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The Canadian Spectator.

EDITED BY THE REV. A. J. BRAY.

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Be your own Doctor, practising under the Diploma of
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THE CHEAPEST, THE PLEASANTEST, MOST CONVENIENT, THE SUREST,
AND THE MOST SATISFACTORY CURATIVE, PREVENTATIVE, AND
THOROUGH SYSTEM REGULATOR IN THE WORLD.

OVER HALF A MILLION EARNEST, INTELLIGENT, LIVING WITNESSES
BEAR TESTIMONY TO THE TRUTH OF THIS STATEMENT.

There is no disease that can be kept in subjection, or that can be modified by the use of medicine, but that
can be acted upon in a far more satisfactory manner by the HOLMAN PAD AND PLASTER, and medical
salt-water foot-baths as auxiliaries. There is no disease that medicine will cure but what can be cured more
promptly and effectually by this treatment. Times without number diseases universally acknowledged to be
beyond the reach of medicine have melted away under the action of the Holman remedies, and the work was
done so quietly, with so little inconvenience to the patient, that in many cases the pain was gone almost ere
he was aware.

SUCCESS IS BETTER THAN THEORY.

Read carefully the following testimonials from well-known gentlemen living in our midst:—

HOLMAN LIVER PAD CO.,
301 Notre Dame Street, Montreal,

GENTLEMEN.—With feelings of gratitude and pleasure I add my testimonial to the many you have already
received, as to the wonderful effects produced by your valuable Liver Pad. I commenced wearing the Pad
five weeks ago. Previous to that time I suffered from indigestion, bilious headache and diarrhoea. When I
had worn the Pad two weeks my health began to improve. My general health is now good, and I consider
myself cured.

Yours truly,

FENELON FALLS, Ont., April 26th, 1878.

REV. WM. LOCHEAD.

St. Mary's, Ont., May 21st, 1878.

HOLMAN LIVER PAD CO.,

GENTLEMEN.—Having from several years been a sufferer from biliousness, and having tried a great many
kinds of medicine, all of which failed even to relieve me, I was induced by a friend to procure one of Holman's
Liver Pads and wear it. I did so, with gratifying results. I have worn it for over two months, and feel a
different man; I have no doubt but a second Pad will effect a permanent cure. I have advised others to pro-
cure and wear a Pad, all of whom are satisfied with its results. It is a pity that the Pad is not offered for sale
in every town and city in the Dominion, instead of having to order a Pad when needed, and wait until it comes.
Were they kept on hand in the drug stores, more would be sold. I am addressing every bilious person with
whom I come in contact to do as I have done.

Yours truly,

REV. JAMES G. CALDER,
Pastor of the Regular Baptist Church.

GANOQUE, Nov. 6th, 1877.

HOLMAN LIVER PAD CO.:

DEAR SIRS.—After wearing the Pad for two weeks I felt like another man. It is now four weeks since I
put it on, and I am now enjoying good health. I shall, with pleasure recommend Holman's Pad to all parties
suffering from liver complaints, &c.

Yours respectfully,

REV. WM. J. JOLIFFE.

CLIFTON, May 30th, 1878.

HOLMAN LIVER PAD CO.:

GENTLEMEN.—Having tried one of Holman's Pads for Constipation and Torpid Liver, after being two
years under medical treatment, and one year that I was compelled to use drugs every night, I find the Pad has
done more for me than any other thing I have used. From the day I put it on I required no medicine, and feel
the most beneficial results, and find it all that is claimed for it. I heartily recommend it to all who suffer from
the above complaint.

Yours very truly,

JAMES C. ROSS,
Clifton, Susp. Bridge, Ont.

MONTREAL, April 16th, 1878.

HOLMAN LIVER PAD CO.,
301 Notre Dame Street, Montreal.

DEAR SIRS.—I have much pleasure in stating that the Holman Fever and Ague Liver Pad I bought from
you, and wore during two weeks has produced very good results. I believe it to be all that you claim, and
that it has been greatly instrumental in curing me of acute exsima and blood poisoning from which I have been
suffering for some months.

Believe me, Dear Sirs, yours gratefully,

RUDOLPHE BETANCOURT,

Traveller for J. Rattray & Co.

We cannot too strongly urge the use of OUR Absorptive Medicinal Foot and Body Plasters as an
auxiliary to the Pad in extreme cases of Typhoid, Bilious or other Fevers, Rheumatism, Neuralgia, Nervous
Headache, and acute pains in any part of the body, especially in the small of the back and shoulders. The
effect is magical; also in cases of cold extremities and partial paralysis. They stimulate and equalise the
circulation, producing the most satisfactory and even astonishing results. Combining the two, and following
the directions, the patient can feel but little doubt of being absolute master in the severest chronic difficulties.
Price of Foot Plasters by the pair, 50c. Large Body Plasters, 50c each.

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The medicated properties of Absorption Salt (prepared only by this Company) render it invaluable for
bathing the feet and legs. That it fills a want long needed is already so acknowledged by its present general
use in communities wherever tried.

Its effect is wonderful as an assistant in removing obstructions and inflammations; as in colds, cold exte-
mities, fevers of every form, pains, numbness, rheumatism, and neuralgia, and in creating perfect circulation.

The baths of this Salt are usually taken before retiring to rest, and are superior to any others known.
The properties contained in the salt makes the baths delightful in their use and thorough disinfectors, and
often the case with other baths.

If it happens that your druggists or merchants do not keep it, send your order to any of the Company's
offices, with price enclosed, and it will be sent you by express, at your expense. Our Pad and Plasters only
are sent by mail at our expense.

Price of Absorption Salt, 1 package, 25c.; 6 packages, \$1.25.

The Pad costs but \$2.50 and \$3.50, the latter only used in old complicated cases.
Consultations and explanations free of charge at the Company's Offices.
Send for descriptive treatise. Free.

Holman Liver Pad Company,

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The True Elixir of Life.



This elegant preparation surpasses all other health
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nerves, muscles and tissues. Its influence is rapidly
felt and it is invaluable in all cases of nervous debility,
lassitude arising from over work or anxiety, and all
liver, chest, and rheumatic complaints. It greatly
hastens recovery and restores strength after sickness of
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CONTAINS NO OPIATE.
PRODUCES REFRESHING SLEEP.
NO HEADACHE IN THE MORNING.
CALMS THE NERVES.
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- James Rowan - - - - 152 St. Urbain street.
- Wm. Bishop - - - - - 697 1/2 St. Catherine street.
- Thos. Kinsella - - - - 144 Ottawa street.
- C. Maisoneuve - - - 588 St. Dominique street.

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Shirts made to order, and a good fit guar-
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This Company having transacted business in Canada
so acceptably for twenty-seven years past as to have,
to-day, the largest Canada Income of any Life Com-
pany save one (and a larger proportional income than
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that it will deposit, in the hands of the Government of
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issued in Canada after the 31st March, 1898. Every
such Policy will then be as secure as if issued by the
Government of Canada itself, so far as the safety of
the funds is concerned.

The importance of having even a strong Company,
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will be appreciated when attention is directed to the
millions of money lost, even in our own Canada,
through the mismanagement of Directors and others
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SYRUP, for Coughs, Colds, Bronchitis, &c.

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Diseases, such as Diarrhoea, Dysentery, Painful
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Dr. CODERRE'S Tonic Elixir, for all cases of
Nervousness, General Debility, and diseases of the
skin or blood.

These valuable remedies are all prepared under the
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my entire attention to the
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Orders for which are respectfully solicited.

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- MESSEURS. JUDAH & BRANCHAUD, Montreal.
- Ogilvy & Co., Toronto, Ont.
- J. D. LAIDLAW, Toronto, Ont.
- LAIDLAW, NICOL & Co., Stayner, Ont.

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SOLICITORS OF PATENTS.

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(Foot of Beaver Hall.)

Marriages, Dinner Parties and Funerals supplied
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GRAY'S CASTOR FLUID.—(Trade Mark re-
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sedes the thick oils so much used. Cooling, Stimulat-
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falling; eradicates Dandruff; promotes the growth.
HENRY R. GRAY, Chemist, 144 St. Lawrence St.,
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Testimonial to the efficacy of

SUTTON'S PHILOTETRON.

Montreal, May 29th, 1878.

Mr. Sutton:

DEAR SIR,—I have very much pleasure in telling
you that the three bottles of Philotetron which you
sold me have completely restored hair on all the bald
spots on my head, for which accept my thanks, and I
would recommend its use to all now likewise afflicted,
believing it to be a really good hair medicine.

I am, thankfully yours,

PATRICK McKEOGH,
Corner St. Henry and St. Maurice Streets.

Prepared only by

THOMAS SUTTON,

114 ST. FRANCOIS XAVIER ST., MONTREAL.

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For Banking and General Business Purposes,
Marking Clothing, Printing Cards, &c.

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Stamp Ink a Specialty.

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BOOKS OF THE WEEK.

- Honour's Worth; or, The Cost of a Vow. By Meta Orred. 15c.
- Colonel Dunwoodie, Millionaire, a story of to-day. 75c.
- English Men of Letters, edited by John Morley; Samuel Johnson, by Leslie Stephen. 75c.
- The China Hunter's Club. By The Youngest Member. A handsomely illustrated work on Pottery and Porcelain. \$1.75.
- Margarethe; or, Life Problems. A Romance, from the German of E. Juneker. \$1.50.
- Drift from Two Shores. By Bret Harte. \$1.25.
- Somebody Else. A Novel. By G. P. Lathrop. \$1.25.
- Wall's Practical and Historical Grammar of the French Language; with an introduction by E. Letire. \$1.50.
- Modern India and the Indians, being a Series of Impressions, Notes and Essays. By Monier Williams, D.C.L. \$2.25.
- Howe—Monetary and Industrial Fallacies. A Dialogue. \$1.50.
- Howe—The Political Economy of Great Britain, the United States and France, in the Use of Money, \$3.50.
- How to Take Care of Our Eyes. By Dr. H. C. Angell. 50c.
- The Summer Volume of "Little Folks." In illustrated Boards, \$1.00; Cloth, extra gilt, \$1.50.

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

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On and after MONDAY, July 1, this reliable, short and grand scenery route to Boston, New York, and all New England cities, passing Lake Memphremagog and White Mountains, will run

Day Express, with Parlor Car attached, leaving Montreal 9 a.m., arriving in Boston at 9.30 p.m.

Night Express, with Pullman Sleeping Car, leaving Montreal 4 p.m., arriving in Boston 8.25 a.m.

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Leave Montreal for Newport at 9 a.m. and 4 p.m., Newport for Montreal, 3.38 a.m. and 4.40 p.m.

Fare to Newport and return, from Montreal, \$6.

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- 4 p.m., Mail for Waterloo.
- 4 p.m., Night Express for New York via Troy, also for Boston via Fitchburg, arriving in Boston 7 a.m., and New York 7.15 a.m., next morning.
- 6 p.m., Night Express for Boston via Lowell, and New York via Springfield.

GOING NORTH.

Day Express leaves Boston, via Lowell, at 8 a.m., via Fitchburg 7.30 a.m., Troy at 7.40 a.m., arriving in Montreal at 8.45 p.m.

Night Express leaves Boston at 5.35 p.m., via Lowell, via Fitchburg 6 p.m., and New York at 3 p.m., via Springfield, arriving in Montreal at 9 a.m.

Night Express leaves New York via Troy at 8.30 p.m., arriving in Montreal 12 m., excepting Saturday nights, when it will leave New York at 4 p.m., arriving in Montreal at 9 a.m. Sunday morning.

For Tickets and Freight Rates, apply at Central Vermont Railroad Office, 136 St. James street. Boston Office, 322 Washington street.

G. W. BENTLEY, Genl. Manager. J. W. HOBART, Genl. Supt.

S. W. CUMMINGS, General Passenger Agent.

Montreal, 10th June, 1878.

The Canadian Spectator.

VOL. I., No. 30.

SATURDAY, JULY 27, 1878.

\$2.00 PER ANNUM.

During the summer months THE SPECTATOR will be delivered free to Subscribers residing in the country, if the address be sent to the Office, 162 St. James Street, Montreal.

THE TIMES.

The political campaign has begun in good earnest, and our M.P.'s and those who aspire after that honour are all lashing themselves into a very fury of patriotic zeal. Montreal promises to be the scene of much fighting. Mr. Devlin thinks he can do better as an independent candidate, that is, pledged to no party, but only looking after the best interests of—Mr. Devlin. Probably the disappointment of not being made a Senator during the last session of Parliament has had something to do with this. Mr. B. Lyman promises Montreal that, if taken as a candidate, he too will be independent—pledged to nothing but a discriminative tariff, which shall be a kind of protection. Mr. Lyman can speak with authority on this question of free trade—for in a branch of business he himself was made to suffer from having no protection. Of the two independents one may be trusted to act out his promises, and that one is not Mr. B. Devlin.

Of the party-men spoken of on the Conservative side, Mr. M. H. Gault and Mr. Thos. White seem to be most in favour. They both should be in the House. Mr. Gault would do credit to any constituency, being a man of education, of business qualities, and possessing a name for honourable dealing. Mr. White is unquestionably a man of power to change—and has exercised it many times—is a party man—a politician—but he is a man of considerable ability—has a full understanding of Canadian politics—and is a good speaker withal. The House would be the better for his knowledge, and its speaking power would be increased—sometimes in breadth, and always in length. It is to be hoped that Mr. White will find a constituency willing to elect him, that the country may reward him after his long and weary wanderings. But perhaps he had better try his fortunes somewhere out of Montreal. There is plenty of time for the constituencies to make choice of their representatives—for the elections will not be until November—possibly not until December. In the opinion of many of the Liberal party Mr. Mackenzie should have made his appeal to the country immediately after the elections for the Province of Quebec. But Mr. Mackenzie thought otherwise, deciding to wait until the crops are gathered in and the farmers have leisure to vote. Whether he was well advised is a matter for doubt, for the Quebec elections were something of a triumph for the Liberal party—but Mr. Mackenzie is sure of the farmers, and perhaps after all he was right to wait.

We have never flaunted our journalistic honours, in the face of the public, and although many kind and encouraging letters have been sent by men whose good word we valued, none of them have been published. But for once we must run up our flag, for a good word has come from a man whose commendation any journal extant would be glad to get. Here it is:—

“The Grange, Toronto, July 17, 1878.

“The Editor of the CANADIAN SPECTATOR,

“DEAR SIR,—I enclose \$2 as my subscription to your journal. Allow me at the same time to express the pleasure with which I have been reading you, and my satisfaction at finding that independent journalism still lives and makes way in Canada, in spite of the efforts which have been made to put it down.

“Yours faithfully,

“GOLDWIN SMITH.”

In England they are making an effort to mitigate somewhat, if not to cure, the great evil of drunkenness. The temperance advocates have done good work by the way of moral suasion; but nearly all the attempts to put down drunkenness by legislation have signally failed. The Permissive Bill will never pass the House of Commons, and compulsory temperance will never be forced on the people. But the Habitual Drunkards Bill is a just and good measure. There is no compulsion to be used; but retreats, or houses of refuge, are to be provided by private means, into which drunkards may go to find freedom from temptation. Drunkards are to be allowed to sign away their liberty for a period of twelve months; that is to say, habitual drunkards are to voluntarily place themselves under one year's restraint. When once they have signed the request for admission to the refuge

they cannot cancel it again, or leave the asylum provided for them. Once in they will not be permitted to go out again until the full term has expired, and that is the only compulsion about it. The advocates of compulsory reform have done a good thing in the way of legislation, while the advocates of individual freedom have maintained every one of their principles. It is a matter of great interest that the experiment of compulsory legislation in favour of sobriety will be fairly tried in its simplest and most reasonable form.

There seems to be a very general feeling of uneasiness among the British politicians. At first they were all dazzled by the magnificent *coup* of the great Earl. But they have rubbed their eyes, and got accustomed to the glare of light, and are beginning to doubt the wisdom of all that has been done. In truth, they are beginning to question whether they have substantial reason for all this congratulation and glorying. They remember all the fine things that used to be said about “maintaining the integrity of the Turkish Empire,” and now Turkey is sliced up, England coming in for a big share of the spoil. They remember the promises that were made to Greece, and now, all of them are broken. They remember that Bessarabia was in no case to pass into the keeping of Russia; but, Russia has got Bessarabia, also Batoum. There is rejoicing over the acquisition of Cyprus, but it was managed in a very questionable way. For England had insisted on a pledge from Russia that there were no secret articles attached to the Treaty of San Stefano, and that the whole treaty should be submitted to the Congress. But, at the very time when those demands were made, England had negotiated a treaty with Turkey, and allowed the Congress to discuss the Eastern settlement without any knowledge of that treaty. Such is political morality according to the Gospel of the Earl of Beaconsfield.

And then—to those of us who have been taught to believe in government by Parliament, and not in personal government—it is difficult to understand that England has undertaken the Protectorate of Asia Minor without the matter ever having been so much as discussed in Parliament. Here is the fact, that enormous liabilities have been undertaken without the previous assent of the national representatives. This is a new point of departure in the history of British politics, and if it is not personal government, what in the name of all Parliaments is it?

The Earl of Beaconsfield will, doubtless, make his appeal to the country soon, and ask for its judgment on his late achievements at Berlin; and although it is more than likely that the Conservatives will carry a majority of the votes, it is certain that they are a demoralized party. For some time past the Cabinet has been divided—how divided we only got to know when Lord Derby left it. Now, the Lords Derby and Salisbury are at daggers drawn. In the House of Commons Sir Stafford Northcote has failed as a leader, and there is no other to take his place. The Earl must soon cease from his place, and now that Lord Derby is gone, only the Marquis of Salisbury is left, and the Marquis would be acceptable to but a small body of the Tories. So the Conservative party—as it seems—has got near to the end of the day of its power. There will be rejoicing among all Liberals—and probably in the heart of the great Earl himself, for he will be sure that the Conservatives have got to know the need of him.

And now that the Berlin Congress has signed its Treaty and gone home, we can look at the result and see what has come of it all as to profit and loss. England has gained Cyprus, an island containing some 3,600 square miles, remarkable for archæological treasures, but having immense possibilities for commerce, and giving to Great Britain the control of the Mediterranean. But the price paid for this is beyond the power of calculation. England has pledged herself to protect the Mohammedan power; she has become responsible to all Europe for the good government of Asia Minor, Syria and Palestine. And what is more, she has undertaken to administer good government through men of their own kin and religion. That is to say—England is to transform the Turk into a just man and make him do justly—the Bashi-Bazouk will be fierce no longer—and honesty and brotherly love will reign supreme. How that is to be done is not quite clear. We know what England has acquired—but the cost of it has not been told. The only thing she is sure of having gained is—another Duke.

TOLERATION—IN THEORY AND PRACTICE.

Everybody has heard of Locke's letters on toleration. Most people know that they are the most logical and satisfactory defence of religious equality in the English language, or, for the matter of that, in any language at all. It strikes a reader, however, as a little strange that Locke, the advocate, otherwise of impartial freedom, should make one grand exception in his advocacy of toleration, and declares that under no circumstances can the Roman Church lay claim to the rights which ought to belong to every other communion. Was Locke, so liberal in other respects, a bigot in this? Had he some hidden hatred to this communion which played tricks with his logic and confused the "dry light" of his lucid intellect? Most readers have read what he has written about the Church of Rome with a sense of its inconsistency with his general argument, and, reflecting perhaps that even Homer sometimes nods, have passed it by without thinking it worthy of any special attention. We own that we have ourselves formerly done so.

But we have lost by our want of docility. We ought to have reflected that when a great philosopher writes on a great theme he is likely to make it the subject of careful meditation until he sees the meaning and relations of the moral principles to which he has reduced the particular facts with which he has to deal in a flood of light. Is it so very certain that we understand the root principles of religious liberty better than Locke? He had a calm wise head of his own, and a love for liberty of all sorts which glowed with a real, if a subdued fervour. He had suffered for his principles, and thought of them, it is likely, pretty intensely while he was exiled for their sake. Think again, Locke may be right after all. Religious liberty ought to be absolute, no doubt, but there are many rights which can only be made absolute on conditions assumed and understood.

Men have a right to life. If any right can be called absolute, assuredly that may be. Kill a man and you have nothing more you can do in violation of his right, you have invaded them all in one act. And yet even life is guaranteed to men in society only on certain conditions. If I want to live, I must let others live. As soon as I take the life of another man my own is forfeit—my right to life ceases. I hold my life on the condition that I undertake not to interfere with the lives of other men. Do I object to that? Do I desire to do a little shooting when I walk the streets? Society does not see that I have a right to live any longer. It teaches me, and others too, by the effective lesson of the gallows, that the right to life is conditional.

Suppose, now, that a man on trial for a little fancy shooting of this kind defends himself by saying, "I am quite consistent with my principles, for I acknowledge nobody's right to live but my own. But you, on your principles, cannot hang me, for you declare that everybody has an equal right, and if everybody, then I must have it also. It can make no difference that I deny the rights of other men, and act on my denial. If the right is universal, I, who believe at least in my own right, can be no exception." We might think the defence ingenious, but it would avail the prisoner nothing. We should tell him pretty swiftly that he held his rights on the condition of respecting the equal status of other people. Violate that, and you destroy your own claim.

Exactly the same principle applies to property. We acknowledge a right to the possession of a man's own. But if he does not leave other men in the quiet enjoyment of their goods, we make no scruple if it seems expedient of fining him, that is, of taking property from him. So, too, of personal liberty. If I fetter another man's limbs and thrust him into a dungeon, the law, with the unanimous approval of the community, will clap me into jail. The truth obviously is that in civilized society the principle of equality means that every right is held on the condition, implied when not expressed, that he who holds it bears the corresponding right in others unviolated. In no other way can society stand for an hour. Rights the most absolute are held on that condition.

How stands the case then as to the Church of Rome? It is not necessary to prove that that Church denies the right of other communions to religious liberty. Any one of her authorised formularies, in which the relation of the Church to the civil power is treated, will be found charged to the brim with this denial. The Syllabus reiterated it with manifold variations, and the Vatican Council was in part occupied in making it emphatic. Even apart from these renewed utterances of authority, it has been generally conceded that the toleration of other communions, when it exists, is matter of necessity, or at best of expediency, and in no case of fundamental law or principle. Rome therefore is in this position. She claims perfect liberty for herself, but denies it to every one else. She takes the advantages of toleration, while she conspires against the principles on which they are given. Nobody blames her for accepting toleration when she can get it, of course; that is the natural dictate of the law of self-preservation. But the question is as to the logical validity of her claim. She says, *Tolerate me*. On your principles you are bound to do so, for you believe in religious liberty for all. It is true I would not tolerate you, if I could help it, but that is of no consequence.

Stop a moment, we reply. It is of the very greatest consequence, so much so that it completely invalidates your claim. The principle of toleration—or rather, of religious equality, which is the preferable formula—is, the right of each, so long as each respects the equal right of all. But that condition is essential. It cannot be part of a principle to nourish the seeds of its own destruction. It can be no duty of religious freedom to protect an organized conspiracy against its own existence. The right to life is—Live and let live; and the right to liberty is, in like manner—Be free and leave others free.

The conclusion therefore is, that it is no duty under the principle of religious liberty to tolerate any ecclesiastical community which itself refuses to admit the principle of toleration. It may even be a duty, under some circumstances, to suppress such a Society without reserve in vindication of that principle. It may seem a paradox, but it is true that we may refuse to tolerate in such exceptional circumstances, just because we believe in the principle of universal toleration.

Let us not be misunderstood. We are not for a war against the Church of Rome. Let her live and flourish if she can. But let squeamish consciences understand that they owe her no duty in this matter; it is a question of generosity and good feeling simply. And the moment Rome lifts her hand against

the liberty of other churches, she may, and ought to be, dealt with on exactly the same principle as a man or a society who should use the generous forbearance of the community to attack its property or to plot against its life. So that Locke seems to be right after all. Rome can claim no advantage from the principles of religious liberty; she must be content in a free State to throw herself on the public forbearance.

J. F. STEVENSON.

DOCTRINAL BELIEF AND CHRISTIAN COMMUNION.

A journal which is first Christian, then free and liberal in tone, belonging to no party, seems the appropriate channel through which to explain some recent action on the part of Congregationalists in England and Canada. Any reader of the CANADIAN SPECTATOR who has no sympathy with such questions can pass by this article; such as have may be glad to understand what has been done by this body of Christians in the matter of the *doctrinal basis of communion*. The subject may be the more interesting because of the time-honoured breadth of view and liberality of practice on the part of the Congregational Churches. They have always held, both in theory and practice, that doctrinal harmony in belief is wholly subordinate to a true Christian life. They ever maintain that there cannot be the latter without the former—that there must be faith in order to good works—and that spiritual life must have its root in the hearty reception of Christian fact and truth, but that is one thing and the recognition of a formulated creed is another and very different thing, and this last they have not required. Their question has been to all applicants for membership: "Do you love the Lord Jesus Christ in sincerity?" and the inquiry concerning them has ever related to a life of godliness and obedience springing out of that professed love. Accordingly, the freest thought on points debated amongst Christians has not only been tolerated, but regarded as the inalienable right of every man and woman in the fellowship of the Church. They might be evangelical Arminians or decided Calvinists without being disturbed, so long as they practically exhibited spiritual life. Now it was an attempted abuse of this breadth of view and liberality of practice which has called forth the action which has to be explained.

Before doing so, however, let it be noted that there has arisen spontaneously among these churches a remarkable harmony of doctrinal belief, greater than is usual amongst those that are creed-bound, a harmony which has been maintained by the simple force of God's revealed truth. The unwritten beliefs of the Congregational Churches have been singularly alike for two-and-a-half centuries. But that harmonious belief has ever been of a progressive character, for the churches have not forgotten the memorable words of Robinson as he parted with the pilgrims on board the "Mayflower," at Leyden: "He was very confident the Lord had more truth and light yet to break forth out of His Holy Word. He miserably bewailed the state and condition of the reformed churches who were come to a period in religion, and would go no further than the instruments of their reformation. As *e. g.*, the Lutherans, they could not be drawn to go beyond what Luther saw; for whatever part of God's will he had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, said he, you see the Calvinists, they stick where he left them; a misery much to be lamented; for though they were precious shining lights in their times, yet God had not revealed His whole will to them; and were they now living they would be as ready and willing to embrace further light, as that they had received."

It has naturally followed that leaders of thought have risen up from time to time of advanced opinions. That is, they have read the Scriptures with a clearer vision and a more accurately balanced mind than were common among their immediate contemporaries. The exaggeration of the latter in regard to the condition of human nature ruined by sin, has been corrected by a truer interpretation of Scripture which, while recognizing its desperate wickedness in relation to God, does not lose sight of those elements of another character which make it susceptible of redemption and salvation. So also the one-sided and therefore erroneous estimate of our Lord's atonement, which regarded it simply as the payment of a debt which the sins of the elect had contracted, has been superseded for three-quarters of a century on the part of our theologians, by an estimate of Scripture teaching which presents that greatest of all transactions as an expression of God's love to mankind,—as an exhibition of righteousness, and as bringing ineffable glory to the Godhead in the salvation of everyone who believeth and obeyeth the Gospel—a Gospel which freely offers salvation to all men. There has been advance also in a true estimate of the Bible. Theories of its inspiration and modes of interpretation have been amended as the side-lights of criticism and science have been thrown upon the venerable volume. But the one point to be stated, with emphasis, is that there has not been, and there is not now aught of divergence from the great fundamental facts and truths forming the basis of the evangelical faith. That man is sinful and depraved, the gift and expression of the Father's love, is the sole ground of salvation, and that the Holy Scriptures are of supernatural origin, one part of God's revelation to man, and its most important part are truths, or rather facts, most surely believed, and held with a tenacity which springs from a consciousness that eternal life is involved in them.

The inquiry now arises, "Why take any further action?" "Why assume that any dispute can arise?" The reply is that philosophical and scientific speculations have been for some time invading the domain of theology. Criticism of German origin, Positivism of French origin, guesses flowing out of discoveries in physiology, and suggested by half discoveries in other of the material sciences, largely of British origin, have been employed with no little skill, and no little pretentiousness to unsettle the beliefs of the ages in regard to the miraculous; thus denying the reality of the incarnation of the Son of God, and consequently the divinity of the Lord Jesus Christ, and also the reality of His resurrection from the dead. The supernatural being denied the authority of the sacred writings is ignored and their teachings regarded as the utterances of a superstitious age. Speculation in regard to the origin of things has led many to doubt the existence of a personal God, and others to deny that there is anything ruling but law. Now some very unwise, though we may hope

sincere and good men, have been alarmed at the introduction of this scepticism and this abandonment of all stable belief amongst the well-read young men of our families, and being themselves also troubled and doubtful about some points, have considered whether the young men could not be saved to the churches, and they themselves retain their fellowship with them—a fellowship they value highly—apart altogether from dogmatic belief. They inquire, cannot we have spiritual life, and yet give up the supernatural altogether? We are not to suppose that they have actually given up this, but they are in doubt, and many whom they respect, young, active, enterprising spirits, have actually given this up; and the question is, cannot we and they be retained in the communion of churches which have always manifested breadth of view, and which have regarded the items of doctrinal belief as subordinate to the question of the existence of spiritual life.

The Congregational Union of England and Wales, a body representing some two or three thousand churches, held its semi-annual meeting, October, 1877, at Leicester. A few gentlemen of the class just described availed themselves of the assured presence of probably upwards of a thousand ministers to issue a circular to a select number calling for a conference on this subject, to be held at the same time and place, but without any connection whatever with the Union. This being done, sentiments on the part of a very few found expression in favour of excluding all doctrinal basis from communion, and simply asking such as had spiritual life to come together in the communion of the body and blood of the Lord. The view was eloquently encountered and opposed in the conference itself; but the fact of such a meeting being held for such a purpose at that time and in that place produced a wide-spread uneasiness, lest the whole body should be misinterpreted by the community at large and by fellow Christians of other Churches. It were a sad thing to have it supposed any where that these churches, so long faithful to God and His truth were relaxing their hold and uttering an uncertain sound. It were specially sad that an abuse of so good, so blessed a thing as breadth of view, freedom of thought and recognition of individual right in the interpretation of Holy Scripture should make against that excellent thing itself. Accordingly the Committee, careful to preserve this, yet prepared two resolutions, in the first of which it is declared that "the primary object of the Union is, in the terms of its own constitution, 'to uphold and extend evangelical religion,'" and the second of which says: "The Assembly appeal to the history of the Congregational Churches generally as evidence that Congregationalists have always regarded the acceptance of the facts and doctrines of the evangelical faith, revealed in the Holy Scriptures of the Old and New Testaments, as an essential condition of religious communion in Congregational Churches, and that among these have always been included the incarnation, the atoning sacrifice of the LORD JESUS CHRIST, His resurrection, ascension and mediatorial reign, and the work of the Holy Spirit in the renewal of men." Reference is then made to the Declaration of Faith and order put forth forty-five years ago as still representing the facts and doctrines held in their integrity to this day.

A most ample, masterly and eloquent discussion arose when these resolutions were submitted to the Assembly, which were carried with enthusiasm by a vote of some 1,000 to 60, and many of the minority were so because they doubted the expediency of making any declaration at all. Though the Canadian churches are not troubled by the doubts and divergencies already mentioned, so that they are not open to misapprehension, yet the Congregational Union of Ontario and Quebec, at its late meeting at London, unanimously expressed its sympathy with the action of the brethren in England, by unanimously adopting resolutions, the substance of which is: That this Union regards with grateful satisfaction and sympathy the stand which the Congregational Union of England and Wales has recently felt it to be its duty to take in opposition to the aims and tendencies of scepticism and unbelief as developed by the Leicester Conference, * * * * * and tenders to it sincere congratulations in that it was enabled with such commanding eloquence and loyalty to truth, to maintain the position it took, and by so overwhelming a majority to vindicate itself from the imputation of any sympathy or complicity with the rationalistic theology of the age. A friend who was present at the discussion in London says in a private letter: "The question is not one of freedom to hold shades of opinion on doctrinal points. It is simply and barely this: 'Are we prepared to set aside belief in a supernatural Christ, with all that implies, as a condition of fellowship and co-operation?' Of course the answer is plain. It is a matter of life or death. Whether a man be a Calvinist or not, or even accepts the objective character of the atonement, is a trifle compared with such a stupendous negation. It is all "dust in people's eyes" to talk about creeds and impositions of formulæ. We have no more creed than hitherto, but we will have no fellowship with the men who say that it matters not whether Christ was truly God manifest in the flesh and truly rose from the dead. The Gospels to these men are legends concerning a good man: to us they are true records concerning the Eternal Son of God. It would have done your heart good to have witnessed the enthusiasm with which these things were affirmed and sustained."

The outcome of the whole is full and hearty adherence to the faith and obedience of the fathers, who regarded Christianity as a distinct historical religion based upon great facts, many of them supernatural—facts to be not only intellectually recognised, but to be held fast by our moral and spiritual manhood, and that there can be no christian communion without a mutual reception of them. We may, as men of science, commune with one another in relation to its facts and discoveries. And there may be a sort of poetic communion of refined spirits amid the great works of the Creator. But these are not christian communion. That demands loving allegiance to the Lord Jesus Christ, regarding whose person and work there must be the faith which worketh by love. The Independents in the great historical Westminster Assembly raised their voices and reasoned unanswerably for freedom of conscience; we insist upon the same, but our communion must be that of the faithful in Christ Jesus.

H. WILKES.

Who is powerful? He who can control his passion. Who is rich? He who is contented with what he has.—*Jewish Saying.*

THE PROTESTANT PULPIT OF MONTREAL.

I.

As the good steamer "Corinthian" comes shooting under Victoria Bridge after the toss and tumble of the rapids, and—rounding-to off St. Helen's Island—slowly heads up to her wharf, the traveller from the West thinks that he has reached the most religious city of the New World. East and West the sky is pierced with spires; while towers, domes and minarets loom up in lofty rivalry. If churches were a true index of religious life, this judgment might not be far wrong; inasmuch as Montreal is probably the best "churched" city—for its size—on the continent? but the stranger soon learns that abundance of rich church buildings is quite compatible with an ignorant, superstitious and bigoted population. He soon learns, also, the broad distinction of Catholic and Protestant which so sharply divides the city; and also learns that this distinction is likewise topographical in a large degree. Passing from the river-side up the broad, central highway of McGill Street, the sketcher of the Protestant pulpit of Montreal finds little exercise for his pencil to the east of that line. With one or two exceptions, nothing but the *disjecta membra* of the Protestant denominations are to be found so located. Prominent among these exceptions is the ugly but capacious Methodist Church on St. James Street, which enjoys the distinction of being the scene of the annual gatherings of the great undenominational Societies of the city. Till lately, its pulpit was "filled" by the Rev. L. Gaetz, whose name was of fearsome import in the mouth of a Cockney Englishman, but whose broad spirit of kindness and ringing fearless utterance of manly sentiment are already beginning to be missed on the Montreal platform. The new occupant can scarcely be sketched for a while. He brings with him good report from the West, but has yet to win his spurs. A little further east is an ancient stone barn, which is notable as the oldest Protestant Church in Montreal: its portal bearing the date of 1792. It is still used as a Presbyterian Church: its pulpit is respectable; but does not call for remark. Descending the hill, we bring up at the little French Protestant Church, presided over by a young man of some promise: sententious, ornate, oratorical, and orthodox. North of this is the famous Russell Hall, where the redoubtable Chaplain of the Orange Order pours out his ringing fiery denunciations of Romanism. Mr. Doudiet is a man of marked ability: his discourses, whether in French or English, are always worth listening to, and frequently show great power. He is a rising man. Little else remains to be sketched in the east of Montreal. There are one or two Mission Churches of different orders, and the list closes with the handsome building of the Anglican Church of the Trinity. Here it was that the lamented Canon Bancroft struggled on so long against Debt and Destiny in the shape of a thirty-thousand-dollar mortgage. He succumbed to the difficulty; and the outlook for the church is not encouraging, the surrounding population being very largely Roman Catholic.

Returning from this eastern *excursus* to pursue the central line of the city, the enquiring traveller finds himself confronted by a group of four churches, which he discovers are all Protestant. The first of these is a plain, substantial structure, which describes itself as "Zion Church, Congregational," with Rev. A. J. Bray as pastor and Rev. Dr. Wilkes as honorary pastor. Dr. Wilkes and Zion Church are both landmarks in the history of Montreal. The prefix of "honorary" is well earned by a laborious and faithful ministry of some forty years, conducted with great ability and success. The good Dr. still frequently occupies his old pulpit, and his clear, ringing voice, earnest manner, and practical treatment of his theme, have by no means lost their attractiveness. The actual and active pastor of the church has the misfortune (for present purposes) of being also editor of the journal in which these sketches appear; but he cannot be passed over in connection with the subject, and must be content with the portrait sketched of him by a writer who holds a thoroughly independent position, and who has the privilege of writing without the Rev. editor's supervision. Mr. Bray is probably the most talked-of and best abused minister in the city of Montreal. Essentially a preacher, his admirers claim for him the pinnacle of unapproached excellence; while others rate him as of far lower ability, and denounce his preaching as dangerous and destructive.

But, beyond all question, Mr. Bray and his preaching deserve more than a passing remark. A young man of about 30, he has strong individuality of feature. A strong will speaks in every line of the countenance; and this is probably the great characteristic of the man. It is at once his strength and his weakness. He has not been used to bending, and perhaps has yet to learn its graceful dignity, and the greater moral power which may be born of it. He is frank, fearless and out-spoken to a degree,—to such a degree that on some important occasions he has determinedly confined himself to manuscript lest he should say *all* that was in his mind. It is no wonder that crowds are attracted to his preaching; for he expresses decided opinions in a decided manner, and in language of unusual richness and beauty. Theologically, Mr. Bray has been much canvassed. He has been unjustly charged with many heresies: perhaps justly with some. Certainly he is a strong humanitarian, his views of human character and destiny being of a brighter colour than is usual. So in the great test-doctrine of the Atonement, Mr. Bray's views present more strongly and prominently the moral than the sacrificial side of the work of Christ. And in the mistiness of the revealed future of humanity, he sees some other outline dimly visible than that ordinarily drawn in hard distinct lines by the regular orthodoxy. But it is probable that many of the charges of heterodoxy brought against him arise from the freshness of his language and the novelty of his mode of treatment. It must also be said that as a man of power he is fully conscious of his strength: as a beautiful woman of her charms. But he is young, and will doubtless rub off little excrescences of manner and character which interfere somewhat with his great and growing popularity, and will realize the great promise of his exceptional gifts.

And now we go "climbing up Zion's hill" for a few steps to reach the door of the First Baptist Church, where the Rev. A. Munro ministers to a congregation which had been thinned by past dissensions and "swarming-off" before he came to the city. Mr. Munro is an Englishman, approaching middle age, who about eight years ago came to Toronto from the Lower Provinces to

assume the charge of the Alexander Street Church. He is a good type of the Evangelical preacher,—calm, thoughtful, earnest and devout. While he can scarcely be said, as an orator, to have fulfilled the promise of the earlier years of his ministry, yet he is well adapted to attract a certain order of minds, and to hold all he attracts. But he is perhaps too quiet, modest and retiring ever to become very popular: although he may be eminently useful within the lines of his denomination. And here it may be said that these lines are somewhat closely drawn in Montreal (perhaps elsewhere also). There are three Baptist churches,—the one just named, another whose pastor is a young man lately from Ontario, and one in the west of the city which is ministered unto by the Rev. John Gordon. These churches form a little circle which holds itself in close non-communication with the other Protestant churches of the city. Indeed one of the three ministers is credited with the saying that "We are the only evangelical ministers in Montreal!" Mr. Gordon himself is a Scotchman who comes filtered through an American medium, having been for some time a pastor in Chicago. People complain that he can never forget this, and say that he has "Chicago on the brain." Certainly there is very little of the Scotchman left. He is a man of good presence: a fair preacher; mildly poetic; somewhat minute, not to say microscopic, in his exegesis of the Scriptures; and distressingly orthodox; especially in regard to immersion and close-communication.

But to return. Facing the First Baptist Church is the only Unitarian Church in Montreal. Dr. Greene is the minister,—a man of considerable power as a thinker, writer and speaker. He has a good and somewhat wealthy congregation; amongst whom may be found some of the "most advanced thinkers" of the city. All who can be satisfied with the molluscous and negative theology of Unitarianism will find it forcibly and attractively presented by Dr. Greene. Here, however, as elsewhere, it is not found to possess the vital energy of a positive system of religion, and cannot be said to be making much headway.

(To be continued.)

"WORKING WOMEN."

That there is a general change in all ideas concerning women, is a fact admitted on all sides. Two articles, lately in the CANADIAN SPECTATOR, bring women prominently forward—one "A la Mode," regarding them almost specially after a fashion—the other, in "Heretical Opinions," trying from a more interior view of the difference of sex, to place them on a footing of equal power with men. Then a few weeks back we have the "Women's Disabilities Bill" brought up in the Parliament of Great Britain—thrown out again, but with an addition to its former strength of twelve votes, and with a certainty that, sooner or later, it will gain the victory. And if we want another sign of the times we have "The Matrimonial Causes Act," which has just come into operation in England. Women have now, practically, their rights in their own hands. But the first necessity is to free themselves from the tyranny—not of men—but of each other and themselves. They voluntarily remain bound when they ought to be free, fettered by the great law of Mrs. Grundy, which they themselves have bound around themselves, and do all in their power to bind on their fellow-women. For instance, they not only tolerate sins in a man, but too often flatter and court him notwithstanding, whereas the same sins in a woman would make her suspected and deemed unfit for the position of a servant in the house. These things ought not so to be, and till women more thoroughly respect themselves and each other, and demand equal purity of life in men and women, men will cherish a secret contempt for them and are quite entitled to do so. There is no necessity for this being the case. Women—the queens and leaders of society—have allowed a warped idea of morality to creep in, of which men were swift to take advantage, and now, women must alter this because it is unjust, and a wrong to men as well as to themselves. Then again, the law for all men is *work*, and we blame a man who is idle and will not do something, even if he has enough means. But fortunately, no man worthy of the name, prefers an easy, idle life. Why then should not the same law hold good for women—"work?" It does, in many cases, and hard work, too, but these are women—not ladies—and then comes in a class distinction which for the good and usefulness of all, ought not to be.

All, from the poorest to the richest, ought to have work that depends on them to do and is necessary and must be done thoroughly. Imagine a young man of our Dominion just taking it easy and loafing away his life or filling in his days with as much pleasure as possible till, sooner or later, he marries some one! Why should it be so with any woman in any position? The actual joy of being practically useful, which is the greatest joy in life, is cut off from these women by the fiat of society, lest she lose her position, &c., and so she keeps waiting and fretting and filling her time with anything, just for something to do, till, perhaps in desperation she marries to get out of such a false position and have something of her own. Now, why should there be no course open to her but this? Occupation in some work of the world would be her salvation from much misery and a satisfaction far above studying fashions and planning gaieties and wearying of them all. Besides, the time for these must pass, and many a woman who in the midst of much frivolity is true to her own ideal of man, will not have dared to rush into matrimony for a passing sensation or as a relief from *ennui*. What comes then? Life left undeveloped by calls of necessity on heart and hands is very sure to become cramped and even soured; unoccupied and so unsatisfied. Will it never be that each woman, as each man, will be expected to be able to support herself, and be trained to do so in manufacture, commerce or profession? I can see no disgrace in this. Idleness is the curse of many a life, and brings countless imaginary ills in its train. To be doctors seems at present the highest point aimed at by many women, and it is a good one, no doubt. But if useful occupation was general, and if young women were made acquainted with the physical laws of their being, and all were enlightened as to the true nature of marriage, there would be less need of doctors of any kind, and sound health, moral and physical, would in great part be restored to the world. There seems a prevailing horror of actual labour—toiling with the hands—even among men; the spirit of the age is to

rise above (?) work and to make brains do instead. Now when we use brains alone, we are apt to overlook the heart and become overbearing and unjust, and without hard work we do not possess the wisdom which comes of actual experience. All three, head—heart and hands—should be called into exercise by each man and woman in their own life, as necessary to help them in the onward march to perfection. But when we make money the standard, instead of character, then brains alone—and strong ones too—are perhaps the most essential for our purpose. To me, definite occupation seems a necessity for all, and as all women may not prefer the opportunity of guiding a household and bringing up children, let them not be considered singular if they set aside Mrs. Grundy's opinion. Some mothers prefer their daughters to be unable to do anything thoroughly, because it is ladylike; and when such is the case, who can wonder at so much discontent, misery and poverty which invade so many homes after a few years of wedded life are past? What sensible man would not prefer, as wife, a woman who could actually do something to earn her own bread should sickness lay him aside or misfortune fall on his business, or death remove him from providing for her? All can't make money. To thousands it must ever be "day by day our daily bread," and being content with that for daily work. The strain of the world would ease, and more leisure be given to the study of science, the development of art, and the practice in all things of true

"WISDOM."

THE ANTIDOTE.

There does come a time occasionally in the history of individuals and nations when sarcasm is thrown away upon them. Something stronger is needed. Men become so utterly blinded by self-will and passion that sarcastic remarks and comic eloquence are either taken for covert praise or resented as an insult. Affairs in the Province of Quebec have reached that stage. It behoves those of us who have opinions to speak plainly, with no small degree of emphasis. Practical measures are what are wanted. If we cannot have these at once, let us at least try to direct public attention towards a practical end, in which, when attained, the cure for present evils is certain to be found.

In existing circumstances there is one direction in which effort is certain to be fruitful in annihilating anarchy and class rule. Difficult of attainment it may be, but we must aim for it. It is this—the centralization of Government. This course, begun for us by Sir John A. Macdonald when Confederation of the Provinces was effected, must be continued and carried to completion. Whether its originator is the man to do this or not is a side issue, which will shortly decide itself. Certain it is to every rational mind that a country with four Parliaments and Senates as the base of its pyramid of power, with a fifth Parliament and Senate towering upwards as its apex, may seem a very solid structure calculated to strike the beholder with awe, yet it is really cumbersome to a degree, and useless now for all practical purposes as the Pyramids themselves. The genius of a new country like this is utility—not grandeur. This pyramidal form of power lacks, too, one element of strength very apparent in the structure referred to. Its various parts do not cohere. The base is restless—the law of gravity—and the weight of wisdom—frequently suffer entire suspension in these Provincial Parliaments, and the result is a tottering of the apex and a tendency to plunge into Egyptian darkness—a darkness which is felt, deeply felt, by the nation.

Permit me to drop the sublime and condescend to the practical. The root from which these remarks derive their life is the Provincial Parliament of Quebec. Recently convicted of unholy jobbery, they are now, under new and certainly much improved auspices, driving their heads against the solid buttress of our national liberties in the passing of the "Party Processions Act." It is a melancholy symptom of an unhealthy decline of vigorous life when a Government feels impelled to suppress processions instead of applying its energies to suppressing the suppressors. Printer's errors will creep in, and it might chance appropriately enough to be spelt *oppressors*. The cure for the evil is simply this—one central Dominion Parliament, an apex deprived of any base but the common sense of the majority of the qualified voters in the nation. Let Provincial Governments go by the board. They have bored us long enough with speeches light as air, and largely filled with that ingredient. But that is not the worst. Custom renders that enduring, and flight is always possible. But attempts at government—or rather misgovernment—utterly contrary to the spirit and practice of all law in every land where the British flag bears rule, are altogether too much. The knell of the Quebec Government, at least, has been voluntarily rung by itself, and from that cheerful sound we hear the echo reverberating in the hearts of true and trusty men in Ontario, New Brunswick and Nova Scotia. Merely an empty echo it cannot long remain.

Such is the practical aim—the practical cure. Is it unconstitutional? Then the constitution can be amended, and it must. That four millions of people should require four Parliaments and Senates, besides a fifth of higher rank and quality to steady the others, is on the face of it absurd. One Parliament and a quarter to each million of men, women and children! Verily this country should be well gov'ted! But is it? Let Mayor Beaudry answer. Expense, in a new country like this, is, of course, no object. Still, there is some cost involved in the happy possession of eleven hund—, but there, we will not indulge in figures, lest we make ourselves obnoxious—although figures, like the main point of this argument, do not lie.

The practical utility of such narrowing of governmental power into one centre, and one only, is so apparent that it only needs to be mentioned. One thing at least we would gain by it. It is this. If anarchy and mob law are so prevalent amongst us as to command the general support of the vast majority of our people, finding voice through one central parliament, we would have the satisfaction of feeling that such a state of things was eminently congenial to the great heart of the nation, and those few of us who still felt the retention of some manhood needful, as well as the retention of our life, would know exactly where we stood in relation to our fellows and prepare ourselves to leave, nor hinder longer the development of this country's destiny.

Law does not seem particularly binding, at least in this Province, nor is its interpretation in any required direction a matter of any great difficulty. A few

leading opinions as regards the constitutional legality of doing away with Provincial Parliaments are much needed just at this juncture to enable this Province to preserve and proceed to

"BUSINESS."

THE TITHE SYSTEM IN CANADA.

The following paper from the *Public Advertiser* of December 29, 1775, published in Quebec, will be of interest now. The day must come in Canada when the tithe system will be a thing of the past:—

"On the Dissatisfaction of the Canadians at the Re-establishment of Popery in Canada by the late Quebec Act.

"December 9, 1775.

"It may seem strange, Mr. Printer, to many of your readers, that the re-establishment of the popish religion in Canada, by giving the priests a legal right to their tythes, can have given the Roman-Catholics in that province any disgust, as they are known to be strongly attached to that religion: yet, that it has done so in a very high degree, I am well assured by some gentlemen of sense and credit that are lately arrived here from that country. This event does not indeed much surprize those persons who were acquainted with the state of that province before the passing of the Quebec bill; for they knew how amply the popish religion was tolerated there before that time by virtue of the capitulation, and the remarkable spirit of mildness and justice which then induced both the government of the province and the English and other protestant inhabitants of it, to observe and execute that sacred article of the capitulation to its utmost extent; and they had been witnesses of the great astonishment and satisfaction which this high degree of toleration had excited amongst the Canadians; which indeed was so great, that the noblesse of the province did not venture in their petition of December, 1773, (which was made the foundation of the late Quebec-act) to make any complaint upon this head; for the few persons who signed that petition, (who, including a boy of 13 years of age, and some other very young persons, amounted only to 65 persons, in the district of Montreal) say nothing of a want of freedom in the exercise of their religion, but complain only of the exclusion of Roman-Catholics from places of trust and profit, which is an inconvenience of a quite different kind, and which even those of the protestant dissenters from the Church of England, who comply with the terms of the toleration act, are exposed to here in England. But, to return to the toleration of the Roman-Catholick religion in Canada before the late Quebec-act,—I say, that it was so compleat as to astonish the Canadians, and give them the fullest satisfaction. The churches and chapels of the province were all left entirely in their hands: the priests possessed the glebe lands and parsonage houses: they wore their habits on all occasions and in all places, and performed their religious exercises and ceremonies in their antient and accustomed manner; and even had their publick processions of the host through the streets of Quebec and Montreal, as often as they pleased, and without the least molestation or insult, or even ridicule, from the protestants in the province.—The protestants contented themselves with borrowing of the Recollet monks at Quebec, and of the Ursuline nuns at Montreal, by their leave and favour, the use of their respective chapels for one hour in the week, every Sunday morning, for the performance of divine service. Such was the toleration of the Roman-Catholick religion before the late Quebec-act. It could not be more compleat, and the Canadians were perfectly satisfied with it. Yet it was *but* a toleration; the support of the religion depended entirely on the free choice and will of the Canadians, and no legal process could be used in the courts of justice, to compel them to pay the tythes, and other former taxes, for the maintenance of their priests. And this the Canadians well knew and were much pleased with, because (they said) it made their priests more condescending and affable in their behaviour to them, and more diligent in the discharge of their duty. This being the case, I believe, Mr. Printer, it will no longer appear surprizing to your readers, that the Canadians should not be pleased with that clause in the late act, which, without increasing the freedom of the exercise of their religion (for that, in truth, could not be increased) had unnecessarily and unofficially revived the compulsive obligation under which they had formerly lain, to pay the priests their tythes, but from which they had lived exempt and happy for the space of fifteen years. I say, this compulsive obligation to pay the tythes, has been revived unnecessarily and officiously, because no part of the above-mentioned petition of a few of the noblesse (though obtained, as I am credibly informed, in the most clandestine manner, and by the utmost exertion of the bishop's influence) requested the revival of it: and much less was there the least reason given to the government to suppose that the rest of the Canadians, the merchants, tradesmen, and yeomanry of the province; that is, in a word, the great body of the Canadian PEOPLE (whose wishes alone ought to have been consulted on this occasion) were in the least desirous of it. And in fact, now that this obligation is revived, they are equally surprized and disgusted at it. And, I presume, the impartial part of your readers, Mr. Printer, when they read this plain and true state of this matter, will no longer wonder at their being so.

"I am your humble servant, &c.

"P.S.—I am told that the Canadians are at this time under dreadful alarms at the apprehension of the numerous suits for tythes which they expect their priests will bring against them, as soon as any Courts of Civil Judicature shall be opened in the province. For by the late Act of Parliament, all the former Courts of Justice were abolished on the 1st day of May last, and no others were erected in their stead; the consequence of which has been, that the province has continued in a state of anarchy, at least with respect to Civil Matters, ever since the fatal day. For the new Legislative Council, (consisting of Monsier de Bellestre, Monsieur de Contrecoeur, Monsieur La Corne de Saint Luc, and others,) to whom the delicate and difficult business of erecting new Courts of Judicature in the province, to supply the place of the old ones, was entrusted by the late Act, have not yet exercised their Legislative Talents in the discharge of this important duty. I mean on the 15th of last October: so that from the 1st of May till that day no civil action of any kind could be brought in the province. It is supposed, however, that this state of things

cannot last long; and that the Governour and his Legislative Counsellors, will soon meet again to consult upon this very urgent business. And happy will it then be for the province, if they listen more to the advice of Mr. Hey, the Chief Justice of it, (who is a Man of real understanding) than they did at their last meeting, when his suggestions in favour of the re-establishment of the Commercial Laws of England and the Trial by Jury, (to be had at the option of the parties, with the consent and approbation of the Judge) were opposed by Monsieur La Corne de Saint Luc, and the other new Roman Catholick Members of the Council, till their Meetings were broke up by the news of another invasion of the province, by the troops of the United Colonies near Montreal."

A FEW WORDS ON "TURK."

In a recent number of this journal an article called "A Plea for the Turks" was given to the public, which I think for one or two reasons—its intrinsic merit not being one of them—deserves to be commented upon. Its animus, no less than the articles of Mr. Bray's, which it attempts to criticise, is apparent in every sentence; and it shows pretty plainly what similar articles have shown before, that there are no arguments which are worthy of the name to be adduced in favour of the Ottoman Turk. The article under review is exceptionally deficient in this respect. In it I cannot find a single plea for the *genus*. It is no argument for the Turk to say that he is likely to mend his ways because England has succeeded in mending hers. It has been shown over and over again that he is irrepressible; that he has always been cruel, lustful and faithless; that his religion renders him specially ineligible to have Christians under his control. Edward A. Freeman, the eminent historian, has drawn a fearful picture of his rule. He says: "One charter after another has been put forth to say that all the Sultan's subjects, of whatever religion, shall be equally under his protection, and have equal rights. Yet the Christians are everywhere dealt with as bondsmen; the Mahometan is armed, and the Christian is unarmed; the Mahometan rules, and the Christian has to obey; the Mahometan sits in the so-called courts of justice, and refuses to take the evidence of the Christian against the worst Mahometan offender. Therefore no Christian is safe for a moment in anything. Whatever wrong is done to him, he has no redress; his life, his property, the honour of his family, are at the mercy of every Turk who thinks good to deal with them as he chooses."

It is no argument in favour of the Ottoman Turk to say because Mahometans in one age of the world's history compared favourably with Christian Europe there may be a possibility of a revival of former virtues among the followers of Mahomet. Christian Europe has become highly civilized and may go on progressing, but how has it been with the Turk? Reform has been alien to him; he is the same now as he was five hundred years ago. He came into Europe and enslaved Christian people on their own soil, and they have remained enslaved ever since. As Freeman says, his rule has been the rule of cruelty, faithlessness and brutal lust, and cannot be reformed. He cannot be reformed, because of his religion. Goldwin Smith, writing on this subject, says:—"If there is anything decisively proved by the experience of history, it is that Islam, the Military religion of a plundering Bedouin, extend its borders as widely as you will, settle it as long as you please, place at its command wealth and slaves to the utmost measure of its lust, never can produce civilization—moral, political or even material. Industry, liberty, science, progress of every kind, are essentially alien to it. Militarism, despotism, fatalism, polygamy, concubinage, slavery, cleave to it as parts of its nature, everywhere and in all times. . . . Of all systems it seems to be the most effectual for destroying spiritual, moral, social and political life ever devised by man—the history of genuine Mahometanism—has been the rush of conquest, followed by the stagnation of decay."

It is a sad commentary on the value of human opinion that there is a numerous party, both in England and Canada, in sympathy with this race, in utter disregard of their delinquencies. This party defends the Turk and the policy of the British Government against all adverse criticism, with an ardour and persistency truly admirable, if it could be rendered intelligible. The mere fact that some sound ground-work for this defence is lacking matters nothing, and the clearer this is shown the more tenaciously do the Turks' friends adhere to their position. "Turk" being of this class, and pugnaciously inclined, goes in on his hobby, careless apparently whether he possess any qualification for his task. He makes sad work of it, as witness the following specimen. He says: "I do repudiate most strongly the monstrous assumption that England, as represented by its present Government, had otherwise than deeply at heart the interests of the Christian subjects of Turkey. She refrained, however, from playing into the hands of Turkey's great enemy." I do not suppose that "Turk" would find anybody disposed to quarrel about this abstract question of the heart, nor do I believe very many would deny that England has refrained from playing into the hands of Russia, except it may be in regard to the recent acquisition of the island of Cyprus, which Russia may seek to counterbalance by making extensive annexations in Central Asia. I fail, however, to perceive the utility of repudiating the assumption. What earthly use can "Turk" make of the deep feeling of sympathy which he imagines the British Government harbours for the downtrodden and oppressed Christians of Turkey, when its only outcome was the endeavour to seat more firmly in their position this race of brutal, degenerate oppressors, which has held the Christians of Turkey in bondage for five hundred years? What does this argument amount to? Simply this. According to "Turk," England felt deeply the wrongs of the oppressed peoples, but didn't move a hand in their defence, for fear of playing into the hands of Turkey's great enemy, or of making herself the laughing-stock of Europe. Think you, "Turk," that Lord Beaconsfield would admit either the one or the other?

It is notorious that the British Government never for one moment allowed sentiment of any kind to interfere with what it deemed its political interests in the Eastern Question. It made up its mind to thwart Russia, and it did not matter a pin whether Russia went to war actuated by mere sentiment or by a desire for aggrandisement.—Turkey must not be made to pay the penalty of her crimes under any circumstances; she must be left alone. But she was not left alone, and the result is, she has received her death-blow, which the British

Government was utterly powerless to prevent, notwithstanding the encouragement it gave her to resist. We all know why the British Government was unable to assist its ally during the progress of the war; we remember the subtleties it resorted to in order to overcome the opposition of the British public, which were only successful after the war was ended and the treaty of San Stefano signed, which enabled it to send the war vessels of England through the Dardanelles in the nick of time to prevent the immediate overthrow of the Ottoman Empire. That action led to the Conference and the treaty of Berlin, and was the means of restoring to the Sultan part of his dominions.

There is no doubt whatever in the mind of an unbiased student of the Eastern Question, that if the British Government was not directly responsible for the late war, it could, at least, have easily prevented it. Why did not the British Government go frankly and honourably hand in hand with Russia and other European powers in their pressure upon the Porte to obtain better government for the oppressed Christians? That the Turk would have resisted vigorous pressure put upon him by England, Russia, Greece and the Christian principalities, is utterly incredible. That would have been too strong even for the Turk, who, although a fanatic, is not altogether a fool, and he would have succumbed to the inevitable with the best grace he could muster. But, encouraged by England, he was led to resist, and the Czar was forced to accomplish by force of arms what might have been done by diplomacy alone, had the powers been in unison. The British Government was prevented from this manly course by its insane and unjustifiable jealousy of Russia, which was so ungovernable as to quench every spark of sympathy for the enslaved Christians. In full view of this fact, "Turk," who is not a Turk, writes exultingly that "England has more than regained her former position as one of the foremost of civilized powers, and what she says is listened to and regarded."

It is a strange perversion of the human intellect surely that causes "Turk" and the English Tories to be jubilant because Great Britain has gained prestige and position among the powers of Europe by prostituting herself, and trampling under her feet justice and humanity. Instead of jubilation, it should be a matter of the profoundest regret with all loyal subjects of the British Crown that the slightest shadow could be discerned, even by its enemies, in the policy of the British Government. I concur heartily with several patriotic and enlightened English writers in thinking Great Britain has not gained by her alliance with the Turk, and I believe that the future historian, instead of eulogising Lord Beaconsfield, as "Turk" sees fit to do, will on the other hand, portray him as the most cunning, the most sinister, and the least patriotic of all the Prime Ministers the country has ever had.

R. W. DOUGLAS.

"THE BUSINESS SITUATION."

Criticism of a personal kind is always better avoided. Permit me, therefore, by reference to the first principles underlying "Alpha's" views on "The Business Situation," to make the *truth* visible to your readers; for truth can be applied usefully, error cannot.

To return to what "Alpha" designates "the noble example of a merchant diligently increasing his liabilities,"—first principles clearly show that a merchant may wisely do so, if, along with increase of liabilities, he also adds to his assets. In the example to which "Alpha" refers, it was not only implied but plainly stated, that in estimating the position of the merchant when he owed \$10,000, with \$1.70 of assets for each dollar of liabilities, and comparing it with his condition and prospects when a year later, after extending his business, he owed \$20,000, with \$1.85 of assets against each dollar of liabilities, there must be assumed a similar genuineness in the valuation put upon assets in both cases. Increase of business necessitates, certainly, increased care to accomplish this, but few will be so bold as assert that it *cannot* be done. Most men, "Alpha" perhaps excepted, would prefer the \$1.85 to the \$1.70; and "when such an estate is brought to the hammer," experience is against "Alpha's" implied corollary, the large estate *does* realize better proportionately than the smaller one, because there is more to work on, and more chance for good management to tell. The more good sound business a merchant does, the better it is for himself and others; but there is no quarrel between "Alpha" and I on the point that extension of trade should only be attempted on sound principles. I have humbly endeavoured to show all through that sound trade does not *necessarily* become unsound because it is extended. "Alpha" now generously assents to that proposition. That larger trade of an entirely speculative and unsound character brings larger measure of disaster than a similar smaller trade can do is also true. That the losses of 1875 and since were, and are, caused by unsound trading, is true, and expresses my own belief. Neither merchant nor banker were free from blame in the matter. But the adverse balance of trade neither caused nor showed that. It was the unrealizable, dubious character of the assets held to meet that debt which made it formidable, and not either the large or small dimensions of the debt itself. It was precisely because "active capital (and labour) had been converted into unavailable shape" by our own foolish investment of it within this country, that our united balances of trade debts, outside of the country as well as within it, embarrassed us. The policy of our Finance Minister can do extremely little to prevent such individual folly, though he should consume the midnight oil in constant reckoning of our debts to other nations, and insist perpetually on our daily attention to his interesting calculations. Individuals must judge of their individual transactions—their individual debts—and all they have a right to ask of Government is liberty to trade as freely as possible, and reap the fruits, be they profit or loss. None is to blame but themselves, so long as they enjoy such freedom of action.

"Alpha" pleads "that sound, political economists admit that all the products of labour should be given a bearing on the market." If they did not admit this self-evident truth, they might possibly be sound in political economy, but they would most certainly be unsound in mind. Whether they admit it or not it is the fact all the same. The laws of nature, which are the laws of God, are so ordered that all products of labour have a bearing on all markets, whether "Alpha" and political economists like it or not. Investments of labour, or its price, in real estate are no exception. If money paid for labour is

invested largely in real estate which is not wanted, which is not rented, and so remains useless to the community, producing nothing, it has a very decided bearing indeed even on the money market, for it is just so much "active capital converted into unavailable shape." How then in the name of everything that is rational are real estate banks to prevent the natural operation of the laws of trade? Real estate is merely another form of merchandise. Even were it possible to create capital by this means and utilize it in paying our debts, how could it benefit our position if the money so obtained were secured only by the unsound investments presumably already held as the equivalent for these debts within the country and found to be unrealizable, as "Alpha" avers they are.

If what "Alpha" states were true "that a \$1,000 promissory note is discounted by the maker, and becomes by law a basis of issue in the hands of the banker" there might be some slight point in his contention, although even then there are advantages in favour of the promissory note, representing as it does a transfer of portable property, which render it superior as a basis of credit to the mortgage, as we shall presently see. But it will be news to bankers to learn either that their issue is based on the promissory notes they hold or that gold is not the basis of issue in the hands of the banker." Every merchant, every workingman, like myself, knows better than that. If "Alpha" will trouble himself to look over any bank's monthly return published in the daily papers, he will find that gold and Provincial notes form the basis of issue of its own notes. Each bank is required by its charter to hold a proportionate reserve in gold or Government issue against its own notes issued.

These bank notes are promissory notes no doubt, but they are promises to pay at any time *in gold*, as can be read on the face of them. Their circulation is only maintained by that fact. They could not long be circulated otherwise, for few would care to give value in exchange for them. A bank's lending power consists of these notes, and its capital, less the reserve it is required by law to hold against said notes in circulation. In addition to that, it lends moneys deposited with it. With the moneys so obtained, it discounts promissory notes made in the course of trade, and bearing two or more good names, or, one name and the bill-of-lading or transfer of the books handled. When said deposits are claimed, or its circulation is returned upon it, it must pay both in gold if asked to do so, or stop payment. To do this in trying times, it may have to realize on its securities—the promissory notes and goods aforesaid—and then comes the test of the quality of its investments, showing whether they are sound or unsound. Because it has lent \$1,000 on a promissory note of that amount, it does not at all follow that it can take that same \$1,000 and re-lend it—that identical \$1,000—on another promissory note, as "Alpha" seems to imply. No doubt it may re-discount that \$1,000 note in some other bank if it is good value, and re-lend the money so obtained, or use it to pay its own debts, but in this respect the \$1,000 note in no way differs from a \$1,000 mortgage. The man who has lent a \$1,000 on a mortgage, and wishes that \$1,000 restored to him, can, if he chooses, sell that mortgage, if he can find a buyer who considers it good value and has money to invest. The banker and the mortgage holder are so far exactly in the same position. What more does "Alpha" want? He is free to sell or re-hypothecate his mortgage at any time he can. Debentures are not illegal here, so far as I am aware. The banker is free also to sell or re-hypothecate his promissory note security, if he can find a market for it. But, first, here appears the difference. Promissory notes are for short dates generally, or at least ought to be. Mortgages are almost invariably for long periods—years instead of months. Hundreds of men will always be found with cash to lend for short periods. It is only the few comparatively who can afford to make permanent investments. The goods for which a promissory note is given are transferable from place to place at slight cost. If they cannot find a market here they may be conveyed elsewhere. They are useful anywhere almost and will command *some* price, if not a profit. They are portable property in a bulkier form than gold. Houses are not. Land is not. If they are not saleable on the spot where they are planted, science has not yet developed a cheap method of conveying them elsewhere. Any Company, therefore, which issues notes payable *in gold on demand* on the basis of such security, "however sound it may be, would find great difficulty in gaining currency to any great extent for such issue, for the simple and self-evident reason that they do not possess the *gold* wherewith to meet such issue if suddenly returned to them," but, instead of gold, possess houses and lands realizable only when trade and commerce are brisk and money plentiful, and not capable of being cheaply and readily carted away to countries or districts where they are really wanted. Furthermore, when a man wants his *money* returned to him in circumstances where only *money* can be used—for travelling, for instance—it would be discouraging to be told that he can't have it, but that it is all right—quite secure—secured by mortgages transferred to the custody of the Government, who will no doubt advance it to him if he asks them. Sometimes "more *is* wanted by a creditor than to have his money secured by mortgage and bearing interest from the date of protest." He wants *money*—not security for it—and when it is refused it will be a day of loud protest with him; and just when many men want money is the time of all others, as we have said, when real estate is depreciated in value and hard to realize.

How "Alpha" reaches from such facts his certainly "startling corollary," that "the amount of paid-up bank stock in this country which may be made available is equal to the sum of the good mortgages," is simply incomprehensible. It would be startling if it meant anything. It is a form of words which means nothing. The one fact has simply no relation to the other. What it does mean must ever remain a mystery, or—if capable of solution at all—solvable only by "Alpha."

Verily "Alpha" is worthily blamed for "putting money matters in a new and interesting light." New, his views certainly are. Interesting, to the speculative mind, as the embodiment of the baseless fabric of a vision—though much more likely, if they contained any elements of possibility and could be carried out, to differ materially in leaving a very decided *wreck* behind. If it is "welcome news" to traders and manufacturers to learn from "Alpha" of a "plan by which the capital of the country may be doubled or quadrupled—redeemable in *Gold*," without first doubling or quadrupling the reserve of gold needed to redeem it, then "Alpha" has found the Philosopher's stone, and wise men will be careful not to butt their heads against it, lest they should hasten for themselves and their country the direful advent of another OMEGA.

THE ANGLO-SAXON RACE.

Stretch forth! stretch forth! from the south to the north,
From the east to the west, stretch forth! stretch forth!
Strengthen thy stakes, and lengthen thy cords,
The world is a tent for the world's true lords!
Break forth and spread over every place,
The world is a world for the Saxon race!

England sowed the glorious seed
In her wise old laws, and her pure old creed,
And her stout old heart, and her plain old tongue,
And her resolute energies, ever young,
And her free, bold hand, and her frank, fair face,
And her faith in the rule of the Saxon race.

Feebly dwindling, day by day,
All other races are fading away;
The sensual south, and the servile east,
And the tottering throne of the treacherous priest;
And every land is in evil case,
But the wide-scattered realm of the Saxon race.

Englishmen everywhere! brethren all!
By one great name on your millions I call,
Norman, American, Gael, or Celt,
Into this, this fine-mixed mass ye melt;
And all the best of your best I trace
In the gold and brass of your Saxon race.

Englishmen everywhere, faithful and free,
Lords of the land, and kings of the sea;
Anglo-Saxons, honest and true,
By hundreds of millions, my word is to you;
Love one another, as brothers embrace,
That the world may be blessed in the Saxon race.

—From Baker's Circle of Knowledge.

CORRESPONDENCE.

THE BOSTON "PILOT" AND CHARLES DICKENS.

The *Pilot* quotes an extract from Charles Dickens' "American Notes," giving a superficial idea of an Orange and Green trouble in Ontario, which the novelist heard about. The editor of the *Pilot*, in referring to this opinion of Dickens', says, "No man ever chose the right view of a subject more instinctively than Dickens. No man has ever spoken with greater scorn of bigotry and ignorance." We trust the aforesaid editor will survive the following extracts from Dickens, and continue his belief that "no man ever chose the right view of a subject more instinctively than Dickens."

In Mr. Forster's Life of Dickens, in a letter from the latter to the former, dated Lausanne, 1846, (vol. ii., p. 233,) we read:—

"I don't know whether I have mentioned before that in the valley of the Simplon, hard by here, where, at the bridge of St. Maurice, over the Rhone, this Protestant canton ends, and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side—neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the Catholic side—dirt, disease, ignorance, squalor and misery. I have so constantly observed the like of this since I first came abroad, that I have a sad misgiving that the religion of Ireland lies as deep at the root of all its sorrows even as English misgovernment and Tory villainy."

Mr. Forster observes that "almost the counterpart of this remark is to be found in one of the later writings of Macaulay," though the fact is that Macaulay's words are far stronger and broader. In another letter to Mr. Forster, from Lausanne, Oct. 11, 1846, (vol. ii., p. 272,) Dickens says:—

"I don't know any subject on which this indomitable people have so good a right to a strong feeling as Catholicity, if not as a religion, clearly as a means of social degradation. They know what it is. They live close to it. They have Italy beyond their mountains. They can compare the effect of the two systems at any time in their own valleys, and their dread of it, and their horror of the introduction of Catholic priests and emissaries into their towns seems to me the most rational feeling in the world."

And again, in a third letter (Oct. 20, 1846), vol. ii., p. 274:—

"As to * * * the talk about their opposition to property and so forth, there never was such mortal absurdity. * * * I would be as steady against the Catholic cantons and the propagation of Jesuitism as any Radical among them; believing the dissemination of Catholicity to be the most horrible means of political and social degradation left in the world."

We will likely hear no more from the *Pilot* and its friends in praise of Charles Dickens. We presume it will commend Forster's Life of the novelist to the tender mercies of the Congregation of the Index. PROTESTANT.

A CATHOLIC'S VIEW OF CATHOLICISM.

SIR,—One afternoon in 1875 I was travelling from France to Germany, side by side with an Italian gentleman. He was a fluent English speaker: had lived in London several years, and was then a resident of Rome. Speaking freely on the changes going on in his native land, he remarked to me that the priests had for ever lost their influence over his people. "Once I regarded them as supernatural: the Pope I deified. The Pope was the God I feared and revered most. Now I am a wiser man, a better Christian, and I despise priests and popes as impostors. They seek first their own selfishness: then the Kingdom of God and His righteousness. The temporal power is their daily hunger and thirst, not the salvation of our souls, or the amelioration of our sufferings. I once whipped my eldest child for refusing to go to the confessional. Now, I would sooner see her dead at my feet than that she should go; yet I am a Catholic still. I was once spat upon by a priest in the Corso at Rome. I had

no manliness. I was a dog, and had to bear the humiliation. Now, I would shoot the Pope himself if he dared to give me such a public insult. Rome remembers the Italian merchant who was spat upon in the Corso. Then I was a mere Papal slave; now I am an Italian, thank God and Garibaldi! Wait, my friend! We have undergone a grinding absolutism; we have lost our right of electing bishops and the clergy; but wait. Not more than two more Popes will die before we will surprise the Curia and the world; when the Pope will be the choice of the people, not of the College of Cardinals." R.

OUR MUNICIPAL BY-LAWS.

SIR,—Among our municipal by-laws "concerning offences against good morals and decency" (ch. xvii) it is ordained and enacted as follows:—Sec. 1. "No merchant, trader, petty chapman, peddler, hotel or tavern keeper, or any other person keeping a house or place of public entertainment within the limits of the said city, or any other person, shall be allowed to keep open their place of business, and expose for sale, or be permitted to sell or retail on the Lord's Day, commonly called Sunday, any goods, wares, merchandise, wines, spirits or other strong or intoxicating liquors, or to purchase or drink the same in any store, shop, hotel, tavern, house or place of public entertainment, within the limits of the said city."

Sec. 2. "No person shall be allowed to open or keep open any dram-shop, tavern, or other place of the same description within the said city, during all the time that will elapse between eleven o'clock in the evening, on each Saturday, and the Monday morning next following."

And in Section 4, it is further enacted that "in order the more effectually to repress the offences above specified—every police officer or constable is hereby authorized to enter each and every shop, hotel, dram-shop, tavern, house, or place of public entertainment, within the said city, and to arrest therein, on view, any person or persons found guilty of the offences aforesaid."

One of the afflictions of this Province, and especially of this city, is that it has too much law and too little justice. In the face of such enactments as the above, what do we find in a Sunday walk about our streets? Do we find that "this Catholic city" is any the better for having so many churches and clergy? At least, some respect might be expected for the Lord's Day, not to speak of a plain municipal law. No doubt a poor organ-grinder would be arrested should he attempt to earn a few cents in our streets on the Sabbath. But from one end to the other, in our most public thoroughfares, actually blocking the sidewalks, and even cheek by jowl with some of our police stations, "traders, petty chapmen, peddlers, hotel and tavern keepers," etc., laugh at law, and take these enactments as the little jokes of men like Mayor Beaudry.

It is not long since that even the New York authorities made a raid on the liquor-dealers, and compelled them by heavy fines to close their bars on the Sabbath. But Montreal is a "Catholic city"—that means that though Protestants pay the largest proportion of the taxes, are the largest owners of property, and the largest employers of labor, numerical strength must be superior and enjoy advantages denied to the class whose money and enterprise have mainly made Montreal what it is, commercially, in the eyes of the world.

A people so accustomed to the breach of any municipal law, easily rise to the breach of every law. What with the vulgar exhibitions and amusements, the gambling and vice on St. Helen's Island on the Sabbath, and the open sale of apologies for strong drink, under sanction, be it marked, of our civic authorities, with constables to enjoy the sight at the expense of the city, we are fast preparing Montreal for its moral decline. If its morality leaves it, how long will it be before its commerce follows.

Here surely is scope for the Catholic press. Let us hear not only from the press, but from priest and pulpit. This evil is under the very eyes of the Church. Let it be anathematized. CIVIS.

LA PETITE MADELAINE.

By MRS. SOUTHEY.

Le bon Walter, whose term of banishment was now within three weeks of expiration, would have accounted himself the most enviable of mortals, but for his almost ungovernable impatience at the tedious interval which was yet to separate him from his beloved; and for a slight shade of disquietude at certain rumours respecting a certain Marquis d'Arval, which had reached him through the medium of the friend (the chaplain of his regiment), whose visit to his family established at Caen had been the means of inducing Walter to accompany him thither, little dreaming, while quietly acquiescing in his friend's arrangements, to what conclusions (so momentous for himself) they were unwittingly tending. The brother and sister-in-law of Mr. Seldon (the clerical friend alluded to) were still resident at Caen and acquainted, though not on terms of intimacy, with the families of St. Hilaire and Du Résnel. La petite Madelaine was, however, better known to them than any other individual of the two households. They had been at first kindly interested for her, by observing the degree of unmerited slight to which she was subjected in her own family, and the species of half dependence on the capricious kindness of others to which it had been the means of reducing her. The subdued but not servile spirit with which she submitted to undeserved neglect and innumerable mortifications, interested them still more warmly in her favour; and on the few occasions when they obtained permission for her to visit them at Caen, the innocent playfulness of her sweet and gentle nature shone out so engagingly in the sunshine of encouragement, and her affectionate gratitude evinced itself so artlessly, that they felt they could have loved her tenderly, had she been at liberty to give them as much of her society as she was inclined to do. But heartlessness and jealousy are not incompatible, and Mlle. de St. Hilaire was jealous of everything she condescended to patronise. Besides, la petite Madelaine had been too useful to her in various ways to be dispensed with; and when, latterly, the capricious beauty became indifferent, or rather averse to her continuance at the Chateau beyond the stated period of secret service in the mysterious boudoir, Madelaine was well content to escape to her own unkindly home; and, strange to say, better satisfied with the loneliness of her own little turret-chamber, or the dumb companionship of poor Roland, and with the

drudgery of household needlework (always her portion at home), than even in the society of her amiable friends at Caen, to which she might then have resorted more unrestrainedly. But though they saw her seldom, the depression of her spirits and her altered looks passed not unnoticed by them. And although she uttered no complaint of her cousin, it was evident that at St. Hilaire she was no longer treated even with the fitful kindness and scant consideration which was all she had ever experienced. These remarks led naturally, on the part of the Seldons, to close observance of the conduct of Mlle. de St. Hilaire with the Marquis d'Arval,—a subject to which common report had already drawn their attention, and which, as affecting the welfare of their friend Walter Barnard, could not be indifferent to them. They saw and heard and ascertained enough to convince them that his honest affections and generous confidence were unworthily bestowed, and that a breach of faith the most dishonourable was likely to prove the ultimate reward of his high-raised expectations. So satisfied, they felt it a point of conscience to communicate to him, through the medium of his friend (and in the way and to the extent judged advisable by the latter), such information as might, in some degree, prepare him for the shock they anticipated, or at least stimulate him to sharp investigation. The office devolved upon Mr. Seldon was by no means an enviable one; but he was too sincerely Walter's friend to shrink from it, and by cautious degrees he communicated to him that information which had cast the first shade over his love-dream of speedy reunion with the object of his affections.

It was well for the continuance of their friendship that Mr. Seldon, in his communication to Walter, had not only proceeded with infinite caution, but had armed himself with coolness and forbearance in the requisite degree, for the young man's impetuous nature flamed out indignantly at the first insinuation against the truth of his beloved. And when, at last—after angry interruptions, and wrathful sallies innumerable—he had been made acquainted with the circumstances which, in the opinion of his friends, warranted suspicions so unfavourable to her, he professed utter astonishment, not unmixed with resentment, at their supposing his confidence in Adrienne could be for one moment shaken by appearances or misrepresentations, which had so unworthily imposed on their own judgment and candour.

After the first burst of irritation, however, Walter professed his entire conviction of, and gratitude for, the good intentions of his friends; but requested of Seldon that the subject, which he dismissed from his own mind as perfectly unworthy of a second thought, should not be revived in their discussions; and Seldon, conscientiously satisfied with having done as much as discretion warranted in the charge of his delicate commission, gladly assented to the proposition.

But in such cases it is easier to disbelieve than to forget; and it is among the countless perversenesses of the human mind, to retain most tenaciously, and recur most pertinaciously to, that which the will professes most temerarily to dismiss. Walter's disbelief was spontaneous and sincere. So was his immediate protest against ever recurring, even in thought, to a subject so contemptible. But, like the little black box that haunted the merchant Abudah, it lodged itself, spite of all opposition, in a corner of his memory, from which not all his efforts could expel it at all times; though the most successful exorcism (the never-failing *pro tempore*) was a re-perusal of those precious letters, in every one of which he found evidence of the lovely writer's ingenuousness and truth, worthy to outweigh, in her lover's heart, a world's witness against her. But from the hour of Seldon's communication, Walter's impatience to be at St. Hilaire became so ungovernable, that finding his friend (Mr. — was again to be the companion of his journey) not unwilling to accompany him immediately, he obtained the necessary furlough, although it yet wanted nearly three weeks of the prescribed year's expiration; and although he had just despatched a letter to the lady of his love, full of anticipation, relating only to that period, he was on his way to the place of embarkation before that letter had reached French ground, and arrived at Caen (though travelling, to accommodate his friend, by a circuitous route) but a few days after its reception at St. Hilaire.

The travellers reached their place of destination so early in the day, that, after a friendly greeting with Mr. and Mrs. Charles Seldon (though not without a degree of embarrassment on either side, from recollection of a certain proscribed topic), Walter excused himself from partaking their late dinner, and with a beating heart (in which, truth to tell, some undefinable fear mingled with delightful expectation) took his impatient way along the well-remembered foot-paths that led through pleasant fields and orchards, by a short cut, to the Chateau de St. Hilaire. He stopped for a moment at the old mill, near the entrance-gate of the domain, to exchange a friendly greeting with the miller's wife, who was standing at her door, and dropt him a curtsy of recognition. The mill belonged to the Manoir du Résnel, and its respectable rentiers were, he knew, humble friends of la petite Madelaine; so, in common kindness, he could do no otherwise than linger a moment, to make inquiries for her welfare, and that of her fair cousin, and their respective families. It may be supposed that Walter's latent motive for so general, as well as particular an inquiry, was to gain from the reply something like a glance at the Carte du Pays he was about to enter—not without a degree of nervous trepidation, with the causelessness of which he reproached himself in vain, though he had resisted the temptation of putting one question to the Seldons, who might have drawn from it inferences of misgivings on his part, the existence of which he was far from acknowledging even to his own heart.

"Mademoiselle Madelaine was at the Chateau that evening," the dame informed him—"and there was no other company, for M. le Marquis left it for Paris three days ago."—Walter drew breath more freely at that article of intelligence.—"Some people had thought M. le Marquis would carry off Mademoiselle after all."—(Walter bit his lip);—"but now Monsieur was returned, doubtless"—and a look of simper of vast knowingness supplied the conclusion of the sentence. "Au reste—Mademoiselle was well, and as beautiful as ever; but for 'cette chère petite,' [meaning la petite Madelaine],—she was sadly changed of late, though she did not complain of illness—she never complained, though everybody knew her home was none of the happiest, and (for what cause the good dame knew not) she was not so much as formerly at St. Hilaire."

(To be continued.)

MUSICAL.

One of the first things that strikes the European musician on his arrival in the new world is the superiority of the pianos in general use to those from which European amateurs try to squeeze the sublime strains of Beethoven or Mendelssohn. We do not refer so much to the superiority of American over European pianos, (although that is now pretty generally admitted) as to the fact that in almost every house we find a piano of some kind, and in most houses, if not a first-class instrument, an instrument for which a first-class price has been paid. We have known pianists of great ability in England who have had to content themselves with instruments which would hardly be tolerated in some of our Canadian farm-houses, and even in the taverns a good piano seems to be one of the first requisites.

Whilst we are happy to find the cultivation of art (to some extent at least) so universal in this country, we are forced to express our opinion that much more might be attained for the capital expended, and that we fear that in many cases the object is not so much the cultivation of art as the desire for display so common to mankind. Our new piano, "all round corners, carved legs," &c., is the theme of universal admiration, and "cost \$600," generally seems to carry more weight with it than the finest tone which can be produced by a vibrating wire. We could say a great deal concerning those people who purchase an expensive instrument, and then use it chiefly for quadrilles and waltzes, but for the present will address a few words to those persons, who, having talented children, and wishing to give them the benefit of a sound musical education, send them to a first-class teacher, and buy what they suppose to be a first-class piano. They mean well, those parents, and deserve great praise, inasmuch as though not artists themselves, they have sufficient taste to desire their children to become artists; but, so frequently have we seen their best efforts thwarted for want of proper caution, that we would fain raise our voice in warning, hoping that all who love art for its own sake will aid us in crying down all attempts to take advantage of the public want of information on technical matters, and save honest but ignorant people from being imposed upon.

It is of the highest importance that all students should have well-made instruments to practise upon, otherwise the best of tuition is almost useless, and at least an imperfect technique will be acquired. It is very important that a piano should have a good tone, but still more so that the touch should be as even and as near perfection as possible, and this is the point where superiority of manufacture will show itself. Out of the hundred or more piano makers on this continent, probably not a dozen, manufacture instruments which are at all fit to play on, owing to unevenness of touch, some keys requiring to be struck with much more force than others, and the best of players, in consequence, unable to play an even scale, which is the basis of all piano-playing. Then there are pianos which sound well in one particular part, falling off after an octave or two, either ascending or descending; others, again, are screwed up to a degree of brilliancy, which, though it may please very well at first, soon degenerates into a thin, "tin-kettle" tone, having neither volume nor sweetness.

Even so late as twenty years ago, there were only two or three piano manufacturers in America whose trade might be characterized as extensive, but as the country advanced with gigantic strides, and these manufacturers increased their business to an almost incredible extent, many others, seeing the large fortunes they amassed, embarked in the piano trade, until one can hardly count even the names of the various manufacturing firms. In almost every city or town in Canada we have "piano manufacturers" that is, cabinet-makers who buy the various parts of the pianos in Boston or New York, and patch them together, selling them as their own; then we have large manufacturing houses in the United States, which, for the sake of "filthy lucre," stamp any name required on their pianos, "manufacturing down" to the price paid by the dealers.

Many times we have heard young ladies of talent try to perform a Beethoven sonata, or one of Mendelssohn's "Lieder Ohne Worte," on one of these abortions, and it has seemed to us not strange that the general public prefer waltzes and the like to the productions of the masters. Allowing that the performers had the talent necessary to a proper rendering of these compositions, what could they do on an instrument where no two keys require the same degree of force, and the quality of tone is dissimilar in proportion? Where people cannot afford a good instrument we pity them; but where they can, and get a bad one, we pity them still more.

But you may ask, Can we not engage a professional musician to select for us, and so avoid imposition? To this we would reply that musicians are no better than other people, and that the best is likely to have his judgment "slightly warped" by an offer of ten or fifteen per cent. on the price of the instrument. Shall we, then, go to a dealer of respectability, and trust entirely to him; as the dealers sell the pianos of different makers, it certainly could make no difference to them which we purchased? Perhaps the public are not aware that the makers of inferior instruments allow dealers a larger percentage in proportion to the inferiority of the instruments, and that it is often the interest of the dealer to sell a bad piano rather than a good one. There may, of course, be exceptions, but they are somewhat rare; in short, "for ways that are dark" we will commend the piano trade (manufacturers, dealers and all having any interest in it) against all heathendom.

The only safe way, if there be any safe way at all, is to purchase only the pianos of those makers whose instruments have stood the test of years, and who could not afford to lose their reputation by sending out a bad instrument. As between two pianos of the same maker, it would perhaps be well to obtain the judgment of a musician; but we would recommend our readers to be very cautious in spending their money on pianos, as a musical instrument, like all works of art, must be first class or it is utterly useless.

The Committee of the Philharmonic Society have issued a circular, preparatory to commencing operations for the ensuing season. It is proposed to give public rehearsals previous to each concert, and to have two of the concerts in the Skating Rink if possible.

At the first concert, Haydn's Oratorio, "The Creation," will be performed; and at the succeeding concerts other standard works will be given, including, in all probability, Mendelssohn's "Elijah."

The subscription will be as heretofore, \$10; subscribers, who are limited to three hundred in number, receiving two tickets for each of the three concerts, and the same number for each public rehearsal. Additional tickets for these concerts may be purchased by the subscribers before the plan is opened to the general public; and the like privilege of first choice of seats will also be accorded them in the event of any extra concerts being given by the Society.

Practice will be resumed on the 16th August, and the first concert will be given early in October. We understand that the Committee are making strenuous exertions to increase the efficiency of the Society, and anticipate an improvement on last year as regards both soloists, choir and orchestra.

Nobility is not in dignity and ancient lineage, nor great revenues, lands, or possessions, but in wisdom, knowledge, and virtue, which in man is very nobility, and this nobility bringeth man to dignity. Honour ought to be given to virtue, and not to riches.—*Anacharsis.*

TESTIMONIAL.—"Gentlemen,—It has just occurred to me that it might be a satisfaction to you to know the result of my experiment in the use of your Pad as a preventive of sea sickness. In the first place, I should say that I have crossed the Atlantic six times, and every time very sea sick, excepting the last trip which was by the S. S. Germanic, leaving New York April 6th last. Shortly before our time of sailing, and while talking to some friends about the dread I had of sea sickness, they advised me strongly to get one of HOLMAN'S PADS, and to put it on a few days before sailing. I did so, followed strictly up to the instructions, and I have now to say that, notwithstanding it was an extraordinary rough passage, I did not miss a to be had. I highly recommend them as a preventive against sea sickness.—Respectfully yours, Mrs. R. Murray, 24 Montague Street, Russell Square, London, W."—*Adv.*

THE ACCIDENT INSURANCE CO. OF CANADA is now issuing Policies and Permits for Travel, covering all accidents by land or water—fatal or non-fatal—at the same rate which had hitherto been charged for Insurances covering accidental death only when beyond the limits of Canada. An Insurance of \$5,000 if killed, or \$25 a week if injured, for a three months' trip to Europe, costs now only \$25 in this Company. The Head Offices at 103 St. Francois Xavier Street.—EDWARD RAWLINGS, Manager.—*Adv.*

ENVELOPES.

MY STOCK is now complete in all the grades, colours and sizes required, and I would call attention to a few lines and prices as below:—

Cheap Manila	Envelopes at \$0.75 per M.
A very fair Buff	0.90 "
A very good White	1.10 "
A very fine Amber	1.25 "
A very fine Cream Laid	1.50 "
Extra fine Cream Laid	2.00 "
Superfine Cream Laid	2.25 "
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IRON BEDSTEDS

IN GREAT VARIETY.

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FOLDING BEDSTEDS, CRIBS, &c.

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(From LONDON, ENGLAND.)

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Macmaster, Hall & Greenshields,

Advocates, Barristers, Etc.,

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MONTREAL.

D. Macmaster.

John S. Hall, Jr.

J. N. Greenshields.

JOHN FAIR,

ACCOUNTANT & OFFICIAL ASSIGNEE,

HAS REMOVED TO

No. 115 ST. FRANCOIS XAVIER ST.

HUTCHINSON & WALKER,

Advocates, Barristers, &c.,

112 ST. FRANCOIS XAVIER STREET,

MONTREAL.

M. Hutchinson, B.C.L. W. S. Walker, B.C.L.

ROYAL HOTEL,

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D. BENTLEY & CO.,

FINE JOB PRINTERS,

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3,000 YEARS AGO the ART OF DYEING was well known. To-day it is not generally known that Ladies' Dresses can be beautifully Dyed S. Brown, N. Blue, and other colors, equal to new, without being taken apart; that Coats, Pants, and Vests can be Cleaned or Dyed and Pressed equal to new; that Table and Piano Covers, Damask Curtains, Shawls, &c., can be Cleaned or Dyed and Pressed equal to new, at the ROYAL DYE WORKS, 706 Craig street, near Victoria Square. Established 1870.

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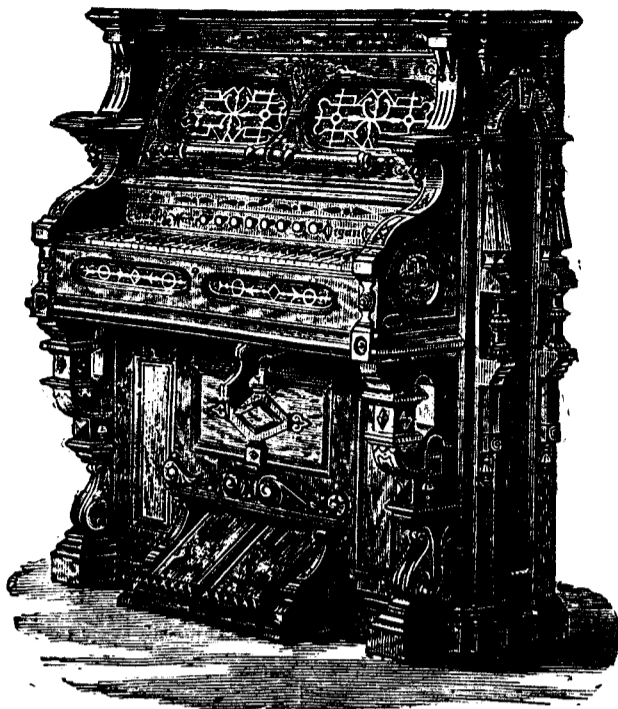
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PURITY OF TONE. PRE-EMINENT FOR

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AGENTS WANTED IN EVERY COUNTY.

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NEW PIANO WAREROOM ON ST. JAMES STREET.

Having leased the beautifully fitted Rooms, No. 183 St. James Street, Montreal, near the Methodist Church, formerly occupied as a Piano Room by Alderman Hood, we opened a new PIANO AND ORGAN STORE there.

On SATURDAY, the 6th Instant.

None but the best and most perfect Instruments will be kept, including those of ALBERT WEBER, New York; CHICKERING & SONS, Boston; J. P. HALL and Voss & Sons, &c., and these will be sold at a small advance on the cost of manufacturing, and fully warranted. We will also allow full value for old Pianos in exchange for new, or will purchase them for cash, as the parties may desire.

Having fine storage on the first flat of our new premises, we will store and insure Pianos for parties requiring it at a small cost, and will hire out, by the month or quarter, Pianos or Organs to responsible parties, or strangers giving security. We will also sell on the instalment plan, giving parties unable to pay all cash, an opportunity to procure a good instrument on easy terms. We respectfully invite an examination of the Instruments and comparison of the prices.

NEW YORK PIANO COMPANY,
183 ST. JAMES STREET.

CANADA BRUSH WORKS,
18 LITTLE ST. ANTOINE STREET,
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ALBERT J. ULLEY,

J. R. Cole,

WATCHMAKER AND JEWELLER,
617 CRAIG STREET,

(Opposite St. Lawrence Hall,) MONTREAL.

MARY YOUNG,

(Successor to James T. Young.)

BOOT AND SHOE MAKER,

661 CRAIG STREET, - Corner of Bleury Street.
Custom Work a Specialty. Repairs punctually attended to. The best Dollar Boot in the city.

CRESTS AND MONOGRAMS.

STAMPING FROM DIES.

1,000 IMPRESSIONS IN BRILLIANT COLOURS on Paper and Envelopes for \$2.50, at Scott's Die-Stamping and Engraving Office, 570 and 572 1/2 Craig street.



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MR. NEIL WARNER is prepared to give Lessons in ELOCUTION at No. 58 Victoria street.

Gentlemen's Classes on Monday, Wednesday and Friday evenings.

Private Lessons if preferred.

Instructions given at Academies and Schools on moderate terms.

WINGATE'S GINGER WINE.

A SPLENDID BEVERAGE.

TRY IT.

W. REIPERT & SON,

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Silk and Felt Hats of all descriptions, at lowest prices.

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Office Desks and Jobbing a Specialty.

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RENAL WATER,

For the relief and cure of diseases of the Urinary Organs, such as Bright's Disease, Diabetes, Dropsy, Inflammation of the Bladder and Kidneys, Calculus or Stone in the Bladder, Albuminuria, Irritability of the Bladder with pain while voiding urine, Gout, Rheumatism, &c., &c.

WAX FLOWERS.—The largest Stock of Wax and Materials in the Dominion, will be found at the GLASGOW DRUG HALL. Teachers supplied on liberal terms. Country orders promptly filled.

HOMOEOPATHY.—A full Stock of Fresh and Genuine Medicines always on hand. Also, Books, Humphrey's Specifics, Pond's Extract and Witch Hazel.

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

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

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Canada Metal Works.

OFFICE AND MANUFACTORY, 577 CRAIG STREET,

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Engineers,

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HOT WATER AND STEAM HEATING APPARATUS

And all kinds of

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All kinds of

HOUSE PAINTING,

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STEAM ENGINES,

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ALSO AGENT FOR

Warrick's Patent Universal Steam En-

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Waters' Perfect Steam Governor.

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Heald & Sisco's Centrifugal Pumps.

**CADBURY'S
COCOA ESSENCE,**
REFRESHING, PURE, SOLUBLE.

Opinions of the Medical Press,

CADBURY BROTHERS have received many gratifying Testimonials from medical men in different parts of the country, as to the purity and superior dietetic value of the COCOA ESSENCE over any other beverage.

It has also received favourable notice from the leading medical journals, from which they copy as below:

From the *Lancet*, July 27th, 1867.

"Genuine Cocoa consists to the extent of about one-half, of fatty matter, or butter of Cocoa, as it has been termed. The presence of this in amount so large renders pure and unmixed Cocoa too rich for some stomachs; but since the majority of the preparations of Cocoa met with in the shops are not genuine, but consist of mixtures of cocoa, sugar and starch, the objection of richness can seldom be made, the fault too frequently being rather in the direction of the poverty of the article. The Cocoa to which Messrs. Cadbury Brothers have given the name of 'Cocoa Essence,' professes to be free from both sugar and added starch, and to consist of the cocoa-bean reduced to powder, from which about two-thirds of the fatty matter or butter have been removed; the richness is thus overcome in a manner far preferable to the impoverishment of the Cocoa by dilution or adulteration. We have examined the samples brought under our notice, and find that they are genuine, and that the Essence of Cocoa is just what it is declared to be by Messrs. Cadbury Brothers."

For sale by the principal Grocers throughout the Dominion.

DAVID CRAWFORD,
Italian Warehouse,
SOLE AGENT FOR CANADA.

**JOHNSTON'S
FLUID BEEF,**

Pronounced by the medical faculty, and leading scientific authorities to be the most perfect food for Invalids ever introduced. Constant supplies.

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CRAWFORD & GORDON,
QUEEN'S HALL,
1319 St. Catherine Street.

**SCHEPP'S
PATENT DESICCATED
COCOANUT,**

FOR

PIES, PUDDINGS, CAKES, TARTS, &c.

The basis of this incomparable article is the dried milk and meat of choice

CARTHAGENA COCOANUTS,

Prepared by a process which retains the aroma and nutriment, and renders it easily digestible. It is a delicious article of food, and very nutritious; more healthful than the green cocoanut; cheaper and more delicate, and it will keep in any climate; is always ready for use, without the labor of preparation.

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**CADBURY'S
SUPERFINE MEXICAN
Vanilla Chocolate**

Is acknowledged to be most wholesome and delicious; used either as a confection or as a beverage.

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Subscriptions solicited.

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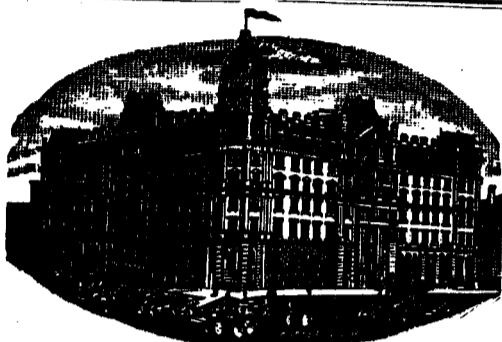
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ITALIAN AWNINGS,
WIRE SCREENS, &c.,
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Offices, Stores and Private Dwellings, made to order, at manufacturers' prices.

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Sign of Letter (S.)

LANE'S SECOND-HAND BOOK STORE,
Newspaper, Magazine and Lending Library
Depot, 21 Bleury street, Montreal.
Bow Bells for June arrived. Second-hand books bought and sold. Thousands of second-hand books for sale cheap.

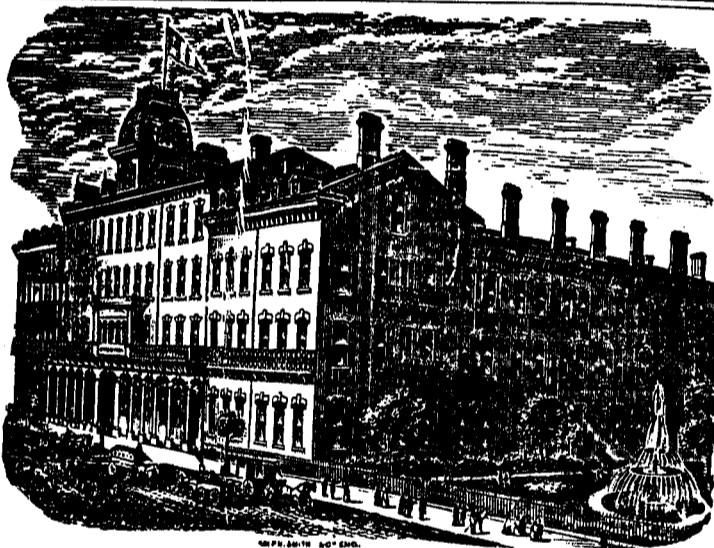


THE WINDSOR HOTEL, MONTREAL.

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

Rates \$2.50 per day, and upwards.

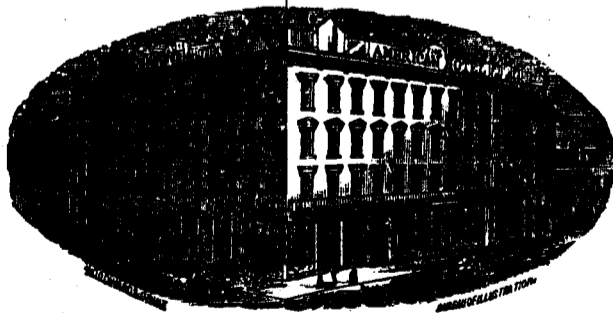
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McGAW & WINNETT, PROPRIETORS.

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



AMERICAN HOTEL, TORONTO.

Reduced the Rates so as to meet the Times.

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

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IMPORTERS AND WHOLESALE DEALERS IN
EUROPEAN AND AMERICAN FANCY GOODS, DRUGGISTS', TOBACONISTS', STATIONERS' AND GROCERS' SUNDRIES.

FANS—American, French and Japanese.
POCKET-BOOKS in Russia, Calif, Morocco, Sheepskin, &c.
Ladies' and Gents' TRAVELLING BAGS a speciality.
BABY CARRIAGES, TOY CARTS, VELOCIPEDS, &c., &c.
56 & 58 FRONT STREET, WEST,
TORONTO.

91 to 97 ST. PETER STREET,
MONTREAL.

Insolvent Act of 1875
AND AMENDING ACTS.

In the matter of
THE OIL CABINET AND NOVELTY COMPANY, of the City of Montreal,
Insolvent.

I, the undersigned, Arthur M. Perkins, of the City of Montreal, have been appointed Assignee in this matter.

Creditors who have not already done so, are requested to file their claims before me, within one month.

ARTHUR M. PERKINS,
Assignee.
Office of
PERKINS, BEAUSOLEIL & PERKINS,
60 St. James Street.
Montreal, 13th July, 1878.

Insolvent Act of 1875
AND AMENDING ACTS.

In the matter of
HUGH J. MCCREADY,
Of the City of Montreal, Leather Merchant and Trader,
Insolvent.

A Writ of Attachment has issued in this matter, and the Creditors are notified to meet at my office, No. 23 ST. JOHN STREET, in the City of Montreal, on **WEDNESDAY, the Fourteenth Day of August next, at Eleven o'clock in the Forenoon,** To receive statements of his affairs, to appoint an Assignee, if they see fit, and for the ordering of the affairs of the Estate generally.

EDWARD EVANS,
Official Assignee.
Office of Evans & Riddell,
22 St. John street,
Montreal, 22nd July, 1878.

Insolvent Act of 1875
AND AMENDING ACTS.

In the Matter of
WILLIAM P. BARTLEY and PASCAL AMESSE,
both of the City of Montreal, in the District of Montreal and Province of Quebec, Manufacturers and Traders, there carrying on business together as such, in co-partnership, under the name, style and firm of W. P. Bartley & Co.,
Insolvents.

The undersigned Assignee will sell at his Office, No. 115 St. Francois Xavier Street, in the City of Montreal, on

TUESDAY, the THIRD day of SEPTEMBER next, at Eleven o'clock in the Forenoon,

A certain lot of land situate and being on St. Patrick Street, in the said City of Montreal, known as lot number six hundred and nine on the official plan and in the Book of Reference of St. Ann's Ward of the said City of Montreal, and containing forty-nine feet in width by one hundred and eight feet in depth, the whole French measure, and more or less; with the buildings thereon erected.

JOHN FAIR,
Assignee.
Montreal, 24th July, 1878.

Insolvent Act of 1875
AND AMENDING ACTS.

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

The adjourned Auction Sale of the Real Estate in the above matter will take place at the Office of LAJOIE, PERRAULT & SEATH, Nos. 64 to 68 Saint James street, in the City of Montreal, on

THURSDAY, 1st of August, 1878, at TWO o'clock p.m.

Among other valuable Properties to be Sold is the Northwest Corner of St. Lawrence and St. Catherine Streets, with the Cut-stone Stores thereon erected.

The Northeast Corner of St. Catherine and St. Charles Borromee Streets, adjoining above property. The Lot No. 280 St. Lawrence Street, running through to St. Charles Borromee Street. Several Building Lots on Cadieux, St. Constant and St. Denis Streets.

A valuable Saw and Planing Mill at Hochelaga, with a 40-horse power Engine and Boiler, and other first-class Machinery.

Full particulars upon application.
L. JOS. LAJOIE,
Assignee.

Office of LAJOIE, PERRAULT & SEATH
Nos. 64 to 68 St. James St.,
Montreal, 25th July, 1878.