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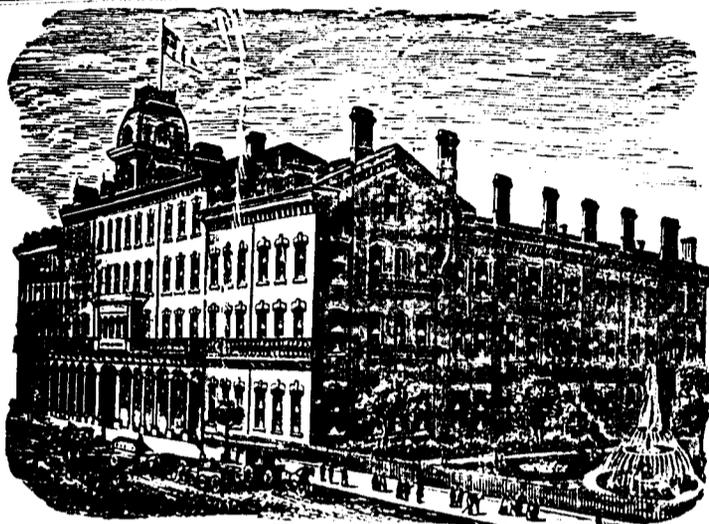
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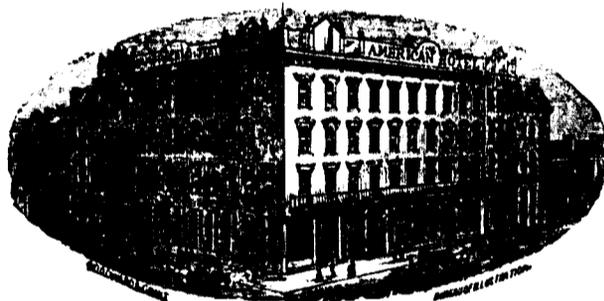
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The Canadian Spectator.

VOL. I., No. 27.

SATURDAY, JULY 6, 1878.

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THE TIMES.

The Times are remarkable for only heat and dulness. The summer has come with a burning vengeance. The thermometer is up, and the public spirit is down. Over in England they have the abnormal record of 96° in the shade. Trade is dull, with promise that it will be duller yet. In America it is no better as to heat or business, while Canada seems to suffer from many kinds of evil. But everywhere life is more or less attractive, and offers some reason for continuance.

In Canada we have had Dominion day,—a time for general rejoicing and holiday making; when all made an effort to convince themselves that this is not a bad country to live in. The town went to the country, and the country went to the town, and which was happiest over the change it would be difficult to say. Probably the poor clerks who got a holiday from Friday night to Tuesday morning had most cause for thankfulness to Providence and those who, under that power, made this Canada of ours a Dominion.

The Quebec Legislative Assembly plods on its painful way,—much is attempted, but only a little is done. Mr. Nelson made an effort to redeem his pledge to the people of Montreal by introducing a bill for the equalisation of licenses in Montreal and the different cities. But Mr. Nelson is a weak man, and when Mr. Joly "sat upon him" he subsided. He was wise. No man can be expected to court annihilation.

The brave economies of the Government do not seem to be holding out well. The explanations on the Civil Service matter were not quite satisfactory. It is to be reduced by \$15,000, as thus:—\$4,500 reduction in Ministers' salaries; \$6,145, as lopping off the increases lately made under the Act of 1877; and \$4,355 in contingencies. Nothing to boast of this; but in the other departments where economy is promised there is still less ground for hope.

The United States have an Indian war on their hands, and find it necessary to recruit an army of at least 25,000 men. The war has begun, but it is not ended. By the time it is, perhaps they will have learnt that justice is a law better kept than violated, even in dealing with Indians. Canada gets no such trouble—because Canadians act fairly and in good faith.

The Pan-Anglican Synod has assembled at Lambeth Palace; 90 Bishops were present at the first meeting. The Communion was partaken of in Lambeth Palace Chapel. The Archbishop of Canterbury afterwards presided over the conference. He urged that the question of maintaining faith against infidelity should be the principal subject of the thoughts of the delegates. The debate on the best mode of maintaining union among the various Anglican Churches followed. Several Colonial Bishops spoke, and the matter was finally referred to committee, which it is to be hoped will find some way of cultivating union with other churches than the Anglican.

The Pope is neither well nor happy. They are shutting him up to try and prove that he is a prisoner. And he is losing his health and spirits. They are breaking him on the wheel of an idea. But he speaks his abhorrence of Voltairism in no uncertain way. In reply to an address read to him by Count Cardella on Ascension Thursday, he said:—"It is grateful to us to receive the sentiments which you express to us, of most faithful devotion and of invincible attachment to Our person; and much more is it grateful for us to receive them on this solemn day, sacred to the Ascension of Jesus Christ into Heaven. But on so beautiful a day, on which the Church with all her sons should

exult with holy joy for the glorious triumph of her Divine Spouse; alas! this day is made fatal by the public honors which are rendered in a Catholic nation to Voltaire, to that fiercest enemy of Jesus Christ and of His Church." Which shows that the Pope is sound in the faith if not in health.

The article called "Heretical Opinions," by a Layman, is at least healthy and to be hailed as a sign of the times. There is no occasion to accept all the teachings of a Layman—for what he propounds is simply impossible. There is no reason in the world, or in the Church, why a man should not devote himself to ecclesiastical work and receive a salary for his work. "A Layman" fails to meet the difficulty he discusses—but it is a good thing that laymen are beginning to see that the clergy would be all the better for having some understanding of the world—how ordinary men live and work and suffer.

The great Earl and Mystic of England seems likely to lose somewhat of his peculiar honour and glory. For some time past he has posed before Europe in a way most marvellous to behold. To say it was brilliant is to say a tame thing about it. As a rule, what the British cannot understand they consider must be sublime. And they could not understand the Earl of Beaconsfield, so he was sublime. His speech was mystifying, but they were glad to trust where they could not reason. Peace was to be maintained and Britain greatly exalted by a *coup de main* or a *coup de théâtre*, and the Jingoës were confident and happy. The Earl's almost royal journey to the German capital; his reception at Brussels and other places *en route*; the extraordinary welcome in store for him at Berlin; the fascinated interest of the populace; the significant bouquet presented him by the Crown Princess; his address—in English it was, he not having a good command of the French tongue—to the Congress; the visit to Potsdam; the total eclipse into which he was able to fling the Prince Gortschakoff were all dwelt on with wonder and delight, as symbolising the grand diplomatic victory England was about to achieve. The only pity seemed to be that such a man had not a lease of life renewable after nine hundred and ninety-nine years. But the London *Globe* came out one day with a most provokingly premature disclosure, to the effect that there had been a private agreement between Lord Salisbury and Count Schouvaloff by which England sanctioned the forfeiture to Russia of Bessarabia, of Bulgaria north of the Balkans, of Batoum and Kars; which also sanctioned the payment of such a money indemnity as may be found practicable—care to be taken that this indemnity does not interfere with the just claims of Turkey's creditors. So that the mystery has evaporated—the extraordinary has sunk down to the level of the commonplace—and the great Earl has only insisted upon what Mr. Gladstone had demanded, and carried out a policy which is perfect consistency with the principles of Lord Derby and Lord Carnarvon. On the whole, the Tory Government of heroic measures have done an ordinarily sensible thing in a most sensational way.

Says the *World*: "A few years ago the *Times* was the best-printed paper in the world; now, considering its wealth, importance, and position, it is the worst. The mechanical portion of the work is often blurred and illegible, and the 'reading' is really disgraceful. The article on Her Majesty's Theatre appearing in the issue of June 3rd gives one the idea that the 'reader' must be possessed of a fund of humour. A portion of the article runs thus: 'Signor Rinaldini, Raimbaut—a part once played by Mario, when Tamberlik, in his prime, took that of Robert (halcyon dogs!).' Elsewhere the article declares that Miss Hauk is possessed of qualities 'the union of which entitles her—and this is no ordinary sense—' No ordinary sense, indeed! What 'nuts' all this blundering and nonsense must be to Mr. Delane!'" Nuts, indeed—but can he crack them?

Mr. Mackay, one of the Bonanza kings, now resident at Paris, recently expressed a wish to give a monster *fête*, and to illuminate the Champs Elysées with the electric light. The project, however, was not countenanced by the authorities. A story once went the rounds of an American who proposed to rebuild the Tuileries, but on the condition that apartments were reserved there for himself and his family whenever he came to Paris!

THE IRISH AND ORANGEISM.

It is too late now to make any further attempt to put a stop to the Orange procession on the 12th of this month. It is decided upon, and must take place unless the Orangemen would lay themselves open to the charge of cowardice—and of that not even their fiercest foes can accuse them. That they have been driven to this mainly by the conduct of the Catholics is beyond question; who have threatened and bullied them in the streets and in the press; and the Catholic leaders and writers in papers have raised a spirit in their own party they can check or guide. The procession is legal enough, and that aspect of it is not worth discussion. And it cannot be made otherwise, whatever clumsy efforts may be made by M. Taillon and his friends. No law in that direction can be made useful and operative unless it be framed to include all processions, or else define—not what bodies shall not walk in procession—but what bodies shall. Such a one-sided and discriminating policy would be fatal to the peace of the Province, for it would be as unjust as absurd.

And the Orangemen must be protected by the proper authorities. Everybody can see that but the imbecile Mayor of Montreal. He said in the Council—and doubtless spoke in a wise way according to his own thinking—that he must not be expected to do anything which would seem to indicate his recognition of the Orange body—or words to that effect. So the poor man thinks that by wilfully shutting his eyes he can shirk a plain duty. Recognise the Orange body! What has the Mayor to do with recognitions? He has to preserve public peace and good order. If the Orangemen were an illegal order, their lives must be protected all the same. Actual criminals must not be slaughtered in the streets. If a man guilty of murder were to be threatened by a mob, the authorities would have to stand between that man and that mob. And now, if after so many warnings and appeals the Mayor refuse to take every possible measure for the prevention of disorder, and loss of life happen, he must be held responsible. So far there need be no puzzle about what is to be done.

But for some time past I have been asking why the Irish Catholics resent this Orange procession so furiously. I have not long known much of the Orange body; their party tunes I know nothing about; their sentiments I know but in part; their aim appears to me in my foolishness to be not very well defined. With Irish history I have had some acquaintance—that is to say, I have studied it for the most part as given by English writers, for only a few men have grace enough to hear with patience and candour "the other side." I saw that respectable Irish Catholics fairly lost their balance of reason as soon as the subject of Orangeism was mooted. Calm over most other matters, they waxed furious over that. I asked one of them why, and got for answer something like this: "You Englishmen have no idea of the state of our mind with regard to Orangeism; you don't understand it. It is not political, and it is not religious, and it is not social; and yet it is religious and political and social and everything else that can make one party hate another." So I turned to books to find, if I could, how I should feel if I stood in the shoes of an Irish Catholic. And this, in brief, is the result of my reading:

As it is no use studying the history of a people with the hope of arriving at something like accuracy of judgment without making an effort to understand the social and political conditions of the country, and to trace the historical lines which mark the development of the intellect and character of the people.

And to that end this must be remembered. The Irish had a large measure of civilisation prior to the English conquest, which was attested by their architecture, metal-work, music, besides the piety and profound learning of many of their monks. To those monks England owed a great part of her Christianity, and Scotland owed her name, her language, and a large proportion of her inhabitants. But all the time Ireland was torn with disunions, which were made worse by the Danish invasion. Ireland never passed, as did the rest of Europe, under the dominion of the Romans. The worse for Ireland, but so it was. The Norman conquest of England was decided by one battle; in Ireland it was protracted over a space of four hundred years. Again the worse for Ireland, because the Normans did but settle there, adopting their laws and their modes of life—doing no good, but harm—becoming more Irish than the Irish themselves.

Of course atrocities were committed, for the laws were favourable—the killing of an Irishman was no felony, and the punishment for murder was not death, only a fine.

The English regarded the Irish as later colonists looked upon the Red Indians—as being beyond the pale of moral law. Intermarriage with them was forbidden by severe penalties, and the policy of England seemed to be to make a perpetual separation between the English and the Irish, and eventually to root the Irish out of their own land. During the reign of Henry VIII., the royal authority became something of a reality over the whole island—but Elizabeth waged a wild war of suppression there, which crushed the native population to dust and despair. The English leaders made treachery a practice, and torture a law. The war, as conducted by those wild beasts, Carew, Gilbert,

Pelham and Mountjoy, was a war of extermination—men, women and children were butchered. Famine was introduced to do work the sword could not reach. It was effectual. The story of their sufferings is as horrible as anything pen has described.

At first religion had little or nothing to do in the matter. The Irish chiefs were generally indifferent to religious, or ecclesiastical distinctions; and the English were the reverse of zealous in that way. They were concerned for the suppression of the Irish race, and to that end the religious question contributed. Attendance upon the Anglican service was made compulsory—which service was celebrated in the English or the Latin tongue; the mass was declared illegal; the churches and their revenues were taken from the priests. The Church of the conqueror was forced upon the conquered, and the worship of their fathers and their mothers prescribed by law. It is not difficult to imagine what bitterness of soul that would create and foster.

Then the most shameful and shameless confiscations took place. Families were turned from home and lands to starve and die where they might. And in process of time by reason of those confiscations—by the policy pursued of planting English colonies in Connaught and Ulster—by the inquisition into defective titles, when under the flimsiest pretence rights were disallowed and gifts revoked—the Irish got the conviction that the war waged against them was not a war of and for nationality—not a war of races—not a war of religion, but an effort to drive them from the soil. And they loved the soil—it was their mother—and in the sacred cause they fought as the brave Scots had fought before them. The Irish were capable of becoming a peaceable and industrious people—capable of rendering obedience to law when fairly administered, and commanding a large measure of national prosperity, but their enemies could not understand that.

It is easy to trace the growth of religious antagonism and bitterness. By the legislation of Elizabeth, the Act of Uniformity was established in Ireland; the matter slumbered for a while, but flamed under James I., becoming a strife for altar and home—the Government of Charles I. found no reason for improvement, and soon the Irish grew zealous in the object of obtaining security and open recognition for their religion.

Then arose a new danger—the Puritan party had been formed—having no reason with Popery, but only fierce and fiery hate against it. There was no such thing as faith in toleration known among the Puritans, and their first object was to put an end to it.

Then came the great rebellion—the first thought of which was taken from the Scots when they rose in League and Covenant—due to no single cause, but representing the wrongs and bitteresses which had accumulated during two generations—that is to say, agrarian wrongs—religious wrongs—wrong of confiscation—dating from the Act of Uniformity to the spoiling of the Irish College under Charles.

The story of the great rebellion of 1641 has been most unfairly told. Atrocities have been laid at the door of the Irish which were never committed—and generally it is forgotten that the English were responsible for the vast proportions to which it grew. By at once proroguing the Irish Parliament, and by passing a resolution in the House of Commons declaring that henceforth no toleration should be granted to the Catholic religion in Ireland, it drove many into the rebellion who else would have stood aloof. It was a time of horror, and thick darkness—crimes that to mention make the blood freeze in the veins were perpetrated—but they have been exaggerated out of all proportion, and the worst of them were not confined to the Irish. No Englishman can read the story and feel the risings of pride in his heart. On the contrary, there is occasion for shame. Occasion for shame when he remembers how Irish rebel and royalist sank under the sword of Cromwell—how horrible were the sieges of Drogheda and Wexford, and the massacres that accompanied them—when neither faith nor honour was regarded—and how that when the war ended in 1652, out of a population of 1,466,000, 616,000 had in eleven years perished by the sword, by plague, or by famine artificially produced.

The Cromwellian settlement did no good, but harm; for it laid the foundation of that deep and lasting division between the proprietors and the tenants, which is the chief cause of the social and political evils of Ireland.

I have not space to tell the story, of how the Act of Settlement came—and then a repeal of the Act,—and then the sweeping and violent injustice done under the infamous Act of Attainder, and so on, and so on, more and more in the same line. But the sum of it all is this:

A church was established, and its service imposed upon all, which was the church of a minority; in fact, of less than one-seventh of the population, and they belonging exclusively to the wealthiest class. And this remarkable establishment was supported mainly by tithes. It was absurd—an insult—an oppression.

Then came the establishment of the Charter Schools—for the purpose, as the words of the programme went, "to rescue the souls of thousands of poor children from the dangers of superstition and idolatry, and their bodies from the miseries of idleness and beggary."

Good enough in design, but infamous in execution; for the one purpose was to make all the children Protestants.

And then came—what to my mind is the crowning iniquity of all—the English effort to crush the industrial and commercial enterprise of Ireland. In 1665 and 1680 laws were enacted absolutely prohibiting the importation into England, from Ireland, of all cattle, sheep and swine, of beef, pork, bacon and mutton, and even of butter and cheese.

In the amended Navigation Act of 1663 Ireland was deprived of the whole Colonial trade; and in 1696 it was provided that no goods of any kind could be imported directly from the Colonies to Ireland. At a blow her shipping interest was annihilated.

The wool trade began to grow, but in 1698 it was stopped by Act of Parliament.

The linen trade sprang up next, and gave great promise; but was soon killed off by the imposition of disabling duties, and by the exclusion of that trade from the Colonies, and by the imposition of 30 per cent. on all taken into England.

All this must not be put down to the score of English spite or arrogance. According to the maxims then prevailing, the policy pursued was quite natural. A selfish despotism in regard to all matters of religion, social life and commerce, was held to be the only true national policy. And England was moved, not by hatred to Ireland, but by mistaken views of her own true policy. It would be easy to point out a thousand other wrongs which England did to Ireland. But I have said enough for my purpose, which was to show that we may fairly see that the Irish Catholics have some ground for complaint against the Orangemen. They say: You Orangemen represent, and by your procession proudly commemorate, all the tyranny and outrage of the past. You revive the memory of wrongs which we would fain forget; you bring the bitternesses of the old world and past time to this new world, when we would bury them in oblivion.

And I am not quite out of all sympathy with that sentiment. I am sure England has done wrong to Ireland, and no Englishman would undertake to justify all his country has ever done. I am intensely an Englishman, but I am also a man; and while I am proud of her virtues, I am sorry for all her sins. Whatever blunders have been made in the past, England now is making a magnificent effort to be, not only just, but generous to Ireland. Why keep up the memory of wrongs? Why not let the dead past bury its dead, and cultivate faith and hope and love for all the future? I do not mean that Protestants shall shake hands all round with Catholics and be on easy terms of brotherhood. The Catholics are too bigoted, too intolerant for that. But this question of Orangeism, as I understand it, is one of Catholic and Protestant, and much more. It is taken, by the Irish Catholics at least, as meaning much more—whether the Orangemen mean it as more or no.

What if the English should take it into their heads to celebrate the exploits of Claverhouse in Scotland? Would any sane man applaud the foolish act? The Scotch would bear it probably, and treat the thing with contempt; but none the less would it be an act of folly and worse.

What if the Episcopalians should undertake a public demonstration in commemoration of the passing of the Act of Uniformity, the Five-Mile Act, the grubbing out of Puritan's ears, and such like things? It would be perfectly legal that demonstration; that is to say, there is no law against it, and they would have to be protected in the streets or elsewhere.

But from the point of view of the Orangemen.—What is the practical good of this public demonstration? Surely there is no glory to be got out of it. Everybody—except the Mayor of Montreal—knows of their existence, and the procession is not needed to prove that fact. And some hundreds of men marching through the streets under military protection can scarcely be said to be achieving glory and honour. The right to march will be asserted, and what is that worth to any man, woman or child in all this Dominion. I fail to see where the glory comes in, or how it is going to help the cause of liberty and progress in any way. I am a Protestant. I believe in liberty—in progress—in equal rights, and when they are denied to me by those in power, I shall constitute myself the chief authority and take those things which pertain to me as a man. And it seems to me that there is much better work to be done in the Province of Quebec than this wrangling over a procession.

There is the question of education—very important and very pressing. Half the energy spent over this procession spent in that direction would have done great and lasting good.

There is the question of taxing our vast ecclesiastical institutions and buildings.

Also this of the quasi established Roman Catholic Church with the poor untaught but tithed *habitant*. I should like to see more Protestant force going in those directions; and I venture to hope that after this twelfth is over we shall hear no more of processions. Whether the Orangemen intend it or not—and I believe they do not—the Roman Catholics take it as an open glorification of all the things they have had to suffer. Those old time and old-world feuds should be buried; the memory of them should

be put away. We have plenty of differences without going to the past for some more. We have work to do that processions cannot help, but may greatly hinder. At home, England has long been trying to repair the wrongs Ireland had suffered at her hands. The Irish have freedom of worship; the Church of the minority has been disestablished; political and civil rights have been restored to them; just land laws have been enacted, and every possible effort made that the Irish may forget the past and enter upon an era of peace and prosperity. We in this New World should emulate the spirit of the Old, and seek to establish the nation in righteousness. If we must have a public demonstration, it would be far better to make it in commemoration of the great day in English history that witnessed the adoption of the bill for Catholic emancipation. I am prouder of the 13th of April, 1829, than I am of the day when the Battle of the Boyne was fought and won by William, Prince of Orange.

ALFRED J. BRAY.

THE TURKS AND THE EASTERN QUESTION.

IV.

Of course the Eastern question had its origin in British interests. That is a wide and most indefinite term. I know of no place to which you could go on the fate of this earth, except, perhaps, here in Canada, and not find a British interest in some form or other. It is to be presumed that the North Pole will be found some day, and that a Scotchman will be found somewhere in the neighbourhood, and the Scotchman will undertake some small matter of commerce with those who have found him in his remote wanderings, and that little transaction will at once create a British interest at the North Pole, for which England would fight any day. Of course the Eastern question had its origin in trade. Long before we had any territorial footing in the Mediterranean, that spirit of trade and navigation, which belongs so emphatically to the British Isles, had led us into commercial intercourse with the shores of Turkey. Those who embarked in that trade required protection for their properties and their persons from a violent and despotic Government, from dishonest local authorities, and from a fanatical population. England was not slow that engagements should be entered into on the part of Turkey giving the required protection under the name of capitulations. That is just like her. She never fails to protect her merchants. She asks for free trade, but insists upon freedom of trade anywhere. If you want to raise British interests in Canada, if you want forms of treaty altered, if you want civil and religious liberty here, if you want to see justice administered, and men free to criticise public institutions without danger to life, make it a commercial matter, show that it will develop trade, will increase population and wealth, and England will help you. She will do all you ask. Britain demanded and obtained by treaty legal security for justice and friendly treatment of her merchants wherever the Sultan's power extended. The charter of the Levant Company, though it originated in the year 1581, dates really from the reign of James I. and Charles the Second. That trade, so protected, took root, and gradually spread far and wide. It came to mean the transit trade with Persia, the British trade in grain and other important articles of produce in the Danubian provinces. The shipping employed for these trade purposes must of necessity thread its way through the narrow and well fortified channels of the Bosphorus and Dardanelles. A large proportion of British trade with Hungary has to pass the same way, so that there was great and pressing reason for Britain taking an interest in the right of way. A hostile power on the Bosphorus or the Dardanelles would close great markets and imperil the shortest route to India perhaps in the end. That power of barring a way to commerce made Turkey sacred in the eyes of Britain. The British Government lost no opportunity of cultivating friendly relations with the Sultan. Its whole endeavour was to keep peace on the Levant. In 1806 we made the Turks break away from what seemed a dangerous subserviency to France; and in 1827 we joined the Czar of Russia and the King of the French in founding a constitutional monarchy in Greece, free from the rule of the Turk, the aim of which was to bring the Turks into an arrangement which should close a breach in their dominions favourable to the aggressions of Russia. For Russia has always been considered as aggressive in temper and spirit. It would be difficult to say how or why, but such is the political notion. France is not quoted so; Germany is not quoted so; England is not spoken of, yet there is more show of reason to speak so of either, or all, than of Russia. And so the English Government has come to accept it as a policy that Turkey is to be guaranteed against Russian aggression. But it could only be that between Russia and Turkey there should be bitter enmity and constant strife. I do not claim for the Russians that they are in any special manner or degree a religious people. There are certainly among them large numbers of persons who take a deep interest in ecclesiastical affairs. There is a national Church there which has had a great history and wielded a great influence in the development of the nation, but it cannot be said that they are in any way a deeply religious people. But they have a conscience for religion, and they have a strong sentiment of sympathy with their co-religionists. That sentiment of sympathy has been the cause of strife between Russia and Turkey. The two peoples hate each other, and fear each other. The Turks rule the Christians subject to their sway in fearful forms of tyranny. The terrible contest known as the Crimean war, in which Turkey, in alliance with England, France and Sardinia, engaged with Russia, had its origin in a small squabble between the Greek and Latin Churches in Palestine respecting the "holy places" at Jerusalem. There were certain chapels in or near Jerusalem which had been visited for ages by pilgrims of each communion, and used by the priests for getting money. The disputes related to points of privilege and precedence. France was the professed champion of the Roman Catholics—while Russia's Czar, as head of the Greek Church, held himself in duty bound to secure the rights of the Greek Christians. France got all she wanted, for she threatened to send a fleet to the Dardanelles. Russia at the same time required that Turkey should define by treaty, or convention, or by a simple note, what was conceded, and what were the rights of Russia and the members of the

Greek Church. Turkey changed and changed again, accepted and repudiated, for she was sure of alliance with England and France, and wanted to strike at her ancient foe with their help. It would be easy to show that the English Government encouraged Turkey in its determination to go to war. Turkey was advised to accept certain conditions, and when these conditions were offered was advised to reject them. And you know the result—the Crimean War, in which England spent the treasure of her people and the blood of her sons. Nicholas died and peace was declared. The treaty was drawn up and signed at Paris in 1856, providing for the free navigation of the mouths of the Danube, and adding the southern part of Bessarabia to Moldavia, doing away with the right of Russia to interfere in the internal affairs of the provinces under any pretext of protecting Greek Christians, destroying the preponderance of Russia in the Black Sea. But something more was decided by that treaty. It was decided that Turkey should set herself at once to redress the inveterate evils and abuses of her government, and extend to all her subjects the blessing of civil and religious liberty. Turkey held a most favourable position for carrying out those reforms. Her empire was made secure against naval, military and diplomatic attacks. She was admitted into a place in the great European system. She had but a small debt at a low rate of interest. She had pledged herself to carry out some practical reforms which would be for the interest of her people. But what did Turkey by way of reforms? Nothing at all. A feeble effort was made, but nothing accomplished. No rights were accorded to the Christians or taxation improved. Women were allowed to waste the national revenues, and favourites to hold the highest posts in the empire. During the reign of Abdul Aziz, in the year 1875, the attention of the English House of Commons was drawn to the financial and administrative condition of the Turkish empire. It was then shown that all the promises made by Turkey at the peace conference in 1856 had been broken, and that misgovernment and tyranny and corruption prevailed as ever.

In the summer of 1875 the Christians, or Rayahs, as they were called, of Bosnia and the Herzegovina, revolted against the intolerable evils and misgovernment of the Turks. Were they wrong? Who shall say so? Surely there is a point beyond which human endurance may not go. Surely there is a time when men should risk all for the rights of their manhood. I know of nothing more unworthy of men and more contemptible than the policy of craven submission to the powers that be. The Christian subjects of Turkey had juster right to rebel than any people who have risen up in rebellion for the last five centuries. The rule of the first Charles in England, with its "divine right of Kings" ideas, its Star Chamber and imposts, was not half so grievous as that of every Sultan in Turkey. And the English rose, with great Cromwell at their head, and took the divine rights of the people. Have you ceased to approve that act, and to respect the memory of that uncrowned king? I trust not. Then you must approve the rising of the rayahs of Bosnia and the Herzegovina against the intolerable evils of Turkish misgovernment. All Europe sympathized with them, and entered upon some diplomatic action to secure their relief. A scheme of reforms, framed by Austria in concert with Russia and Germany, known by the name of the Andrassy note, was agreed to by England, or partially agreed to—not fully. England waited to see what Turkey wanted, and seemed bent on helping Turkey in any case. So the Turks interpreted English action, and went on their brutal way. It was officially intimated by Turkish ministers that they quite understood that Turkey and England were rowing in the same boat. The Andrassy note was presented and most gracefully accepted by the Porte. Everything demanded was yielded. Everything asked for was promised and promised. But that was all. It came to nothing more than a promise. Not an effort was made to relieve the intolerable condition of the Rayahs, and those Rayahs knew quite well that no effort would be made on their behalf, and they determined to keep their own cause in their own hands. Then came the Berlin memorandum, concerted by the Chancellors of the German, Austrian and Russian empires, which asked for a suspension of arms for two months, and then the carrying out of the reforms long before promised. At the conclusion of the memorandum was a significant hint that it might be necessary to coerce Turkey into the work of reform so that peace might be established. The English Government offered a firm opposition to that—in effect declared that it would not see Turkey coerced by anybody. Great efforts were made by every one of the five great European Powers to persuade England not to make impossible, concerted action. It was plain enough that the word given by the Powers of Europe for Turkish reforms would have been attended to at once. What could Turkey do against Europe? She would not try. But the English Government refused to say the word. It was a fearful time in Europe—death was in the air; every nation seemed to be under the influence of a great excitement. It was felt that if the English Government would join the other powers, those terrible atrocities in Bulgaria would be brought to an end, and a European war prevented. But the English Government would not; pretended to have no faith in the reports of Bulgarian horrors, and talked in a loud and menacing way. It seemed as if the Earl of Derby had decided to wait on Providence and the Turk, and as if the Earl of Beaconsfield was anxious to be baptised into his name with the blood and tears of England's sons and daughters. Russia plainly declared her intention to see justice done to the Rayahs, and at once there was the old talk about Russian aggression, and the English Government gave evidence of their intention to fight Russia on behalf of the integrity of Turkey. Servia declared war against the Turks too hastily, and very unwisely as it seems to me, for it made peace proposals more difficult and increased the excitement and the danger of a European war. But the Earl of Beaconsfield and his followers were not the English people. In England there is a great public sentiment—a public opinion—and when that is ascertained and spoken no Minister will dare to resist it. That greatest statesman of modern times, the honest man, the highminded patriot, the eloquent speaker, the rightful leader of the people, William Ewart Gladstone, came out of his retirement and called the English people to their duty. And the nation rose and spoke out its purpose. It was demanded that at least England should be neutral, and not be forced into war to support the infamous Turk. The peace party had help in the Cabinet itself. The Earl of Salisbury is a noble Englishman in every sense of the word. The people prevailed, the Government yielded, and England was watchful but neutral. All

were glad of that. British interests did not suffer, except as commerce must always suffer when nations are at war. Russia declared war with Turkey, and in my opinion, and in the opinion of others more capable of judging, Russia alone has been true to her promises concerning the Christians of Turkey. The war itself has been a surprise; the Turks have developed a martial spirit and material resources for which we gave them no credit. It has been a most disastrous war. Brave men on both sides, and incompetent officers on both sides. For months it was a slaughter, and every battlefield was a very shambles. The end of the war has come, and Congress is in session. Russia can only listen to proposals by Turkey granting what was originally demanded, and the powers of Europe agreeing to act in concert, by physical force if necessary, to compel Turkey to fulfil her engagements. The actual result of the war no one can tell, it is hardly safe to predict. Russia will triumph whatever the price, but she will be crippled for long years to come. But this is certain—the wrongs of the Christian subjects of Turkey will be redressed. The cry has gone up to the heavens, and God rules. Humanity has a sacred instinct of justice deeper than any thought of material interest. The English people will see more and more that "righteousness exalteth a nation," and they will demand that all things shall be put under man's rights. The Turkish Empire in Europe must break up and disappear. With all my heart I revive and adopt that prayer of the old Latins, only leaving the comet out of it, "O Lord, save us from the Turk and the devil, send them away out of Europe, and if it may be, let them both go together."

A. J. BRAY.

HERETICAL OPINIONS.

BY A LAYMAN.

Is there a concealed heresy in the suggestion that the present division of humanity into the three great classes of "Men, Women and the Clergy" is abnormal, and neither natural nor necessary? A reference to the *fact* in a recent editorial in the columns of the SPECTATOR has aroused some thought.

In this age of enquiry, in which every landmark of religion as well as politics has to stand the test of reconstruction and possible correction, one is encouraged to hope for a peaceable hearing, at least, to any fresh theory which would even seem to spring from the one great fountain-head of Truth, and is therefore not antagonistic to the higher forms of practical goodness.

Need "the clergy" be a class separate and distinct from either "men" or "women"? Is it desirable that their pursuits or aims in this life be in any wise different from those of the other two classes? Ought they not to be one and the same? Nay, may not one go even further in these days of "Women's Rights movements," and hazard the question, Is the destiny of Man so different from that of woman as to necessitate separate classification so marked as at present exists? Does not "Perfect music set to noble words" convey exactly the same thought when rendered thus, "Noble words expressing themselves in perfect music," or thus, "Perfect music uttering itself in noble words"? Harmony in the complex ensues because of harmony in the nature or essence of each. Is not any sharp distinction which does exist between the character of man and woman largely owing to that "lopsidedness" which is too frequently and justly complained of in both? Both have will and intellect; both have purpose and a certain quantum of strength to carry it out. But in the one sex the intellect—i.e., the strength—is encouraged and cultivated, the will or love principle taught to be subservient to these and to be ruled thereby, if not repressed altogether into working by mental line and plummet and not from the warm and living heart within, welling up into natural congenial life. In the other sex, the love and longing, the purity of purpose, are encouraged and commended; but the intellect repressed, uncultivated, or narrowed, till but little is found to work on or with. These find their outlet only in the narrowest channels of a circumscribed, so called home life. Now it is true, no doubt, as a German writer has said, "that the care of children is a business of angels," and few will care to dispute that it is therefore none the less appropriate to women. But there are other children in the world besides one's own. There are motherly hearts that warm towards *all* children, yet who have none of their own. There are children of a larger growth, born in sin, who have shaped themselves into something very like iniquity, whose errors and miseries demand a larger scope for woman's efforts than the narrow home circle, ere she can have room enough to reach and save them. Would not we men also be none the worse, but much the better, as men of the world and citizens, if the womanly element in us were a little more cultivated and permitted freer play till it permeated and revived both our intellect and our strength? A new hope for the salvation of the world lies concealed in that thought. Man and woman are not two, but one. Already progress speeds along that line and, as the real unity of the sexes is a law of nature written in our constitution by our Maker, therefore real life is rapidly evolving it. Some of the results may at first be a little surprising, but the ultimate will surely come, and the world will welcome it as the advent of a new and joyous era, when no masculine pursuit shall be too rough or impure for woman to share in, and no woman's work be viewed as too trivial or degrading for man to undertake if he is best fitted to do it well. The question of natural or acquired fitness for any particular class of work should be the *only* consideration in employing either men or women, whether as a class or individually. But before that principle can be thoroughly carried out as regards both sexes, we men, who at present have the control in matters terrestrial, must, by raising our standard of purity of thought and deed far above its present level, make it possible for women to toil alongside of us, in work-room, warehouse, counting-room or platform, without suffering in such contact one thought, look, suggestion or careless word which need offend *her* purity or *our own*. Millennial days these, no doubt! but when they do come they will demonstrate by practical achievements that there is no distinction of class between the sexes—no essential difference of genera or species—equal power. To plan and execute are inherent in both, waiting only a true condition of society to appear in ripened fruit, though only now in blossom.

The third class, "the clergy," forms a more inviting study, because a more immediately practical one. Here, at least, it requires no strong faith to foresee that the day is not far distant when they will cease to exist as a distinctive

class. In no irreverent spirit do we assert this, nor with any purpose antagonistic to true religion. It is by the increase, not by the decrease, of a knowledge of God—by the carrying out of His will into our life in greater measure by every denizen of earth that the clergy will cease from out the land and be merged into the practical everyday life of the world. At present their position is a decidedly unnatural one. Good men among them must and do feel it deeply. The world has assumed the garb of the Church for the carrying out of its own worldly aims. They have built around it external walls of costly polished stones which are but a poor representative of truth. The carved and panelled wood which they have embellished its interior is but a poor type of that purely natural brotherly kindness which sighs not for a church too richly luxurious to harbour and welcome the poor. The world enters the Church to tone down heaven's light by suffering it only to filter feebly in through magnificent—nay, often beautiful—stained glass windows which distort the true light, as much as they insist that because of *these* gifts, and other temporal ones, their chosen pastor shall shade the truth to suit their spiritual eyes, which shrink from the brightness of divine wisdom—the outflow of love to man from God. The world naturally prefers the light which comes to them distorted by the self-hood of others or their own—the lurid brightness of self and selfishness. Therefore it comes about that the clergy become a separate class. They have chosen to live by pleasing others. Men who live by other men's fancies become fanciful—not manly. Men who live with no active place in the world's duties or achievements but by clinging like parasitic ivy to those sturdy trees whose perceptions have taken deep root in material things, become *womanish*—as women, alas! are in this present age—but not truly *womanly*, as filled with love and a desire to bless for the pure love of blessing, free from thought of reward.

Strong language this, perhaps, and totally undeserved by many a good and noble clergyman—thank God! But for some, is it strong enough? Clergymen! Be no longer enslaved by a system and bound by ties of necessity or gold to your people. Give up living by the profession. Earn your bread in the world's great battleground, and preach at times—for *pleasure*—not for *gold*. Surely each of you, however you might have to toil for daily bread for wife and little ones throughout the week, might still be able to compose and preach one sermon in a month. It would be a positive relief to the swelling thoughts and gathered experience of the month of toil among your fellows, to utter the thoughts that had arisen in the month of toil among your fellows, to utter the thoughts that had arisen in your hearts. Then you could fearlessly speak that which was in you—that which was given you—utterly regardless of favourable or unfavourable comment. Owing no man anything for the bread you had eaten, you would give the love of your heart towards them and God freely out in words that burned with an eloquence born of the truth, which such love alone can draw down into itself from the one divine source of all love and wisdom.

Is this world improved since Paul said that "the labourer is worthy of his hire"? In those days it was possible for some poor communities to "have all things common"; nevertheless Paul himself, though he laid down the principle that he had an equal right "to be ministered unto and to minister," pursued his own occupation of tent making, and *lived by it*, that he might be "chargeable to no man." After eighteen centuries there is not *now* one Church which *dare* "have all things common." Money has taken such hold on humanity and become so thoroughly the outward sign of the inward life of self, that gold can only be extracted from its possessors, where self is somehow or other served or exalted in its own estimation, by compelling the admiration or applause of others. So much is this the case, that it may well be a question with all honest clergymen whether they are justified in taking payment from men who tacitly understand it to buy service or subservience, unless they be prepared to pay that price. A man *may* honestly sell his labour for a specified object of a physical kind in which good work makes the article manufactured sound and serviceable; but when he sells the truth that is in him, distorted into any shape that suits the market, he degrades every higher instinct within him. If he takes money on the tacit understanding that he will do this, and does *not* do it, he may be "spoiling the Egyptians," but that in the literal sense is wonderfully like stealing.

That such are the feelings of many a good and honest man among the clergy to-day there is no manner of doubt. None know better than themselves how true it is. Be not discouraged. Trust in God more fully than you have ever done. Trust absolutely, and do the right. Take no man's—no christian's—money if you feel it is given you as a fetter to your liberty of thought, and ere long I hope to see many a good and respected clergyman turning his talents and education to good account as "a *reverend* editor" as well as a *revered* one, and living by that while he continues to preach when he can spare the time from his other labours. *All* cannot, either by natural fitness or opportunity, become editors; but that is not the *only* useful occupation in life. We want good schoolmasters, traders, lawyers, doctors, mechanics, farmers, salesmen (honest ones if possible), clerks, politicians, &c. There is honest work to be done in all these walks in life, and room enough in each for *character* to tell on an ever widening circle.

We "men" and "women" must do our part and help on the change. If each clergyman, by engaging in secular pursuits for a means of livelihood, decreases his power of producing sermons to one per month, it will take *eight* such men to supply *one* church. Our churches are not *all* filled to overflowing. Certainly on an average the congregations of eight churches could be comfortably accommodated in one church of the capacity of four. Seven could be sold, and the price of three of the seven used in enlarging the one. The funds realised by the sale of the other four might by us be well and justly applied in aiding these clergymen to obtain a footing in life in the real world. The gain would be ours as much as theirs, for their true nature would shine out in greater brilliancy. The exhilarating change of life would bring depth and intensity of experience into light in their sermons, and thrill us with a power unknown before.

Are there eight clergymen bold enough to try this new idea? simply thus to give up all and follow their Divine Master in that path which he walked on earth. Then our Lord God and Saviour, clothed in that humanity which He alone could and did render divine, "went about doing good," that it might be made possible for us to receive of His life and let that life flow out from us also,

in real activity in "this present evil world." If they will but try, He offers them full supplies of His Spirit of Holiness, filling their spiritual, mental and physical powers with a love and wisdom which will enable them to bless their fellowmen no less than themselves with a peace and purity and usefulness of life never before experienced.

Try it, gentlemen of the clergy! and when from that dawn there steals upon you the brightness of noonday splendour, a change like new heavens and a new earth will be perceived in all things material even. Old things will have passed away, and all practical life in the world will be permeated by the spiritual power of a new and universal Church—a church in which "the world" can have no place, but which will find room and place for itself in carrying on to perfection every practical form of the work of the

"WORLD."

THE TEMPORALITIES' FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

V.

The secession from the Synod in connection with the Church of Scotland, in 1844, intensified the hostility to the Clergy Reserves, by adding a new element of bitterness. The adherents in Canada of the Free and the United Presbyterian Churches attacked them with passionate vehemence. Anti-Clergy Associations were formed among the one, the most active agitation was kept up by the other. They denounced the recipients of them as Achan, who had taken from the spoil a goodly Babylonish garment, shekels of silver and wedges of gold. Alas! how had the fine gold become dim, when these violent denouncers of Achan's sin went to the Local Legislatures, to obtain their sanction to stone the unhappy Achan and his household with stones, but the Babylonish garment, the shekels of silver and the wedges of gold were too valuable to be lost, and so, like Saul, when ordered to destroy the Amalekites and all their herds of flocks, they preserved the best of the spoil, and put King Agag in a post of honour, throwing the blame on the people, who took of the plunder to sacrifice to the Lord. This very Fund, derived from a polluted source, according to their oft repeated declarations, they have taken power to appropriate. The words of the Act are these:—

"Any part of the said Fund (the Temporalities' Fund) that may remain to the good, after the death of the last survivor of the said ministers, shall thereupon pass to and be subject to the disposal of the Supreme Court of the said United Church, for the purpose of a Home Mission Fund for aiding weak charges in the United Church."

"What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Is there no Manse Headrigg to testify against the corruptions and defections of this backsliding generation?

The proceedings in regard to the Clergy Reserves in the Legislature of the old Province of Canada are very interesting, but, not being necessary to the present purpose, a detailed notice of them may be omitted. In 1853, an Imperial Act was passed, authorising the Provincial Legislature to settle the vexed question, which contained the following clause:—

"Provided, that it shall not be lawful for the said Legislature, by any Act or Acts thereof, as aforesaid, to annul, suspend or reduce any of the annual stipends or allowances which have been already assigned and given to the clergy of the Church of England and Scotland, or to any other Religious Bodies or Denominations of Christians, in Canada, (and to which the faith of the Crown is pledged), during the natural lives or incumbencies of the parties, now receiving the same, or to appropriate or apply to any other purposes such part of the said proceeds . . . as may be required to provide for the payment of such stipends and allowances during such lives and incumbencies."

It will be observed that in this clause mention is made of other religious bodies, which might have been entitled to claim, by the conditional term, "to which the faith of the Crown is pledged." In reality there were none to whom that term could apply, except the clergy of the Churches of England and Scotland. The Roman Catholic Church in Lower Canada had received a small amount from the casual revenues of the Reserves by an annual grant of the Imperial Parliament; in Upper Canada, the same Church received assistance, partly from the same source, partly from an annual vote of the Provincial Legislature; the British Wesleyan Methodists in Upper Canada had been paid entirely out of the Grants in aid of the Civil Expenditure. The latter might be, no doubt was, drawn from the casual revenues of the Reserves, but the form in which the charge appears in the Provincial Accounts showed that it was felt to be an expenditure of at least doubtful legality. This was evidently the view taken of the position of these two Churches, from the very terms used in defining their claims in the Provincial Act, assented to on the 18th December, 1854. In the case of the clergy of the Churches of England and Scotland, their annual stipends were provided for during their lives and incumbencies, by being made a first charge on the funds out of which they were to be paid, "in preference to all other charges and expenses whatever," whilst the Roman Catholic Church and the British Wesleyan Church for Indian Missions, were only provided for during twenty years after the passing of the Act and no longer. So much stress was laid on the words in the Act as to "the fourth of the Crown," during the discussions that preceded the Union, and since then, that I have thought it desirable to make this explanation, which, otherwise, would have been needless.

That the payments from the Clergy Reserves were made to ministers of the Presbyterian Church in Canada in connection with the Church of Scotland on the sole ground of that connection, and that they were claimed by the ministers of that Church on that special and only ground, has been proved beyond a doubt. From the first Opinion of the Law Officers of the Crown in 1819, down to the passing of the Act of the Provincial Legislature in 1854, there is not a link to the wanting. In the last mentioned Act, power was taken to commute with the parties interested, so that the annual stipends might be liquidated in one sum, the amount to be calculated upon the probable duration of the life of each minister. This was done, because it was considered, in the words of the Act, "desirable to remove all semblance of connection between the Church and State." The money distributed by this commutation was to be the personal property of each commutator, and henceforth, therefore, it changes its character, being no longer a public grant, but private property, the Trust created by its

means being, in short, a private endowment, such as Mr. Gladstone declared in dealing with the Irish Church, no Government was entitled to lay hands on, even when, as he conceived it, a great national crisis justified exceptional, if not violent, measures.

The Synod was called together in January, 1855, to consider what steps might be necessary to take advantage of the Commutation Act. The Imperial Act provided that only those should be entitled to life annuities whose names were on the roll of the Church Court to which they belonged on the 9th of May, 1853. Eleven ministers had been placed on the roll between that date and the meeting of Synod, for whom no provision had been made, and it was therefore considered right that in some way or other their cases should not be disregarded. The sum to which each minister on the roll on 9th May, 1853 was entitled, was six hundred dollars annually for life, or that sum capitalised, according to the probability of his life. The terms of the commutation were to be settled with Government by the Synod acting for each minister, but only on his granting a power of attorney in favour of the persons named by the Synod to act on its behalf and on behalf of all granting such power.

Steadfastly keeping in view the policy that had all along been adhered to by the Church, of having a permanent endowment, it was thought that the time had arrived when such a beginning might be made as would secure in process of time a fund of some magnitude. Proposals to this effect were made to the members present. After long and anxious consultation—after modifying and frequently remodelling the proposed resolutions having that end in view, so as to secure that the fund, if constituted, could never be diverted from those who continued to adhere to the connection with the Church of Scotland—a series of resolutions was agreed upon as the basis of the contract on which the individual ministers agreed to invest their commutation money, which, had they so determined they could have used for themselves and invested for their families. A circular was ordered to be sent to each minister, with a copy of the minutes containing the resolutions, so that, before signing the power of attorney, all might be able deliberately to read and reflect on the terms.

The third resolution is the key-note to the contract, and therefore the closest attention should be given to its terms which I give in full.

3. "That all ministers be, and are hereby entreated, (as to a measure by which, under Providence, not only their own present interests will be secured, but a permanent endowment for the maintenance and extension of religious ordinances in the Church), to grant such authority in the fullest manner, thankful to Almighty God that a way so easy lies open to them for conferring so important a benefit on the Church."

The terms of the contract itself, in consideration of which the ministers were asked to sign, were very precise. There were two fundamental principles laid down; one relating to the disposition of the interest of the fund; the other to the constitution of the fund itself, and the conditions on which alone any one was entitled to share in its benefits. The following are its clauses: By the powers of attorney, the Commissioners were authorised "to grant acquittance to Government . . . and to join all sums so obtained into one fund, which shall be held by them till the next meeting of Synod, by which all further regulations shall be made,

"The following, however, to be a fundamental principle, which it shall not be competent for the Synod at any time to alter, unless with the consent of the ministers granting such power and authority, that the interest of the Fund shall be devoted in the first instance, to the payment of £112 10s. each, and that the next claim to be settled, if the Fund shall admit, and as soon as it shall admit of it, to the £112 10s., be that of ministers now on the Synod's Roll and who have been put on the Synod's Roll since the 9th May, 1853."

The plain, unmistakable, only meaning which these words can bear is so clear, that it would be almost an insult to point it out, were it not that an attempt is made to give the words a totally different signification. The commuting ministers agreed by that clause to accept \$450 instead of \$600 annually, so as to help the eleven ministers settled from 9th May, 1853, till the meeting of Synod in January, 1855, and took a solemn agreement from the Synod that that sum would never be lessened except with their own consent. If the interest yielded more than would meet their annuities, which constituted a mortgage or privileged claim, then it was for the Synod to deal with the surplus as from time to time it might determine. With the annuities of the commuters the Synod could not deal, so long as they complied with the second fundamental principle. I give it also in full.

"And, also, that it shall be considered a fundamental principle that all persons who have a claim to such benefits shall be ministers of the Presbyterian Church of Canada, in connection with the Church of Scotland and that they shall cease to have any claim on, or be entitled to, any share of said Commutation Fund whenever they shall cease to be ministers in connection with the said Church."

Let honourable business men characterise the conduct of men who could violate every obligation and yet seek to appropriate a fund so carefully hedged about. I wish to give the facts only, which form a strong enough condemnation, a condemnation which no words, however strong, could intensify.

Upon the terms I have cited, the commuting ministers gave the desired authority, and an Act, carefully prepared under the direction of the Synod, was passed by the Province of Canada, and assented to on the 24th July, 1858. The Act was a general Act for the whole Province, affecting the rights, privileges and property of residents of each section of the Province; the money by which the fund had been constituted had been derived by the donors from that section of the Province in which the charges of the individual ministers were situated. The interests, therefore, were clearly not local but general to the whole Province.

The preamble of the Act states that certain funds belonging to the Presbyterian Church of Canada in connection with the Church of Scotland are held in trust commissioners; that the funds so held in trust are for the encouragement and support of the ministers and missionaries of said Church, for the augmentation of their stipends and as a provision for those incapacitated. A corporation is created to hold these funds in trust subject to the conditions already quoted. The Board of Managers must be ministers and members in full communion with the said Church, and it is provided that in "the event of the death, removal from the Province, or leaving the communion of the said Church, of any member of the Board, the remaining members are authorised to choose a successor, with the required qualification, until the next meeting of Synod. The Board is also authorised to dispose of or vary the investments, but only for the purpose of re-investment, they having no power to alienate any of the funds. Finally, the

corporation could "hold their meetings at such place or places within this Province as they shall from time to time direct and appoint," and as a matter of fact the elections always take place in Ontario and Quebec, wherever the Synod is meeting, and meetings of the Board have not unfrequently been held in Upper Canada before, and in the same Province (now Ontario) after, Confederation.

If this is not a general Act, which cannot be repealed by a Local Legislature, what is a general Act of the old Province of Canada?

DOUGLAS BRYMNER.

A LA MODE.

"Whatever is fashionable is becoming." This is the shibboleth of society, the dogma of feminine faith pertaining to dress. It is absolutely true that in the present day, as in the past, there is no other canon in dress but that stated. A woman in any class of society, when about to clothe herself, asks "What is everybody wearing?" and what they wear she must wear also. It would seem more natural to consider "Is it beautiful? is it becoming? and if it becomes others, will it become me?" Yes; but this would involve taste, culture and invention, whereas everything is simplified by the one sufficing answer to all objections,— "It is fashionable."

An admirer of the sex has said "A beautiful woman cannot be ill-dressed"; and certainly beauty has a wonderful effect in "carrying off" what is absurd or positively hideous, and even in getting a charm out of it. But it should be remembered that (if it is not treason to the sex to say so) all women are not beautiful, and, so far from "carrying off" or getting effects out of monstrosities in dress, they never get beyond looking ridiculous. The secret of good dressing is to set off natural charms to the best effect; the secret of fashionable dressing is to ignore natural charms altogether, and to put everybody on a level by insisting that all are well dressed if all are "in the mode." To borrow an illustration from male dress. There is nothing so hideous as a pair of trousers. They are literally bags, sometimes worn ample, sometimes worn tight, but, however worn, always inartistic. How, then, it is natural to ask, did men give up the becoming dress of centuries (with modifications) and agree to put their limbs into sacks? Simply because Fashion discovered that there were persons in very exalted stations indeed whose nether limbs were "perfect curiosities of littleness," and forthwith decreed that henceforward it should be the mode for everybody to cover up their legs, so that thin legs, crooked legs, knock-knees, and all the rest of the decrepit order of legs, should rank on an equality with the plump and shapely varieties. On a par with this was Fashion's edict, issued in the interest of an illustrious lady, that long dresses, hiding big feet, should henceforth be the order of the day, pretty feet being thus sacrificed for evermore.

The test of a pretty fashion is that it pleases even after the fashion of wearing it has passed away. Now, if we look through the long category of ladies' dresses for the last three hundred years, how many will fulfil this condition? In Elizabeth's time the unsightly farthingale meets our eyes. The women were, in fact, mere tubs absurdly hooped, and with the stomacher brought so low that the figure of the wearer was utterly lost. She did not seem to be a human being at all. Something nearer to the requirements of humanity was adopted in the reign of the Charleses; but decency was outraged by an exposure, so far as the upper part of the figure was concerned, the dress looking as if it had slipped off the shoulders, and was likely to slip off altogether. When we get down to Queen Anne's time, we find the hoops in again, not exactly like those which Elizabeth wore, but wide, flagging specimens, and as skirts were often worn short to show the feet, the result was absolute indecency. After this all kinds of absurdities had their day, and a climax was reached when, about the time of the French Revolution, what was called the Classic costume came in. Then we get dresses with the waists under the armpits, to be succeeded by dresses with waists as low as it was possible to get them; so that if you met a lady whom you had seen a year before, she seemed to have changed her figure, and it was difficult to believe that it was the same person. Since then the principle of extremes has ruled the mode. Sometimes amplitude has prevailed, to be succeeded by extreme tenuity, the sort of thing which is best illustrated by comparing the beauties which the late John Leech drew for *Punch* with those which M. Du Maurier is drawing for that periodical now.

With respect to the fashions of the present day, it is only the fact it is the fashion which leads us to tolerate much presented to us. In addition, women indulge in much that is inconsistent with their claims to equal intelligence with men. As some one has said, men may be inferior beings, but they don't wear "idiot fringes" hanging down into their eyes; they do not powder their noses, redden their cheeks, or cover their lips with paint like clowns. There is nothing which women do so terrible as "making up" their faces. The charms of youth and beauty are irresistible, but when these are outgrown, nothing compensates for them; and for a woman to try to repair the ravages of age, or to simulate attractions she does not possess, is terrible work. What can any man who is not an idiot think of a woman who whitens her face with powder, and who paints under her eyes to make them large and languishing. A poet speaks of a girl

Whose eyes burn dry all their tears, for fear
They should ruin a painted blush.

What an idea this gives us of many queens of society! Imagine kissing a cheek with a "painted blush" on it, or saluting chaste lips from which the colour comes away at a touch. And the articles used are almost always deleterious; some are absolute poison. A recent case shows us that even violet powder is intensified with arsenic to such an extent that a child died through the powder being applied to its skin. As to ordinary "ruddle" and lip paste, the two are almost always injurious. Thus it happens that those foolish enough to indulge in these things have to keep on doing so, since their skin becomes parchment, their lips wither, and they grow absolutely hideous.

The absence of taste in dress is—as in this matter of the face-painting—supplemented by the sacrifice of health and comfort which Fashion exacts. How many years is it, since the physician proclaimed against small waists?—

Certainly some centuries; yet sensible girls cannot be made to see and to understand that a small waist is a deformity. Some few women have waists one could span, but they are to be pitied, not admired. It is a deformity, not a beauty. When did ever a sculptor give us a figure with an hour-glass waist?—and a terrible thing it would look in marble if he were to attempt any such atrocity! We should all start from it and lift our hands in horror at the deformity. And bad as the small waist is in point of art, it is a thousand times worse in the interest of health. There is no room for the play of the lungs, and the digestion is sure to become permanently impaired. Girls laced-up become pale and thin—are subject to all sorts of ailments, and bid for chronic disease in advanced life.

When Fashion has tightened up a lady so that she cannot well breathe, and has headaches, and neuralgic pains, and loss of appetite, and the rest of it, Fashion then goes and props her on heels so elevated that from a back-view she appears to have wooden legs, and if she walks on a gravel path, the result is holes, as if she were dibbling, in order that cabbages might be planted in the gravel. Now, a flat-footed person very naturally seeks a little elevation to get over a natural defect; but where the human foot is at all well-shaped with a natural arch, there is no occasion for artificial aids, and in the extent to which they are carried, high heels are as great a deformity as a thick-soled shoe worn for a club-foot. Besides, look at the effects. The wearer is in walking thrown forward beyond the perpendicular line, she walks on her toes, there is no purchase in the foot, no power of sustaining the fatigue of walking, while there is a tendency to throw up the hip-bones to the detriment of the cherished waist, and every facility is afforded for spinal curvature, and other affections of the beautiful column, the healthiness of which is essential to happiness.

This is a subject of paramount importance. We hear much of women's rights now-a-days. Would it not be well if women first exercised their undoubted right to free themselves from the domination of Fashion, and to dress sensibly and live healthily? They would then at least establish a claim to intelligence. They want the suffrage, they want Degrees in Universities, they want to have freedom accorded to them in all their actions; in fact, I hardly know what they don't want, except the education which would enable them to see that painted faces, idiotic costumes, artificial shapes, and incipient wooden legs, leads one to underrate their mental qualities, and to discount the admiration which their charms are calculated to inspire.

QUEVEDO REDIVIVUS.

LA PETITE MADELAINE.

BY MRS. SOUTHEY.

"Mais revenons à nos moutons." Our present business is with the young lover and his fair mistress, and the still younger Madelaine. Time will overtake them soon enough. We need not anticipate his work. The old inexorable brought to a conclusion Walter's leave of absence, just as certain discoveries to which we have alluded were beginning to break upon him; just as la belle Adrienne began to weary of playing at *parfait amour*, enacting the adorable to her lover, and the *aimable* to her cousin in his presence; just as Monsieur and Madame, her weak but worthy parents, were secretly praying for their future son-in-law's departure, in the forlorn hope (as they had stipulated that even *les fiançailles* should not take place for a twelve-month to come) that some unexpected page might yet turn over in the chapter of accidents, whereon might be written the name of Jules Marquis d'Arval, instead of that of the landless, untitled Walter Barnard, for the husband of their beautiful heiress.

Just at this critical juncture arrived the day of separation—of separation for a year certain! Will it be doubted that with the parting hour, rushed back upon Walter's heart a flood of tenderness, even more impassioned than that with which it had first pledged itself to the beautiful Adrienne? The enthusiasm of his nature, acting as a stimulus to her apathetic temperament, communicated to her farewell so much of the appearance of genuine feeling, that the young soldier returned to his country, and to his military duties, imbued with the blissful assurance that, whatever unworthy doubts had been suggested occasionally by fallacious appearances, the heart of his fair betrothed was as faultless as her person, and exclusively devoted to himself. So wholly had the "sweet sorrow" of that farewell absorbed his every faculty, that it was not till he was miles from St. Hilaire on his way to the coast, that Walter remembered la petite Madelaine; remembered that he had bid her no farewell; that she had slipped away to her own home the last evening of his stay at St. Hilaire, unobserved by all but an old *bonne*, who was commissioned to say Mademoiselle Madelaine had a headache, and that she had not reappeared the next morning, the morning of his departure. "Dear little Madelaine! how could I forget her?" was the next thought to that which had recalled her. "But she shall live with us when we are married." So having laid the flattering unction to his conscience, by that satisfactory arrangement for her future comfort, he "whistled her image down the wind" again, and betook himself with redoubled ardour to the contemplation of Adrienne.

And where was la petite Madelaine?—What became of her, and what was she doing that livelong day? Never was she so much wanted at St. Hilaire—to console—to support—to occupy the "fair forsaken"; and yet she came not. "What insensibility!—What ingratitude! at such a time!"—exclaimed the parents of the lovely desolate—so interesting in her becoming character of a lone bird "rest of its mutual heart," so amiable in her attempted exculpation of the neglectful Madelaine! "She does not mean to be unkind—to be cruel—as her conduct seems"—sweetly interposed the meek apologist. "But she is thoughtless—*insouciant*—and you know, chère Maman! I always told you la petite Madelaine has no sensibility—Ah Ciel!"—That mine were less acute!—was, of course, the implied sense of that concluding apostrophe—and every one will feel the eloquence of the appeal, so infinitely more affecting than the full-length sentence would have been. If vagueness is one great source of the sublime—it is also a grand secret in the arcana of sensibility.

But we may remember that poor little Madelaine had slipped away to her own home the preceding evening, pleading a headache as the excuse for her evasion. Perhaps the same cause—(was it headache?)—holds her still captive in her little chamber, the topmost chamber in the western pepper-box turret,

four of which flank the four corners of the old Chateau du Résnel. Certain it is, from that same lofty lodging Madelaine has not stirred the livelong day—scarcely from that same station;—

"There at her chamber window high,
The lonely maiden sits—
Its casement fronts the western sky,
And balmy air admits.

And while her thoughts have wandered far
From all she hears and sees,
She gazes on the evening star,
That twinkles through the trees.—

Is it to watch the setting sun,
She does that seat prefer?
Alas! the maiden thinks of one,
Who little thinks of her."

"Eternal fidelity"—being, of course, the first article agreed and sworn to in the lovers' parting covenant, "Constant correspondence," as naturally came second in the list, and never was eagerness like Walter's to pour out the first sorrows of absence in his first letter to the beloved, or impatience like his for appearance of her answer. After some decorous delay—(a *little* maiden coyness was thought decorous in those days)—it arrived, the delightful letter! Delightful it would have been to Walter, in that second effervescence of his first passion, had the penmanship of the fair writer been barely legible, and her epistolary talent not absolutely below the lowest degree of mediocrity. Walter (to say the truth) had felt certain involuntary misgivings on that subject. Himself not only an ardent admirer of nature, but an unaffected lover of elegant literature, he had been frequently mortified at Adrienne's apparent indifference to the one, and seeming distaste to the other. Of her style of writing he had found no opportunities of judging. Albums were not the fashion in those days—and although, on the few occasions of his absence from St. Hilaire after his engagement with Adrienne (Caen being still his ostensible place of residence), he had failed to indite to her sundry billets, and even full-length letters, despatched (as on a business of life and death) by bribed and special messengers,—either Mlle. de St. Hilaire was engaged or abroad when they arrived—or otherwise prevented from replying; and still more frequently the lover trod on the heels of his despatch. So it chanced that he had not carried away with him one hoarded treasure of the fair one's writing. And as to books—he had never detected the "dame de ses pensées" in the act of reading anything more intellectual than the words for a new Vaudeville, or a letter from her Paris milliner. He had more than once proposed to read aloud to her—but either she was seized with a fit of unconquerable yawning before he proceeded far in his attempt—or the migraine, or the vapours, to which distressing ailments she was constitutionally subject—were sure to come on at the unfortunate moment of his proposition—and thus, from a combination of untoward accidents, he was not only left in ignorance of his mistress's higher attainments, but at certain moments of disappointed feeling reduced to form conjectures on the subject, compared to which "ignorance was bliss"; and to some lingering doubts of the like nature, as well as to lover-like impatience, might be attributable the nervous trepidation with which he broke the seal of her first letter. That letter!—The first glimpse of its contents was a glimpse of Paradise!—The first hurried reading transported him to the seventh heaven—and the twentieth (of course, dispassionately critical) confirmed him in the fruition of its celestial beatitudes. Seriously speaking, Walter Barnard must have been a fool, as well as an ingrate, if he had not been pleased—enraptured with the sweet, modest, womanly feeling that breathed through every line of that dear letter. It was no long one—no laboured production (though perfectly correct as to style and grammar); but the artless affection that evinced itself in more than one sentence of those two short pages, would have stamped perfection on the whole, in Walter's estimation, had it not (as was the case) been throughout characterized by a beautiful, yet singular simplicity of expression, which surprised not less than it enchanted him. And then—how he reproached himself for the mixed emotion!—Why should it surprise him that Adrienne wrote thus? His was the inconceivable dulness—the want of discernment—of intuitive penetration into the intellectual depths of a character, veiled from vulgar eyes by the retiringness of self-depreciating delicacy, but which to him would gradually have revealed itself if he had applied himself sedulously to unravel the interesting mystery.

Thenceforward, as may well be imagined, the correspondence, so happily commenced, was established on the most satisfactory footing, and nothing could exceed the delightful interest with which Walter studied the beautiful parts of a character, which gradually developed itself as their epistolary intercourse proceeded, now enchanting him by its peculiar naiveté and innocent sportiveness, now affecting him more profoundly, and not less delightfully, by some tone of deep feeling and serious sweetness, so well in unison with all the better and higher feelings of his own nature, that it was with more than lover-like fervour he thanked Heaven for his prospects of happiness with the dear and amiable being, whose personal loveliness had now really sunk to a secondary rank in his estimation of her charms. A slight shade of the reserve which, in his personal intercourse with Adrienne, had kept him so unaccountably in the dark with respect to her true character, was still perceptible, even in her delightful letters, but only sufficiently to give a more piquant interest to their correspondence. It was evident that she hung back, as it were, to take from his letters the tone of her replies; that on any general subject, it was for him to take the lead, though having done so, whether in allusion to books, or any topic connected with taste or sentiment, she was ever modestly ready to take her part in the discussion, with simple good sense and unaffected feeling. It was almost unintentionally that he made a first allusion to some favourite book; and the letter, containing his remark, was despatched before he recollected that he had once been baffled in an attempt to enjoy it with Adrienne by the manner (more discouraging than indifference) with which she received his proposition, that they should read it together. He wished he had not touched upon the subject. Adrienne, excellent as was her capacity—spiritual as were her letters, might not love reading. He would, if possible, have recalled his letter. But its happy inadvertence was no longer matter of regret when the reply reached him. *That very book*—his favourite poet—was Adrienne's also! and more than one sweet passage she quoted from it! *His favourite passages* also! Was ever sympathy so miraculous! And that the dear diffident creature should so unaccountably have avoided, when they were together, all subjects that might lead to the discovery!

(To be continued.)

CORRESPONDENCE.

"VENTILATION."

SIR,—In a late issue of the SPECTATOR I find myself called upon by a correspondent signing himself "Commodum et Salus" to furnish the public, through your valuable paper, with an explanation of my system of ventilation, which I had called public attention to, immediately after the accident to the "Sardinian." I have for a number of years (in common with others) recognized the great necessity that existed for a thorough and true system of ventilation, of a simple and economical nature, based upon and working in conformity with natural laws. In the absence of drawings, models, specifications, &c., which cannot be exhibited in a letter, I must necessarily confine myself to simply giving an outline of the general principles which govern my system, and which have commended it to scientists, builders, the press, and hundreds to whom it has been shewn. I find from careful experiments that tubular shafts of cast-iron or other metal sunk to the base of buildings, ships, mines, sewers and all places where foul air and gases are generated can be made a vehicle for carrying away from their lurking places the deadly and vicious poisons that have been the cause of so much calamity in the destruction of life and property. The shaft alluded to is constructed in sections reaching throughout the entire building, ships, mines, &c., from bottom to top, and enlarged in each compartment as it extends upwards, with registers at the base and ceilings of each compartment, the former receiving and carrying away the heavier atmosphere; the latter the lighter, it being a recognized fact that foul air being the heaviest lies at the bottom, while the rarer fluids rise above. In order to keep up a circulation and carry off this vitiated atmosphere, we must supply its place with fresh air; this is done by building on the tops, or in the attics of buildings, reservoirs with air catchers, which supply, according to the outward pressure and size of the apertures, the amount of air necessary to keep up a continuous current. In order to get and keep up this continuous current, a vacuum must be created in the shaft; this may be done by connecting the shaft, at any given point throughout its length, with such heating apparatus as may be found most convenient.

Your correspondent asks if I have brought my system of ventilation to the attention of the Messrs. Allan? I would say that I have done so several times since the deplorable accident to the "Sardinian," but so far without success, being met with the reply (from their Mr. Smith), "That their ships were well enough ventilated, and that such an accident as had occurred to the 'Sardinian' could not occur again." The very next day an accident (from like causes) happened to the "Sarmatian," by which two valuable lives were lost.

Yours, &c.,

JOHNSON BRIGGS.

Montreal, June 24, 1878.

P.S.—It can hardly be expected that I would enter into a full and detailed explanation of my invention to any, except those who propose to adopt it, as the world is not without its plagiarists, or, as the immortal bard has it, filchers.

J. B.

MUSICAL.

The value of an institution having authority to confer diplomas, &c., on musical students can hardly be over-estimated. It is the pupils safe-guard against careless or incompetent teachers; the fact, too, of having to pass examinations at stated intervals stimulates the student to greater exertion, as it places before him a goal to be reached, and gives him an opportunity of measuring his strength with his fellows before competent judges. We accordingly record with pleasure the annual examination of the "Academy of Music" of this Province, which took place at Quebec on the 4th inst., when diplomas in the different branches of musical education were conferred, under authority of Act of Parliament.

By a strange coincidence the examinations of Trinity College, London, (which are held simultaneously in London, Dublin, Manchester and Shrewsbury) were held on the same day. We have not, at the time of going to press, received a report of any of those examinations, but understand that the number of students seeking diplomas is annually increasing, and that these institutions are becoming properly valued and supported by those for whose benefit they were founded.

As many of our readers may not know even of the existence of the Quebec Academy of Music, we would inform them that it has been in existence for several years, having been incorporated in 1868. The examinations are held annually, in Montreal and Quebec alternately, and diplomas are given for proficiency in every branch of musical art. Prizes also are given for special excellence, the Academy having an annual grant from Government for this purpose.

We wish the Quebec Academy of Music every success, and recommend our readers to take advantage of the opportunity afforded them of knowing their exact status, either as theoretical or practical musicians.

Music is now so generally cultivated, and so many (some competent, many more incompetent) profess to teach it, as a means of livelihood, that it is well to have some means of determining beyond dispute whether the teachers having charge of the musical education of our children are competent to discharge that office. This can be done in two ways:—Either compel the teacher to produce a diploma from a properly constituted board of examiners, or, better still, send the pupils before the board; when, if the children have been properly instructed, these gentlemen will, as it were, place the "hall mark" on the teacher's work, by giving to each a certificate according to merit.

At these examinations we are in a position to judge relatively between one teacher and another, and the old-time plan of trusting altogether to "reputation" (made in most cases by an aptitude for advertising rather than for teaching) will become obsolete.

So much for the public. We would now address a word of advice to those having authority to confer diplomas. As the value of a certificate depends entirely on the status and honorable reputation of the person or body granting it, it behooves those in office to select, as examiners, honorable and competent men, and to let each diploma be in reality what it purports to be—a standard certificate of merit.

At the Festival Service of the Sons of the Clergy, at St. Paul's Cathedral, on the 15th ult., Spohr's "Fall of Babylon" was performed prior to the ordinary service, the choir of the Cathedral being augmented for the occasion, and accompanied by an excellent band of about fifty performers under the direction of Dr. Stainer. Spohr's Cantata "God, Thou art great!" was sung as an anthem. The canticles were sung to music composed for the occasion by Mr. Fanning, and were also scored for full orchestra. Mr. G. C. Martin, the assistant organist, played the voluntaries and assisted in the accompaniments with ability.

The celebrated Stradivarius violin, known to connoisseurs as the "Betts Strad," was recently sold to Mr. George Hart for eight hundred guineas. It was purchased by Mr. Betts for a sovereign!!

We scarcely believe that our American friends will agree with us, but in our opinion the success of "Gilmore's Band" in this country cannot be in the slightest degree influenced by the issue of a pamphlet, as an *avant courier*, detailing the minutest particulars of the career of

Mr. Gilmore, even from his birth "near the city of Dublin, Ireland, on Christmas Day in the year 1829." The qualifications of the conductor of a band are determined by the manner in which he conducts; and we are too independent in our judgment to be swayed by the "Opinions of the Press" so extensively quoted in the pamphlet already mentioned, which has been forwarded to us. It must be remembered, too, that the monster meetings in America over which Mr. Gilmore presented, although grand successes there, have not been so considered by several of the European visitors; and when we read, in a speech made to the great Conductor after one of these musical gatherings, the following passage—"Europe has had her great and distinguished leaders and masters who have been famous and celebrated in your profession; but who beside our Gilmore has ever conceived the deep and awful bass of the booming cannon as the fundamental note to a national anthem with which to startle and astonish the world?"—many of us will smile at the idea of the laws of acoustics being so set aside that it becomes necessary to bring in gunpowder to aid the admitted feebleness of the music. Mr. Gilmore need not doubt that his talents will be appreciated at their true worth in England; but we should have preferred to receive him without his printed letter of introduction.—*Musical Times*.

Miss Emma Abbott has given 176 concerts in the past season, and has travelled 18,000 miles, making the sum of \$20,000 on her long trip.

Adelina Patti, Nicolini, and Maurice Strakosch have had a triangular quarrel, and now there is no chance for Patti to come to America at present.

Miss Thursby has had greater success in London than any American singer hitherto.

CURRENT LITERATURE.

GEOLOGICAL SURVEY OF CANADA, A. R. C. Selwyn, Director. Map shewing the distribution of Apatite in Ottawa County. Dawson Brothers, Montreal.

This map shows a tract of land extending northward from the Ottawa River ten miles with a width of four miles, in which are found vast deposits of apatite or phosphate of lime. It is also found in various parts of the County of Ottawa. The quantity of good merchantable apatite seems inexhaustible. Whether regarded in a commercial point of view or in reference to the agriculture of the country, the value of these deposits is beyond calculation. In South Carolina, where there exists similar deposits, a trade has sprung up in apatite which employs a large number of men, requires the service of railway to carry the mineral to the seaboard and a large number of ships for transport. There are various marks on the map to indicate the points where openings have shown rich mineral deposits. What is to be done with this vast deposit of mineral wealth. We predict that many will lose money in purchasing at extravagant prices useless lands, and that many who are fortunate in getting possession of a rich deposit, by mismanagement the investment will be lost. That there is a good business to be done in crude apatite in shipping to England cannot be doubted. This trade requires arrangements to be previously made for the purchase on arrival of the ore, which must of necessity be of the best description. Another mode of utilizing the apatite here is to convert it into superphosphate as a fertilizer. In its crude state the apatite is no better than so much sand; but by the addition of sulphuric acid it is rendered soluble in water, and in this condition is one of the most valuable fertilizers. The process of making superphosphate is very simple. It may be prepared from bones by crushing them as fine as possible, and adding to every hundred pounds of bone placed in a barrel seventy-five pounds of sulphuric acid, occasionally working over and finally adding an equal quantity of earth. Superphosphate may be made from the rock mineral; after powdering it add to every hundred pounds of mineral sixty-five pounds of sulphuric acid, work this well and add a bushel of earth. The best mode of obtaining superphosphates is to get it from some responsible manufacturer. Where the superphosphate is made on a large scale with every facility, it can be produced cheaper and better than it can be done otherwise.

Owing to the ignorance of agriculturists of its priceless value there is a limit to the demand for superphosphate in Canada. One establishment could easily supply the whole Dominion.

It may be made a profitable article of export to the West Indies and other countries. The trade in apatite will probably be confined to the export in its crude state. It can be used as ballast, and can be transported like coal. The prepared superphosphate would require to be packed in barrels, which would render it very expensive, besides English dealers will only buy such as is of known strength.

It will therefore be necessary if superphosphate is shipped that the quality and value of each barrel be distinctly marked in the same manner as the different grades of flour or ashes. New Hampshire, which has a most unproductive soil, requires the use of fertilizers. The imposition upon the farmers was so great that a law was passed by which the constituents were to be marked upon each package in exact percentage. Such must be the law in Canada if farmers are to be induced to buy. As to the use of superphosphate there can be no doubt of the great utility as a fertilizer. Experience as well as theory teaches us that the superphosphate is the most valuable fertilizer known. The Valley of the Richelieu was once the most fertile and largest wheat growing district of Canada. The county derives its name Chambly from Champ d'Éble, indicating the richness of the soil. To-day wheat is rarely grown, the soil being exhausted. In this district the superphosphate would be of great value. It is just the soil that requires this fertilizer. The Government appropriation to agricultural societies would be well spent in giving farmers in this district this valuable fertilizer. To show its superiority to all other fertilizers, in point of economy, experiments were tried for four years with different fertilizers, including barn-yard manure, sulphate of ammonia, nitrate of soda, bone superphosphate and rock superphosphate. The result was that while the net profit of barn-yard manure was 1.09, and sulphate ammonia 0.09, ground bone—00.

The gain by use of the superphosphates was 7.61½ for bone and 8.37½ for rock superphosphate. Compared to guano, superphosphate is superior as a permanent nourisher of the plant. Guano is to the plant what brandy is to the human system,—a temporary stimulant. If plants or grains are late or weakly, guano has a remarkable stimulating effect. Intelligent farmers should consider this question of fertilizers. It is simply a question of supplying the waste or exhaustion of soil caused by successive crops. To restore this equilibrium the superphosphate fulfills exactly the requirements of the exhausted soil. Hence its utility. Its cheapness will place it within the reach of every farmer, and it is to be hoped they will be quick to avail themselves of this most valuable means of restoring exhausted or maintaining fertile soils.

Had this development of the phosphates been the only result of all the labour and expenditure of money on the Geological Survey, it will be for the country a profitable investment.

In this age of progression the science of medicine seems to bid fair to keep up in the race and not to be left behind. Among the many "new ideas" brought under the notice of medical men is that of "absorption." It has been pretty clearly demonstrated that the skin has the power of absorbing and expelling at the same time. For instance, if an irritant be applied to the skin, it will be so acted upon that in time a blister will be formed, and if during this process any poisonous substance be applied, such substance will be readily absorbed into the system—thus proving that the skin is capable of a simultaneous double action absorption and expulsion. It is this peculiar power of the tissues that attracted the attention of the inventor of the Liver Pad, and so led to the discovery of The Holman Liver Pad. There can be no doubt that by a judicious use of applications to the skin much good may be derived. It is self-evident that medicine must get quicker into the blood by absorption through the skin than by imbibing a substance which must, before reaching the blood, pass through the various stages of decomposition in the stomach. This Mr. Holman claims for his remedy, and from the great list of testimonials submitted to us, there can be no doubt there is something in it.

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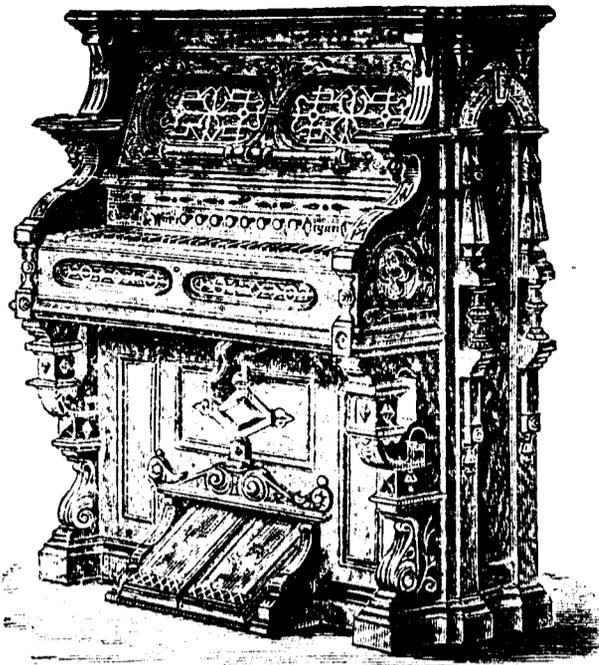
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A SPLENDID BEVERAGE.
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Silk and Felt Hats of all descriptions, at lowest prices.
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THE
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Practical Wire Worker and Manufacturer of Furniture and Cylinder Cloths for Paper Mills, Wire-Cloth Sieves, Riddles, Fenders, Grate and Safe Guards, Meat Safes, Rat and Mouse Traps, Bird Cages, &c.

Practical attention paid to Builders Work, Cemetery, Garden and Farm Fencing made to order. Wire shutters and Wire Signs made at shortest notice.

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OFFICE AND MANUFACTORY, 577 CRAIG STREET,
PLUMBERS,

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Engineers, Machinists,
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For First-Class STEAM ENGINES,

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

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ALSO AGENT FOR
Warrick's Patent Universal Steam Engines.
Waters' Perfect Steam Governor.
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ALLAN LINE.

Under contract with the Government of Canada for the conveyance of **CANADIAN & UNITED STATES MAILS**

1878. Summer Arrangements. 1878.

This Company's Lines are composed of the under-noted First-class, Full-powered, Clyde-built, Double-engine Iron Steamships:

Vessels.	Tonnage.	Commanders.
Sardinian	4100	Lt. J. E. Dutton, R.N.R.
Circassian	4300	Capt. James Wylie.
Polynesian	4100	Capt. Brown.
Sarmatian	3600	Capt. A. D. Aird.
Hibernian	3434	Lt. F. Archer, R.N.R.
Caspian	3200	Capt. Trocks.
Scandinavian	3000	Capt. Richardson.
Prussian	3000	Capt. R. S. Watts.
Austrian	2700	Capt. H. Wylie.
Nestorian	2700	Capt. Barclay.
Moravian	3650	Capt. Graham.
Peruvian	3600	Lt. W. H. Smith, R.N.R.
Manitoban	2700	Capt. McDougall.
Nova Scotian	3200	Capt. Jos. Ritchie.
Canadian	2600	Capt. Niel McLean.
Corinthian	2400	Capt. Menzies.
Acadian	1350	Capt. Cabel.
Waldensian	2800	Capt. J. G. Stephen.
Phoenician	2800	Capt. James Scott.
Newfoundland	1500	Capt. Mylins.

THE STEAMERS OF THE

LIVERPOOL MAIL LINE,

sailing from Liverpool every THURSDAY, and from Quebec every SATURDAY (calling at Lough Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland), are intended to be despatched

FROM QUEBEC:

Circassian	Saturday, June 29
Moravian	Saturday, July 6
Peruvian	Saturday, July 13
Sardinian	Saturday, July 20
Polynesian	Saturday, July 27
Sarmatian	Saturday, Aug. 3
Circassian	Saturday, Aug. 10

Rates of Passage from Quebec:

Cabin	\$70 or \$80
(According to accommodation.)	
Intermediate Steerage via Halifax	\$40.00
Steerage via Halifax	\$25.00

The steamers of the Glasgow Line will sail from Quebec for the Clyde on or about every Thursday:

Waldensian	Thursday, June 27
Phoenician	Thursday, July 4
Corinthian	Thursday, July 11

The steamers of the Halifax Line will leave Halifax for St. John's, N.F., and Liverpool as follows:

Nova Scotian	July 9
Hibernian	July 23
Caspian	Aug. 6
Nova Scotian	Aug. 20
Hibernian	Sept. 3
Caspian	Sept. 17
Nova Scotian	Oct. 1
Hibernian	Oct. 15

Rates of Passage between Halifax and St. John's:—
Cabin \$20.00
Steerage 6.00

An experienced Surgeon carried on each vessel. Berths not secured until paid for.

Through Bills Lading granted in Liverpool and at Continental Ports to all points in Canada via Halifax and the Intercolonial Railway.

For Freight or other particulars apply in Portland to H. & A. Allan, or to J. L. Farmer; in Quebec, to Allans, Rae & Co.; in Havre, to John M. Currie, 21 Quai d'Orleans; in Paris, to Gustave Bossange, Rue du Quatre Septembre; in Antwerp, to Aug. Schmitz & Co., or Richard Berns; in Rotterdam, to Ruys & Co.; in Hamburg, to C. Hugo; in Bordeaux, to James Moss & Co.; in Bremen, to Heirn Ruppel & Sons; in Belfast, to Charley & Malcolm; in London, to Montgomerie & Greenhorn, 17 Gracechurch Street; in Glasgow, to James and Alex. Allan, 70 Great Clyde Street; in Liverpool, to Allan Bros., James Street; in Chicago, to Allan & Co., 72 LaSalle Street.

H. & A. ALLAN,
Cor. Youville and Common Sts., Montreal.

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DEK-HO
BRITISH-INDIA-CHUTNEY
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195 St. James Street, Montreal.
Best stand in the city.

ABSORPTION NATURE'S OWN LAW.

Be your own Doctor, practising under the Diploma of the Faculty of Common Sense.

THE HOLMAN PAD!

THE CHEAPEST, THE PLEASANTEST, MOST CONVENIENT, THE SUREST, AND THE MOST SATISFACTORY CURATIVE, PREVENTATIVE, AND THOROUGH SYSTEM REGULATOR IN THE WORLD.

OVER HALF A MILLION EARNEST, INTELLIGENT, LIVING WITNESSES BEAR TESTIMONY TO THE TRUTH OF THIS STATEMENT.

There is no disease that can be kept in subjection, or that can be modified by the use of medicine, but that can be acted upon in a far more satisfactory manner by the HOLMAN PAD AND PLASTER, and medical salt-water foot-baths as auxiliaries— There is no disease that medicine will cure but what can be cured more promptly and effectually by this treatment. Times without number diseases universally acknowledged to be beyond the reach of medicine have melted away under the action of the Holman remedies, and the work was done so quietly, with so little inconvenience to the patient, that in many cases the pain was gone almost ere he was aware.

SUCCESS IS BETTER THAN THEORY.

Read carefully the following testimonials from well-known gentlemen living in our midst:—

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

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 headache 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.

Yours truly,

FENELON FALLS, Ont., April 26th, 1878.

REV. WM. LOCHEAD.

ST. MARY'S, Ont., May 21st, 1878.

HOLMAN LIVER PAD CO.,

GENTLEMEN.—Having from several years been a sufferer from biliousness, and having tried a great many kinds of medicine, all of which failed even to relieve me, I was induced by a friend to procure one of Holman's Liver Pads and wear it. I did so, with gratifying results. I have worn it for over two months, and feel a different man; I have no doubt but a second Pad will effect a permanent cure. I have advised others to procure and wear a Pad, all of whom are satisfied with its results. It is a pity that the Pad is not offered for sale in every town and city in the Dominion, instead of having to order a Pad when needed, and wait until it comes. Were they kept on hand in the drug stores, more would be sold. I am addressing every bilious person with whom I come in contact to do as I have done.

Yours truly,

REV. JAMES G. CALDER,
Pastor of the Regular Baptist Church,
GANANOQUE, Nov. 6th, 1877.

HOLMAN LIVER PAD CO.:

DEAR SIRS.—After wearing the Pad for two weeks I felt 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, &c.

Yours respectfully,

REV. WM. J. JOLIFFE.

CLIFTON, May 30th, 1878.

HOLMAN LIVER PAD CO.:

GENTLEMEN.—Having tried one of Holman's Pads for Constipation and Torpid Liver, after being two years under medical treatment, and one year that I was compelled to use drugs every night, I find the Pad has done more for me than any other thing I have used. From the day I put it on I required no medicine, and feel the most beneficial results, and find it all that is claimed for it. I heartily recommend it to all who suffer from the above complaint.

Yours very truly,

JAMES C. ROSS,
Clifton, Susp. Bridge, Ont.
MONTREAL, April 16th, 1878.

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

DEAR SIRS.—I have much pleasure in stating that the Holman Fever and Ague Liver Pad I bought from you, and wore during two weeks has produced very good results. I believe it to be all that you claim, and that it has been greatly instrumental in curing me of acute exgima and blood poisoning from which I have been suffering for some months.

Believe me, Dear Sirs, yours gratefully,

RUDOLPHE BETANCOURT,

Traveller for J. Rattray & Co.

We cannot too strongly urge the use of OUR Absorptive Medicinal Foot and Body Plasters as an auxiliary to the Pad in extreme cases of Typhoid, Bilious or other Fevers, Rheumatism, Neuralgia, Nervous Headache, and acute pains in any part of the body, especially in the small of the back and shoulders. The effect is magical; also in cases of cold extremities and partial paralysis. They stimulate and equalize the circulation, producing the most satisfactory and even astonishing results. Combining the two, and following the directions, the patient can feel but little doubt of being absolute master in the severest chronic difficulties.

Price of Foot Plasters by the pair, 50c. Large Body Plasters, 50c each.

ABSORPTION SALT!

The medicated properties of Absorption Salt (prepared only by this Company) render it invaluable for bathing the feet and legs. That it fills a want long needed is already so acknowledged by its present general use in communities wherever tried.

Its effect is wonderful as an assistant in removing obstructions and inflammations; as in colds, cold extremities, fevers of every form, pains, numbness, rheumatism, and neuralgia, and in creating perfect circulation.

It is also invaluable for females who are troubled with complaints peculiar to their sex, such as tardy menstruation, leucorrhoea, spinal affections, &c.

The baths of this Salt are usually taken before retiring to rest, and are superior to any others known. The properties contained in the salt makes the baths delightful in their use and thorough disinfectors, and so medicinal that whilst they open the pores of the skin, yet it is impossible to take cold from them, as is often the case with other baths.

If it happens that your druggists or merchants do not keep it, send your order to any of the Company's offices, with price enclosed, and it will be sent you by express, at your expense. Our Pad and Plasters only are sent by mail at our expense.

Price of Absorption Salt, 1 package, 25c.; 6 packages, \$1.25.

The Pad costs but \$2.50, the latter only used in old complicated cases.

Consultations and explanations free of charge at the Company's Offices.

Send for descriptive treatise. Free.

Holman Liver Pad Company,

301 Notre Dame-st., Montreal; and 119 Hollis-st., Halifax, N.S.; Lyman, Clark & Co., Wholesale Druggists.
All live retail Druggists keep them.]

VALUABLE REAL ESTATE SALE.

**INSOLVENT ACT OF 1875,
AND AMENDING ACTS.**

In the matter of

CHARLES ALEXANDER,

An Insolvent.

The adjourned sale of the undermentioned properties will be held at the office of Evans & Riddell, Western Chambers, No. 22 St. John Street,

On THURSDAY, 11th JULY,

At ELEVEN o'clock in the Forenoon.

1st. The store No. 1311 St. Catherine Street, corner of Queen's Hall Block, known as part of Cadastral Lot No. 1,302, St. Antoine Ward, 26 ft. 8 in. in front and rear, by 121 feet in depth.

2nd. The residence and grounds on University Street, known as Cadastral Lot No. 1,828 St. Antoine Ward.

3rd. The two stone stores Nos. 389 and 391 Notre Dame Street (including all the machinery, engine, boiler, shafting, &c., of the confectionery), known as lot No. 159 West Ward.

Terms cash.

EDWARD EVANS,
Official Assignee.
W. E. SHAW,
Auctioneer.

**INSOLVENT ACT OF 1875,
AND AMENDING ACTS.**

In the Matter of

ADOLPHE STEENCKEN, of the City of Montreal,
Insolvent.

A Writ of Attachment has issued in this matter, and the creditors are notified to meet at my office, No. 22 St. John Street, in the City of Montreal, on SATURDAY, the THIRTEENTH DAY of JULY NEXT, at 11 o'clock in the forenoon, to receive statements of his affairs, to appoint an assignee, if they see fit, and for the ordering of the affairs of the estate generally.

EDWARD EVANS,
Assignee.

Office of EVANS & RIDDELL,
22 St. John Street,
Montreal, June 26, 1878.

GEO. BOND & CO.,

SHIRT AND COLLAR MAKERS,

Shirts made to order, and a good fit guaranteed.

415 NOTRE DAME STREET

Opposite Thompson's Hat Store.

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RENAL WATER,

For the relief and cure of diseases of the Urinary Organs, such as Bright's Disease, Diabetes, Dropsy, Inflammation of the Bladder and Kidneys, Calculus or Stone in the Bladder, Albuminuria, Irritability of the Bladder with pain while voiding urine, Gout, Rheumatism, &c., &c.

WAX FLOWERS.—The largest Stock of Wax and Materials in the Dominion, will be found at the GLASGOW DRUG HALL. Teachers supplied on liberal terms. Country orders promptly filled.

HOMCEPATHY.—A full Stock of Fresh and Genuine Medicines always on hand. Also, Books, Humphrey's Specifics, Pond's Extract and Witch Hazel.

J. A. HARTE, Druggist,
No. 400 Notre Dame Street.



"THE FRUIT OF THE VINE."

(Trade Mark.)
Unfermented Wine, made from Canada Grapes, contains no Alcohol. For Medical and Sacramental purposes. It forms a refreshing and nutritious beverage. It may be largely diluted with water. For sale by leading Druggists and Grocers. Lyman Brothers, Toronto; Thos. Clapham, Montreal; Kerry, Watson & Co., Montreal; S. J. Lyman, 290 St. James Street.