

The Canadian Spectator.

VOL. I., No. 17.

SATURDAY, APRIL 27, 1878.

\$2.00 PER ANNUM

The Canadian Spectator.

EDITED BY THE REV. A. J. BRAY.

YEARLY SUBSCRIPTION - - - - - Two Dollars
(postage included.)

Published every Friday at 162 St. James Street, Montreal.

Orders for Advertisements to be addressed to the Manager.

Cheques and Money Orders to be made payable to the CANADIAN SPECTATOR COMPANY.

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The Canadian Spectator.

Contents of Number Sixteen :

THE TIMES.
"A HEAVEN-BORN STATESMAN."
WHEREIN LIES THE MERIT OF OUR
INDIAN POLICY? by Fidelis.
THE STANDARD OF VALUE, by Alpha.
MYSTERY PLAYS, by L. J. S.
A MODERN 'SYMPOSIUM,' by Rev. Baldwin
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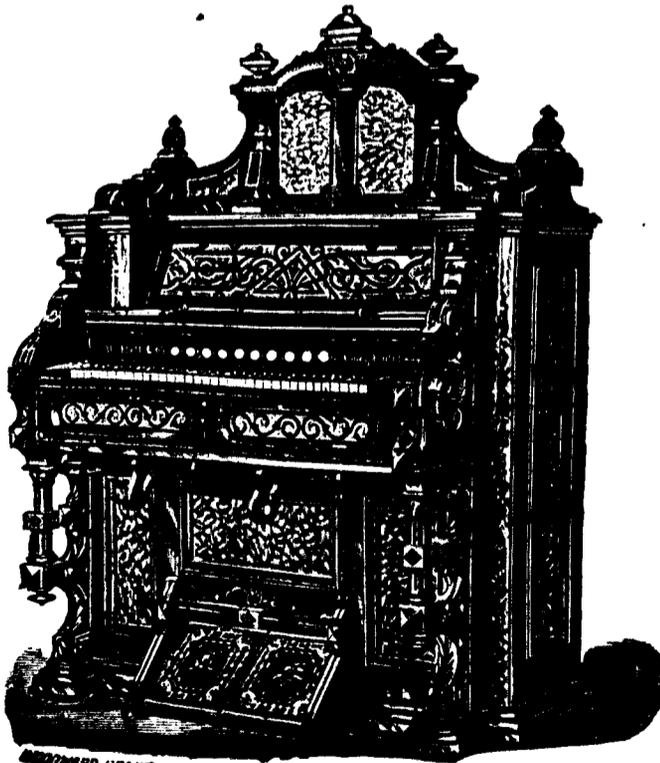
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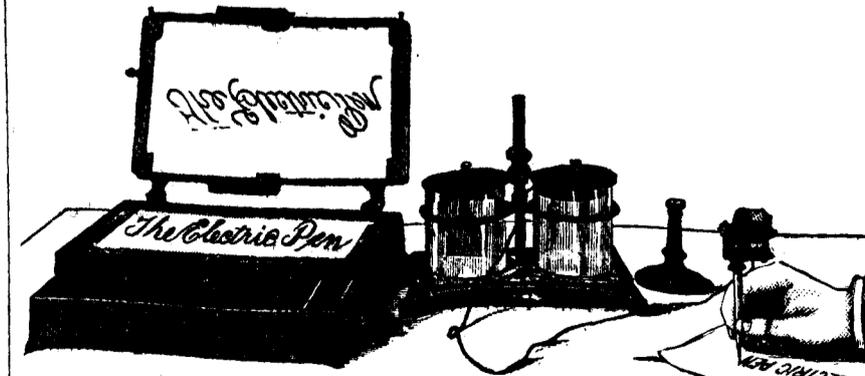
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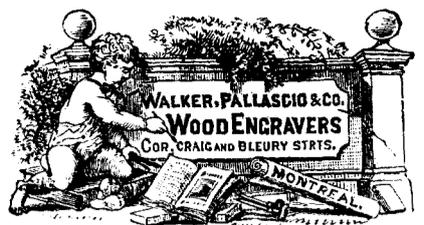
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THE MILL OF ST. HERBOT, BY THE
AUTHOR OF "PATTY."
CORRESPONDENCE.

THE TIMES.

The Government at Ottawa have given speech in the House on the controversy between the Oka Indians and the Seminary of St. Sulpice. Mr. Mills spoke as not knowing much of the subject, and the Prime Minister gave evidence that he had lost his temper over it. He sneered at the Civil Rights Alliance, and seemed to resent its interference on behalf of the Oka Indians. That is quite in keeping with a communication which has been received from the Deputy Minister of Finance as representing the Department. It is a curious document, and to say the least of it, full of startling no-facts and misstatements, and not quite creditable to the historical accuracy or judicial fairness of the Department. We shall hear more of this in a few days.

Provincial elections can scarcely be expected to turn upon other than local issues. But when the Dominion Parliament is in question, surely local considerations may take second place. Representatives who are to legislate for the benefit of the Dominion as a whole should be selected without reference to those sectional or denominational questions which have too often influenced these contests. There are many important questions which, for the general welfare of the country, require impartial and unprejudiced attention at the hands of the parliament that is soon to be chosen. But if that parliament is to be composed of men selected, not for their political honesty and earnestness, but as delegates representing mainly and before everything else the special and local interests of the comparative handful of electors who have given them their votes, then the only result will be to ensure another five years' reign of the bitter sectional jealousies and antipathies which have disgraced the moribund legislature. The coming election will afford an excellent chance to raise up Canadian politics out of the dirt, once for all. If that chance is to be lost this time, it may prove to be lost for good. The confederation is yet young enough to raise its standard of political morality to a higher level; but another five years might find it too hopelessly sunk in the mire to be capable of such a reformation.

The spring is upon us, and hope revives with nature. The winter has been dull, a time of horrible depression. To meet a man not cast down was like a breath from heaven. Even the men who work at a salary, and have been drawing their pay as they did in the days of universal prosperity pulled long faces as if they too were compelled to look upon a depreciation in their stocks. It was popular to be dumpy and grumpy and generally melancholy. There is a change for the better. It is visible everywhere. Men are straightening up the back as they walk the streets, they speak more cheerfully, and begin to hope that the world may yet live again. The times are somewhat better unquestionably, and this return to cheerfulness means a return of confidence and the near end of the panic. Good has come out of the evil. The storm came beating down, and many a fine looking ship went down—being rotten. We have learnt not to speculate so rashly, and to care a little less for show. It has been a hard time for all shams; a great many of them have exploded. If we are wise, as a people, we shall take the lesson to heart, be content to get rich slowly, care more for reality and stability than mere appearance, remembering that "a living dog is better than a dead lion."

A discussion on the subject of Sunday amusements was lately called out in the House of Lords, England, by a petition from a public meeting held in London, praying that the museums and picture galleries might be opened on Sunday. Among the speakers the Lord

Chancellor and the Bishop of London opposed the petition, while the Earl of Morley, the Duke of Westminster, Lord Truro, Lord Dunraven, the Duke of Somerset and Lord Granville supported it. It was asserted in opposition that if the example was set of opening the public institutions on Sunday the movement would not stop until the state of things was reached which exists on the Continent, where the employed have no protection at all against working on that day; hence, that so far from being of benefit to the working classes, it would be an injury to them. "Once open public institutions on Sundays," said the Bishop of London, "and from these the opening will get to concerts, from concerts to theatres, and from theatres to music halls. And ultimately contractors and shopkeepers will ask, 'Why may I not employ my men on Sundays when persons are employed on that day in music-halls and theatres for profit?' On the other hand it was held that the opening of Kew Gardens, Hampton Court, Grosvenor House, Chatsworth and the Brighton Aquarium on Sundays had proved the usefulness of the plan and the weakness of Bishop Jackson's objections.

European diplomacy on the Eastern question drags its weary way along, leading to what no one can tell. War preparations go on. England threatens; Russia is defiant. Austria is waiting for further developments—while Germany pulls the strings. Whether Europe is on the eve of an interval of peace, or is standing on the threshold of a general war is still matter for speculation. Matters have to be decided in some way or other. The settlement which the Treaty of San Stefano professes to have established is eminently unsatisfactory. The results of the late war are the almost complete dismemberment of the Ottoman Empire and the aggrandisement of Russia to so great an extent as to cause grave danger to the peace of Europe and the welfare of England. Russia is unwilling to let go what she has gained, and although the conditions of the treaty of peace can hardly be acceptable to any Continental State, with the possible exception of Germany, no one of those States seems disposed to resist the carrying out of the treaty by force. So Russia is virtually mistress of the situation. What can England do? She may abstain from taking part in the Congress—a course open to many grave objections. And yet, by going into the Congress she can scarcely hope to effect any very important changes in the conditions of the treaty. A few minor points may be conceded by Russia, but the basis of the whole must stand, namely, the reduction of Turkey to a state of vassalage. What appears desirable to settle the Eastern question is that the new Principality of Bulgaria should be declared nominally instead of practically independent; let the outlying provinces of the West be absolutely detached from the rule of Constantinople, and Epirus and Thessaly be ceded to Greece—which would settle the Hellenic difficulty once and for all. Then Turkey could retire into Asia with a chance of becoming again a vigorous and independent State. All that would mean the complete partition of European Turkey, and the formation of independent States powerful enough to hold their own singly or by means of a confederation. If that idea does not lie at the root of the British Cabinet's policy, it is difficult to guess what was meant by the effort to secure the admission of Greece into the Congress. That way peace may be preserved.

Under the auspices of the Protestant Episcopal Church an ecclesiastical reformation is now going on in Mexico on a considerable scale and in circumstances of great interest and no small promise. Briefly related, its history and purport are in this wise:—With the German troops which formed part of Maximilian's military accompaniment to Mexico came occasion for Protestant religious services. It was not long before these services attracted the attention and awakened the interest of some of the more spiritually-minded Roman Catholics of the country. A movement of inquiry set in, an opportunity which was enlarged by the political changes going on at the same time. Upon the death of Maximilian followed the exile of the Roman Catholic Archbishop of Mexico, and the expulsion from the republic of the Jesuits and the church orders of monks and nuns in general, whose vast and valuable properties were all confiscated. The hour of Protestantism had come. One of the first signs of it was the creation of a commission to visit New York with a request for a missionary of the Protestant Episcopal Church.

POLITICS IN THE MUD.

Few things can be more painful to right-minded persons than to be compelled to see the degradation of Government. It should be calm, judicial, majestic. For a Government is more than a mere executive called together to do the political work of a people. If on the one side it has the people, on the other side it has God. It is not there in its place just to do what the people wish to have done—it is there to exercise reason, to administer justice, and to build up the national life. Some have fallen into that fatal error of thinking that politicians must take their policy from the voters only—find what they want to do, and then make the doing of it easy. But that is not the true idea of Government. It is *Government*, not a body of men called together to grant licenses. The man who holds himself as merely representing a constituency, and having no higher and separate ground—no duty as to good law—no responsibility as to morality—no obligations as to religion, is but a puppet, true to a few ill-informed people, but false to himself and his calling.

But even common morality and ordinary decency are whistled down the wind by our Provincial politicians. Government is dragged through the mud. The DeBoucherville party messed and muddled things until the Province was on the verge of general bankruptcy. Then the Lieut.-Governor stepped in at the wrong time and in a foolish way dismissed the party from office. The cry was at once raised that the Constitution was endangered, or outraged, or something, nobody could quite tell what. Explanations and further explanations were sent to the Governor-General, who did nothing; they were handed to the Government at Ottawa, who did less. Some of us imagined that if it was a mere question of law,—this dismissal of the Quebec Government while commanding a majority of votes in the House,—that the Dominion Cabinet might have referred it to the Supreme Court for a legal decision. But the majority of our House of Commons declined to give the people of Quebec any guidance in the matter—the Prime Minister declaring that it would be wrong to say anything definite while the elections are pending. And now it is a violent strife between parties. Blackguardism is the main force in motion. The last development of it—the Goff-Baker business at Montreal—is a disgrace to a people. Party papers are lending themselves to false reports of meetings, and the most reckless defamation of private characters. No wonder that it is difficult to get men with a reputation to lose to go into this fight among sweeps. They see well enough that the game is not worth the candle.

The only way to save the Province is for good men to risk a little—give a little attention and time to politics and try to raise it out of the mud. The Conservative party is thoroughly disorganized. We are told that M. DeBoucherville will not be the Premier again if his party should be sent back to power. But we want to know who the coming man is? We want to know also what changes will be made in the policy of the party? Will they reintroduce their Railway Bill, and their iniquitous scheme for taxing the Brokers? Will they reduce the expenditure so as to make the two ends meet? As a party they have made no promises to that effect at any rate. We are asked to "buy the Conservative pig in a poke," resting satisfied with the assurance that the animal is Conservative. Of course the answer is—we are the Opposition, and no statement as to policy ought to be demanded of us. But that is to talk nonsense. Each party is asking to be sent back to power—and it would be a dangerous thing to return a party which in the House would have to agree upon a policy and upon its leaders. The chances are that there would be disagreement, and divisions, and perhaps another appeal to the electors. If we ask a Conservative candidate, Who would fill the various offices if your party should get a majority? he shrugs his shoulders and says he doesn't know—he is only sure that M. DeBoucherville will not be where he was—and for himself he will pursue such and such a course. If we ask another he says the same as to the Premiership—but not the same as to matters of legislation. That must be fatal to the prospects of the party, for only blind, unreasoning partizans could be induced to vote for such a broken-down brotherhood.

The Liberals have leaders, not all of them of the best sort. Still, most of them are worthy of a trial. They have a policy of retrenchment and a purpose to carry it out. We again assert that this is no question as between the Liberals and the Conservatives of the Dominion. Sir John A. Macdonald and Mr. Mackenzie are not in the field. It is Mr. Joly or—

THE HON. JOHN YOUNG.

At our best we can do but a little for those who have passed away from us. Fond thoughts may follow them for a while; their names may be pronounced in pious remembrance; the bereaved ones may sob out their sorrow on each other's necks; but soon heaven and earth will have advanced another step, and silence will dwell upon the tomb. But, in passing, let us fling a wreath where flowers should grow for ever.

What we say here shall not be a mere panegyric. It is an impertinence to flatter the living; it is a crime to flatter the dead. To treat a noble man like a spoiled child, is not reverent, but only flippant. It is unjust to be ungenerous either in praise or in blame; only truth is beautiful. Whatever perfection men may attain in the kindlier circumstance of heaven—they do not reach a state of perfectness here—with great excellencies are combined great failings. When we speak of "greatness" as having regard to men, we mean it comparatively, and with reference to the age. The idea of greatness is comparative; it changes as men grow in their conception of what is human strength. At first the idea of greatness is that of extraordinary physical strength. At that stage the giant is the great man. It is so with the savage; it is so with the child. A little higher up craftiness is the quality most prized. Higher still, the intellect becomes supreme, and men bow down to power of thought—of understanding, of imagination, and of reason. Highest of all men learn to value moral qualities—heart forces—sentiments of philanthropy, of justice, and of truth.

Judged by the highest standard, the late Hon. John Young was a man whom to remember is to esteem, and whom to lose is irreparable loss. He was not perfect, but he was a MAN. He was not a great orator, a great statesman, a great leader, a great organizer—but, he was a MAN. A man possessed of head and heart. A Scotchman, having deep rooted in him all the persistence and tenacity of purpose which is characteristic of the Scotch, and yet was a true Canadian, loving with a great love the land of his adoption. He was rugged in appearance, rugged in speech, but tender as a child in affection. Cool and self-possessed, and an enthusiast withal.

In commercial matters he passed through vicissitudes of fortune, ending, it is said, not in what is popularly considered success. In politics he kept his hands clean, and his name good—a great achievement in this country and in these days. In matters of theology he was what is called liberal. He had the manliness to think for himself, and the courage to follow his own reasonings. They led him to Unitarianism. By no means a popular way for a man to go, and by no means a path to ecclesiastical honor or support in this Dominion. But he went that way because he thought it right. There was some pride of intellect, perhaps, and a great deal of manly honesty, for certain. He loved the past, but declined to worship it. He had respect, as we can testify, for his fathers who held to Scottish orthodoxy, but thought they may have been wrong. All the worse for him, some will say,—who shall decide the question? At any rate, his theology led to morality. Men do not shake the head, and shrug the shoulders, and look whole chapters of bad reading when the name of the Hon. John Young is spoken. No one seems to be ashamed of having known him. His memory is cherished by the country. That speaks well for his life, and seems to say, it is the MAN we care for, after all. That is the best creed which can produce the best kind of man. He was not narrow in his way of thinking, but broad, and kindly toward all who had thoughts of a different sort. Decided in his own opinions, he was not a bigot.

But, most of all, this man was an enthusiast. Ahead of his time, without doubt. He said that Canada has a great future. He had understanding of her marvellous resources. He said what great things she may yet achieve. He was her prophet. He was her servant. He planned; he sketched; he labored hard, and was a patriot. By no means an easy part to play, that of the patriot, in a country where there is no aristocracy, no tradition, no *esprit de corps*, but only thought of making money. But he played the part, and has left a good name behind; proof that he played it well. It would be better for us if we had some more of those enthusiasts. Not that we lack earnest men. We have men desperately in earnest about the making of money; also men who are enthusiastic about the matter of political place and honour. But the men in earnest about Canada—where are they? Mr. Young lived and worked hard for the country; where are his followers? Patriotism has yet to be developed among us. The enthusiast is looked upon coldly. By common consent he is kept under. The newspapers write him down, or put him down by their silence; politicians vote him down, and the general public neglect him. Partizanship is popular; protection is followed as a practice, whatever it may be as a theory. The country prefers to move slowly; so such men as the late Hon. John Young are before their time. But "their works do follow them." The memory of the worker is cherished for a time; the works of him are immortal. They cannot perish; time cannot wear them away; death cannot destroy them. May those of us who still must bear the brunt of the battle of life, take example and inspiration from those who, having done great (because disinterested) works, "have entered into rest."

To the bereaved family we proffer our profound sympathy. To the city of Montreal we would say: This man did great service for you—the Victoria Bridge, your Mercantile Library, your magnificent harbour, the canal in course of preparation, the valuable information given you in the report of Mr. Young's commission to Australia—all attest his devotion to public interest; find some way of expressing to his family the esteem in which you hold his work and memory. By doing honour to those who are worthy, we do honour to ourselves.

AN HISTORICAL INCIDENT.

THE QUEEN DISAPPROVES OF A DAY OF HUMILIATION.

One of the reasons for dismissing his Ministers, assigned by Lieutenant-Governor Letellier, in his letter to Lord Dufferin, which he did not, however, mention in communication to M. de Boucherville, was that the proclamation fixing the day of Thanksgiving was issued with his signature affixed, which he states he had not sanctioned.

The particulars of an allusion to a difference of the Queen with the Premier, Lord Aberdeen, in reference to a day of Humiliation, on the occasion of England declaring war against Russia, while not exactly a parallel, will, just now, when any point which can be construed into an historical precedent, is eagerly seized upon, be read with interest.

We quote it not simply for its reference to the Queen's views upon the particular subject, which are well worthy of being known, but also for the appropriateness to the present time in the nearness which appears to shadow our path, to the dark days of twenty-four years ago, when humiliation and mourning were spread like a pall over England, a repetition of which, we earnestly hope, will be averted, whatever the issue of the impending crisis may be.

The debate in both Houses (31st March, 1854.) on the Address in answer to Her Majesty's Message, announcing the opening of war with Russia, was worthy of so great and solemn an occasion. Before the debate began in the House of Lords, Lord Aberdeen stated, in reply to a question of the Earl of Roden, that it was proposed to set apart a Day of Humiliation and Prayer for the success of our armies by sea and land. This led to the following letter (1st April) to Lord Aberdeen, from the Queen:—

"The Queen rejoices to see the debate was so favorable in the House of Lords, and that it was concluded in the House of Commons.

"She is rather startled at seeing Lord Aberdeen's answer to Lord Roden, upon the subject of a Day of Humiliation, as he has never mentioned the subject to her, and it is one upon which she feels strongly. The only thing the Queen ever heard about it was from the Duke of Newcastle, who suggested the possibility of an appropriate Prayer being introduced into the Liturgy, in which the Queen quite agreed; but he was strongly against a Day of Humiliation, in which the Queen also entirely agreed, as she thinks we have recourse to them far too often, and they thereby lose all effect. The Queen, therefore, hopes that this will be reconsidered carefully; and a prayer substituted for the Day of Humiliation.

"Were the services selected for these days of a different kind from what they are, the Queen would feel less strongly about it; but they are always select chapters from the Old Testament and Psalms, which are so totally inapplicable that all the effect such occasions ought to have is entirely done away with. Moreover, to say (as we probably should) that the great sinfulness of the nation has brought about this war, when it is the selfishness and ambition and want of honesty of one man and his servants which have done it, while our conduct throughout has been actuated by unselfishness and honesty, would be too manifestly repulsive to the feelings of every one, and would be a mere bit of hypocrisy. Let there be a Prayer expressive of our great thankfulness for the immense benefits we have enjoyed, and for the immense prosperity of the country, and entreating God's help and protection in the coming struggle. In this the Queen would join heart and soul. If there is to be a day set apart, let it be for prayer in this sense."

The tenor of precedents was adduced in answer to the remonstrances of Her Majesty, against the name to be given to the day of national prayer; and a few days later she recurs to the subject in writing to Lord Aberdeen:—

"12TH APRIL, 1854.

"The Queen had meant to speak to Lord Aberdeen yesterday about this day of 'Prayer and Supplication,' as she particularly wishes it should be called, and not 'Fast and Humiliation,' as after a calamity. Surely it should not be a day of mourning. The Queen spoke very strongly about it to the Archbishop, and urged great care in the selection of the service. Would Lord Aberdeen inculcate the Queen's wishes into the Archbishop's mind, that there be no Jewish imprecations against our enemies, etc., but an earnest expression of thankfulness to the Almighty for the immense blessings we have enjoyed, as well as of entreaty for protection of our forces by land and sea, and to ourselves in the coming struggle? If Lord Aberdeen will look at the service to be used at sea, he will find a beautiful prayer, 'To be used before a fight at sea,' which the Queen thinks (as well as other portions of that fine service) would be very applicable to the occasion, as there is no mention of the sea."

The wish here so strongly expressed as to the character of the services to be used on the Day of Solemn Fast, Humiliation and Prayer, was carried out. Like the beautiful prayer referred to by the Queen, they were conceived in the spirit of devout humility, which while believing its quarrel to be just, places the issue of the struggle in His hands, who 'sitteth in the throne judging right,' with the prayer that He will take the cause of the supplicants into His own hand, and

judge between them and their enemies! In this way they met the feelings of the nation, by whom the day (26th April) was observed, not in form merely, but with the seriousness befitting a nation on the eve of a conflict, in which momentous issues were at stake, and by which the happiness of many homes was certain to be darkened.—*Life of the Prince Consort.*

AN IMPORTANT QUESTION.

Upon what principle are we to explain the indisposition of the legislature to make a thorough investigation into the causes which are at work disturbing the trade of the country? Is it from ignorance of commercial principles, or is it on party grounds merely, that we must look for the reason, for treating so cavalierly, the overwhelming commercial depression which pervades, it is said, every part of the community excepting "Ottawa"? If it really be the opinion of the "powers that be," that the causes of the calamity are "beyond the capacity of Parliament to remedy," then so much the worse for the composition of that august body, as it must be below the standard the people bargained for. The policy of covering up the facts or ignoring the extent of the distress is very questionable indeed; far from satisfactory, and not what should be expected at the hands of men chosen to legislate not for a party, but for the whole country. The Government must be aware that the public do not charge them in particular with the widespread ruin, but it is natural to look to those in power for at least an explanation of those causes which still embarrass industry, believing it is their place to define the "situation," if not to apply a remedy. But they look in vain for any earnest effort to discover the root of the matter.

If the Government therefore fail to satisfy the public expectation what shall we say of the Opposition? What have they done to earn that confidence which the party in power have forfeited? They are never found wanting in eloquent denunciations of "Steel Rail" and other minor jobs, but when a question of importance is submitted to their consideration they too fail the country in the time of need. May we enquire of those gentlemen who are ambitious to assume the responsibilities of power, what are your views of this absorbing topic? We cannot call to memory when either side of the House clearly stated the simple facts which go to prove an adverse balance of trade. Is it not therefore a little premature to unfurl your high tariff flags, your retaliatory banners before even venturing an explanation of the real difficulty to be overcome. You would ease our burdens, would you, by additional taxation? Do you not imitate the example of the physician who hastily prescribes before making a thorough diagnosis of the disease? It is but fair we think you should tell us what is wrong before applying your remedies, and, that you have not yet assayed to do. Please inform us distinctly of what you would accomplish. Say why the trade of the country runs in the *wanted grooves*? Is it from custom or from legislation? Is it the work of nature or of art, that we are so unceremoniously hurried along the high road to national bankruptcy? Why is it that this country is constantly engaged in exporting its capital? Can it not find more profitable employment? Define the nature of the adverse balance of trade? Tell us all that can be known on the subject; but refrain from repeating what the Government are constantly informing us of "that other nations are in as bad a fix as we are." It was very poor consolation to the unfortunate man who got his legs jammed off by a railway accident, to be informed that his next neighbour was in a worse plight, as he had lost his head! And if other industrial communities are at their wits end, surely they are poor examples for us to follow.

But why should the country be reduced to choose between two parties, the Grits and Conservatives? If one party is wrong, does it follow that the other is right? Why should not the business heads among the merchants, manufacturers, mechanics, farmers and bankers take up this question on its merits and settle it formally and finally, for the present and future? It is only a simple business matter after all. What the country does appear to require in the present emergency is a "National industrial Party" representing the business talent of the community—the style of mind suited to submit business and banking to a thorough overhauling—leaving no stone unturned, that the root of the difficulty may be got at. We must know why things are as they are, before presuming to apply a remedy. The adverse balance of trade which is the admitted secondary cause or occasion of the domestic distress, must in its character be definitely and unassailably settled. Next: why is it that the foreign balance is steadily on the increase against us, and necessitating the exportation of the capital of the country? Again: why is it that the best securities have little or no influence or bearing on the money market—say to the extent of *four hundred millions of dollars*? These are a few of the questions that press for settlement before any permanent relief can be extended to our suffering industries. We trust with the *Globe* that the last volume of the Canadian Hansard is being completed. There is now, we should say, a sufficiency of standard political eloquence salted down to serve as models for many generations of school boys. And we should say also, let the old political hacks of every stripe be relieved from their arduous labours, even at the expense of pensioning off if necessary. The age looks to men of a different style of mind as its leaders; men disposed to do a little less talking, and a little more thinking and calculating; backed up by a paramount love of truth and fair play; in order that there may be a little less legislating against our Canada in favour of other nations; and, that every member of the community may find profitable work, and be kept at it so that there may be no more grumbling.

ALPHA.

The movement for the celibacy of the clergy is said to be gaining ground among the priesthood of the old Catholic Church in Germany. But they must move in that direction slowly and carefully for fear of offending and driving out from among them their leader, Dr. Dollinger, who is strongly opposed to the movement. It will be hard to bring the German Church so near to Roman Catholicism as this change would indicate. All Germany has a horror of all Popery.

TEN THOUSAND MILES BY RAIL.

(Continued.)

Again taking the Delaware and Hudson Railway at Albany, a pleasant trip through the old Dutch settlements of the Hudson and Mohawk valleys,—not forgetting one charming glimpse of the Falls at the latter river at Cohoes,—brought me towards six o'clock to Saratoga Springs. This, unquestionably the most fashionable of all the many summer resorts in America, is not at first sight a very attractive place. The springs are, of course, the nominal *raison d'être* of the village; but probably nine-tenths of the many thousands of visitors who yearly crowd its monster hotels care little for such innocent attractions as these medicinal waters can afford. The country itself is as flat, dull, and uninteresting as can anywhere be found. True the Adirondack region is within easy reach by rail; but the relation between that rocky wilderness and this aristocratic resort is not much more definite than the connection between Goodwin Sands and Tenterden Steeple.

The fact is, Saratoga lives upon its reputation, and upon its hotels. There are no hotels elsewhere such as the unrivalled four that front upon the Broadway of this back country village. The most convenient, though perhaps not the most magnificent of the four, is the United States, just across the road from the railway depot. This immense building occupies three sides of a block, enclosing an extensive piece of ground laid out in walks and terraces, with fountains, trees and shrubs, encircled with plots of velvety turf, and fringed by well-kept flower-beds, fair of hue and fragrant of scent. All the parlors and drawing-rooms open into this central square, with broad verandahs and corridors forming a continuous terrace all around. Here, the whole day long, may be seen a crowd of the idle gathered together from every State of the Union, lounging lazily in rocking chairs, intently poring over the latest French novel, or drowsily inhaling the fragrant essence of the bewitching weed of Cuba. At the dinner hour they saunter lazily over to the big dining-room across the square, where a phalanx of coloured waiters serve up every delicacy that the most epicurean taste can desire. Towards evening, sounds of music are heard from the grand public drawing-room, and scores of fair ladies, robed in ultra-Parisian splendor of costume, promenade fastidiously along the gravel walks or around the terraces, brilliant with innumerable gas-lights. These evening concerts afford the opportunity for a display of resplendent jewellery and costly attire, that could not in all probability be rivalled by the most spendthrift court of Europe.

The evening is the time to see Saratoga at its best. The great hotels are a perfect blaze of light; their open verandahs facing on the broad street are thronged with idle loungers. Broadway, the one street of Saratoga, a thoroughfare of immense width, with long avenues of shade trees on either side, is crowded with a host of promenaders, who lazily lounge along, arm in arm, to and fro. The shops and stores are brilliantly alight, saloons and billiard-rooms all alive, restaurants and oyster-rooms as busy as if eating and drinking were the sole object of life. Fashionably-dressed ladies mingle with the pedestrian throng. The scene is almost like a Roman street in carnival week. Nor does a Sunday evening make much difference in the gay pageant. On one such evening I spent an hour in seeking some more profitable employment of my time than was presented by the open-air concert which had drawn almost the entire colony of visitors towards the public gardens. There is a church in a prominent locality on the main street, but its gloomy and deserted appearance at once dispelled all hope. Continuing my researches, at a remote quarter of the village I caught the sound of a deep-toned organ in the distance, and soon found my way to what proved to be a Roman Catholic Church, crowded to the very doors with a most attentive congregation. I noticed lingering around the entrance several others, evidently as little accustomed as myself to worship at Romanist shrines, who nevertheless appeared to find even in that elaborate ceremonial of censer-waving and genuflection, some more congenial indication of devotional sympathy than was to be looked for elsewhere in that city so wholly given over to pleasure.

Bidding farewell, with no atom of regret, to Saratoga, I took the train one evening for Schenectady, thence going west by the night express of the New York Central Railway. Early next morning the Niagara river was reached, and one experienced the pleasant home-like sensation of being again on Canadian soil. Then followed a fortnight of busy every-day life in the midst of familiar scenes which need not be recounted here. Once more the order of the day was "Westward Ho!" Early one morning in the last week of September, I crossed over from Windsor to Detroit, and twelve hours later was the occupant of a berth in the Pacific Express of the Michigan Central Railroad. At day-break of the following morning a surly growl went round the car at the discouraging announcement, "only just past Kalamazoo, two hours late!" There was no help for it but to study for so many hours longer the barren sand hills that fringe the southern limit of Lake Michigan, reflecting meanwhile over the fortunate lack of enterprise exhibited by western men in not tapping that great inland sea by a short length of canal which would drain off its waters to the Mississippi, leaving Niagara shorn of half its glory, and rendering the Welland Canal a work of supererogation. The only other idea suggested to one's mind by the next instalment of the journey is a feeling of admiration at the clever device by which the railway engineers have made each of the roads centring on Chicago cross all the others successively within a distance of a few miles. Any spare time unemployed in these philosophical speculations can be profitably utilized in a visit to the dining car which accompanies this train from Niles.

(To be continued.)

GEOGRAPHICAL DISTRIBUTION OF MAMMALS.—Great impulse seems to have been given to this branch of biology of late years, and particularly since the publication of A. R. Wallace's great work. The latest essay on the subject will appear in the forthcoming Bulletin vol. iv., No 2) of the U. S. Geological Survey, from the pen of J. A. Allen, of the Museum of Comparative Zoology at Harvard, than whom no one in this country is better qualified to write on this theme. The title of the paper explains its scope and is as follows: "The Geographical Distribution of the Mammalia, considered in relation to the principal Ontological Regions of the Earth, and the Laws that Govern the Distribution of Animal Life." Mr. Allen is also at work on a history of North American *Pinnipedia* (seals, whales, walrus, &c.), to be published as one of the volumes of Hayden's "Miscellaneous Publications." He would be glad of any information as to the range, particularly southward, or habits of any of the animals treated.

THE POPES.*

(Continued.)

(62.) PELAGIUS, 555-559, had distinguished himself during the exile of Vigilius in administering the affairs of Rome at the time of its siege by Totila, King of the Goths; and when the city at length capitulated he prevailed upon that monarch to spare the people. The Goths, however, pillaged the city, and threw down its walls. Pelagius was afterwards sent into exile, but on the death of Vigilius he returned to Rome and was selected for Pope by the Emperor. During the long absence of Vigilius the church at Rome had become disorganized and divided. Pelagius devoted his efforts to the task of restoring its unity and discipline; but at his death a portion of the Western church still remained in schism.

(63.) JOHN III., 560-572. Very little is known of the events that occurred during the time of this Pope. It is, however, recorded that he reinstated two bishops in France who had been condemned by a council; and that a few years later the same two bishops were convicted of crimes against the laws and imprisoned for life.

(64.) BENEDICT I., 573-577, was elected after an interval of six months. The Lombards were now devastating Italy. The records give little information as to ecclesiastical matters at this period.

(65.) PELAGIUS II., 577-590, was elected at a time when the city was closely besieged by the Lombards. After long delay, the Emperor sent an army to the relief of the Roman citizens. Pelagius exerted himself to effect a reconciliation with the Churches of Istria (a district of northern Italy) who held aloof from the Roman Church; but they remained intractable. He then induced the Exarch or Governor of Italy to take summary proceedings against them, deposing several of their bishops. A Council held at Constantinople in the year 589 gave the Patriarch of that city the title of "Universal Bishop." The Pope immediately wrote letters protesting against this, declaring null and void the action of the Council, and condemning absolutely as "too proud and unworthy of any bishop" the title of Universal Bishop. A contagious disease began to cause great distress throughout Italy; and Pelagius, who had permitted his house to be used as a hospital, took the disease and died on the 8th February, 590.

(Britain was now over-run by the Saxons, who drove out the native tribes from the east and south of the island, compelling them to take shelter in the mountainous country of Wales. In the year 586, the Bishops of London and York, who were the last to remain at their posts, abandoned their churches, taking refuge in the Welsh monasteries.)

(66.) GREGORY I, 590-604, was a Roman Senator and Praetor, or chief officer of the city. On the death of his parents he came into possession of immense wealth, which he employed in founding six monasteries. He also gave up his own house for the same purpose, and distributed all his rich clothing and furniture among the poor; then taking the monastic vow, he applied himself to the study of the Scriptures. Passing through the market one day he saw some youths offered for sale as slaves, and being informed that they were from a district of Britain called Deiri, and that the people of that country were ignorant of christianity, he went to the Pope (Pelagius) and obtained permission to go to Britain as a missionary. But the people of the city raised such a disturbance on hearing he was gone that the Pope was compelled to send messengers with instructions for him to return.

On the death of Pelagius, Gregory was unanimously elected bishop. He at once wrote to the Emperor begging him not to confirm this election, for which he held himself entirely unworthy. His letter however was intercepted, and the Emperor approved his election in due course. Gregory was consecrated on the 3rd of September, 590. After holding a Council at Rome he wrote synodical letters to the four Patriarchs of the Eastern Churches, declaring his adherence to the orthodox faith, and adding that he received and revered the four General Councils as the four Evangelists, and that he bore the same respect for the fifth. He also testified his own deference to the authority of Councils.

The Pope now turned his attention to the Istrian Churches, and succeeded in bringing them into communion with the Roman see. The Donatists again causing trouble in Africa, he wrote to the Governor of that province urging him to deal severely with these heretics. In the following year he reinstated Adrian, Bishop of Thebes, who had been deposed, after inquiring into the charges brought against him. Shortly afterwards he sent to Constantinople as Nuntio to represent him at the Imperial Court, a priest named Sabinien; and also wrote to the Emperor protesting against a law which had been enacted forbidding soldiers or other public officers to embrace the monastic life. In the year 593 Gregory wrote a book which he styled the "Dialogues," which attracted so much attention that it was translated into both Greek and Arabic. He also sent missionaries into Sardinia. In the same year he instructed his Nuntio at Constantinople to protest against the title of Universal Bishop, assumed by the Patriarch of that city. The Lombards were now advancing again towards Rome, but the Pope succeeded in making a treaty of peace with them.

He then organized a mission for the conversion of England, placing at the head of it a priest named Augustine, Abbot of St. Andrew's Monastery at Rome. The missionaries met with many delays on their journey, but in the year 597 they landed on the coast of Kent. Ethelbert, King of that part of England, had married Bertha, daughter of the King of France; and she, being a Christian, incited her husband to allow the missionaries to remain in his country. Augustine then established himself at Canterbury, where his mission soon made so many converts that the King became anxious to know what this new teaching was. Ultimately, the year after their arrival, he was baptized, and then large numbers of his subjects acknowledged the Christian faith. The Pope then wrote to Augustine, giving him authority to act as Archbishop, placing the entire island under his jurisdiction. Augustine thereupon called an assembly of the British bishops, and endeavoured to induce them to submit to the Pope's authority. They, however, refused to do so; the Abbot of Bangor finally declaring that they would acknowledge no other authority than that of the Bishop of Caerleon (in South Wales) to whom they were accustomed to look for

* This portion should have followed on from No. 10, but was passed over by a mistake.

OLIVER MAILLARD.

One of the oddest, yet most learned divines that ever adorned the Gallican pulpit was Dr. Oliver Maillard, who died in the year 1502. He was famous for the directness and personality of his preaching. He denounced vice with extraordinary picturesqueness and force. His portraits of character were as distinct and recognisable as paintings in a gallery. Every department of church and state was at that time invaded by men of profligate lives. The monastic system had produced hypocrites rather than saints. The highest offices in the church were bought and sold. The king, Louis XI., set an example of coarse and vulgar debauchery in private life, while he managed the people and cajoled neighbouring princes by methods of *finesse* and double-dealing which have rarely found a parallel in history. His superstition was, like his wickedness, monstrous and uncouth. He used to carry a leaden image of our Lady of Clery in his bonnet, and when alarmed or disappointed, he would embrace it with kisses, or trample it in the dust under his feet. Such were the times in which Maillard lived; yet he was never known to sully his pen with flattery, or his tongue with compromise. Bravely upholding virtue, and making vice ashamed, he was called by his admiring contemporaries the scourge of sinners.

This zealous divine, preaching one day before the parliament at Toulouse, drew such an exact and finished portrait of an unjust and corrupt judge, and the application to many members of that body was so pointed, that they counselled together for some time whether it would not be proper to arrest him. The result of their deliberations was transmitted to the archbishop, who, in order to soothe the resentment of those who felt themselves hurt, interdicted Maillard from preaching during the next two years. The good old ecclesiastic received the cowardly mandate of his diocesan with becoming humility. He then waited on the offended magistrates, and stated his duty as a preacher of the Divine Word in such impressive language, that they threw themselves alternately on his bosom, confessed their crimes, and became true penitents; no longer distorting facts to gratify the powerful, or taking bribes to condemn the innocent.

Maillard, when he happened to preach before his majesty, even took liberties with the capricious and despotic monarch himself. When one of the courtiers informed him that the king had threatened to throw him into the river, "The king," replied he, "is my master; but you may tell him that I shall get sooner to heaven by water than he will by his *post-horses*." The king, Louis XI., had been the first to establish post-horses and posting on the roads of France, the frontier of which he had greatly extended, rather by ingenious and intriguing diplomacy than by force of arms. When this pleasantry was reported to him, he wisely allowed Maillard to preach as he liked, without danger from the royal prerogative. The saying became a current jest among the wits of the period, and is quoted in the "*Navis Stultifera*" of Badius. In the Latin edition of Maillard's Sermons, published at Paris, the words HEM, HEM, are written in the margin, to mark the places where, according to the custom of those days, the preacher was at liberty to stop and cough. In some old MSS. sermons, the preacher is recommended to shake the crucifix, to hammer on the pulpit like Satan himself. These were devices to enable him to collect his thoughts, if by chance they had wandered from the subject in hand.

Mr. Isaac Disraeli, in his well-known work, "*Curiosities of Literature*," gives the following characteristic extracts from Maillard, and from Menot, who was almost his contemporary.

"In attacking rapine and robbery," says Mr. Disraeli, "Maillard, under the first head, describes a kind of usury which was practised in the days of Ben Jonson, and, I am told, in the present as well as in the times of Maillard. 'This,' says he, 'is called a palliated usury. It is thus: When a person is in want of money, he goes to a treasurer, (a kind of banker or merchant,) on whom he has an order for a thousand crowns. The treasurer tells him that he will pay him in a fortnight's time, when he is to receive the money. The poor man cannot wait. Our good treasurer tells him, 'I will give you half in money and half in goods.' So he passes his goods that are worth 100 crowns for 200.' He then touches on the bribes which these treasurers and clerks in office took, excusing themselves by alleging the little pay they otherwise received. 'All these practices be sent to the devils!' cries Maillard, in thus addressing himself to the *ladies*; 'it is for *you* all this damnation ensues. Yes, yes! you must have rich satins and girdles of gold out of this accursed money. When any one has anything to receive from the husband, he must make a present to the wife of some fine gown, or girdle, or ring. If you ladies and gentlemen who are battenning on your pleasures, and wear scarlet clothes, I believe if you were closely put in a good press, we should see the blood of the poor gush out, with which your scarlet is dyed.'

"Maillard notices the following curious particulars of the mode of *cheating in trade* in his times.

"He is violent against the apothecaries for their cheats. 'They mix ginger with cinnamon, which they sell for real spices; they put their bags of ginger, pepper, saffron, cinnamon, and other drugs in damp cellars, that they may weigh heavier; they mix oil with saffron to give it a colour, and to make it weightier.' He does not forget those tradesmen who put water in their wool, and moisten their cloth that it may stretch; tavern-keepers who sophisticate and mingle wines; the butchers who blow up their meat, and who mix hog's lard with the fat of their meat. He terribly declaims against those who buy with a great allowance of measure and weight, and then sell with a small measure and weight; and curses those who, when they weigh, press the scales down with their finger. But it is time to conclude with Master Oliver! His catalogue is, however, by no means exhausted; and it may not be amiss to observe, that the present age has retained every one of the sins.

The annual report of the Astor Library in New York shows that \$32,113 were expended in 1877, of which \$27,815 were devoted to the purchase of books alone. The fund for the maintenance of the library is \$417,500, and the entire fund amounts to \$1,050,405. The total number of volumes now in the library is 177,387, an increase of 24,541 during the past two years.

Mr. William Black has taken up a graver work than story-writing. He is preparing a volume on Oliver Goldsmith.

SCIENCE AND THE EXODUS.

BY PRINCIPAL DAWSON, MCGILL COLLEGE, MONTREAL.

II.—REPHIDIM AND SINAI.—*Continued.*

The expedition did not discover any certain indications of the sojourn of the Israelites. The Sinaitic inscriptions, so called, are now known to be of less ancient date. There are, however, numerous Egyptian inscriptions indicating expeditions to work the mines of turquoise and copper, and dating as far back as the third or fourth dynasty, long before the time of the Exodus; and it is a curious coincidence that the latest king whose name has been recognised is that of Thothmes III., the last great king of the eighteenth dynasty, under which the Israelites flourished, and which was succeeded by that nineteenth dynasty under the early kings of which their captivity commenced.

The numerous round stone houses attributed to the Israelites by Arab tradition, are supposed by the explorers to have been the abodes of the Amalekites. They are built with thick walls of rough stone, and the roofs are made with overlapping slabs, and are said to be exactly similar to the ancient "bothans" or bee-hive houses of Scotland; and they are also similar, in so far as the over-lapping stone arches and thick walls are concerned, to the peculiar houses of Peru and Central and Western America, as described by Squier and others. Some of them had been used as burial places, and in these were found shell ornaments. There are also stone circles, like those in so many other countries, and which contain stone cists very similar to those found in ancient sepulchres in Europe. Those that were opened contained crumbling bones, with charcoal, shell beads, and flint weapons; and in one case a bracelet of copper. All these are attributed to the Amalekites and other early races, and are carefully separated from the buildings and tombs of later dates, ruins of which abound in the peninsula.

That some of the more ancient sepulchral remains will yet be referred to the Israelites is not improbable; but it must be borne in mind that the region explored is only that of the three months' journey to Sinai, and of the encampment of about a year before the Mount. In this length of time little of a permanent character is likely to have been effected by the Hebrews; and if their dead were simply buried in the soil, no surface trace may remain of the graves of those who died. All the indications in Exodus are also at variance with the idea that the Israelites at this time either erected permanent buildings or commemorated their sojourn by durable monuments. The whole of the arrangements of Moses were based on the idea of a temporary sojourn and a preparation for a march into Canaan, no mention is made of any inscription on stone except the tablets of the law, and the book in which Moses is said to have recorded the story of the fight at Rephidim (Exod. 17, 14) was probably a roll of skin or papyrus.

The monuments of the children of Israel, if such exist in the Peninsula of Sinai, are rather to be sought in those portions of it in which the longer sojourns of the forty years' wanderings occurred; and it is to be hoped that these may yet be subjected to scientific scrutiny similar to that already executed for the country between Suez and Sinai. As preliminary to this, a reconnoissance has been made by one of the party engaged in the survey, Mr. E. H. Palmer; and the results have been given to the world in his interesting book—"The Desert of the Exodus."* He shows the hopeful character of the inquiry, by the suggestion that the numerous tombs at the Erweis el Ebeirig, the probable site of Kibroth Hattaaveh—the "graves of those who lusted," may be those of the people who died in the plague at that place, after the second descent of quails. No excavations seem to have been made to test the truth of the suggestion, nor have detailed surveys been made of the regions extending from Sinai to Kadesh, and thence to the eastern border of ancient Edom, a region in which the long sojourn of forty years seems to have been passed—a sojourn which, as Mr. Palmer well remarks, is rather to be regarded as the residence of a numerous pastoral people in the country, than as a constant movement from place to place in a compact body.

In the meantime the facts already stated, and still more the study of the maps and photographs of the survey, cannot fail to impress us with the reality of this old Hebrew history. We have here no mere myth, illustrated by the fancies of enthusiastic pilgrims; but the itinerary of a hard and eventful march, through a country presenting the most marked physical features; and this is now compared with the careful measurements and scientific observations of men who have traversed it, step by step, with as prosaic accuracy as if the object had been not to follow the wanderings of an ancient people, but to work out a practicable line for a high-road or a railway. The result is unquestionably to show that the writer of the Books of Exodus and Numbers must have travelled through the region which is the scene of his history; must have personally experienced the difficulties of the journey, and must have been better acquainted with the country than any other traveller whose works we possess, up to the date of the ordnance survey.

The Exodus of the Israelites is not a mere question of curious antiquarian research. In that journey they were representatives and examples for us and for all the ages of the world; and their national migration was not only a grand protest against tyranny and injustice, but an important step in the development of God's plans for the salvation of our race. It is well, then, that this stirring and beautiful history is not a romance or even a legendary tale, but a true record which will bear the application of the severest tests of modern science.

* London, 1871.

(To be continued.)

EFFECT OF GAS-LIGHT UPON THE EYES.—In a report recently laid before the German Minister for Education by the Scientific Committee for Medical Affairs the conclusions arrived at are that gas-light has no prejudicial effect upon the eyes, provided they are protected from its direct action. For this purpose the committee recommend shades and bell-glasses of translucent glass porcelain. They disapprove of opaque metallic shades, since when these are used the eyes, though themselves in shade, gaze upon a strongly illumined surface, and become dazzled and over-stimulated. On account of the large quantity of heat evolved by gas, the burner should not be too near the head of the person; the heat is liable to cause headache and even congestion of the brain. Care should also be taken to prevent the flame from flickering. The use of a dark-blue glass is also suggested in cases of irritation. With these precautions the committee believe that gas-light may be used without mischief.

THE MILL OF ST. HERBOT—A BRETON STORY.

BY THE AUTHOR OF "PATTY."

CHAPTER VI.

JEAN MARIE IN LOVE.

Jean Marie was a puzzle to himself. His nature was disturbed. The horizon of daily life which till now had been the strict fulfilment of a certain round of duty, the gaining of a certain advantage to his land or cattle which should ensure an equivalent return in value—this narrow material limit had lifted, and showed in its place vague, but at times intensely bright, pictures of a life which, till now, he had not thought possible for him.

Why should his home be desolate? why should there not be a sweet face sitting opposite him beside the hearth, and the patter of children's feet on the floor? He sat smoking his pipe half-an-hour longer than usual, while he indulged these visions, and then he shook himself and looked full of shame.

"A fine example I am setting Christophe," he said to old Jeanne, who had sat spinning in silence; "he will have gone to work."

Jeanne had watched Christophe lie down and smoke his pipe among the rocks, but she kept silence; there was no need to stir up strife—she felt that it would come soon enough.

When the brothers met in the evening they smoked in silence, and went to bed earlier than usual; they were both thinking of Louise, and yet they would not speak of her.

Christophe's dreams were coloured with the romance of young love. He thought of his next meeting with the young girl, and planned the words he would say to find out if he had really offended her. He recalled every look and word that passed, and then he dreamed of her face and figure as she rested on his arm, and pictured her listening to his love, and owing hers in return.

Jean Marie's feelings were stronger, but far more practical and commonplace. First, he told himself, he was too old to marry so young a girl, for the farmer's thoughts went straight to marriage; he had no time to waste in dalliance. To Jean Marie everything that was not decidedly useful was waste, and waste was to him the greatest of sins.

"She is very young and childlike—too young to manage a household." On this thought he pondered for several days; then it struck him suddenly that a young woman with Jeanne at hand to help and teach her would soon be able to fulfil the duties of his simple household; her youth and ignorance were in her favour. "She would have nothing to unlearn," and this thought cheered him. Then came the question of her beauty, and Jean Marie told himself that he could never marry a woman who had not good looks, and that as his wife Louise would be safe from admirers.

"If she can like me"—there was a proud, resolute smile on his lips—"I shall love her well enough to make her happy; and I think she has no dislike to me."

But he was not a man to act hastily. He should wait; then, if he found he still wished for Louise, he should go over to St. Herbot, and see her again before he decided.

But, spite of the resolute will with which he forced his thoughts once more into the narrow round of daily cares, love asserted its power, and for his very struggling against and contempt for the usual ways of a lover, it tormented him fiercely. He seemed to see Louise everywhere, and the strange sudden hunger he had felt at the mill at the sight of her teased him day and night with a longing to gaze on her again.

But he would not yield to it. He despised himself; for the fancy which mastered his senses was in his experience unheard of in the choice of a wife; a wife was chosen for what she had, and for her thrifty qualities, never for her beauty. He grew thinner, even a shade yellower; and his manner towards Christophe became so silent and captious, that Jeanne lived in daily fear of a quarrel between the brothers. About a fortnight after his visit, the farmer had been more sullen than usual. The Pardon of St. Herbot was a hand, and Louise had spoken of meeting him at the festival. Should he wait till then, or should he see her again first, and decide whether he would marry her or try to live without her. He did not anticipate a refusal; he felt sure that Louise was not likely to get so good an offer as his—he had only to make his proposal to Madame Rusquec, and he would be accepted; but he had got a fancy into his head which mastered him while he scorned it—and if he had been a cultivated thinker, instead of a Breton farmer, he would have marvelled at the constraining power of love—he wanted Louise to marry him for himself, not for what he had to give her. To-day, as he sat at dinner, this thought had been paramount.

All at once Christophe said, "Why, what ails thee, brother? thou art as haggard as an old man; but thou art getting old, in truth—thirty! it is half a life! How I will dance at the fête. Ah, I wish one could be always young."

He rose, went to the door, and stood looking out. Jean Marie trembled with fierce anger and doubt. If Christophe thought him old, would not Louise think so; and for the first time a chill dread fell on him—would not Louise prefer Christophe to himself when they met at the fête.

He sat speechless, motionless; his anger was congealed by the chill, horrible suspicion. Christophe's voice roused him.

"Here is that mischief-maker, Coeffic the tailor. I leave him to thee, brother."

He drew back from the doorway and passed into the other door.

A few minutes after, the sinister face with its red hair showed under a broad-leaved dusty black hat in the doorway.

"At your service, Master Mao," Coeffic spoke in a cringing, ill-assured voice. He was never so much at ease with men as he was with women.

Jean Marie despised the tailor, as his fellows did generally, but he looked on him as a necessity, to be tolerated for the common good. To-day he was too much engrossed by his thoughts to notice his presence, till Coeffic, never easily rebuffed, advanced from the passage into the room itself, and stood beside him. Then the farmer gathered in the meaning of Christophe's words, and he looked up, frowning.

"What ails you, master, you seem troubled? Or is it that you are ill?"

"The man's fawning voice irritated Jean Marie. "What do you want, Coeffic?" Say it out, and have done."

"What do I want! Ah, neighbour, you are pleased to be witty. Is it to be supposed that I have no feeling or interest for a man whose father and mother I knew before he was born? I came to inquire for your health, neighbour. You are not well, I fancy."

Jean Marie got up with an impatient grunt, and strode across the room with long steps, leaving Coeffic standing beside the bench. He kept his cringing attitude, but he watched the farmer keenly from under his thick red brows.

"It is the part of a girl or a child to think about health"—Jean Marie had turned his back on the tailor—"what have full-grown men to do with fancies? If a man is sick, he takes to his bed, he dies or he recovers, but as long as he can get about, the less he thinks of health the better."

The tailor stood looking at him out of his half-closed eyes. It was plain to his keen wits that, if he meant to do any business with Jean Marie this afternoon, he must begin by soothing him.

"Those are two fine little cows of yours I saw as I came in," he said. "Are they of your own rearing?"

Jean Marie looked interested, but he spoke without turning his head. "They are my own rearing, and their grandmother was a calf when I was a boy; she was a finer beast than either of them."

"How fond your mother was of the cattle!" The tailor was trying to get round to his point with the least possible delay. "I have known her sit up with a sick cow all night."

His mother's name always softened Jean Marie. He turned round. There was a sad smile on his lips.

"Will you drink?" he said.

Part of Coeffic's business lay in studying the foibles of his neighbours, and he knew that Jean Marie was more thrifty than hospitable. He shook his head. "No; but I thank you all the same. I was thinking that you want such a housewife as your mother was, farmer."

"That is not possible; no one could match her," he said, simply, and he seated himself on one of the long benches. But the scowl had left his face, and the tailor thought the right moment for speaking out had come.

"When do you mean to give the farm a mistress, and send for me to make the first advances?" The tailor put his head on one side, and looked confidential.

Jean Marie smiled against his will at the intent expectation in the man's face. "You had better look for occupation elsewhere, Coeffic. I am not in haste to marry; and if I do marry, I shall choose carefully for myself."

"And get deceived." Coeffic forgot caution in his eagerness. "What is the use of the Bazvalan if he does not take all the trouble off the wooer's hands? At this very moment, I know of a charming young girl, fresh and beautiful as spring; she has not much fortune, it is true, but her mother is a thrifty housewife and a good spinner, and she comes of a good stock. There are stores of homespun linen as white as snow in her house; and though the girl's beauty is such as has never been seen at Huelgoat, as yet she has no lover. Shall I not propose you? I speak of Louise Rusquec, of the mill of St. Herbot."

A dark flush had been deepening on Jean Marie's face, and Coeffic's last words were spoken in an uncertain, quavering voice, for a heavy frown had gathered on Mao's forehead at the name of Louise.

"Malediction on all meddlers!" He struck his fist fiercely on the bench. "It is very well for fools who cannot choose for themselves to use the services of such a creature as you—go-between, mischief-maker that you are! When I want you I will send for you. Now be off quickly, or your long ears may be the worse for it."

Coeffic had crouched during this speech till he looked almost like a tail. As Jean Marie stopped, already ashamed of his passion, the tailor raised himself and backed to the door. Feeling himself safe there, he shook his fist, and called out—"Take care, wild man, Coeffic is better for a friend than for an enemy. You are more like a wolf than a Christian. Holy Virgin! what was I about, to propose a fair young maid to such a savage."

(To be continued.)

CORRESPONDENCE.

DEAR SIR,—Can you give or suggest any reason or reasons why sympathy in the United States, where England is concerned, is ever on the side of England's opponents, no matter how depraved the civil, political or religious character of the latter may be? Observe the tone of such journals as the *New York Herald*, *New York Times*, *Chicago Tribune*, &c., when discussing the present differences between England and Russia. The tone used against the former is characterised by "envy, hatred and malice, and all uncharitableness," while that used in reference to the latter is one of affectionate regard and spontaneous gush. Of course, in a paper of the *Herald* stamp it is just as immaterial where the sympathies lie as the manner of their enlistment, but that the general sentiment across the border should be so antagonistic to England is surely strange. Is it possible that this indicates a backsliding tendency on the part of our neighbours, of which repudiation and political corruption are only differing evidences? Perhaps they can neither forgive nor forget the fact that we sympathised with the South during the civil war, but is there no difference between our sympathising with one brother as against another, and their sympathising with Russia as against England? If the northern counties of England were pitted against the southern, one could not marvel at American sympathy with one particular side; but here we have them "hand and glove" with a nation about whose virtues the less said the better, and fully prepared to rejoice and make merry over the wished-for discomfiture of, not only a brother, but one of the freest and most enlightened nations on the face of the earth. In fact, for a nation to be an avowed enemy of Great Britain seems sufficient to endear it to every true Yankee, and no matter how closely it may resemble its spread-eagle friend in "ways that are dark and tricks that are vain," its hatred will cover a multitude of sins.

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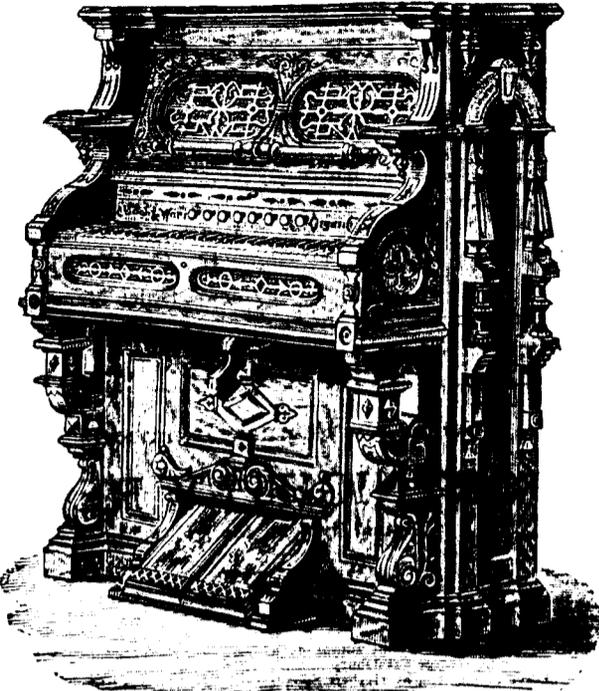


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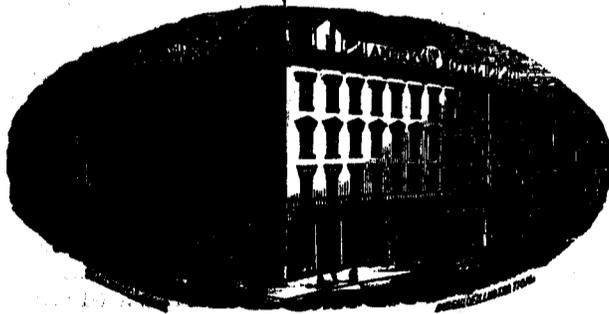
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TORONTO.

To the Electors of the Western Division:

GENTLEMEN,—

Having received the unanimous nomination of the Reform Party of the City of Montreal, I beg to offer myself as a candidate for your suffrages, at the approaching election.

In accepting the nomination I do so with the firm purpose of protecting the interests of the city against any efforts that may be made to cripple and embarrass her trade or commercial prosperity. If elected, I will support the Joly Administration, in its endeavour to carry out a system of economy and retrenchment.

I shall strenuously oppose those measures in connection with the Railway Bill that have not for their object the strict fulfilment of the original contract between the City of Montreal and the Directors of the Northern Colonization Railway Company, and the building of the terminus and workshops within the city.

I shall also oppose strongly all attempts at unnecessary taxation.

All measures calculated to further the education of the poorer classes will receive my hearty support.

Differential Legislation I will oppose, as I cannot see the justice of charging more for licences in the city of Montreal than in any other place in the Province.

I shall also move for a bill having for its object the better protection of the working classes with contractors, making every contractor employed by the Government deposit a sufficient sum as a guarantee against fraud on their part in their engagements with their employees.

As your representative in Parliament I shall act independently, and I shall be found always ready and willing to support measures having for their object the good and welfare of our Province.

Your obedient servant,

J. McSHANE, JR.

Montreal, 3rd April, 1878.

MONTREAL WEST.

To the Electors of the Western

Division of the City of Montreal.

GENTLEMEN:—

Having been honoured with the unanimous nomination of the Conservative party to again represent this important Division in the Legislative Assembly of the Province, I accept the candidature, and if elected will use my best efforts to do my duty in that as in the other positions of honour in which I have in the past been placed by my fellow citizens.

Your obedient Servant,

J. W. MCGAUVRAN.

Montreal, March 29th, 1878.

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TO THE ELECTORS OF THE Centre Division OF THE CITY OF MONTREAL.

GENTLEMEN:—

In reply to the very flattering requisition presented to me by the Conservative party of the City of Montreal, I beg to offer myself as a candidate for your suffrages at the approaching Local Election.

I may say in accepting, that I am a Conservative, and will support the true principles of that party. I am, therefore, opposed to the present Ministry as being unconstitutional in existence.

I disapprove of and would have opposed the bills imposing taxation on mercantile contracts introduced by the late Government, and I am also opposed to the measures provided by the Railway Bill for the enforcement of its provisions.

If elected, I shall advocate economy in every way, and shall maintain the interests and rights of the City of Montreal.

I shall endeavor to improve the administration of justice in this Province, and shall try to do my duty as your representative in every respect.

I have the honor to be, Gentlemen,

Your Obedient Servant,

WM. H. KERR.