

The Canadian Spectator.

VOL. II.—No. 50.

MONTREAL, SATURDAY, DECEMBER 13, 1879.

\$2.00 PER ANNUM.

ZION CHURCH, MONTREAL.
 REV. A. J. BRAY, Pastor.
 SUNDAY, 14th DECEMBER.
 Subject for evening discourse:—
 THE BIBLE AND TO-DAY.—No. II.

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REPUDIATION.

Montreal as a city never can, or at least never should expect permanent prosperity until she pays the \$10,000 she owes to the sufferers by the fire at St. Johns. Any person who has observed the effect of the action and re-action on men's transactions will know this. The refusal to pay this debt, or to fulfil the promise, is a blot on the city, and must be wiped out.

Just what may be expected from a city where most of the leading business men have encouraged and even used a system of not only deception but downright fraud for years. What greater fraud can there be than for men facing these misreporting American Agents and having themselves rated to be worth large capitals just to enable them to get the money of bank shareholders under false pretences? well knowing that they had been insolvent for years.

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Received a full assortment of real Balbriggan Hose in plain and fancy.

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Received one case of Stockings, all sizes, in the new Shades, Maroon, Burgundy, Claret, Bordeaux, Navy, Seal, Prune and others, such as Oxford, Mixed Mottled, &c.

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advertisement, but come yourselves and see them, together with the other elegant novelties, which you must see in each of our stores. Goods suitable for you or for recommending to your friends.

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SEE OUR TWEED WINDOW.

- See our 60c all-wool Tweeds for Suits. See our 73c and 75 all-wool heavy Tweeds. See our 95c superior quality all-wool Tweeds.

TWEEDS FOR PANTS.

- See our best Tweeds for Pants. See our best Tweeds for Suits.

SCOTCH TWEEDS.

See our Scotch Tweeds before you purchase elsewhere.

MILLINERY.

We are daily adding new, fresh stock to this department. Our Show Room is replete with a splendid assortment of fashionable Hats and Bonnets.

There are about ten Paris Bonnets remaining. These Bonnets must be sold next week, price no object.

S. CARSLY'S DRESS GOODS.

At S. Carsley's you can buy Dress lengths of Scotch Serges for \$1.20.

OUR \$1.55 DRESSES.

At S. Carsley's you can buy Dress lengths of new Persian Cord, in all the newest shades, for \$1.55.

OUR \$1.68 DRESSES.

At S. Carsley's you can buy Dress lengths of new Dress Cord, in all the newest shades, for \$1.68.

OUR \$2.15 DRESSES.

At S. Carsley's you can buy Dress lengths of new Empress Serges, in all the newest shades, for \$2.15.

OUR \$2.64 DRESSES.

At S. Carsley's you can buy Dress lengths of new Scotch Homespun Cloth, in all the newest shades, for \$2.64.

OUR \$2.64 DRESSES.

At S. Carsley's you can buy Dress lengths of new Imperial Serges, in all the newest shades, for \$2.64.

OUR \$3.00 DRESSES.

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393, 395, 397, 399 NOTRE DAME ST.

The Canadian Spectator.

VOL. II.—No. 50.

MONTREAL, SATURDAY, DECEMBER 13, 1879.

\$2.00 PER ANNUM.

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TRADE, FINANCE, STATISTICS.
CHESS.
MUSICAL.

THE TIMES.

THE FREE TRADE FLY.

We live and rejoice in the light of a veritable "N. P.," the "disputations dire" notwithstanding of the dispossessed Free-traders, who have as yet failed to unfold any other method of raising the needed revenue, and still solemnly swear by "the fly on the wheel." Is the Free-trade mind incapable of inventing a possible path to actual Free-trade without deprivation of revenue? It seems to me—and many more—that the Canadian apostles of that school, instead of reviling the N. P. as they do, should set about the work of inventing some better thing than the N. P. or the worn-out theory of Customs tariff.

A high authority finds comfort in the fact that, under the working of the N. P. our imports from England are increasing, while our purchases from the United States are steadily on the decrease. The fact must fill all loyal hearts with a lively sense of satisfaction. But I find that there is some misgiving in the minds of sundry commercial men. They say, that a reason for this change in the courses of trade may, probably, be found in our liking for the long credit system. Credit is much in favour among many classes of our traders. The English are generally honest, trustful, and disposed to trust; but the American mind does not naturally incline to credit, and will not consent to the practice of the evil unless it becomes a matter of necessity. A revival of trade in the United States curtails terms of credit in Canada as promptly as dull trade, and over-production extend it. What we are denied in the States, we therefore seek in England; where possibly our credit is still too high for the general good of commerce. It is to be feared that the undue haste to be rich has only been "scotched" by recent experiences, and not killed.

It is said that Sir John A. Macdonald has not manifested a very eager desire to take over the North Shore Railroad from the Province of Quebec, and assume its debts. If M. Chapleau could effect this transfer, it would be the best possible thing, and from a Provincial standpoint the reasonableness of such a thing can be easily argued; but Sir John has to consider the whole Dominion, and it is quite possible—likely it may be said, that he will decline to saddle the other Provinces with Quebec's advantages.

IRISH TROUBLE SUBSIDING.

The storm in Ireland is blowing itself out, as it is the manner of all Irish storms to do. Mr. Parnell and some lesser men have sought and found notoriety at the expense of the poor people, and the English Government has an opportunity for displaying a watchful solicitude for its "brilliant" subjects in the Emerald Isle. But temporary employment for a few men, and a temporary loan to impoverished farmers, will only tide over the difficulty and make further trouble more certain. While the Irish in Ireland are always "agin the Government," they are also always disposed to depend over much upon what Government can do for them. A little more self-reliance would add greatly to their strength and comfort and general agreeableness. But

it appears as if Irishmen cannot, or will not, learn that in Ireland; and the best work on their behalf to which the English Government can set its hand would be that of emigration. Manitoba offers them such a home as they never can make of Ireland, and any money used for the purpose of finding them sea passage and a homestead would be money well spent.

I would commend the same practical and useful outlet for the generosity of the Irish in Canada. They are making a most praiseworthy effort to help their fellow-countrymen at home; but if they merely send their money to meet the present emergency, no permanent results will accrue; whereas if they should determine to entrust all sums collected to some prudent persons there in order that they may select thrifty families and send them over to this new world with a little money in hand to ensure them a good start, they would, by so much at any rate, lessen the chances of further trouble in Ireland, and help to fill up Canada with just the class of settlers we need. The famishing must have immediate food and succour, and that England is perfectly well able to give them, but something should be done as a provision for the future.

U. S. AND IRISH AGITATION.

The people of the United States are preparing to give Mr. Parnell a hearty welcome, and, by most manifest generosity, invite the tide of emigration to flow that way. The *New York Herald* says:—

"When Mr. Parnell comes and depicts with moving eloquence the wretched condition of his countrymen, let us be prepared to say to him:— 'We believe this; our people take a lively interest in Ireland, and our press keeps them fully informed; we have as early and copious Irish news as the newspapers of Dublin; we have not waited for your coming to stir our sympathies. Look around you! We are already collecting food and are about to send it by ship loads for the relief of your people. We invite your co-operation in infusing zeal into this movement and dissuading your countrymen in America from misdirected efforts. We will give you meetings for raising food as large as the famous meetings in the Tabernacle at the time of the great potato famine. In proportion to the degree of suffering we will do as much now as we did then, when seventy-three ships laden with provisions, the free gift of our people of all religions and nationalities, were sent to Ireland from American cities.'"

Mr. Edmund Yates seems to know pretty nearly everything, and one is lead to wonder where he learns it. The other day he astonished the natives of this Dominion by declaring that the Princess Louise had gone to England in order to promote Canadian Immigration; and now he gives another bit of highly satisfactory news, to the effect, that—

"Another and far more important reason for the Princess Louise's visit to England than the one alluded to last week is the gratifying prospect of an heir being born to the future Dukedom of Argyll."

It is too bad, however, that we should have to pick up such an interesting bit of information from an English paper. This is the second time the Governor-General has snubbed the Canadian Press.

Apropos of the Princess. A most nonsensical piece of sensationalism was played off upon the Montreal public a Sunday or two ago, by the announcement from a pulpit that "a member of the Royal family is about to become a pervert to the Romish Church"; and the Princess Louise was evidently that unfortunate and misguided "member." The preacher on being challenged afterward stated that "a well-known Romish priest" was the author of the statement, and that "two most reliable papers, whose editors would cut their hand off before they would pen a falsehood for sensation sake, gave a fact to the English public." It would have been just as well if the Rev. Mr. Ussher—the preacher—had given the public the names of those "most

reliable papers" and high-souled editors—for we might drop them a word of warning and advice, to the effect, that men who would so seriously maim themselves "rather than pen a falsehood for sensation sake" should be careful not to do that same thing for the sake of anything else. Surely it was their duty to know that the priest was speaking truth before giving currency to such a statement, and a preacher should hardly lend his pulpit to scandalous gossip from reports carelessly given in newspapers.

CHINA AND JAPAN.

Latest advices from China and Japan indicate that agents of European governments continue to do their utmost to foster bad feeling between the two countries. In what manner hostilities between the Celestial Empire and its nearest neighbours would promote the interests of all, or any part of Europe, it is difficult to see; but what an idea those heathens must be getting of the policy of so-called Christians? The Japanese have, within the last few years, begun to study the laws of progress; they have evinced a desire for development after European models; they have sent the brightest over to Europe for the purpose of getting an education; they have cultivated commercial relations with England especially, and now they are getting a taste of the real morality of what is popularly known as Christianity. It foments quarrels between peoples who have hitherto lived in peaceful neighbourhood. It is a pity that under the sacred name of Christianity men should set up such a bad business among heathens.

'GRIP' ON TORONTO INTELLECT.

Our Canadian comic journal *Grip*, always trenchant, yet always good and pure, so far as its cartoons are concerned, has not always however been brilliant in its literary and humorous efforts. But lately it has improved amazingly in this respect. "The Dyspeptic Papers," so far, are extremely good. No. 1 takes a somewhat bilious, nevertheless tolerably correct, view of "Toronto as an intellectual centre," and says: "If a man wished to lay Toronto under an eternal obligation to him he could not do better than try to shake the self-satisfied Provincial vanity of this absurd city." "What makes this city an intellectual centre?" queries *Grip*. Where are the great authors, big-hearted, eloquent preachers, eminent *savants*, high-minded politicians, great actors, sweet musicians? Where are the literary *coteries*, the poets, the cultivated society of people who measure success by some other standard than dollars and cents." That is good as it is vigorous, and healthy. For it is a hopeful sign of possible, even of probable advance, when a community, if not conscious of defects, is at least willing to laugh *with*, and not scornfully *at* those who are faithful enough, and brave enough, to tell it of its faults. Vanity in a people, as in a person, is not an incurable disease, and *Grip* may yet, by its honest and harmless raillery at a foolish conceit, "lay Toronto under an eternal obligation to himself."

You have heard of "A Daniel—a Daniel come to judgment!" and you must know the ancient puzzle: "Out of the eater came forth meat; out of the bitter came forth sweetness!" well here is a beautiful illustration of those sayings: The Montreal *Gazette* of last Monday had an editorial, in which it was stated that: "The Liberals in England are falling into the ways of the Grits of this country, in the manner of treating their political opponents, and in the recent speeches of the leaders of the Opposition from Mr. Gladstone downwards, the strongest terms which the vocabulary affords have been employed to denounce the policy of Lord Beaconsfield and his Cabinet." Fancy the *Gazette* protesting against the use of "the strongest terms" to denounce an opponent! But after the old saying has been muttered, "physician heal thyself," one may be permitted to ask why the *Gazette* should so persistently stultify itself against its own better judgment, as it does when it says:—"It may be set down as an axiom that the people of this country, like those of England cannot be influenced in their political opinions by mere violent denunciations, prompted by jealousy and disappointed ambition, and unsupported by reasonable argument and substantial proof."

The official assignee in the insolvent case of the Mechanics' Bank has made a call upon the shareholders for the amount of their

stock under what is called the double liability clause. I have little sympathy with the directors who undertook their responsible positions and led the public to believe their interests were entrusted to safe hands, while really they were left to the tender mercies of Mr. Menzies.

The name of the institution and the person associated with it attracted a number of the workmen of the Grand Trunk and other shops, who took stock at the time the Bank was started. It is very distressing that hard-working men like mechanics who have saved a little money, and now, after losing it, should have their homes threatened by the unyielding and inexorable course of the law, in which there is no power to exempt even the widow and the orphan's provision from its relentless claim.

In England railway employees organise savings banks, and the companies, I believe, take charge of the money and allow as good a rate of interest as can be got at a bank, without the chance of losing their investment.

Apropos of savings banks, it is hardly encouraging to advise provident people to put their money in such institutions as we have here, when they will lend the investments for the purchase of an American speculative stock, and not even take the margin which brokers, who buy stock for their clients, exact. This fact was developed in the Court House the other day. But then it is asserted that the men were very reliable, and able to make up a loss, if one had occurred,—let them be enumerated, and I think it will be found that several are anything but wealthy.

LABOUCHERE AND LEVY.

Labouchere, owner and editor of *Truth*, is at present a very much abused man. What are called "society journals" are denounced in most uncaring language, and great sympathy is expressed toward Mr. Levy-Lawson and the members of the "Beefsteak Club," who tried to expel Labouchere but failed. But what has the editor of *Truth* done to bring upon himself all this abuse? It began in this way: The *Daily Telegraph* was at one time—when Mr. Gladstone was in power—a servile, fawning, and slavish upholder of the Government. It said a loud amen to all the Liberal party did; and went into hysterics of grief and anger over any charge preferred, by evil-minded persons, against the heaven-guided Premier. This fulsome adulation disgusted all reasonable people—even those who admired Mr. Gladstone to the fullest extent of his deserts—and they often implored the *Telegraph* to bring its language down to the ordinary levels of decency. But the *Telegraph* would not be entreated, and kept up its thunder of high heroics. The elections of 1874 sent Mr. Gladstone out of power, and Mr. Disraeli reigned in his stead. To the astonishment of everybody but Mr. Lawson, the *Telegraph* took a very sharp curve in a very short time. Disraeli was the idol; no words of laudation could be found worthy of his merits; while no phrases the facile writers could invent were strong enough to express their hate and scorn of Gladstone. The thing was unprecedented in English journalism. Even the *Times*, which professed to be constant to nothing but inconstancy, had never been guilty of turning with so much as a suspicion of such indecent haste and venom; and then all knew that the *Telegraph* cared for nothing so much as Government patronage.

But Lawson's paper had an immense circulation, and it is a well-known fact that just as it is difficult to work a paper up, it is difficult to pull it down; and Labouchere determined to let a deluded public know how much the pretentious "we" of the *Telegraph* was worth. A good mission surely for any man to undertake. For that "we" is the silliest thing in all the literature of the day. It may mean the editor—or the manager—or the maker of items—or a railway contractor—or an actor's agent—or a friend whose head is clear after dinner. In the case of the *Daily Telegraph*, however, "we" stood for Mr. Levy-Lawson, the man who had so long, and zealously, blacked Mr. Gladstone's boots. And when he took to throwing dirt at the man he had formerly so bepraised, Labouchere said: "I will tell the people who and what the man is, and what value they ought to put upon what 'we' of the *Telegraph* may say." And he did it, and Lawson, who was Levy, having lost his hold on the public, lost his temper, and I hope he will lose the trial against his antagonist.

EDITOR.

MR. GLADSTONE'S SPEECH AT EDINBURGH.

Oh this Atlantic cable! it spoils us in many ways for a dispassionate judgment upon men and things; we receive necessarily condensed, sometimes garbled, reports of some great oratorical effort and we straightway rush into raptures or fall into the lowest doldrums; when in due course the full record of the said speech arrives, and we are able to examine it with its contexts, lo! the entire *Chateaux d'Espagne* which we have so industriously built up, fade like a mirage. So is it with Mr. Gladstone's recent speech at Edinburgh.

There is little necessity for travelling over an already trodden path, but it may be worth while to ponder the heavy indictment brought against the Beaconsfield Ministry—"never in the recollection of a lifetime, have I known such a tangled net of difficulty offered for the unravelling"—and this reflection led Mr. Gladstone to contrast the inheritance left by himself to his successors in office, peace at home and abroad, a surplus of six millions sterling, and an army in which had been founded for the first time a real military reserve—with the heritage of difficulty, debt, and danger which the Conservatives were leaving.

In a passage of glowing eloquence he described the manifold and multitudinous duties which devolved upon England by reason of her assumption of the care of one-fourth of the globe. Was not this enough for Lord Beaconsfield? It had satisfied Pitt, Canning, Grey, Peel, Palmerston and Russell; but to the stupendous and anxious cares of ruling this great, wonderful, and world-wide Empire, Lord Beaconsfield had added a number of gratuitous, dangerous, impossible, and impracticable engagements contracted in all parts of the world. He had annexed the Transvaal, made war with the Zulus, appropriated Cyprus, assumed jointly with France the virtual control of Egypt, made England responsible for the good government of Turkey in Asia, undertaken to defend her Armenian frontier against Russia, and after breaking Afghanistan into pieces, destroying whatever there was of peace and order there was in the country, had added its anarchies to the other cares, and accepted responsibilities for its population.

The question Mr. Gladstone pressed on the consideration of his audience was whether this was prudent—whether, remembering that the strength and solidity of the Empire lay within the narrow limits of Great Britain and Ireland, it was wise needlessly to undertake responsibilities that might strain the resources of the nation.

A part of the speech was given up to the important local question of "faggot" votes. The practice of which Mr. Gladstone complains is not, indeed, confined to Midlothian, but the faggot-making in the Lothians appears to be of a peculiarly interesting and wholesale character. It is pleasing to learn, on Mr. Gladstone's authority, that this "extraordinary manoeuvre" will "utterly, certainly and miserably fail of its purpose."

With reference to the prospects of a dissolution being postponed, it is only too likely, that if the Government should decide on retaining power for several months more, they do so in the hope, as Mr. Gladstone says, that they may secure "the chance of striking some new theatrical stroke, of sending up some new rocket into the sky." It is only a few days since we had a report of an occupation of Herat by England in concert with Persia, and it is easy to see the hostility which would certainly spring up with Russia if such a report should prove to be well founded. The report has some importance in connection with Mr. Gladstone's alarm as to some "new theatrical stroke." There is serious danger of the Government taking some wild measure which, to quote Mr. Gladstone's words, "would carry misgiving and dismay to the hearts of the sober-minded portion of the nation." Nothing could be more close and comprehensive than Mr. Gladstone's review of the foreign policy of the Beaconsfield Government.

Mr. Gladstone's words were weighty, and he spoke with the air of a "sober-minded" man filled with nervousness and apprehension, and he does not stand alone in this feeling of uneasiness and even alarm at the "tangled net" which men call the Eastern Question.

The enthusiasm with which Mr. Gladstone was received in the Scottish capital is very remarkable; it took more of the character of a triumphal march than the visit of a candidate for their parliamentary suffrages, his success was taken for granted, for the proceedings at the meeting in the Music Hall commenced with "See the conquering hero comes." The crowd which welcomed him in the streets is only described, speaking of it at any given point, as being scarcely less dense than that assembled elsewhere. The meeting, with Professor Blackie on the platform, and the shaking hands of the two foremost Greek scholars of the time, was observed with rapture by the meeting, and the assertion, emphatically made by Mr. Gladstone, that if Sir Robert Peel were alive to-day, he would be found contending "with us" against the principles of the Beaconsfield Government, was received with enthusiasm. Indeed, if the reception of Mr. Gladstone at Edinburgh may be accepted as an index of the temper of the people, it may be regarded as the forerunner of a national declaration which will pronounce the doom of the present Government.

Of course a great orator and statesman who has filled the highest offices in the State would be certain to have a multitude of friends and admirers in every

city. Such a man cannot pass into obscurity. It would be impossible for Mr. Gladstone to go into any populous place in the Empire and not gather around him a host of sincere and enthusiastic admirers. Yet it is scarcely to be believed that his reception in Edinburgh at this time has not a meaning more significant than mere personal admiration.

Nor would it be the first time that Edinburgh had played an important part in the undoing of ministries. It was from Edinburgh that Lord John Russell's letter on the Corn Laws was addressed, in which he announced "To the Electors of the City of London" his conversion on that question; and it was Edinburgh which had the honour of being represented by Macaulay, whose matchless eloquence won the respect of the constituency even when they differed from him in opinion. At the election in May 1839, the Liberal party was pictured in the following words, which have not lost their force to this day:—

"It seems to me that when I look back on our history, I can discern a great party which has, through many generations, preserved its identity; a party often depressed, never extinguished; a party which, though guilty of many errors and some crimes, has the glory of having established our civil and religious liberties on a firm foundation. I look with pride on all that the Liberal party has done for the cause of honour, freedom and human happiness. At their head I see men who have inherited the spirit and the virtues, as well as the blood, of old champions and martyrs of freedom. To this party I propose to attach myself. I will to the last maintain inviolate my fidelity to principles which, though they may be borne down for a time by clamour, are yet strong with the strength and immortal with the immortality of truth, and which, however they may be misunderstood or misrepresented, will assuredly find justice from a better age."

COMMUNISM IN DISGUISE.

An article entitled "Technical Education," in last week's SPECTATOR starts with the proposition that "it is generally admitted that it is the duty of the State to provide for the comfort, the intelligence and the virtue of its subjects" and further assumes that any method of fulfilling this duty which ignores a system of public education must fail. This assumption, and the article based upon it, seem to me a very good text from which to draw public attention to the Communistic character of public education, among other popular movements, as it is now generally understood and defined. In the first place, however, let me remark that a State could not possibly *provide* for the intelligence and virtue of its subjects, and it is by no means generally admitted, but is on the contrary strongly disputed, that it is any part of the duty of a State to *promote* the comfort, the intelligence and the virtue of its subjects, it being held by many that the sole function of the State is to protect directly the persons and property of its citizens. Indeed, so soon as a State oversteps this limit it either leans to the paternal or the Communistic State, according as it more nearly approaches a pure despotism or a pure democracy. For instance, if the Czar decrees popular education, he does so as the father of his children; if we institute popular education, the majority impose a burden on themselves and the minority for the common good, which is in its nature a Communistic act, as I shall presently show. And here it may be well to explain what is the nature of public education and of Communism. A complete system of public education, with which I am at present dealing, is that which affords every citizen at least the opportunity of obtaining a certain amount, either partially or wholly at the public expense. From this follows the inevitable corollary that the richer must pay either wholly or partially for the education of their poorer fellow-citizens. Communism, in turn, is that form of government by the people which denies the individual right to the control of property, and not as is often very absolutely supposed, a general re-shuffle now and then of the property of the community. Or we may say that in a Communistic State no individual possesses any control over the fruits of his own effort, though he may enjoy more or less of them subject to the will of the State or Community. If we now, bearing in mind these definitions of public education and of Communism, examine the one by the aid of the other we shall see that they are intimately allied one with the other, or perhaps it would be more correct to say that public education is intimately bound up with at least a certain measure of Communism, though we might be entirely Communistic without education.

To make this clearer, let us contrast education in a state which confines its functions to what we may call its simple police duties of protection to person and property, with education in a state on the road to Communism. In the first case, if a citizen desires education he has to buy it just as he does any other necessity or luxury of life, and that which he buys is strictly proportioned to the price he is able or willing to pay. The result of this is, that the majority being possessed of little or no means buy no education, and in that as in other directions pay the penalty of their inferiority to their stronger fellow citizens. In this case it is evident that the citizens are not compelled to sacrifice a portion of the fruits of their efforts for the education either of their own or their fellow citizens' children.

In the case of the second state which, as I said, may be described as more or less Communistic, it is quite otherwise. Here the majority decide that it is for the benefit of the majority that all shall be afforded the opportunity of acquiring an education. But as the majority cannot or will not afford even a

very elementary education entirely at their own expense, they decide that the State shall exact sufficient from its citizens to afford all the opportunity of an education, or in other words the State or Commune deprives the citizen of a portion of his property for the benefit of his fellow-citizens; and as the extent to which this deprivation can be carried rests with the State—that is, with the majority—the Communistic principle is fully admitted, that the control of the fruits of individual effort is at the command of the State to whatever extent the State may consider it expedient. Here I may point out that taxation for such a purpose as education is exacted on a totally different principle from that imposed for the defence or protection of person or property. In the latter case, though the contribution may not be equal, the distribution equally defends all in the conditions which they owe to individual effort; in the former case the contributions are distributed with a view to equalizing at the individual expense the inequality of conditions which are the result of individual effort. This becomes more apparent as the exactions of the majority grow. In one instance of public education, to-day it is perhaps considered enough if the majority affords itself the opportunity of learning the three "Rs", but to-morrow it may demand, what is already demanded by many in its name, the opportunity of learning at the public expense any trade, profession, art or science which the various individuals comprising it (the majority) may choose to pursue. In which case it will be found that a very large share of the fruits of individual industry will be exacted by the State for the purpose of equalizing the conditions of its citizens. Nor do I see why these exactions should stop at this advanced point. If the majority decide that any citizen has a right to demand from the State that he or she shall be afforded the opportunity of fitting him or herself at the public expense for any pursuit which he or she may choose, it is very natural that he or she may demand that the further opportunity shall be given them for pursuing that path for which they have been especially educated. For instance, if a poor youth has demanded and received from the State the means of learning engraving, and when he has done so finds it difficult to get any engraving to do, I think he has a perfect right to turn round and say to the State: You afforded me the means of learning this art at a considerable expenditure of time and effort which has unfitted me to chop wood or plough, and now I demand the employment for which you have fitted me. If he does not get it we shall probably find that the art of engraving learned at the public expense is very likely to be employed in engraving bank or Government notes without authority. In fact, it is necessary to bear in mind, in advocating "Technical Education" at the public expense, that to educate an indefinite number of youths in any branch or branches of human effort, without securing them an outlet for the energies so cultivated, is to put most dangerous weapons into their hands, without giving them any object upon which to use them.

The *Educational Weekly* of Boston is quoted by R. S. W. in the article which I have taken as my text as also asserting that to drill youth to the use of particular arms is to establish a right, on their part, to demand the opportunity to make use of their training and arms. But, he replies, no such right can be demanded, for in that case the present objects of popular education should be supplied with opportunities for thinking, or should be placed in business when it trains them in commercial pursuits. Certainly it should, if it has specially trained them for commercial pursuits. If, however, it has only trained them generally in those elements which strengthen their powers of observation and thought, it creates no further right on their part, for no one possessed of powers of observation and thought can fail, so long as he lives at all, to find limitless opportunities for the use of both sets of faculties. I think, however, that if my argument has been worth anything, it will be evident that even a State elementary education, emanating from the majority, is Communistic in its nature, and that how much further this shall be carried—whether it is to stop short at the next step, or whether all are to be afforded the opportunity of acquiring any or every branch of human knowledge, short of which there is no logical stopping point—is plainly a question of degree and not of kind.

There is one point, however, which, so far as I know, our unconscious Communists have overlooked in their advocacy or adoption of communistic measures, and that is, to advocate or adopt communistic safeguards. For instance, if the State is to afford any citizen the opportunity of becoming a farmer, watchmaker or sculptor, it has the right, which it must exercise on peril of injury to the State, to dictate as to how many and who of its citizens are to be respectively farmers, watchmakers or sculptors. If it does not exercise this right, we shall find that all the pleasant and popular branches will be crowded with a clamorous mob, while the more disagreeable or less highly esteemed pursuits are being starved.

If it is said we already suffer from this crowding of favourite and depletion of disagreeable pursuits, I answer, This is true; but at present the public pays individually for its training in any particular branch, and incurs individually the cost and risk, and therefore has no right to any consideration from the State if its calculations are not justified; but if the State itself afforded its citizens special training in various branches of knowledge, it is, as I have before said, not unreasonable that it should guard against its opportunities being thrown away from want of a field for their exercise.

I have now shortly and I hope clearly drawn the public attention to what I believe to be the real nature of one of the most popular movements of the day; in so doing I write neither as the advocate nor the opponent of popular education or any other more or less communistic movement but merely from a sense that it behooves the public to recognize clearly the principles upon which it is called upon to act, so that it may the better control its actions in such a manner as shall at once secure to itself their full benefit freed from those dangers which are inseparable from all new movements.

Roswell Fisher.

PROTECTION VERSUS FREE TRADE.

In the *SPECTATOR* of Nov. 29th will be found an article by "J. E. H. T." on what he calls "Protection fallacies." The first one given by him is as follows: "If the consumer buys from a manufacturer in the country, no money goes out of the country." "J. E. H. T." cites as a point in favour of his theory that such is not the case, that landholders in Jamaica declare it actually cheaper to sell off and buy from the dealer. If I sell my produce to a dealer at sixpence a pound and buy it back from him at fivepence a pound, of course it is cheaper; but if I pay him eightpence a pound for it, it cannot be cheaper. Say that I am a large sugar grower, and have no facilities for refining, it would be cheaper for me to sell the raw sugar to the refiner and buy back the refined article; and if the refining is carried on in my own country, so much the better for me, as the freight will be less, and if there is any profit to be gained by the refiner, the profit will remain in my own country. As to Adam Smith having exploded the idea that a man saved money by uniting under his own hand all the processes of producing an article of manufacture,—it is not true; a man's success in this direction is merely limited by his talents and by his facilities for carrying on the processes. Could not a man grow sugar-beets, own a sugar refinery, and sell the sugar?

"J. E. H. T." states that as Canada produces a much larger quantity of breadstuffs than is required for the support of her inhabitants, and of course sells it to the foreign consumer, therefore she ought not to have a protective tariff, as the ships which transport the grain would be obliged to return in ballast, thereby lessening the price obtained for the breadstuffs. This is a merely temporary view of the matter, as the idea of Protection is to establish manufactures, thereby increasing the population of the country, which population will consume the breadstuffs, and the grower of the breadstuffs will not have to pay freight on his produce *even one way*; whereas with Free Trade he has to pay *at least one way*, no matter how cheap that may be. If we secure our domestic markets to our own manufacturers, we shall necessarily improve, increase and create markets for our farmers; employments will be in accordance with the wants of the people. If we should confine ourselves to agricultural pursuits, we should be entirely dependent upon foreign nations for our manufactures, and would be giving away our markets for the products furnishing the most profitable return, as agriculture is the least profitable of all pursuits. Further, as we have a surplus of breadstuffs, the foreign markets are thereby surfeited, and the prices obtained by the producer are generally unprofitable (as a strict matter of interest), so that the foreigner obtains from us our produce at less than cost, and we purchase his manufactures, thereby supporting his mechanics in preference to our own. The question is not so much what a nation can produce, but what they can sell and get paid for; that is to say, if x (quantity of labour expended in agriculture) only brings in one hundred dollars, and in manufactures brings in two hundred dollars, there can hardly be any question as to which is most advantageous. The gain of every individual necessarily increases the gain of the community when the individual gain arises from production, but not always when it arises from trade and commerce; because in the latter case the gain is at the expense of the purchaser and consumer. It does not matter to people who have no means of payment how cheap articles may be nominally; on the other hand, it is immaterial to buyers how high the nominal price of domestic goods may be (under a protective tariff), provided they have employment at prices equally high. The true test of cost to the consumer is, not the nominal price, but the difficulty or facility of payment.

"J. E. H. T." states that he has been amused to find it taken for granted that progress in manufacture meant progress in civilization. How he can deny the fact that manufactures are not even an evidence of civilization is more than I can understand, and I would submit the following for his consideration and study. I regard civilization, as defined, to be culture, refinement, and material improvement, and do not, at this time, consider civilization as affected by Christianity, as we are considering it as affected by manufactures. In the first place, wandering tribes are always savages or barbarians—are poor, ignorant and destitute, and may be called uncivilized. Their first step in civilization is the securing of fixed abodes, primarily, where food is abundant; and, secondly, they have to get their food by industry, using tools in their industrial pursuits. As their wants increase, so do their manufactured articles, these articles being a direct and distinct evidence of civilization. Manufactured articles are not only an evidence of civilization, being evidences of higher wants, but are also a

means of civilizing barbarous nations; because physical suffering (producing moral degradation) is alleviated and removed by the use of manufactured articles. The history of civilization is the history of man's triumphs over the material world, and all these triumphs could not have been gained without the mechanic arts; and no nation, as a general rule, can advance any faster in civilization than they advance in manufactures and in the sciences upon which they are based.

Now, to refer to the personal remarks made by "J. E. H. T." upon "Marih," "J. E. H. T." makes a misstatement when he states that "Marih" "tells us he has profoundly studied Political Economy." What "Marih" did say was: "'Roswell Fisher' states that the vast majority of economists are in favour of Free Trade; he makes a statement that requires more substantiation than his mere assertion. I claim a knowledge of the subject fully equal to his, and have come to a different conclusion," and I went on to say that the whole world was studying Political Economy, and that "Roswell Fisher" made a modest statement when he left it to be inferred that he had thoroughly studied it. How this can be tortured into the meaning that "J. E. H. T." has given it must be a Scotch joke "in the abstract." I merely laid claim to having studied it as well as any ordinary mortal can, and do not think that "Roswell Fisher" or "J. E. H. T." can lay claim with justice to any more than this. I have no hesitation in acknowledging that Free Trade with the United States would be beneficial were we united to them; in that case, our taxes being paid into the National Treasury would help to increase the national prosperity; our national interests would be identical. We cannot get trade benefits when separated by a political boundary, as it is to be supposed that the States would only sell us their manufactures at a profit, which profit would be so much loss to Canada, and the States would be anxious to increase their prosperity without regarding Canadian interests in the least. The vast majority of economists are not in favour of Free Trade, if we judge by their policies, as evidenced in the leading countries of the world. Protection established manufactures in England; it has established them in the States, and now the States are beginning to supply the markets of the world in competition with England. Even supposing that these factories were established at a loss to the country (which I do not allow), the American now has his own market to supply as well as whatever share of the world's markets he may manage to secure.

I propose in a future article to try and show why American shipping has fallen off; at present I have not the statistics at hand to refer to. In closing, I would call attention to an item in the *New York Herald* which says that "the Canadian market is not large enough to support manufactures." Whether this be true or not, the Canadian policy ought to be to increase this market by establishing factories, as the operatives would increase the consumption of the agricultural products at a greater profit to the farmer, whose power of purchase would thereby be increased. Further, any economic advice from a foreign nation must be very carefully considered, and when we are told that Free Trade is to our advantage and we find that it is greatly to the advantage of the adviser, the fair presumption is that his interests prejudice his judgment. British economists are continually asserting that Free Trade will bring about the Millennium; if they could only prove this, no one would be more pleased than "Marih." Free Trade authorities have changed their maxims as the circumstances of trade required, and yet their followers have the temerity to ask the public to accept these maxims, as if Political Economy had become an exact science. It is hardly probable that it will ever be exact, as the requirements of the human race change as the years roll on and new agents to disturb the equilibrium of commerce are introduced.

Marih, or Hiram B. Stephens.

PRACTICAL ECONOMY.

To be engaged in laying the foundations of many generations is a noble work, and we love to think that it may to a great extent be made a systematic one. In the earlier days of the British nation—of Alfred and of those Saxons whose magnificent labours in clearing the forests are so little estimated—the grand idea doubtless embodied itself in the thinking of some creative minds, and it may have maintained a certain footing along the generations until crowded out by political and religious controversies. The thought independently of the creative behest, harmonizes well with the forming doctrines of the Religion of Love; and the first teachers of Christianity, in the midst of all their conflicts, studied the physical welfare of the human creatures they had in charge. That was the sentiment that fired the heart of William Penn and of all distinguished colonizers and organizers of settlements in new lands. Even now it is mainly for the sake of population that new countries encourage their home manufactures, for they well know that an entire population will never confine itself to farming and the moving of produce. Manufactures introduce a useful variety into social life. They provide employment for the agricultural population in winter, and for their teams also. They furnish a market for small parcels and perishable parcels of farm and dairy produce. The economists do not always descend to such considerations. Such organization of life and labour might have become a more prevailing principal in the world's affairs if

that world could have maintained peace, and also have made its study of the useful business of accumulation secondary to the human and civic welfare. But that is what the traders and economists of later years say, of a whole century past, as in the main, followers of the Scottish professor have not done. Their unit of calculation has been the pound or the dollar rather than the living man; and every step they have advanced, when viewed from the point of progressive enlightenment and progress, has only seemed to lead them into new confusions. As Emilio Castelar says: "The marvels of modern progress have made us forget the sentiments hidden in the depths of the soul." There could be no greater loss, and the millennium of the economists is a hard thing to understand. One might reasonably say, if we take care of the people in the broad and enlightened view of that engagement, the money will take care of itself; for the gathering of means, which is absolutely necessary for all successful enterprise, is promoted to the highest degrees by the creation of good citizens, and by maintaining those citizens in health and prosperity. It is not my present object to pursue the question of needless sacrifice of health and culture in manufacturing enterprise. It is a wide and important field of enquiry.

The United States are a great colonizing people, but the unchecked pursuit of material wealth, as it is termed, has done more to retard their progress than all other drawbacks put together. As they have found by bitterest experience, it is the root from which wars and fightings have sprung, and an extravagance of luxury hardly less injurious to the public weal, and the world has looked on with wonder at the results. As to our own Dominion of Canada, I desire at this moment to look at only one branch of her enterprise—the railways—and to ask her people if the question of human safety in connection with them is not worthy of consideration, and its establishment obligatory as a plain civic duty. Railways are expensive things to build; they are also the objects, and wisely so, of strong popular desire wherever the opportunity of establishing them exists; but the popular thinking they have evoked has been neither elaborate nor constructive. In a sort of primitive simplicity we have been in many things, as a people, rather too well satisfied to get our thinking done for us by those who have gone before. In our railways we have largely been drawn into following the practice, as to construction, of this Continent rather than the, in some things, more staid and sufficient plans of the settled countries of Europe. The habit has too often resulted in frightful injury and loss. We have now happily adopted the weightier and better methods of the old lands, thanks to the presence of European engineers and the world-results of the ingenuity of a Bessemer; but this following of the European models has not hindered our availing ourselves of valuable American developments in the form of our cars,—the protection of the engine-driver and fireman,—and more recently in the adaptations of brake power.

Our railways, since the great era of steel rails, have not worked badly in a general view. The hearts of their managers must have been in many points considerably gladdened, we should say; but certainly with one very grave exception,—a tragic passage in the history of this dependency that should be closed with all practicable speed. I refer to our care (or the absence of it) for passengers along the roads which the railways intersect. I point to our open level crossings, unfenced by gate or watchman, and also to our unprotected rail-tracks in the cities. Let us look at the matter soberly, and ask ourselves if these things are anything short of a national disgrace. In Britain a frequented public road is never allowed to cross the engine-track in this unprotected way. The public conscience has forbidden it, from the first, and Heaven has a blessing where nations have a conscience. It was felt that the human nerve-power and the means of controlling teams were no match for the rushing train. There, women and children have never been allowed to wander on the line at will. Gates with watchmen, and wherever necessary, bridges to cross the line by, have been established institutions with our fathers and brothers beyond the wave. Shall we Canadians not have the good sense to assimilate the lesson, in arrest of further bitterness and destruction? We pride ourselves upon being a practical people, and we certainly show many proofs that we love our kindred. We ought to be enough like the old Romans to love our neighbour's kindred; in other words, our fellow citizens, old and young, and to be satisfied that the safety of the people is the highest law. We may dwell upon the grand maxim to advantage always, and even in principle follow the Royal Humane Society in reviving the Civic Chaplet; but, look at it as we may, not one of us has dared to deny its truth. When human life is neglected, it is by a miserable evasion of what we know in our hearts to be right and obligatory. The civil law is built upon the integrity of the precept. But the railways, we may admit, are even yet a new institution in Canada, and this fact must mainly account for the fearful truancy we have allowed to them as an institution. The railways of the world have been gradually conforming more perfectly to the better rule, and the work will have to be completed. Facts are the strongest arguments for speedy action in Canada also. We cannot go on as we have been doing—in a mere conventional treatment of the railway economy. Thinking for ourselves responsibility will make itself felt. It is painful indeed to recite the latest passages in the long cruel record, but it had better be done. The following two cases refer to the country's own railway,—the North Shore. When we read it all at the daily breakfast table, we

are moved if the misery-charged telegrams have left us hearts to be moved; but sympathy will count for little if it does not lead to action, practical and remedial. If the daily press at the present time make a rule of passing over their duty to the people in everything beyond the bare record of disaster, we cannot help it, and can only await the advent of saner thoughts. Its conductors have great influence, and could lead the people better if they would.

In St. Andrew Street, Quebec, a train of platform cars was, shortly before noon, moving very slowly along the track on the north side of the street, when two little children playing near, attempted to climb up on one of the cars. One of them, aged five, slipped down between two cars, and the wheels passed diagonally over the head of the child, severing it in two.

A few days later a boy was killed from the same cause in the same street. He prepared to jump on the cars, with the intention, it is supposed, of taking a ride. As the cars came up, the little fellow made a spring, and missing his footing fell under the wheels of the cars. As soon as possible the cars were stopped, and the injuries of the boy were then open to the gaze of the horrified lookers-on. It was discovered that the wheels of the car had run over the boy's neck, almost severing the head from the body; to which the journal from which these facts are taken adds several details which I think it best to spare the readers of the SPECTATOR the study of. I have also suppressed the names in these two cases, not wishing to give unnecessary pain. *Theta.*

CANADA'S GREATEST WANT.

No intelligent observer, anxious for our country's status as a nation, can fail to realize that some important element of prosperity is wanting. It cannot be questioned that we have a goodly heritage of a productive soil, healthy climate, a most enlightened system of government, a geography of extended waterways, boundless mineral wealth, and just such natural products as seem well adapted to develop the best qualities of our prolific, hardy and industrious people. The sprinkling of Saxon intelligence and enterprise seems to fill any possible vacuum of native want; but, notwithstanding all this, our progress lags; our advancement is haphazard and precarious; our legislation unsteady. We have no millionaires amongst us as the result of a steady, healthy commercial growth. Our successful men can be counted by tens; our unsuccessful by hundreds. The bone and sinew of our population migrate to the United States. We have no decided characteristics, no literature; even no glaring propensities or idiosyncracies; but are painfully passive and imitative,—in fact, decidedly *Colonial*.

If all this be true, it is not flattering to our national pride, if the cause be not our country, climate nor system of government, but rather because we have *no well-informed and strongly-directed Public Opinion* to control our public men and rebuke the unhealthy greed for office, which, in the absence of any great party question, is sapping the very life-blood of the country, curbing independent thought, and absorbing the public mind with unimportant local subjects, which have no bearing on the general development of the whole country.

By way of illustration, take the late disgraceful proceedings at Quebec attending the change of Ministers—truly a most humiliating squabble—in which every principle of decency and the country's interests were ignored, and men bartered their principles as nimbly as they changed their seats. Is there anything hopeful or congratulatory in such proceedings? How much better would it have been, in the depressed condition of the country, if the same energy and money had been spent in promoting some rational effort to bring back and secure to this Province the trade which our commanding position entitles us to, and which is through our supineness being diverted from its natural channel, the St. Lawrence. But so far from this being the case, the actors, not being amenable to Public Opinion, are encouraged in their Legislative jugglery, and a new era of "grab" inaugurated, costly and discreditable to every sentiment of propriety or right. Then the Orange riots, which brought such disgrace and injury on our city, were simply the emanation of one strong-willed man unrestrained by Public Opinion. The mad imbecility which characterises most of our public measures in this Province, especially in connection with the railroad policy, the history of which, if written, would amaze even the ghost of Boss Tweed, is a specimen of what men dare do unrestrained by Public Opinion.

The same reckless spirit seems to pervade the general government at Ottawa, and which though painfully apparent to any intelligent observer, goes on unrebuked, piling up the agony of debt, with no thought or care how the bill is to be paid. Instance the Welland Canal, where enormous outlay has been made for portions now long finished, lying idle and useless for fully three years, till other portions, only lately commenced, are completed. The letter of "An Engineer" in the Montreal *Gazette* of the 11th inst., gives an exposé of how matters are conducted on the Canadian Pacific Railroad, showing over 4½ millions spent on surveys notoriously imperfect, and over 7 millions on construction of portions which ought to have been left untouched for the present, as useless in opening the country it is designed to benefit, and which to-day, after two years working, is as difficult of access as it was under the Hudson Bay Co.

Then we have the crowning fact of mad outlay of \$60,000 on Rideau Hall alterations in 1878, the last year of Lord Dufferin's administration, and within one year \$55,000 more has been expended in altering alterations for the Princess, and all this because of the passive amiability of a people who have no Public Opinion to conciliate or dread.

I might go on with other startling facts of equally senseless extravagance and mal-administration which are impoverishing our over-burdened country, to sustain the correctness of my thesis, but as a natural sequence similar laxity ramifies into private life, and has borne fruit in the late developments of the "inwardness" of banking life amongst us. The guilty are as guilty as ever, and ready for another onslaught—Public Opinion rather winking than frowning, the country bearing the reproach. We are seeking for our share of the coming emigration to settle our North-West domain—how much eloquence will it take to wipe out the memory of the victims of misplaced confidence, who gave their gold sovereigns for rotten bank bills, and the perpetrators going unwhipt of justice and defying Public Opinion?

O tempora! O mores! But where is the correction of all this? and how is Public Opinion to be manufactured? Ay! there's the rub! We want the raw material in Canada generally, in Ontario in a less degree—in Quebec more. It is the one great provision against abuses in England and the United States, but is always the concomitant of a widely diffused intelligence, the first step towards the attainment of which is an independent Press capable of leading instead of following Public Opinion, and thus restraining the capriciousness of our leaders and the attendant evils of which I complain.

The fact is patent that this continent is on the eve of great development, and the important consideration arises, How much participation will be ours? The age is too intelligent to expect we can hold our own without a studied and intelligent conflict. Our paramount want is a market, the nearer home the better, and 50,000 sturdy farmer emigrants settling annually in the North-West, just such as our neighbours are getting, would ensure for us a future of prosperity. Such questions as these I claim ought to occupy the mind of the country to the exclusion of all minor questions.

Intimately connected with this subject is the construction of the Sault Ste. Marie & St. Paul Railway, incomparably the most important project of the hour both to Canada's commercial supremacy, and cheap breadstuffs to Britain. What is the use of the Canada Pacific Railway unless we keep the trade to our own borders and sea-ports? What is the use of offering a homestead of 80 acres to settlers when 160 acres can be got across the lines in a much better developed country. I claim if we are to share the benefits we must settle all these vital questions.

My observation leads me to the belief that a keener apprehension of all this is wanting in our Government, and so things will continue if they are not aroused by Public Opinion to the exigencies of the hour. I am by no means an advocate for a change of allegiance. I believe we have the elements of a great national growth, if properly directed; but, as I have already remarked, we do not seem wide awake enough to the emergency and necessity for united effort, and, merging all lesser questions of local policy, act for the general good, and Public Opinion must be aroused. We are too passive, like too many business men living on borrowed capital, and unless we change our ways, must come to grief the moment our national construction account is closed; whether it would be prudent to stop and take stock might well be questioned, but it would be better for all hands to haul in sail a little, reduce expenses and stop leaks. If the reader agrees with me, my object in writing this is accomplished, as I seek to help on the formation of a *well informed and strongly directed Public Opinion*. *Progress.*

A FEW WORDS ON PRINTS.

A Paper read before the Numismatic and Archæological Society of Montreal, by
Thomas D. King.

PART II.

Chromo-Lithography is by its nature capable of the greatest variety in style, and has been the means, through the Arundel Society, of multiplying copies of the Ancient Masters, such as Hans Memling, Fra-Bartolomeo, Fra-Angelico, and others who have confined themselves chiefly to religious subjects. It has also made us familiar with the works of some of our best water-colour painters, such as Lewis, Harding, Nash, Fripp, Cattermole, Prout, Cox, Turner, Foster, Hunt, Rowbotham, and Fielding. Therefore, to Lithography we are much indebted for not only a rational enjoyment, but for an inexpensive and beautiful home decoration. It has been the means of accustoming the eye to a more delicate sense of drawing and colour by the reproduction of the works of men inspired with a sincere love of nature, men noted for the careful selection of their subjects and the poetical conception of their landscapes. Lithography is, perhaps, the most easy and inexpensive mode of obtaining plain prints, and, where brightness of effect and absolute finish of drawing are not required, it will retain its place among the Fine Arts of design.

In Wood-engraving the traces or marks which are to appear in the print are left prominent or in relief, hence a wood-cut acts as a type and is inked and

printed in the usual way. This makes wood engraving peculiarly suitable for the illustration of books. As far as quality of design is concerned, wood-cuts, in the hands of a skilful engraver, possess another advantage, because the artist can exhibit on the surface of the wood all the spirit of original first thoughts, and all the freedom for which the playful facility of the drawing pencil gives opportunity and scope. Wood-engraving, though now brought to a wonderful height in finish and brilliancy, cannot acquire the sharpness of touch, tenderness, and transparency of etching and line engraving on copper.

The last process to which your attention will be called is one which has partially superseded the manual operations of the engraver—it may be termed Machine-engraving. By the ruling-machine plain back-grounds and skies are formed, thereby saving considerable labour. For the engraving of bank-notes several machines have been invented, by means of which, practically, an unlimited number of patterns may be obtained. An instrument has been contrived by which copper-plate engravings are produced from medals and other objects in relief. It has been named the *Anaglyptograph*,—its sponsor, probably, had not read Charles Kingsley's playful satire upon the "scientific" language used by sundry learned Professors, or he would have found some name for the instrument which would be more readily understood by ordinary mortals. As the process, if described, would be tedious to those who have not a technical knowledge of mechanics, or are not familiar with mechanical art, it will be, perhaps, sufficient for them to know that the effect of this kind of engraving is very striking, and in some specimens gives a high degree of apparent relief. The outline and form of the figure arises from the sinuosities of the lines, and from their greater or less proximity. This kind of mechanical engraving has been practised on plate-glass, and is then additionally curious, from the circumstance of the fine lines being invisible, except in certain lights.

Among all the schemes devised for the purpose of rendering the forgery of bank-notes a matter of greater difficulty, this process seems the most feasible, although not yet put into practice.

There is among the Marlborough gems an onyx cameo. "Cupid and Psyche," of the most inimitable and exquisite workmanship, bearing the name of *Typhon*, a gem engraver who lived under the immediate successors of Alexander of Macedon, 300 years before Christ. It is a masterpiece of art, and is generally known from the admirable "engraving" of it by Bartolozzi. In it Cupid and Psyche are seen covered with a transparent veil: Cupid carries in his hand the mystic dove, the emblem of conjugal affection, and he and Psyche are led, linked together in a chain of pearls, by Hymen, bearing his torch, to the nuptial couch which a Genius is preparing for them.

Suppose such a cameo or medallion was the object from which the mechanical engraving was produced, it would be impossible to produce similar contour lines, either by hand or machine, without obtaining possession of the original gem.

The process may be objected to by some because engravings of this kind are not works of individual art, but merely manufactures, like photographs. True, but the engraver's art is employed in the production of the onyx gem, and great talent, if not genius, combined with manual dexterity are needed to produce the cameo.

If no other good object presented itself in the way of bank note engraving, this one would be subserved, namely, the promulgation of true Art. As copies of the Roman and Greek gems and medals and those of other ancient nations, besides those since the days of Charlemagne, collected and preserved in the European Museums, Libraries, and Universities could be reproduced by "*Anaglyptography*." To a man of poetical imagination these works of art are most entertaining from the fine personifications and symbols to be found on them, such as Happiness, Hope, Abundance, Security and Piety. Upon some the different countries known to the old Roman Empire are also delineated with great poetical imagery.

It affords patriotic satisfaction in particular to an Englishman, to see Great Britain often represented upon the earliest Imperial coins by a figure sitting on a globe, with a symbol of military power, the *labarum*, in her hand, and the ocean rolling under her feet. An emblem almost prophetic of the vast power which her dominion of the sea will always give her, provided she asserts her element of empire with honour, justice, and with due vigour and perseverance.

Copies of gems and medals of this quality would tend more to dignify art, and familiarize the public with the beauty of art than the effigies in print of Bank Presidents and officials, or the hackneyed emblems of Commerce and Agriculture; Steamships and Locomotive Engines; Cattle and Implements of Husbandry; and these, often, mere translations of photographs.

They would also, perhaps, have a tendency to correct the prevailing taste which prefers size to quality of impression and beauty of design. Hence arises the fact that our modern engravers and print publishers are much less sensitive of their reputation than the ancients were. During the early eras of the art of engraving, the artist, in a majority of instances, was, at once, painter, engraver, printer, and publisher. Generally speaking he selected his own subject; he embodied his first thought, in colour, or in chalk, on canvas, or on paper, transferred it to the copper or originated it on the plate at once, perfected it there,

infusing at every touch the individual soul of the first conception in all its complete unity.

It is recorded of Lucas van Leyden that, so jealous was he of his just fame, that, in working off impressions from his plates, he at once destroyed such as did not fully satisfy his own idea of perfection. It is also related of John Taylor Wedgwood, a relative of the famous old Josiah, the potter, that nothing would induce him to engrave anything which he believed to be untruthful, and it is said that he refused to engrave a portrait of Sir Hudson Lowe from a painting which he considered was not life-like. If the engravers of the present day followed the example of Leyden and Wedgwood, we should not have our auction rooms glutted with prints from worn out, re-touched and repaired plates; neither should we have our good taste and better feelings offended by the contemptible prints which embellish and adorn much of our modern literature. Nor should we have our shop-windows dressed with bad impressions of plates produced by a combination of mezzo-tinto, aqua tinta, etching, scraping, stippling and any means, whether artist like or not, so they be cheap and expeditious—any kind of work provided "there's money in it." If we are to return to the purer and nobler principles of Art that animated our master engravers, it must be by some better spirit than that which now walks the earth. That which the old philosophy stigmatized as the incentive to all evil, longer experience proves to be also the impediment to all good.

Speaking of the Fine Arts, of which engraving is and ought always to be one, Sir David Wilkie says:—

"This most ennobling of all studies, this most unsordid of all pursuits, must be followed by a fine heart and a disinterested mind. If the glories of Art are not sought for their own sake, they had better not be sought at all. If gain alone were its glory, it should be a forbidden study, and prohibited from the very prostitution of soul which in such minds it occasions."

What a glorious thing it would be to emancipate Art from its incongruous alliance with money making and selfishness. Alas! this is not the age of miracles!

Prints are met with, executed some by one, some by another of the several methods before mentioned, to the exclusion of all the rest; but in modern prints,—or engravings, which public usage, the sole arbiter of all language, has chosen to adopt for their name,—the methods of Line, etching, and dotting or stippling are employed in one and the same plate. We find wood and copper plate engraving practised in both hemispheres, and we find each country or nation shewing some express mannerism, peculiarity of style distinguishing its work from the performance of others.

We find that prints are still in existence by artists who lived about four centuries ago, and that a very great variety of specimens remain by artists who have lived in succession, at all intervening periods from the invention of engraving to the present time. We find varieties also in the subject-matter of these various engravers;—some have confined themselves chiefly to portraits; others to landscapes;—some to historical subjects; others to rural scenes, cattle, horses, &c.;—some to battles and combats; others to marine views and shipping;—some to natural history; others to still life.

So with collectors of prints, the connoisseur or virtuoso selects them capriciously,—one by schools, Italian, German, Dutch, French, or English; another by subjects either historical, pastoral, comical, tragical, devotional or sensational; individual taste and feeling varying as much in these matters as in the choice of oil paintings, water-colour drawings, ceramics, or statuary; or in the preference for one poet or prose writer over another;—Strange, Sharp, Woollett, Willmore, Finden, Landseer, Reynolds, and Cousens have their devotees, in the same way that Shakspeare, Milton, Butler, Dryden, Wordsworth, Keats, Shelley, Byron, Addison, Defoe, Fielding and Scott have theirs.

The arts of painting and engraving have their hold upon the human heart as strongly as the sonorous and noble verse of the poet. The Fine Arts, like Science, have tended to increase the sum of human happiness by calling new pleasures into existence. If the gift of a lively fancy is an important requisite to every physical observer, and that this faculty has been conspicuous among all the great discoverers, such as Bacon and Newton, Dalton and Watt, Franklin and Faraday, so will it be to the engraver. In the fanciful and curious network of lines and translation of colours, and, as it were, the very touch and manner of the original picture or painting, imagination's power may be traced in the works of Marc Antonio Raimondi, Morghen, Müller, and others, whose prints live in all their pristine beauty to-day, while the sublime conceptions of Michael Angelo, the pathos and expression of Raphael, the magic tints of Titian, the harmony and grace of Correggio, the exquisite designs of Parmegiano, and the wonderful chiaro-scuro of Liornado da Vinci, have in some instances mouldered from their walls or deserted their canvasses.

IRRESOLUTION.

Some men are born with a natural infirmity of character which, if humoured, amounts to an inability to make up their minds, to keep to one intention, to regard any decision as final. A variety of causes may seem to underlie

this weakness—causes arising from an over-keen and ready perception of all the bearings of the question in hand, or from mere feebleness of character, rendering all grasp of a subject, all effectual hold, impossible. It may be an intellectual or a moral failing, one due to a judgment paralysed by extent of choice, or to a conscience made slippery by habitual disregard of its first monitions; but in either case its effects upon a man's character and career are patent to others. People may have many faults which work in secret, which observers only guess at by seeing their consequences; but irresolution works in the open, and is sooner detected by the looker-on than by the man himself who is a prey to this enervating influence. What seems to the irresolute temper the mere exercise of a profound judgment or a refined taste is detected by those who are inconvenienced, irritated, or injured by it, as the slip and blemish which weakens, loosens, renders futile the whole course of life and action. The irresolute man, whatever his position or his powers, not only fails to himself, but is felt by those about him to be useless for the parts of counsellor, supporter, or advocate. He is essentially incompetent for these offices. His own course is determined, not by intention, but by chance; his judgment wants the education of personal experience. No one can remain eternally suspended between two courses of action, for the world moves and situations change however much a man may desire to keep them at a standstill till his mind is made up. Something irrespective of his judgment steps in and takes the matter in hand. While he deliberates on the highest conceivable best—best in itself or best for him—while he fluctuates, accident settles the matter, with little regard for his credit or interest. It is difficult, La Bruyere says, to decide whether irresolution makes a man more unfortunate or contemptible, whether there is more harm in making a wrong decision or in making none at all. A step which a man is driven to take under the compulsion of external circumstances is seldom taken at the right time. Owing to this demand for action, even in the most vacillating—this impossibility of eternal indecision where other men and other interests are concerned—irresolution is necessarily allied with precipitation. The man incapable of a final immovable resolve decides at length on an impulse which has nothing to do with choice. Irresolute men are rash men; prone to act on the spur of the moment in order to defeat their infirmity and put it out of their power to hesitate and shilly-shally.

There are cases where these contending qualities play somewhat fatally upon one another. Thus the impulse of the moment commits a man to a course of action. Knowing his weakness he is precipitate in making promises; but then steps in the habit of his mind; he deliberates and hangs suspended, when the slower process of performance ought to follow. Irresolution splits into two, or into many parts, what should be only one act. With the healthy reasonable mind a promise involves its performance; but irresolution never considers anything as settled so long as change is possible. Every hindrance, every difficulty is an argument for a reversal, or breach of contract, either with oneself or others. As a fact, all important undertakings and promises engaged in under strong impressions and warm feeling are followed by a change of temperature in the undertaker and promiser. The habit of keeping to your word because it has been passed, whether to yourself or another, alone sustains the will under the reaction. "What terrible moments," said Pope, "does one feel after one has engaged in a large work! In the beginning of my translating the Iliad I wished everybody would hang me a thousand times." It is of course this relaxation of the mind's fibre which lies at the bottom of all decent forms of jilting, whether in man or woman. The promiser awakes to the fact that he has done a tremendous thing. This may happen to the firm as well as to the weak, but the irresolute are in the habit of vacillating, and also in the habit of justifying it as reasonable deliberation. It comes easily to them to hesitate or to betray hesitation. The constant mind knows that it is in for it, and instantly recovers from the temporary panic. It is no time to weigh the question when the step is once taken; thought and deliberation have finally given place to action.

In smaller matters promises become habit to the irresolute, as being dissociated from performance. A man gives or accepts an invitation in one mood, and backs out of it when he thinks over the inconvenience he may incur. He promises a gift, and, when the moment of parting with what he values arrives, he finds himself a different man from the rash donor, his former self. The arguments which should be silenced by a strong will press with gathering force and grow in weight as the notion of the imminence of a crisis possesses the mind; with him the fulfilment of a promise is the crisis, not the making it. Whether justly or not, Garrick's friends considered him as a framer of good intentions which he had not resolution to keep. Foote said of him that he often set out with the design of performing a generous act, but the ghost of a halfpenny meeting him at the corner of a street sent him home again. The pain of fulfilment is the only cure for this vacillating temper, the only lesson of any avail. Mere regrets, mere penitence for past imprudence, will do nothing. Promises become a habit unless they are sternly held to performance. Nor will the conscience long warn against them, for all the pleasures of benevolence can fill a mind of this class quite apart from the fulfilment of airy intentions.—
Saturday Review.

CORRESPONDENCE.

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

To the Editor of the CANADIAN SPECTATOR:

SIR,—Would you kindly insert amongst the books as given by you in answer to Question No. 99 of the Historical Questions:—

"Ordinances made for the Province of Quebec by the Governor and Council of the said Province, since the Establishment of the Civil Government." Quebec: Printed by Brown and Gilmore, near the Bishop's Palace. 1767.

The above book is in my possession, so there can be doubt of its existence, as is the case with some other works relating to Canada.

St. Lambert.

December 9th. 1879.

"LIFE IN A LOOK."

To the Editor of the CANADIAN SPECTATOR.

SIR,—The system of newspaper puffing seems to be almost, if not quite as bad as when Macaulay impaled Robert Montgomery. The *Gazette* informed us a few days ago, in a rather doubtful compliment, that Canon Baldwin had again rushed into print, and that his new work was marked by that "force and eloquence characteristic of the Rev. gentleman." A couple of Saturdays ago the *Witness* (wisely refraining from comment) gave us a quotation from the book itself, which, it is to be hoped, was not chosen to hurt the Canon's reputation as a theologian, and which, let us be charitable enough to suppose, is not a sample of the book throughout.

"Mr. Baldwin," says the *Witness*, "gives this striking illustration." Then follows the illustration. A man is pictured as going to the cemetery to employ a number of hands in order to fill a contract. He wants the hands of dead men. The man is mad. Not more so than that preacher who addresses "a whole congregation dead in trespasses and sins, and, taking all the precepts of the Christian life, asks those who have not yet begun to breathe to carry them out in their daily lives."

Canon Baldwin is an excellent artist. He draws the portrait, and then looks around to find the human counterpart, and finds him at last in his own imagination.

But even if such men as the above quotation describes could be found, is there still no good attained by the labours of those in the Church who are not yet, in the highest sense, children of God? Must those and those only engage in christian work whose hearts are lit with celestial fire? Is there no power, as in instruments, in works of christian usefulness—in the sympathy which awakens sacrifice—to win by slow degrees the worker's soul to Christ? We know such works cannot in themselves save a man. But, we would ask, must "christian precepts" be spoken only to those who already love Christ? If so, how did Christianity in her infancy ever win the temples of Paganism and the allegiance of the fierce barbarians? Christian precept is wrapt up in the life of Christ. To teach Christ is to unfold, in the largest sense, the precepts of the Gospel. Moreover, is honest labour, even among nominal christians—labour for the eternal verities, justice, truth, love, against falsehood and hatred, and society's false gods—is such labour no factor in the causes furthering the work of the church militant upon earth?

To bolster up a theory as light as air, Canon Baldwin has set forth views alike incompatible with scripture experience and common sense.

"A WHOLE CONGREGATION DEAD in trespasses and sins"!! Let us draw a veil over this melancholy picture.

Yours very truly,

Laius.

Montreal, Dec. 3rd, 1879.

TWO OR THREE QUESTIONS REGARDING PRISON DISCIPLINE, ETC.

To the Editor of the CANADIAN SPECTATOR:

SIR,—It is a common belief now-a-days—or, rather, people take it for granted—that the discipline of our prison government is about as perfect as it may be, or indeed the days when the necessity of a philanthropist like Howard are passed for ever; that the convicts in the penitentiaries and inmates of our prisons have now no need of intercession on their behalf by busy-bodies outside of the pale of the Minister of Justice, and that the internal economy of prison life, and the comfort and reformation of prisoners at large are much of the same sort; that as a matter of fact prisoners in general have such a good time while incarcerated within the walls of the prison during the term of their confinement that they actually desire to go back again, and gladly commit all sorts of misdemeanours for that purpose; and in proof whereof these innocent and easily satisfied people cite, for example, that whereas during the summer months in the Central prison at Toronto there are in the neighborhood of four hundred prisoners, as the winter draws on that number is generally augmented by some fifty, and they knowingly shake their heads, these ignorant wise ones, and say: "We told you so; they want to get a home for the winter, where they may have clothing, warm shelter, and food and lodging." God forbid that such

should be the case! The reason for the decimal increase in the winter is patent to any one who may give the subject a moment's consideration. The wants of the poor in winter are greater than in summer; the facilities for procuring their supplies are less, while the chances of escape from crime are very considerably decreased; hence there are of necessity more prisoners in the reformatories in the winter than during the summer.

But under no consideration whatever do men, who are men, become prisoners from choice, the poorest and meanest in our cities shrink with abhorrence from the thought of a felon's cell, and the greatest criminals will do all in their power rather than be captured.

The notion that convicts are too well treated arises from pure ignorance, callousness, and that self-satisfied complacent idea that all is right, that we have good men at the helm, and after all is said anyway they are but the dregs of society, thieves, burglars, and debauchees, these prisoners and convicts; to say the least and any sort of treatment is good enough for such. No! No! shame upon such stupid sleepiness. These outlawed men are of the same species as we—and ourselves are but humanity—and as men deserve and have a right to be treated as such and not hustled and driven like cattle. The same great law that suggested the formation of societies for the prevention of cruelty to animals should a great deal more interest man on behalf of his fellow man, and in no case, such as the question under discussion take for granted things he knows little or nothing about. People are punished severely for ill treating animals, and is there no law that provides for the safe keeping and humane treatment of prisoners under the charge of Godless keepers and unfeeling wardens of our reformatories and prisons.

And again, the question sounds peculiar, but is there a sort of tantamount understanding between wardens of prisons, and magistrates and chiefs of police in regard to the stocking of these houses of correction and of crime; our country and our cities are over-run with crime and vice unpunished, which if taken hold of by a stern hand, could soon be stopped, whilst the comparatively innocent, in very many cases, serve a long term of punishment with the hardened of the land, from whom they learn the intricate ways of the trade of theft.

What sort of judges have we on our country benches? and how many score of "justices of the peace" are made every year? Why the country is full to repletion of such; we are overstocked with justice, and scarcely a grain of mercy in the lot. Every other second consecutive man of any sort of distinction amongst us may, with odds of about 15 to 10, (speaking hyperbolically) be classed amongst that unique order of civilization, magistrate.

A peculiar sort of jurisdiction convicts a man for two years and sends him to the Central Prison; another sort of justice, fairly representing the jurisprudence of the country, advises a petition to be drawn up and signed by the prisoner's friends, &c., and sent to the Hon. the Minister of Justice, that he may find it possible to remit half, or a quarter, or two-thirds of the sentence, as the case may be.

As an actual fact, a prisoner having informed me of the nature of his crime and the rigour of his sentence, I made inquiry as to the truth of the statement, and the facts of the case, to my partial judgment, perhaps, warranted me in believing the man unjustly dealt with. I wrote to the Minister of Justice, and had a talk with the member of the Local House for the constituency in which the man resided, the ultimatum was, the man was released on half time or thereabouts.

In conversation with some seven or eight prisoners I found that four out of ten had had petitions sent in for their release or to remit their time and each of the four expected a certain proportion of their punishment remitted. Surely there is something loose here! either these men are guilty, or they are not guilty; if innocent they are unjustly sentenced, if guilty and half their sentence is remitted what sort of wonder is it that our cities teem with vice and crime, that vagrants and prostitutes of the worst type throng our streets, what wonder is it that crime is openly allowed to advertise itself and barefaced indecency of the most degrading character openly defy the law and laugh in infamous security at the powerlessness of the law that winks and chuckles at such sin.

Lastly, not only are men indiscriminately and unjustly sentenced, but the brutality of their punishment after the prison gates have closed upon them is of a like quality with the senseless regour of the unfeeling law that compelled their incarceration. I certainly apprehend the difficulty of proving the brutality of keepers and the wardens of our prisons, and although I do not advocate a system of prison discipline such as Mr. Creakle of undisputed authority matured, yet I would gladly hail a more careful watchfulness of the intricate workings of the too secret government of prisons and penitentiaries.

It is only occasionally that we hear of an exposure of the cruelties committed in such places; but when we do hear of them, our feelings are outraged and shocked beyond description. We are not told how often the prisoners are flogged until their backs bleed and they faint beneath the dreadful lash. How can we tell when our fellow mortals are plunged in the fearful horror of the dark cell? How can we *free* tell how long these *bond* tremble with terror in

the dreadful hole, gagged and watched, and dogged and drilled, and worked and confined, and lashed until, too frequently, strength and nerve give way?

Who gave these prison authorities power to lash these men so? Who made them a supreme tribunal to do as they please with our prisoners? The law has tried them and found them guilty; let them serve their term, and if they misbehave—as they assuredly will at times, though not if they are treated like men—in the name of God and of humanity let some one higher in authority than a reckless keeper try them and award their punishment.

The evils of the black cell and gag are being done away with in the States—even the horrible prison of Milwaukee has prohibited both of these degrading institutions; and shall we be behind our American cousins in the law of love?

Faithfully yours,

Herbert G. Paull.

Toronto, Dec. 5th, 1879.

THINGS IN GENERAL.

Is there a word in the English language which contains all the vowels? Unquestionably, there is.

THERE'S one thing certain, if the Adventists stick to it they'll succeed at last in correctly predicting the day on which the world is to end.—*Boston Post*.

AN English correspondent, speaking of the Pitcairn islanders, says: "The inhabitants have lost much of the unsophisticated innocence of a few years ago, chiefly, it is believed, through the intercourse with the crew of an American schooner."

THE editor of the *Nashville Advocate* says: "We met the man who is not able to take his paper. He owns a large farm, is building a new and costly house, and when we met him was driving a span of blood horses. There was a pinched and hard look about him that indicated poverty—of some sort. But it was not of the purse."

THE following anecdote of Bishop Selwyn, though not recorded in his life, is told in the *Quarterly Review*:—"One of his Archdeacons being taken out on a little expedition soon found himself wading waist deep after the Bishop, who, turning back in mid stream with his skirts over his shoulders, called out that if he were ever offered a See in England he thought '*Bath and Wells*' would suit him best."

ATHENS journals publish the returns of the last census made in Greece. The population of the kingdom, which in 1870, was 1,457,894, had risen in 1879 to 1,679,775, an increase of 221,881. In 1838, when the first census was made, the number of inhabitants was 850,000, so that it has almost doubled in forty years. In 1870 Athens had a population of 40,000 souls, in 1879 it had augmented to 74,000, and the Piræus, which at the former date had 11,000, has now 22,000. About half a century ago Athens was only a village, and the Piræus did not exist as a town.

LA MARMORA.—The King promoted Alfonzo La Marmora to the highest rank, and loaded him with honours; but he did not wish the General to resume his place in the Cabinet, because on some points they differed strongly. Cavour, however, persuaded the King that the uncompromising soldier's services were necessary, and he yielded. "The King loves and esteems you sincerely," wrote the Count to his friend. And La Marmora loved and esteemed Victor Emmanuel; nevertheless they often disagreed. "Now that you have resumed office," said the King, "I hope you will do as I wish." "Sire, I will do my duty now, as always," was the proud reply.—*Life of Victor Emmanuel*.

ENGLISH MANNERS.

English people impress you first of all by a sense of the genuineness of their actions and of their speech. Warm or cold they may be, gracious or ungracious, arrogant or considerate, you feel that they are real. Englishmen adulterate their goods, but not their conduct. If an Englishman makes you welcome, you feel at home; and you know that, within reason, and often out of reason, he will look after your comfort—that for your well-being while you are under his roof he considers himself responsible. And yet he does not thrust himself upon you, and you may do almost what you choose, and go almost whither you will. If he wants you to come to him, he will take more trouble to bring you than you will to go, and yet make no fuss about it any more than he does about the sun's rising, without which he would be in darkness. If he meets you and gives you two fingers, it means only two fingers; if his whole hand grasps yours, you have his hand, and you have it most warmly at your parting. His speech is like his action. His social word is his social bond: you may trust him for all that it promises, and commonly for more. If you do not understand him well, you may suppose at first that he is indifferent and careless, until something is done for you, or suggested to you that shows you that his friend and his friend's welfare has been upon his mind.—*Atlantic Monthly*.

PRIZE QUESTIONS IN CANADIAN HISTORY.

In giving the account of the replies of the competitors, we desire to thank our friends for the patience they have shown under the unavoidable delay which occurred in announcing the result of the contest.

We received replies from 78 persons, of whom—

21 did not answer 50 of the questions correctly,

3 answered only 10 questions each,

1 was wholly irrelevant and almost unintelligible,

and 1 answering 43 1/2 questions only, was without name or any clue to the writer. Of the remaining 52 actual competitors, the following is the record of the correct answers:—

Table with columns: NAME OF COMPETITOR, WHOLE, HALVES, TOTAL. Lists names like Hermes, Clio Jones, Hiram B. Stephens, etc., with corresponding scores.

[The Ha answers arise in such questions as Nos. 27, 67, 68, &c., where more than one reply is necessary to render it correct.]

In concluding our work, we cannot refrain from expressing our conviction that the competition has not been unprofitable to those who entered upon it; many valuable facts have been placed on record, and several illusions have been dispelled, and idle legends scattered, e. g., that CHAMBLY derived its name from CHAMP DE BLE and that the PLACE D'ARMES, MONTREAL, was thus christened by the American General Montgomery in 1775.

Above all, it appears that some such discipline was not uncalled for, if we may judge from the extraordinary replies furnished to some of the questions. We might perhaps have passed over that "Christopher Columbus discovered America in 1849" as a mere clerical error, but we have been told also that the Isle of Orleans derived its name from the Emperor Aurelian; that the name of the town opposite Hochelaga was Caughnawaga; that Benjamin Franklin laid the first stone of the Rideau Canal in 1827, whilst to balance this anachronism we were informed that Sir John Franklin attended the conference of the American Commissioners at the old Chateau Ramezay in 1775; that amongst the notable events which had occurred at St. Anne's was the burning of the Houses of Parliament in 1849, probably meaning Montreal and the locale where St. ANN'S market now stands, and to crown the whole, in reply to question No 100, as to "the legal title and status of a Canadian Bishop," two competitors naively informed us:

"Has not got any, never had any, except what any man would have."

TRADE—FINANCE—STATISTICS.

RAILWAY TRAFFIC RECEIPTS.

Table showing Railway Traffic Receipts for 1879 and 1878, categorized by Company (Grand Trunk, Great Western, etc.) and Period (Week, Month).

* This is the aggregate earnings for 1879; 1878 figures not given.

BANKS.

Table showing Bank statistics including Shares per value, Capital (Subscribed, Paid up), Rest, Price per \$100 (Dec. 1879, Dec. 1878), and Dividends.

*Contingent Fund. †Reconstruction Reserve Fund.

Weekly average price of Wheat in 150 towns in Great Britain per quarter:—

Table showing weekly average price of wheat in 150 towns in Great Britain per quarter from July 26 to September 20, 1879.

The average price of Wheat for the week ended November 15, 1879, was 48s 9d, 1s 7d less than the weekly average price for the corresponding weeks during the last ten years.

English estimates of the Wheat crop of the United Kingdom for 1879, are by—

Table comparing English estimates of the wheat crop of the UK for 1879, showing Total quantity required, Available home produce, and Foreign imports required.

Mr. J. B. Lawes, a noted authority in England on the question of agricultural crops in that country, after careful inquiry and examination, concludes "that, brought to a uniform weight of 61 lbs. per bushel, the average Wheat production of the United Kingdom in 1879 is 54 1/2 per cent. below the average of the previous 27 years, or, excluding the last 10 years, 56 1/2 per cent. below the average of the first 17 of the 27 years; or, taking the average production for 27 years as 100, that of 1879 is only 45 1/2 per cent.; or, taking the average production of 17 years as 100, that of 1879 is only 43 1/2 per cent. He estimates the population for the harvest year at 34 1/2 millions, with a consumption per capita of 5 1/2 bushels, which makes the total requirements of Wheat, including home-grown and foreign, 23 3/4 million quarters. He places the average produce of the 3,047,752 acres under Wheat for the crop year of 1879 at 15 1/2 bushels per acre of the weight of 61 lbs. The home produce being deducted from the 23 3/4 million quarters required, leaves 18 3/4 million quarters to be supplied from reserve stocks and foreign imports. According to Mr. Lawes, the average weight of the Wheat crop of 1879 per bushel was 53 3/8 lbs, so that the farmers have to deliver about nine bushels by measure to make eight bushels or a quarter by weight.

Summary of the week's exports:—

Table showing Summary of the week's exports for Flour, Wheat, Corn, Oats, Rye, and Pease, categorized by From (New York, Boston, Portland, etc.).

Musical.

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

ILLITERATE VOCALISTS.

It is surprising how few of the many who sing a little really understand the principles of harmony or even musical notation. Most of these people would laugh at the idea of getting a friend to read a letter or a newspaper for them, but with a piece of music they are perfectly helpless, and must have it sung or played over several times before they can repeat it for themselves. Were musical notation, or the principles of music, difficult to understand, we might perhaps excuse them, but it seems strange that persons who have succeeded in learning languages, arithmetic, and other comparatively difficult studies should be satisfied to learn their songs at second hand, when, with a few months application, they might read them for themselves. We do not wish at present to discuss the different systems of musical notations (all these systems leading to the one end) nor do we expect all amateurs to be able to sing intervals perfectly at sight; but we do think that they might learn something of rhythm and accent and be able to read sufficiently well to verify what they are singing. The faculty of sounding intervals correctly at sight is only to be acquired by long and constant practice, but the time-signs are easily understood, and anyone with a good ear and due appreciation of rhythm may learn to sing perfectly in time in a few weeks, yet it is in this respect that most amateurs fail, and not in sounding the different intervals. What would we think of a man who with a first-class watch in his pocket, continually bored his friends by enquiring the time, simply because he was too lazy to learn to read the dial? Ninety-nine out of a hundred amateurs are in a similar position; instead of learning the principles of notation and counting the time, they guess it continually, or ask a friend to interpret it for them, and no matter how much they may study and practice a piece, they are always uncertain about the time, the ear in this respect being unreliable. We are sure that if our amateur vocalists would give the matter a thought they would learn the time-signs, and measure the notes and rests, singing both solos and concerted pieces with much more ease and confidence.

MUSIC THE ECSTASY OF WORSHIP.

Music is the very heart, the very ecstasy of worship. It is the worship of angels. Earthly worship would soon grow dull and dead without it. Even a heathen could say that the first and noblest use of music is the offering of praise to the immortals, and the next purifying, regulating, harmonising of the soul. Does not Scripture bear him out? Does it not ring with music? Does it not tell us how at the creation "the morning stars sang together, and all the sons of God shouted for joy?" And as the Bible begins with the song of the morning stars over man created, and ends with the "sevenfold chorus of hallelujahs and harping symphonies" over man redeemed, so its central moment, uniting both, is the carol of angels at the Saviour's birth.

It was no small cause of dulness and deadness of the eighteenth century that this mighty influence for good was left at the service of the devil, while weary congregations were drowning dull doggerel to coarse and tuneless tunes. Hymns began when Christian worship began, and they revived when Christian love revived. It was after having sung a hymn that our Lord crossed the brook Kedron to enter on His agony in the garden. It was with hymns at midnight that Paul and Silas, their backs still bruised with Roman rods, turned the prison of Philippi into an Odeum. It was the voice of boy singers at Erfurd that with their hymnal that woke Luther from his swoon; it was the hymn of a little girl on a doorstep at Weimar that solaced the exiled Melancthon. They have nerved the martyr's patience; they have soothed the mourner's anguish. Thank God for their revival! The generations which have glowed to the fiery appeals of Whitfield and been lulled by the soothing calm of Keble, could be content no longer with the halting doggerel of Sternhold and Hopkins, or the drowsy commonplace of Tate and Brady. Thank God for every sweet and moving hymn of Wesley and Toplady, of Ken and Doddridge; and thank God that we can have these in all their tenderness, in all their devotion, at every village church.—Canon Farrar.

The *Herald* recently disparaged the opera of "Aida," while it lauded "Trovatore" to the skies. The *Musical & Dramatic Times* states that "at St. Petersburg, 'Aida,' with Mlle. Salla and M. Masini, was successful. 'Trovatore,' with Mme. Smeroski and M. Carbone, a failure." In Russia they are excellent critics, and as none but artists of celebrity venture to that cold clime, causes for the failure of "Trovatore" may naturally be sought for in some other direction than that of the singers.

ALFRED CELLIER, the assistant of Sullivan, has selected a chorus for the performance of "Pinafore." He was astonished to find so many sight-readers in New York. This may seem novel to our many readers, but the mystery is unveiled when we tell them that every chorister who was tested for sight reading received a copy of "Pinafore," and had to sing something from the nautical operetta at sight. Englishmen have their own way to get at the bottom truth, you know.

The same piano played upon by different pianists exhibits effects and a variety of tone that cannot help but cause wonder in those whose perceptive faculties are on the alert. The power and diversity of touch is something wonderful, and words fail fully to explain what the ear quickly notes. The finest-toned piano, in the hands of some performers, appears harsh and tinny, leaving an impression upon the listener that the manufacturer has been very unsuccessful in his effort to produce "a mixed, sonorous and melodious quality of tone." On the other hand, we find some few players possessing a touch so exquisite and sensitive that even a well-worn instrument is made to exhibit a sympathetic and singing quality of tone, beside an unexplainable charm and grace added thereto. What is denominated "spirituality" no doubt is at the bottom of all such peculiar manifestations, although different qualities of animal matter may have a share in the production of such mysterious effects. "The art of phrasing" can no doubt be taught mechanically, as well as the "art of singing," but if the innate something is not part and parcel of the individual, how can the phrasing be anything but mechanical? Even in these days of wonderful execution and of the ever-increasing number who actually acquire it, the old maxim, *poeta nascitur non fit*, is equally as true as centuries ago. So few pianists look beyond an "irreproachable technique," because so many pure mechanics make music a business now. So long as they can execute five hundred notes a minute they are happy, and view with something akin to contempt the composer who demands from them the playing of only four hundred and ninety a minute. A composition must be difficult and "full of sound," else modern pianists will most assuredly pass it by on the other side. To hammer away is much easier than to play with a truly soulful effect, because the former may be acquired, the latter, however, never. When music is viewed as a business only, true art cannot but greatly suffer.—*Music Trade Review.*

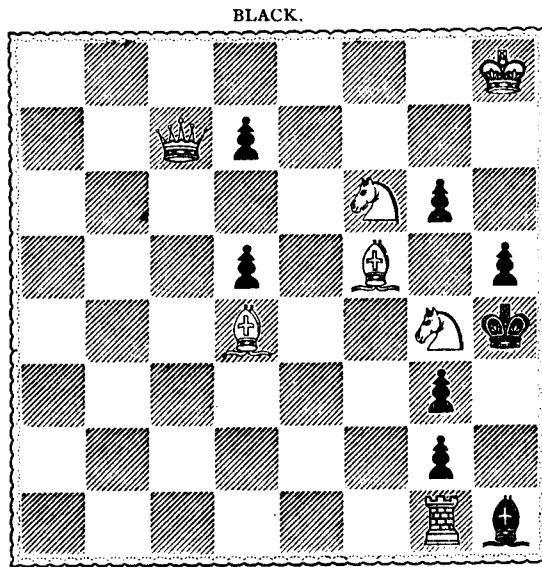
Chess.

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

Montreal, Dec. 13th, 1879.

PROBLEM NO. LI.

First Prize Problem, Brighton *Herald* Tourney.
By Mr. J. G. Nix, Tucker's Cross Roads, Tennessee, U. S. A.



WHITE.
White to play and mate in three moves.

SOLUTION TO PROBLEM NO. XLVIII.—From the Brighton Herald.

White.	Black.	White.	Black.	White.
1 P to Q B 6	P to Q Kt 4	2 R to Q B 5	Any	3 R or Kt mates
	If P takes P	2 R takes R P	P to K 4	3 R to Q 5 mate.

GAME NO. XLVII.

The Second of two games recently played in the Dundee Chess Club, between Mr. G. B. Fraser, the strongest player in Scotland, and Mr. H. Macdonald, a talented member of the Dundee Club, which affords a good illustration of the defence in the Thorold variation of the Allgaier Gambit. From *The Field*. Notes by Steinitz.

ALLGAIER GAMBIT.

WHITE.	BLACK.	WHITE.	BLACK.	WHITE.	BLACK.
Mr H Macdonald.	Mr G B Fraser.	10 B to K 5 (ch)	Kt to K B 3	20 Kt to B 5 (ch)	B takes Kt
1 P to K 4	P to K 4	11 Q to Q 2	Kt to B 3	21 Q takes Kt	B to K 6 (ch)
2 P to K B 4	P takes P	12 Q to K B 4	Kt takes B (a 2)	22 K to Kt sq	P to K R 4
3 Kt to K B 3	P to K Kt 4	13 P takes Kt	Kt to Q 4	23 P to Q B 4 (g)	R to K B sq
4 P to K R 4	P to Kt 5	14 Q takes P	B to K 3	24 Q to Kt 6 (ch) (h)	Q takes Q
5 Kt to Kt 5	P to K R 3	15 Kt to Q 2 (b)	P to Q B 3	25 B takes Q	Kt to B 5
6 Kt takes P	K takes Kt	16 Castles (Q R)	B to Q B 4	26 B to K 4	R to B 2
7 P to Q 4	P to Q 4 (a 1)	17 Kt to K B sq (c)	Q to K 2 (d)		and Black won in a few more
8 B takes P	P takes P	18 Kt to Kt 3	Q R to K Kt sq (e)		moves.
9 B to B 4 (ch)	K to Kt 2	19 B to Q 3 (f)	Q to K sq		

NOTES.—(a 1) Some of the strongest practitioners consider this the right defence. It either breaks the adverse centre, which is White's chief compensation for the piece sacrificed, or blocks the hostile K B, the most important attacking piece in the early part of this opening.
(a 2) Here Mr. Fraser introduces a diversion which appears to us quite as sound as the one adopted in the first game. [The move referred to was Black 12 B to K 2 and the game proceeded, 13 Kt to Q B 3—R to K B sq; 14 Castles (Q R)—Kt takes B, on which Mr. Steinitz remarks: "Bold play apparently, but well conceived in reality, for Black incurred no permanent danger from allowing the adverse R to open on the Q."—CHIEF ED. CAN. SPEC.]

(b) The Kt is in this variation reduced to comparative inactivity, not being able to develop at Q B 3.
(c) Best for defensive and attacking purposes. It prevents the pinning of the Kt, and brings the latter into action on the K side.
(d) Kt to B 6 was tempting, but would have failed if correctly answered. Of course White could not capture the Kt, on account of the reply B to R 6 (ch), but he could simply take the Q, followed by R takes K R (not Q R) coming out with even pieces and a P ahead.
(e) Unaware of the hidden danger. The proper play was K R to K B sq, which was sufficient answer against the coming attack, e.g.: Black 18 K R to K B sq; 19 Kt to R 5 (ch) or B to Q 3—K to R sq; 20 Q to Kt 6—B to K 6 (ch); 21 K to Kt sq—Q to B 2, &c.
(f) White fails to see that he could win here by the following forced line of play: 19 Kt to R 5 (ch)—K to B sq; 20 K R to B sq (ch)—K to K sq, best. (If B interposes, P to K 6 follows.) 21 Kt to B 6 (ch)—K to Q sq. (If Kt takes Kt, the P would rotake.) 22 B takes Kt—P takes B; 23 Kt takes Q—B takes Kt, best. (If Q to Kt 2, the Kt discovers ch at B 6, followed by R to Q sq.) 24 Q takes B (ch)—K to K sq. (If K to B sq, White replies R to B 7.) 25 R to B 6 and wins.
(g) Of no more use now. Black's counter attack becomes too strong.
(h) He could not help himself. If the Q retreated to K 4, Black could further press him by R to B 5.

CHESS INTELLIGENCE.

THE MONTREAL CHESS CLUB.—Since the alteration in the constitution and management of the Montreal Chess Club, considerable enthusiasm has been infused, and it is pleasant to see, almost daily in the afternoon, from six to twelve combatants in active and eager encounter, at the Gymnasium in Mansfield Street. Through the generosity of Mr. A. R. Brown, one of the members, several sets of men and handsome inlaid tables have been presented to the Club, and Mr. Henderson, the new Secretary, is indefatigable in placing the Club on a good and sound basis. The order and cordiality, which now reign, are in pleasing contrast to the state of things to which we drew attention a few months ago. The Club now numbers some twenty-five members, and we take this occasion to inform the chess players of Montreal that the subscription to the Club is \$5, which includes the use of the Mercantile Library and Reading Room. Chess playing may be indulged in all day long, but the regular Club meetings are Tuesday and Saturday evenings.

ITEMS.—Sundry straws point to a possible match between Zukertort and Steinitz.—A chess column, under the management of Mr. F. Healy, the celebrated problem composer, has been started in the *British Empire*.—There is the possibility of a match between a member of the Montreal Club and a strong New York player.—International Tourney. Score: America, 28; Great Britain, 25; Drawn, 8. Mrs. Gilbert will probably win all her four games against Mr. Gossip. This will be a well-earned feather in her cap.—Mr. Delannoy's book will shortly be published. We have received orders for several, and would be glad if gentlemen, who may desire to get a copy, will at once communicate their wishes to us.—A Problem Tourney, open to the world, has been started in *La Revue*, &c., under the management of M. Rosenthal.—An interesting episode took place at Cheadle, in England, during Mr. Blackburne's recent visit, when he played ten games simultaneously blindfold. During the contest it became necessary to remove to other premises to prevent an adjournment, and some boards were disturbed in the process. Mr. Blackburne, having, as a blindfold player necessarily must, the positions perfectly in his mind, set them right again, to the great wonder and delight of his opponents. Mr. Blackburne won 7 and drew 3. At Derby he won 25 and lost 1 out of 27 simultaneous games.



STEAM SERVICE

BETWEEN
VICTORIA, BRITISH COLUMBIA,
AND SAN FRANCISCO.

TENDERS addressed to the Postmaster-General of Canada will be received at Ottawa until Noon on TUESDAY, the THIRD FEBRUARY next, for the conveyance of Her Majesty's Mails three times a month by steamships of not less than 1,000 tons, nor of less speed than 10 knots an hour, between Victoria, British Columbia, and San Francisco for a term of five years, commencing on and from the 1st August next.

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Post Office Department, Canada,
Ottawa, 13th Nov., 1879.

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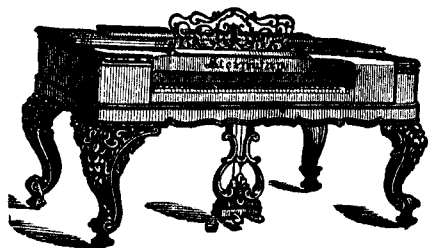
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POST-OFFICE TIME TABLE.

MONTREAL, Dec. 8th, 1879.

DELIVERY.		MAILS.		CLOSING.	
A.M.	P.M.	A.M.	P.M.	A.M.	P.M.
ONTARIO AND WESTERN PROVINCES.					
8 00	2 45	Ottawa by Railway.....	8 15		
8 00		Provinces of Ontario, Manitoba & B. C.	8 15		
		Ottawa River Route up to Carrillon.....	8 15		
QUEBEC & EASTERN PROVINCES.					
8 00		Quebec, Three Rivers, Berthier and Sorel, by Q., M., O. & O. Ry....		2 50	
		Ditto by Steamer.....			8 00
8 00		Quebec, by G.T.R.....			8 00
8 00		Eastern Townships, Three Rivers, Arthabaska & Riviere du Loup Ry....		8 00	
	2 45	Occidental R. R. Main Line to Ottawa.....	8 00		
9 15		Do. St. Jerome and St. Lin Branches.....		4 30	
11 00		St. Remi and Hammingford RR.....		2 00	
8 00	12 45	St. Hyacinthe, Sherbrooke, &c.....	6 00	2 30-8	
8 00		Acton & Sorel Railway....		8 00	
10 00		St. John's, Stanbridge & St. Armand Station.....		6 00	
10 00		St. John's, Vermont Junction & Shefford Railways.....		2 15	
10 00		South Eastern Railway....		3 45	
8 00		New Brunswick, Nova Scotia and P.E.I.....		8 00	
		Newfoundland forwarded daily on Halifax, whence despatch is by the Packet.....		8 00	
LOCAL MAILS.					
11 30		Beauharnois Route.....	6 00		
11 30		Boucherville, Contrecoeur, Varennes and Vercheres.....		1 00	
10 00		Cote St Paul.....	6 00	2 00	
11 30		Fanneries West.....	6 00		
	6 30	Cote St Antoine and Notre Dame de Grace.....		12 45	
11 30		St. Camogonde.....	6 00		
11 30		Huntingdon.....	6 00	2 00	
10 00	6 00	Lachine.....	6 00	2 00	
8 & 10		Longueuil.....	6 00	2 00	
10 00		St. Lambert.....		2 30	
10 00		Laprairie.....		2 30	
10 00		Pont Vian, Sault-au-Recollet.....		3 30	
8 00		Terrebonne and St Vincent.....		2 50	
8 30	5 00	Point St Charles.....	8 00	15-5	
	1 30	St. Laurent, St. Eustache and Belle Riviere.....		7 00	
10 00		North Shore Land Route to Bout de L'Isle.....		2 50	
9 00	5 00	Hochelaga.....	8 00	15-5	
UNITED STATES.					
8 & 10		Boston & New England States, except Maine....	6 00	2 15	
8-1045		New York and Southern States.....	6 00	2 15	
8 00	12 45	Island Pond, Portland and Maine.....		2 30-8	
8-1040		A) Western and Pacific States.....	8 15	8 00	
GREAT BRITAIN, &c.					
		By Canadian Line (Thursdays).....		7 00	
		By Canadian Line (Germany) Thursdays		7 00	
		By Cunard, Mondays.....		2 15	
		Supplementary, see P.O. weekly notice.....		2 15	
		By Packet from New York for England, Wednesdays.....		2 15	
		By Hamburg American Packet to Germany, Wednesdays.....		2 15	
WEST INDIES.					
		Letters, &c., prepared in New York are forwarded daily on New York, whence mails are despatched.....		2 15	
		For Havana and West Indies via Havana, every Thursday p.m.....		2 15	
		*Postal Card Bags open till 8.45 p.m. & 9.15 p.m. † Do. Do. 9.00 p.m. The Street Boxes are visited at 9.15 a.m., 12.30, 5.30 and 7.30 p.m. Registered Letters should be posted 15 minutes before the hour of closing ordinary Mails, and 30 min. before closing of English Mails.			

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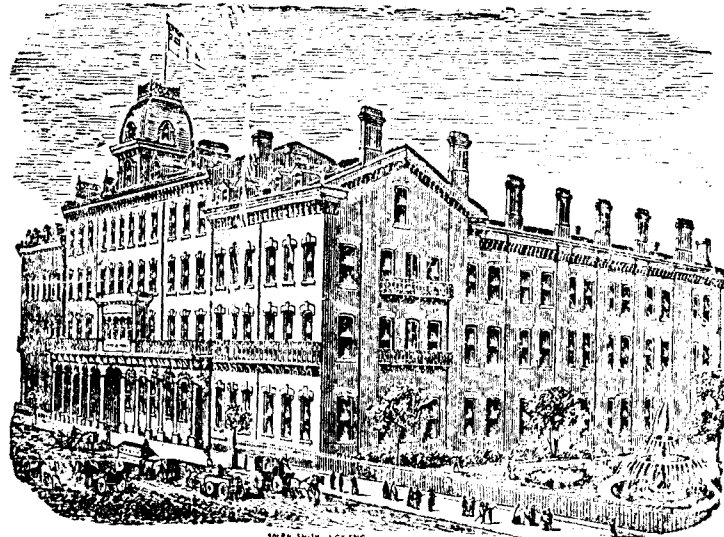
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Wm. Bishop - - - - - 697 1/2 St. Catherine street.
Thos. Kinsella - - - - - 144 Ottawa street.
C. Mazoncave - - - - - 522 St. Dominique street.

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EXTRA AND XXX STOUT PORTER,
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GRAND TRUNK RAILWAY.

TENDERS

are invited for the privilege of Advertising at Stations and in the Passenger Trains of the Company. The present contract expires on the 1st January, 1880, from which date the new contract will run for a term of five years.

Specifications can be seen at the office of the undersigned.

Tenders will be received up to the SECOND OF DECEMBER, 1879.

JOSEPH HICKSON,

General Manager.



GRAND TRUNK RAILWAY.

WINTER ARRANGEMENT.

COMMENCING MONDAY, NOVEMBER 24, Trains for the West will leave Montreal as follows:—

DAY EXPRESS for Toronto, Detroit, Buffalo, Chicago and all points West.	9.30 a.m.
MIXED TRAIN for Brockville and Intermediate Stations.	12.30 p.m.
LOCAL TRAIN for Cornwall and Intermediate Stations.	5.00 p.m.
NIGHT EXPRESS for Toronto, Detroit, &c.	10.00 p.m.

JOSEPH HICKSON,

General Manager.

Montreal, Nov. 20th 1879.

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Parties interested in Sanitary Matters are requested to call and examine the effects of Sewer Gas on unventilated lead soil pipe.

HUGHES & STEPHENSON,

(Successors to R. Patton.)

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745 CRAIG STREET.

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