

# The Canadian Spectator.

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## The Canadian Spectator.

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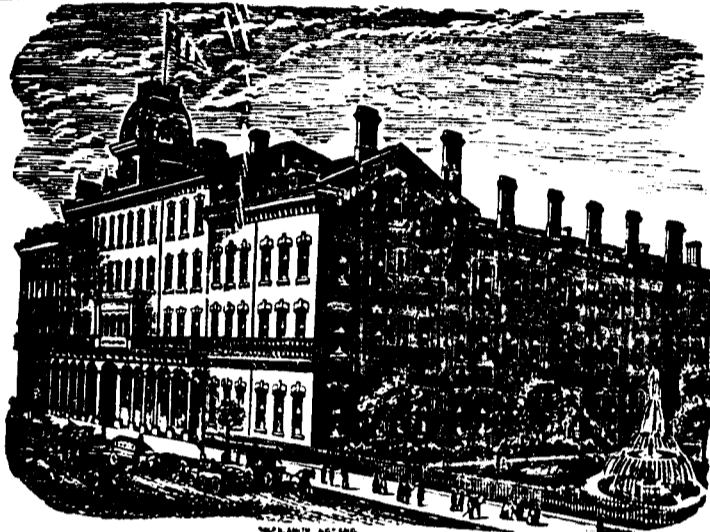
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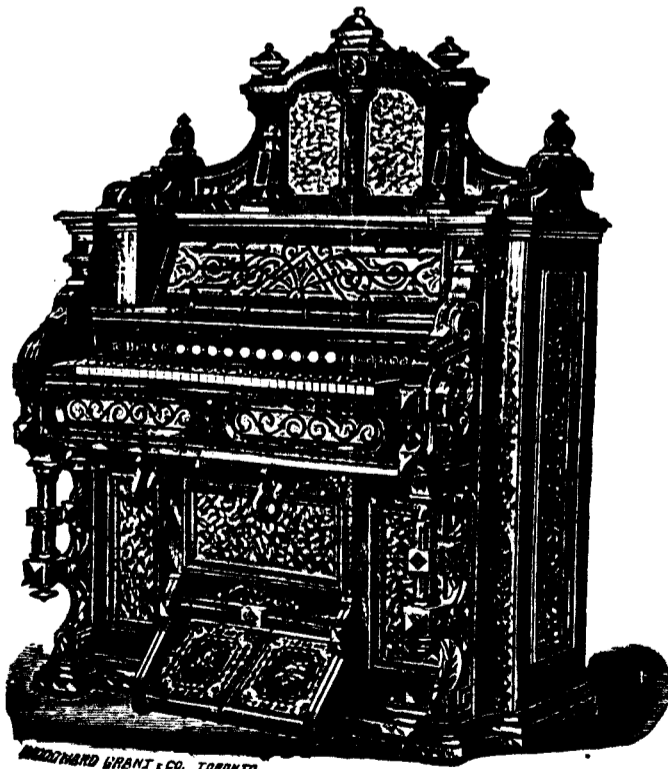
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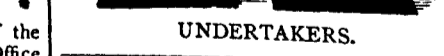
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# The Canadian Spectator.

VOL. I., No. 26.

SATURDAY, JUNE 29, 1878.

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## THE TIMES.

The Quebec Government may be said to live and move—but not to breathe freely. Its feeble existence is dependent on that not very strong man Mr. Turcotte, and Mr. Chapleau seems determined to fight it to the last; for now that all reason is gone out of it he is messing and muddling over the much-debated Constitutional question. The wonder of it is that anything new could be found to say about it, but Mr. Chapleau has accomplished the difficult by linking the Constitutional question on to that of economy. The first is a bugbear—always was—an actual nuisance at this present; but of the second we are anxious to hear further. Economy is what our Governors must institute and carry out, or the Province will be bankrupt. The credit of it is gone already, and if more money has to be raised, our politicians will find it difficult to carry on the Government.

Mr. Chapleau seems to have made a good speech on Tuesday, judging from the reports. Good, that is to say, as a mere criticism,—beyond that, worth nothing at all. For while denouncing every economical measure propounded in the Budget Speech, and shewing that some of the proposed retrenchments opened a way to danger, and some carried the suspicion of meanness, he failed to indicate a better method of reaching the desired end. And the question naturally arose: If Mr. Turcotte had voted for Mr. Chapleau's motion, what fiscal policy might we look for? At present, and for some time past, that has been a secret. In all probability it is a secret to Mr. Chapleau and his friends. They have no policy at all, and now confine themselves to general and obstructive criticism. Mr. Joly is making an effort to redeem his pledge and carry out his programme; a pity it is that two or three, or more men, in the Assembly cannot be brought to see that the Province is of more importance than the party. We want but a little more of this unpatriotic place-seeking to convince all the electors that the Provincial Parliament is incompetent—expensive and a nuisance—a thing to be swept away.

The war cloud is brooding darkly over the land. The political generals are rubbing up their knowledge of tactics, marshalling their forces and in a general way preparing for the fight. The Prime Minister and his followers await the issue confidently, for they say they can command the future of Canadian politics. But the Conservatives are bent on making a great effort to rescue themselves and the nation. The last indication is the going forth of the Hon. Senator Macpherson. For some time there have been signs of the Senator's moving. He has issued pamphlets in criticism of the Government's financial operations, which have been sneered at by members of the Cabinet, but never fairly answered. Mr. Macpherson knows well the worth of figures, and on paper can state his case clearly. And, what is more to the purpose, he is a man of integrity and uprightness—able to challenge comment on his past life. If he has decided to forego the dignity which attaches to Senatorial personages and seek greater usefulness in the greater bustle of the House of Commons, it will result in good to the Conservative party and to the country. He has not such a command of language as Dr. Tupper, especially of the stronger sort, but he is given to correctness in the use of figures, which may be put down as a virtue and a recommendation. Mr. MacPherson deserves to succeed if he try. We hope he will try.

The Oka Indian question has passed into a new phase—for it is now decided that the agents of the St. Sulpice Seminary are not quite pure as to morality. The Seminary was established, and has been supported by the gift of land, to help the Indians in matters spiritual—the Indians having taken those matters out of the hands of the Gentle-men of the Seminary built themselves a Protestant Church—which to those gentlemen looked like a mortal sin, and they set to work to destroy that church in the interests of religion. They went about it in what appeared to be a legal way, and got possession of the church and pulled it down—but they had forged the signature of the Deputy Prothonotary to get the power. About as disgraceful a business as any pack of swindlers could be guilty of. A tradesman would be sent to the Penitentiary for it—and so he ought—and those men who have done this in the name of religion ought to be made to know that respect for law is needful, if morality may be abused. The whole thing—the forgery—the action of Judge Papineau in refusing to allow proof to be made as to the fact without special proceedings, is matter

for shame, and demands a remedy. If the Civil Rights Alliance does not press the question upon public notice, it will not do its plain duty.

It is a matter for general rejoicing that Earl Dufferin has consented to remain with us another year. His administration of the affairs of this country has been beyond all criticism. He has understood the dignity of his position as representing Her Majesty the Queen—has also understood the people, and used his knowledge of them well. Instead of putting on the airs of a swell and snobbish Englishman, licensed by heaven and ancestry to sneer at all things Canadian, he has recognised all the good that may be found, and encouraged the young nation by words of hope and helpfulness. He has spoken his best, which is brilliant—has been frank, without bluntness—genial, but dignified—doing the work of a statesman, but in no ostentatious way. Canada can hope for no better friend, and the Earl can never sojourn in the midst of a more devoted people. We are to have his presence and help for one year more. We are glad.

• Montreal has had a monster Musical Jubilee—many bands came from East and West to compete for honour and glory—great crowds gathered to hear them in the Rink—judges decided—prizes were given—but none of them all can be considered happy, except the City Band of Montreal. And not the City Band even—for it feels half ashamed in the wearing of honours that have not been won. Alas! and alas! for all things earthly and human, especially when they hap upon Montreal. This thing seemed good at the first. It arose in the minds of our liberal French. They said: "Let us do something to put down these miserable differences which embitter and divide those who should dwell in peace together,"—so they invited the bands of the country—English, Irish, French, Catholic and Orange—to compete for prizes on St. Jean Baptiste day. Some of us thought that the infallible cure for our social and Ecclesiastical evils had been found. We applauded the Frenchman—the Gallican—who has for long refused to give his manful rights into the keeping of priest or prelate—we voted the Fete Dieu procession through the streets which stopped trading for the space of three hours a great nuisance; but rejoiced to see thousands crowding to St. Helen's Island, the priests among them and sharing their pleasures in a good, because hearty way,—and then we went to the Rink, dreaming of the fusion of the races—when Ephraim shall not envy Judah, and Judah shall not vex Ephraim—when Principal MacVicar shall lend the *Codex* to Bishop Fabre—Mr. Devlin and Mr. Thos. White shall break bread together, and the Editor of the *True Witness* shall open the service for the Rev. Charles Chiniquy—when, in truth, the calf and the young lion and the fatling shall dwell together in peace. Then came the music—good some of it—indifferent the rest. And then the announcement of the decision the judges had given—who, poor men, thought that *tempo* and *tone* were of equal value in a brass band—and then came a mingling of cheering and hissing, until the whole resolved itself into chaos. We caught a sight of the sublime, and here we are—hurled back into the ridiculous. What we thought was a great patriotic and benevolent effort has been declared by the *Witness* and *Herald* of Montreal as nothing more than a commercial speculation—and the *Witness* is a religious daily and the *Herald* is not—and they are both reliable sources of information, and may both be trusted, especially when they differ—so we are driven to the conclusion that it was something less than we had first hoped, and that the judges were not competent, or else were not free. It has been so often said that "music hath charms," &c., that we have got to believe it—and recommend the disappointed and disgusted bands to meet often and subject themselves to the soothing influences of their own music, having some pity on Montreal, which is capable of being befooled, but not of being united.

The old world has not reached finality as to its knowledge of matters political. Not many years ago it was broadly announced and fully believed that party Government and Parliamentary Government were joined together by an immutable law which cannot be broken, and now we are told that the general faith in party Government is being shaken. When the nation is divided on some great question involving the first principles of Government, it is easy to understand the antagonism of parties, and Government by party. But in England, to-day, there is no such dividing line, and the best informed politician would find it difficult to tabulate the points of difference between the

two parties—when men are put out of the counting. Parties are nothing more nor less than mere factions, and the Opposition has nothing to do but play a part. What they of the old world are learning slowly, we of the new world should learn rapidly. For in this country, Government by party is simply an absurdity. There are no great questions involving principles to divide us—there is no policy for the development of our national resources which one class can claim to have originated, or to have better understanding of than another, and there is not a single Legislative Assembly—the Dominion included—which from a party can select an efficient Government. The rock on which this country is most liable to be wrecked is that of party Government, and nothing better could happen to it than that it should grow sick and weary of this attempt to perpetuate the blunders of the old world by trying to rule by a party when no principle is involved. It will be well with us when we have learnt to value good men and good measures.

Mr. Gladstone is threatened with what looks very much like an impeachment in the House of Commons. He has been writing in the *Nineteenth Century* on the Eastern question, having special reference to the policy of employing native Indian troops in Europe without the authority of Parliament. Mr. Gladstone often arrives at conclusions by a step and a jump, and then always holds them courageously and speaks them with enthusiasm. And he has denounced the Government in no measured terms for attempting to show "that India is to provide for us a great military bank on which we are to draw," and "that India, with her scores and her hundreds of thousands, is to be introduced to partnership in our European wars." Having come to this conclusion, he asks, "Is it possible that this can work? Will India be content? Ought India to be content?" and adds—"This is injustice—gross and monstrous injustice." On account of this Mr. Hanbury has notice of motion to ask the House to resolve that "such language on the part of a member of her Majesty's Privy Council is to be condemned as being highly inopportune, and as calculated to create sedition in her Majesty's Indian Empire." But Mr. Hanbury is not likely to take much by his motion. If the House were inclined to exercise its Tory spleen ever so much, it would not dare to pass such a vote. It is quite true that the privilege of free speech, like every other good thing, is liable to abuse—but it is not for the House of Commons to constitute itself the judge in the matter—there can be no special and particular judge, for the people have taken upon themselves the functions of a jury and will discharge them whatever the House might say. Free speech is denied in India and the press is gagged, but England is not ready for the exercise of such high-handed power. A few more years of the Earl of Beaconsfield in authority may do it, but Mr. Hanbury must wait. Mr. Gladstone appeals to the people, who hear and heed his word.

Events at the Berlin Congress develop slowly. The personages engaged in the settlement of the Eastern question are too great for anything but stately movement, and they must be careful to maintain personal dignity while Europe waits upon their word. Still, we are glad to know that progress has been made, and a basis agreed upon which makes peace not only possible but almost certain. Radical changes are being made by the removal of old lines and landmarks. It looked a few days ago as if a hitch had occurred on the question of the line of the Balkans and the occupation of the frontiers of Roumelia by the Turkish troops, for Russia seemed minded to have governmental predominance in Roumelia,—at least, a voice in the administration of its affairs; but the great Dictator of England stood firm, and the Czar of Russia, wanting peace as the only chance of saving his country from absolute bankruptcy, yielded; and now the line of the Balkans will be adopted. The Turks will be able to garrison and fortify themselves on all the frontiers of Roumelia; the Greek element will take the place of the Russian in that province; Bosnia and Herzegovina will pass under the dominion of Austria. Access to Salonica and the Ægean Sea will be free to all nations. We are to hear no more about maintaining the "integrity of the Turkish Empire"; but Europe will see after the "cohesion" of that same. In truth, a general political millenium is at hand; Turkey is to cohere; Russian aggression is to be restrained by an anti-Sclavonic Roumelia and a progressive Greece.

The Czar was evidently helped in his decision to concede the demands as to the Balkans by his fear of the Earl of Beaconsfield, who has all Britain at his back, and 7,000 Indian troops at his right hand. All Russia trembled as the 7,000 took up the marching Westward. True, the Russians knew that England had a large army in India,—knew also that troops embarked at Bombay could be landed at Gallipoli in about three weeks—quite soon enough for all practical purposes of war. But the thing had to be done to produce "a moral effect,"—a thing dear to the heart of the Earl of Beaconsfield,—a thing without which he could neither live well nor die happy,—to say nothing of going to the Berlin Congress. Ordinary mortals would have thought that the fact of England's being an island that cannot be invaded, with

a magnificent Navy at command, would weigh most in the Councils of Europe; but the Earl is far removed from all that is ordinary, so he called 7,000 Hindoos to camp in Malta. And this is the net result—a flash—Earl Derby forced out the Cabinet—£400,000 of British money spent, and—that is all.

A wave of social disturbance is flowing from country to country and from continent to continent. It rose in Paris awhile ago, and did much mischief as it swept the city. The Communards were dispersed, but they had had time enough and power enough to create many centres of propagandism. The German Socialist is stern and practical and reckless withal—not flinching from an attempt on the life of the Emperor. The Lancashire mobs, on strike, have been maddened by something—it is said by Socialism which is working darkly in England. And England has much to fear on account of it—for there, as in no other country the world over, poverty is made pleasant. Uselessness is fostered, and discontent is pampered by the provisions made in the poor law. And now America is getting its turn. A meeting of the Socialists of New York has been held—red banners have been displayed with such mottoes as:—"Reorganization of Society independent of Priest, King, Capitalist, or Loafer." "Wealth is social in its origin, and must be social in its distribution," &c. So that trouble is in store for our cousins over the border. A Socialist outbreak there would be attended with grave results, and as there is not a standing army of any importance, it will be well if the force at command is used to nip the foul thing in the bud.

The American people, for the most part, are giving thanks that Congress has at last adjourned. For it can do no more mischief for a time. It is a peculiar thing—that Congress—not loved and not trusted by the people, only tolerated as a noisy and necessary evil. During the session it has passed a limited silver coinage bill, which is a standing discredit and dishonour to the nation, and likely to lead to disastrous results. Another noteworthy effort was the abrogation of the national insolvency law, so that State Laws may be revived in some States and created in others. Confusion must follow—for different States will have different laws, and when commercial men have got tired of their legal mess they will demand a new national measure. But Congress did most shame to itself in the matter of the Halifax award. By the sinister help of those two men who combine folly and knavery in a most wonderful way—"Ben" Butler and "Sunset" Cox, of course—it came very near to an act of infamy which would have involved the whole of the United States. But wiser men than "Ben" and "Sunset" spoke, and had their way—and at the very close of the session provision was made for the payment of the money to Canada. It would have been more for the honour of the country if the angry and unseemly discussion had never taken place, and if no conditions had been exacted to the payment of the money. But the American Congress has not yet learnt to understand nice points of honour, and jealousy for national credit; it has learnt the value of money, and the inconvenience of parting with it; and from that root soil "Ben" and "Sunset" grew.

### THE TURKS AND THE EASTERN QUESTION.

#### III.

Now let me say a word or two as to the religious aspect of the question. The people of the countries I have named as being under Turkish rule are divided not only into Christians and Mahommedans, but also unhappily, into different sects of Christians between whom there is much bitterness. You probably know how great has been the rivalry, and I shall not go too far if I say the hatred, between Greek and Roman Christians. The Romans have been strong because they have been organized under one Pope who claimed the right to lord it over Kings and Emperors. And great organisation used to support great assumption must become a great force in the world. The Greek Christians have never had any such Pope—they have been divided into several churches, and so lost the strength that goes with organisation and centralisation. The Roman Catholic religion prevailed not only among the Latin and Teutonic races, but also among a large portion of the Western and Southern Slavs. The Poles—most of the Austrian Slavs, some of the people of Bosnia, and most of the Northern Albanians are still Catholics, and the Roman Catholic hierarchy have steadily tried to push their dominion further East into the Greek countries. Not only, however, the Greeks proper, but also the Bulgarians, the Bosnians, the Servians and the Roumanians, have maintained the Greek form of religion. And to all them, I must add the great Russian people. Russians and Bulgarians and Servians and Bosnians and Roumanians are co-religionists, and in that you have the *Caus belli*. For the Turks are, of course, Mahommedans, and as a fact Mahommedans of the worst type. Mahommedans, like Christians, are a good deal divided among themselves, and there are various sects. The Persians and some other Mahommedans are as much opposed to the Turks as the Greeks are to the Catholics, and a large proportion of the Arabs are not only opposed to the Turkish rule, but also to the Turkish form of Mohammedanism. For the Turks are not Mohammedans by original nature; they have not grown out of it, but have grown into it, and that for a purpose quite other than religious, and proselytes are rarely an ornament to the faith they embrace. The Turks succeeded in degrading Islamism, and that it was not needful to do.

It is proper to remind you here that though whole centuries have passed away since the wars and the conquests I have named, the position of the people is not changed. There has been no fusion—no uniting of blood. The Saxons

conquered England, but it came to pass that Saxon and Anglian got mixed in a short time. So mixed, indeed, that if you would divide them you would have to divide almost every individual Briton—and no one is ashamed of the mixture. We speak with pride of the Anglo-Saxon race. But the Turk cannot be mixed with any other people. You may as well try to mix oil and water. It seems as if Providence had made the Turk of some material which has no affinity for any other material—no quality that can attract or be attracted. So that the Turks are as they always have been, but encamped in Europe, ruling as conquerors in tyranny and by the sword. When the Turks entered a country they went on this principle—that the conquered were to have the choice between three alternatives—one was death—another was a form of servitude, and the last to embrace the Mahomedan religion. A portion of the Christian population embraced the faith of their conquerors. Those who did so were mostly of the wealthy class—men who had a stake in the country and not much conscience. But the vast majority of Christians hold to their faith though it cost them their possessions and their liberty. There have been times in Turkish history when plans have been submitted to the Sultan for the total destruction and extermination of the Christian population. But the answer has been, "No, let him live, and pay for living and we shall be the richer. He has no rights of property—and no rights of law—he will pay our taxes and till our soil—let him live for our benefit. As for the religion—what can it matter? Let them pay their ransom, and do the best they can." And that is what it has been. A Christian is called a "rayah," which means, I believe, ransomed—one who has paid a price for permission to live. You would imagine that in the times when the free peoples were being gradually subjected Christianity would have intervened to mitigate their condition, but unfortunately it was not so—it was just as it has generally happened—the heads of Christian Churches allying themselves with kings and tyrants, preaching submission, rather than the sacred rights of the people. In Constantinople Christian Patriarchs and Exarchs preached to their flocks the cause of the Turk. Only, I believe, in Scotland and one or two other small countries has it ever been that the Christian Church has embraced the cause of freedom. So the Christian subject to the Turkish authority has remained a rayah—he has paid his price to live.

The life has not been much worth the living often. In view of this lecture I sought for proofs of Turkish tyranny and misrule, and the task was not a pleasant one; for it was literally to wade through misery. It seems as if the country they occupy is suffering from every species of misrule which it can suffer. Over many a wide expanse, the soil, though by nature the richest on the face of the earth, lies waste and desolate. Means of material improvement—roads, bridges, and harbours—have been almost entirely neglected. The efforts of the people to rise in intelligence, industry and wealth were sternly repressed. The system of taxation was, and is, an infamy to any people. This is an illustration of a very common way to gather taxes. Two men agree to keep a flock between them; the one in summer on the mountains, the other in winter on the plains. The tax-gatherer compels the first to pay the whole, promising to ask nothing of the other. He then goes to the other and compels him to pay the like amount, giving the same promise as he did to the first. A Christian can be compelled to pay twice over for exemption from the army, if the tax-gatherer declare that the first receipt he gave was forged. And there is no redress. A Christian can give no evidence, and get no justice. The Turkish tax-gatherer may rob at his own sweet will, and he enjoys as perfect immunity as an Irish Catholic here enjoys who may shoot down a Protestant. The Christians of Turkey may state the injustice as clearly and conclusively as possible, but those who are set to administer the law shut their eyes and say "No Bill," like a certain Grand Jury we knew.

Now, to have such people as the Turks for neighbours can scarcely be a good and pleasant thing, and so the Russians have always had more or less of trouble,—oftener more than less. Let me tell you a little of the Russian Empire and people. As to the area and the population of Russia we cannot speak precisely; what they are exactly no one knows. Some writers have put the population at one-sixth of the whole world. Any how, it is more than twice that of the United States or the Chinese Empire, and nearly twice as many as that of Great Britain. We can reckon them at nearly eighty-three millions. The area is immense, almost incalculable. Some of it a wild waste, but for the most part fertile and pleasant. There is, in fact, more land than there are people to occupy, and for long periods to come they will have more than ample scope for all their industries within their own borders. But Russia is comparatively a young country, and has only of late years begun to understand and to develop her resources and form a compact and progressive nationality. I am not altogether pro-Russian, although I am altogether anti-Turk. I do not hold up Russia as being good or very grand; but I do say this, that in the Russian people you have a people anxious to be peaceable and prosperous. The gigantic administrative machine, which has to hold together the various parts of the vast Empire even now secures a certain amount of order and tranquility and complete freedom. And that machine is of quite recent construction. It may be said to have been designed and thrown into rough form by Peter the Great. Before his time the country was governed in a rude and primitive fashion. The Grand Princes of Moscow, in subduing their rivals and annexing the surrounding principalities, merely cleared the ground for a great homogeneous State, and made no effort to build a political edifice. In fact, the Muscovite Tsars pursued a tentative, hand-to-mouth policy, destroying whatever caused temporary inconvenience with no thought for the future. And upon that entered Peter. He conceived the design of and had a logical mind, and a great ambition. He conceived the design of sweeping the old order away, and putting in its place a bureaucratic machine, constructed according to the newest principles of political science. Imagine a man without skilled workmen, without technical knowledge, and without good tools,—with no better material than sandstone that is soft and crumbling trying to build a palace on a marsh! It seems absurd—and yet Peter attempted just that. He had no technical knowledge; he had not the right material; he had not a firm foundation; and yet, with magnificent courage, he demolished the old structure and set to work to build up a new. He failed often, he may almost be said to have failed always, but he tried with indomitable perseverance, with unwavering energy, with masterly skill; when it came crashing down only half broke his heart, and went to the work of build-

ing again before even the dust had settled, until death came and took the builder away in the midst of his unfinished labours. Heaven rewards for the effort, and not for the work, and heaven is just. At any rate he did this, gave to the Russians a great idea and revealed to them great possibilities. And the man who does that for other men or for a nation should be held in honour as of much worth to the world. I will describe to you the Russian form of administration in just a few words. It looks a very imposing edifice. At the top of the pyramid stands the Emperor—the "autocratic monarch," as Peter the Great used to define it, "who has to give an account of his acts to no one on earth, but has a power and authority to rule his states and lands as a Christian sovereign according to his own will and judgment." Immediately below the Emperor are the Council of State, the Committee of Ministers, and the Senate. Don't imagine that the Council of State is a kind of Parliament, and the Committee of Ministers, a Ministry as we mean it; for the two institutions are simply incarnations of the autocratic power. It is but an instrument in the Emperor's hands. Immediately below these are ten Ministries or sections of administration, which have to regulate the different provinces. Over each province a governor is placed, who is assisted in his duties by a vice-governor and a small council. But unlike the Turks, they exercise no tyranny; they do administer justice as best they can, and do their work in a fairly honest way.

Great reforms have taken place among the Russians. See how the people have grown. Russia was at one time, and that not so far away, merely a collection of independent principalities, where Princes ruled aided by Boyars, the knights of the place. Then came the Tartar domination, with Moscow as seat of Empire, and changes took place, mostly for the better. At the end of the sixteenth century the Romanof family were raised to the throne by the will of the people; and then still greater changes resulting in good. They have lived until lately an agricultural life, and now they are turning with great earnestness to commerce. In the earliest period of Russian history the rural population was composed of three distinct classes. At the bottom of the scale stood the slave—very numerous, the number being kept up by adding prisoners of war, by freemen who sold themselves as slaves, by insolvent debtors, and by a certain class of criminals. Above these were the free agricultural labourers, who had no permanent home, but wandering here and there got work where they could. And above them again the peasants proper, those who were possessors of land in property or in usufruct, paying the rent of the land in labour. In process of time these were melted into one common class, called serfs, who were the property of the landed proprietor or the State. They had no legal protection, and were not permitted even to present a petition against their masters. It was slavery—not of the worst kind, perhaps, but it was slavery. And all that is done away. It was not done by any one man; it was not the result of rebellion or bloody revolution; it was not done by any one class of the people. In 1875 nearly ten millions of male serfs were emancipated without war or any kind of strife. The Emperor led in the great and good work, and the nation followed him—the nation as a whole set the slaves free. The people who can do that are a great people, and have elements of power that shall live. Put the conduct of the Turks by the side of it. Have they ever emancipated a single slave? When? I am aware that in 1846 the Sultan declared the slave trade illegal; that in 1854 he issued a firman interdicting the traffic in Georgians and Circassians; that in 1857 it was announced that the sale or exportation of negroes was positively prohibited. But the Turk's word was worth what it has always been worth—nothing at all. They carried on the traffic as before. They carry it on still. The African slave trade is prosecuted almost entirely to supply the Turkish harems, and but for the foul Turk, slavery would be driven from the face of the earth.

A. J. BRAY.

(To be continued.)

### "THE BUSINESS SITUATION."

"Alpha" has again begun at the beginning,—the Balance of Trade. Does the Government in this enlightened (?) age and country stifle enquiry into this solemn question? Lo! are there not the Custom House returns and the Board of Trade reports inviting constantly the careful study of anxious minded "Alphas"? The truth cannot be said to leak out. It stares us in the face. Let us return the gaze, not with stolid indifference, but with a look of enquiry.

The merchant who owes \$1,000, with \$2,000 in cash on hand to meet it, stock of the value of \$10,000, and outstanding debts (good) of \$5,000, has a genuine surplus of \$7,000, and as "Alpha" himself will admit, is in an enviable and safe position. Still, it is possible to conceive of his attaining a better one. He might, for instance, the following year do a trade of \$100,000, with a gross profit of 15 per cent., less expenses of 5 per cent., making thus a gross profit of \$10,000, and yet at the end of that time he might find his liabilities increased to \$20,000. His cash on hand to meet them might still be only \$2,000, but then his stock might be increased to \$25,000, and his outstanding accounts (good) to \$10,000. His assets would then be \$37,000 and his liabilities \$20,000. This means that in the first case he had \$1.70 for each dollar of liability; in the second case he has \$1.85 for each dollar of liability. I leave "Alpha" to say whether his position be an improved one or not; of course, presupposing that the values are equally genuine in both cases.

Has Canada thus successfully traded, or has she not? That is the question, and cannot be solved by showing what is the balance of trade. That merely shows what a nation owes, but gives no idea whatever as to her power of paying it. For that we must look within the country. Canada has some resources, notwithstanding "Alpha's" painfully despondent views, and has hitherto succeeded remarkably in selling the claims of her creditors abroad. It is only charitable, then, to suppose that she is solvent.

I confess myself unable to comprehend how "Alpha" reaches the conclusion that "credit is by Law made the rule, and cash the exception." I have yet to learn that Law compels me to take credit, and that to pay cash is a crime against the State.

If "the results of Trade lie too long concealed in stock and store and fruits of the soil till the waiters for a return from the investments which are sown broadcast over the country grow weary and heartsick," then these waiters must

have invested badly, and are probably near relations to those "born fools who needlessly involve themselves" in ill-considered and unprofitable investments. That is the only logical conclusion we can reach.

If "this country is constantly exporting its capital to pay for imports," it is no doubt simply thus investing said capital in a way which the individuals at least think likely to prove profitable. It must invest genuine capital of some kind in such goods when it wants them, unless, indeed, it can succeed in stealing them. If such investments of capital, honestly made, are not wise, and therefore profitable, we again reach the strata of "the natural born fool" aforementioned. Yet even that class of people learn by experience, and may be safely left to that great teacher. Experience is simply Providence under another name, and is full of an infinite patience and gentleness, which both "Alpha" and "Omega" can only humbly imitate—with but poor success.

I am not unmindful of the best interests of Bankers when I advocate, despite "Alpha's" eloquence, Free Trade in Banking as well as other matters; nor do I lay claim to any originality for the suggestion. Government has no right to direct and control either Trade or Finance, but ought merely to hold the reigns of justice and prevent fraud. Such is, or was at least, the special aim of all Banking laws in all civilized countries, and arose from the necessity there is, in chartering a Company, that it should define the exact purpose for which it is formed, and the extent and nature of its business, for the protection alike of the public and its own shareholders.

The path is now, perhaps, somewhat cleared for the consideration of "Alpha's" plan for benefiting and improving the business situation at the expense of the eminently respectable and sound Trust and Loan Company he mentions. I believe he is thoroughly right in stating that this Company "knows at what margin to deal in mortgages." A little more enquiry will convince him that their principle is strangely similar to the Banker's only safe one,—a fifty per cent. margin. Such a Company, however sound it may be, as in the case he instances, would find great difficulty, even if granted a charter to do so, in gaining currency to any large extent for "their own issue payable in gold on demand," for the simple and self-evident reason that they do not possess gold wherewith to meet such issue if suddenly returned on them. Their funds are invested in mortgages not reclaimable in gold for some, often many years. Now, whatever "Alpha" may think, the public will not soon be educated to believe that a promise to pay which is *not* good now, but is really *sure* to be some years hence, is as good value as one which can be realized at once in a standard of value,—viz., Gold, available in all countries.

If any such Company were foolish enough, as he suggests, "to open their stock books for a subscribed capital of ten millions in mortgages," they would readily get such mortgages, so long as they could give gold for them. And if, as "Alpha" proposes, "the holder of the mortgage (so disposing of it to the Company) could have the choice of discounting it, or taking stock in the Company to the same amount, there is little doubt which would be the choice of the mortgage holders—99 per cent. would prefer discounting it. The other 1 per cent. would just as soon hold the mortgage themselves if they did not need the money, nor could the Company safely offer any inducement to them to do otherwise by giving them a higher rate of interest than the mortgage already bore. The Company would be simply paying any additional interest out of its own pocket. It is impossible to conceive that "Alpha" can mean what he says. I must, therefore, humbly conjecture his intention to be that Government should pass an Act to make such promises to pay in Gold or Real Estate a legal tender, thus compelling them to be taken as value. It might do so *within* our own country, but this currency could not be forced to represent value *outside* of the country. We could buy little or nothing outside of the country with such currency as this, and consequently a similar price would come to be demanded within our own borders for commodities there as we would have to pay to bring them from elsewhere. How such a condition of things would bring about the result that "this institution would only have to hypothecate the tenth part of the mortgages to the foreign capitalist it now requires to do," no intelligent human being can discover. It could by no means "enable Canada to become a self-respecting and industrious nation, able and willing to pay its debts," any more than she already is. It would only necessitate, eventually, in order to maintain that character, that she export her Real Estate—houses and lands, &c.—bodily to the other countries she owes, locate them there, and sell them at fancy prices to cover cost of transportation, and, at the same time, pay her debts.

If it is a fact, as "Alpha" says it is, that "five years' mortgage is discountable, or convertible into gold at any moment," what reason is there for all this insane trouble about starting Real Estate Banks? If "Alpha" knows of capitalists who will at once discount,—that is to say, "turn into gold at any moment" these mortgages at their face value, why on earth does he not trot them out, save this ruined (?) country, and make his philanthropic scheme at once practically beneficial to all who desire to have returned to them the cash they have invested on mortgages?

Only one more criticism, and I am done. "Alpha" says "when money is at 10 per cent. it means very little money, at five, double the capital is at command." Verily, he puts the cart in a position decidedly anterior to the horse. I charitably presume he means that when *money* is plentiful it is cheap; when scarce it fetches a higher price. Tea is governed by much the same law. When importers have imported too much of that exhilarating compound, they sell it cheap to stimulate a demand. When it is scarce, they hold for their price. We have heard that it is the same with dry goods, and even sugar. But the high price of tea does not *make* it scarce, nor does the low price make it plentiful.

But money is made by labour—productive labour—honestly doing its best to produce good value. It is *not* made by schemes which rest on nothing, though it is sometimes transferred from one to another by such means. As a labouring man I know that labour is most easily performed and most productive when the end kept steadily in view is usefulness, not money. Men who work for usefulness as their one end and aim are much wanted in Canada. May such be multiplied! and then to other blessings will be added this,—there will be an end to the writings of

OMEGA.

## POLITICAL TERGIVERSATION.

That political opinions should be frequently changed in Canada is not surprising. The issues, such as they are, which have separated and still separate the different parties, are by no means immutable and vary at different times. What is the leading tenet of one party to-day, may ten years hence be the election cry of the opposite party. We do not mean to deny—as some do—the existence of principles of general policy radically distinct in our politics, but that party lines are fixed and unchangeable cannot we imagine, with truth be affirmed. This much granted, it is difficult, at first sight, to understand the howl which is raised when leading men see fit to transfer their allegiance from one party to another. Were it the case that all these changes of faith were based on reason and founded on justice, every intelligent man would welcome an honest conversion as a sign of fair appreciation and impartial judgment. Unhappily the suspicion that private and personal advancement produce the alteration, is too often well grounded. Certain it is that a political conversion is regarded by the organs of both parties in very dissimilar lights. Some months since one or two journals in Ontario, papers of more or less influence, saw fit to renounce the Reform cause, which aforesaid they had advocated, and pronouncing themselves disgusted with Grit extravagance and Liberal hypocrisy, plighted their troth to the National Policy, and joined the Conservative ranks. The Liberal press immediately insinuated that these journals were disappointed seekers after Government patronage; it charged them with being insensible to honour and keen to the allurements of filthy lucre; principle they had none; their text was, "Quaerenda pecunia primum virtus post nummos."

On the other hand, the Conservative papers saw in this "an honest change," a "sign of the times," a "rising above party prejudice," and a "tribute to the necessity for the policy of Sir John A. Macdonald."

The renegade sheets, as they were termed, amidst the hullabaloo which they had created, "repelled with scorn the sordid imputations of chagrined Grits," and "thanked cordially their new-found fellows for their kind words of welcome to the Conservative ranks." And so the world wags.

This performance, *mutatis mutandis*, has been repeated in the case of Mr. Turcotte, the Speaker of the Quebec Assembly. *Rouges* see in his tergiversation "a fine sense of duty, and a candid regard for the interests of the Province above the claims of faction." "The claims of country bear more strongly with the honourable gentleman than the dictates of an intolerant cabal, and he merits the esteem of every right-minded man for the exertion he has made in the cause of a good, economical Reform Government." The *Bleus*—perhaps, with some truth, contend that Mr. Turcotte has been bought over; the settlement of an old score with the Government; the giving of a place to a bosom friend, and of another to a brother-in-law, are declared to be the motives which have actuated him in jumping the fence. They charge directly that "The jingling of the guinea healed the hurt that honour felt."

In view of the facts of the case as they are revealed to us; seeing Mr. Turcotte's own declarations and his turnings and twistings before the momentous vote, and remembering that since two of his relations have been comfortably placed in fat offices, we are not sure that his conversion was altogether disinterested. Undoubtedly, he merits censure, if half the allegations advanced by his accusers are true. We see nothing disreputable in a fair alteration of political allegiance. As Juvenal says, however, "Causa facit rem dissimilem," and if money, honours, or place be the forces which cause a tergiversation, then decidedly the act deserves the condemnation of every well-thinking Canadian.

TEETOTUM.

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

### IV.

Following the opinion of the Law Officers of the Crown, the Imperial Act of 1840 clearly acknowledged that the Church of Scotland was entitled to the same privileges in a British Colony as the Church of England. That the interpretation of the Law Officers as to the exclusion of dissenters was correct, is not doubtful, when examined by the known facts of the history of the period. Even the courts of law did not admit that dissenting bodies were entitled to claim legal protection, a fact which may be lamented, but which cannot be denied. It was, therefore, solely on the ground of being a National Church and her ministers therefore Protestant Clergy, in the strictly legal sense of the term, that the Synod in this country in connection with the Church of Scotland was officially recognised by Her Majesty's representatives and the Executive Government. That the Roman Catholics and Methodists received grants out of certain accrued revenues of the Reserves does not change that fact. Both grants were confessedly wrong.

The manner of admission of the United Synod of Upper Canada as part of the Synod in connection with the Church of Scotland may simply be referred to, as still further showing the close and intimate connection between the Mother Church and the Church in the Colony. It was not till the Synod of Ulster (Presbyterian Church in Ireland) was admitted to ministerial communion with the Church of Scotland, that her licentiates here organized into the United Synod of Upper Canada could be admitted to the Synod representing the Church of Scotland in Canada. When admitted they made an unqualified subscription to the formula of the Church of Scotland without reserve or open questions, merging their existence completely in that of the Church they were joining.

Not long after the Synod became divided into two sharply defined parties, the one adhering to the Constitutional, the other to the Non-Intrusionist party in the Church of Scotland. The result was the secession in 1844 of those who were in sympathy with the latter. It is not my intention to enter into the merits or details of this first secession, the sole object now being to consider the bearing of what has been called the "Act of Independence," on which much stress has been laid by those who seceded from the connection with the Church of Scotland in 1875. It will be well, therefore, to look at this Act somewhat closely and to view it in the light of what followed, as well as of what preceded its adoption.

The seceders of 1875 plead that whatever connection existed between the Church of Scotland and the Church here previous to 1844, was ended by the "Act of Independence" passed by the Synod that year. How far do the facts immediately attending the passing of the Act support this plea? There had been a fierce struggle between those who wished to retain and those who wished to sever the connection with the Church of Scotland; there had been a motion that the peculiar connection which had hitherto subsisted between them and the Church of Scotland should from that time forth cease and determine; according to Dr. Cook's letter of instruction to Dr. Mathieson, already quoted, and the other evidence given that the connection was so close as to entitle the Synod in Canada to claim a portion of the Clergy Reserves as belonging to an Established Church of the British Empire co-ordinate with the Church of England. It is quite clear, then, how that peculiar connection was regarded. It was asked that the words, "in connection with the Church of Scotland," should be expunged from the title of the Synod; that all peculiar privileges should be withdrawn from ministers and elders of that Church, that, in short, the Synod was no longer to be either in name or reality a branch of the Church with which it had down to that period, *teste* Cook, been identified. The struggle ended in a separation, those seceding leaving a protest charging those who remained with "corruptions and defections," with having committed "sin in matters fundamental," and declaring that the Protesters could no longer with a clear conscience hold office in the Church which persisted in retaining its connection with the Church of Scotland.

Desirous of reuniting to the Church those who had seceded, the Synod was called together two months after the meeting at which the secession had taken place. Every disposition was shown to conciliate, and the Act of Independence was passed, a purely declamatory Act, the preamble to which sets out:

"Whereas this Synod has always, from its first establishment possessed a perfectly free and supreme jurisdiction over all the congregations and ministers thereof," &c.

In other words it possessed a complete system of Responsible Government, whilst holding the closest relations to the Mother Church, as Canada to the Mother Country. The seceders, however, refused all compromise; nothing but complete severance from the Church of Scotland would satisfy them, and at the meeting of Synod in 1845, the Committee to negotiate with them so reported, stating that the Conference had abruptly terminated because of the hostile sentiments expressed regarding the Church of Scotland, after, it must be remembered, the Act of Independence had been passed, which it is now alleged severed the connection. The inference, then, must surely be unmistakable, that there was, in 1844, no severance of the connection with the Church of Scotland, except on the part of those who had positively withdrawn from the communion and had accepted the invitation tendered by the newly formed Free Church, supported as it was by clerical representatives from that body, who came from Scotland to Canada to enlist support in the British American Colonies.

But the matter is not left to mere inferences. There is positive proof of the light in which the connection was viewed, subsequent to 1844, both by the Synod and by the Civil Government.

In 1851, after long and careful discussion, a series of resolutions was adopted, not as the work of one man, but as that of the Synod itself, the original draft having been freely amended. It begins with these remarkable words, if the theory of those who have lately seceded be true, "Be it resolved and declared

1. That the Church of Scotland, of which this Synod is a branch, has always believed and assented," &c.

The resolutions are long, and I will only quote a few sentences from them. The fourth begins:

"That, even since the formation of this Synod, our ecclesiastical relationship has been acknowledged by the Parent Church, in every way conformable to her constitution and our own ecclesiastical independence; and on this ground our ministers and people have for the last thirty years asserted their right to all the benefits of a connection with her as one of the Established Churches of the British Empire. Especially we long pleaded our legal claim to the portion of the lands in Canada, set apart for the maintenance of a Protestant Clergy, on the ground of the proper legal import of that designation and of the Treaty of Union between England and Scotland."

The concluding paragraph of the last resolution is of great significance, affording the clearest proof of the settled determination of the Synod to establish a permanent endowment for the benefit of posterity and for the promotion of their spiritual interests, as opposed to the attempt to squander the Fund now under discussion, on the part of those who had bound themselves to maintain it intact and to add to it as opportunity offered.

"The present ministers of this Synod have only a very personal interest in the question, but it belongs to them to teach and to witness, that the Church of Christ, though a spiritual body, has legal rights and temporal possessions, which she ought to defend, and, as she best may, to transmit, not only undiminished but enlarged to her perpetual posterity."

And Dr. Cook was appointed, along with the Moderator and Clerk, to draw up a pastoral address to the people in these terms. It is singular how closely associated Dr. Cook's name is with the struggle for the funds, and being gifted with a facile pen, how clear is the evidence of the view he took of the claims of the Church on the Reserves. I must confess to having searched in vain to discover his name connected with the promotion of missionary enterprises, either home or foreign.

Then again subsequent to the secularization of the Clergy Reserves, the claim of the Synod here to represent the Church of Scotland was admitted by the Duke of Newcastle, the advisor of the Prince of Wales during the visit of His Royal Highness to this country in 1860. The Rev. Dr. Mathieson, of St. Andrew's Church, Montreal, had been chosen Moderator of the Synod that year, and it had been resolved by the Synod that an address should be presented to the Prince of Wales at the levee to be held at Montreal on the 27th August. Finding, almost at the last moment, that the branch of the Church of England was to be received by the Prince as the representative of the National Church, whilst the branch of the Church of Scotland was to be placed on a footing of inferiority, the Synod's Committee sent a letter to the Duke of Newcastle, which bears so closely on the question that I give it in full, with the exception of a short sentence having no bearing on the point at issue.

MONTREAL, 27th August, 1860.

MY LORD DUKE,—I have dutifully to acknowledge the receipt, through the Governor-General's Secretary, of the notification that it is His Royal Highness' pleasure to receive the

address of the Church of Scotland from myself as the bearer of it, but not to be read or replied to at the time. Having been informed that a different course is to be followed in the reception of the address for the sister Church of England, I beg very respectfully to represent to Your Grace, that, as a branch of the Established Churches of the Empire, the Church of Scotland in Canada is, in the eye of the law, constitutionally on a footing of equality with the Church of England in this Province, and that whatever privileges are possessed by the one Church belong of right to the other.

Of course, as individuals, the members of the deputation are proud of the opportunity of expressing in any way that may be pointed out to them, their legality to the Crown and their respect for His Royal Highness, but, as representing the Church of Scotland in Canada, their consenting to occupy a position of inferiority to that accorded to the sister Church of England on so interesting an occasion as the present, would be received with extreme suspicion by the large and respectable body on whose behalf they have been appointed to act.

I have the honour, &c.,

ALEXANDER MATHIESON, D.D.,

Moderator.

When the letter was delivered it was too late to remedy the error at the Montreal levee, but the Duke of Newcastle officially recognised the justice of the claim, and a special audience was granted at which the address was formally read and presented, the reply of the Prince being couched in terms of respect for the National Church there represented.

In tracing the Fund to its source, it was my intention to show that it was derived from grants made on the definite grounds that the Presbyterian Church of Canada in connection with the Church of Scotland was, by virtue of that connection, the representative in Canada of one of the National Churches of the Empire; that not only down to 1844, when the first secession took place, but subsequently to that period, and after the passing of the declaratory Act of Independence, that connection so clearly existed as to entitle the Synod to demand and receive all the privileges thence arising. Few will venture to deny that ample proof has been given on these points. I have, however, entered more minutely into the history of the Church than might have been necessary, were it not that the principle involved is one which affects all Trusts, all properties, every incorporation, and it was therefore desirable in the present instance to throw the fullest light on the subject. Once admit the principle that Trusts, no matter how plain are their terms, are at the mercy of clamour from men who choose to attack the rights of others on the ground of a similarity of name and the plea of numbers, and to what would it lead? The Bank of Montreal is a wealthy corporation, whose shares are held in comparatively few hands. It is not probable, but it is conceivable, that a demand might arise for the transfer of its property to some other institution by men calling themselves bankers on the strength of exchanging uncurrent money for bank bills, and maintaining, very probably correctly, that they were a majority, even although they had never held a share in the Bank of Montreal. The supposition is a violent one, no doubt, but it simply illustrates the line of argument adopted by those who have sought to set aside a Trust on the ground that they have a similar name to those for whose benefit it was constituted, and that they are a majority in point of numbers.

With your permission I shall shew in my next the constitution, terms and conditions of the Trust, known as the Temporalities Fund.

DOUGLAS BRUMNER.

## THE PREACHING OF THE REV. GEO. WHITEFIELD.

"In London, Whitefield could no longer be content with his spacious tabernacle, but took again the open field. The most riotous scenes at Moorfields were usually during the Whitsun holidays. The devils then held their rendezvous there, he said, and he resolved 'to meet them in pitched battle.' He began early, in order to secure the field before the greatest rush of the crowd. At six o'clock in the morning he found ten thousand people waiting impatiently for the sports of the day. Mounting his pulpit, and assured that he 'had for once got the start of the devil,' he soon drew the whole multitude around him. At noon he again took the field. Between twenty and thirty thousand swarmed upon it. He described it as in complete possession of Beelzebub, whose agents were in full motion. Drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, were all busy in entertaining their respective groups. He shouted his text, 'Great is Diana of the Ephesians,' and boldly charged home upon the vice and peril of their dissipations. The craftsmen were alarmed, and the battle he had anticipated and challenged now fairly began. Stones, dirt, rotten eggs, and dead cats were thrown at him. 'My soul,' he says, 'was among lions,' but before long he prevailed, and the immense multitude were 'turned into lambs.' At six in the evening he was again in his field pulpit. 'I came,' he says, 'and I saw; but what? Thousands and thousands more than before.' He rightly judged that Satan could not brook such repeated assaults, in such circumstances, and never, perhaps, had they been pushed more bravely home against the very citadel of his power. A harlequin was exhibiting and trumpeting on a stage, but was deserted as soon as the people saw Whitefield, in his black robes, ascend his pulpit. He 'lifted up his voice like a trumpet, and many heard the joyful sound.' At length they approached nearer, and the merry-andrew, attended by others, who complained that they had taken many pounds less that day on account of the preaching, got upon a man's shoulders, and advancing toward the pulpit, attempted several times to strike the preacher with a long, heavy whip, but always tumbled down by the violence of his motion. The mob next secured the aid of a recruiting sergeant, who, with music and straggling followers, marched directly through the crowd before the pulpit. Whitefield knew instinctively how to manage the passions and whims of the people. He called out to them to make way for the king's officer. The sergeant, with assumed official dignity, and his drum and fife, passed through the opened ranks, which closed immediately after him, and left the solid mass still in possession of the preacher. A third onslaught was attempted. Roaring like wild beasts, on the outskirts of the assembly, a large number combined for the purpose of sweeping through in solid column. They bore a long pole for their standard, and came on with the sound of drum and menacing shouts, but soon quarrelled among themselves, threw down their pole, and dispersed, leaving many of their number behind, who were brought over to join the besieged

party.' At times, however, the tumult rose like the noise of many waters, drowning the preacher's voice. He would then call upon his brethren near him to unite with him in singing, till the clamorous host were again charmed into silence. He was determined not to retreat defeated; preaching, praying, singing, he kept his ground till night closed the strange scene. It was one of the greatest of his field days. He had won the victory, and moved off with his religious friends to celebrate it at night in the Tabernacle; and great were the spoils there exhibited. No less than a thousand notes were afterwards handed up to him for prayers from persons who had been brought 'under conviction' that day; and soon after upwards of three hundred were received into the society at one time. Many of them were 'the devil's castaways,' as he called them.—*Stevens's History of Methodism.*

Dr. Franklin, in his Memoirs, bears witness to the extraordinary effect which was produced by Mr. Whitefield's preaching in America, and relates an anecdote equally characteristic of the preacher and of himself:—"I happened," says the doctor, "to attend one of his sermons, in the course of which, I perceived, he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold and all. At this sermon there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had by precaution emptied his pockets before he came from home. Towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour who stood near him to lend him some money for the purpose. The request was fortunately made to, perhaps, the only man in the company who had the firmness not to be affected by the preacher. His answer was, 'At any other time, friend Hodgkinson, I would lend to thee freely; but not now, for thee seems to be out of thy right senses.'"

#### WHITEFIELD AND WESLEY COMPARED.

"Why was it that Whitefield had such power over the masses, and preached the gospel with such success? Because, as a man of great natural force, and called of God to the work of the ministry, he conformed to the Master's model. He had clearness—a clear conception of his points, arguments, and illustrations, and hence presented them clearly. He had earnestness—a soul of fire, thrilled with 'the burden of the Lord' to perishing sinners, and the tidings of mercy for stricken hearts. He had naturalness. He used to say that he talked to the people in their 'market language.' He had literalness. He brought great gospel principles to light through literal facts and figures, and had but little to do with metaphysics in the pulpit. He wisely adapted the truth to the condition of his hearers.

"The same is true of Wesley. He had greater clearness than Whitefield, equal earnestness of soul, though less physical force and vehemence of manner. He also possessed an equal degree of naturalness and literalness. Wesley used many literal figures of illustration, but more literal facts. Metaphysical abstractions in the pulpit were out of the question in his ministry. His wise adaptation of truth to the occasion and circumstances of his hearers was a leading feature of his preaching."—*Taylor's "Model Preacher."*

A shipbuilder used to say that under most men's preaching he could build a ship from her keel to the mast-head; but under that of Whitefield, he could not lay a single plank.

Though the name of George Whitefield is a household word, his sermons are little known and still less read. They owed much to his inimitable delivery. The following specimens fairly represent his method:—

When he was preaching from the text, "Therefore glorify ye the Lord in the fires?" Isa. xxiv. 15, he said, "When I was some years ago at Shields, I went into a glass house, and standing very attentively I saw several masses of burning glass of various forms. The workman took one piece of glass and put it into one furnace, then he put it into a second, then into a third. I asked him, 'Why do you put that into so many fires?' He answered me, 'O, sir, the first was not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' O, thought I, does this man put this glass into one furnace after another that it may be rendered perfect? O my God, put me into one furnace after another, that my soul may be transparent, that I may see God as He is."

#### CORRESPONDENCE.

##### THE QUEBEC LABOUR DISPUTE.

SIR,—When you remark that the Provincial Premier had no right to intervene in the dispute which had arisen on the works of the new Parliamentary Buildings, I must take the liberty of differing from the dictum, believing that under such circumstances the First Minister was in principle the proper mediator.

Whether the men had already gone so far in their reprehensible proceedings as to put them out of court before appealing to the Premier for his action in the question, is a point which can only be decided by a study of the facts as they actually occurred, and the point of time at which Mr. Joly's good offices were tendered.

QUEBEC.

##### THE CORPUS CHRISTI PROCESSION.

SIR,—Your correspondent "Fair Play" writes in a somewhat commendable tone and spirit, and I should suppose belongs to what is called the liberal school of the Roman Catholic Church. He, however, defends the Corpus Christi procession neither wisely nor well. It may not be that they purposely march always by the Protestant Churches during the time of public worship, but that they have often done so, I should think no one will deny. In consequence of this their congregations are always much smaller on that day, as ladies are

afraid to venture out on the streets, and many young people go to see the procession. The bands of music also greatly disturb Protestant congregations during service. On these and other grounds Protestants have some cause to complain.

It is affirmed that they regard the Corpus Christi procession as an act of public worship and as a means of grace. But why occupy and obstruct the public thoroughfares, to the inconvenience and offence of good citizens of another creed? Could they not, as on other Sabbaths, worship in their churches and thus avoid, in the spirit of Christian charity, if not from a sense of justice giving offence to thousands of their fellow-citizens! Suppose Protestants were to take the liberty of marching in thousands through the streets on the Sabbath day once a year, and call it worship, what would they think about it? We know pretty well what they would think and also what they would do. A few years ago a good minister of our Lord Jesus Christ and a few Christian people attempted to hold a religious service on the Sabbath in one of our city squares, but they were soon scattered, and put in jeopardy of their lives. Things are not one whit better now. Should any good Protestant friends think otherwise, let them try it! The minister just alluded to shook off the dust of his feet against the city and went to China. He found that the "heathen Chinese" gave him a thousand times more liberty than the good Christian people of the City of Montreal.

To say that 20,000 people are kept from drinking and other sins by the Corpus Christi procession is rather a poor compliment to the people and to the teachings of the "infallible Church." If "Fair Play," and his Roman Catholic friends really believe in the infallibility of their Church, I don't, and therefore I think, for that, and other good reasons, they have no right to tread on my toes, or to deprive me of my equal rights and privileges on the Sabbath Day.

In the procession of Sunday last I tried hard, and without prejudice, to find something—anything—like the religion of Jesus Christ, but in vain. While on my way to church through the French Square before the procession had started, I came in contact with armed soldiers, in the Queen's uniform, who attempted to prevent me passing, until ordered to do so by a polite officer. Then there were bands of music, with showy uniforms, like many of the processionists. Also arches in many of the streets of a most imposing and somewhat expensive character, and one of which at least, was taken down by workmen on the Sabbath. All this reminded me of several incidents and passages in the life of our Lord, such as "The Kingdom of God cometh not by observation;" "My Kingdom is not of this world;" "Them that take the sword, shall perish by the sword." Everything in the procession seemed to me to be about as unlike the religion of Jesus Christ as anything could be.

If it be a religious procession, as they claim, then in the name of religion—the religion of Jesus Christ—which consists in "righteousness and peace," I hold that they are in duty bound not to give offence to any, but to live, as much as possible, in peace with all men. They affirm that they have a legal right to walk in procession through the streets. Possibly, but that which is legally right, may be morally wrong, and is it not so in this case? I am not writing against the Corpus Christi procession because it is connected with the Roman Catholic Church, for I am opposed to all processions, except perhaps those representing trades and benevolent societies. But in a mixed community like ours, it would doubtless be better to prohibit all processions. It would be interesting to know what is meant by party processions in these days.

But while we have to submit to them, let us have "fair play," and as good citizens live in charity with all men.

Montreal.

MARCUS.

#### "THE FUTURE LIFE."

SIR,—The letters of "Charity" on this question are no doubt full of interest to such as can see from his point of view, but he takes too much for granted. Ordinary people cannot see through his doctrine or types and resemblances. What appears plain to him, is to others very obscure. He says, "The change from the present life to the future state of existence is not so great as some suppose; the one is simply an expansion of the other." And that "the Bible, nature and experience, each bring their quota of information" on the subject, and yet he neither quotes a passage, nor gives an example, nor states a fact by way of illustration. He simply begs the question.

"Spes" in like manner writes an excellent letter, but it is a mere exposition of his feelings on the subject. Indeed this is all he professes. He says at the outset, "How can I do more than set down what I feel on this question." But he should bear in mind, inquirers do not ask what he feels, but what he knows, and how he knows it. He may be quite correct in adding to the summary of natural and Christian duty, "Love to God and love to man," the farther element of "the immortality of humanity," but this, I presume, is only another expression for the "future life," which is just the thing we are in quest of.

"J. F. K." repeats the request of "Quartus," that writers on this subject should confine themselves to Scripture proof, but he forgets to comply with it himself. He quotes the single passage, "In my Father's house are many mansions," asks what the Saviour means by it, and then takes for granted it is the place prepared for the saints to live the "future life" in, and that the mansions will far exceed anything in nature, but he does not suggest a word of proof nor explanation what they are nor where they are. He fails to discover much light from my first letter. I did not pretend to be anything more than a very faint taper. But if it served to show that the expression, "the world to come," does not furnish any basis for the theory of a future life, it has done all that was intended by it.

I now proceed to look at another phrase, which, no doubt to many appears to cover the whole ground, namely, "eternal life." This, with its cognate, "everlasting life," which occurs only once in the Old Testament, appears so often in the New—about forty times—that it would take too much of your space to quote them all. But let me call attention to a few.

John v. 24.—"Verily, verily, I say unto you, he that heareth My words, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."



John vi. 47.—“Verily, verily, I say unto you, he that believeth on Me hath everlasting life.”

1 John v. 13.—“These things have I written—that ye may know that ye have eternal life.”

Observe, “eternal life” is a *present possession* not something to be conferred after death, or in a future state, but *now*.

Mat. xix. 16-17.—“One came and said what good thing shall I do that I may have eternal life, and He said unto him—if thou wilt enter into life keep the commandments.”

John xii. 50.—“I know that His commandment is life everlasting.”

So then to keep the commandments is to have eternal life.

John vi. 68.—“Lord to whom shall we go; Thou hast the words of eternal life.”

John vi. 1-3.—“The words that I speak unto you they are spirit and they are life.”

Not merely speaking words that tell of eternal life, but the words themselves are spirit and life.

John xvii. 3.—“This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.”

Here we have another element of eternal life, a “knowledge of the true God.”

1 Tim. vi. 12.—“Fight the good fight of faith, lay hold on eternal life.”

But that which may be laid hold on may also be let go. The Rev. Fred. W. Robertson, discussing this point, remarks “It is not the *duration* but the *quality* of the life which constitutes its character of “eternal.” A spirit may live forever yet not enter into this life, and a man live but for five minutes the life Divine; in these five minutes he has entered into the life which is eternal, never changes, but is the same unalterably for ever—the life of God.”

1 John iii. 15.—“Ye know that no murderer hath eternal life dwelling in him.”

On the contrary those who cultivate kindly, loving dispositions are in possession of it.

1 John v. 20.—“We know that the Son of God is come and hath given us an understanding that we may know Him that is true, even His Son Jesus Christ. This is the true God, and eternal life.”

According to this, to be and abide in Him that is true is to have “eternal life.”

These passages will suffice for my present purpose, which is to show that in them the word “eternal” is not used to convey the idea of damnation either longer or shorter, but to denote the quality of the life in Christ. The word is “Aion” in the adjective from “Aionios;” so that, “in the Aion to come Aionian life” is precisely the same as if writing to a friend in England, I should say, “If you come to Canada you will experience Canadian life, or you must go to the prairies to know what prairie life is.” And the phrase eternal life, or everlasting life, no more than “the world to come,” affords a foundation for the superstructure of the theory of a “future life,” and it must still be sought for elsewhere.

SENEC.

## LA PETITE MADELAINE.

By MRS. SOUTHEY.

The families of St. Hilaire and Du Résnel were, as has been mentioned, distantly related, and the ties of kindred were strengthened by similarity of faith, both professing that of the Reformed Church, and living on that account very much within their own circle, though on terms of perfect good-will with the surrounding Catholic neighbourhood. Mlle. de St. Hilaire might naturally have been expected to select among the elder of her cousins her companion and intimate, their ages nearly assimilating with her own; but, too cold-hearted and proud to brook companionship on equal terms, and to seek for sympathy, too proud to sacrifice any caprice, or make any exertion for the sake of others, she found it most convenient to patronise la petite Madelaine, whose gentle spirit and sweet temper insured willing though not servile compliance with even the unreasonable fancies of all who were kind to her, and whose quickness of intellect and excellent capacity more than fitted her for her companionship with Adrienne, though the latter was six years her senior. Becompanionship with Adrienne, though the latter was six years her senior. Besides all, there was the pleasure of patronage—not the least influential motive to a proud and mean spirit, or to the heart of a beauty well-nigh satiated, if that were possible, by the contemplation of her own perfections. When la petite Madelaine was ten years old, and la belle Adrienne sixteen, it therefore happened that the former was much oftener to be found at Chateau St. Hilaire than at le Manoir du Résnel; for whenever the parental efforts of Monsieur and Madame de St. Hilaire failed (and they failed too often) to divert the ennui and satisfy the caprices of their spoiled darling, the latter was wont to exclaim, in the pettish tone of peevish impatience, “Faites donc venir la petite Madelaine!” and the innocent charmer was as eagerly sought out and welcomed by the harassed parents as ever David was sought for by the servants of Saul, to lay with the sweet breathings of his harp the evil spirit that possessed their unhappy master. Something similar was the influence of la petite Madelaine's nature over that of her beautiful cousin. No wonder that her presence could scarcely be dispensed with at Chateau St. Hilaire. Had her own home been more a home of love, not all the blandishments of the kindest friends, not all the luxuries of a wealthy establishment, would ever have reconciled her to be so much separated from her nearest connections. But, alas! except when her services were required (and no sparing and light tasks were her assigned ones), she was but too welcome to bestow her companionship on others; and except Roland, and le petit frère, who was there to miss la petite Madelaine? And Roland, and le petit frère, who was there to miss la petite Madelaine? And le petit frère had escaped from his tutor and his sister, Jeannette was easily persuaded to take him as far as the old mill, half-way between the chateau, to meet her on her way home. Those were pleasant meetings. Madelaine loved often, in after-life, to talk of them with that dear brother, always her faithful friend. So time went on—Time, the traveller whose pace is so variously designated by various humours, is always the restless, the unpausing—till Mademoiselle de St. Hilaire had attained the perfection of blooming womanhood—the glowing love-

liness of her one-and-twentieth summer—and la petite Madelaine began to think people ought to treat her more like a woman—for was she not fifteen complete? Poor little Madelaine! thou hadst indeed arrived at that most womanly era. But, to look at that small slight form, still childishly attired in frock and sash, of the simplest form and homeliest materials—at that almost infantine face, that looked *more* youthful, and *almost* beautiful, when it smiled, from the effect of a certain dimple in the left cheek (Adrienne always insisted it was a pock-mark);—to look at that form and face, and the babyish curls of light-brown hair that hung about it quite down the little throat, and lay clustering on the girlish neck—who could ever have thought of paying thee honour due as to the dignity of confirmed womanhood?

So it was Madelaine's fate still to be “La petite Madelaine”—still nobody—that anomalous personage who plays so many parts in society,—as often to suit his own convenience as for that of others; and though people are apt to murmur at being forced into the character, many a one lives to assume it willingly—as one slips off a troublesome costume at a masque, to take shelter under a domino. As for la petite Madelaine, who did not care very much about the matter, though it was a *little* mortifying to be patted on the head, and called “bonne petite,” instead of “mademoiselle,” as was her undoubted right from strangers at least, it was better to be *somebody* in one or two hearts (le petit frère et Jeannette) than in the mere *respects* of a hundred indifferent people; and as for la belle cousine, Madelaine, though on excellent terms with her, never dreamed of her having a heart,—one cause, perhaps, of their mutual good understanding; for la petite Madelaine, actuated by instinctive perception, felt that it would be perfectly irrational to expect warmth of affection from one constituted so differently from herself; so she went on, satisfied with the consciousness of giving pleasure, and with such return as was made for it.

But la petite Madelaine was soon to be invested with a most important office; one, however, that was by no means to supersede her character of Nobody, but, enigmatical as it may sound, to double her usefulness in that capacity—while, on private and particular occasions, she was to enact a *somebody* of infinite consequence—that of confidante in a love affair—as la belle cousine was pleased to term her *liaison* with a very handsome and elegant young officer, who, after some faint opposition on the part of her parents, was duly installed at St. Hilaire as the accepted and acknowledged lover of its beautiful heiress. Walter Barnard (for he was of English birth and parentage), the youngest of three brothers, the elder of whom was a baronet, was most literally a soldier of fortune, his portion, at his father's death, amounting to no more than a pair of colours in a marching regiment—and the splendid income thereunto annexed. But high in health and hope, and “all the world before him where to choose”—of high principles—simple and unvitiated habits—the object of the love of many friends, and the esteem of all his brother officers—the young man was rather disposed to consider his lot in life as peculiarly fortunate, till the pressure of disease fell heavy on him, and he rose from a sick-bed which had held him captive many weeks, the victim of infectious fever, so debilitated in constitution as to be under the necessity of obtaining leave of absence from his regiment, for the purpose (peremptorily insisted on by his physician) of seeking the perfect change of air and scene which was essential to effect his restoration. He was especially enjoined to try the influence of another climate—that of France was promptly decided on—not only from the proximity of that country (a consideration of no small weight in the young soldier's prudential calculations), but because a brother officer was about to join a part of his family then resident at Caen in Normandy, and the pleasure of travelling with him settled the point of Walter's destination *so far*—and as it fell out, even to that *other* station on the route of life, only second in awfulness to the “bourne whence no traveller returns.” His English friends, who had been some years inhabitants of Caen, were acquainted with many French families in that town and its vicinity, and, among others, Walter was introduced by them at the Chateau de St. Hilaire, where the Protestant English were always welcomed with marked hospitality. The still languishing health of the young soldier excited peculiar interest; he was invited to make frequent trials of the fine air of the chateau and its noble domain. A very few sufficed to convince him that it was far more salubrious than the confined atmosphere at Caen; and very soon the fortunate invalid was installed in all the rights and privileges of “L'Ami de la Maison.”

• Circumstances having conducted our *dramatis persone* to this point, how could it fall out otherwise than that the grateful Walter should fall desperately in love (which, by the bye, he did at first sight) with la belle Adrienne, and that she should *determine* to fall *obstinately* in love with him! He, poor fellow! in pure simplicity of heart, really gazed himself into a devoted passion for the youthful beauty, without one interested view towards the charms of the heiress. But, besides thinking him the handsomest man she had ever seen, she was determined in her choice, by knowing it was in direct opposition to the wishes of her parents, who had long selected for her future husband a person so every way unexceptionable, that their fair daughter was very likely to have selected him for herself, had they not committed the fatal error of expressing their wishes with regard to him. There was PERSUASION and DISSUASION—mild opposition and systematic wilfulness—a few tears, got up with considerable effort—vapeurs and migraines in abundance—loss of appetite—hints about broken hearts—and the hearts of the tender parents could hold out no longer—Walter Barnard was received into the family as the future husband of its lovely daughter.

All this time, what had become of la petite Madelaine? What does become of little girls just half-way through their teens, when associated, under similar circumstances, with young ladies who are women grown? Why, they are to be patient listeners to the lover's perfections when he is out of the way, and more patient companions (because perfectly unnoticed at such times) of the lovers' romantic walks; shivering associates (at discreet distance) of their tender communings on mossy banks, under willow and acacia, by pond-sides and brook-sides—by daylight, and twilight, and moonlight—at all seasons, and in all temperatures—so that by the time the pastoral concludes with matrimony, it may be accounted an especial mercy if the “mutual friend” is not crippled with the rheumatism for life, or brought into the first stage of a galloping consumption. No such fatal results were, however, in reserve for the termination of la petite Madelaine's official duties; and those, while in requisition, were

made less irksome to her than they are in general to persons so circumstanced,—in part through the happy influence of her own sweet nature, which always apportioned to itself some share of the happiness it witnessed; in part through her long-acquired habits of patience and self-sacrifice; and, in part also, because Walter Barnard was an especial favorite with her—and little wonder that he was so—the gay and happy young man, devoted as he was to Adrienne in all the absorbing interest of a first successful passion, had yet many a kind word and beaming smile to spare for the poor little cousin, who often but for him would have sat quite unnoticed at her tent-stitch, even in the family circle; and when she was the convenient *tiers* in the romantic rambles of himself and his lady-love, thanks to his unflinching good-nature, even then she did not feel herself utterly forgotten.

For even in spite of discouraging looks from la belle Adrienne, of which in truth he was not quick to discern the meaning, he would often linger to address a few words to the silent little girl, who had been tutored too well to speak unspoken to, or even to walk quite within ear-shot of her *soi-disant* companions. And when he had tenderly assisted Adrienne to pass over some stile or brooklet in their way, seldom it happened but that his hand was next at the service of Madelaine; and only those whose spirits have been long subdued by a sense of insignificance, impressed by the slighting regards or careless notice of cold friends or condescending patrons, can conceive the enthusiastic gratitude with which those trivial instances of kindness were treasured up in her heart's records. So it was, that la petite Madelaine, far from wearying of Walter's praises, when it pleased Adrienne to descant upon them in his absence, was apt to think her fair cousin did him scant justice, and that if she had been called on as his eulogist, oh! how far more eloquently could she speak! In short, la petite Madelaine, inexperienced as of course she was in such matters, saw with the acuteness of feeling, that Walter had obtained an interest only in the vanity and self-love, not in the heart of his fair mistress. "Poor Adrienne! she cannot help it, if she has no heart," was Madelaine's sage soliloquy. "Mais quel dommage pour ce bon Walter, qui en a tant!"

"Le bon Walter" might possibly have made the same discovery, had the unrestricted intercourse of the lovers been of long continuance; and he might have also ascertained another point, respecting which certain dubious glimmerings had begun at intervals to intrude themselves on his meditations *couleur de rose*—was it possible that the moral and intellectual perfections of his idol could be less than in perfect harmony with her outward loveliness? The doubt was sacrilegious, detestable, dismissed with generous indignation, but again and again some demon (or was it his good genius?) recalled a startling frown, an incautious word or tone, a harsh or fretful expression from the eye and voice of his beloved, addressed to la petite cousine or to himself, when in lightness of spirit, and frank-hearted kindness, he had laughed and talked with the latter, as with a young engaging sister. And then, except on one topic, his passion for la belle Adrienne, and her transcendent charms, of which, as yet, he was ever ready to pour out the heart's eloquent nonsense, somehow their conversations always languished. She had no eye for the natural beauties, of which he was an enthusiastic admirer; yawned or looked puzzled or impatient, when he stopped to gaze upon some glorious sunset, or violet-hued distance, melting into the roseate sky. And though she did not reject his offering of wild roses, or dewy honey-suckles, it was received with a half-contemptuous indifference, that invited no frequent renewal of the simple tribute; and from the date of a certain walk, when the lover's keen glance observed that the bunch of wild-flowers, carelessly dropt by Adrienne a few minutes after he had given them to her, was furtively picked up by la petite Madelaine as she followed in the narrow woodpath, and placed as furtively within the folds of her fichu—if Monsieur Walter, from that time forth, pulled a wild rose from the spray, or a violet from the bank, it was tendered with a smile to one whose hand at least was less careless than Adrienne's; and for her heart, that mattered not (farther than in brotherly kindness) to the reputed possessor of la belle St. Hilaire's. Yet, in long after days, when silver threads began to streak the soft fair hair of Madelaine du Résnel, and the thick black clustering curls of Walter Barnard were more than sprinkled with the same paly hue, he found in turning over the leaves of an old French romance, in which her name was inscribed, the dried, faded, scentless forms of what had been a few sweet wild-flowers. On the margin of the page, to which time had glued them, was a date, and a few written words. And the sight of those frail memorials, associated with those age-tinted characters, must have awakened tender and touching recollections in his heart who gazed upon them; for a watery film suffused his eyes as he raised them from the volume, and turned with a half-pensive smile to one who sat beside him, quietly busied with her knitting needles in providing for his winter comfort.

(To be continued.)

## DOMESTIC ECONOMY.

**To Prevent Jams and Preserves from Moulding.**—As soon as the confection is put into the pot, while hot, cover over with a white paper which has been wet in a solution of salicylic acid, and then tie over with oiled paper. The solution of salicylic acid is made by dissolving one grain of acid in one ounce of alcohol. The oiled paper is made by oiling thin paper with linseed oil and exposing to the sun for a day.

**Test for Milk.**—The following test, given by the *Michigan Med. News*, for watered milk is said to be reliable, and certainly its simplicity commends it: Dip a well-polished knitting needle into the suspected fluid and withdraw it immediately in a perpendicular position. Should the sample contain no water, some of the fluid will cling to the needle; should water be present, however, even in a very small quantity, this adhesiveness will be lost and the needle will be withdrawn clear.

**Refrigerator.**—To preserve meat and fruits in a refrigerator, ventilation is necessary, and that it be well cleaned at least once a week. None but clean ice should be used.

**How to press Ferns.**—It is sometimes difficult to preserve ferns with the color. Dissolve one grain salicylic acid in one ounce diluted alcohol, draw the

plant slowly through this liquid and wave in the air to dry it, then press lightly between folds of blotting paper repeatedly, then press with heavy weights. Ferns droop so quickly that it is necessary to take a wet cloth or tin box to bring ferns in fresh, or take a few quires of blotting paper between two boards strapped together to the woods and press temperately together till they are brought home.

**To Preserve Meat.**—Meat washed over with salicylic acid in proportions of one-half dram to the quart of water will preserve it for several days. It will not restore meat or fish when tainted in the least, but will prevent fresh meat, sausages, butter and fish from changing.

## MUSICAL.

Ever since the great London Exhibition in 1851 it has been found advantageous for the inhabitants of different places to meet together occasionally and measure their strength in friendly rivalry, comparing their progress in arts, agriculture and manufactures. Accordingly we hailed with pleasure the announcement that we were to have a band contest in Montreal; for there is scarcely a branch of musical art in which our city, unmusical as it is, needs more improvement.

The contest lasted two days, and a grand concert and distribution of prizes was announced for Monday evening, being the festival of St. John the Baptist. We attended this concert, hoping to hear only those of the bands whose playing was at least endurable by people with average strength of nerve, but we were inflicted with overtures and selections by a number of fourth and fifth-rate bands, every one of whom played more or less out of tune, and seemed to try and make more noise than the band which preceded it. After wondering for a time whether Messrs. Lavallee & Co., had suddenly become deaf, or were trying to make us feel some of the tortures which in their judicial capacity they were forced to undergo, we were gratified to find that even they could not endure it any longer, for they omitted several bands named in the programme, and called on the Governor-General's Guards. These gentlemen, to the number of about thirty, mounted the platform. We rubbed our eyes and stared—then listened attentively, as oboe, clarinet, cornet, and trombone were sounded in succession and tuned previous to the performance of the selection. What a relief! thirty instruments were about to be heard at one time IN THE SAME KEY!! That in itself was a novelty, and so we waited patiently for the opening notes. They performed a selection of Scotch airs very creditably, and retired amid applause. The composition of this band is excellent, and they were the only ones there present who dared to play reed passages in four parts, the Saxophones being particularly good.

Then followed the "B" Battery Band, who played with taste and expression, but in the opening movement the brass and reeds were not in tune, which marred the effect of an otherwise good performance. After this we were favored with "Maritana" by the City Band. This piece they have made "their own" by playing it night and day for so many years that every one is heartily sick of it. The walls of the drill-shed, having so frequently echoed "Let Me Like a Soldier Fall," were at last able to "stand it" no longer, and came down; whether like a soldier or not, we leave it for those in the neighbourhood to decide. The selection was played in tune, and with great precision, but the tone was in many places coarse, and the band so badly balanced as to counteract the effect made by their prompt and steady playing; the basses and baritones in the lighter passages blew till their instruments fairly brayed, and quality was altogether sacrificed to noise. The cornet and clarinet solos were good, but in the louder parts the reeds could not be heard at all.

This band received a perfect ovation, and seemed to suit the taste of the masses; the better class of the audience, however, seemed more partial to those which preceded it.

Next in order was the "A" Battery Band from Kingston, who also played with great precision, and, for a purely brass band gave great satisfaction. The piece they played we did not like; it was the most "comprehensive" selection we ever heard, and comprised "The Pilgrim of Love," "Ten Little Niggers," Beethoven's "Sonata Pathétique!" (Shade of Beethoven, it is well you were deaf when you died) and other things equally incongruous. They also essayed some vocal music, making a frantic effort to sing "Old Towler" with one treble and four or five baritones, ending the whole by playing in excellent style "Largo al factotum" from Rossini's "Il Barbiere," which made a capital finale.

The other bands which took part in the concert were those of the 13th Battalion of Hamilton, and the 7th Battalion of London. The first of these numbers 45 performers, who played admirably, but the latter is more to our liking, as it is not so noisy, and the clarionets are vastly superior. They gave the overture to "Zampa," the difficult clarinet passages being played quite smoothly, and the tone throughout being delightfully pure. This band, is to our mind, the best of those who took part in the competition; it is not so complete in its formation as the Guards or 13th Battalion Bands, but, with the addition of one or two bassoons or sarrusophones, would be one of which any British regiment might feel proud.

The distribution of prizes took place after the concert, when (to the amazement of almost the entire musical community) the judges awarded to the City Band the first prize in the independent class, and also the first prize in the military class! whilst the Guards were presented with a silver butter-dish. The City Band also received, in addition \$600 to the two prizes and the banners accompanying them. A special prize as the "best brass band in the Dominion," although the Kingston band was the only brass band competing, the City Band being a sort of mongrel, and neither a pure brass, nor a pure military band.

This decision, unaccountable as it may seem to those who heard the bands perform, we think can be explained, not by attributing any unfairness to the judges in their final decision, but by examining the basis on which that decision was arrived at.

In the first place, we think it was absurd to place brass and reed bands to compete in the same class,—as well might they have instituted a comparison between a fife-and-drum band and a full orchestra; and, secondly, the number of points allowed for the different qualities which constitute excellence is open to criticism. For example, we are given the following as the plan of operation:—

"Quality of tone estimated at from 1 to 10 points; style, 1 to 20; tempo, 1 to 10; attack, 1 to 10; reading, 1 to 10; and instrumentalism, 1 to 10 each. Each judge gave an independent return on slips of paper, and they were all handed in and aggregated. For instance, the five judges would all mark on a piece of paper the number of points, in their idea, gained for quality of tone by a certain band, and the aggregate result was compared with the results of the other bands, obtained in a similar way. Prizes were thus awarded according to this aggregate of individual opinions."

It will be seen, then, that while twenty points are allowed for style, only ten are allowed for quality of tone, the great desideratum in all musical performances. Tempo and attack (which are subdivisions of style) are made separate features and allotted ten points each, making forty in all for style, against ten for any other qualification. Taste and expression do not count at all, whilst phrasing is not even mentioned. The balance of the parts seems to be no object, and the fact that the bass of the City Band can pretty nearly drown the combined forces of all the others goes for nothing. Their attack was good, and their style bold and noisy, and so they got thirty points in each piece, or ninety in all, to start with, notwithstanding the fact that the saxhorns and baritones swept the two pair clarionets out of existence. Had a proper scale been adopted we would have had a very different result; as it is, we regret very much that so many excellent bands should be allowed to leave us with the impression that we not only are without a decent band in our city, but that when one is induced to visit us we refuse to listen to it, preferring "Scenes that are brightest" brayed on saxhorns to the overtures of Rossini, Mozart and Weber, artistically performed by a well-balanced band.

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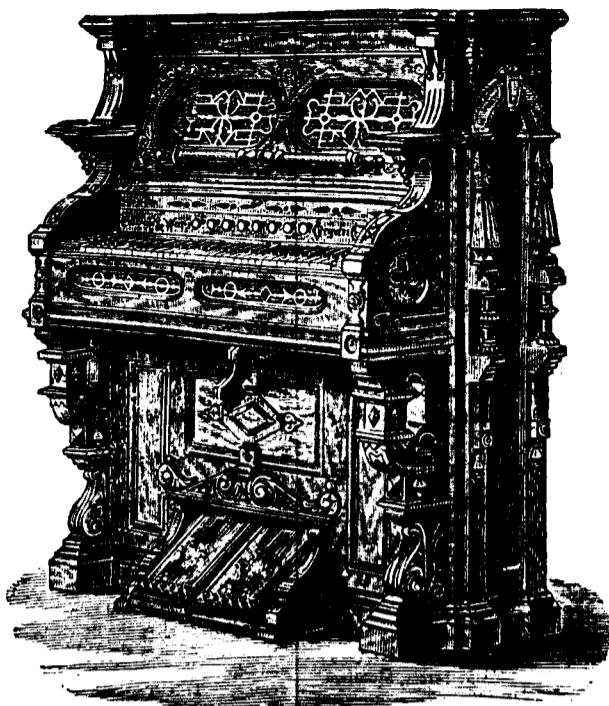
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Gentlemen's Classes on Monday, Wednesday and Friday evenings.  
Private Lessons if preferred.  
Instructions given at Academies and Schools on moderate terms.

WINGATE'S GINGER WINE.  
A SPLENDID BEVERAGE.  
TRY IT.

W. REIPERT & SON,  
WHOLESALE AND RETAIL  
HATTERS AND FURRIERS,  
Silk and Felt Hats of all descriptions, at lowest prices.  
99 and 103 St. Lawrence Street,  
MONTREAL.

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

**IMPORTANT NOTICE.**

Burland-Desbarats Lithographic Co.,  
5 & 7 BLEURY ST.,

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

ENGRAVING,  
ELECTROTYPING,  
STEREOTYPING,  
LITHOGRAPHING  
and TYPE PRINTING,

**Photo-Electrotyping & Wood Engraving**

IN THE BEST STYLE, AND AT LOW PRICES.

Special attention given to the re-production by

**Photo-Lithography**

OF  
MAPS, PLANS, PICTURES OR BOOKS  
OF ANY KIND.

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

G. B. BURLAND,  
Manager.

**CANADA WIRE WORKS**

THOS. OVERING,

Practical Wire Worker and Manufacturer of Furniture and Cylinder Cloths for Paper Mills, Wire-Cloth Sieves, Riddles, Fenders, Grate and Safe Guards, Meat Safes, Rat and Mouse Traps, Bird Cages, &c.

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

757 CRAIG STREET,  
(West of Victoria Square),  
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**Canada Metal Works.**

OFFICE AND MANUFACTORY, 577 CRAIG STREET,

PLUMBERS,  
STEAM AND  
GAS FITTERS.

Engineers,  
Machinists,  
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Manufacturers of  
HOT WATER AND STEAM HEATING APPARATUS

And all kinds of

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

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**A. N. Greig,**

PAINTER AND DECORATIVE ARTIST  
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All kinds of  
HOUSE PAINTING,  
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GILDING AND SIGN WRITING,  
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Executed by Mr. Greig, a specialty.

Seven First Prizes awarded in England, America and Canada.

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**For First-Class STEAM ENGINES,**

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

Address **GEO. BRUSH,  
EAGLE FOUNDRY, MONTREAL.**

ALSO AGENT FOR  
Warrick's Patent Universal Steam Engines.  
Waters' Perfect Steam Governor.  
Fitzgibbon's Patent Tube Bearer.  
Heald & Sisco's Centrifugal Pumps.

**Auction Sale of VALUABLE PROPERTIES. INSOLVENT ACT OF 1875, AND AMENDING ACTS.**

In the matter of O. DEBLOIS, of the City of Montreal, An Insolvent.

The undersigned Assignee will offer for sale by Public Auction, at the Office of Lajoie, Perrault & Seath, Nos. 64 to 68 Saint James Street, in the City of Montreal, on

**WEDNESDAY, the THIRD Day of JULY, At Two o'clock, P. M.**

The following valuable Properties in the City of Montreal:—

1. The North-west corner of St. Lawrence and St. Catherine Streets, containing 5,785 feet, with two cut-stone stores, and other buildings thereon erected, being Nos. 248, 250 and 252 St. Lawrence Street, and 993 to 1005 St. Catherine Street.

2. The North-east corner of St. Catherine and St. Charles Borrome Streets, containing 4,013 feet, with the buildings thereon erected, being Nos. 1007 to 1017 St. Catherine Street, and 181 and 183 St. Charles Borrome Street.

The above two lots known as Cadastre No. 344 St. Lawrence Ward.

3. The lot of land known as Cadastre No. 336 of St. Lawrence Ward, being No. 280 St. Lawrence Street, running through to St. Charles Borrome Street, containing 4,062 feet, with all the buildings thereon erected.

4. The lot of land known as Cadastre No. 890 of St. Louis Ward, containing 5,600 feet and fronting on Cadieux Street.

5. The lot of land known as Cadastre No. 590 of St. Louis Ward, containing 3,466 feet, fronting on St. Constant Street, near Ontario Street.

6. The valuable property known as "The Crevier Saw and Planing Mill, and Sash and Door Factory," erected upon Lots 119 to 135, on the subdivision plan of Lot 166, of the Village of Hochelaga, with a Forty-Horse-Power Engine and Boiler, and other first-class machinery.

7. Lot at Notre Dame de Grace, No. 66 on the subdivision plan of Lot Official No. 181 of the Parish of Montreal, containing 6,025 feet.

8. Two Lots in the Parish of St. Joseph de la Riviere des Prairies, in the County of Hochelaga, known as Nos. 94 and 151 on the sub-division plan of Lot Official No. 141, of said Parish, each Lot containing 5,450 feet.

9. Lot known as No. 3 on the sub-division plan of Lot Official No. 247, of the Parish of Sault au Recollet, without buildings.

10. Eleven Lots at Cote St. Louis, fronting on St. Denis Street, being sub-division Nos. 188 to 198 of Official No. 162, of Cote St. Louis, each lot measuring 22 feet width by 95 in depth, without buildings.

Permits to view and full information on application. L. JOS. LAJOIE, Assignee.

Office of LAJOIE, PERRAULT & SEATH } Nos. 64 to 68 St. James St., Montreal, 27th June, 1878.



**WILLIAM E. SHAW, GENERAL AUCTIONEER.**

OFFICE AND SALESROOM: 195 St. James Street, Montreal. Best stand in the city.

**THE CANADIAN ANTIQUARIAN AND NUMISMATIC JOURNAL.**

Published quarterly by the Numismatic and Antiquarian Society, Montreal. Subscription, \$1.50 per annum.

Editor's address: Box 1776 P.O. Remittances to GEORGE A. HOLMES, Box 1310 P.O.

**AMERICAN CEDAR CAMPHOR,** For Preserving Furs and Woolen Goods, IN PACKETS, TWENTY-FIVE CENTS EACH. For sale by

**J. HAWKES,** 21 Place d'Armes and 441 St. Lawrence Main St. Fresh Plantaganet Water, wholesale and retail.

**GEORGE MONTREUIL, TAXIDERMIST.** Birds, Animals, Deer Heads, &c., carefully and neatly prepared.

No. 175 ST. PETER STREET, MONTREAL. Umbrellas neatly repaired, Scissors, Razors, ground and set.

**PERCIVAL B. WINNING, SON & CO.,** FRUIT SYRUPS, CORDIALS, GINGER WINE, &c., &c., &c.

Sole Agents Winnington Wine and Spirit Co. Proprietors celebrated Carratraca Mineral Springs, Plantagenet, Ont.

OFFICES: 393 ST. PAUL STREET MONTREAL.

**JACKSON'S CHAMOMILE PILLS** are the best remedy for Indigestion and Habitual Constipation. Price 25c per box. Sent by post to any address for 28c. Prepared only by

**H. F. JACKSON,** FAMILY AND DISPENSING CHEMIST, 1369 St. Catherine Street, Montreal.

**DR. CODERRE'S EXPECTORATING SYRUP,** for Coughs, Colds, Bronchitis, &c. Dr. CODERRE'S Infant's Syrup, for Infantile Diseases, such as Diarrhoea, Dysentery, Painful Dentition, &c.

Dr. CODERRE'S Tonic Elixir, for all cases of Nervousness, General Debility, and diseases of the skin or blood. These valuable remedies are all prepared under the immediate direction of Dr. J. EMERY CODERRE, M.D., of over 25 years experience, and are recommended by many leading Physicians.

For sale at all the principal Druggists, For further information, we refer our readers to **Dr. J. EMERY CODERRE, M.D.,** 64 St. Denis Street, MONTREAL.

Testimonial to the efficacy of **SUTTON'S PHILOTETRON.** EDWARDSBURGH, ONT., July 14th, 1874.

Mr. Thos. Sutton, Montreal. DEAR SIR,—For over five years I was very much troubled with Dandruff, so much so, in fact, that my hair had nearly all fallen off. I did not receive any benefit from anything until I commenced using your Philotetron, and its effect upon my hair was very soon evident, inasmuch as I had been nearly bald, but after its use my hair was not only restored, but in much larger quantities. I can attribute this only to the use of your Philotetron. Yours truly, M. CORMACK. Prepared only by **THOMAS SUTTON,** 114 ST. FRANCOIS XAVIER ST., MONTREAL.

**GRAY'S CASTOR FLUID.**—(Trade Mark registered.) A hair dressing which entirely supercedes the thick oils so much used. Cooling, Stimulating, Cleansing, Beautifying. Prevents the hair from falling; eradicates Dandruff; promotes the growth. HENRY R. GRAY, Chemist, 144 St. Lawrence St., Montreal. 25 cents per bottle.



**GRAND TRUNK RAILWAY. Sea-Side Train Service.**

The Day Express for WHITE MOUNTAINS, PORTLAND and BOSTON, will commence running on

**MONDAY, JULY 1st.** JOSEPH HICKSON, General Manager. Montreal June 8th, 1878.

**GRAND TRUNK RAILWAY. Sea-Side Excursions—1878.**

Tickets can now be obtained at the principal stations to Portland, Riviere du Loup, Tadoussac, Cacouna, &c., good until November 1st, at greatly reduced rates.

The Fare from Montreal to Cacouna and return is \$8.30 The Fare from Montreal to Portland and return is \$11.50 and proportionate prices from other stations on the line.

Commencing July 1st, a day train with Palace Drawing-Room Car will be run from Montreal to Boston and places along the Beach, via Portland, making direct connection at the latter place with the Boston and Maine Railway, and reaching Boston the same evening. This Train is intended also to specially accommodate tourists visiting the White Mountains. Superb hotel accommodation is provided at the Alpine House, Gorham, for passengers taking this route for the White Mountains.

JOSEPH HICKSON, General Manager. Montreal, June 14th, 1878.

**THE OTTAWA RIVER NAVIGATION CO.**

Daily direct river route between MONTREAL and OTTAWA. (Mail Steamers.) Passengers by Day Boats leave by 7:15 a.m. Train for Lachine, to connect with Steamer. Return Tickets at Reduced Rates.

EXCURSIONS.—For DAY TRIP through Lake of Two Mountains to Carillon, returning OVER RAPIDS in evening, take 7:15 a.m. Train for Lachine, to connect with Steamer. Fare, for round trip, \$1.25. For Excursion OVER RAPIDS, Steamer leave Lachine on arrival of 5 p.m. Train from Montreal. Fare, for round trip, 50c. Tickets at Principal Hotels and Grand Trunk Railway Office. COMPANY'S OFFICE: 13 BONAVENTURE ST. Freight forwarded daily at Low Rates, from Freight Office, 87 Common Street, Canal Basin. R. W. SHEPHERD, President.

**WANTED,** for the General Offices of a Public Company, a well educated Youth, from 14 to 16 years of age. He will be required to pass an examination; salary progressive. Address H, Box 1,346, Post-Office.

**CHAS. LEGGE & CO.,** (Established 1859.) Solicitors of Patents, 162 St. St. James Street, Montreal. Canadian, American, British and European Patents obtained; Copyrights, Trade Marks and Designs registered; Interferences conducted, and all Patent business transacted.

**C. CAMPBELL FLORIST,** 40 RADEGONDE STREET, (Foot of Beaver Hall.) Marriages, Dinner Parties and Funerals supplied with Flowers. Bouquets and Floral Designs in every style made to order.

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

In the matter of WM. G. LEROY, of Bryson. An Insolvent.

Offers are solicited by the undersigned for the under-mentioned property, situate in the Village of Bryson. Liberal terms will be given.

1. Store and Dwelling, with outbuildings, at present occupied by the insolvent.
2. Village Lot No. 2, on Clarendon street, with dwelling house, stable and woodshed.
3. do East side 16, in Main street, dwelling house.
4. do West side 11, in do do
5. do At present occupied by Mr. Gardner, dwelling house, stable and shed.
6. 100 acres, bush lot.

Application made to either the insolvent at Bryson or the undersigned assignee, will be promptly responded to.

JOHN TAYLOR, Assignee. Office of TAYLOR & DUFF, Assignees and Accountants, 353 Notre Dame St., Montreal.

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

In the matter of JAMES CALLAHAN and PATRICK CALLAHAN, both of the City and District of Montreal, Grocers and Spirit Merchants, heretofore carrying on business under the name of CALLAHAN BROTHERS, Insolvents.

A Writ of Attachment has been issued in this matter, and the Creditors are notified to meet in my office, No. 112 St. Francois Xavier Street, in the City of Montreal, on

**WEDNESDAY, the THIRD day of JULY, At Eleven o'clock Forenoon,**

to receive statements of affairs, appoint an Assignee if they see fit, and for the ordering of the affairs of the Estate generally.

DAVID J. CRAIG, Assignee. Montreal, June 15th, 1878.

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

In the Matter of ADOLPHE STEENCKEN, of the City of Montreal, Insolvent.

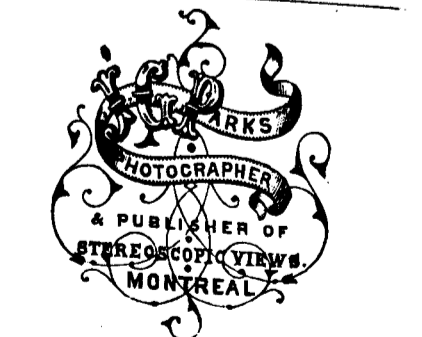
A Writ of Attachment has issued in this matter, and the creditors are notified to meet at my office, No. 22 St. John street, in the City of Montreal, on SATURDAY, the THIRTEENTH DAY of JULY NEXT, at ELEVEN o'clock in the forenoon, to receive statements of his affairs, to appoint an assignee, if they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

EDWARD EVANS, Assignee. Office of EVANS & RIDDELL, 22 St. John street, Montreal, June 26, 1878.

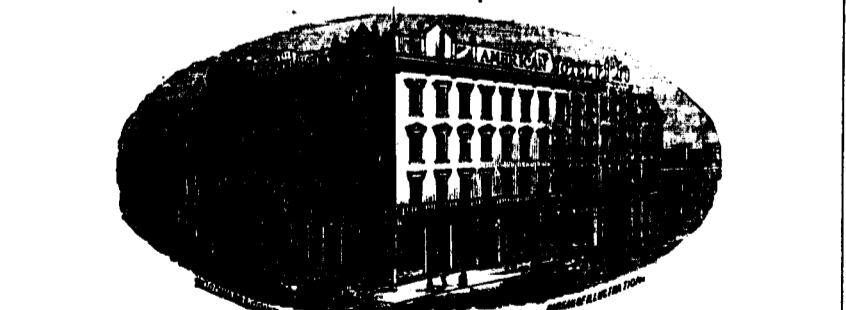
**GEO. BOND & CO., SHIRT AND COLLAR MAKERS,**

Shirts made to order, and a good fit guaranteed.

415 NOTRE DAME STREET Opposite Thompson's Hat Store.



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



**AMERICAN HOTEL, TORONTO.**

Reduced the Rates so as to meet the Times. Seventy fine Rooms at \$2.00, and seventy fine at \$1.50. Incontestably the most central and convenient Hotel in the city, both for commerce and family travel. Three minutes walk from the Union and Great Western Depots; and first-class in every respect, except price. GEORGE BROWN, Proprietor.

**H. A. NELSON & SONS,** IMPORTERS AND WHOLESALE DEALERS IN EUROPEAN AND AMERICAN FANCY GOODS, DRUGGISTS', TOBACCONISTS', STATIONERS' AND GROCERS' SUNDRIES.

FANS—American, French and Japanese. POCKET-BOOKS in Russia, Calif, Morocco, Sheepskin, &c. Ladies' and Gents' TRAVELLING BAGS a specialty. BABY CARRIAGES, TOY CARTS, VELOCIPEDS, &c., &c. 55 & 58 FRONT STREET, WEST, TORONTO. 91 to 97 ST. PETER STREET, MONTREAL.