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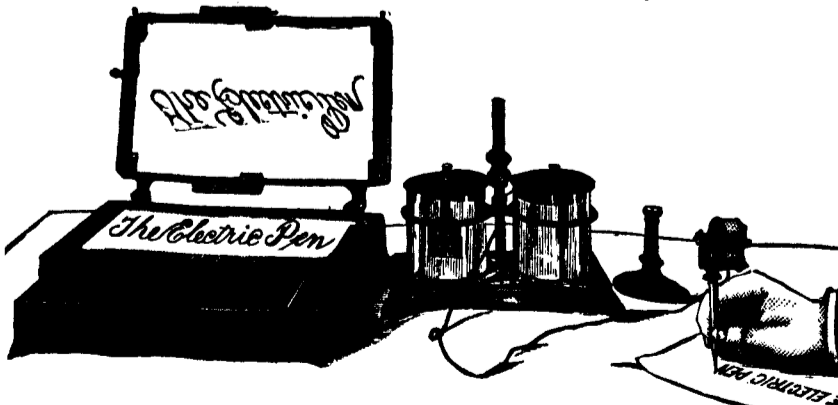
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CANADIAN AFFAIRS.

The Hon. Peter Mitchell is a victim of recent legislation and circumstance with regard to contracts and government. He has to resign, it is rumoured, and in seeking re-election will have to dissolve a snowball. The Hon. gentleman's friends are speaking well of him. The Hon. gentleman can talk. If he only talk with the ordinary heat of an election speech in Canada, his opponent will certainly melt.

Mr. Moffat proposes to resign himself to private life, so say latest rumours, and Mr. Haddow has offered to sacrifice himself to the interests of the electors of Restigouche. The Liberal papers speak well of him. We wait to hear from the Conservative papers what crimes he has committed or is likely to commit.

At the Montreal Board of Trade meeting the retiring President, Mr. Andrew Robertson, dealt in an able and practical manner with the question of insolvency and the reasons for the numerous increase of insolvents during the past three years. He said it was owing in part to a clause in the insolvency law, which is to the effect that no insolvent can obtain, nor can a judge grant, a discharge to an insolvent unless the estate pays fifty cents on the dollar, or that the insolvent can prove that it was through the negligence or mismanagement of the assignee that the amount was not paid. Mr. Robertson went nearer to the root of things when, after quoting figures, he exclaimed "Yes, gentlemen, let us acknowledge that as a country we have out-traded, and our sin has found us out. We have imported beyond the legitimate wants of the country," &c. It is well that our commercial leaders are awake and penitent.

The Toronto *Globe* of Tuesday says it is not true that the present Ministry at Ottawa has no policy but abuse of Sir John Macdonald, and invites with pride "both friends and foes to look around and investigate the work done, and the questions satisfactorily disposed of. There is not a single quarter in the wide Dominion where there is any difficulty of an interprovincial character, or between any of the Provinces and the Dominion Government." That is pretty tall even for party talk, especially in the eyes and ears of those who are acquainted with the state of things in the Province of Quebec. Will the editor read again the speech of M. Tarte at the opening of the Quebec Legislature, and remember that the speech was in no way repudiated by the Provincial Cabinet.

THE WAR.

The war in the East drags its weary way along, and the end is not yet in sight. Every day rumours are started and contradicted as to peace prospects and mediation.

Speaking of England's recent communication and of the negotiations respecting peace conditions, the *Journal de St. Petersburg* observes that Russia recognizes the right of Europe to make known its appreciation of the peace conditions settled between the belligerents. The utmost secrecy is observed by Russia regarding her terms of peace, not even the Commander-in-Chief, it is said, being in possession of the full conditions. It seems to be admitted, both in London and at St. Petersburg, that the probabilities of an armistice are on the decrease, though the Porte has informed England of its readiness to enter into negotiations with Russia, but has intimated that it did not think that negotiations between the commanders, as proposed by Russia, were suitable, and suggested communications through special plenipotentiaries. There are, however, difficulties in the way of the successful adoption of this scheme. According to a Vienna special, England has informed Russia that while she has no objections to the conclusion of an armistice in the manner proposed by Russia, she cannot allow a new European pro-

gramme to be drawn up without her sanction. It is also reported on a Russian authority that, Austria and Germany having declared against opening the Dardanelles to Russian vessels only, Russia has decided not to open the question.

Since writing the above we learn that an armistice has been agreed upon, between the belligerent armies. That is the first step to peace. If Europe can agree as to the terms of treaty, we may look for the end of this disastrous war and a permanent settlement of the Eastern question. To that end Europe must insist upon internal reforms in the administration of Turkish affairs, and the independence of the Christian Provinces. Anything less than that will only postpone the difficulty, and make another war inevitable. The wisdom of the English Cabinet will now be laid under contribution.

The Ministerial crisis which was threatened at Constantinople has been averted, and all the Ministers retain their portfolios. Preparations are being made to resist the Russian advance south of the Balkans, although the report of Radetzky's passage of the Shipka Pass is contradicted by a telegram from the spot stating that the weather had become exceedingly mild, and that a two hours' cannonade had been exchanged with the enemy. Raouf Pasha, Minister of War, holds the supreme command in Roumelia, with Suleiman and Baker Pashas under him; the former in command of an army corps, and the latter of a division.

Much uncertainty exists as to the ultimate attitude of Greece, as the Government are awaiting the meeting of the British Parliament before taking any decisive step one way or another. So long, however, as the present Hellenic Ministry remains in power there is little probability of the definite adoption of a warlike policy. The calling out of the second class of the reserves has increased the *effectif* of the Greek army to 35,000 men.

AFFAIRS IN ENGLAND.

On the 17th of this month the two Houses of Parliament will meet for the despatch of business. Rarely have they met under more grave and exciting circumstances. Many questions will rise and demand a settlement—explanations will be asked and counsel sought. The present Government have been singularly and persistently unfortunate. Lord Beaconsfield may be held to be as thoroughly "on the side of the angels" as ever was Mr. Disraeli—but they seem not to have helped him much. They may have inspired speeches—but appear to have deserted him when he has applied himself to Parliamentary action. Few Governments have been so misunderstood—for the simple reason that few governments, if any, have so laid themselves open to misunderstanding. They have done certain things to which, in the ordinary way, this or that particular significance would be attached, but in the end it has been found that ordinary rules would not apply, and the world has blundered. On the eve of the Eastern War the fleet was sent to Besika Bay, which all the world and the Turks construed into an attitude of menace toward Russia. It was so quoted in the Houses themselves by members who supported the Ministry, and then it was found that the Ministry meant nothing of that sort. Other examples might be quoted, but it is needless. And now that the Legislature is to meet nearly three weeks before the usual time, it would be only fair to presume that something of extreme importance is on the tapis. But who can tell? Who can ever predict? The Earl of Beaconsfield is not to be judged by ordinary standards. In the commonplace way the conclusion would be that the Ministers of the Crown have taken a great and decisive step, and will ask Parliament to support that step by voting the required supplies. But, probably, it will be found that no such step has been taken, and Parliament has been summoned to tell the Ministers what they ought to do. For this is a pliable and deferential Cabinet. From the first it has had no policy but that of waiting, and no object but that of keeping office. Long ago it would have declared war—but remained neutral in obedience to popular opinion.

All have come to the conclusion that something must be done, and the Government are anxious to know what that something is. It will probably be found that Her Majesty's Ministers have no definite communication to make, and no definite policy to propose. And that will be a misfortune. "Dignified neutrality" sounds well, but lacks the practical element. There is the usual talk about British interests, and it may be that they are defined in the minds of Her Majesty's Ministers.

If so, the world should know what they are. But the question may well be asked—what has occurred to make any particular interests prominent? Plevna has fallen, but that was inevitable, and might have been foreseen. At what precise point are the Russian victories to be checked? In what has the position changed since Lord Derby made his speech to Lord Stratheden and his companions? England allowed Russia to go, single-handed, to war with Turkey to enforce the fulfilment of Treaty promises. Russia has expended her men and her money on that war. Russia is victorious, as all reasonable people expected she would be. And surely Russia has the right to treat with Turkey alone as to the conditions of peace. If those conditions shall be found to interfere with the interests of Britain—then Britain has the right to interpose. But what probability is there they will so interfere? Will the Dardanelles be closed to British traffic? Will the supremacy of Britain be endangered? Will the safety of the Indian Empire be put at risk? Neither contingency could happen. British interests are not bound up with the maintenance of the Ottoman Empire in its integrity or its independence, and it is to be hoped that while the Cabinet is divided, and alarmists are abroad, the English people will maintain a calm reasonableness that shall make what must be a fruitless and disastrous war impossible.

Religious discussions continue to excite great interest. Not only has the question of eternal punishment been brought to the front of theological controversy—but in many quarters the whole question is raised, what is Christianity? It has been forced upon them by their search for a true ground of communion. Many men of large hearts, unswerving faith and cultured minds have longed for a wider, and deeper, and more real Christian brotherhood. And unlike some raw theologians and barbaric Christians of the United States—who make theological difference the ground of social and all other kinds of separation—seek a true fellowship based upon the sentiment of love. They say—"we have a variety of dogmas, but the Christ we feel is one. Let the Christianity which all good men experience be our bond of brotherhood." Of course orthodoxy is filled with dismay, and that means anger,—yet it is reasonable in its use of language. The old wild talk and lofty indignation have been superseded by a tone almost apologetic.

Where will it all lead? Eloquent denunciations of the ancient dogma, as to eternal punishment, in Westminster Abbey—vulgar and ill-taught speech on "Hell and the Divine Veracity" in the *Fortnightly Review*—searchings for a basis of communion—the teachings of positivism as to the soul and immortality—where will it all lead? To Babel, Mumbo-jumbo, Night, Nowhere? Or to clearer conceptions of Truth, to fuller revelations of God to the soul, to larger liberty, and lasting fellowship of heart? These latter we think.

POLITICS IN FRANCE.

France has passed through a most momentous crisis. There have not been the usual startling catastrophes; deeds of comedy and tragedy mingling strangely, as we have been accustomed to see in the working out of all French revolutions; but none the less has the situation been most grave. It is owing to the patience and calm diplomacy of the Republicans that the people have been saved from bloodshed and ruin. No thanks to the Marshal-President. All that lies in the power of incompetence and obstinacy to do the Marshal has done to bring riot and war on the land. He has lent himself, and the power of his position, to a band of Monarchical intriguers. The country has proved itself to be in heart and mind Republican, and the President has maintained, until within a short period, an attitude of insolent opposition to the wishes of the country. The army, the Jesuits, social ambitions and political corruptions, have all been pressed into the service of a fanatical dynastic faction. The people of France have to work out an old problem. They have an ideal of social and political life. They are Conservative by instinct and by education, holding to old objects of veneration with passionate devotion. They are proud of their history, which, in their ears, reads like an epic poem, and exalts them among nations. But they are anxious to establish the Government on a good and sound basis, and not to repeat the blunders of the past. More than ordinary difficulties stand in the way. The Church has regained much of its old authority, which had been shattered by the disasters of the last century. It is full of zeal, and passionate in its efforts to resume the old ascendancy; it is rapidly increasing in wealth, and perfecting its organization. It was no new indictment when M. Gambetta, during the last session of the Chamber of Deputies, accused the clericals of being the creatures of Monarchical power, and opposed to national progress.

The *ancienne noblesse* is another hindrance to the final establishment of the Republic; for it has returned, and with it has come great memories of the past days of chivalry and pomp. The members of it regard the whole movement as radical and revolutionary, and leading, not to great wars, and the shining of a great glory, such as their ancestors delighted to walk in, but to prosy industry and commerce, the reign

of the people—Democracy—if not Communism. The Monarchy—any monarchy—is in their eyes better than that. The white flag of the Bourbon, or the banner of Napoleon, or any other, but a rag of royalty must float over the Tuileries.

The rulers of the Bourse, the capitalists and speculators form another, and no mean element of trouble. They have ventured and won. They played high and fortune favoured them—that is the Government, which has been so palpably swayed by dynastic ambitions. A Republican holding the Presidency, even a man who had the national good at heart, would have been able, by the help of the true men of the nation, to sweep these obstacles out of the way. But the President has played into the hands of skilful and unscrupulous intriguers.

The Marshal was elected at a time when the conquering German occupied a third part of French soil, and were anxious to place one in power who would probably reduce chaos to order, and pay the demanded milliards. France was under military control. Popular meetings for the selection of candidates were forbidden, and the Chamber had to be made up in haste, just to make peace and get rid of the invader. Gambetta and all his allies were unpopular; for though they had made great, almost sublime, efforts, they had failed to beat back the advancing tide of disaster. The Chamber was formed—made peace with the Germans—crushed out the Commune, and established once again civil administration. M. Theirs was cast down from the position he had so well filled, by the plottings of those who sought to restore some kind of monarchy. The Assembly secured the Executive, and packed the Senate with its own tools. Marshal MacMahon was chosen to fill the place—not to exercise the office—for seven years. This was not done by a popular vote, but by a coalition of men who by accident possessed themselves of power at the moment when the nation was stunned by a great disaster. The Marshal was thrust into a position for which neither nature nor education had fitted him. A brave soldier enough—but not a great, not even an ordinarily capable, General-in-Chief; for though he had some good fortune earlier in life, the catastrophe of Sedan could hardly mark him as a man of professional genius. He had scarcely a quality which the office demanded. It can only be said that as a tool in the hands of others he displayed some aptitude. Obstinacy was needed; the Marshal was obstinate enough in all conscience; refusing to yield to majorities in the Chamber or in the nation. Ministry after ministry was formed, only to resign or be dismissed. It seemed at last as if a dead lock had come. The Marshal had done all that illegality, and intrigue, and obstinacy, could accomplish; elections had been manipulated; every engine of fraud and robbery had been put in motion, but all to no purpose. The nation had declared for the Republic, as shewn by the elections of October. In two months from that time, the Marshal awoke to the fact, and surrendered at discretion. The sky is somewhat cleared—a new era is entered upon, and France bids fair to work out her own regeneration. All will echo the words of the Marshal, "The Universal Exhibition is about to be opened; commerce and industry are about to take a new spring, and we shall give the world a fresh testimony of the vitality of our country, which has always revived through labour, through thrift, and through its profound attachment to ideas of conservation, order and liberty." The whole world will wait and look for the fulfilment of that promised testimony, trusting, not to the Marshal's genius or honesty, but to the people's "labour and thrift."

DEATH OF VICTOR EMMANUEL.

The news of Victor Emmanuel's death has startled the world. We knew that he was ill, but none seemed to dream of danger. Italy is plunged into grief, for it has lost more than a King, and more than a friend, it has lost its political saviour. When the nation was groaning under the iron yoke of a despotic ecclesiasticism, supported by the bayonets of France the King came to its help. With a strong but gentle hand he fought down the tyranny and set his country free. He was not the enemy of the Church, but he was the constant friend of the people. By the wisdom of his policy, and the firmness and equity of civil administration, Italy has been rapidly rising to a position of power and influence in Europe. If he may not be counted among the heroes of the earth, his name will take its place on the head roll of true and noble spirits. He has accomplished a great work, set a great example, and his deeds will live after him. The Pope has excommunicated him, fulminated bulls against him, but it may find a more ungenerous opponent. He will be mourned as widely as his name is known, and his worst enemies will be compelled to say, a *man* is dead.

We need not look for a revolution in Italy, or for a backward movement in the temporal interests of the Roman Catholic Church, nor can it in any way disturb the peace of Europe by adding to its present perplexity and danger, but Europe might have lost many another notable man, and have had less cause for sorrow. The King Victor Emmanuel was a brave soldier, a wise statesman, a good patriot, the friend of Garibaldi, the friend of liberty, of progress, of peace. He is dead. He is mourned.

A ZOLLVEREIN WITH THE UNITED STATES.

The German Commercial League formed in 1833, was supposed at the time to be inimical to British interests; but this view, has been shewn in practice to be as erroneous, as it was narrow; for it soon became evident to British Statesmen, and to the English people generally, that the wealthier, and the more industrious their neighbours became, the better customers, they were in the world's markets.

The adjustment therefore of our Commercial policy with the United States, on a permanent, and satisfactory basis, and securing perfect freedom of trade between the two Countries, is a necessity which involves the best interests, not only of Canada, but also of the United States. Owing to our geographical position, our interests like our whole territory are identical with those of the United States, and the natural advantages of neither country, can ever be adequately developed, without the mutual benefits and assistance, which would result from a system of reciprocally free imports, exports, and rights of transit.

The German Custom House Union, as has been stated was begun in 1833, or what is called the German Zollverein. The success of this measure, ought to be a powerful argument for a similar Commercial Union, between the United States and Canada. The first and simple object of this association, was to save the expense of each little State, keeping up Custom House guards, all around its little frontiers, by equalising customs duties, so that duties once paid, on the general frontier, the goods could circulate free of all other duties, or examination throughout all the States of the Union. This principle of a Zollverein, has from its evident advantages extended itself, over nearly the whole of Germany; and after a period of fifty years it is still continued, and no desire is expressed for change. The small and large States meet every three years, each having one vote, and agree on a common Tariff; the proceeds of which, after deducting cost of collection, are divided among the several States, in proportion to the ratio of their respective populations. If such a policy existed between the United States and Canada, no discriminating duties would prevent trade between the two countries, and if this principle was carried out of the Zollverein with our neighbours, the effect would be surprising. All inland custom houses would be abolished, and smuggling on both sides extinguished. Duties as agreed upon, would be collected on the Atlantic, on the Pacific and at Montreal and Quebec, and the proceeds of those duties, between both countries would be divided according to population. However desirable this might be, to have this free commercial intercourse with the United States, yet such a result is impossible with the erroneous, excessive Tariff dues, and excise laws of the United States. If carried out the merchant of Chicago, if interest dictated could then purchase goods in Montreal or Quebec, and buyers from Manitoba, might sell and buy at St. Paul, Duluth, St. Louis, or New Orleans as freely as at Halifax or St. Johns.

The high duties which now exist in the United States, have already been so injurious to commerce there, that their modification will not likely be long delayed, and we should be prepared, as was lately well said in the *Journal of Commerce*, to consider any reasonable proposition as to a full and complete reciprocity with our neighbours. Unfortunately for the free discussion of such matters, there is not much unanimity in Canada, and the remarks now made, may be at once frowned down, as they were some years ago, in the Dominion Board of Trade, inasmuch as, that such a policy would tend to political annexation. Now, while scarcely any of our people here, or throughout the country, desire political annexation with the United States, yet the desire to have free commercial intercourse with that country is universal, why, therefore, should the subject not be discussed, calmly and reverently? Few will doubt, that if it was carried out, a vast impulse would be given to our agricultural, manufacturing, mining, shipping and every other industry. The motto of "Ships, Colonies and Commerce" belongs to a time that is past. That was a system of obstruction, and restriction, to all colonial enterprise. Freedom in trade, and a better understanding of the laws of Political Economy, have led to much higher views being taken of commerce.

Suppose, however, that the people of the Dominion would consent to become a party to a customs union with the United States under a modified Tariff, would England consent to such a policy being pursued by us? If she maintained the principle that has already been acted on, that the wealthier and stronger we become, the better it would be for her, then she would not object, more especially if we could show the necessity, from our geographical position, of having free intercourse with the United States. Under the existing Tariff in the United States, England is charged from 40 to 60 per cent. duty, on all goods entering that market. If these prohibitive rates could be reduced to revenue rates on the principle of a Zollverein with Canada, England's interest would thereby be promoted to a far greater degree than by any advantage she could have in Canadian trade. With us a Zollverein would mean the greatest development of every advantage we possessed, and secure a fair and active competition in the markets of the United States. While it would open and make free, our forests, mines, &c., it would also open trade to the manufacturer in the United States. It would also open up a market of forty millions to the manufacturer and farmer of Canada, and would tend to promote friendly relations with our neighbours upon the basis of mutual interests, and intimate social intercourse.

Canada abounds in all those raw materials which have made England great, but our coal, iron, lead, copper, slate, stone, &c., lie neglected for want of a sufficient market, and the high duties in the United States. Lower Canada it is true, has no coal, but on every river running into the St. Lawrence from the north, she has unlimited motive power in water, making thereby the position of Lower Canada highly favourable for manufacturing industry. This to any extent with our present limited market and the high prohibitory duties in the United States, is simply impossible. Moreover, during the winter months, while it is a physical impossibility to do any regular out-door agricultural work, manufactures of all kinds could be successfully carried on, by those who at present, and are every winter unemployed. Instead of 17,000 of our people migrating to the United States in search of work in one year, we could, under a Zollverein, furnish that employment here, while hundreds of thousands more would be attracted from abroad, and our country would be dotted with numerous mining and manufacturing villages throughout the length and breadth of the land.

This subject, however, has only been glanced at, but it may induce others further to discuss it.

JOHN YOUNG,

OUR MINERAL RESOURCES.

I.—NEWFOUNDLAND.

In view of the probable union of Newfoundland with our Dominion at no very distant date, it may not be deemed out of place to preface this outline of the mineral resources of Canada with a brief sketch of those of our sister colony, to whose proper appreciation the able labours of Mr. Alex. Murray, C. M. G., and his assistant have so greatly contributed. Let me add that the following desultory description is in no way original, but chiefly a compilation from the official reports of the Newfoundland Survey, and the interesting letters on this subject that have appeared in the *Toronto Globe* during the past summer.

As the geological structure of a country is the safest guide in studying its mineral resources, let us now unroll the geological map recently published by Mr. Murray. Every one must at once be struck by the immense area occupied by the *Lower Laurentian System*—at least two thirds of the island. It forms the Southern coast from Cape Ray to Despair Bay. The entire Long Range extending from Cape Ray to Castors River is of this age, as is also the country between it and White Bay. The Great Barrens between Red Indian Lake and Grand Pond are of the same antiquity. A broad belt of Lower Laurentian stretches across the island from Cape Freels to Hermitage Bay, and a narrow strip runs from Clodé Sound to the head of Placentia Bay. These, and a large patch parallel to the Eastern shore of Avalon, are its chief exposures.

The *Huronian System* is largely developed in the Peninsula of Avalon and the peninsula lying between Placentia and Fortune Bays. And the great area between Fortune and Bonavista Bays is probably of the same age.

The chief outcross of *Primordial Silurian* is on the Western side of Trinity Bay, including Random Island and the area between it and Bonavista Bay. It also occurs on the S. E. coast of Placentia Bay and the Western coast of St. Mary's Bay.

The *Potsdam, Levis and Calciferous* are not largely developed; their chief exposures lying along the Western coast to the W. and N. W. of the Long Range already mentioned.

The serpentine, with its associated chloritic slates and diorites &c., occupies a considerable area around Notre Dame Bay and a still larger area in that part of the interior known as the Gander Lake and River Country. It also crops out both to the north and south of Hare Bay, and repeatedly along the western shore.

The *Carboniferous Formation* in Newfoundland occupies three distinct areas which are classed by Mr. Murray as "The St. George's Trough, the Port-au-Port Trough and the Inland Trough of Humber River and Grand Pond."

Other geological formations are also represented, and granites and traps are met with at many points.

Mr. Murray always lays great stress in his reports upon the facts already established by our Geological Survey. No mineral deposits of economic value have been yet discovered in the vast Lower Laurentian areas of Newfoundland. Judging by the mining record of Canada, the only such deposits likely to be met with are iron ores and, possibly, apatite and graphite.

In the Huronian system the only valuable deposit yet discovered is a very extensive vein of galena at La Manche, near the north-east extremity of Placentia Bay, where some mining has been carried on for twelve years or more. Some years ago an English company bought the lease and sent an American expert, Prof. Shepherd, to examine their property. This gentleman reported that the part of the vein examined by him would yield 30,000 cubic feet of solid galena, equal to upwards of 1,300,000 lbs. A report made by an English mining engineer in 1873, says:—"The quality of the ore is very fine and commands the highest price in the English market; it will produce about 82 per cent of metallic lead. It also contains some silver." "There are good reasons for believing that the lode extends eastwards throughout the whole of the company's territory, a distance of three miles, as several trial pits have been sunk along the tract from one to two miles and ore extracted from all of them; and at a place called Rantem Cove in Trinity Bay, two miles beyond the company's property, the lode has also been discovered, the natural formations and geological indications being the same throughout." Notwithstanding these very favourable reports the mine has not yet proved a success; and during the past season the works proceeded very languidly. This is probably owing to its being in the hands of speculators.

Lead ore has also been found in rocks of this formation at Fortune Bay; but no attempt has yet been made to trace the indications.

In his report for 1873 Mr. Murray says:—"The ores of lead were frequently met with in the cracks and crevices of the Silurian rocks of Port-au-Port. But the largest surface development that was seen was among the crushed and shattered carboniferous strata." "The impression left on my mind is that the most productive and certainly the easiest worked part will be found to be among the more superficial carboniferous rocks, although the ore may prove to be more solid and compact in the dislocations of the inferior strata." This deposit was worked by the Hon. C. F. Bennett for a short time with very promising results. Unfortunately the French pretended that its opening interfered with their treaty rights; and accordingly the Imperial authorities ordered it to be closed. Port-au-Port is reported to present many other favourable indications of lead ore.

The chief deposits of economic value in the Primordial Silurian rocks are beds of roofing slate. Mr. Murray in his report for 1870 says:—"Judging from the quality of the specimens which were brought from Smith's Sound and the thickness of strata attributed to their place in the formation, together with their proximity to the sea, these slates when fully developed can hardly fail to prove of very considerable commercial importance." This slate-bearing belt has been recognised on both sides of Random Island, on the south side of Random Sound and at Bay Bulls Arm. And workable beds are likely to be found elsewhere also.

In regard to gold, Mr. Murray says in his report for 1872, that Mr. Selwyn's report for 1870-71 on the Nova Scotian gold fields "tends to show that the equivalent of the gold-bearing rocks of Nova Scotia have a wide spread in this Province, and the mineral condition at various parts of their distribution is such

as to favour the probability that the precious metal exists ; but this is still to be proved."

The serpentine, with its chloritic slates and diorites, is closely akin to the great metalliferous zone of the Province of Quebec and the New England States, and very similar in its general characteristics to the copper-bearing rocks of Lake Superior. This series of beds is the one whereby Mr. Murray sets the greatest store. In his report for 1876, he says:—"The more valuable ores hitherto discovered upon this island, notably those of copper, nickel and chromic iron, have usually been found to be closely associated with serpentinous rocks ; and the presence of such rocks has frequently instigated close inspection of the ground, resulting in the discovery of satisfactory metallic indications." It would seem from this to be an important question to investigate, how large an area is occupied by such rocks? A careful answer to this question has been prepared by Mr. James P. Howley, who has explored much of the country as Mr. Murray's assistant. He estimates

The Areas of the Serpentine Series in Newfoundland :

Between Hare and Pistolet Bays.....at	230 square miles.
South of Hare Bay.....at	175 " "
North from Bonne Bay.....at	350 " "
South " ".....at	150 " "
South from Bay of Islands.....at	182 " "
Surrounding Notre Dame Bay.....at	1400 " "
Gander Lake and River Country.....at	2310 " "
Bay d'Est River.....at	300 " "

Of this large area only the portion surrounding Notre Dame Bay has been licensed and prospected. The lack of roads prevents explorers entering the Gander Lake and River Country ; and the uncertainty as to the extent of French rights upon the western coast closes it to all mining enterprise for the present.

The chief mines at present worked are known respectively as Bett's Cove and Tilt Cove (Union Mine), and are only twelve miles apart upon the western shore of Notre Dame Bay. Of this region Mr. Murray says in his report for 1875:—"I feel called upon to state that the experience of the late investigation convinces me more than ever that many of the northern parts of this island, and the great bay of Notre Dame in particular, are destined to develop into great mining centres, should capital and skilled labour be brought to bear in that direction. The frequent repetition of the mineral-bearing strata associated with serpentine, chloritic slates and diorites, maintaining a nearly uniform character throughout their distribution, and invariably exhibiting metalliferous indications, all seem to warrant the expression of such an opinion, although at the same time it must not be taken for granted that every individual spot where indications of this nature present themselves should necessarily prove of equal productiveness." "The ores of copper, usually sulphurets, are found disseminated or in layers with iron pyrites in the chlorite slates and dioritic beds ; but the more solid and valuable ores are concentrated in the folds and dislocations (particularly in the magnesian portions), by which the formation has been affected. The ores are also of frequent occurrence in white quartz veins near the same horizon." "In addition to the ores of copper, ores of nickel, magnetic, chromic and specular iron, lead and sulphur ores in abundance occur, and traces of the precious metals have occasionally been found by analysis, always near the same horizon. The usual form of the nickel ore is that of arsenical or copper nickel, but it also occurs as millerite or nickel pyrites, and as cloanthite or an allied species, which is of a steel grey or pale ruby-red colour. These nickeliferous ores have hitherto only been discovered in workable quantities at Tilt Cove ; but small specimens have been seen at several other places, and they have invariably been found by analysis to be present in the Serpentine." "At Tilt Cove a considerable amount of nickel ore has already been extracted from the mine and exported to Swansea, where a portion was found to yield about 24 per cent. of metal to the ton of ore, which, at the valuation of £6 sterling per unit, gave the handsome return of £141 sterling per ton. It has been found that the matrix of these nickel ores is usually calcareous, and that a mass of steatite or soap-stone is in close proximity." It was further observed that the ore-bearing rocks "became barren of ore, or at all events it was more widely disseminated, when they came in contact or nearly approached the granitoid intrusions, which latter appeared to be destitute of metalliferous material, except iron pyrites, which mostly occurs in intersecting quartz veins."

Copper was first found in 1857 at Tilt Cove by Mr. Smith McKay, who prospected the region upon Principal Dawson's advice. But the Union Mine was not opened until 1864. Although Bett's Cove Mine was opened some years later, its present output is about fourfold that of the Union Mine. During last year it shipped over 40,000 tons of ore to Swansea, and brought to bank 20,000 more. The facilities for extracting and shipping the ore at these mines cannot be surpassed. The ore is reached by galleries driven above water-level into hills rising directly from the coast. Large furnaces are being built at Bett's Cove to smelt the low grade ores that are not worth shipment to Swansea. The coal required will be brought out as ballast by the ships sent for ore. Over a thousand men are employed by this company during the present winter.

The *Engineering and Mining Journal* of 28th April last says of this mine:—"The deposit is a large one, and well situated for mining and shipping. The cars which bring the ore out of the mine can dump it on board the largest class of vessel without transshipment. Work is being pushed with considerable vigour, but without much technical skill. The consequence is that the workings are unsafe, several accidents having occurred involving a grievous loss of life ; and although large quantities of ore may be cheaply extracted at present, yet the future of the mine is being most seriously impaired."

From some of the returns of sales at Swansea during last July and August, I find that the Bett's Cove ore sold then averaged 10.475 per cent., and sold for about £6 3s od per ton, while Union Mine (Tilt Cove) ore averaged only 6.246 per cent., and sold for about £3½ per ton. As the freight to Swansea ranges from 16s to 20s per ton, and the facilities for mining and shipment are so great, the profits of these mines must be very handsome. Therefore it is

not surprising that almost the entire shores of Notre Dame Bay, and the enclosed islands, are now held under prospecting licenses.

The mining law greatly facilitates this, as under its provisions any person upon application to the Governor in Council, and on payment of £5 stg. for each area can obtain an exclusive right of searching for minerals for two years from date of license over any number of areas of three square miles each. And he is entitled to a grant of one square mile of each area licensed by him if applied for within the two years, upon payment of £10 stg. for each such mile. He then becomes entitled to "a grant in fee simple of the said lands, and all mines and minerals therein contained free from all forfeiture, but subject to all reservations for public purposes in any grant or lease contained." This grant, however, is "subject to the condition that should the mines not be actually worked within two years from the date of the grant, or if the grantee, lessee or assignee do not within five years from the aforesaid date *bona fide* pay out and expend the sum of \$10,000 in and about the working of such mines and minerals and a further sum of \$10,000 within six years from the expiration of said period of five years, or a *bona fide* expenditure in the aggregate of \$20,000 in and about such working within a period of eleven years from said date, then the said grant shall be forfeited, and the land so granted shall revert to the crown for the use of the colony." When any such grant is issued, the other two square miles of the original area shall be laid off in lots and sold to the highest bidder. There are no royalties upon minerals of any kind.

Many years ago Prof. Jukes reported his discovery in St. George's Bay of a seam of excellent cannel coal three feet thick, and apparently part of a large seam. This outcrop was examined by Mr. Murray and described by him in 1873 as 15 inches of coal and 27 inches of "coal in thin layers alternating with thin layers of argillaceous and carbonaceous shales." On Robinson's Brook, however, Mr. Murray found the outcrop of a seam, about four feet thick, of apparently homogeneous, very bituminous coal ; which burned with a clear flame like cannel coal, leaving a white ash. He considers that it may fairly be assumed that this seam is either the continuation of the upper bed on the Middle Barachois, which is distant nearly two miles, or else another very nearly on the same horizon. In his report for 1868 he says:—"To show the enormous importance of the existence of even one solitary seam of workable coal, I have made the following calculation of what might be expected within the area supposed to be underlaid by the one shown on my map. Taking the area of the plane of the seam at 38.4 square miles, and its thickness at three feet there would be 54,720,000 chaldrons of coal or 1,425,000 chaldrons per square mile." And he considered that a very considerable part of this *might* be found within workable depths. This is but one of the many seams that may yet be found in this area. This question of the productiveness of the Newfoundland coal measures will be of immense practical importance when the railway across the island is once fairly commenced ; for the western terminus of the route proposed lies on the coal measures of St. George's Bay.

The Carboniferous Formation contains other mineral treasures also. The lead ore of Port-au-Port Bay has been already noted. But its most striking feature is the enormous beds of gypsum ; which Mr. Murray declares to be "perhaps distributed more profusely and in greater volume in the Carboniferous country" around St. George's Bay "than in any part of the North American continent of the same extent."

As to salt, Mr. Murray says:—"From the frequent occurrence of lime springs throughout the Carboniferous regions, and especially near the gypseous division, there is every reason to believe that salt may be manufactured to a large extent, and become an article of commerce. Moreover, it seems by no means unreasonable to suppose, from various circumstances that have been observed, that the mineral may still exist in the solid form at some parts."

Of various other economic minerals, such as serpentines and marbles for ornamental purposes, sandstones and limestones for building, and whet-stones, grind-stones, &c., there seems to be no lack.

In the next article the mineral resources of our Maritime Provinces will be briefly discussed. And articles upon the other Provinces of our Dominion, proceeding from east to west, are expected to follow.

J. FRASER TORRANCE.

CANADIAN NATIONAL SOCIETY.

The closing months of the last year have been marked by the establishment of a Canadian National Society, whose chief object is the promotion of a Canadian national sentiment.

It is proposed to achieve this end by discountenancing Old World religious and sectional prejudices and local party bitterness, and by inviting the Canadian people to unite on the platform of "Country before Party and prejudice." It cannot be denied that a leaven of sectarian bitterness smoulders in the hearts of many who exchange the friendly nod. It is shamefully apparent that in the fight for party spoil national interests are immolated. The regrettable events of the last summer attest the one ; the harrowing diatribes of the party press the other. If the stranger journeying through our land accepted the diverse voices of the party press as an indication of our national character, his irresistible conclusion must be that we are either a nation of corruptionists, or liars. Party as exemplified in Canada is a national curse. It divides the representatives of the people into two great camps and camp followers, who contend in desperate struggle over the loaves and fishes extorted from the state for distribution among the "faithful."

The leaders may be able, and in some cases are honourable men ; but they are knee deep in the mire of partizanship from which, in their soul they must pray for an escape.

What principle divides the following Sir John Macdonald from that of the Honourable Alexander Mackenzie? In vain will the leaders attempt reply. Ambition, self-love and gain might be the not unfitting party watch-cry of either party.

The colony, dignified with the delusive designation of Dominion, is immersed in local broils, dishonouring to it abroad and ruinous to its real interests at home. What say the Canadian people to this carrion crowd who

mutilate the national heart? Do they not see that falsehood is the chief weapon of faction and office and gain the motive cause of struggle. Take up a copy of each of the opposing party organs in any Canadian city and read the account of a political meeting held the preceding evening. According to one: "About seventy persons were present. Mr. Blank, M.P., attempted to speak but was hissed off the platform—a mammoth failure."

According to the other, we find that: "About 1,000 persons were present. Mr. Blank, M.P., delivered an eloquent and logical address which was most enthusiastically received—immense success."

The first question that occurs to the mind is: Which is lying? An attendance at the demonstration might force us to the irresistible conclusion that both had wilfully deceived their readers, to satisfy the debasing necessities of party. Making all reasonable allowance for diversity of opinion as to the brilliancy of oratorical fireworks, is an approximate calculation of the numerical attendance impossible? Or has the science of mathematics gone mad?

At such a time the organization of a National Society, whose objects are to place the demands of country before party, patriotism before faction should be hailed with feelings of satisfaction; the unsuccessful assaults upon it of the party press, and followers should be a testimonial to the worth of its objects. It is noteworthy that its platform has been endorsed by the non-party press. The attempts to defeat the organization by the devices of faction signally failed before the public meetings held in the City of Montreal; notwithstanding the efforts made to interpolate the false issues of loyalty to the crown and the maintenance of the connection with the Mother Country.

The maintenance of a truly Canadian National Society is not incompatible with the maintenance of the British connection, and it shall deserve well if it succeeds, even to the smallest extent, in making the Canadian people from the ignoble bondage of faction and prejudice.

The favour with which the SPECTATOR has been received by the Canadian people, may be accepted as a proof of the demand for high toned and patriotic journalism—an augury of the advent of a purer and higher public sentiment.

ETNA.

Montreal, 9th January, 1878.

"ON PRINCIPLE."

It is marvellous what things are done under the sun "on principle." Men have notions—form purposes—turn their purposes into deeds which destroy peace, "on principle." They have come to the conclusion that they are right, consequently, all who do not see as they see are wrong. Others see through a glass darkly—they see through a glass that is not smoked, is not concave, and is not convex; therefore, they see clearly. If they turn to politics and take a side they are quite conscientious in hating and persecuting those opposed to them. They are Conservative—holding on to what has been, cherishing traditions and ancient customs, and loving to be under the guidance of venerable leaders. And it is source of wonder and amazement that any should differ with them. What can ever be better than that which has been? You have tried the past, and found it more or less good. You have not tried the future, it is all a speculation—you have only theories to go upon, it is not safe. Or, they are Liberals. They do not understand a love for and a passionate clinging to things which are old and tried. They are eager to explore new continents—to try new experiments, and in a general way "get on." And the Tory, who has some love for the ways in which his fathers moved—who delights to linger in the picture gallery of his ancestral hall, and looks with misgiving on all and every change in society, in the church, in the nation, is a monstrosity, an anomaly—almost a miracle. So the Liberal will hate the Conservative, and the Conservative will pay it back in double measure, and each party will do it "on principle."

It does not cease with politics. It affects all religious communities. Some men will dwell on this or that part of general ethics—or a point in theological teaching; and looking on nothing else, working always with direct, or indirect, reference to it, they grow morbid; and to their diseased fancy the thing becomes exaggerated, until it fills all space and all time, and nothing else can be of moment. If they happen to be orthodox, they go about with pale and anxious faces, as if they had been specially retained to vindicate the honour and glory of all eternal verities. With a keen nose they sniff the wind to know if heresy is abroad. They are veritable soldiers, with a great love for fighting. To be on the losing side is joy to them—for then they can talk of persecution, and liken themselves to the early Christians, and die in glorious martyrdom, "on principle." They have nothing to do with friendship, with love—with peace, popular or personal—but only with their conscience. They are very grim in their way of working, having no pity, no relenting, and no concern for the thought and feeling of others—and no regard for the judgment of others. They will give their body to be burned; but charity is the weakness of women. They baptize their crotchet and call it "principle." They call obstinacy "conscientiousness," mount it, imagining that they are providentially put astride of Parnassus—give their hobby the rein, and ride straight to the devil. They are quite sincere, always in earnest, and never doubtful of themselves. It has never occurred to them that conscience has need to be educated, like every other faculty, mental or moral. They are wise by the light of their own peculiar nature, and all others are ignorant in a natural way.

How has this come about? In many cases it is the result of original nature. There are natural Liberals and natural Conservatives—natural Calvinists and natural Armenians—natural leaders and natural followers—natural wise men and natural fools. Man was doubtless made upright, but he sought out many inventions; and among the first of them was how to play the fanatic. The first murder on record was the outcome of religious fanaticism. Many men are fanatics by the nature of them. They were born with a moral twist, and doomed to be social corkscrews. Others again owe it to early training. They got warped, biassed, prejudiced in the days when the mind was being formed, and judgment put on its throne. They were taught to move in a hard and narrow circle—to view all matters from one standpoint, and to call pigheadedness by the name of "firmness." They do much mischief in the earth, for as a general thing they take great license in all other matters, living low and

questionable lives, when tried by the true standard of ethics. They will be lenient to all failings in those who acknowledge their conscientious position. Every commandment in the Decalogue may be broken, if society will but keep and honour the commandment which they have set up. Perhaps they are a necessary evil—and perhaps the world will be rid of them some day, but meantime their friends should look after them.

HILARION.

[The proposition that each writer should sign his own proper name was inserted in the prospectus and carried out in the first issue of the SPECTATOR, as a protest against the custom of allowing personal attacks to be made through the press under a *nom de plume*. It is not deemed necessary to do more. The principle will be rigidly maintained, and personalities will not be allowed. But in a general article the rule need not apply.—EDITOR.]

ROMAN CATHOLIC CHURCH IN CANADA, Viewed in its Civil Aspects.

(Continued.)

But this was a French colony, it was "new France" as they said, and the Church established here was the French Church—that is to say it was Gallican. And the principles of the Gallican Church differ vastly from the principles of Jesuitism.

Look back just a little. The French Church never put itself altogether under the control of the Pope of Rome. It was Romish as to doctrine and ritual and methods of working, but a national Church. It had the right of meeting in national Council to decide its own ecclesiastical affairs; it had and exercised the right of deciding and administering its own discipline. France accepted the doctrines laid down in the Council of Trent and other councils—honoured the Pope and obeyed him in things spiritual—defended him and his interests with her money and men, but held fast to the temporal headship of her own Church. The Bishops were compelled to take an oath of fidelity to the King. The French Bishops had a large measure of independence of Rome. They had jurisdiction in ecclesiastical causes, and decided matters without appeal to the Pope. Appeals could be made from the ecclesiastical courts to the civil powers as being highest in law. France, with other nations of Gauls, held the doctrine that each nation must make its own rules of church discipline according to its own peculiar circumstances. And that is a sound doctrine. You can no more compel two differing nations to accept and walk by the same forms ecclesiastical than you can compel them to look alike or dress alike, or speak alike. Different people have different thoughts of the same thing because they see it through different atmospheres and education—one set of civil laws could never be imposed upon all the world, nor can one set of ecclesiastical laws. The proud boast of Rome is that she never changes—*semper eadem*, is the motto she flaunts in the eyes of the world. It is but a boast, and takes for granted that history is forgotten. She may be ever the same as to spirit and aim, though that may be questioned, but one and unvarying in outward form she has not been. We can point to changes in doctrine and in discipline; in the methods of appointing Popes and Bishops; in requirements made of the priests—we can point to one Pope undoing the work and annulling the decrees of another—a sect, like the Jesuits, at one time suppressed by papal bull, at another time receiving help and honour—there have been changes in feast days and fast days—in the dispensation and distribution of temporalities—*Semper eadem?* Why she can change her form and manner with marvellous facility. As to outward appearance, with regard to requirements for worship, processions, &c., she is quite unlike in England what she is here. Tell me—what is the difference between Archbishop Lynch of Toronto, and the late Bishop Bourget? And the French people took and exercised the reasonable right of legislating for themselves in matters ecclesiastical. They said "rules for the discipline of the Church are made for the benefit of the people, and neither Popes nor Councils can possess the knowledge necessary to form a correct opinion as to what rules would be best for any particular country, and a general rule for all people is impossible." The constitution of the Assembly of French Clergy ran thus:—1st. That the Bishops have the right, by divine institution, to judge in matters of doctrine; 2nd. That the constitutions of the Popes are binding on the whole Church when they have been accepted by the pastors as a body; and 3rd. That this acceptance, when made by the Bishops, should be in the exercise of their own judgment." And they exercised what they claimed. The King was absolute. A constitution of the Pope could only be received, or executed, in France when the King had ordered it by letters patent, being satisfied that it contained nothing that was contrary to the rights of the crown and the liberties of the National Church. When a papal bull was presented to the King, he called a meeting of Bishops to deliberate upon it. If they accepted it, and the court confirmed their judgment, letters patent were granted and the bull registered. Even general councils—those sources of supreme authority to the Church—were not allowed to impose their decrees on the French Church. The Councils of Constance and Bale were received with modifications, and the decrees of the Council of Trent as to discipline were rejected altogether. I am not losing sight of the fact that the liberties of the French Church were somewhat restricted by the Concordat which was entered into in 1516 between Francis 1st and Pope Leo XI., which took from the chapters of the French Churches the power of electing Bishops, and saying that the King should name the bishops and the Pope confer the benefice, and might reject the King's nominee on the ground of unfitness. It is true that the French Government was often lax in its attention to ecclesiastical matters, and that Rome was never slow to take advantage of it, and so France lost and Rome gained; but it is also true that the Church of France, while preserving jealously the unity of Catholic faith, has also preserved her own rights and freedom. I could occupy much of your time by giving illustrations of this, crowning the whole by reading the great charter of Gallicanism, drawn up by the French clergy in 1682. But I need not. My point is this—that Gallican Church was transplanted to Canada—was established here by royal intention. That, and not Jesuitism—Jesuitism was always opposed to Gallicanism, there in France, here in Canada, as we shall see. Of course the Jesuits have been on the

side of the Pope in this matter—for their aim is always, that the Church shall rule the State—the Pope shall rule the Church, and the Jesuits shall rule the Pope.

At first the French priests were simply missionaries in Canada, and as it must always be in such cases, they had great influence and temporal power. They were almost irresponsible. But the time came when it ceased to be a mission under the control of the clergy, and passed under the direction of the secular administration—and at once the ecclesiastical law of France extended to Canada; that is, the law of the Gallican Church with its great charter of liberties.

The missionaries had got possession by that time of much landed estate. It was not difficult—here was plenty to give. Just see how it came about. About the middle of the seventeenth century the society or community of St. Sulpice was established at Paris. Another society existed there at the same time consisting of priests and laymen, associated for the purpose of sending missionaries to convert the Indians of Canada to the faith. To this society the company of New France which held the whole of Canada, under the French crown made a grant of the Island of Montreal, in the year 1640, to be held of them *en fief*. This society had brought about some improvements in the Island, but in 1663 it seemed to them that the work of the mission would be better done by the priests sent out by the Seminary of St. Sulpice, and handed over to them, that is to the Seminary of St. Sulpice in Paris, a deed of gift of the whole island of Montreal; subject to this one condition thus expressed: "That the domain and property of the said island shall be inseparably united to the said Seminary, and shall not be capable of being alienated from any cause or upon any occasion whatsoever."

Remember, at this time the priests were but missionaries and it was not until they got the Island of Montreal, that they formed the resolution of establishing a branch of their house, under the title of the Seminary of Montreal. In 1667, they got letters patent from the King of France, to create a community in conjunction with and under the Community at Paris. The Seminary here was never separate from or distinct from the Seminary at Paris, but was merely a branch of that. In 1733, a second grant of a tract of land adjoining the Fief of the Lake of the Two Mountains was made. Still to the Seminary of St. Sulpice of Paris. In 1735, yet another grant was made of the Seignory of Bourchemin. The Seminary of Quebec grew up in much the same way. The priests had small chance of living by their work for the Indians, as it would be difficult to persuade them to pay tithes or pew rents, or even to make collections. So they had to live their own secular lives by their own secular work; and thus got grants of land at Quebec and Montreal.

I need not dwell upon the conquest of Canada by the English: It would ill become an Englishman to glory here in that conquest, and he need not. In that or any other. English conquests have really been too numerous to mention, and we have almost ceased to be proud of them, they are so common-place. Enough for me to say that there were brave men on both sides, and though the French lost the battle and the land, they lost none of their honour. They were beaten not in generalship or courage, but by superior numbers. But the change of government made but little difference to the Roman Catholic Church. England was protestant to the core; had fierce hatred to all that was papal. But John Bull was ever a generous master, and there was no ruthless sacking of churches or plunder of convents, or outrage on priests; but the men who took possession in the name of his Britannic Majesty, were as honourable as they were brave. Some change of course there was, for the church passing from the government of a catholic country became subject to a protestant government. And that there should be a difference was in the nature of things. But there was no effort made to put down the Roman Catholic form of religion, or even to make it difficult for those who wished to profess and maintain it. By the terms of capitulation the free exercise of the Roman Catholic religion was permitted, and safe guards were granted to all religious persons. But this must be distinctly understood, all and every right that had pertained to the kings of France passed to the kings of England. In the treaty for the capitulation of Montreal, the following was demanded as article 30. If by the treaty of peace Canada should remain in the power of his Britannic Majesty, his most Christian Majesty shall continue to name the bishop of the colony, who shall always be of the Roman Communion, and under whose authority the people shall exercise the Roman religion. Answer, Refused. Article 31. "The bishop shall, in case of need, establish new parishes, and provide for the rebuilding of his cathedral and his episcopal palace; and in the meantime, he shall have the liberty to dwell in the town or parishes, as he shall judge proper. He shall be at liberty to visit his diocese with the ordinary ceremonies and exercise all the jurisdiction which his predecessor exercised under the French dominion, save that an oath of fidelity, or a promise to do nothing contrary to his Britannic Majesty may be required of him:" Answer. "This article is comprised under the foregoing"—That is, Refused. Article 32 demands that the communities of Nuns shall be preserved in their constitution and privileges, &c., Granted. Article 33 "The preceding article shall likewise be executed with regard to the communities of Jesuits and Recollets, and of the house of the priests of Saint Sulpice at Montreal. This last and the Jesuits shall preserve their right to nominate to certain curacies and missions as heretofore—answer: "Refused, till the King's pleasure be known." Article 34.—"All the communities and all the priests shall preserve their movables, the property and revenues of the Seignories, and other estates which they possess in the colonies, of what nature so ever they may be. And the same estates shall be preserved in their privileges, rights, honours and exemptions." Answer: "Granted."

In the treaty of Paris I find "His Britannic Majesty, on his side, agrees to grant the liberty of the catholic religion to the inhabitants of Canada, he will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit." That is, the Roman Catholic form of religion was to be tolerated in Canada as in England; but as it was a large community, holding property and exercising all the functions of a church, His Britannic Majesty assumed the headship as he held the control of the Episcopal Church in England. There are just two points of importance here: the *first* with regard to property, the *second* with regard to bishops. But let me say here that the Quebec Act which came into force in 1774 made no

change whatever in the position of ecclesiastical affairs; no real and radical change, I mean; nothing that affected the Roman Catholic as to property or officials. If you want proof that the English Crown held the supremacy of the Roman Church here, you will find it in the facts that when the Recollets fell away from Lower Canada in 1799 the Government took possession of all their lands and buildings, and used them for public purposes; and when the Jesuits had been suppressed—not by Protestant persecution or law, but by a papal bull—and became extinct in 1800, all *their* lands and buildings were appropriated by the Government. And of this, after careful and prolonged inquiry, I am satisfied, the Government not only had a valid right, but in duty and justice *should* have taken over all the property held by the Seminary of Montreal. And for this reason. At the conquest, the Seminary of Montreal had no legal existence as a corporation distinct from the Seminary of St. Sulpice at Paris. At the conquest of Montreal, a demand was made in the proposed capitulation that the Seminary should be preserved in its constitutions and privileges, which demand was expressly refused, till the King's pleasure should be known. And there is no trace of proof that the Royal pleasure gave the Seminary of Montreal a corporate character or a right to the property. In any case, the existence of the Seminary must soon have come to an end without a new charter, for only members of the Seminary of St. Sulpice at Paris could be members of the Seminary of Montreal, and as after the conquest the foreign institution could not supply this with members, the Seminary could only have lasted as long as the longest liver of the members at the time of the conquest. For we ought to remember that there has always been a vast difference in the position of the Seminary of Montreal, the Recollets and the Jesuits, and the other religious communities of the Province. The other communities were subjects of the British Crown, and could obtain a renewal of their members by domestic supply; but the St. Sulpicians, the Recollets and the Jesuits could not, for they were only a part of alien establishments in France. They did introduce aliens here, members of the institutions in France, but that was altogether illegal; it was opposed to the law of France, of Great Britain, and this Province. On one other count it should have been forfeited; it was a *non-user* of the franchise which was granted to the Seminary of St. Sulpice at Paris. Neither the work nor the funds of the Seminary have ever been applied to "the conversion of the Indians." A strange thing took place. The Seminary of St. Sulpice at Paris, some four years after the conquest, made over its rights in building and property here to the St. Sulpicians here. It was not theirs to give, nor theirs to sell, but they did give what they did not possess, and the St. Sulpicians here took and kept what they had no right to take and keep. But I am met by the Act of Incorporation passed in 1840, which in the preamble declares that whereas there have been doubts and controversies as to the claims of the Seminary: "and whereas Her Majesty, desirous that all such doubts and controversies should be removed and terminated, and that her faithful subjects holding lands within the seigniorial limits of the said Fiefs and Seignories should be enabled to effect and obtain the gradual extinction of all Seigniorial rights, dues and duties, payable or performable for or by reason of such their lands, has of her own mere will and proper motion, graciously signified her Royal pleasure that the right and title of the said ecclesiastics of the Seminary of St. Sulpice of Montreal in and to the said Fiefs and Seignories should be absolutely confirmed, under and subject to the terms, provisos, conditions and limitations hereinafter contained and expressed; which said terms, provisos, conditions and limitations have been fully and formally agreed to and accepted by the said ecclesiastics of the said Seminary of St. Sulpice of Montreal," &c. That is conclusive. But I should like to ask, how and in what manner was that Act of Incorporation got? What pretences and claims were put forth? And yet again have those "terms, provisos, conditions and limitations," been adhered to? For example: Have the profits accruing from the Fiefs and Seignories of the Island of Montreal, of the Lake of Two Mountains and of St. Sulpice, been employed "to and for the purposes, objects and intents following, that is to say, the cure of souls within the parish of Montreal; the mission of the Lake of the Two Mountains, for the instruction and spiritual care of the Algonquin and Iroquois Indians, the support of the petit seminaire or college at Montreal, the support of schools for children in the parish of Montreal, the support of the poor invalids and orphans, the sufficient support and maintenance of the members of the Corporation, its officers and servants, and the support of such other religious, charitable and educational institutions as may from time to time be approved and sanctioned by the Governor, Lieutenant-Governor, or person administering the Government of the Province for the time being, and to or for no other objects, purposes or intents whatever." Has the heart of that Ecclesiastical Seminary been inclined to keep that law? Has the Indian mission been carried out? They tell me not. That the instruction is not even offered, but that they are trying to drive the Indians from their home. The answer to the Seminary is simple—Gentlemen, at the Lake of the Two Mountains you have a mission station, and you hold the property in trust and for the good of the Indians, not for your own benefit. The Indians are the original owners, but they are your wards—you are trustees. You must fulfill the bargain or give up the trust. Who is to see that this piece of justice is done? "The Civil Rights Alliance or some other public or private body?" No. The Government—the Government of the Dominion. In the Act to amend and consolidate the laws respecting Indians, passed last year, I find it said, "The Minister of the Interior shall be Superintendent General of Indian Affairs," &c. I should like to ask if there is any distinction made between Catholics and Protestants in the distribution of money for education of children, relief of widows and orphans, &c., for the Act makes no such distinction. Is the sanction of the Governor sought in all matters of expenditure? Is it true that money is sent, in large or small sums, no matter which, to the Seminary of St. Sulpice at Paris, and then it is illegal, for the Act says, "and to or for no other objects, purposes or intents whatsoever." Has the Farm of St. Gabriel been alienated and disposed of? for the Act says it must be done in twenty years or "fall within the provisions of the Laws of Mortmain?" Yes, part of it was sold, the rest purchased by the Government for thirty thousand pounds one year before it would have become Government property. Have more than thirty thousand pounds been invested in "*constitution de rentes*," an immovable property, or houses and lands? For the Act forbids more than that. Yes, many times that sum. I am only attacking the property claims of the Sulpicians, for the other religious communities have clearer rights. But I am opposed to all

ecclesiastical endowments in a general and in a particular way. I am opposed to all tithes. As the system exists here, it seems to me to be a huge wrong. I know the answer will be made—only the Catholics are tithed. Still I am wronged—for I have not an equal position with the Roman Catholic priest. His salary is sure; mine is precarious. He can collect tithes by law; I have no such privilege, but only pew rents and collections, and I am compelled to administer the law which does me injustice. I shall be told again, the Catholic can refuse to pay tithes. Yes, but he must give up his church to accomplish it. He may be a good and faithful Roman Catholic, and not have faith in paying tithes. Why should he have to give up the one to get rid of the other? It is a wrong to him. I hear the priests boast of the constancy and fervid devotion of their people. Give me proof of that gentlemen, by casting yourselves upon their voluntary contributions—and if they are so devoted you won't starve. We cannot boast much of the fervid Protestantism of this city, and yet some scores of us do trust it, nor find it to fail. The Protestant Episcopal Church here was established, endowed, and then disendowed again, the Clergy Reserves taken from her, and yet she has lived and greatly prospered. So would you, the Catholics of this country. Try it.

The position of the Bishop is the other point of importance. The Church of Rome was established by the Quebec Act, but the Government reserved all the rights of the crown, and gave it only the rights and privileges of the Church of England. The Rev. M. Plessis, afterward bishop, said "the government thinks the bishop should act under the king's commission and I see no objection." Now, every English Bishop has to take the oath of allegiance to the crown, he cannot create parishes, he cannot appoint rectors or curates in his capacity as bishop. When he presents to a benefice he does it because he happens to be the patron. The patron must present to the living, the bishop induct. The bishop makes the priest, but not the holder of the benefice. Bishops are officers of the crown. They do not legislate but they enforce ecclesiastical laws already enacted, now, the Roman Catholic Bishops here hold the same legal position, with some points of difference. The bishops of the Episcopal Church do not hold the same position. Had the establishment and endowment of the Episcopal Church been carried out, it would have been so. But now the Episcopal Church is no more than the Methodist, and the bishop holds precisely the same legal position as I do and no other. I know that the Episcopal bishops have taken out letters patent, but have they done so since the government took over the clergy reserves? If so, why? Here is the form of letters patent drawn up for the bishops of the Roman Catholic Church.

Draft of Letters Patent for the appointment of a Superintendent of the Romish Church in the Province of Lower Canada. Probably drafted by the late Chief Justice Sewell when Attorney General. George the Third by the Grace of God, &c., &c., &c.

To all whom these presents shall come.

GREETING—Whereas by an Act of Parliament made and passed in the fourteenth year of our reign, intitled, "An Act for making more effectual provision for the Government of the Province of Quebec, in North America," it is, amongst other things declared, "That our subjects professing the religion of the Church of Rome, of and in the said Province of Quebec, may have, hold, and enjoy the free exercise of the religion of the Church of Rome, subject to our supremacy, declared and established by an Act made in the first year of the reign of Queen Elizabeth, over all the dominions and countries which thendid, or thereafter should, belong to the Imperial Crown of our realm,

And whereas, also, in an by the same Act it was further enacted, "That nothing therein contained should extend to prevent or hinder us, our heirs and successors, by our or their Letters Patent under the great seal of Great Britain, from creating, constituting, and appointing such Courts of criminal, civil and ecclesiastical jurisdiction within and for the said Province of Quebec, and appointing, from time to time, the judges and officers thereof as we, our heirs and successors, shall think necessary and proper for the circumstances of the said Province."

And whereas the doctrine and discipline of the Church of Rome are professed and observed by a very considerable part of our loving subjects in that part of our late Province of Quebec, which now forms and constitutes our Province of Lower Canada, and the Clergy of the said Church having cure of souls in our said Province are numerous, so that it is necessary we should provide forthwith for the better government of the said Church, and the Clergy thereof.

Therefore, to this end we, having great confidence in the learning morals, probity, and prudence of our beloved A. B. of &c., have constituted, named and appointed, him, the said A. B. to be our Superintendent Ecclesiastical for the affairs of the Church of Rome in our Province of Lower Canada, to have, hold, exercise, and enjoy the said office of Superintendent Ecclesiastical for the affairs of our Church of Rome in our Province of Lower Canada, for and during our Royal pleasure, with a salary of—pounds sterling per annum.

And we do hereby authorise and empower the said A. B. and his successors in the aforesaid office, to have, hold and exercise, during our Royal pleasure, jurisdiction, spiritual and ecclesiastical, in and throughout our said Province of Lower Canada, according to law, in the several causes and matters hereafter in these presents expressed and specified, and no other. And for a declaration of our Royal pleasure concerning the special causes and matters in which we will that the aforesaid jurisdiction, spiritual and ecclesiastical, shall be so exercised, we have given and granted, and do by these presents give and grant to our Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province of Lower Canada, full power and authority to confer the Orders of deacon and priest, unto all priests and deacons who by us shall be presented and collated unto any benefice in the said Province, with cure of souls, to visit all religious communities, all curés, vicaires and incumbents of all or any of the churches within the said Province, wherein Divine Service shall be celebrated according to the Liturgy of the Church of Rome, resident in the said Province, with all, and all manner of jurisdiction, power and coercion ecclesiastical, which is requisite, and by law may be so exercised in the premises; to call before him at such competent days, hours and places whatsoever when and as often as to him shall seem meet and convenient, the aforesaid curés, vicaires and incumbents, priests or deacons in Holy Orders of the Church of Rome or any of them; and to enquire by witnesses to be by him sworn in due form of law, and by all other lawful ways and means by which the same may by law be best and most effectually done, as well concerning their morals as their behaviour in their several offices and stations respectively; to administer all such oaths as are accustomed to be taken in Ecclesiastical Courts, and to punish the aforesaid curé, vicaires, incumbents, priests and deacons in Holy Orders of the Church of Rome, according to their demerits, by all lawful ecclesiastical censure or correction as they may be liable to according to law; nevertheless, we will and do by these presents declare and ordain that it shall be lawful for any person or persons against whom any judgment, decree or sentence shall be pronounced by our said Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province of Lower Canada, and for our Attorney-General of and for our said Province for the time being, on our behalf to demand a re-examination, revision and review of such judgment, decree or sentence before our Court of Appeal of and for our said Province by an Appeal, "comme d'abus," or otherwise, who upon demand shall take cognizance thereof, and shall have full power and authority to affirm or alter the said judgment sentence or decree of our said Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province of Canada, after having fully and maturely re-examined, revised and reviewed the same; and if our said Attorney-General or any party or parties shall conceive himself or

themselves aggrieved by any judgment, decree or sentence pronounced by our said Court of Appeal in case of any such revision, it shall be lawful for such Attorney-General and for such party or parties so conceiving himself or themselves to be aggrieved, to appeal from such sentence to us, our heirs and successors, in our Privy Council, at any time within one year from the date of the judgment of our said Court of Appeal; provided always that nothing herein contained shall extend or be construed to extend to deprive our Court of King's Bench of and for our said Province or any or either of them of the legal power of superintending and controlling the exercise of the legal jurisdiction hereby vested in our said Superintendent Ecclesiastical for the affairs of the Church of Rome of our said Province in Lower Canada by the writs of prohibition mandamus, certiorari or otherwise howsoever or to effect the same in any manner or way whatsoever; but that such power shall and may be exercised by our said Courts of King's Bench respectively in all cases within the limits of their respective jurisdiction anything herein contained to the contrary notwithstanding and further we have given and granted; and do by these presents give and grant to our said Superintendent Ecclesiastical of the affairs of the Church of Rome in our said Province [of Lower Canada, and his successors full power and authority from time to time during our pleasure, to name and substitute under his and their hands and seals, by and with the consent and approbation of the Governour, Lieut.-Governour, or person administering the Government of the said Province of the time being, one or more Vicar or Vicars-General for the exercise and performance of all and singular the duties which by law may in that office be exercised in the said Province, and by and with the like consent and approbation aforesaid, to remove and change the said Vicars-General, or either of them, from time to time as shall be necessary, but not otherwise.

Moreover, we command, and by these presents for us, our heirs and successors, strictly enjoin all and singular curés, vicaires, incumbents and others, our subjects in our said Province of Lower Canada, that they and every one of them be aiding and assisting to our Superintendent Ecclesiastical for the affairs of the Church of Rome in our said Province, and his successors, in the execution of the premises, in all things as becomes them; and further, to the end, that the several matters aforesaid may be firmly holden and done, we will and grant to the aforesaid A. B., that he shall have our Letters Patent under our great seal of the United Kingdom of Great Britain and Ireland, duly made and sealed.

In witness whereof we have caused these our Letters to be made patent.

Now, it must not be imagined that a letter patent was granted to one Bishop on behalf of the bishopric, as such—for all time—that the crown handed over a lease of power thereby—that the first, Bishop Plessis, was a representative and could hand his office and functions down to his successors. As it is in England so it is here, each Bishop, in order to exercise his functions, that is, as far as they are civil, meaning by that, the appointment of cures, &c., must take out his letters patent and swear the oath of fealty and allegiance. That has been done by succeeding bishops here. There have been changes and certain modifications. The salary has been raised from one thousand pounds to fifteen hundred, a seat was given the Bishop in the Legislative Assembly, but where is the Act which abolishes the need, or compulsion for letters patent? It is true that the manner of nominating a Bishop has changed—for now he is named by the Council of Roman Catholic Bishops of the Archiepiscopal Province, meeting tri-annually at Quebec, or by the Chapter of the Cathedral if a vacancy should occur during a recess of the Council of Bishops. The nomination is confirmed by a Papal Bull, and the appointment is formally announced to the Governor of the Province. This change has been brought about not by any legal act, but by the indifference or corruption of the Government, and the policy of advance always pursued by the Church. I will utter no word of railing against the Roman Church on that account. It is just what every other ecclesiastical power would have done—what any Protestant system would have done. But I do charge the Government of this country with not having done its duty, with having neglected the higher interests of the people. The concern has been for party and office and not for the advancement of the nation. I would that we could make a change in the policy of our politicians, cast out, as a thing unworthy, this mean and truculent spirit of time-serving and office-seeking. And I would say with an earnest sincerity to the Roman Catholic Church in Canada, "you can only advance with the true prosperity of the people. You are taking tithes. You are keeping back education, but education will come. A great tide of new, vigorous life has begun to sweep through all this vast country. I see that educated men become liberal minded, and they break away from you. Not to become Protestants—to become in religion—nothing at all. Cast yourselves free, and by your own fearless generosity appeal to the fidelity of your people. Put away your appropriations for the support of the Church—they are a source of weakness and not of strength—place the election of priests in the hands of the people, and the government of the Church in the hands of the Church. The yoke you put upon the people may keep them down for awhile—they may appear to submit—aye, even love to have it so. But by and by they will feel it galling their shoulders, and will rise up in their sovereign strength, and cast it off—and, in their anger, take a terrible revenge. History will tell you it has happened before—beware—or it will happen again. By doing this what have you to fear? loss of prestige—loss of actual power? Look round and see. Take two illustrations, one in a Catholic country and the other in a Protestant one. You remember with what dignity of feeling and political sagacity O'Connell and his friends refused the subsidies that were offered to their Church by the English Government. And you know that since then the Church of Ireland has been disestablished and disendowed. And is that Church the poorer, less free, less powerful? No. It is richer, freer and more powerful. Take the other case. In the United States Roman Catholicism exists under general law, without privileges, without appropriations by the State, without any connection with the State at all—and yet, the Church has become a power which the Great Republic is compelled to reckon with, and about which it is getting to be uneasy. The Gallican Church here can afford to try that experiment. I am the enemy of none. I am the friend of all, of every Church, of every class of the community, when I declare my policy, and my earnest purpose to work that my thought may become a thing—to convince the people that the true interest of the churches and of the State lies in the acceptance of the great, just dogma—a free Church in a free State.

"The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character; here are to be found its true interest, its chief strength, its real power."—*Martin Luther*.

Man is a stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment, I am constrained every moment to acknowledge a higher origin for events that the will I call mine.—*Emerson*.

NO SIGN.

BY MRS. CASHEL HOEY.

CHAPTER II.

ON THE HILL-SIDE.

The main street of the town of Narraghmore was intersected by a number of smaller streets, narrow and steep, which ended in a straggling suburb on the hill-side that had, in old old times, been enclosed within the precinct of a monastery. A steep road wound round the mountain, up beyond the small houses, with their patches of garden, from which a fine prospect seaward and landward stretched before the observer. This road, was distinctly visible from the town for a considerable distance; and as it formed the mail-car route to the mountainous districts of the county—only the main line of railroad existed at the period I write of—people were in the habit of frequenting it about the time that vehicle passed round the shoulder of the hill, in the morning "out," and at evening "in." It was a tempting place for lounging in fine weather, with all the luxuriant and dreamy beauty of the land and mountain, the river and the sea, displayed before and on either side of one; for on the hill-side several detached masses of stone made convenient seats in the spring, half hidden by the golden gorse; and in the shifting light the prospect was as changeful as dissolving views.

It was late in the afternoon of a beautiful day in April, when the driver of the mail-car between Narraghmore and the villages of the mountain district beyond, pulled up on the turn of the road which has been described, to set down one of four passengers who formed his load on that occasion. The passenger, who carried no luggage, stood for a few moments looking after the car as it disappeared, before he stepped off the road, and seated himself on a flat block of stone embedded in the earth a few feet up the hill-side. He was a tall, athletic man, perhaps thirty years of age, with a clear, dark complexion, fine curly, curling black hair, and eyes of the keen, sparkling blue, as much Spanish as Irish in type, which is most frequently found where there has been a mixture of the two races. He was a fine-looking man; and though without any pretension to the condition of a gentleman, had no vulgarity of face or figure. He was dressed in a suit of dark tweed, and wore a soft, broad-brimmed brown wide-awake hat, which became his dark face well. As he sat on the flat stone, he removed his hat, and passed his hand through the masses of his thick, dark hair, absently, like one troubled and perplexed.

A little later, when the road was quite solitary, and the shades of evening were gathering over the hill-side, a woman appeared, coming up from the straggling suburb of the town; and at sight of her the man rose, and stepped towards her. They met at the edge of the road, and the woman spoke first.

"I'm late," she said; "Mrs. Bellew kept me. They always think my time is theirs, for any nonsense they want it for. Well?"

"She is very ill indeed," replied the man.

They had not shaken hands, these two, or uttered any ordinary greeting; and now they walked side by side along the road, away from the town. The setting sun touched the woman's figure with light, and glanced off her shining hair. They were quite alone; not another figure was to be seen along the hill-side; the monotonous creaking of a cart in the distance, and the barking of dogs in the town below, were the only sounds to be heard. The woman pressed her hands together, and then, throwing them wildly open, as though she flung restraint from her, grasped the man's arm.

"Don't say it in that voice! Don't seem to be sorry, when you bring the best news—almost the best you could bring," she said, in a low, hurried voice. "What can be the good of our pretending to each other? Is it not enough to have to deceive every one else? At least, when we are together, let us tell the truth. She's very ill; tell me more of that. What chance, what hope is there, Dominick?"

She leaned against him; her face touched the shoulder of the arm she held—her fair face, with its brilliant eyes, wonderfully luminous, despite their lack of colour—and seemed to draw his dark face down to it by a spell; for, in the glance which fell upon her ere his lips met hers, there was repulsion which grieved the passion in his kiss. She clung to him for a moment with a murmur of the softest sound. "My darling, my darling!" she said; but the next she loosed her hold of him, and repeated her question—

"What hope is there, Dominick?"

"Don't say that; don't say that; it's unlucky," said the man, uneasily. "It frightens me when you say that, even if you don't mean it to the full. It is a bad thing to say of the poor woman, God help her! and His hand heavy upon her as it is; and, Kate, Kate—" (he caught her in his arms, regardless of any possible observation) "I've done her wrong enough as it is, without grudging her the little life that's left in her. I've brought a sad heart away with me to-day from the sight of her."

The woman tore herself away in a fury.

"And you've brought a false heart to meet me? Is that what you mean? You've done her wrong enough! And what wrong have you done me?" She spoke with the utmost vehemence, hurrying onward, as it seemed, unconsciously. "It's your place, indeed, I'm thinking, to read me lessons, and teach me my duty to the old woman that you married, God knows why, the old woman you would have been glad to get rid of before ever you saw my face! I'm no liar, and no hypocrite, Dominick Daly; and when I want to know a thing, I ask it;—more by token if I want to know it from you. I don't care what you think of the question, or whether you like it or not. Did you not talk of 'chance' or 'hope'? Or if you did not talk of them, who meant them but you? And now you have come from seeing her, and you are full of pity, and remorse, and things I don't understand. I understand nothing but the love of you, and the longing for life with you; and you are angry with me, because I go back to yesterday, and what we said to each other then."

"No, I'm not angry with you, Kate; I'm angry with myself."

"And for what? But you're not; it's my fault; it's all my fault. Didn't I see it in your face, and hear it in your voice, when I came to Narraghmore? Did you tell me it was an unlucky day for both of us? Unlucky! when I had managed to leave Athboyle without vexing my friends, and to get here without anyone's finding out why. I saw it, Dominick; I knew it. You could not deceive me, though you tried—you tried hard when you met me that night to persuade me it was only the surprise that ailed you. The surprise! Aye, indeed! But I tell you, Dominick Daly, it was more than surprise: it was fear that ailed you then, and it's fear that ails you now."

She had hurried on beyond him, and now she turned and faced him. The man looked at her, full of trouble.

"Don't say such things as that to me, Kate," he said, sadly. "If I was afraid, it was good fear for you and for me, for the harm that I had done you, and the harm you were doing yourself, my girl, all for my sake—all for my sake, by coming here."

"Not all for your sake," she said moodily, with a quick bending of her thick eyebrows; "much for my own. You could have lived without me, I could not live without you. I could not bear my life after you left Athboyle; I came to hate the place, and the children themselves, and if I had stayed longer with the Mangans we would not have parted friends. It's a slavish life I lead here, and it's none the pleasanter because the ladies have taken me up, but there's you to see in it, and our chances to watch; and if you had more courage, Dominick, I would not mind anything. But you vex me; you try my hot and headstrong temper. What's the good of not telling out the truth to one another."

With the last few sentences her voice softened, the anger in her face died out, and she smiled faintly, a beautiful, persuasive smile.

"I know, I know," said Daly, tenderly, and drew her within his arm. "I believe I am the coward you call me, Kate. But I am not afraid for myself. I'd die for you, darling, and you know it well, without a murmur; but I'm afraid of disgracing you, I'm afraid of bringing you to shame. And you're headstrong, as you say, and above being cautious; but you mustn't be above it, darling, for it's only caution can save you from the danger I've brought you into. I can't save you, though I'd lay down my life sooner than you should come to harm."

"I will be cautious," said the woman, but with a touch of impatience in her voice; "I will do anything you like, if you will only be honest and outspoken with me, and not scruple

where it's too late for scruples. It will be easy to be cautious if it's not to be for long, and that's just why I'm asking you, what chance is there?"

With characteristic pertinacity the woman had come back to her first question. With characteristic yieldingness the man gave in to her importunity, and answered it, though she again put it in the form he had protested against.

"I found my wife very ill indeed," he said. "She has had three fits since Monday, and she is awfully altered. Mrs. Cronin says she doesn't think she can last six months."

"Six months!"

Genuine, undisguised disappointment was in the tone in which the woman uttered these two words; once more the momentary look of repulsion crossed Daly's face.

"She has suffered more than she ever did before. She fell on the fender in one of the fits, and bruised her face shockingly, and though she was all right to-day, she could hardly speak to me; she had bitten her tongue so severely, and it was so sore. Oh, Kate, it is a sorrowful sight to see her."

"Of course it's a sorrowful sight, and a scandalous sight too; for what brought a fine young man like you with a wife like that, and you only twenty-two years old when you married her?"

"I thought you knew, Kate. It was for my father's sake, to keep the bit of land for the old man; he'd have broken his heart if he'd lost it. Mary Kearney had the money, and she was not a bad-looking woman then; she was never a bad-hearted or a bad tempered one, and I never cared for any one. I never thought I'd see the face that would turn the world upside down for me; your face, my darling. And she was a good wife to me, and a good daughter to the old people until they went, and the sickness came."

"And you were good to her too, I'm sure of it; and it's no fault of yours that she's a poor creature now, with no life in her but misery. It's hard on you, Dominick, to be tied to the like of her, now that the old people are gone, and she an object, with the falling sickness,* who can't enjoy her life; and it would be hard even if you and I had never met. But we have met, and you love me, not as I love you, though, that isn't in you; but I'm content that you love me as well as you can, and now it's hard on us two. That's all I mean, and nothing can be truer."

"I know, and I feel it too; but it was pitiful to see her to-day, Kate, with her poor white face, and her thin grey hair, and her hands all done up with rags, where she had hurt them."

"Disgusting! And you would try to keep her alive, and she like that; and you call that charity, and conscience. I'm sure she can't wish to live herself, when she is in her senses."

"Oh, but she does," said Daly, quickly. "She is very anxious to live, and to-day, as well as she could speak, she begged me to try and find a new cure for her. She clings to her poor life, Kate, as much as we cling to ours, with love and hope in it, and I daren't grudge it to her; it's unkindly to grudge life to any one. We mustn't build on, on that."

"What else have we to build on?" asked the woman, not fiercely this time, but with sad seriousness, as if appealing to his reason. "Just look at the facts, and tell me what else have we to build on? It has been wonderful luck for me to please the people here, and get the countenance of the ladies in spite of Father John, for he doesn't like me, though he does like you, and he suspects us both. Yes, take my word for that, Dominick, he suspects us both; and if things have to go on long as they're going, he'll make us feel his hand hot and heavy in our affairs. And if you lost your place, and I lost mine, where would we be then, when the time comes?"

"Where, indeed! Surely, it can't be that I'm to bring you into misery, if ever I have the chance of making you my wife?"

"It wouldn't be misery, anyhow, even if it was great poverty," said the woman, fervently. "Of course we must do our best to avoid that, but I would not mind it so very much. I think it never could be anything but heaven to me, just to be your wife. Oh, Dominick, darling, if she was only dead, that poor wretch whose life is of no use to her. Hush! there's some one coming along the road!"

"She started from him, and ran up the hillside to a point whence she could see for some distance, despite the gathering gloom. They had walked on a good way, and it was growing dark. Daly stood where she had left him, following her rapid movement with his eyes. She looked ahead, then crouched down behind a huge block of stone set in a circle of golden gorse, and peeping round its edge, said in a distinct, but cautious voice—

"It's Father John, he must not see me. Turn back at once, and go down towards town, he must overtake you; don't look back."

Dominick Daly promptly obeyed her, and she, drawing back her head, remained concealed by the block of stone. In a few moments the figure of a stout, elderly man, in the dress of a priest, mounted upon a powerful well-bred, well-fed brown horse, which he rode at a sober trot, came by the shoulder of the hill, and passed out of the watcher's sight. She allowed a few moments to elapse before she stepped down the hill-side to the edge of the Katharine Farrell could make out that Father John O'Connor pulled up to speak to the Clerk to the Union, and that afterwards the priest rode on a footpace towards Narraghmore, with Dominick Daly walking by his horse's side.

(To be continued.)

CURRENT LITERATURE.

"THE CAPTAIN'S CABIN," by Edward Jenkins, M.P. Montreal: Dawson Brothers.

The Captain's Cabin has no purpose and not much by way of plot—but is a thoroughly readable story. This is scarcely the best kind of work Mr. Jenkins can do. He is more at home when he has some social evil to expose and condemn, as in the story of "Ginx's Baby," which he sets his hand. Many will think that this description of a voyage across the Atlantic the Captain while in the Channel, &c., but it may well have happened when Mr. Jenkins one of Mr. Black's best efforts. It is almost needless to say that the book is thoroughly pure in tone, and by no means lacking in literary merit.

"LORD CLIVE," by Lord Maccaulay. (Harper's Half Hour Series.) New York: Harper, & Brothers; Montreal: Dawson Bros., 1878.

To pass a spare half hour well there can be nothing better than these little books. The series was commenced last summer to satisfy the desire for something substantial to read in those odd moments when time and opportunity prevent the taking up of larger works. That three more are now in press. The subjects are various, ranging from historical and biographical essays to primers of literature and finance and short stories by good authors. With few exceptions the selections are judicious; the present is certainly a good one, and "multum in parvo" may fairly be said of the series as a whole. We have much pleasure in introducing it to our readers, especially to those whose leisure and wish for information are not

DISCREET CHAMPIONS.—The enemies of the soul's immortality I do not fear; I know how often they have been vanquished before; and I am quite sure that they will be overcome again with a mighty overthrow, as often as they do appear. But I confess I have some considerable dread of the indiscreet friends of religion. I tremble at that respectable imbecility which shuffles away the plainest truths, and thinks the strongest of all causes wants the weakest of all aids. I shudder at the consequences of fixing the great proofs of religion upon any other basis, than that of the widest investigation, and most honest statement of facts.—*Sydney Smith.*

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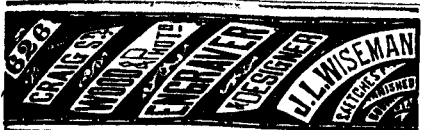
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