

The Canadian Spectator.

VOL. II.—No. 39.

MONTREAL, SATURDAY, SEPTEMBER 27, 1879.

\$2.00 PER ANNUM.

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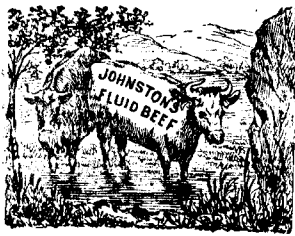
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PROVINCE OF QUEBEC. } SUPERIOR COURT.—
District of Montreal, } DAME JESSIE STEW-
No. 885. } ART, wife of Henry Blake
Wright of the Parish of St. Laurent, in the District of Montreal Notary Public, duly authorized à ester en justice in this cause, Plaintiff, vs. the said HENRY BLAKE WRIGHT, Defendant. An action en séparation de biens has been instituted in this cause by said Plaintiff. PHILIPPE VANDAL, Attorney for Plaintiff. Montreal, 24th September, 1879.

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Stockings (strong) for school wear.

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The Canadian Spectator.

VOL. II.—No. 39.

MONTREAL, SATURDAY, SEPTEMBER 27, 1879.

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"NO KINGS, NO PRIESTS, NO NOTHING."	MUSICAL.
OUR NORTH-WEST.	CHESS.
THE BEACONSFIELD VINEYARD.	

TO OUR CITY SUBSCRIBERS.

Several complaints as to irregularity in the delivery of THE SPECTATOR have reached us. Some of them, we must say in self-defence, have arisen from the return of friends from the holidays, without notice having been sent to the office. We beg that our subscribers will notify us of any change of address, or irregularity of delivery, and we will endeavour to adjust it, and every effort will be made that the paper may be in the hands of our city subscribers not later than Saturday noon.

PRIZE QUESTIONS IN CANADIAN HISTORY.

We purpose in our next number to commence the replies to the hundred questions which we propounded in THE SPECTATOR; we have to keep in view the space they will occupy in our columns, and therefore shall probably have to carry them through four numbers of the paper. The first twenty-five will appear next week.

THE TIMES.

HOME AGAIN.

Sir John A. Macdonald has come back to us smiling. As well he may. He did not succeed in getting Imperial guarantees for money to build the Pacific Railway, but he dined with the Queen, got the P. C. made out in full, humbugged the Earl of Beaconsfield and compelled him to make a fool of himself before all civilized people, and some others. We smile back on Sir John. He is welcome.

M. CHAPLEAU TO THE EDITOR.

MY DEAR SIR,—I was sorry to read in your last issue an article concerning the French element in the great Canadian family, which is very unjust to us and incorrect according to the political history of Canada. Your article is calculated to injure the English Conservative cause more than would five years of agitation by the most *ultra* Rouge annexationists; but this I do not pretend to discuss in this letter.

Following the statement made in the House by M. Joly, and in the Rouge press, you try to bring me into ridicule before your readers by saying, on the faith of others, that I had presented no less than twenty-two motions of want of confidence since the beginning of this last session. To correct this error, and in justice to myself, I beg to enclose herewith a list of the motions of want of confidence I have presented during the last session, and I invite your criticism on those votes.

1. June 25th.—On the address in answer to the Speech from the Throne, deprecating the expenditure of money and the giving of large contracts without the previous consent of Parliament.

2. July 8th.—On the address to the Marquis of Lorne, when the Legislative Assembly, on the proposition of M. Joly, advised the Governor-General to resist and refuse the advice of his Ministers should they ask him to dismiss M. Letellier after the reference in England.

3. August 8th.—On the illegal and useless expenditure of \$92,000 for the Three Rivers loop line.

4. August 12th.—On the proposed changes in the department of Public Instruction substituting a political Minister to the now existing Council, suppressing School Inspectors, &c. The measure was withdrawn after my notice of motion.

5. August 14th.—On the neglect of the Government in not securing the assistance of the Ontario Railway Companies to build the Ottawa bridge.

6. August 21st.—On the folly of the Government in giving a large contract for "Mackay's nut lock," a worthless invention, without first obtaining the advice of their Engineer.

7. August 25th.—On the dismissal of a municipal councillor against the direct provisions of the law, substituting (as M. Letellier in his memorandum to Lord Dufferin said) the authority of the Executive to the action of the Judiciary.

8. August 26.—On the necessity of having a strong administration commanding the confidence of the Legislature, and capable of passing the measures forming an essential part of its programme.

9. September 2nd.—Against the adjournment to the 28th October next, proposed by M. Joly, without providing for the means of carrying on the Government of the Province.

As you see, it makes nine instead of twenty-two; it is the exact number of the Government measures withdrawn by M. Joly during the last session.

Yours truly,

J. A. Chapleau.

Quebec, 19th Sept., 1879.

THE EDITOR TO M. CHAPLEAU.

As M. Chapleau does "not pretend to discuss in this letter" the injury I have done to "the English Conservative cause," I must wait until he shall find time and the mind to do it. Let me say, however, that up to this date I rejoice in the confidence that I have been just to "the French element in the great Canadian family," and have been strictly correct according to "the political history of Canada." And I am inclined to believe that "to injure the English Conservative cause" in this Province would be a good thing, so far as the general welfare is concerned. For the English Conservatives of the Province of Quebec to-day are, for the most part, men who blindly follow their party. They do not reason; they ignore patriotism; they swear by their party gods, and shriek for the spoils of office. I am anxious to injure that cause. If there are any Englishmen in the Province who side with the fifteen Councillors who have brought about the dead-lock, I can only tell them that they have separated themselves from all that is English in politics and conservative in Constitutional Government, and allied themselves with a form of despotism which is now absurd, and will soon be impossible. But more anon when M. Chapleau has spoken further.

With regard to the number of "motions of want of confidence" presented by M. Chapleau, I must ask him to read again what I said. In a previous article I stated that M. Chapleau "moved, or allowed to be moved," twenty-two motions of no confidence; and in the article referred to I said M. Chapleau "got through" twenty-two motions. If it is true—as of course it is true, since M. Chapleau affirms it—that he himself only moved nine votes of no confidence, then I must come to the conclusion, either that, as leader of his party he consented to the other thirteen, or that he is only nominally the leader, and cannot control the disorderly elements of which his party in the House is made up. Which dilemma will M. Chapleau accept? If the first, it will show that he is disingenuous and has no real grounds for complaining that I have tried to bring him into ridicule; if the second, it follows that the Opposition have no competent and controlling leader; and the inference is, that if M. Chapleau should be called upon to form a Ministry he would find more difficulty in the management of that heterogeneous heap of mortals he calls his party than even M. Joly experienced with his stubborn-headed contract seekers.

With regard to the nature of the motions "presented" by M. Chapleau, I have no particularly adverse criticism to offer. Granted, for the moment, that M. Joly's government committed at least nine blunders, which M. Chapleau very justly and very cleverly exposed, and that in speaking against them, and in bringing all the strength of his side of the House of Assembly against them, he displayed that ability for which even his opponents give him credit, the question comes: Should each have been a vote of "no confidence"? I think not. It was petty; it manifested a censurable desire for office; it turned what should be statesmanship into a poor and contemptible "grab" for the spoils of power. A motion of "no confidence" on the Address, just to try issues, would have been fair and right; a general attitude of hostile criticism when each motion was brought forward, and an effort to defeat every attempt at passing a bad measure, would have been right and praiseworthy; and then, when a series of triumphs had

been achieved by the Opposition, another trial of strength and appeal for confidence would have been sound policy. But instead of following that course M. Chapleau made every adverse criticism he could hit upon the basis of a "no confidence motion," and that I maintain was not fair to the taxpayers, was not able statesmanship, was a mere fight for office.

In fact, to take the motions M. Chapleau presented, and on which he invites criticism, only the first, second and eighth can be considered as worthy of being called "no confidence" motions. The strongest of Governments may propose measures which even the weakest of Oppositions can defeat. But in this case a weak Government proposed measures which a strong Opposition found it easy to defeat. With the exceptions of motions 1 and 2, the motions down to No. 8 should not have involved the existence of the Government. They involved points of administration fairly open to criticism—perhaps to condemnation, but were not of sufficient importance upon which to base a motion of no confidence. Motion 8 meant a fair and square trial of strength, but motion 9 was absurd. How could M. Joly provide "for the means of carrying on the Government of the Province" when the Councillors had stopped the Supplies? Those Councillors had determined to turn the Joly Government out, and took the only step possible to them to accomplish that end. But what was M. Chapleau's motion worth when weighed in the balance of common sense? He simply demanded that the so-called Liberal party should find a way of putting an end to the dead-lock which had been brought about by a conspiracy on the part of the so-called Conservatives. M. Chapleau asked for the impossible, which is always easy.

But how are we to gauge M. Chapleau's correctness, or are we to think from this letter that he has fallen into the habit of loose speaking? He says:—"As you see, it makes nine instead of twenty-two; it is the exact number of the Government measures withdrawn by M. Joly during the last session." That means, as I read it, that each of the nine motions compelled M. Joly to succumb to the Opposition. Will M. Chapleau look again? Did motion No. 2 carry a majority? Did motion No. 6 succeed? or motion No. 8? or motion No. 9? If this is the manner in which M. Chapleau interprets the events of the session which has so recently passed into history, what will he say when he comes to deal with "the political history of Canada," which dates back for half a century? We shall see when he ventures to discuss it.

THE "PALL MALL BUDGET" ON MR. CHAPLEAU.

The *Pall Mall Budget*, after denominating Mr. Chapleau's opposition at Quebec as "singularly pertinacious and vindictive," sums up an article by saying: "It is certainly a singular instance of party inconsistency that the Council now asks the Lieutenant-Governor to dismiss a ministry having a majority in the popular representative Assembly—that is, to do the very thing which M. Letellier was censured and ultimately dismissed for doing."

POLITICAL CONSISTENCIES.

But the position taken by the *Gazette* and other Conservative papers is yet more singular; for while they still hold that M. Letellier acted unconstitutionally in dismissing his ministry, they applaud the action of the Council in stopping the Supplies. There is a difference between those two acts, of course, for the Lieut.-Governor did not stop the Supplies, as he had a stronger card to play and he played it. The Councillors could not dismiss the ministry, but they took the strongest measure possible for bringing that about. They are precisely alike in spirit, and only differ as to the mode of applying authority. M. Letellier appealed to the people, was sustained, and then got dismissed. In all justice now the present Lieut.-Governor should allow an appeal to the people, and if M. Joly return with a majority the Legislative Council should be dismissed for having "lost its usefulness."

If M. Chapleau secure a majority when the House meets it will be because some of the so-called friends of M. Joly have been seduced from their allegiance by promises of reward or by the fear some have of appealing again to the constituencies. These latter form no considerable number in the Assembly. The indemnity is about all the income those gentlemen have, and to lose it would be a serious matter. But would M. Chapleau or Dr. Ross care to undertake the Government

with a small majority made up of such weak and unreliable people? The prospect of another crisis six months hence would frighten them just as they are frightened now. Since matters have gone so far, let us have an appeal to the people; and if a few of those who cannot afford the luxury of steady convictions do not return to the Assembly—and if a coalition Government shall be the result also—why, it will be all the better for the people.

THE IRRELIGIOUS "WITNESS."

I could not help feeling contempt for M. Chauveau the younger when he threw up his office in M. Joly's Cabinet, to bring about, as he said, a coalition ministry. He seemed to me to act neither with discretion nor valour. It was whispered that he had been promised the chance of changing the M. P. P. into a permanent P. M. But anything more disgusting than the article on M. Chauveau's apology in the *Witness* I have rarely seen. It first of all advances a most absurd and utterly unsound theory of the reason Judas had for the betrayal of Jesus Christ, and then proceeds to compare Judas and M. Chauveau. The *Witness* announced the other day that the SPECTATOR, among other papers, called it—the *Witness*—a religious daily, and asked where the joke came in; but, judging from the article on M. Chauveau, I should say that the *Witness* may be counted with *Puck*, and such like papers, as being decidedly profane. The following sentence dragging in the Hallelujah Chorus to help in political abuse is about the worst specimen of imbecile impiety I have seen: "If the hallelujah chorus with which his defection was greeted by all the Conservative journals has been in vain, he has certainly not been very pointed in disclaiming their adulation." *O tempora! O mores!*

IMPROVEMENT.

The Marquis of Lorne's advice to the people of Toronto to set about the work of getting up an Art Gallery was good and sound in every particular, and the promise to help liberally in the way of a money donation was a pleasant and practical application. To make such suggestions and to help the people to carry them out is far better than that our Governors-General should be for ever treating us to the oratorical blanc-mange of which we got so much from Lord Dufferin. Undoubtedly this is a great country; we have every kind of resource in profuse abundance; we have "the garden of the world"—in fact many gardens; we have several splendid Governments; we have the best winters and the best summers in all creation, and we are four millions of the most remarkably glorious people (vide Dufferin's speeches) the sun was ever privileged to look down upon. But now that we have learnt the catalogue of our great virtues off by heart, and are absolutely certain of our future, we may as well turn to the practical work of social and political life.

It would hardly do, perhaps, for the Governor-General to go about criticising our institutions too closely and too often, but really the Marquis might find some good useful work to do in helping us to improve the taste and general tone of society. The mild hint about M.P.'s wives at Ottawa will be useful, I hope, though it might well have been more direct and plain. The speech at the Club was so manifestly after the style of Lord Dufferin—as to the substance of it—that it must have lost its point. The Art Gallery, and the suggestion as to strong and unsavoury speech at Ottawa will, probably, do some good however.

THE GRAND TRUNK.

The Directors of the Great Western Railway of Canada have issued a circular calling a special meeting to consider the question of arrangements with the Grand Trunk. The insincerity of the Great Western Directors is apparent when it is known that on nearly all occasions when they have been discussing with the Grand Trunk, they have been coquetting with the New York Central. If competition in the past has been the source of their difficulties, the simple project of the Grand Trunk to fuse all traffic with one management will terminate them, but it seems idle to discuss questions with weak men, who appear to be controlled by people either there (in England) or in Canada, who have selfish ends to serve. The falsehood of charging all their troubles on the Grand Trunk must be glaring, when the Grand Trunk has always been anxious to do that which can only end the difficulty. To talk about dividing only competitive traffic is childish,

when no one can define what is not competitive traffic with these two lines. The best policy the Grand Trunk can pursue is to let them severely alone. After they have got the life-blood sucked out of their concern, by their American allies, whom they love so much, they will come and make better terms with, and for the Grand Trunk, when it will be in a better position to dictate to them.

To-day the Grand Trunk has secured its position to Chicago. When it begins to reap the fruits the Great Western will see the mistake they have made in refusing the alliance.

Mr. Vanderbilt has the Lake Shore and the Canada Southern to carry his traffic over the same route the Great Western runs, and why should he court the latter, except to keep it on the tenter hooks of expectation? It is not a through line; it is only a middle link, and it will be squeezed to make it take whatever may be given to it, like "Lazarus, the beggar," at the rich man's gate.

The *World* states that the Orleans Railway Company of France made one hundred and three thousand francs on one day by the Lourdes pilgrimage, and suggests that the English railways should get up a pilgrimage. One Sunday this summer the pilgrims, from New York City to Coney Island, 12 miles, paid the Railway Company \$48,000. In a matter of business it is hard to beat the Americans.

REVENGE ON CABUL.

Further reports from Cabul show that the slaughter of Cavagnari and his body-guard was in some measure, at least, brought upon themselves. The Afghan soldiers had been provoked by the withholding of their pay, and it was popularly supposed that the British troops supported the Ameer. Surely as far as things have gone there is no sufficient reason for the terrible revenge to which some English papers are goading the Government. One of them says that "the very least that can be done is to level the walls and citadel of Cabul, and to leave it an open city—to clear away a large portion of the habitations of the cut-throat inhabitants, as we cleared away a portion of Delhi." And further, this same newspaper holds it to be an act of undeserved mercy that we do not wipe the city from the face of the earth." Remembering all the facts of the case, viz., that the English Embassy had forced itself upon the Afghans at Cabul—that the angry soldiers regarded the Embassy as the money power behind the Ameer, and that the troops of the Embassy were the first to open fire, killing very many Afghans before they themselves were massacred, we must come to the conclusion that to wipe Cabul from the face of the earth would be an extreme act of revenge, and would border upon the vindictive.

TURKISH REFORMS.

Evidently Turkey has not yet done much in redemption of her promise to the European powers to enter upon the work of internal reform. The Constantinople correspondent of the *Cologne Gazette* draws a sad picture of the present state of affairs in the Turkish War Office. He says, writing on the 25th ult., that the square in front of the Seraskierate and its corridors and halls are filled from early morning with women and children, mostly the wives of officers and soldiers, who cry for bread and arrears of pay and pensions, and heap curses on the Sultan and his Minister, Osman Pasha. The soldiers on guard do not interfere, since they also are incensed against the Government, and are only prevented by a sense of discipline from loudly expressing their dissatisfaction. The officials in the Ministry pay no attention to the clamour around them, and when they are addressed they invariably answer: "What can we do? We have nothing ourselves! You must apply to the Minister." At length Osman Pasha's gilded carriage appears at the entrance of the Seraskierate. Crowds of women instantly surround it, and epithets quite the reverse of complimentary are hurled at the "Lion of Plevna." "Dog, villain, thief," they exclaim, "we die of hunger, and you build palaces. Give us bread! Those who supported us have died for their country, and you leave us to die of hunger." The coachman then descends from his box and leads the horses with difficulty through the raging crowd. Stones are thrown at the carriage, and in the midst of curses and reproaches the Pasha, without looking to the right or to the left, goes quietly into his room. Such is the scene, asserts the correspondent, which has been repeated daily since the beginning of the Ramazan.

EDITOR.

PROTECTION AND PROGRESS.

In my last communication I gave a statement (mostly in his own words) of Mr. Herbert Spencer's theory of progress. According to this theory, progress consists essentially in change from the homogeneous—from the condition of being simple and all alike throughout—to that of being complex, and made up of many different parts. Certain German enquirers having shown that this process of diversification is clearly the law of organic progress, of the development of both plant and animal life, Mr. Spencer went farther, and laid it down as the law of all progress, in things moral as well as material. It holds good, he contends, in the development of society, government, arts, and industry, as well as in the production of a chicken from an egg, or of a tree from a seed. His application of the law to industrial progress is what now immediately concerns us here. In such progress there is division of labour and specialization of function among different individuals, towns, and districts, all within the same country, and finally between different countries. The subdivision of functions throws itself not only among the different parts of the same nation, but among different nations. "That exchange of commodities," he says, "which free trade promises so greatly to increase will ultimately have the effect of specializing in a greater or lesser degree the industry of each people. So that, beginning with a barbarous tribe, almost if not quite homogeneous in the functions of its members, the progress has been and still is towards an economic aggregation of the whole human race, growing ever more heterogeneous in respect of *the separate functions assumed by separate nations*, the separate functions assumed by the local sections of each nation, the separate functions assumed by the many kinds of makers and traders in each town, and the separate functions assumed by the workers united in producing each commodity."

That industrial progress must include division of labour among individuals is not to be disputed, and that an apportionment of different branches of production among different nations is largely in operation is equally undeniable. But I venture to maintain that progress, while undoubtedly favouring division of labour among individuals, tends not to increase but diminish the same division and differentiation as applied to nations. The importance of the point at issue can scarcely be overstated; for, if in the industrial progress of the future there is to be even more subdivisions of functions among different nations than at present, then Free Trade is really necessary, in order that each nation may be supplied, by other nations, with those articles which it does not itself produce. But if progress favours the diffusion among many nations of arts and processes formerly the special property of this or that nation only, then Free Trade is visibly antagonistic to such progress, while Protection is as clearly in harmony with it. That one of the two conflicting systems which is most in harmony with progress must be the system of the future, the other we may look upon as destined to pass away and disappear.

The English philosopher appears to me to have overlooked the consideration, surely a very obvious one, that a principal result of material progress is to overcome, or at least to minimize, those natural difficulties which before may have prevented the establishment of this or the other industry in any particular country. By new inventions man's dominion over Nature is extended, he becomes able to do what before he could not do. The result of new inventions and new processes is to make possible and even easy the carrying on, in almost any civilized country, of manufactures before limited to one or a few countries only. They increase man's control over natural forces, and render him less dependent upon *natural* conditions. We can do a thousand things in our day that our grandfathers could not have done in theirs, *ergo*, we are not so much under compulsion, as they were, to limit ourselves to this or the other locality for this or the other particular industry. The leading products and forces of modern civilization, the things which constitute our material progress, are pre-eminently agencies of *diffusion*. Through the mass of inventions and improvements it comes to pass that pursuits which before would have been confined to a few localities are diffused and rendered common to many localities. Before the invention of nail-making machinery, the manufacture of nails was localized in comparatively few places; now it can be carried on in Montreal, Hamilton, or Windsor, as well as anywhere in England or the United States. This tendency of new inventions to render easy the diffusion of manufactures among civilized nations generally, instead of confining them to one or two only, is the "missing link" which Mr. Spencer has omitted to include in his system. He has missed, also, the important distinction between conditions imposed by the laws of Nature, and therefore unalterable by man, and those of artificial growth merely—of man's own creation, we may say. The latter having been made by man, by man they can be unmade, made over again or amended; while the former are beyond his power to change, though material progress renders him less dependent upon them than before. The cultivation of the tea plant cannot be established in Europe, nor can we transfer the climate of Jamaica to Quebec. But, given the existence of coal and iron ore together, as in Pennsylvania, or as at or near Londonderry in Nova Scotia, the skill, labour and capital which have developed the mineral wealth of Great Britain may be transferred or repeated, and may perform on this side of the

Atlantic what has already been done on the other. We cannot grow cotton on the banks of the St. Lawrence, but the machinery of a cotton mill can be made to run as smoothly and as efficiently here as in Lancashire or Massachusetts. Every new invention, every step forward made in man's control over natural forces, facilitates the transfer of industries from one civilized country to another. The effect of new discoveries is, not to specialize this or the other manufacture in a certain place, but to render it easy of being carried on in many places, *within certain limits*. Nothing is likely to turn up that would have the effect of establishing the manufacture of blankets in the island of Cuba, but that this manufacture should be established in Canada is one of the most natural things in the world, and only through hindrances, artificially created, can it be prevented. Long ago the process of making cast-steel was a secret, known only to some people in Sheffield, and that town supplied nearly the whole civilized world with the article, but observe what happens now. The Bessemer steel process is discovered in England, and almost immediately taken up and carried on in the United States, and on the continent of Europe. Centuries back the making of cotton cloth (called calico) was a specialty of India, a clear case of that sub-division of functions among nations, upon which Mr. Spencer insists. But the mariner's compass, the discovery of America, the establishment of cotton cultivation in the Southern States, the cotton gin, the spinning jenny, and the power loom, have changed all that. The first effect was to give England, during several decades of years, almost a monopoly of the cotton manufacture; the second and permanent effect is to diffuse this manufacture among civilized nations generally. The time was when for the bleaching of cotton goods a real "bleachfield" was necessary, and only where there existed a large extent of green grass, favourably situated, could the manufacture be carried on. But the discovery of the bleaching powers of chlorine revolutionized the trade, and now the process can be carried on almost anywhere. In the State of New Jersey there are extensive deposits of a certain kind of sand, adapted for the making of stoneware. That this manufacture should have long ago started in the neighbourhood where the raw material was at hand was natural enough, but let us see what the "progress" of which Mr. Spencer discourses has brought about. The building of the Erie Canal, and of several railways, rendered it possible to convey this sand at small cost to the town of Brantford, in Western Canada, and there it is made into stoneware. Here we see what the philosopher calls a specialization of function, created at first by natural circumstances, but afterwards giving way to diffusion, the plain result of material progress. The thing that happens is, not what Mr. Spencer lays down: but exactly the contrary. "Progress," instead of confining the manufacture to one nation causes it to be spread to another; the very reverse of what he lays down so confidently.

But there is one modern instance which so much eclipses all others that it demands our particular attention. Long ago the production of sugar was through natural circumstances specialized and made a "separate function" of certain tropical islands and countries where the cane flourished. But it happened that Napoleon was bent upon making the Continent of Europe independent of England as a medium of supply, at a time when England had command of the seas, and when chemists were experimenting on the saccharine juice of the beet. These scientific men obtained at first two per cent. of sugar from the juice, then four, then six, and improvements were continued, until now nine or ten per cent. is obtained on the large scale. In order that the beet-sugar manufacture should be established, Napoleon carried Protection to the extreme of prohibition. To injure English commerce, he closed the Continent against vessels coming from cane-growing countries, and, with this extreme protection in its favour, the new manufacture prospered and became established. Now it stands without protection, except in the form of virtual bounties on the export of refined sugar; but everyone must admit that without protection in the first place it never could have been established at all. The *natural* difficulties that had to be encountered, in bringing the beet-sugar manufacture to its present stage of perfection, were probably unparalleled in the case of any other manufacture whatever. Chemical and mechanical progress overcame even these, much more easily can it overcome difficulties which are not of natural origin, but caused merely by circumstances of man's own creation, and which it lies within his power to control or remove. The successive improvements in this manufacture were part of the progress of the age, and through "progress" it happened that the sugar industry, "before specialized as a "function" of a few tropical countries only, was diffused and rendered common to France, Germany, and Russia. Here Mr. Spencer is plainly confuted by facts; he teaches that a certain thing must happen, and what happens is the very reverse.

In the course of a recent address on beauty in arts and manufactures, Mr. Gladstone spoke as follows:—

"If I take, for example, the tissues of this country, thirty years ago all patterns for our cotton goods were obtained from France; but now we take patterns from France and send patterns back to France. The people of Mulhausen—I believe it is in Germany, and not in France, but it does not matter for the purpose I have in view—exchange patterns with England instead of simply sending patterns to England. (Applause). If you take other important branches of production, such as glass and porcelain—well, English glass has now become extremely beautiful and also very convenient. The English glass manufacture (I am not now

speaking of plate glass, window glass, &c., but of glass for services, wine glasses and a variety of all portable articles of that kind) there is no doubt at all, as far as regards both the convenience of the form and the character of the material, has advanced to a very satisfactory position. It is in entire contrast with what it was forty or fifty years ago. (Hear, hear!) It was then a great deal dearer and it was a great deal uglier. A sense of beauty, of valuable beauty, has found its way into that manufacture. If we take porcelain, a similar improvement has taken place. Anybody who is familiar with the tea, coffee and dinner services of forty or fifty years ago, supposing he had been asleep during those fifty years and that he awoke to-day and went to the best shops and repositories to observe the character of the manufactures that are offered for sale, he would think that he had passed into another world, so entirely different are they and so far superior to what was produced in the time of one generation, and especially two generations back."

A certain specialization of function, once peculiar to France, has through "progress" been established in England also, and is now common to both nations. Here we see "progress" interfering with the specialty of one nation, and diffusing it into another nation. And must not further "progress" multiply immensely the number of such instances in which diffusion triumphs over specialization, as the visible result or concomitant of inventions and improvements?

What does the whole vast, and still rapidly increasing array of inventions, and modern improvements generally, amount to, if not to this, that they neutralize or overcome natural obstacles, and render man less subject to limitations formerly imposed? Before, certain natural conditions, along with others of merely artificial growth, dictated that this or the other manufacture should be carried on only at this or the other particular place. Now, the printing press, the steam-engine, and the telegraph operate so to diffuse inventions and improvements, that each new one quickly becomes the common property of civilized nations. It seems really marvellous that a man of Mr. Spencer's wide vision and great power of generalization should have missed so obvious and inevitable a concomitant of "progress" as this. How political and commercial pressure are now working in favour of Protection I may on another occasion endeavour to show; and perhaps I may have something to say to your "Scottish Student" on the subject.

Argus.

BUSINESS ACUMEN.

Modern business has trained men into a wonderful perfection of what we call "acumen" and our American neighbours less euphoniously term "cuteness." There is another and more correctly descriptive title, the use of which natural politeness forbids.

This business acumen takes various forms, does not necessarily require continued prosperity for its development, but flourishes with almost greater vigour in the cold shades of adversity.

One of these points is wonderfully developed here, nor is it unknown in the old country and in other lands. Business men will recognize this particular form of business acumen if described as the process of "unloading accounts." The process is simple; and is intended for the simple, to make them wise. It is performed thus: When a wholesale merchant is largely interested in some trader who has probably been started and largely propped up by said firm, business acumen requires that at the first indication of weakness or mismanagement a portion at least if not all of the amount should be "unloaded" on others who do not possess that visionary line known as "the inside track." What business acumen suggests, business acumen alone can find means to carry out. The kind of will which prompts the thought is the only kind capable of adapting itself to the necessary means of carrying it out. It will do so successfully until experience has no more foolish people left to teach. The gentlest method used is simply to cease soliciting business and do a larger amount than usual of gentle dunning from the office department. If the trader be high spirited and full of hope, he will of his own accord at once seek other sources of supply; and his hopefulness and good intentions, unconscious as he is of any impending doom, will more than probably make the effort a success. But it may be he is somewhat phlegmatic in temperament and cool-headed enough to see that his views of his own position and the views of his supporters differ a little. He wants to get at the bottom of the difficulty, and promptly interviews his principal creditor. Said creditor soothes and mollifies him, but complains bitterly of the scarcity of money, the hardness of the times, finds he must contract all his accounts, values *this* account very highly, but can't increase it just now. If he could buy elsewhere this season and so reduce his indebtedness to their firm he feels quite sure he will be both able and delighted to run his usual amount on him next—doesn't want to close the account, will be glad if he can pick up a few *small* lines as usual, and he can tell any one he is *still buying* from them and send any parcels he likes to them for enclosure. Thus reassured the trader gives his orders right and left for what he may need. No sooner has he got in his stock than the business acumen of his old friend and supporter wakes to life in another form, dunning letters, and drafts at sight which positively must be met, pour in upon him, take his attention away from his trade, and when his new bills to new houses come due, there is nothing to meet them, the crash comes, but—the process of "unloading" has been successfully performed.

There are other much more discreditable methods whereby this business acumen shows itself in the form of collusion; but the line of conduct and motive already indicated is surely sufficient evidence of the inherent possibilities of the unloading system. The party allowed to unload occasionally goes in again on the new and sound estate formed by a guaranteed composition, and thus still greater business acumen is developed.

That Mercantile Agencies are and have been, both consciously and unconsciously to themselves, utilized successfully to the process of unloading is past a doubt. Business acumen suggests at once a possibility of their usefulness. Would that their "usefulness were gone"!

It seems weak to be wise after the fact, but events have convinced us that to lack of honour and good faith between merchant and merchant, merchant and trader, and man and man, Mercantile Agencies must attribute their existence and their success among us. With the return of these qualities they must disappear.

In view of the woeful effect of dishonour in trade, foolish attempts to shirk the consequences of our own reckless trading on others less able to bear it, as seen in disasters to the whole trading community, as well as to financial circles, following inevitably as effect from cause, who should dare to maintain that character, ability, honour and integrity are qualities which have no monetary value? True, at first it is "the simple who pass on and are punished"; yet their loss is not a gain to any. For the trouble is that they *do* pass on and take their punishment in some other land; and it is *not* good for a country when the simple man who delights in honest labour, and holds all men true to the same creed and practice till he has proved them otherwise, finds no response to his trustful honesty, and in all the wide waste of the flood of falsity which overspreads the land fails to discover *another green thing* to rest upon.

It has not got quite so bad as that yet in Canada, but there are yet undiscovered possibilities in our business acumen which cause trembling in

"One who has Suffered."

"NO KINGS, NO PRIESTS, NO NOTHING."

Social reforms are admitted by most persons to be necessary, from time to time; and the main question with social reformers is, where they ought to stop. Some think it only necessary to keep up the fabric of society, as you do the fabric of a building, by necessary repairs—which repairs perhaps include concessions to the new requirements of the times, in the form of alterations. There they stop short. Others think that reforms should go a great deal farther, and not only include repairs and alterations, but an absolute change in the very constitution of things. These it has been customary to call radical views; but time, which changes everything, has given a new meaning even to the word "radical." It was adopted in the time of the English Reform Bill, about 1830, as most expressive of the extreme political views of that period. The people who called themselves Radicals did so because they believed that they were going to the root of things—as its meaning implies—and instead of patching and tinkering up the old Constitution, meant to uproot old abuses, to go beneath the surface of society and down to first principles, and so start fair on a new course untrammelled by the past and uninfluenced by those considerations which deterred the Whigs—who also wanted reform—from striking for them in anything like a bold, determined, or thorough fashion. But the Radicalism of fifty years ago was a very mild sort of thing, terrible as it looked to those who regarded it as a lever for uprooting the very foundations of society. Much that it aimed at has been accepted even by the Conservatives themselves, who have, indeed, gone in some directions farther than the original Radicals ever dreamed of.

Meanwhile, principles have come into play which Radicalism would have shuddered at. People used to joke about levelling-down till there was nothing more to level; about sharing property, so that all might be equal; and then, when individual genius and industry upset that equality—sharing again. It was held to be quite a fancy Democrat who was in favour of "no kings, no property—no nothing." And here we find ourselves, as the result of the world's progress, actually face to face with the "no nothing" creed as an actual, tangible, and moving principle in the world around us. The principle takes different names; but there it is, a reality, doing its work, exercising its influences, bringing about a new social condition of things, and filling the rulers of the world, and the holders of property under those rulers, with consternation, not to say absolute horror.

The "no nothing" principle has many degrees of intensity, takes many shapes, and has many names. Happily, our Canadian soil does not seem favourable for its growth. It exists in several stages of development amongst our neighbours in the United States, and traces of it are to be found in all European countries, but in some it is much more formidable than in others. In its mildest form it means little more than a conviction that society must be reorganized, that the old types are worn out or unfitted for use in this enlightened age, and that consequently there must be new ones. A good many

advanced Germans mean little more than this, and some of the more startling political creeds of America hardly go beyond it. The French Communist has a bad name, and, as we know, can go to extremes on occasion. In England a "red" tinge shows itself here and there, but not to any such extent that it is likely to—socially speaking—"be universal sea incarnadine." For the thorough, pronounced, and really dangerous extreme of "no nothing"-ism, we must at this moment look to Russia. There the thing is expressed in the term Nihilist—one who aims deliberately at securing—nothing! "Pull down, burn, kill, destroy, make away with everything that exists, and then it will be time enough to consider what shall be built up and respected as worthy of endurance and respect." That, so far as it can be gathered, is in a nut-shell the present phase of the Nihilist creed. One of their apostles is represented as stating that the Nihilists are "drunk with the love of destruction." But it is not a senseless or aimless intoxication. There is method in their madness. They would destroy all governments and all modern civilization, so that they might start fair on the ruins.

Not a pleasant creed this for society at large—certainly not for the Rulers of it, as they have found to their cost. Enthusiasts professing a Gospel of Destruction are pretty sure to aim high. If it were only to make their own power felt and to inspire the world with a sense of awe and respect, they would begin by bringing down the noblest quarry and by condemning to the flames property of such magnitude that the fiery glow of its destruction would redden the heavens of the world. No wonder, then, that the name of Nihilist has struck terror to the hearts of kings and made the owners of wealth everywhere shudder with apprehension and the sense of insecurity. These men who would destroy all do not spare themselves. Singled out to point the revolver or use the assassin's knife, they go straight to what they hold to be their duty, prepared to perish with the wreck of the perishing world. It is not only that they are bound by oaths; they are the fanatics of the faith in support of which these oaths are administered. They stand in the position which the Thug holds to the vulgar assassin. They have embraced a social faith with all the fervour of religion, and are prepared to fall martyrs to it, convinced that their blood is the seed from which will spring that vague intangible good which is to be the heritage of the future. It sounds strangely, this faith of theirs, this belief in the necessity to annihilate in order that out of blank nothingness, out of barren waste, there may spring the material salvation for which the nations hunger. It is an old promise that in due course the wilderness shall blossom like the rose; but it seems a wild conceit that the desert must be created as a prelude to such blossoming. Ages of misery, of struggles, of the "hope deferred which maketh the heart sick," have preceded the birth of this strange fanaticism. It is none the less real, as the terror of Emperors who have been made targets of, and the blazing of cities, have too surely testified. Sober-minded folk regard it as a mania. The religious world sees in it the direct influence of the devil. Political economists, with their theories of production and capital, and their faith in wealth, stand aghast at the utter subversion of all the fundamental laws of society. To these and to all others the answer of the Nihilist is, "You kings, priests, statesmen and theorists have had your reign and tried your nostrums, sovereign, religious and political, and to what effect? You have left the world but a little better than you found it; you have taken care of yourselves and enriched your little coteries with the land and the produce of the land, and the outcome of the industries of the toiling millions. But what of these millions? What is their condition now, and what are the prospects before them for all time to come? Let the social wheel revolve as it has revolved from immemorial days, and the world will never be bettered. The social problem will always be solved in the interests of the few, never in the interests of the many. It is time, then, that the many should undertake the task that will never be performed for them; and as a first step it is desirable to make a clean sweep of all that at present exists. Let us break up the framework of society, knock its Rulers on the head, destroy property, reduce everything to one great, dead, barren level, and upon that, as upon one vast plateau, reconstruct society and civilization."

This is an outline, and perhaps imperfectly sketched, the creed of those insurrectionary spirits who are everywhere at work under different names and with various shades of opinion, but whose advanced guard assume the name of Nihilists. What their number may be it is impossible to estimate—whether they are so few that it will be possible for the despotic Powers to stamp them out, or so numerous that the persecution of individuals must be as ineffectual as Mrs. Partington's attempt to resist the Atlantic with her broom, time will show. In the very nature of things, somewhat of mystery must attend the birth and growth of such a movement. Looking to its monstrous character, the first conclusion would be that it must be confined to a few,—that it has been exaggerated by fear, and possibly gained a factitious importance through persecution. On the other hand, there is a widespread spirit of unrest and discontent among the nations. It is impossible to say to what lengths it may have gone, and how generally there may prevail in the hearts of the peoples of Europe that desperate feeling which takes the form of chronic antagonism to existing institutions, and of a resolve to have in the future no authority, no religion, no property—in a word, NO NOTHING.

Quevedo Redivivus.

OUR NORTH-WEST.

No. III.

There are always two sides to a question. "A British Immigrant," in his views upon the future destiny of Canada, has given us decidedly the darker side of the picture, placing those citizens of our Dominion who take a really deep interest in her welfare, in the somewhat unpleasant position of being forced to accept one of two alternatives,—either, on the one hand, to resign the country which they love to certain and speedy ruin, both national and commercial, or else, on the other hand, to bow in humble submission to the arrogant assumptions of the Monroe Doctrine, and to yield up the fairest jewel in Britain's Crown to the hungry maw of Uncle Sam. Now, in regard to the great question of Annexation, I do not feel myself in a position to pronounce an opinion; but I should wish, in this article, to present to the readers of the SPECTATOR a few thoughts in regard to the great North-West which may have some bearing upon the important question of Canada's future destiny, and which may possibly point to somewhat more encouraging conclusions than those arrived at by the author of the pamphlet under discussion. And, first, we are referred (and that with every appearance of reason) to the immense expense of Government in proportion to the total population of the Dominion. Now, it is manifest that one method of diminishing the *proportional* expense of central government is by increasing the population which shall share in it. The same, or nearly the same, governing body which administers the Federal Government of *six* Provinces would administer those of *twelve*. No one who has even the most general knowledge of the magnificent North-Western possession of Canada will doubt that there is capacity for half a dozen Provinces between the Red River and the Rocky Mountains. Take the valley of the Peace River alone. There we have a most magnificent stretch of country, equalling in area the Provinces of Ontario and Quebec put together, with land of almost unbroken fertility, growing wheat of as fine a quality as any to be found on this Continent, possessing a climate which has been proved by records carefully kept to be not a whit more severe than that of Ottawa or Montreal, containing within its borders unlimited deposits of coal and iron, and, in fine, a country holding out every prospect of becoming the very garden of America. Now, it will at once be evident, that should we fill up even this one portion of our North-West with the population which it is capable of sustaining, a very large addition would be made to the sum total of the tax-payers of the Dominion, and the burden rendered proportionally lighter upon the whole population of Canada. And this remark will apply to the whole question of North-West settlement. Let Canada fill up the great river valleys and fertile prairies of the West with an industrious and productive population; let her take every measure to induce a vigorous and extensive immigration to the North-West, and in a few years the people of the older provinces would feel their own burdens lightened by having so many more fellow citizens to share them. There are other considerations, however, which should make the development and settlement of our prairie lands one of the chief questions which should engage the earnest attention of all thoughtful and patriotic Canadians.

To any one comparing the wheat averages of Ontario and Quebec fifty years ago with those of the last five years, it must at once become apparent that, as a whole, the farming land of those provinces is being worked out. Farming, as a business, has been for the most part in the hands of exceedingly small capitalists. The capital which, during the past half century, the average Ontario farmer has had at his control has, as a rule, been barely sufficient to carry on the work of the farm and to provide for the requirements of his family. The land of those two provinces has, therefore, been almost entirely without that high and expensive cultivation which the great landowners and gentlemen farmers of England and Scotland are enabled to bestow upon their farms by reason of their possession of extensive capital, the land has therefore run down, and is becoming each year more and more unfit for the cultivation of wheat. To what does this point? Evidently to the conclusion that Ontario and Quebec must, like the Eastern States of the Union, look to their manufactures for the building up of their future greatness. And many other circumstances point to this same conclusion. With coal procurable at four dollars a ton, as it is at present in Toronto; with a water-way of lake, river and canal nearly along her whole length, and touching her at nearly every point; with living as cheap as it actually is throughout the whole country, and with a large merchant-fleet to carry off her products to other markets, there surely ought to be nothing to prevent Eastern Canada from rising to a high and prosperous position as a manufacturing community. There is one thing, however, for which it is absolutely necessary that she should provide, and that is—cheap food. One of the chief reasons why American manufacturers have been able of late years to compete so successfully with England is, that they have in their own Western States, almost at their very doors, well nigh inex-

haustible granaries, while England has to draw *her* supply of food from such immense distances as America and India. Now, the veriest tyro in political economy will perceive at once that the cost of bread and meat is one of the most important factors which enter into the total price at which manufactured goods can be turned out.

Feed your labourers cheaply and you can turn out cheap goods; let them be obliged to pay high prices for the staples of life, and the increase in cost *must* in the end find its way into the price of the manufactured article. It will be easily perceived how these considerations bear upon the questions before us. It is manifestly the interest of Eastern Canada to provide, in the fertile plains of her own North-West, rich storehouses of breadstuffs, from which her manufacturing classes can always draw abundant supplies of the staples of existence at a reasonable rate. Therefore, rising to no higher point of view than that of mere self-interest, it would appear to be the bounden duty of the Eastern Provinces to lend their every effort to the opening up of the great wheat lands of the West, and to the providing as close and direct a communication as is possible between them, and the centres of commerce and manufactures in the older parts of the Dominion, and in this connection another consideration will naturally suggest itself. Let the great prairies of the West be once filled with a large and industrious population, and the manufacturer will be supplied with a home market for other goods. Why should Canada look *abroad* for markets when she could build up, in the rich corn lands of *her own* territory, a population which would readily consume all that her manufacturers had to sell? Why need the *commerce* of Canada languish and die out for want of fields in which to exercise itself, when a judicious and far-sighted policy could make the whole North-West, from the Red River to the Rocky Mountains, and from the boundary line to the valley of the Peace River and the slopes of the far Mackenzie, *our* great market for the wholesale emporium of Eastern Canada? I trust that I shall not be deemed a fond enthusiast or a day dreamer because, knowing as I do something of the richness of that priceless treasure which Canada acquired when her rulers purchased for her the great North-West, I look forward to a brighter future for the land of my birth than does the writer to whom I have had occasion to refer. But this I *do* believe, that upon the views which Canada and Canadians shall take of the opening up of the North-West depends the solution of the question whether Canada shall remain a handful of provinces, struggling ever with the difficulties which must attend a country of small resources and large hopes, or whether she shall yet become a mighty *nation*, climbing ever higher and yet higher in the fulfilment of a great and noble destiny. That grave mistakes have been made in the past history of our country, none will acknowledge more readily than myself. That serious difficulties lie along her path in the future, no one who has at all considered the question can doubt; but that national extinction (for that is really what annexation means) is the only fate to which true hearted and loyal Canadians have to look forward, is surely a conclusion from which, as a humble but devoted son of my country, I may be allowed to shrink. Let Canada be but true to herself and all will yet be well. Let Canadians but believe in *themselves* and in the great destiny of that country which they love to call their own; let a common earnestness of national purpose, and a deep regard for national honour be the great underlying principles of our national life; above all, throughout all the land, from the far off Pacific slopes of the Atlantic shore, let there run the strong and binding cord of a true national, Canadian sentiment, the merging of individual peculiarities of race or creed in a deep love for our common country; let this be so, and ere long shall come a time when Canada shall occupy as proud a position in the muster roll of nations as even the most enthusiastic of her sons could desire for her; a time when the fact of being a Canadian shall be as a crown of glory upon the heads of the sons and daughters of our Dominion; a time when the name of Canadian shall be a name of honoured renown the world over.

And in this noble future to which we look forward for our country, the great North-West will surely play no unimportant part. We are small as yet; although over 12,000 people have come into the North-West since last March, this is as nothing compared to the immigration which it may reasonably be expected that a few years will bring us. We have felt as yet only the first drops of that great torrent of human life that shall ere long fill to overflowing the great valleys of the West. As yet we hear only

"The tread of pioneers, of nations yet to be,
The first low wash of waves, where soon shall roll a human sea."

With millions upon millions of acres of soil, the richest in the world; with water communication, which with very little expense, could be made to stretch on one side to the Hudson's Bay, and on the other, well nigh to the Rocky Mountains; with a climate as healthy as any to be found in the world; with coal measures of immense extent, and with ever increasing railroad facilities, what future is too great to be imagined for this portion of our Dominion. I believe that in these views I am not indulging in vague and visionary day dreams, but that I have confined myself within the moderate bounds of a sober expectation and a reasonable hope. I trust in future articles to give such details in regard to the North-West as may possibly serve to justify the opinions which I have here advanced.

Canadian.

THE BEACONSFIELD VINEYARD.

"The vine, too, here her curling tendrils shoots,
Hangs out her clusters, glowing to the south,
And scarcely wishes for a warmer sky."

The cultivation of the vine appears to have attracted the attention of man from the earliest times of which we have any account. The Scripture informs us that "Noah planted vineyards, and made wine." Vines are mentioned among the blessings of the promised land, "A land of wheat and barley and vines."

Judging from a recent visit to Pointe Claire, in the chronicles of 1889 it will have to be written of the Island of Montreal: "It is a land of wheat and barley and vines."

Before describing the Beaconsfield Vineyard, which is now only awaiting the sunshine for the ingathering of its harvest, it may be interesting to give a brief history of the grape-vine and its introduction into northern climes.

Many authors are of opinion that the vine was not introduced into England until about the year 280, when Probus, who greatly encouraged agricultural pursuits in all the provinces under Rome, was Emperor. That England is indebted to the Romans for the first introduction of the vine is generally allowed, although it is possible it might have been introduced by the Phœnicians, who, when trading to Britain for tin, might have planted it in Cornwall; but this must remain a matter of conjecture, any further than as it confirms the vine to have been originally brought from Palestine.

Julius Cæsar found vines growing in Languedoc and Provence; but other parts of Gaul were totally without vines at that time. Strabo remarks that Languedoc and Provence produced the same fruit as Italy; but it was not until about the year 270, that the vine was planted in the northern parts of Gaul, and about the Rivers Rhine, Maine and Moselle, and in Hungary. Tacitus states that vineyards were planted by the Romans in Britain. Vineyards are noticed in the Domesday Book, as also by Bede, as early as the commencement of the eighth century. The neighbourhood of Winchester was so famous for its vines, that it is supposed to have taken its name from that circumstance. Canterbury was celebrated for its vines. Somner tells us, that, in the year 1258 both the abbey and the priory of that city were plentifully furnished with vineyards. At Rochester, a large plot of ground, contiguous to the city, is still called the Vine; and at Halling, near Rochester, the bishop of that see had formerly a vineyard; for when Edward the Second was at Bockingfield, in 1316, bishop Hamson sent him thither, as Lambert tells us, "a present of his drinkes, and withal both wines and grapes of his own growth in his vineyarde at Halling." In Kent, Philipot says:—"Captain Nicholas Toke hath so industriously cultivated and improved our English vines, that the wine pressed and extracted out of their grapes, seems not only to parallel, but almost to outrival that of France." The plot of ground called East Smithfield, London, was at one time converted into a vineyard, and held by four successive constables of the Tower in the reigns of Rufus, Henry and Stephen, to their great emolument and profit. Various parts of London, by their names, give evident proof of their having been formerly planted with grapes, as Vine streets in Hatton-garden, St. Giles, and Piccadilly; the vineyards by Hounds-ditch, and Coldbath-fields. The Little Park at Windsor was appropriated as a vineyard for the use of the Castle, even so late as the reign of Richard the Second. Lambard observes that some part of the wine was spent in the King's household, and some sold for the King's profit. We also read that in different years of Henry the Second's reign, allowances were made to the officer who farmed Windsor of that prince, for wine, perry and cider.

The Isle of Ely was expressly denominated the *Isle of Vines* by the Normans. The Bishop of Ely, shortly after the Conquest, appears to have received at least three or four tuns of wine annually, as tithes from the vines in his diocese; and in his leases he made frequent reservations of a certain quantity of wine by way of rent: many of these wines were little inferior to the French wines in sweetness. Few ancient Monasteries were without a vineyard attached to them. From the archives of the Cathedral of Ely it appears plainly that at Ely grapes would ripen, and the Convent made wine from them. William of Malmsbury mentions the County of Gloucester as excelling every other part of the country, in the twelfth century, in the number and richness of its vineyards. The first Earl of Salisbury planted a vineyard in his park adjoining Hatfield-house, Hertfordshire, which was in existence when Charles the First was conveyed there a prisoner to the army. Evelyn says in his Diary, May 8, 1654: "Returning from Hackney, I visited one Mr. Tomb's garden; it has a vineyard, planted in strawberry borders, staked at ten-foot distances." On the 26th September, the following year, he observes: "I went to see Col. Blount's subterranean warren, and drank of the wine of this vineyard, which was good for little."

Strype, in his Life of Grindal, Bishop of London, writes that his grapes at Fulham "were esteemed of that value, and a fruit that Queen Elizabeth stood so well affected to, and so early ripe, that the Bishop used every year to send her Majesty a present of them."

We read in the *Museum Rusticum* that there was, in the year 1763, a noble vineyard attached to Arundel Castle, in Sussex, and that it succeeded so

well that it annually yielded a considerable quantity of wine. At that period there were sixty pipes of this wine in the cellar at Arundel; it was a kind of Burgundy; and we are told that although it was not of quite so fine a flavour as the wines of Beaune, yet it much exceeded quantities of Burgundy annually imported into England. "I have known," says Mr. Hanbury, "good wine made of grapes grown in England, and have drunk our Burgundy no way inferior, as my taste could find out, to that noted wine which we have constantly imported from that country." Hales, in his *Practical Husbandry*, says "that he drank with Dr. Shaw wines made under his own care, from a little vineyard behind his garden at Kensington, which equalled many of the lighter wines of France." Henry Phillips, author of *The Companion for the Kitchen Garden*, says, writing in 1831: "There were lately several flourishing vineyards in Somersetshire; the late Sir William Bassett, of that county, annually made some hogsheads of wine, which was palatable and well bodied." And he adds: "In some instances, when kept for eight or ten years, it has been drunk as Hock by the nicest judges."

Enough has been gleaned from the history of the grape vine to show that it can be, and has been successfully grown in England, which has by no means a very genial climate, and that a good palatable wine has been made from the grapes grown north of the line fifty-two, or more than from five to six degrees north of the latitude of Montreal. This fact is worth considering when the question is asked: "Is it possible to make wine in the Province of Quebec?" We probably shall not have long to wait for the solution of the question, for Messrs. Menzies and Gallagher have established the fact that the grape can be as successfully grown in Canada as in England, and that their special vine, which is named after the Prime Minister of England, will withstand the rigour of our climate in winter and will yield solid compact bunches, weighing about one pound each, which will ripen by the end of August or beginning of September.

Recently I paid a visit to the Beaconsfield Vineyard, and, had the weather been fine, should have witnessed the vintage, which is later this year in consequence of the comparatively cold summer. Last year, as I was informed by Mr. George Garner, the courteous agent of the vineyard, the grapes ripened before the calends of September,—about the time, according to Pliny, when "the star named in Latin *Vindemiator*—i. e., the *Vintager*—beginneth to show in the morning both to the Assyrians and Italians.

The vineyard is about half a mile westward of the village of Pointe Claire, and is pleasantly situated on the north bank of Lake St. Louis. In area it is about three acres, and consists of about three thousand vines, placed in horizontal and parallel rows and trained on espaliers about five or six feet high, and six apart. The vines, which are only two years' old, are very prolific, and it is calculated that they will yield a crop this year of about ten tons per acre. It is amazing to see these vines—

"Whose bunches hanging down, seem to entice
All passers by to taste their luscious wine,
And do themselves into their hands incline,
As freely offering to be gathered."

Looking at the successful results obtained by Messrs. Menzies and Gallagher, and seeing that the vine does neither require a rich soil nor that depth of soil so necessary to ensure good crops of corn, what is there to prevent the culture of the grape from being a very profitable source of income to our Canadian farmers? Some affirm that poor soils are improved by making of vineyards, and that the vine is known to prosper best where the soil is not more than sixteen or eighteen inches above the chalk or gravel. It is hard to account for the remissness of the French Canadians in their almost total neglect of the cultivation of the grape vine, when it is known that Jacques Cartier found the shores of the Island of Orleans so luxuriously hung with grapes that he called it the Isle of Bacchus. The *Chronicles* say that in 1535 when Cartier explored the shores of the Island of Orleans he records having found there grape vines such as he had not seen before in all the world. Assuredly, if the Indians had on their island in 1535 a flourishing vineyard, ought not the descendants of the men of Bordeaux and Medoc, on the Garonne, who are now living on the banks of the St. Lawrence, to be able to produce the grape in abundance? and ought they not to try their skill to rival the wines of France,—

"The Claret smooth,
The mellow-tasted Burgundy, and quick
As the wit it gives, the gay Champagne"?

And why should not our distillers try to rival the brandies of Bordeaux, Rochelle, and Cognac, if grapes of good quality can be produced in the country at the rate of ten tons to the acre?

The fruit is large, of a dark purple colour, tolerably sweet, with a beautiful plum-like bloom, and is free from that acrid taste noticeable in the "*Isabella*," which has to be gathered unripe before exportation. The vines are not only prolific but they are hardy, and, as already shown, will withstand the extreme winter cold, and the grapes themselves are not affected by our early autumnal frosts. The grapes may be preserved for winter use after a fashion known to the ancient Romans. Columella gives a particular account of the manner in which they were preserved, both in his time and in the time of his uncle Marcus Columella. He recommends them to be put into small jars that will only

contain one bunch, and that the fruit should be gathered quite dry, when the sun is on it, and after being cooled in the shade, to be suspended in the jars, the vacua to be filled up with oat chaff, after the dust has been blown from it. The jars must be well baked or burned, and not such as imbibe moisture; the tops of the jars must be well covered over, and pitched, to keep out the air.

I will finish this communication with a paraphrase of some passages from the *Canadian Illustrated News* of the 9th ultimo, because they are not only pertinent to the subject, but so thoroughly express my own ideas thereon.

The Proprietors of the Beaconsfield Vineyard (Messrs. Menzies and Gallagher) are doing a good work, and I sincerely hope that they will be abundantly rewarded. In employing the villagers of Point Claire and in training them to the culture of the Vine, in which branch of husbandry they are likely to become very efficient, the proprietors are opening up a new industry for the French Canadians, who, when properly taught, are apt and reliable craftsmen.

This is the first experiment, in a commercial point of view, in out-door culture of the Vine in the Province of Quebec, and as its successful issue is now fully assured, a reflective mind must anticipate most encouraging results in the future for the well-being of our people.

No policy of tariff, national or otherwise, can effect much good for the agriculturists of this Province while they are content to remain in their present condition. The introduction of a new and profitable industry, vine growing and wine making, by the amelioration of the condition of our rural population must increase the demand for the products of our manufactories, and create a market which no merely political measure can do.

When we consider the immense wealth of France, the solidity and general richness of her resources, the skill of her workmen,—and when we reflect that these things are acquired under conditions not dissimilar to what would obtain here, with the country covered with vines,—we feel assured that careful vine culture, with its kindred industries, may easily become the means of obtaining wealth for our Canadians, who are akin and of the same race as the French people.

Thomas D. King

CHRIST, THE PHARISEES AND THE PUBLICANS.

A Sermon preached in Zion Church by Rev. Alfred J. Bray, Sept. 21st, 1879.

I ask your attention to-night to a discourse on "Christ's attitude toward the Pharisees and the Publicans of His day." I am not going to discuss the character of Christ so much as the character of the people with whom he came into personal contact. It has always happened, and perhaps always will happen until men's knowledge is complete, that the great man when he comes creates two sets of opinions about himself and his work. Some recognise him—they wave in his words like corn in the harvest wind; they rejoice in his speech and the light of his face; they find that thoughts which long had lain burning in their hearts are translated for them and written out into consciousness; his heart speaks to their heart; they feel that by contact with this great and true spirit new forces are created within them, powers which make for truth and love and noble manhood. Others do not recognise him at all. They say he is fluent, but what he says is revolutionary; he is in no way the answer to our expectation and the image of our ideal; he disturbs the general and respectable notion of order; he does not admire our institutions, which is proof that he is not wise; he does not accept our forms of faith and worship, which is proof that he is not pious.

That is precisely what happened when Jesus Christ came teaching and preaching in the highways and synagogues of Judæa. The well-instructed children of Abraham had come to a distinct conclusion as to what the coming great man would be like, and when they looked upon the young carpenter with his homely speech and common ways of life, said, "This is not he who was for to come—we must still look for another." The strange part of it is that those who turned away from Christ, those who rejected Him, those with whom He was in constant controversy, those against whom He pronounced most terrible woes, those who crucified Him at last, were just the men to whom we should have looked as his admirers and disciples. I mean, of course, the Pharisees. They were the Church; they were the representatives of piety; they were avowedly on the side of God as against all sin and unrighteousness; they conserved the moral law in the name of the great Moses; they were the moralists of the age. Then it follows—or seems to follow as naturally as the ripening of fruit by the summer's sun—that when a man came declaring the God of the Church, preaching holiness and life in His great name, that he will be received without doubtful disputations or reserve; then it follows—or seems to follow as naturally as laughter from a feeling of joy—that they will accept him for the common aim they have, and let the small differences be but as the distinguishing marks of distinct humanities. But the natural did not follow. Inconsequent points of unlikeness were magnified into real impassable barriers, and those who by profession, by calling, and by all other outward marks should have allied themselves to Christ, were hostile to him and his work.

At the other extreme were the Publicans—the notorious loose-livers and sinners of the day; the men whom no sect would own, whose hot passions

heaved and surged in them and broke out in acts of violent wickedness. They were not moral, they were grossly immoral; many of them had lost the habit of self-control, and in large measure the sense of self-respect. But they gave Him welcome—they followed Him as the tides obey the moon, and when He spoke at Tabor, or Gennesareth, or Capernaum, received the glad inspirations of the joiner's son, which gave them deep experiences of man's right by God's grace to the infinite heaven of truth. It is one of the great marvels which always seemed to gather round the person of our Lord—the disciples He had and the kind of people who heard Him gladly. He is a very miracle of disappointment. That which we might expect we do not find; the unlikely is always happening. The Pharisees were not more hostile to Christ than Christ was hostile to the Pharisees. When He spoke to the common multitudes His voice was toned to infinite tenderness; He was gentle with them; He was patient; He was brotherly in speech and demeanour; He preached God's eternal love out of His own heart into their hearts with power. But with the Pharisees He was not gentle, He was not tender; He pronounced woes unmeasured upon them. Call to mind that chapter which I read just now, (St. Matthew xxiii.) when He confronts them and tells them what they really are. With what magnificent earnestness He tears their masks and embroidered covering off to show the hideous deformities of their moral nature! How scornful He is! How passionate in denunciation! They posed in the eyes of the people as great saints; He exhibited them as the most worthless of men. They had the pretence of piety; He declared that their very life was an insult to heaven and truth. They proclaimed themselves the divinely appointed guides of the people; He declared that they were blind altogether. His mind toward them, His bearing toward them, are indicated by the plainness of His speech.

Now, you and I are sure that there must have been some good and substantial reason for this. We know that Christ was actuated by no motives but what were just and pure, and did only what was divinely right. When now we find a prophet without honour, we misdoubt his call; when we find a man forsaken by those who should be his friends, and doubted by those who should have faith in him, we call his judgment in question; when now the teacher of new things cries in an unheeding wilderness, we lean to the majority in the city;—but here is one whom we believe infallible in judgment as good in purpose; and he, though in the Church, is hated by the Church; though not of the world, gains his converts from the world. I want to ask—and answer if I can: How is that?

Before we indulge in any theorising or dogmatising about it, let us see what Christ himself said; for Christ, as you know, accepted the situation, and seemed to take it as an inevitable thing, in this perverse world of sin, that those who by profession should have been His friends and helpers, were in fact His bitterest enemies. Take two or three illustrations, chosen without regard to their chronological order. The first that comes to my mind is the parable of the prodigal son,—as beautiful a picture of the Great Father's love embracing a penitent child, and in mercy casting his sins into eternal oblivion, as ever gladdened the eyes and heart of sin-sick men. But why is the elder brother brought into the story? Why is he made so conspicuous at the end? Why is there that subtle something running through it which compels you, in spite of all general maxims and all logic to the contrary, to admire the young son and despise the elder? When I have heard preachers draw contrasts between these two to the discredit of the elder; when I have heard words of scorn flung at him, my reason has said: Beware, or you will teach men to glorify sin! Taking the elder brother alone and enquiring into his conduct, I have found it difficult, impossible to condemn him. I have felt, and many better men than I have felt like that elder brother, when they have plodded on in patient hope and often recurring weariness—speaking to dull, indifferent ears, and living before dull, indifferent eyes—and some man has suddenly risen from the very mud of profligacy to take up their words and work and win at once unbounded honour from great crowds; and the petulant cry has leaped from the lips: Why should the constant life and steady toil be deemed so matter-of-fact that not so much as a kid was ever given for a feast; but this reckless spendthrift, who has outraged every sense of right and decency, has no sooner come home, driven by hunger, than there is great rejoicing? And yet—all the time I have loved that returned prodigal—there was a something that drew my heart out; those qualities that led him to his ruin are very loveable—that frank confession of his sin—that grand humility which laid him in the dust, are full of a subtle charm; and although my reason is opposed to him, my sentiments are on his side and against his brother. And for myself, I cannot help believing that the Great Preacher intended to produce that effect upon the minds of his hearers.

Let me give you what seems to me confirmation of this. Jesus Christ surveyed His own work one day, and spoke judgment upon it. The Kingdom of God had come—a new, great creative epoch. And who were the people seen pressing into it? Why, publicans, sinners, harlots—the moral scum and refuse of society; they in great numbers and with great eagerness were pressing into the Kingdom, to the astonishment and scandal of respectable, religious, and self-respecting people. The Kingdom of God was being made a regular cave of Adullam, whither everyone that was in distress, or deep in moral debt, or discontented resorted; the City of God was being taken possession of by

dogs, whose proper place was without. Christ looking on that said to the Pharisees: "Verily, I say unto you, that the publicans and harlots go into the Kingdom of God before you." The low were pressing in, the high were kept out; society was turned upside down—the order was reversed; crowds of prodigals were returning, and the Kingdom of God was full of joy. I need do no more than remind you that every great religious revival has been characterised by the same features. The leaders and teachers in the Church—those who have appeared most anxious for revival; those who have longed and languished most for the coming of a new and great man, have been left outside the movement. While the poor, passionate, and vulgar people seized hold of the new force which had begun to move in the general life of society, the cultivated, the members of the Church, the full-grown sons of orthodoxy, stood by in cold, contemptuous criticism.

How are we to account for that? and what does it mean? In answer, I will venture upon one particular statement, which I hope will not be misunderstood, it is this:—The perversion of the higher faculties in man is more fatal to moral excellence—that is, to religious life, than a grosser kind of depravity; men who have yielded to the brutal instincts of their nature are more likely to receive impressions and impulses from the Spirit of God than the men who have yielded to the selfishness of the intellect, and the conceit of a high and dry morality. That is a statement which may be easily misunderstood, and I want to make it plain and practical. We know very well that Christ did not glorify sin. The publicans and sinners found no apologist in Him; He made no excuses for the passionate outbursts of their ungoverned natures; it was only when that strong and passionate nature turned from sin and took hold of the Kingdom of God that He spoke a benediction upon them. The agony of remorse which the famine-stricken, dying prodigal suffered in the far away land is brought out in bold, strong colours. That woman who was a sinner got from His lips encouragement only in the way of "sin no more." Remember this; the Church had by common and unanimous consent banned and damned a certain class of sins; the sins of the lower nature; the sins of the brute man. Christ said: Yes; those excesses are sins against man and God; but, you church members; you formalists; you moralists; you men of oral laws and traditions, of long prayers and loud professions, you have no more a vital religion than they have; you are outside of the Kingdom of God as surely as they are; *you* must be born again as surely as they must. And the difference is that your kind of sin, because it works among the higher faculties, is more fatal to the moral nature than theirs. When the delirium of gross appetite is over, the sinner is liable to a sense of shame and pain; he feels that he has degraded himself; he is unsatisfied, and all his higher nature calls for bread to eat; but you Pharisees have no hours of delirium; no great storms sweep through you, spreading manifest ruin; you are Pharisees by nature and by education; you have no strong temptations down on the plane of the appetites, but you have done what is more fatal to the moral perceptions—you have perverted your minds and reversed God's moral order; you have exalted yourselves and called it humility; you have called falsehood truth, stealing honesty, and a mere outward appearance, religion. You are right according to your own judgment and reason and conscience; you have perverted the intellect; you have believed a lie. So satisfied are you that you have sight that you offer to lead others, and all the time you are blind. You are hard; you are cold; you are conceited; you are covetous, and all these vices you have baptized in the name of great virtues; the "publicans and harlots go into the Kingdom of God before you."

Now, I can understand that reasoning, I think, for it is a true analysis of our nature. A perverted intellect is worse than perverted affections. "The corruption of the best is the worst," as the old proverb has it, and upon the strength of Christ's teaching, I venture the statement that a man of immoral life may very well be nearer God and heaven, a likelier subject for the working of God's Spirit than many a hard, cold, church member of to-day.

For, on the whole, the Church of our time differs only in a few features—where difference is inevitable, because of changed times and circumstances—from the Church when Christ came preaching in the highways and synagogues. Civilized society is divided into Pharisees and Publicans as the two great divisions; of course, the Pharisees have their scribes as ever—that is, the scribes of Christ's time answer to the clergymen of this day as to office, and not to the lawyers, as we have sometimes been told; and, of course, there are schools outside of both these parties. We in the church have our creeds, our oral traditions which are dear to us; the Church is the great critic of all life, the standard of all morality. By unanimous consent we have judged that people guilty of gross animal sins shall have no place among us. It was not difficult to arrive at that decision, nor is it difficult to maintain it. But from my heart, I believe that if Christ were to come to earth again He would stand outside of all the churches, and perhaps, denounce the most orthodox of us for our pride and hypocrisy. How many among us would be prepared to welcome new ideals of life, new thoughts and methods of working? how many among us would endure the volcanic outburst of great revolutionary forces in our Church? how many can tolerate a violation of the conventional, or the disturbance of what is settled? Not many. But apart from that, and on more substantial grounds, I do not think I hazard much or leave much to conjecture when I say that I

believe Christ would stand outside of all the churches if He were to come to earth again. I am far from saying that there are not good, even great men, in the Church. I know there are men strong in faith; beautiful in virtue; tender and true. But as a system, what have we? As the Pharisees did, so do we. We have shut our doors against the grossly immoral; sins of the appetites we cannot and will not tolerate. And that is right. I am not complaining of that. But what I am sure of is that we tolerate sins of the higher faculties; sins which pervert the intellect, and destroy the conscience, and are fatal to all the moral nature. Here is a good illustration of what I mean. A certain man in a certain town was a member of a certain church. He was an active helper and a liberal contributor. But his secular calling was one that if it did not presuppose a grasping dishonesty, was certainly likely to help in sin a man predisposed to making money. The member I have mentioned was understood to have had the predisposition, and to have trained it into a fixed habit of life. But, still he was regarded as a very creditable member of the church; hard, covetous, over-reaching, ready to advance his own gain at any man's loss; often having the chance and always using it; grinding the face of the unfortunate with the devil's own coolness; but the Church had no reprimand, and no censure for him, except what came in a general way from the pulpit. But by and by another appetite broke out, ungovernable for a time. The man drank to excess. It was a grave scandal, the church was shocked. Again it came, the man was put under discipline, warned, and publicly prayed for. I am not excusing the drinking; it *was* a sin, and deserved all the punishment; but, what of the other sins of long drawn out covetousness; of cheating for gain; of intense selfishness? What of that? the church had nothing to say. You will find that everywhere. Vulgar sins; street sins; sins of the lower passions we loudly condemn, but sins of the higher faculties; sins of selfishness working up in the intellect; working out in commerce; working to the degradation of politics; working by system and organization; calling fierce ambition by the sacred name of patriotism, and the most diabolical wrongs by the holy name of right; against them we have no discipline, no laws; no, or not much, denunciation. What thunders and lightnings we have for the profligate; the men who drink the colour from their cheeks, and the light from their eyes, and the strength from their lips, and drop paralysed into the grave? And while we are forging them, and launching them forth, formalists sit in the pew thinking and scheming how they may lie with most profit to-morrow; they have a mask for a face; a vulture for a heart; a calculating machine for a mind; the interest table is their creed, their paternoster and their decalogue; but they are reputable members of the church, and are held to be free from the law of condemnation.

I said Christ would probably stand outside of all the Churches if he were to come to earth again. If you doubt the correctness of that, just look at the nature of Christ's teaching. You will find that it ranges most among the higher faculties. He declared against sins of thought. He preached against covetousness, and that must be made to apply to all and every phase of life—life at home, life out in society, life in the market-place, life in political circles. His religion is one of deep, true brotherhood. It means that men shall be united, not because they happen to please each other and agree in intellectual matters, but because they know their high, deep, sacred relations to each other and to God—because they have a sentiment of kindness which has passed into a character of love. Would Christ find *that* among us? No. You and I know only too well how little the true sentiment of brotherhood prevails in the churches. We are divided upon intellectual grounds, upon mere traditions, upon ritual observances, upon ecclesiastical ordinances. Where is the spirit of mutual toleration? where is the charity that judges a brother kindly, thinking no evil and speaking no evil, and is blind to faults? Do you find it at work in the professedly Christian community? do you find it at church courts when a man's creed or character is on trial? I verily believe that many, if not most men to-day, would rather be tried on a point of character and good conduct by a jury of men of the world than by a jury of the church. The high and dry moralists, the slaves of shibboleth and routine, the men who have let the diabolical elements absorb the animal—how hard, and cold, and remorseless they are! how they can backbite! how they can hate! how they can persecute! No wonder that the great, true, gentle, brotherly Christ—whose heart was swelling with emotions of love to men—who was denying himself for love's sake, and would *die* for love's sake—no wonder that His anger kindled against the Pharisees, and that woes broke from his lips like great storms from the thunderous heavens!

But all in the Church when Christ came were not formalists and hypocrites. Many a true heart longed for the consolation of Israel, and many outside the pale had turned dull eyes to heaven seeking for the light. And so it is now. There are heroes of the faith, there are saints of God among us. To them and to others Christ is speaking. I believe that we are on the eve of a great spiritual revolution. Our ecclesiastical garments are old and worn out. There is a movement toward a truer intellectual and heart-life, and the new thought and the new sentiment will burst the old bottles. Let us take hold of this life which has come to us, brothers. We may let all that is good and true in life be put under the passions if we will, but that means death. We may let the devil work among our higher faculties until we are persuaded that covetousness

is liberality, and hardness is justice, and mere appearance is religion; or, we may have conscious union with God by the faith of the gospel; we may rejoice as we summer in the sun of the great Father's love; we may be free from the lower and the higher sin; we may rule the animal in us and devote all the mind and heart to truth and God. That is better. Let us seek it; let us have truth in the inward parts, and truth in all our outward acts; let us be real, not seeming; generous, not hard; ruling self and denying self for the sake of men and God, and so the smile of heaven shall be our constant joy.

CORRESPONDENCE.

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

To the Editor of the CANADIAN SPECTATOR:

SIR,—In the number of your excellent and interesting paper for July 5, 1879, there is an Essay on Parents by "An Old Boy," with some excellent observations. He refers to a "recent school case in Toronto" as showing that a male teacher in Canadian schools can inflict corporal punishment on *girls* (the italics are his), and hints that the punishment may be inflicted in the most degrading way. Is this true? and can you give any particulars of the case which has not been noticed in this country? It was decided here forty years ago, when public opinion was much less formed on the subject than now, in a case of *Regina v. Miles* (not having my books, I am not sure that it was not *Rex v. Miles*), that while a male teacher might inflict chastisement on girls in a reasonable way, the birch was not a reasonable chastisement, and that the teacher who used it was guilty of an assault, though the girls were young. I don't know of a similar decision in the case of a school mistress, but fancy that now at least the use of the birch on a girl in her teens, though by a female, would be held to be an unreasonable and therefore illegal chastisement by a court of law. There are instances of Magistrates convicting school teachers of an assault for punishment of a less degrading character and not severe enough to cause danger. I believe there was a contrary decision in Massachusetts some years ago, but in that case the girl refused to submit to a flogging at the hand of a female teacher, who then summoned a male teacher to her assistance, and the result might have been different if the male teacher had flogged the girl on his own responsibility. The case, too, created an outcry in the United States at the time: but I fancied that in Canada you followed English rather than American decisions, and am therefore surprised to hear (if I interpret "An Old Boy" rightly) that a male teacher may flog a girl like a boy. I shall be glad to have any information on the subject, and will be happy to hear that I have been mistaken, if such be the case.

I am truly yours,

Lex.

Dublin, Sept. 10, 1879.

To the Editor of the CANADIAN SPECTATOR:

SIR,—An article in your issue of 6th instant, "The English Language," induces me, with your permission, to notice a few words which it surprises me to see used in papers of the day that are generally supposed to be better informed.

We constantly see the announcement of deaths preceded by the Latin word "obit." Obit used properly is correct enough, but it applies to the constellations, and obeo means to set, to go down. This latter meaning seems rather suggestive as connected with death, by the way, to say in its proper connection that Jupiter "obit" would be correct. As applied to man or woman, it simply means that he or she sets or goes down, which is absurd, but the prefix obit, perfect tense of obeo, would, I apprehend, be correct, meaning he or she died as the case might be.

Another word commonly used, and also by papers that ought to know better, is "Statute," where a statue is intended. It is astonishing how often this gross mistake occurs; every one knows, or should know, that a statute is an Act of Parliament; nothing but ignorance can confound it with statuette, meaning a miniature statue, the statue proper being life size or larger.

No doubt the English language is an exceptionally difficult one to speak with purity, and many apparently insignificant words continually raise a puzzling question as to their propriety. For instance, I am often quite at a loss to decide whether "shall" or "will" is correct. I believe there is a general rule as to the use of these two words, but if so it has escaped my memory.

Again, which is it the nominative or objective case follows the preposition "than," or is either correct? e.g., I am stouter than he (is understood), or I am stouter than him.

There is another word lately become fashionable—"crass," a very ugly word as I think, and apparently used to supersede the word "gross." There are many nouns, however, to which the former would be inapplicable, the latter the reverse. "A crass witticism" would be absurd; while "gross" answers for all purposes to which I have seen the word "crass" applied, it is therefore superfluous and should be relegated to its original obscurity.

The list might be prolonged almost indefinitely; and I think, sir, that an occasional short article on the subject of the English language would be welcomed by the public and could not fail to be useful.

Ottawa, 23rd Sept., 1879.

Q.

"EUSEBIUS" AND THE NEW CHURCH.

To the Editor of the CANADIAN SPECTATOR.

SIR,—It is painful enough to be the object of attack on the part of adversaries and opponents, who, it may be, misapprehend or wilfully misrepresent our opinions. But how shall we characterize the matter when those who profess to be on our side, and to share our views, become our assailants, and do not scruple to make even the public press the channel of a personal attack upon us. In this case, may we not well pray: "Save us from our friends."

Your contributor "Eusebius," (who appears to consider himself competent to deal with all topics, on earth or in heaven, from Free Trade to the New Jerusalem) has seen proper in your last issue to make a direct assault upon the "sect," as he is pleased to call it, known as the Swedenborgian, or New Jerusalem, Church, stigmatizing it as "a body of men who try to raise themselves to eminence by conserving and re-interpreting from their own self-hood the grand thoughts of their founder." Now, sir, I beg to demand of "Eusebius" how he can find it consistent with that love to God and charity to the neighbour, which, as he rightly says, are the foundation-principles of all religion, and of the New Church, in particular, to bring an accusation of this kind against a religious body. As a minister of the "sect" he so cordially despises, I ask for proof that such is, or ever has been, the spirit or the aim of the New Jerusalem Church.

So far as my experience goes, and it is not a very limited one either, in this particular, it is those who reject all religious worship (except the daily and hourly worship of themselves and their own superior intelligence), and affect a *spirituality* wholly above and apart from all outward forms and ordinances—though they can, on occasion, discourse very fluently of the "power" that "resides in ultimates"—who are most liable to be inflated by "their own self-hood," and readiest to do violence to the great "founders" of the faith, by attributing to them ideas and "re-interpreting" their words in a sense of which they never dreamed.

Were this the proper place, I could show, Sir, from a hundred passages in his works, that Swedenborg clearly anticipated an external organization of the Church in harmony with the doctrines he taught; and in this light have his teachings always been understood by those who have made them a life-long study. Nor is there any difference of opinion upon the point among those who have any adequate understanding, or are free from *bias*, in regard to his views, on this question. Can we, who accept his teachings on this head as on others, feel otherwise than indignant, therefore, to find our simple desire and purpose to worship the Lord our Saviour according to our highest ideas of Him, and to bring up our children in the knowledge and belief of these doctrines, and in the use of the Sacraments of Baptism and the Holy Supper in a form consonant with such belief, assailed in the manner they are by this writer? Such feeling alone, Sir, must be my apology for trespassing on your columns in a matter of so purely personal and private a nature.

I am, &c.,

E. Gould.

AUTUMN SIGNS.

Is there no lesson in the year
Running her latter seasons out,
No type or shadow in her thoughts,
Whilst fading leaves are strewn about?

Surely we have a sympathy—
Made true by all our hearts have known
Of faded hopes and ended joys—
With dying leaves and flowers blown.

Are these not things that touch a spring—
Where scenes, both sad and dear, are lain—
In Memory's immortal bower,
That makes the past come back again?

Do they not mind us of the time
When we must also leave the light—
When the last bloom upon our cheek
Shall turn into a deathly white?

When, from its watch-tower, the soul,
Like a leaf falling from its bough,
Shaking and twining to its goal,
Must draw its gaze, and, trembling, go?

—Chambers' Journal.

Musical.

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

All communications to contain the name and address of the sender.

Notices of Concerts in Provincial towns, &c. are invited, so as to keep musical amateurs well informed concerning the progress of the art in Canada.

MILITARY CONCERTS.

Military concerts are the order of the day, varied occasionally by performances by members of the sister service. The sailors of H. M. S. Tourmaline are to appear at the Skating Rink on Friday evening and perform solos and choruses in company with the members of the 6th Fusiliers. Now we may be wrong, but we imagine that if the gentlemen were to appear in civil costume, and trust simply to the merits of their performance, they would have but a slim audience; it is therefore as sailors and soldiers of Her Majesty on exhibition that people go to see them, and the uniform, which is paid for by the people, is used, like a showman's costume, for the attraction of a gaping multitude. We have a high opinion of the defenders of our land, and think them worthy of an office more noble than that of exhibiting themselves for a consideration, like the tame Zulus in England. To call such shows *concerts* is, we think, to misapply the term, as in these days we understand by a concert a public musical performance. There are many people, however, who never go to any entertainments on their merits as such, but invariably enquire: "What church is it for?" or "What institution will I benefit by going?" The idea of benefitting themselves never seems to enter their heads, and they are satisfied to accept any kind of performance, as the performers are not musicians, but sailors. If they are sailors let them attend to their profession, singing only for the gratification of themselves and friends. Montreal is shunned now by most professional troupes, as all the people's money flows into the pockets of those who are paid by them for a very different purpose.

MUSICAL CONCERTS.

We are glad to hear that we are to have some musical concerts soon. Nordheimers' Hall, of which Mr. DeZouche is the lessee, will shortly be opened by Mr. Franz Rummel, the eminent pianist; and the Mendelssohn Quintette Club are to give two concerts on the 6th and 7th of October. Mr. Rummel is known as one of the leading pianists of the day, and we look forward with interest to his appearance here. We consider the piano *the first of all instruments*, and a piano recital by an artist is always a great treat.

The Mendelssohn Quintette Club is so well and favourably known throughout Canada that it is sure to be welcomed amongst us. Some changes have taken place in the *personnel* of the organization. Mr. Edward Heimendahl, who appeared so successfully in London last season, being now "First Violin," and Mr. Frederick Giese, a Hollander of repute, is the "Violoncello." Miss Fanny Kellogg, now one of the leading concert singers in America, accompanies them as vocalist. It is now a long time since the Mendelssohn Club has visited Montreal; we almost identify it with the musical history of this city, and believe it has done much to counteract the effect of the unmusical concerts we have so frequently to complain of. The members of the Club do not give the proceeds of their concerts to any benevolent institution, and in attending them it is possible that we may be guilty of the enormity of helping to support half a dozen musicians; but we can say with truth that the concerts are given for the benefit of the entire community, and trust that many will avail themselves of the opportunity of attending them.

"PAUL AND VIRGINIA."

At a recent interview of Miss Emma Abbott, the writer commenced his queries by asking Miss Abbott why she opened her season with "Paul and Virginia," when Gounod had pronounced her greatest success to be in "Faust."

"Why?" said the cantatrice, giving one small boot an energetic tap with the ivory handle of her parasol, "why? Well, I'll tell you. Because it is one of the grandest operas ever written; because I have created the *role* of Virginia in this country—love it and have succeeded in it. But to begin at the beginning, as the children say, you will remember that the story was written by Bernardin de St. Pierre in 1789, and created a sensation wherever the French language was read. Napoleon was so affected by it that he conferred the decoration of the Legion of Honour on the author. As an instance of its effect, it is said to have revolutionized the fashions of the day, which ran to the wildest excess in glitter and extravagance. The picture of 'Virginia,' as she was drawn by the gifted pen of the author in her innocent goodness and simplicity, leading a life of daughterly devotion to her mother, filled with a love pure and sweet as a child's, yet warm and intense as a woman's, for Paul, wearing the simplest of white dresses, fresh and bright as one of the flowers of her own tropical forests, was such a striking contrast to the feminine character and dress of the time that the nobler by nature endeavoured to imitate this beautiful character, which has always stood alone in literature as it will in opera. The music is by the great composer, Victor Masse. When I was a student in Paris I sang for him, and he said I was better adapted to the *role* of Virginia than any singer he had ever heard. The music accords with the romantic story, and is full of strange and beautiful effects, such as the weird Bamboula chorus, sung by the slaves in the cotton field; the impassioned love duo, 'By the Air That I Breathe,' and the exquisite bird song, which introduces the most charming ventriloquial effects. Some of the melodies are so full of warmth and feeling that it needs no educated ear to guide them straight to the heart. It has been enthusiastically received so far, for its varied elements strike the popular fancy. The scenic effects are very novel and beautiful."

At Pesaro, lately, no ballots were cast at the election. The electors had all gone to a musical festival where Rossini's music detained them all day. "William Tell" has evidently not taught the Italians that "eternal vigilance is the price of freedom."

SIGNOR ALBERTINI will make his debut in New York on October 7th at Steinway Hall, and will have on this occasion the assistance of Miss Gertrude Franklin, Signor Agramonte and a grand orchestra. After the success the young violinist has had in private circles, his concert ought to awaken interest, if there is any interest left in New York, for concerts of virtuos.

Chess.

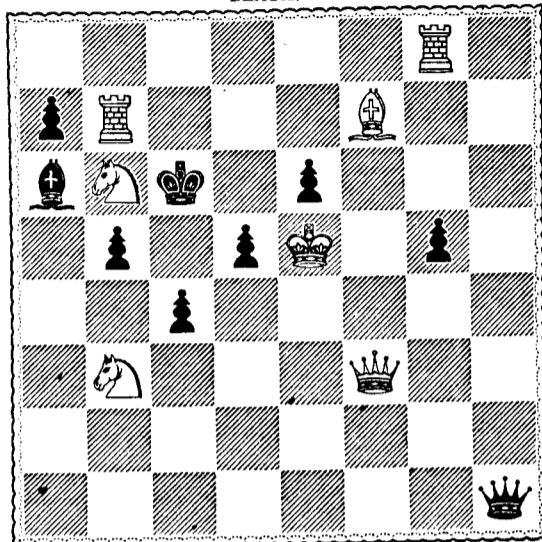
All Correspondence intended for this Column, and Exchanges, should be directed to the CHESS EDITOR, CANADIAN SPECTATOR Office, 162 St. James Street, Montreal.

Montreal, Sept. 27th, 1879.

PROBLEM No. XL.

From the *Detroit Free Press* Tourney. Motto: "Et voluisse sat."

BLACK.



WHITE.

White to play and mate in two moves.

The Holyoke (Mass.) *Transcript* says of the above Problem:—"We have never before met with the same idea so beautifully worked out. The four checking moves of Black Queen make the problem at first sight appear impossible of solution, but it is sound, and will puzzle our young solvers."

SOLUTION TO PROBLEM No. XXXVII.

<i>White.</i> 1 R to K Kt 6(ch)	<i>Black.</i> K to R 6	<i>White.</i> 3 K takes Q	<i>Black.</i> K to Kt 6	<i>White.</i> 5 P to K 8 (a Q)
2 R to Kt sq	P tks R (a Q) (ch)	4 K to B sq	K to B 6	Winning.

Correct solution received from I.R., O.T., H.F.L., G.P.B., M.J.M.

GAME No. XXXVI.

EVANS' GAMBIT.

WHITE.	BLACK.	WHITE.	BLACK.	WHITE.	BLACK.
Rev Mr Macdonnell	Mr Jas Mason	12 Q to Q 3	K Kt to K 2	24 Q to R 7	Kt to B 4
1 P to K 4	P to K 4	13 B to R 3	Q to R 4	25 R to K 5	Q to Kt 3 (e)
2 Kt to K B 3	Kt to Q B 3	14 K R to K sq	P to Q R 3	26 B takes Kt	Q to Q 3
3 B to B 4	B to B 4	15 Q R to Q B sq	P to Q Kt 4	27 K R to K sq	Q to B 5
4 P to Q Kt 4	B takes P	16 B to Kt 3	B to Kt 2	28 B to K 4 (d)	R to B 2
5 P to B 3	B to R 4	17 B to B 5 (b)	Castles (Q R)	29 Q to Kt 6	R to B 3
6 P to Q 4	P takes P	18 P to Q R 4	P takes P	30 Q to Kt 7	B takes B
7 Castles	P takes P	19 B takes Kt	Kt takes B	31 P to Kt 3 (e)	Q to Q 3
8 P to K 5	P to K R 3 (a)	20 B to B 4	P to Kt 4	32 R takes B	R takes Kt
9 Q to Kt 3	Q to K 2	21 B takes B P	K R to K B sq	33 R to Q 4 (f)	Q takes R
10 Kt takes P	B takes Kt	22 P to K 6	P takes P	34 Q takes B P	and draws by
11 Q takes B	Q to Kt 5	23 B takes P (ch)	K to Kt sq		perpetual check.

NOTES.—(a) K Kt to K 2 is considered best here.

(b) A very useful move, enabling White to retain his command of the diagonal from which the Knight's P threatened to exclude him, cramping still further the action of the Black Q, and preparing the way for the advance of the Q R P.

(c) The beginning of a series of very clever moves.

(d) It was absolutely necessary for White thus to face his opponent's Bishop; had he made any other move Black must have won by P to Kt 5.

(e) Curious; this seemingly hazardous move is perfectly safe.

(f) A very suitable mode of winding up this lively gamelet.

CHESS INTELLIGENCE.

THE match between Messrs. Potter and Mason, which has been the chief topic of conversation in the London chess circles for the past three months, has resulted in a draw, by the mutual agreement of the players. Without passing any opinion on this manner of finishing an important chess contest, we cannot but regret that it was not played to its termination. The *Glasgow Weekly Herald*, of Sept. 6th, contains an interesting letter on the match, written by its London correspondent, which we will take the liberty of copying in full.

"The match between Messrs. Potter and Mason has terminated in a draw. This result of the long protracted contest has been reached by agreement between the players. The twentieth game, opened by Mr. Potter with P to K 4, in reply to which Mr. Mason played P to K 4, was drawn at one sitting. The final game was played at the Divan on Saturday and yesterday, opening with P to K 3, P to Q Kt 3, and was won by Mr. Potter. The play on Mr. Mason's side certainly did not exhibit that amount of care which might have been expected at this stage of the match, and in this respect was in marked contrast with his style when his score stood below his opponent's. Of the 21 games played in the match each player had now won 5, and 11 had been drawn. As the draws after 8 were to count a half to each player, the score of each thus stood at 6½, and an agreement had been made a few days before, that in this event the final game should not be played. The match was consequently drawn. Taken as a whole, the games in this match are certainly not distinguished by much brilliancy or daring, the aim of the players evidently being to study safety before all things. Yet I feel bound to say that, as far as the evidence of the present match goes, the more cautious as distinguished from the more daring style of play does not seem to lead to a higher standard of accuracy. Of this the large proportion of drawn games is a very fallacious criterion. Several games have been drawn at an early stage, simply because neither player cared to encounter the risk of playing to win, and some have been drawn after one or both had led an advantage slip. This result is not in the least surprising, and it implies no reflection whatever on the skill of either of the players. No amount of caution can prevent complications arising in almost any game of chess that baffle exhaustive calculation, and I believe it has often been found that games that have best stood the test of after inspiration have been those in which the players of experience have suffered themselves to be guided by a happy inspiration or intuition, rather than those in which they have directly aimed at certainty of calculation. In no pursuit has Hotspur's maxim, "Out of this nettles danger we pluck the flower safety," been more often vindicated than in chess. Shortly after the Paris Tournament I took occasion to state in this column that Mr. Mason would be found a formidable opponent by any first-class player. The same opinion was shortly after expressed in the Westminster Papers, and has been fully borne out by his subsequent experience. Mr. Potter's reputation is too well established in this country to have suffered even had he been defeated."

THE Ayr (Scotland) *Observer* has the following concerning Mr. von Bokum's new system of notation published in our column of the 16th ult. :—

"A correspondent of the CANADIAN SPECTATOR draws the attention of the Chess Editor to a system of chess notation which tries to combine the conciseness of the German with the expressiveness of the English. The salient point of the notation is its denoting the pieces on the King's side and their files by the capital letters R, N, and B, and those on the Queen's side by r, n, and b. There are also a number of other unimportant contractions to which it is unnecessary to refer. We do not think that the notation is one which is likely to meet with general acceptance, and that principally because it is much more difficult to master than either the English or the A 1 system. What we claim for the system we have adopted is this—that by it, any one can play over games, problem solutions, &c., who simply knows the names and powers of the pieces. It is a mistake to strive after condensation at the expense of clearness; and in a case where two similar pieces can move to the same square, the latter quality is sacrificed to a greater or less extent, by any system which does not specify the square moved from as well as the square moved to. Thus, in a problem with Rooks at the extremities of the 'a' file, you convey no information if you say K R r 4, or Q R r 4, or r r 4, &c. R (a r) 4 is not much longer, and cannot be mistaken."

PIANOS.

JOSEPH P. HALE.

SKETCH OF THE CAREER OF A GREAT PIANO MANUFACTURER.

INCIDENTS IN THE GROWTH OF AN IMMENSE BUSINESS.

The Many Improvements and Rapid Success of the "Hale" Pianos.

Mr. Joseph P. Hale—like so many of the men whose business ability and mechanical skill have made America what it is, the most progressive country in the world—is a Yankee of the Yankees. He was born in 1819, at Bernardston, Franklin County, Mass., where the Hales had been respectable farmers for several generations. The death of his father, when the lad was in his fourth year, left a large family dependent on his widow, and the young Joseph's first efforts to make himself useful were consecrated to her assistance. Under such circumstances he received only a brief and irregular education, and at the very time when most youths of fourteen are ambitious of little else than a reputation in the base-ball field, he became the mail carrier of the district; no trifling duty, for it involved twice every week a ride of seventy-five miles. For two years he went thus round among the rural post-offices, in all sorts of weather. But the post of mail carrier, while a laborious and responsible one, offered no prospects of such a career as J. P. Hale longed for. Confident, energetic and honest as he was, he set out to find his vocation in life; he tried his hand at all the small mechanical industries which he could find in the New England villages, and after some years he pitched his tent in Worcester, a town which had always been famous for its skilled mechanics.

His seven years of apprenticeship, as we may regard it, were now over, his *wanderjahre* were finished, his business life began.

With his success his ambition grew, and occasional visits to New York led him to form the wish of establishing himself where he could find a wide field for his energies. Circumstances drew his attention to the piano trade. His experience as a carpenter taught him something of the cost of both materials and labour. The delicate mechanism of the piano was soon understood by the man who had been so successful as a mechanic in Worcester, and he had a far-seeing eye. He not only saw that some of the old manufacturers were extravagant workmen or loved extravagant profits, but clearly perceived that their system was stifling the trade in its birth. He saw that, beyond the wealthy class who did not care what was paid for a piano provided it bore a fashionable name, there existed a large and constantly increasing body of our fellow-citizens who cared more for what a thing was than what it professed to be; he saw that every day music was more the subject of general attention and was becoming a part of common school education, and that a certain fortune awaited the enterprising man who first offered to the middle and industrial classes a good instrument at a cheap rate. He determined on a revolution which would make a piano as easily procured as a cooking-stove or a sewing-machine.

Mr. Hale came to New York in 1860 with a capital of \$30,000, and, after a brief experience of partnership into which he was beguiled at his first arrival, established himself in a small factory on Hudson and Canal Streets. His trade constantly increased, and necessitated constant removals and additions to buildings. His factory on Tenth Avenue and Thirty-fifth Street is one of the most complete in the country. Each room is devoted to a specific part of the piano, and each workman spends his time on one part of the instrument. A new, immense factory will be erected on the river front at 146th Street. It will be eight hundred feet front, fifty feet wide, and eight stories high. Here, under one roof, all parts of the instruments will be constructed, and arrangements will be made for ten freight-cars to run in and load under the roof. When we say that a piano is sent from the factory every twenty-five minutes during the ten working hours of the day, it will be seen what necessity there is for ready handling of the goods.

The secret of Mr. J. P. Hale's success, then, is personal attention to business, strict economy, and cash purchases. A few figures will show to what an extent his trade has developed since 1860. During the first five years he made and sold 2,200 instruments; during the next five years about 5,000, giving a total for the decade of 7,200 pianos. At present Mr. Hale turns out 140 pianos per week, or over 7,200 per year.

Great as this supply is, he could dispose of a great many more per week if he had room to produce them in his present factory. He is generally five or six hundred behind orders.

During Mr. Hale's business career in New York he has never had a note discounted, nor borrowed a dollar.



SAINT ANNE, OTTAWA RIVER.

Notice to Contractors.

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

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

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

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

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

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

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

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

By order,
F. BRAUN,
Secretary.

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



Department of Militia and Defence.

NOTICE IS HEREBY GIVEN THAT THE above Department invites tenders for the purchase of a quantity of arms not now required for the service of the Department. Tenders to be received until Noon on the 6th day of OCTOBER, 1879.

- Quantities and descriptions as follows, viz. :—
- 2,983 Peabody Rifles.
 - 226 Starr Carbines.
 - 176 Colt's Revolver Pistols.
 - 34 Allan's Pistols.
 - 76 Artillery Carbines, O.P.
 - 219 Cavalry do do.
 - 107 Spencer do.
 - 5 do Muskets.
 - 1,840 Long Enfield Rifles, M.L.
 - 187 Short do do do.

Any information required in regard to the above can be obtained on application to the undersigned.

THOS. WILY, Lt.-Col.,
Director of Stores, &c.

Ottawa, September 1st, 1879.

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Department of Militia and Defence.

GREAT COATS.

TENDERS WILL BE RECEIVED BY THE above Department until Noon on the 6th day of OCTOBER, 1879, for the manufacture in Canada and delivery into the Stores at Ottawa, of 5,000 GREY GREAT COATS, according to sealed pattern, which may be seen on application to the Director of Stores.

One-third of the Coats will be required on the 1st FEBRUARY, one-third on the 1st MARCH, and one-third on the 1st APRIL, 1880.

Tenders are to be addressed to the Adjutant-General, marked on the upper left hand corner, "Tender for Great Coats."

The Department will not be bound to accept the lowest or any tender.

W. POWELL, Colonel,
Adjutant-General of Militia.
Ottawa, September 1st, 1879.



TENDERS FOR PRINTING, &c.

SEALED TENDERS, addressed to the Secretary of State, Ottawa, and endorsed respectively,

- "TENDERS FOR PRINTING PAPER,"
- "TENDERS FOR PRINTING," AND
- "TENDERS FOR BINDING,"

will be received until THURSDAY, the 9th day of OCTOBER next, inclusive, for the performance, during a term of five years, from the first day of December next, of the following services, viz. :—

1. Furnishing Printing Paper for the Printing of the *Canada Gazette*, the Statutes and Orders in Council, and for Pamphlets and other work required by the several Departments of the Government.
2. Printing the *Canada Gazette*, the Statutes and Orders in Council, and other Books, Pamphlets, Blank Books, Forms, Blanks and such other printing as may be required of the Contractor by the several Departments of the Government.

3. Binding the Statutes and Orders in Council and such other Books or Blank Books, and such other Binding, Map Mounting, &c., as may be required by the several Departments of the Government.

Blank forms of Tender and Specifications will be furnished on application to the Queen's Printer on and after Wednesday, the 24th inst.

Good and sufficient security in the sum of five thousand dollars, approved by the Government, will be required from the contractor for the due fulfilment of his contract. The Secretary of State will not bind himself to accept the lowest or any tender.

EDOUARD J. LANGEVIN,
Under Secretary of State.

Department of the Secretary of State,
Ottawa, 22nd September, 1879.

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Phoenician.....	2800	Capt. James Scott.
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Corinthian.....	2400	Capt. Legallais.
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FROM QUEBEC:

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Peruvian.....	Saturday, Oct. 4
Polynesian.....	Saturday, Oct. 11
Sarmatian.....	Saturday, Oct. 18
Circassian.....	Saturday, Oct. 25
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Cabin, according to accommodation.....	\$70, \$80
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Steerage.....	25.00

The steamers of the Glasgow Line will sail from Quebec on or about each Thursday.

Canadian.....	Sept. 25
Corinthian.....	Oct. 1
Manitoban.....	Oct. 8
Lucerne.....	Oct. 15
Waldensian.....	Oct. 22

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

Caspian.....	Sept. 30
Hibernian.....	Oct. 14
Nova Scotian.....	Oct. 28

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Day Express leaves Boston via Lowell at 8.00 a.m., via Fitchburg at 8.00 a.m., Troy at 7.00 a.m., arriving in Montreal at 8.40 p.m.

Night Express leaves Boston at 5.35 p.m. via Lowell, and 6 p.m. via Fitchburg, and New York at 3 p.m. via Springfield, arriving in Montreal at 8.55 a.m.

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

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Boston Office, 322 Washington Street.

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

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Q. M. O. & O. RAILWAY.

EASTERN DIVISION.

CHANGE OF TIME.

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

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

RETURNING.

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

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

Trains leave Mile End 10 minutes later. Tickets for sale at offices of STARNES, LEVE & ALDEN, 202 St. James Street, 158 Notre Dame Street, and at Hochelaga and Mile End Stations.

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

September 16th, 1879.



Q. M. O. & O. RAILWAY.

WESTERN DIVISION.

FAMILIES SPENDING THE SUMMER MONTHS in the country are invited to visit the Villages of Riviere Des Prairies, St. Martin, St. Rose, St. Therese, St. Jerome, &c. Low rates of fare, by the month, season, or year, will be granted, and Trains run at hours suited to such travel. The above localities are unsurpassed for beautiful scenery, abundance of Boating, Fishing, and very reasonable charges for Board.

SPECIAL SATURDAY EXCURSION.

On and after SATURDAY, May 31st, Return Tickets will be sold to all Stations at one Single Fare, First and Second-class, good to go by any Regular Train on Saturday, and return Monday following.

On and after SATURDAY, June 7th, Return Tickets will also be sold to Caledonia Springs at \$2 75, First-class, good to return until Tuesday following.

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

C. A. SCOTT,
General Superintendent.



Delaware & Hudson Canal Company's

RAILROADS

TO

SARATOGA, TROY, ALBANY, BOSTON, NEW YORK, PHILADELPHIA, AND ALL POINTS EAST AND SOUTH.

Trains leave Montreal:

7.15 a.m.—Day Express, with Wagner's Elegant Drawing Room Car attached, for Saratoga, Troy and Albany, arriving in New York at 10 p.m. same day without change.

4.00 p.m.—Night Express. Wagner's Elegant Sleeping Car runs through to New York without change. This Train makes close connection at Troy and Albany with Sleeping Car Train for Boston, arriving at 9.30 a.m.

New York Through Mails and Express carried via this line.

Information given and Tickets sold at all Grand Trunk Railway Offices, and at the Company's Office,

143 St. James Street, Montreal.

JOSEPH ANGELL, CHAS. C. MCFALL,

General Passenger Agent, Albany, N.Y. Agent, Montreal.

POST-OFFICE TIME TABLE.

MONTREAL, Sept. 10th, 1879.

DELIVERY.		MAILS.		CLOSING.	
A.M.	P.M.	A.M.	P.M.	A.M.	P.M.
8 00	2 45	ONTARIO AND WESTERN PROVINCES.		8 15	8 00
8 00	*Ottawa by Railway.....		8 15	8 00
.....	*Provinces of Ontario, Manitoba & B. C.....		8 15	8 00
.....	Ottawa River Route up to Carrillon.....		6 00	.....
QUEBEC & EASTERN PROVINCES.					
8 00	Quebec, Three Rivers, Berthier and Sorel, by Q., M., O. & O. Ry.....		2 50	.....
.....	Ditto by Steamer.....		6 00	.....
8 00	+Quebec, by G. T. R.....		8 00	.....
.....	+Eastern Town's, Three Rivers, Arthabaska & Riviere du Loup Ry.....		8 00	.....
8 00	Occidental R. R. Main Line to Ottawa.....		8 00	.....
.....	2 45	Do. St Jerome and St Lin Branches.....		4 30	.....
9 15	St Remi and Hemmingford R.R.....		2 00	.....
11 00	St Hyacinthe, Sherbrooke, &c.....		6 00	2 30-8
8 00	12 45	Acton & Sorel Railway.....		6 00	.....
8 00	St Johns, Stanbridge & St Armand Station.....		6 00	.....
10 00	St Johns, Vermont Junction & Shefford Railways.....		3 00	.....
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 45	.....
10 00	Cote St Paul.....		6 00	.....
11 30	Tanneries West.....		6 00	2 00
.....	6 30	Cote St Antoine and Notre Dame de Grace.....		12 45	.....
11 30	St Cunegonde.....		6 00	.....
11 30	Huntingdon.....		6 00	2 00
10 00	6 00	Lachine.....		6 00	2 00
8 00	Longueuil.....		6 00	2 00
10 00	St Lambert.....		2 30	.....
10 00	Laprairie.....		10 30	2 30
11 00	Point Viau, Sault-au-Recollet.....		4 00	.....
8 00	Terrebonne and St Vincent.....		2 50	.....
8 30	5 00	Point St Charles.....		8 00	1 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	1 15-5
UNITED STATES.					
8 & 10	Boston & New England States, except Maine.....		6 00	3 00
8 & 10	New York and Southern States.....		6 00	3 00
8 00	12 45	Island Pond, Portland and Maine.....		2 30-8	.....
8 00	(A) Western and Pacific States.....		8 15	8 00
GREAT BRITAIN, &c.					
.....	By Canadian Line (Fridays).....		7 30	.....
.....	By Canadian Line (Germany) Fridays.....		7 30	.....
.....	By Cunard, Mondays.....		3 00	.....
.....	Supplementary, see P.O. weekly notice.....		3 00	.....
.....	By Packet from New York for England, Wednesdays.....		3 00	.....
.....	By Hamburg American Packet to Germany, Wednesdays.....		3 00	.....
WEST INDIES.					
.....	Letters, &c., prepared in New York are forwarded daily on New York, whence mails are despatched.....		.....	.....
.....	For Havana and West Indies via Havana, every Thursday p.m.....		3 00	.....

*Postal Card Bags open till 8.45 p.m. & 9.15 p.m. † Do. Do. 8.15 p.m.

The Street Boxes are visited at 9.15 a.m., 12.30, 5.30 and 7.45 p.m.

Registered Letters should be posted 15 minutes before the hour of closing ordinary Mails, and 30 min. before closing of English Mails.

Bradley & Page,

ART METAL WORKERS AND FOUNDERS IN BRASS AND IRON.

Gates in Wrought and Cast Iron. New and elegant designs for

CEMETERY LOTS,
Roof and Boundary Railings.

WORKS: 84 to 90 WELLINGTON ST. TEES & CO.,
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WAREHOUSES: 11 ST. BONAVENTURE STREET

THE CANADIAN ANTIQUARIAN AND NUMISMATIC JOURNAL.

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

Editor's address: Box 1176 P.O. Remittances to GEORGE A. HOLMES, Box 1310.



GOVERNMENT RAILWAY.

Western Division.
Q., M., O. & O. RAILWAY.

SHORTEST AND MOST DIRECT ROUTE TO OTTAWA.

ON AND AFTER SATURDAY, JULY 19th, Trains will leave HOCHELAGA DEPOT as follows:—

Express Trains for Hull at 9.30 a.m. and 5.00 p.m. Arrive at Hull at 2.00 p.m. and 9.30 p.m. Arrive at Aylmer at 10.10 p.m.

Express Trains from Aylmer at 8.00 a.m. Express Trains from Hull at 9.10 a.m. and 4.45 p.m. Arrive at Hochelaga at 1.40 p.m. and 9.15 p.m.

Train for St. Jerome at 5.30 p.m.

Train from St. Jerome at 7.00 a.m.

Trains leave Mile End Station ten minutes later.

MAGNIFICENT PALACE CABS ON ALL PASSENGER TRAINS.

General Office, 13 Place d'Armes Square.

STARNES, LEVE & ALDEN,
Ticket Agents.

Offices: 202 St. James and 158 Notre Dame street.

C. A. SCOTT,
General Superintendent,
Western Division.

C. A. STARK,
General Freight and Passenger Agent.

ALL SHOULD READ

THE

CANADIAN

SPECTATOR

A HIGH-CLASS LITERARY WEEKLY JOURNAL

EDITED BY

THE REV. ALFRED J. BRAY.

NON-PARTISAN—NON-SECTARIAN,
DISCUSSING THE MOST IMPORTANT QUESTIONS OF THE DAY WITH AN UNBIASED AND UNPREJUDICED JUDGMENT.

Annual Subscription - - - Two Dollars.
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Of every description executed with care and dispatch.

Canadian Spectator Co.,

162 ST. JAMES STREET,

MONTREAL.



ESTABLISHED 1850.

J. H. WALKER,
WOOD ENGRAVER,
17 Place d'Armes Hill,
Near Craig street.

Having dispensed with all assistance, I beg to intimate that I will now devote my entire attention to the artistic production of the better class of work.

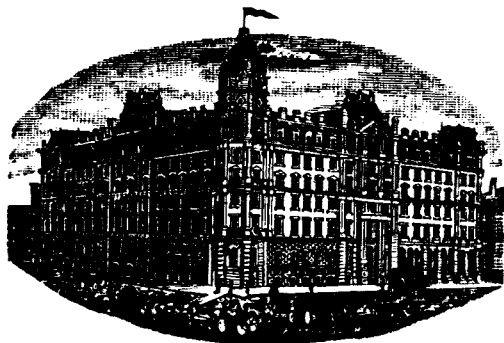
Orders for which are respectfully solicited.

EVERLASTING FLOWERS! EVERLASTING FLOWERS!—A large assortment of baskets, crosses, wreaths, bouquets, &c., both coloured and white, suitable for decorations, &c.,

GOLD FISH! GOLD FISH!!

A large quantity of gold fish, some all gold in color, others beautifully marked.

J. GOULDEN, 175 St. Lawrence St.

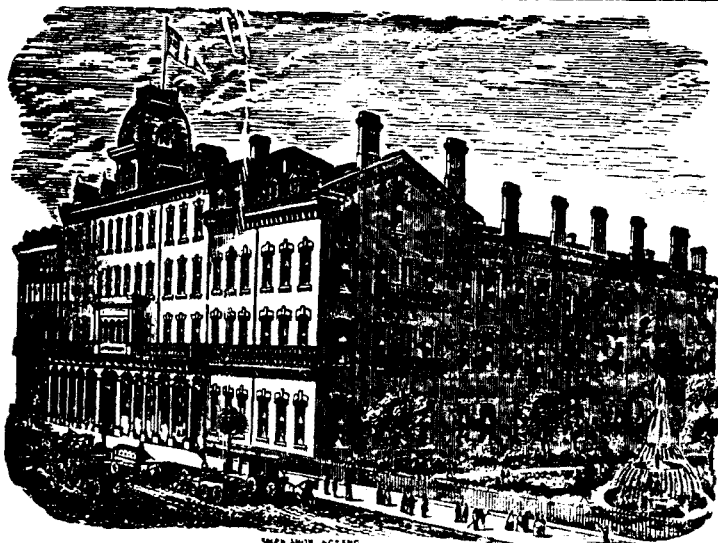


THE WINDSOR HOTEL, MONTREAL.

This Hotel has special advantages for the comfort of guests; with spacious parlours and promenades. Its location is high, which insures pure air, with views of the River and Mountain. Has a room for commercial men at 117 St. Francois Xavier Street.

Rates - - - \$2.50 per day, and upwards.

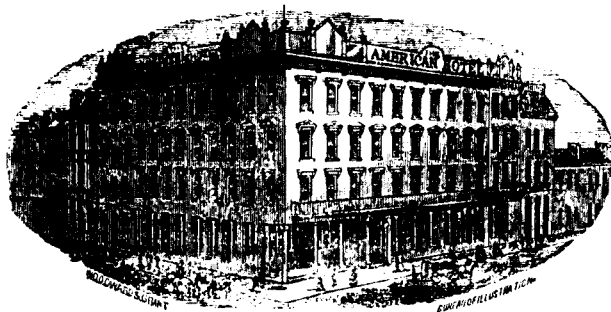
JAMES WORTHINGTON, Proprietor.



THE QUEEN'S HOTEL,---TORONTO, CANADA,

McGAW & WINNETT, PROPRIETORS.

Patronized by Royalty and the best families. Prices graduated according to rooms.



AMERICAN HOTEL, TORONTO.

Reduced the Rates so as to meet the Times.

Seventy-five Rooms at \$2.00, and seventy-five at \$1.50. Incontestably the most central and convenient Hotel in the city, both for commerce and family travel. Three minutes walk from the Union and Great Western Depots; and first-class in every respect, except price.

GEORGE BROWN, Proprietor.

MRS. POTTS' PATENT

H. R. IVES & CO.,

MANUFACTURERS OF

HARDWARE, IRON RAILINGS,

&c., &c.,

QUEEN STREET, MONTREAL.

COLD HANDLE S&D IRON.

Send for Cuts and Prices of Iron Railing.

"LEADER."

This famous stove, made by CLENDINNENG,

HAS NO EQUAL

CASTINGS OF EVERY KIND,

LIGHT OR HEAVY, TURNED OUT DAILY.

IRON WORK,

WROUGHT OR CAST, PROMPTLY DONE,
AT LOWEST CURRENT RATES.

W. CLENDINNENG.

Sales of Furniture

AT PRIVATE RESIDENCES.

W. E. SHAW,

GENERAL AUCTIONEER,

Gives his personal attention to all Sales entrusted to him. His Salerooms—

195 ST. JAMES ST.,

(Opposite Molsons Bank.)

Best stand in the city for the sale of General Merchandise and Household Effects.

Those who contemplate selling their Household Furniture will do well to make early arrangements with him, as he has already been engaged to conduct several important sales of which due notice will be given. Reasonable terms and prompt settlements have already secured him the leading business.

Valuations and Appraisals. Cash advances made on consignments.

Ottawa River Nav. COMPANY.

MAIL STEAMERS BETWEEN

MONTREAL and OTTAWA.

Passengers leave by the 7.15 a.m. Train for Lachine to connect with steamer.

First class Fare..... \$2.50 from Montreal,
Do Return..... 4.00 do
Second class..... 1.50 do

For DAY TRIP through LAKE OF TWO MOUNTAINS to CARILLON, returning OVER RAPIDS in evening, take 7.15 a.m. Train for Lachine, to connect with steamer. Fare for round trip, \$1.25.

For excursion OVER RAPIDS, steamer leaves Lachine on arrival of 5 p.m. Train from Montreal. Fare for round trip, 50c.

EXCURSION TICKETS for the CELEBRATED CALEDONIA SPRINGS, at Reduced Rates.

Tickets at Principal Hotels and Grand Trunk Railway Office.

COMPANY'S OFFICE:

13 Bonaventure Street.

Freight forwarded daily at Low Rates, from Freight Office, 87 Common street, Canal Basin.

R. W. SHEPHERD,

President.

Richelieu & Ontario Navigation Co.



THE STEAMERS OF THIS COMPANY

BETWEEN

MONTREAL AND QUEBEC

Run regularly as under:

The QUEBEC on Mondays, Wednesdays and Fridays, and the MONTREAL on Tuesdays, Thursdays and Saturdays, at SEVEN o'clock p.m., from Montreal.

Steamers from Montreal to Hamilton,

connecting at Toronto with Steamers for Niagara Falls and Buffalo, and with Railways for all points West, will for the present, leave daily (Sundays excepted) from the Canal Basin, at NINE o'clock a.m., and Lachine on the arrival of the train leaving Bonaventure Station at Noon. And Coteau Landing on arrival of train leaving Montreal at FIVE o'clock p.m.

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

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

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

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

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

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

J. B. LAMERE,

Gen. Manager.

ALEX. MILLOY,

Traffic Manager.

General Offices—228 St. Paul Street.

Montreal, May 14th, 1879.



THE CANADIAN SPECTATOR is published weekly by the CANADIAN SPECTATOR CO., at No. 162 St. James Street, Montreal. Annual subscription \$2, payable in advance.