.....
Lv Three Rivers	1.25 p.m.	6.25 p.m.	4.30 a.m.
Ar Montreal	4.10 p.m.	9.35 p.m.	9.50 a.m.

Tri-weekly Express stops only at Terrebonne, L'Epiphanie, Lanoraie, Berthier, River du Loup, Three Rivers, Batiscan, Ste. Anne, Lachevrotiere, Pont Rouge.

Trains leave Mile End 10 minutes later.

Tickets for sale at offices of STARNES, LEVE & ALDEN, 202 St. James Street, 158 Notre Dame Street, and at Hochelaga and Mile End Stations.

J. T. PRINCE,  
Genl. Pass. Agent.

September 16th, 1879.



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A SPECIAL TRAIN, with First-class Car attached, will leave Calumet every MONDAY MORNING at 4.45 a.m., arriving at Hochelaga at 8.45 a.m., in time for business.

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Night Express leaves New York via Troy at 4.00 p.m., arriving in Montreal at 8.55 a.m.

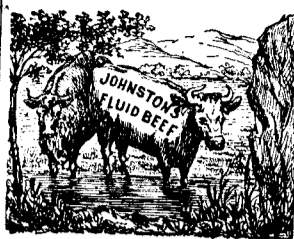
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St. Albans, Vt., June 2, 1879.



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MONTREAL, Oct. 13th, 1879.

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\*Postal Card Bags open till 8.45 p.m. & 9.15 p.m. † Do. Do. 9.00 p.m.

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**SPECTATOR**

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ST. MARY'S, ONT., January 11, 1879.

HOLMAN LIVER PAD CO., 301 Notre Dame Street, Montreal :

DEAR SIR,—I have now much pleasure in stating that since I began to wear the Holman Liver Pad (about one year ago) I have enjoyed good health, although for several years previous I was a sufferer from biliousness and torpid liver. I earnestly recommend all bilious persons to give the Pad a trial, as I have known many to have done so with the most gratifying results. Yours truly,

REV. JAMES G. CALDER.

TRENTON, ONT., January 23rd, 1879.

A. NOTMAN, HOLMAN LIVER PAD CO. :

DEAR SIR,—I shall ever remain a strong advocate of the Holman Pad. Its effects on me have been truly wonderful, since the third day after putting it on I have been as well as ever in my life. It seemed to arrest my trouble at once.

I have not worn it now for about two months, and the symptoms have not as yet returned. I expect to keep a Holman Liver Pad in my possession as long as I live.

With sincere regards, yours, etc.,

REV. D. O. CROSSLEY.

FULLARTON, ONT. Sept. 17th, 1878.

HOLMAN LIVER PAD CO. :

GENTLEMEN,—Being much troubled at times with Torpid Liver, I was induced to try your Liver Pad. I am happy to say that I have been greatly benefitted by its use for Liver Troubles. I am convinced that there is no remedy equal to it. I take pleasure in recommending it to others. Grateful for benefit received,

I am, Gentlemen, truly yours,

REV. D. LAING.

GANANOQUE, ONT., Nov. 6, 1877.

HOLMAN LIVER PAD CO. :

Dear Sirs.—After wearing the Pad for two weeks I feel like another man. It is now four weeks since I put it on, and I am now enjoying good health. I shall with pleasure recommend Holman's Pad to all parties suffering from Liver complaints, etc.

Yours respectfully,

REV. WM. J. JOLLIFFE, M. Minister.

LONDENBOROUGH, Ont., January 14th, 1878.

HOLMAN LIVER PAD CO. :

GENTLEMEN,—Please find enclosed \$4.05 for Special Pad, two Back Plasters and 26 cents we are owing you. Please send the pad as soon as you can. The pad has done me immense good. I am glad I got it. A friend told me the other day he set the highest value upon his.

Yours truly,

REV. JAMES CASWELL.

FENELON FALLS, Ont., 26th April 1878.

HOLMAN LIVER PAD CO. :

GENTLEMEN.—With feelings of gratitude and pleasure I add my testimonial to the many you have already received, as to the wonderful effects produced by your valuable Liver Pad. I commenced wearing the Pad five weeks ago. Previous to that time I suffered from indigestion, bilious headaches and diarrhoea. When I had worn the Pad two weeks my health began to improve. My general health is now good, and I consider myself cured. Inclosed you will find seven dollars for two special pads, one for my wife and the other for a friend; my wife is suffering from Torpid Liver and constipation, the other from Dyspepsia.

Yours, etc.,

REV. WM. LOCHEAD.

These Testimonials have been sent to our Offices, ENTIRELY UNSOLICITED, and are from CANADIANS, people who can be found at any time, and who are well known in the localities in which they reside.

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Regular Pad, \$2.50. Foot Plasters, 50c. per pair.  
Special Pad, \$3.50. Absorption Salt, 25c. per package.

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connecting at Toronto with Steamers for Niagara Falls and Buffalo, and with Railways for all points West, will for the present, leave tri-weekly—CORSCAN on Mondays, ALGERIAN on Wednesdays, and SPARTAN on FRIDAYS—from the Canal Basin, at NINE o'clock a.m., and Lachine on the arrival of the train leaving Bonaventure Station at Noon. And Coteau Landing on arrival of train leaving Montreal at FIVE o'clock p.m.

Steamer BOHEMIAN, Captain J. Rankin, for Cornwall, every Tuesday and Friday, at NOON, from Canal Basin, and Lachine on the arrival of the Three o'clock train.

Steamer TROIS RIVIERES, Captain J. Duval, leaves for Three Rivers every Tuesday and Friday, at TWO p.m., connecting at Sorel with Steamer SOREL, for St. Francois and Yamaska.

Steamer BERTHIER, Captain L. H. Roy, leaves for Berthier every Monday at THREE p.m., Tuesday at TWO p.m., and on Thursdays and Saturdays at THREE p.m., connecting at Lanoraie with Railway for Joliette.

Steamer CHAMBLY, Captain Frs. Lamoureux leaves for Chambly every Tuesday and Friday, at TWO p.m., connecting at Lanoraie with the cars for Joliette.

Steamer TERREBONNE leaves daily (Sundays excepted) for Boucherville, Varennes and Bout de l'Isle at THREE p.m.

TICKET OFFICES.—State Rooms can be secured from R. A. DICKSON, Ticket Agent, at 133 St. James Street and at the Ticket Office, Richelieu Pier, foot of Jacques Cartier Square, and at the Freight Office, Canal Basin.

J. B. LAMERE, Gen. Manager. ALEX. MILLOY, Traffic Manager.

General Offices—228 St. Paul Street.

Montreal, May 14th, 1879.

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