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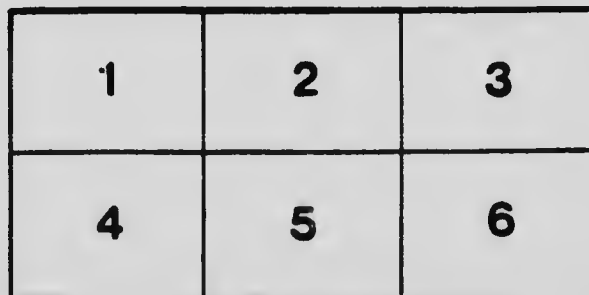
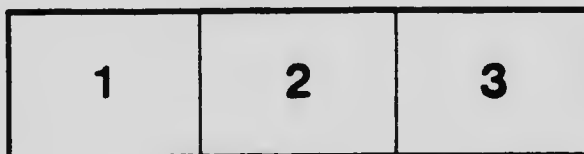
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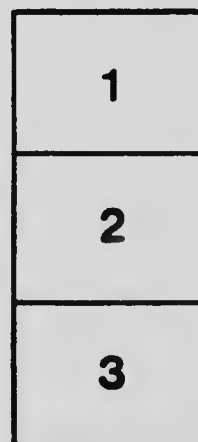
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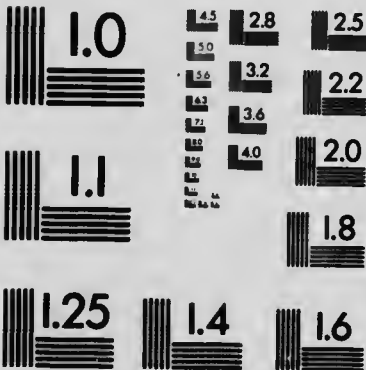
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To Sir James Whitney Lord's Day Alliance  
with  
D. Munro's compl. 1909

40

Lecture

on

F  
London

with Introduction on

Lord's Day Alliance

(April 28th, 1909)

in the

Presbyterian Church

by

A. G. Munro, M. D.

President of the Cobalt Branch Lord's Day Alliance



Cobalt: 1909

THE COBALT CITIZEN: "An Able Article."

THE REV. GEO. L. JOHNSTON: "Thank you for your article on the Sabbath question. You have done it well and fully. I am sure it will have a good effect."

THE REV. W. G. HANNA: "I have read your lecture with interest and profit. You are on right ground, and you buttress your position with arguments that seem to be invincible. Accept my thanks for the privilege of reading it. . . . I am sure if it should appear in pamphlet form it will do much good."

## PART I

### On the Sabbath Day

"At the commencement of this evening's proceedings it may be expected that I might say something in regard to the objects and aims of the Lord's Day Alliance and the scope of the lecture. To put it, perhaps on the lowest plane you will possibly permit one at my age and as one privileged to occupy the honorable position of President of the local branch of the Lord's Day Alliance to state in a few sentences and as concisely as I can, what in my opinion this Association stands for, before beginning the subject proper of the lecture.

#### THE CORNER STONE.

"Now the Alliance is an Association that stands for securing the integrity of the Day of Rest, the one day in seven—a Divine institution from the beginning of the World and continued throughout all the ages until this day, and which is, in my humble opinion, the chief support or prop of the physical, the social, the moral, and the religious character and strength of the British Empire. Indeed it may be justly said and contended that the Institution of the Day of Rest is the corner stone of civilization itself. While I am prepared to stand on this affirmation, I am aware the subject, in order to discuss it fully, is a very large one and simply bristles with points of captivating interest and beauty. And yet, these very points are not without superficial difficulties—difficulties which affect human life. Touch any one of them where you will and there will be an apparent hardship experienced somewhere or other which, however, will become evanescent in the clear light of knowledge, of reason, and of truth as surely as the snow disappears with "the balmy breath of spring" or from the heat of the strong noon-day sun. Therefore, to clear away some popular misapprehensions I beg to ask your attention for a few minutes, and for a few minutes only.

#### SAUCE OF LABOR.

"The Day of Rest!" Rest! What one of us—the strongest as well as the weakest—has not experienced what it is to be tired or wearied and to have felt

thereafter the benign effect of 'rest'? Rest after labor—a sign of health and strength; and restlessness is a sign of weakness, disease, and approaching death. This aspect of the subject is one peculiarly familiar to a medical man—how often he has to enjoin 'rest,' absolute rest! Plutarch says: 'Rest is the sweet sauce of labor,' and the strongest men after hard work have experienced the blessing of rest or quiet, or peace; and, what Mother cannot picture the rest that comes to her sweet child after being thoroughly tired after play. This view of the subject is of common knowledge and is undisputed.

### INANIMATE ELEMENTS NEED REST

As examples of never ending restlessness we have the sun and the waves or waters of the sea; but, it may be generally said, that the world, the inorganic and organic—or if you will the inanimate as well as the animate—needs rest. As an example of the former (the inorganic or inanimate), permit me to state that eminent mechanics or Mining Engineers (and there may be some within sound of my voice this evening) justly affirm that even high class machines do better work after resting for some time—a curious fact. But whether this is absolutely correct or not, it is a well ascertained fact that the best soil on the surface of the earth (that is, inorganic or inanimate matter) will be ruined, practically useless and effete, by contin' us cropping of certain kinds of seeds, unless you will give that soil proper rest and suitable nourishment to restore it to its former strength and vigor. So much I think is universally admitted when one deals with the inorganic or inanimate elements before us.

### THE ANIMATE WORLD.

(a.—Vegetable Kingdom).

When we come to examine the organic or animate world, that is, the world composed of vegetable and animal life, you will find the same principle and action hold good—without 'rest,' proper and sufficient rest, life (whether vegetable or animal) must suffer—in short it will be ruined or proportionately shortened in its existence and usefulness. Take in the first place the vegetable kingdom and here in Northern Ontario as elsewhere throughout the universe, for Na-



ture is uniform in her laws, she clearly and unmistakably indicates the supreme necessity of rest. The trees of the forest and vegetation in general rest in winter under their lengthened covering of snow, and then in the advancing spring they burst into renewed life and vigor pretty much in proportion or ratio to their enforced and prolonged repose. The case thus stated seems self evident. Clearly, Nature enjoins a period of repose or quiescence or rest for the orderly propagation of this division of the organic or animate kingdom, let us now turn our attention to the animal kingdom, to find out the laws that pertain to it—God is a God of order as well as a God of supreme beneficence.

### ANIMAL SYSTEM CRIES FOR REST.

#### (b.—The Animal Kingdom.)

In giving a short exposition of this aspect of the subject let me at once say that it is only common sense—a truism to affirm a man will or ought to do more work in seven hours than in six hours, in seven days than in six days, but, in such notable limitations, we must, at least, take cognizance of two remarkable forces or circumstances which are at work, namely, vital energy, endurance or resistance; and secondly, the wonderfully beneficial influence and power derived from diurnal sleep, plus the effect of the usual restoratives of suitable food and pure water. Now, laying aside the notable limitations I have mentioned, the question is whether or not at the end of a lengthened period, such as a year, more and better work will be produced or accomplished by working only six days in the week and resting on the seventh than by working the whole seven days consecutively, week in and week out, for the entire year? It is not easy to obtain absolute proof to satisfy an exacting or querulous debater on this point, but all the evidence points in the direction that better and more work can and will be performed at the end of the year by resting one day in every seven; and, life and health will be thereby preserved and sustained. I will here only furnish three instances, but I think these three will be found quite conclusive:—

## TEST ON HORSES.

1.—In London you will see on the street, an aggregation of the best horses of any town in the world, and there are companies there that own and work thousands of horses. Statistics of horse work and value are therefore abundant, exact and obtainable. It is now an ascertained fact that when horses have been used all the seven days of the week as I have indicated, week in and week out, consecutively for a lengthened period, the work of these horses was unsatisfactory and their lives shorter than when the horses were worked only six days a week and rested one day in seven—a decided loss resulted by working the horses the seven days of the week continuously.

## THE RESTERS WON.

2.—History records that in 1849 and 1850 upwards of 50,000 persons crossed on foot the American continent, a distance of over 2,000 miles, in varying companies of from 500 to 1,000 persons. "Some of these companies travelled seven days a week, and some rested on the Lord's Day. It was invariably found that those who travelled only six days a week got to their journey's end several weeks earlier, and in much better condition than those who travelled seven days a week."

3.—History also authentically records that "during the war when it was proposed to work all Sunday in one of the royal manufactories for a continuance, not for an occasional service, it was found that the workmen who obtained Government consent to abstain from working on Sundays executed in a few months even more work than the others."

## LOGICAL INFERENCE AND "ECONOMIC" REASONS DEMAND THE "DAY OF REST."

It would appear certain, therefore, that within definite conditions and circumstances, vitality and the repose of sleep and the sweet influence of rest at night, the balance of power (and power saved is power gained physiologically considered) seemingly can or may be sustained, yet, as I have shown in the examples given, the rest from diurnal sleep, etc., alone does not adequately or sufficiently restore the balance for prolonged and sustained effort, hence, by a won-

derful dispensation of Providence, one day in seven has been Divinely appointed at the creation of the world (as far as we know) for the good of man, to perfect and sustain its rest the entire animal system and for the prolongation of life and health. The movements that have secured the half holiday on Saturday, the eight hours work a day, and locally the early closing of our shops on two nights of the six working days are based on the advantages that ought to result. I think I have said enough to convince one that even on "economic grounds" alone—the lowest plane upon which this great question can be placed—the rest of one day in seven is a distinct and decided gain throughout the animal world.

### MAN'S GREATER NEED

But, man is more than a brute, his nature superior, par excellence, his "make up" is the "machine of machines," the mind acts reflexly upon the body and, vice versa, the body acts upon the mind. Therefore, the rest that is so necessary for the ox, the horse, or the ass is surely needless, but more, necessary for the highest developed and most complex of all animals. It ought to be a day for reflection and rest—mental, moral and physical recuperation—and as such in the highest sense it is at once a holy and religious institution.

Was the Earl of Beaconsfield far wrong when he said, "Of all Divine institutions I maintain the most divine is that which secures a day of rest for man \* \* \* \* which I hold to be the most valuable blessing ever conceded to man?"

The distinguished Emerson said (and the saying still lives) "Christianity has given us the Sabbath, the jubilee of the whole world, whose light brings welcome into the closet of the philosopher, into the garret of toil, and into the prison cells and everywhere suggests, even to the vile, the dignity of spiritual being."

The Right Hon. W. E. Gladstone, who did so much to ennoble public life in England, beautifully testified: "From a long experience of a laborous life I have become most deeply impressed with the belief, to say nothing of a higher feeling, that the alternations of rest and labor at the short intervals which were af-

forded by the merciful and blessed institution of Sunday, was a necessity for the retention of a man's mind, and of a man's frame, in a condition to discharge his duties, and it was desirable as much as possible to restrain the exercise of labor upon the Sunday and to secure to the people the enjoyment of the day of rest."

#### MEDICAL MEN AGREE.

Listen still further to the testimony of over 600 eminent medical men in London who voluntarily affirmed (and in such a matter as this their opinion ought to carry great weight.) They said: "From acquaintance with the laboring classes, and with the laws which regulate the human economy, we are convinced that a seventh day of rest, instituted by God and coeval with the existence of man, is essential to the bodily health and mental vigor of men in every station in life."

I hope I have proved to you conclusively that a period of rest is nature's law as well as the law of God, and that no individual or nation can afford with impunity to disregard it.

#### LORD'S DAY ALLIANCE VINDICATES THE "SCHOOLMASTER."

The Association I have the honor to represent stands for upholding the integrity of the law—the law of nature, the law of God, the Lord's Day Act as set forth by the Province of Ontario (1845), and by the Dominion of Canada (1906) in full view of its vast possibilities and potentialities,—which law secures to every man and woman the liberty to rest on one day in seven, and enjoins (50 years before the Alliance was even in existence) the uniform cessation of work on that day and by contrast sets it apart from the six other days of the week. The Day of Rest is, therefore, not a day for ordinary or usual work, or for frivolous and unthinking relaxation, or for openly to steal an advantage over your neighbor and competitor in business—for greed of gain by unlawful means is closely related to, if not identical with, stealing—both are violations (flagrant violations) of the law. "The law is our schoolmaster," and I was recently (March 14th, 1909) made glad and grate-

ful, inasmuch as the residents of this town respected the law in a most remarkable manner—an act of obedience which was worthy of the highest commendation and which I think augurs well for the camp and for the unparalleled industry that is carried on so successfully in the vicinity.

Obedience to the law (of course I mean good, reasonable, sensible or just laws) is the surest protection for life, and for the liberty of the subject. Trample upon the law or allow the law to be trampled upon and what is (or what can be) the result? Want of respect for authority or for order must be the reply—this at least with possibly more to follow in the direction of Anarchy. Can Cobalt afford to do this? Can the Province of Ontario or even the Dominion of Canada, or the greatest country in the world allow its laws to be disregarded? You as individuals cannot, no country dare, throw away its respect. The only safeguard for life and property and the highest attainable liberty is to be found associated with law and order.

Now, what does this law mean? Upon what is it based? Is it not this: The law of rest for each man demands the law of rest for all men," or in other words, "the liberty of rest for each is (can only be) secured by the law of rest for all." How can the conditions be obtained otherwise? If they can, then alter the law; but, till then, let us not be so unfair or uncharitable, or unreasonable, un-British (or if you will un-Canadian) as to find fault with an Association which simply asks the Government (in certain cases) to carry out or administer the law it has framed and created, and which stands upon the statute book of the country. Let us not be mean and cowardly and contemptible, or act the part of the "dog in the manger." So long as that law stands, the object of the Alliance (as I understand it) is to see that the Government of the country will carry out the law uniformly, without fear or favor, for the good of the people of the country and not a few sycophants.

**LIBERTY ITSELF IS NOT WITHOUT LIMITATIONS AND RESTRICTIONS.**

The principle underlying this law is an "all fours"

with the principle of that other valuable law entitled the "Public Health Act" which enjoins or sees to it that one must have some regard to the state of safety or otherwise of one's neighbor, so that you are not at liberty to do exactly what you like—not even with your own—there are certain restrictions that have to be observed. This Public Health Act is one of the most beneficial on the statute book of the United Kingdom, and yet it is one that is not much, only in a limited sense, observed in the Dominion, or at all events here in Cobalt.

**ENGLAND EXPECTS EVERY MAN TO DO  
HIS DUTY.**

Let me say in conclusion that the Dominion of Canada invites and welcomes all foreigners who desire to settle within her borders. We have room for them all, we need them, and we do not desire that any one of them should leave us. We offer to them the same laws and privileges as we have for ourselves (can anyone be treated fairer or better?) We provide for their children's education on the best lines that can be procured in any country (the same as for our own children), but on this account and for these reasons we most certainly cannot and will not allow them to trample our laws under their feet if they choose to settle and remain among us. In return for our hospitality and care, for the security to life and property we confer on them which is the same as for those of our own hearths and homes, we expect and ask them to respect our laws and, at least in aim, be one with and join us in carrying out the law of the land in the march of progress and in the building up of the greatest Empire that the world has ever known.

## PART II

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### A Trip to London.

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With these bald remarks respecting the Association, to further the objects of which has furnished to me the occasion to ask you to meet me and with your kind permission, I now turn my attention to the subject I have announced to bring before you this evening, namely, "A trip to the Metropolis of the Empire." I have selected this topic as one that I thought would be likely to interest you, both because of its own intrinsic magnificence—being one of the greatest cities that the world has ever seen—and also because it is the capital of the British Empire of which you form a part and of which, therefore, you ought at least to know something. An ancient authority (Pascal) annunciated the doctrine that man's chief concern was to know himself and he held that he could not properly know himself unless he knew something of the universe in which he moved. The science of geography is of vital importance in your individual as well as in your national life. So that I have looked forward with pleasing anticipation to the opportunity thus afforded me to be your guide in imagination, as we are about to have a scamper to see the "Sights of London," and to make you a little better acquainted with that great city. If you are not impressed favorably with it it is my fault entirely. You will, I hope, forgive me if I attempt the impossible. I am privileged to have some present who are well acquainted with London, and they will perhaps do me the favor at the conclusion to bear witness whether I have stated the truth regarding it or not, and possibly correct any mistakes I may fall into unintentionally. My desire is to do justice to my subject and give you a faithful and correct impression of London as far as my opportunities to-night will permit.

Now, at the threshold of my subject, I would remind you of the words of a most eminent sage, namely, that, "the eye sees what the mind has the power to make it to see," and the truth of this very remarkable saying can, perhaps never be better exemplified than in the task I have set myself to accomplish to-night. It is not merely the "sights," nor yet the aggregation of a great many persons, or the vast number of houses in the "make-up" of London—so enormous indeed that when you pass along in the train from whatever direction you approach London going from the circumference to the centre, as to make the head reel and the sight of which tends to remove all sense of numbers from you. I say the sight of this vastness is in itself somewhat appalling, yet there is much more than all that. It is what all this represents or stands for that I would have you to see. Being the richest city in the world and probably the most cosmopolitan it represents all that vast wealth can produce in the hands of an enlightened, intellectual and progressive people. When you remember or realize the extraordinary petty jealousy for preferential importance that exists between our two largest cities of the Dominion (Montreal and Toronto)—it is not difficult to perceive, for it is figuratively "worn on the sleeve"—you will be impressed I hope with this fact, namely, that there is no city or town in the world but acclaims London the leading or first place among them—she is an easy first in all, or at all events the majority of, the points that make a town or city great. I frankly acknowledge that mere bigness is not greatness. To me, although I was born in the extreme north of Scotland—far away from "the madding crowd"—and I am a Scot of the Scots and could kiss the soil, so to speak, of my native heath, yet there is no place in the wide world that I love or would desire to dwell in (Cobalt alone, of course, excepted) more than London. I make this general statement, although I know the great and beautiful cities of the chief centres of the world, such as Paris, Venice, Rome, Naples, Florence, Rio de Janeiro, Buenos Ayres, Colombo, Madras, Calcutta, etc., a most satisfying condition as well as edifying, and I would like to see everyone of them



again, and I know them as well as I know Cobalt, and I think I know Cobalt as well as at least the majority of its residents. Without arrogance I think I could still give some points to our "City Fathers" about even Cobalt ! Thus, nothing would delight me more than a fortnight in Paris, or Rome, or Florence, or Naples, or Venice, or even Messina (Sicily)—the scene of the recent earthquake,—but to live in London has been, and it is my desire and ideal. However, I am British to the backbone and through the backbone to the very marrow ! It is, therefore, through the eyes of one with such feelings and opinions that I crave the indulgence of placing before you a photograph, or indeed I may say several "views" of the most wonderful city in the world to-day, and which for me has a singular fascination—I feel (I can scarcely explain how or why) a different being as soon as I plant my feet upon its streets.

Of this "Empress of the Seas" Pere Hyacinthe (a well known Frenchman) said in careful and very striking and memorable words,—“I never shall forget the emotion which filled me at the sight of that city, the ancient metropolis of which the prophet spake. There she sat, the Empress of the seas, giving laws to isles and continents, stretching afar over kingdoms and peoples, not like those of old, the rod of oppression, but the beneficent sceptre of her riches and her authority. And I heard the hum of her vast industry, and through the streets there poured the living sea of men and vehicles ; then, by-and-by, there dawned a day which was like the days of my childhood—a day such as public life in my own land has not now to show, a day which was not like other days : no noisy wagons now in the streets, no throngs hurrying to business ; the giant machine that had been roaring and thundering the day before had suddenly stood still as if before the vision of God. The great movement of British Industry was hushed, and in the streets I saw naught but families going their way calm and cheerful to the place of prayer ; I heard nothing but the sweet chiming of the church bells.” What a picture ! and I bear my testimony to its truthfulness, pathos, and beauty, and which may still be verified by the thoughtful and observant in its essential features. Applicable still to most of Scotland.

## SOME EXCEPTIONAL FEATURES CONNECTED WITH LONDON.

Before lowering the light and asking the views to be thrown on the screen I will simply narrate a few of the prominent features or characteristics of London which cannot be portrayed on the canvas.

1.—London consists of two parts: the City of London proper which is small, but is of immense or inestimable wealth—the financial “hub” of the universe. It is presided over by the Lord Mayor and the generosity and almsgiving of the City of London is proverbial and it leads, and excites the wonder of, the charitable world; and secondly, London as generally understood which is by far the largest town in the history of the world.

2.—Dimensions and Population. It is difficult to say where London ends. It requires an addition of from 20 to 30 thousand new houses every year to accommodate in its suburbs its annual and continuous growth of population. But I may say that its dimensions are estimated generally as occupying a superficies of 20 miles by 16 miles, more or less, with the Thames River flowing through its centre, and that the population is about seven millions, with a floating population of about three-quarters of a million besides. The nearest approach to this condition in the history of the world is the encampment (a moving encampment) of the children of Israel, in the wilderness who required a superficies of something like 12 by 14 miles for their 2 or 3 millions of people.

3. London is not merely the largest and most populous town in the world; but, paradoxical as it appears, it is, at one and the same time, the Richest and the Poorest,—that is to say, there is more riches or wealth or money in London, and it contains a greater number of poor persons, than any other town in the world. Money, therefore, is more unevenly distributed than in any other town in the world.

4.—Although London is more cosmopolitan than any of the large capitals of the world, yet naturally its people are predominantly Anglo-Saxon and, consequently, progressive; yet you have your well marked

and defined quarters—the Jews congregate if they do not quite predominate in the East end; the Latin race and their followers in the West Central; the “Bohemians” in and around Leicester Square, Soho, and Piccadilly Circus; Socialists of the secular and anarchist types in Soho, Clerkenwell, and Camberwell Districts; the trades also have their districts or quarters, thus Diamond merchants cluster around Hatten Garden; furniture manufacturers in Curtain Road and Hoxton; while furniture merchants are located in Tottenham Court Road, Oxford Street, and Regent Street, etc.; the watchmaking industry in Clerkenwell, etc., etc.

5.—The individuality of the person is interfered with less in London than in any other town in the world—there is greater room here, therefore, for choice, and the carrying out of one's ideals than in any other place. To illustrate this I may repeat a current anecdote which those who know London can testify is perfectly apropos. A wealthy nobleman was wearing a very old worn-out hat in doing something round his demesne, and when remonstrated with by his own confidential servant or valet replied, “Why! everybody knows me here and that I have a better hat to put on if I wanted to, but that the work only needed the hat I then wore.” He was reminded of a like circumstance when he was in London he replied, “Ah! here in London nobody knows me and it did not matter what I had on out in the London streets or parks.” Therefore, in London you are almost free to carry out your own ideal,—be yourself, do pretty much as you like personally (within certain bounds), do the right, “a cork will swim”—therefore, do not attempt by tremendous overexertion (over-reaching) or extravagance to excel and assume a leading position or role in London, for within a few days or weeks, if you do, you will be certain to be easily surpassed in your own line!

Speaking on this topic I may here state that living may be as dear or as cheap as they are in any part of the world. The daily supply of London is amazing. But to live expensively or the reverse you must know “the ropes.” You can go e. g. to the “Star & Garter” at Richmond in style and then the waiter will

expect a pourboir of an amount equal in price to the costliest meal you can procure averagely in Canada. Or, you may go to the "People's Palace" (Lipton's), where the King and Queen ate, and procure an excellent meal for about 10 cents, or to "Pearce's" where you can get the best beef in the world ( a homely, substantial and well cooked meal—beef, vegetables, pudding, bread, and a cup of tea or coffee for 13c.) Bread is about one-third the price only that it is in Cobalt ! Between these extremes you have all varieties.

6.—In London "society" and "business" are kept markedly separate and distinct from each other—perhaps it might be going rather far to say they are divorced. Society centres in the West-end. Business centres in the city. "City men" are not "Society men" as a rule, and probably the reverse is also true, "Society men" are not "City men." There are notable exceptions of course.

7.—Parliament, which is made up of two Houses—the Upper and the Lower—is composed of members who usually are rich cultured and men of leisure and independent means and who receive no pecuniary direct pay for their services. The British House of Commons has acquired great distinction as a deliberative intellectual and genteel body of men—scarcely to be equalled in any other country, hence for this and other reasons it has earned for itself the sobriquet of "Mother of Parliaments."

8.—The lessons to be picked up (by one who has the aptitude) in the streets of London is an Education of itself which cannot be equalled in any other town. The streets of London possess a great charm and fascination—life in the streets, in the shops, the window dressings and the art displayed in the same, the flower gardening in even the west end windows in the season, the flowers made up in the streets by the 'flower girls,' flowers in the hospitals—apart from the beds laid out so beautifully in all the public parks in and around London, &c., form an attractive study.

9.—The general transit and traffic in the streets of London is simply marvellous in its magnitude and in its order—just consider what is necessary to sustain seven millions daily with food; and the enormous traffic; and, crowds can be at once stopped by a Po-

liceman standing in the middle of the street and holding up his hand. This is one of the wonders of the world and all other towns greedily take an object-lesson from it

10.—Ditto may certainly be said to the Policing of London. The utility, service to all, and politeness of the London "Policeman" are such that he is facile princeps in his calling and is so acknowledged far and away ahead of any other town.

11.—Similarly the Detective service with the far-famed "Scotland Yard" as its centre.

12.—Peregrination in London is a study—it is something to master. Travelling per se is very cheap, but then distances are very long and therefore travelling becomes an item of calculation. In the city walking on foot will usually be found to be the shortest, cheapest, and quickest, because of the crowded state of the streets and the probability of being "blocked" and also the short cuts that one can take in the City where no vehicle can pass, if you know them. The Hansom cab (as horsed, manned, and driven in London) is one of the most pleasant conveyances in the world—it has or imparts to you a sort of complete abandon, inexperienced almost in any other vehicle. However, I ought to mention that while I have driven in hansoms in many other towns, I give the palm to the London Hansom, and the "Cabby" driving it. Then you have the motors, the electric cars, a variety of 'Busses, the underground electric railway (3 circles—inner, outer, and middle lines), then you have the "tubes"—an exceedingly comfortable method and very quick and cheap—crossing and re-crossing one another underground. Public and private driving in London is an art—it is something to see and then to be learned. "Four-in-hand" coaching is a very picturesque sight when well equipped. The elite and monied men of other nations betake themselves to this for a season or two.

13.—"The Shoe Black Brigade" is one of the wonders in the streets of London.

14.—Somerset House—Registration, Wills, Statistics—work is here performed of the very first service to the world.

15.—There is greater care for the preservation of

life, health and property in London than in any other one town. Considering the tremendous aggregation of human beings and life in London the mortality is exceptionally low (not quite 17 per 1000 per annum)—it is lower than the rest of England and far lower than the mortality in the other big towns of the world. London is one of the healthiest of towns. It has profited by its sufferings in pestilence and plague with which it has been ravaged.

16.—The parks of London are numerous, large, well kept, beautiful, and they cannot be excelled in any other place in the world. Apart from the many squares, the principal public parks are: Hyde Park (400 acres), Green Park (60 acres), St. James' Park (90 acres), Kensington Gardens, Victoria Park (270 acres), in the east end (270 acres), Chrysal's Park, Finsbury Park, Dollis Hill or Gladstone Park (Cricklewood), Waterlow Park, Alexandra Palace Grounds, Regent's Park (with Zoological Gardens—470 acres), Ealing Common, Manor Park (Hammersmith), Hampstead Heath, Putney Heath, Wimbledon Common, Richmond Park, Bushy Park with its fine "Chestnut" Avenue, Kew Gardens, Battersea Park, Clapham Common, Streatham Common, Crystal Palace Grounds, The Oval, Lord's, Dulwich Park, Epping Forest, etc.

17.—Theatres and Sports. It is clear that the richest city in the world, which is also the largest and more or less progressive, will command the best talent, and so we find that the best actors and actresses gradually gravitate to London. Plays are now placed on the stage in great taste (the late Sir H. Irving did excellent service in this respect) and the respectability of the theatre going public has completely changed in the last 40 or 50 years. The stage, like the platform, or the pulpit, or the press, serves as an educating machine. There is this to be said, after one has been accustomed to see the London staging of plays, one becomes more dissatisfied with what he sees elsewhere in that respect. There are many theatres, and the concert halls are also numerous and good—the largest Concert Hall is the Albert Hall which will hold over 10,000 people.

The Great National Sports are the Oxford and Cambridge Boat Race, the Derby (National Horse Race) and Cricket. One of the prettiest and characteristic

ally beautiful sights you will see anywhere is the Boat Race when 1,500,000 persons will be gathered on the banks of the River—all of them good natured and jolly, and both of them wearing their respective favors for their favorite—"dark" or "light" blues. You will also see the most genteel and respectable crowd in the world (smaller than the former) at the Military and Naval Tournament. Speaking of "Crowds," let me say that in a crowd such as one can often see in London you can experience all sorts of sensations—from utter loneliness to the greatest delight and merriment, more than in any other place that I have ever seen.

18.—Art Treasures.—These vast collections are chiefly National, but there are many very fine private collections. The collections of Art can scarcely be surpassed—painting, sculpture, art, the celebrated works of many of the most illustrious of the old Masters. You will find them in the National Gallery, British Museum, South Kensington Museum, the Tower, Natural History Museum, Hampton Court, the India Museum, Wallace's Collections, Royal Institution, Dore's Gallery, Macame Tussand's, etc. The Collection of Jewels in the Jewel Room of the British Museum is of priceless value and the collection of Royal Jewels in the Tower—anyone of these places would require hours to describe.

19.—The Libraries of London. To the person who wishes he can be introduced to the world's nobility in as ready a mode in London as one can get all over the world, e. g., the Reading Room of the British Museum which is open free to anyone—this room is an eye-opener to any visitor—it is really a gem.

20.—Churches. These are numerous, but Westminster Abbey and St. Paul's excite comparisons with Notre Dame and the Magdalene of Paris, and St. Peter's, St. John's. St. Paul's, &c., at Rome—each has features of excellence.

21.—Hospitals. These "Homes of Mercy" cannot be surpassed in the world, and the care of the sick marks the state of civilization of the country.

22.—If we have the worst of men and women in London, we also have some of the very best that can be found anywhere and in every sphere. There are

men in London that can make its mighty and strong heart throb and palpitate in a way that cannot be done or felt in any other town in the world—men of learning, wealth, intellectuality and power. So we have literally the men and the money that make London the marvel of the world. London first and anywhere else second.

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#### LIST OF LANTERN SLIDES EXHIBITED.

- 1.—Prospector's Camp round Cobalt.
- 2.—Cobalt Public School.
- 3.—Cobalt Station or Depot.
- 4.—Ottawa—Dominion Houses of Parliament.
- 5.—Mount Royal, Montreal.
- 6.—General View of Montreal from Mount Royal.
- 7.—General View of Quebec—Citadel and Hotel Frotenac.
- 8.—View of the Plains of Abraham.
- 9.—View of the St. Lawrence River.
- 10.—General View of the Interior of a S. S. Liner.
- 11.—View of an Iceberg by moonlight.
- 12.—Liverpool—arrival at dock.
- 13.—General View of Liverpool.
- 14.—English Scene.
- 15.—London Railway Stations—Kings Cross (Eustan, Midland, Central).
- 16.—London Railway Stations—Victoria.
- 17.—London Railway Stations—Charing Cross.
- 18.—London Railway Stations—Waterloo.
- 19.—London Railway Stations—Liverpool Street.
- 20.—London Railway Stations—London Bridge.
- 21.—London Railway Stations—Paddington, — Cans showing Milk traffic.
- 22.—Hotels (examples) Grand Hotel, Charing Cross, Hotel Cecil, Strand.
- 24.—London Policeman.
- 25.—Hansom Cab.
- \* 26.—Streets of London—General Traffic.
- 27.—Streets of London—Trafalgar Square, National Gallery, Fountains, Landseer's Lions, Nelson's Monument.



- 28.—Streets of London—Piccadilly Circus.
- 29.—Streets of London—Piccadilly.
- 30.—Streets of London—Regent Street.
- 31.—Streets of London—Oxford Street.
- 32.—Streets of London—Queen Victoria St., City.
- 33.—The City—The Mansion House.
- 34.—The City—The Lord Mayor's Stage Coach.
- 35.—The City—The Guildhall.
- 36.—The City—The Bank of England.
- 37.—The City—The Royal Exchange.
- 38.—The City—The Monument—commemorating the Fire of London, 1666.
- 39.—The City—The Mint.
- 40.—The City—The Tower of London—General View.
- 41.—The City—The Tower of London—The Traitor's Gate.
- 42.—The City—The Tower of London—The case containing the Royal Jewels.
- 43.—The City—The General Post Office.
- 44.—The City—Cheapside, Bennet's.
- 45.—Buckingham Palace—London Royal Residence.
- 46.—Windsor Castle.
- 47.—St. James' Palace—Receptions.
- 48.—Our King and Queen.
- 49.—Sandringham House.
- 50.—Balmoral Castle.
- 51.—Churches of London—St. Paul's Cathedral, Exterior, Cupola, Whispering Gallery.
- 52.—View of London from top of St. Paul's.
- 53.—Churches—St. Paul's, Interior, Reredos, Whispering Gallery, etc.
- 54.—Churches—Westminster Abbey, Exterior.
- 55.—Churches—Westminster Abbey, Interior Resting Place of Britain's Illustrious Dead.
- 56.—Churches—Westminster Abbey, Tomb of Edward, the Confessor.
- 57.—Brompton Oratory, R. C.
- 58.—Churches—City Temple (Nonconformist) Pulpit.
- 59.—Churches—Spurgeon's Tabernacle.
- 60.—The Thames River.
- 61.—The Thames River—Bridges (London Bridge).
- 62.—The Thames River—Steamboat (Bad Service).
- 63.—Cleopatra's Needle—the Embankment.

- 64.—The London School Board Offices, Spring Gardens.
- 65.—Somerset House from the River front.
- 66.—Houses of Parliament, showing 'Big Ben' and Westminster Hall.
- 67.—Houses of Parliament, showing House of Lords.
- 68.—Houses of Parliament, showing River Front—Tea Gardens for M. P's.
- 69.—Earl of Beaconsfield's Statue, decorated on Primrose Day.
- 70.—Statue erected to commemorate General Gordon.
- 71.—Official Residence of Premier, Downing Street, Whitehall.
- 72.—The Horse Guards, Whitehall.
- 73.—Nelson's Monument, Trafalgar Square.
- 74.—Drinking Fountain, Park Lane.
- 75.—Hyde Park Corner, St. George's Hospital, etc.
- 76.—Hyde Park Gardens.
- 77.—Rotten Row.
- 78.—The Ladies Mile and Four-in-hand Club Meet.
- 79.—The Serpentine and Rockery.
- 80.—Statue to the Duke of Wellington.
- 81.—Achilles Statue to Wellington from Shot from Waterloo and Salamanca.
- 82.—Apsley House.
- 83.—Covent Garden Market.
- 84.—British Museum—General View.
- 85.—British Museum—Reading Room—a gem.
- 86.—Zoological Gardens—Various views.
- 87.—Kensington Gardens.
- 88.—Albert Memorial.
- 89.—Albert Hall.
- 90.—Kew Gardens—Various views.
- 91.—View from Richmond Hill across the Thames Valley.
- 92.—View of Richmond Park.
- 94.—Hampton Court Palace.
- 95.—Hampton Court Palace—Banqueting Hall and Flower Gardens.
- 96.—Hampstead Heath.
- 97.—Crystal Palace and Grounds—Various views.
- 98.—Oxford and Cambridge Boat Race.
- 99.—Natural History Museum, India Museum, and Imperial Institute.
- 100.—The Hospitals of London.

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