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The Canadian Spectator.

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The Canadian Spectator.

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"THE CAD," by Quevedo Redivivus.
TEN THOUSAND MILES BY RAIL.
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A PSALM OF MONTREAL.
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THE MILL OF ST. HERBOT, by the author of
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ANTHEM—And the glory of the Lord shall be re-
vealed—(Messiah) Handel.

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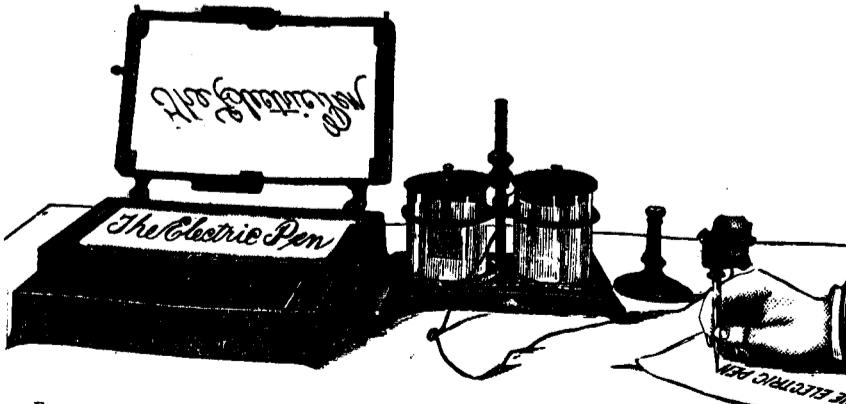
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THE TIMES.

The Quebec Parliament is now in full swing, the Liberal party triumphant. Every stage in our Provincial proceedings seems to bring fresh disasters upon the Conservatives. When the late Government was dismissed by the imperious mandate of the Lieut.-Governor, the Conservatives were quite sure that the electors would redress the great wrong they had suffered. The Constitution was said to be in danger, and the most appalling pictures were exhibited of what the people might expect if Mr. Joly were not at once turned to the right about. But the electors judged differently, and at the polls seemed to say they would give the new Ministry a chance. But when the votes were counted it looked as if things had favoured the Conservatives with a small majority, which power was to be used sternly to condemn the action of the Lieut.-Governor, and turn the usurper, Mr. Joly out. But when the Legislative Assembly met on Tuesday last another surprise was sprung upon the Conservatives. Mr. Turcotte had decided to befriend the new administration, and held to his purpose, even voting himself into the Speakership, in spite of Mr. Chapleau's wrath. Then Mr. Price, of Chicoutimi, who seemed to hold the balance of power in his hand and himself in dignified suspense, decided that his duty, and whatever else might come of it, lay in the wake of Mr. Joly; so he nobly followed the path of duty, impelled by a fine sense of honour. And now, the hopes of the Conservatives are withered all, and nearly dead. The Reform party is in the ascendant; the work of retrenchment as to expenditure has been well begun; the prospects of the Province are brighter. It would be well if we might regard the election of Mr. Turcotte to the Speakership as some promise of a coalition Ministry. The Provincial House is not strong enough to govern by party. But to accomplish that must be a work of time; meanwhile Mr. Joly must cut down expenses all round, even in the Cabinet, if that is possible, and learn to govern with less money, and without Price.

It is stated on good authority that the Catholic priests of the Province of Quebec have got alarmed within themselves, and warnings from without—that is to say, from the bishops—that it is time for them to apply themselves once more to the work of directing the political opinions of their flocks. They have kept their hands off for a while and disaster has come of it; so Mother Church must interfere in her own interests, which were identical with those of the DeBoucherville party. We can have no objection to the priests being politicians and exercising all the influence they must of necessity have as educated men; only, let us have no terrorism—no Papal bull or bishop's *mandement*—or threat of everlasting hell upon the disobedient. If in a fair and legitimate way they can command the votes of their people, they are clearly in the right. It is absurd to shut a Priest out from politics *qua* Priest. But he must not be allowed to play on the superstitious fears of the ignorant.

Sunstroke being a human affliction of the perfectly remediable kind, we trust our brethren of the Press will be persuaded to make some little effort, during the hot season now approaching, to impress upon their readers and the public, the necessity for adopting the proper measures for preventing, and if possible removing altogether, so painful an incident in the affairs of a civilized land. The necessary appliances might at least be made quite accessible.

The debate at the meeting of the Congregational Union of England and Wales which followed Mr. Baldwin Brown's address from the chair was very remarkable in every way. It proved how great was the uneasiness which had been produced among the churches by the

action of the Leicester Conference with regard to the question as to the basis of communion. Evidently the mind of the Congregational Church is enlarged and enlightened. True, it fell back upon a general declaration of faith in an evangelical form, but there was a marked generosity and breadth of sentiment and tenderness which gives evidence of a true Christian spirit. The Assembly of Congregational representatives is perhaps the freest body of ecclesiastics of all that meet under the sun. There is no fear of facing any question that can be of importance to men. Men of learning and rare eloquence speak in the interests of truth as far as they know it, not banning or damning those who see and think differently. The Congregational Church ventures to think, and is not afraid to speak; it is a church militant; it has energy and life, and therefore a future.

It was a pleasant and instructive sight to see that same Congregational Union turning from the discussion of theological questions to a consideration of the Eastern question, and passing a resolution expressing its strong conviction that England's attitude towards Russia, and warlike preparations have endangered the peace of Europe—condemning the action of Government in bringing Indian troops to Malta, and calling upon the churches to use all legitimate influence in urging upon the Government the duty of entering into a Congress. A body of religious men so acting, give evidence that they know the place and power of a Church, and what its functions are. A Church must have its say on all matters that pertain to the general well-being of society. That is to follow the example of Moses, and Elijah, and Isaiah, and Jesus Christ himself.

Another stage has been reached in the Historical Development of Theology in Scotland. Mr. Fergus Ferguson was condemned by the Presbytery of Glasgow, but the judgment was reversed by the Synod. This was put on the ground that Mr. Ferguson had given further and more satisfactory statements with regard to his position—but without doubt, this is another case of "whitewashing." Presbyterianism is advancing with the general advancement of the Church universal, but scarcely likes to own it even to its own heart. Still there is movement, and where there is motion there is life. The life of the Churches of Scotland is strong and deep, and now that it attested its need for fuller and more liberal expression of itself, no power of earth can stop it. This is the best buttress the Scotch can rear against the Catholic Church.

The recent report of the Commissioner of Fisheries in the Dominion shows that industry is constantly growing, despite the business depression. During the year 1877 the value of the products of the industry was \$12,029,957, which is \$882,367 greater than the amount realized in 1876. Comparisons with earlier years show that the improvement has been gradual since the Treaty of Washington gave the Canadian fishermen a free market in the United States. The value of fish exported in 1867 was \$7,000,402, being \$1,462,381 more than in 1876. The exports of the last six months of 1877 were \$1,118,521 in excess of the entire year of 1876. About 50 per cent. of all these exports went to ports of the United States. The imports of the products of the fishing industry into Canada for the year were valued at \$1,329,530 of which 70 per cent. came from the United States.

Socialism has become an organised evil in Germany, and what troubles may arise from it we are just beginning to learn. A second attack has been made on the life of the Emperor William, and this time it came very near success. The man who made the attempt was the tool of a party who had conspired together; he managed to convince himself that he was playing the *role* of a martyr, so took what appeared a certain means of accomplishing his end, thinking little of his own escape. The Emperor was seriously wounded. The would-be murderer was arrested and got killed on his way to the prison. But that is not the end of it. All can see well enough that had the attempt succeeded it would have answered no purpose at all. The Emperor is an old man—has a son made of no mean stuff, and a Bismarck as First Minister. The army is popular because it is felt to be a necessity, and for some time to come it will be paramount. But it is evident that many among the Germans chafe against the military character which the nation is compelled to sustain. They think the Empire has paid

too great a price for the luxury of having a Bismarck. They may be fanatics, but such folly always proves a fruitful soil from which fools may grow, and Germany will have to take into serious consideration her present attitude in Europe. She is a great military power, but the nation is not rich; poverty among the masses will breed and foster discontent, and Socialism feeds upon that. It has before happened in world-history that great armies have killed the Empire they were raised to protect. The world cannot live on armies, but only on industry of brains and hands.

MR. MACKENZIE ON THE STUMP.

The Prime Minister, along with some ardent supporters, is making a great effort to teach the public to know who are their true friends, and how they ought to vote at the coming election. It is a great institution—and not at all a bad one—this of stumping the country to make speeches. It gives an opportunity for public men to air themselves and their sentiments, to make manifest their powers of rhetoric or logic, to appeal to the passion and reason of those who have to make choice of men to represent them in Parliament. There is a very evident advantage in having a statesman tell his thoughts and purposes before an assembly of people, because he may then be expected to speak with calmness and clearness, after careful preparation and in view of important issues.

It is almost, if not quite, a pity that Mr. Mackenzie should have so loudly proclaimed his peculiar mission to the workingmen. The workingmen are a great class, an important part of the community, but only a part, and with no separate and distinct interests of their own. What is good for the nation is good for the workingmen. Mr. Mackenzie told the workingmen of Toronto that "they were the true source of political power—that the workingman has made the country, and it is the workingman who is to give the country power for the future, and make it great in the eyes of the world." That is toadyism with a vengeance. If the workingman is all this, why did Mr. Mackenzie step down to work on a lower and less honourable level? What may be said of the men who think, and plan, and guide the workingman; what of those who employ their capital; are they to be counted only as fine dust in the balance? Mr. Mackenzie speaks of "those who may be a step *above* the workingman in the social scale; who are they? The workingmen "are the true source of political power;" they have made the country, and are going to make it great in the eyes of the world, and yet, there may be some a step above the workingman in the social scale. Surely power, honour, greatness cannot rise higher than its source. Not the masters, but the clerks make the business; we must not look to the mistress of the house for the comforts of a home, but to the servants, according to Mr. Mackenzie. Those who think, who give impulse and direction to those who work with their hands are nothing at all in Mr. Mackenzie's estimation; are not the true source of political power; have done nothing to make the country what it is, and give no promise of doing anything to make the country great in the eyes of the world.

And yet, Mr. Mackenzie went back once again to the time when the pyramids were being built in Egypt, to show that the workingmen have bettered their own condition. Did it ever occur to Mr. Mackenzie that the change was brought about by the exercise of those faculties by the workingmen which characterise those "who may be a stage above them in the social scale." Hear how pleasantly the summer rain patters about the ears of the Toronto workingmen: "It is the workingman to whom we must all look, not merely for the fruits of mechanical pursuits common to cities and towns, but also to the cultivation of our fields, the clearing of our forests, the construction of our public works, and in short, everything that gives character, power, and prosperity to a civilized country." Yes, verily—"in short, everything." Nobody else needed, according to Mr. Mackenzie. We would take it this way, say with public works—the need for certain of them is felt, not by the workingmen, but by "those who may be a stage above them in the social scale"—then comes in the Minister of Public Works—then surveyors and architects—then capital—and then, the workingman. You can do nothing without the workingmen, says the Prime Minister. Quite true, but neither can you do without brains and capital. This exalting of one class—of any class—as being of supreme importance—the source of power, and such like rubbish, may do well enough as answering the purpose of a mere politician, but when a man claiming the right to be considered as a statesman does it, the thing is a crime, and fraught with incalculable mischief. This is the kind of doctrine which has been declared in the ears of English workingmen for years; it produced among them a most exaggerated sense of importance; engendered strife between capital and labour; created trades' unions, strikes followed, and a great deal of the English trade was driven off to foreign fields. In the United States the same thing has happened, with a slight difference. They have sowed to the wind, and will yet reap the whirlwind. We can only hope that the Canadian workingmen will not be misled by any such sophistry.

Mr. Mackenzie laboured hard to prove that the legislation of the Liberal party had been in the interests of the workingmen. The proof given by figures of enormous saving made in the price of goods bought by Government, and contracts entered into, was not worth the time Mr. Mackenzie took in telling it. Not one of his audience but would remember how tremendously the prices of the stuff he named have come down within the last two or three years. But of course all this was preliminary to the discussion of the great question of Free Trade versus Protection, or, as the Conservative papers call it, "a National Policy." The advocates of a Free Trade policy in Canada always refer to England for example and proof, and fall back then upon the philosophy of the thing. Each is good in its way, but each may be misleading. To take the last first: few men will be found who would deny that Free Trade is the very best thing for the commercial world. Only a few now will deny that Free Trade was the best policy England could have adopted at the time. But we should remember the insular position of England; its wealth; its vast resources in consequence; and the skill of its artisans. Thought also should be taken of the extraordinary impulse given to trade at the time by the discovery of gold, the opening up of colonies, &c. We believe that neither Protection nor Free Trade should be adopted as a general and particular policy. Each branch of trade should be considered separately and dealt with accordingly. Mr. Cartwright—at Lindsay, we think it was—showed that Canadian farmers did not want Protection; that it would do them no good, but harm. If that is so, and we think it is, then let the farmers go in the ways of Free Trade. But in other matters it is clearly different.

The word of our merchants must be taken, and they tell us that certain trades are driven out of Canada. It is a matter of fact that the tradesmen of Ontario find it cheaper to buy tea, &c., in New York than in Montreal. The reason is that the United States have made a duty against Montreal, and the trade has passed over to New York. The Conservatives when in power allowed a duty in favour of Montreal, but the present administration will not. There would be no cause for complaint against this if Ontario were benefitted by the change; for the chief city must be sacrificed, if need be, for the general good. But it is not so. The tradesmen get their goods no cheaper than they would do if the Montreal markets were opened again. Montreal is impoverished for the good of New York. What is loss to Montreal may be regarded as loss to the country. If Mr. Mackenzie would deal less with the philosophy of these questions; less in mere meaningless praise of one class of the community; and more practically with things as they are, we should have more hope of the usefulness of his life and work.

THE ERA OF EXHIBITIONS.

For some thirty years now it has been a great part of the business of nations to get up Exhibitions. England set the example in 1851, by inviting the world to her Fair, and this act of courtesy seemed to be looked upon pretty much as any such act would be regarded in private life; that is, when Jones gives a party, Brown feels it his duty to give a "return" party, and the same thing goes on throughout a circle until every body has been entertained, and has entertained every body else, and then the same round is gone through all over again, to every body's entire content, and in satisfaction of the stern requirements of etiquette and "society." In this way, France, as being England's nearest neighbour, gave a "return" Exhibition; then New York; then England gave another; and in time Austria got within the circle and received Europe; then America, not to be outdone, invited the world to Philadelphia; this example was followed by Australia and Capetown; even England came to the conclusion that it would be a pleasant thing to see her friends every year, and so endeavoured to arrange for ten annual Exhibitions, beginning with 1872—an undertaking so preposterous that it surprised nobody when it was proved to be hopeless, and had in a short time to be abandoned.

This failure, might perhaps have satisfied every body that the world had had enough of Exhibitions. The idea, which was pretty enough to begin with, seemed exhausted. It had degenerated from the high science and art stage, into mere shopkeeping. The Exhibition had shrunk to the limits of a Bazaar. Rival firms took stalls, and the public were expected to pay so much per head for the privilege of buying things in a superior mart. This sort of thing could not answer, and it might have been thought that the spirit of the original idea was so departed from, that when the experiment referred to was abandoned, the collapse would have been fatal to any further attempt in the same direction.

It was therefore a matter of surprise when it became known that France had resolved on another Exhibition, and that on a grander and more magnificent scale, than had ever yet been attempted. It seemed absurd, especially considering the position in which France stood. Her conflict with Germany only a few years back had left her weakened and impoverished—how weak and how poor it was not easy to say; only there was this patent fact that she had sunk from a first-rate Power into at least a second-rate position, and did not seem to be pursuing a course—regard being had to the struggles of parties in her midst—likely to restore her very speedily to her aforesaid dignity. It was, of course, easy to understand her motives. The mainspring of action in a Frenchman is vanity, and the first and the most obvious motive was to show off. An undertaking of this kind practically said to the world:—"We may have been shaken by the struggle in which we engaged, and in which we undoubtedly came off second best, but the wounds we received were not fatal. France is still vigorous and

dant energy which will enable her to carry out to a successful issue any enterprise in which she may choose to engage." It was, in a word, the act of the private individual who is suspected to have been severely "bit" in some perilous speculation, and who seeks to convince his neighbours of his solvency, and even of his indifference to what has happened, by giving a dinner-party of a more than usually sumptuous character. Another might have been to amuse the people, to interest them in something which would divert their minds from embroiling party questions, and unite all classes in a centre of common interest. Perhaps, too, there was a desire to give the Republic a certain *éclat* and distinction by compelling the recognition of it by the crowned heads of the other nations of Europe in a marked and flattering manner. Some questions of the profit likely to accrue to the nation by the influx of strangers, and the impetus which would thereby be given to the trade of Paris, also lurked at the bottom of the whole as an unexpressed but distinctly recognized motive. Still another reason suggests itself, viz., a desire on the part of the Government to turn the mind of the people from military glory, to the results of solid industry.

All this is clear enough; the only curious thing about it is that France should have decided on trying an experiment in a direction in which it appeared impossible that anything new could be achieved, and by appealing to an already palled and jaded taste. It was, to say the least of it, a bold venture. People have grown sick of Exhibitions. To some it is a positive objection to visiting Paris this year, that the Exhibition is "on." It seemed, therefore, like taking great trouble and incurring vast expense with very doubtful results. Happily for France, there seems every prospect that the prognostications of those who foresaw failure will not be justified. There is every appearance of success. The audacity of the idea has created interest in it, and Europe, the United States and our own Canada have responded with enthusiasm to the invitation to take part in a "big" undertaking.

Looking at this superb "revival"—to use a stage phrase—which may possibly form the striking close of the Era of Exhibitions, it is natural that we should try to get at some estimate of the value of these national displays. To do this we must discard from the mind the popular notion of them as gigantic shows, or forms of entertainment for the public. That they have served this purpose among others is true, and the monetary success of an Exhibition must always depend on the power of attracting the masses. But that is not the main object. Very far from it. The mind of a nation is enlarged and refined by the contemplation of beautiful objects and interesting national products, and in that sense an Exhibition is educational. That is one object served. But the main purpose is to bring together the scientific and art products of many nations, so that one may learn from another, and, by comparison of the highest efforts of each in every branch of industry, all may attain to higher levels of perfection. When the English Great Exhibition was organized, this had to be insisted on as the great result which would attend it. People were incredulous. They thought it would be a "fine sight," but doubted if anything practical would come from it. An army of lecturers swarmed over the country talking a great deal of nonsense, as it was then thought, about the "good" to be achieved; but the success was, after all, due to an appeal to the organ of wonder. Every one was curious, and every one went. Perhaps ninety-nine out of every hundred came away satisfied with having seen the Show, but no better and no worse for it, any more than they would have been had they gone to a display of fireworks. Still, looking back over nearly thirty years, nothing is so clear as that the Great Exhibition exercised a wonderful influence over the whole world,—an influence which is felt to this day.

To understand this, it is necessary to realize the state of things in art and in manufacture a quarter of a century ago. Dickens has in one of his novels the incident of a room being locked up on a certain wedding day, and not disturbed for many years after. Now, supposing a room so closed—say, in 1851,—and opened in this present year of grace, what should we find? Why, that everything about it indicated a low state of the public taste. The paper on the walls, the pattern of the carpet, the style of the furniture, the ornaments on the mantelpiece, the articles of table use, the pictures and the picture-frames,—everything would tell the same tale. From the time of Queen Anne a steady deterioration in the arts set in. The Georges—from the one who hated "boetry and bainting," down to the "first gentleman of Europe"—did nothing to arrest it; the opening of the century found us grovelling in the lowest depths of culture,—poor in architecture, in painting, in sculpture; poor in all the arts of design. There was a slight stirring of the national intelligence in the early years of Victoria's reign; but we were still deplorably low in the intellectual scale for the first half of the century. With the Exhibition of 1851 came an absolute awakening. It gave a fresh impulse to invention, to enterprise, and to the arts, that has gone on increasing in force unto this day. What is the consequence? Why, that the homes of all classes have certainly been improved somewhat, and at any rate the hideously coloured plaster of Paris cats, cows, &c., have been banished. There is beauty in form, in colour and texture, in the commonest articles of household use. Ingenuity has been quickened, the world has been ransacked for objects to imitate or improve upon, and it is not too much to say that there is more pleasure and greater interest to be found in looking in a shop window now, than many a museum in the past had the capacity to afford.

I am not among those who insist on the identity between culture and morals. A good deal of "sweetness and light" may be found in connection with depravity. Still, it is well to refine. The tendency of culture is good, and the enjoyment of life is greatly heightened when you can surround it with what is beautiful and soul-satisfying. A beautiful thing may be just as cheap as an ugly one. It costs no more to give a jug the lines of beauty than those of deformity. Colours which blend harmoniously are as cheap as those which are hideous in association. The ingenious is not necessary more costly than that which is clumsy and inconvenient. All that was needed was that the world should be roused out of its apathy so as to use its wits, and educated sufficiently to prefer the beautiful to the repulsive, and to seize the best forms of production, instead of being content with those of a ruder and less cultivated time. The great value of every Exhibition is that it educates, and though its effects may not be so marked, much will be learned from the great gathering at Paris which will show us Art and Industry brought up to the latest point in the world's progress.

H. M.

MONTREAL HARBOUR, TRADE, AND SHIPPING.

The stranger on a visit to our City, who has admired from the deck of the steamboat which carries him to our wharves, the noble river front, should not neglect to give up a portion at least of one day to the inspection of the harbour; and we believe no sight to be seen in Montreal will better repay the time expended than such an inspection. Montreal can boast such specimens of naval architecture, in the noble steam and sailing ships which make their regular voyages to our City, as cannot be compared, we believe, in any other port in the world, and much time can be profitably passed in their examination, and also in noting the great despatch given these craft in discharging their inward cargoes, and in loading them for their homeward voyage with the many products which Canada exports so largely, in payment for the merchandize she does not produce nor manufacture, but is obliged to import from abroad.

We shall attempt a description of the Montreal wharves as they appeared a quarter of a century since, and as they now are, and also attempt to show by comparison how much the shipping, and the facilities offered the shipping trade here have improved and increased.

In 1854 the bulk of the sea-going vessels was berthed at piers extending from a point opposite the old Custom House to another nearly abreast the store lately occupied by Messrs. Lord, Magor & Munn, and about one hundred yards below the office of the Allan line of steamers. The wharves at that date were not the solid looking structures they now are, yet were backed by the noble revetment walls which were built about the year 1840, and which still look as if they would grace the river front for many a year. The class of ships in those days was small in size, compared with the floating palaces which now come to us, but this diminished tonnage was not owing to want of energy in those controlling the trade, but to the fact that the small depth of water in the channel of Lake St. Peter did not admit of the passage through it of larger vessels, and it was not considered necessary then to go the expense of having deeper water in the harbour of Montreal than was to be found in the new cut on Lake St. Peter.

The late Honourable John Young, to whom our City owes much of her present prosperity, had for some years previous to the date of which we write, devoted much of his time and untiring energy to the successful prosecution of this pet scheme of his; the making and deepening of a straight channel through Lake St. Peter, and although continually sneered at and told frequently that the current would fill each winter with deposits the small cut made during each summer, he persevered with the defective appliances then at the disposal of the Board of Harbour Commissioners and their Engineers, and had, by the season of 1854, succeeded in deepening a channel so that vessels drawing about sixteen feet could come with comparative safety to our port. When we stop to consider that the straight channel was cut in the bottom of the Lake for a distance of over twenty miles, we can realize the energy of the man who could plan out such an undertaking, and afterwards carry it through so successfully. Yet, even in 1854, with the wonderful improvements which had been effected, the new channel was very far from what it is at the present date, and the vessels then employed in our regular trade, small tonnage as they were, comparatively speaking, were obliged to discharge at Quebec into lighters a considerable part of their cargoes when bound for this port, and also had to take a portion of their outward cargoes for shipment in river craft so soon as the Lake was safely passed through.

A brisk business was thus done by the river craft, at rates much higher, per ton and barrel, than those paid at present, and even with the assistance thus rendered, ships very frequently grounded, or sheered athwart the channel, causing thereby a heavy bill of expense to their owners, and giving Montreal the reputation of being a very expensive port.

But gradually the channel was dredged deeper, under the skilful superintendence of the late Captain Bell, so well known and respected at that time, and with the deepened channel and the larger class of ships using it, came the necessity for an extension of the wharves, and the deepening of the water alongside them. In 1852 an attempt had been made to establish a line of steamships to run between our port and that of Liverpool, and several steamships were placed on the berth for that purpose, and a contract for carrying the mails was entered into by the Government at Quebec. But unfortunately for themselves, as well as for the Canadian public of that day, the contracting Liverpool house, instead of building steamships suitable for the trade, which would be likely to attract a passenger and freight traffic and foster it when once secured, did not realize the magnitude of the great prize in their grasp, but chartered small powered steamships, which made slow voyages, and did not offer such advantages as would make them compete successfully with the long established and popular Cunard line, whose vessels sailed at that time weekly, and alternately from Boston and New York.

The names of these steamers first placed on the St. Lawrence route were the "Sarah Sands," "Genova," "Charity," and some others whose names we have forgotten. The first of these, the "Sarah Sands," had been in the Pacific trade, having taken out passengers to San Francisco in 1849, was never a fast vessel, and was with the others quite unfitted to inaugurate a trade which promised so fairly as did that in which they were employed by their charterers, and the consequence naturally was, that in spite of all the exertions made by the popular and well-known agent, the late David Bethune, Esq., the new line of old vessels did not satisfy the travelling public, nor the Government, and finally after an existence, as a line, of some three years, the owners threw up the contract, and new tenders were asked for the more efficient carrying out of the contract of carrying the mails, by full-powered steamships. For many years previous to this time the carrying trade here had been virtually controlled by the large shipping firm of Edmiston, Allan & Co., the managing partner of which firm, Mr. Hugh Allan, had often differed with the Honourable John Young, as to the advisability or thoroughness of the scheme of the latter to deepen the Lake St. Peter channel. But, though he thus differed with him, he was not slow to take advantages offered by the deepened channel, and had, as the increasing trade demanded, increased the size of the new vessels added to his line of sailing ships, although he was at all times slow to admit the truth of

wealthy. She has not only within herself a power of recovery, but a superabundance the Honourable John Young's assertions as to the actual depth of the available channel.

Amongst other tenders for the mail contract was that of Messrs. Edmiston, Allan & Co., and theirs being considered the most satisfactory, it was accepted by the Canadian Government and a contract was entered into for the carrying of the English mails fortnightly from Montreal in summer, and from Portland, Maine, during the winter months to Liverpool, England.

A subsidy was agreed upon, which, we believe, was about half the amount now paid, and the Montreal Ocean Steamship Company was fairly started, much to the satisfaction of the people of Canada, who were satisfied that the mail contract was now in the hands of those who would do it justice. Nor have they ever had occasion to change the opinion they then formed. Difficulties, which were sufficient to daunt the courage of any but a most determined man, who did not know what the word fail meant, so far as he was personally concerned, were encountered during the earlier years of this memorable undertaking, but they were all manfully encountered, and overcome.

As the trade grew, Montreal became an entrepot of not only the goods imported by the Canada merchant, but also for those of the importer in the Western States; the magnificent water carriage offered by the canals, the River St. Lawrence and the chain of lakes, enabling our forwarders to compete successfully with their American cousins for a large and constantly increasing share of the carrying trade of the Far West. The benefits offered by our port for shipment of cereals and other products of the country were also quickly taken advantage of by the western cities, and the shipping trade of Montreal increased daily, and with it the number of the vessels employed and their tonnage as well. In a short time it was found necessary to secure a weekly mail service, and the firm of Edmiston, Allan & Co. then increased the number of their steamships, each new vessel placed on the line being superior in size, power and speed to the one immediately before her. It is not necessary to follow the fortunes of this line to the present day, it is sufficient to state that on the retirement of the late Mr. William Edmiston from the firm in 1864, Messrs. Hugh and Andrew Allan continued the business as H. & A. Allan, and the line of steamships were known then and since as the Allan Line. Montreal may well be proud of this line, which for careful management, magnificent ships, and speedy passages is not surpassed, if it be equalled by any other line in the world.

THE TEMPORALITIES FUND OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

II.

The series of unhappy events which led to the formation of the Free Church in Scotland, arose from the setting up of the claim to Spiritual Independence, which differed in no respect from the claims of the Church of Rome, to decide that everything ecclesiastical was necessarily spiritual and that it was for the Church to decide in all cases. I can understand, though I cannot sympathise with, the claims of the Church of Rome. I can neither understand nor sympathise with the claims of the Free Church, which attempts to set up an ecclesiastical supremacy for itself, whilst denouncing in the most bitter and unmeasured terms the same assumptions on the part of another. This was the view taken by Sir James Graham in reference to the "Claim of Rights," which, he said, demanded that all the proceedings of the Church, whether legislative or judicial, should be beyond the cognizance of the courts of law, which should have no power to determine whether matters brought before them were within the scope of their authority, if, in the opinion of the Church, these matters involved any spiritual consideration, and that neither sentences of courts nor decrees of the House of Lords should be effectual if they interfered with the rights and privileges of the Church, of which interference, and of which spiritual considerations the Church itself was to be the exclusive judge. Earl, then Lord John, Russell, concurred in this view, as did other statesmen on both sides of politics. Sir Robert Peel said emphatically:—

"This House and the country never could lay it down, that if a dispute should arise in respect of the statute law of the land, such dispute should be referred to a tribunal not subject to an appeal to the House of Lords. If peace could be secured, if the rights of the subject could be maintained consistently with the demands of the Church, then, indeed, such is my opinion of the pressing evils of this protracted disputation, that I should almost be induced to make any concession to obtain tranquillity. But my belief is that such claims, were you to concede them, would be unlimited in their extent. . . . If the House of Commons is prepared to depart from those principles on which the Reformation was founded, and which principles are essential to the maintenance of the civil and religious liberties of the country, nothing but evil would result, the greatest evil of which would be the establishment of religious domination, which would alike endanger the religion of the country and the civil rights of man."

That patronage was the mere stalking horse used by the leaders of the party which ultimately became the Free Church, and that ecclesiastical supremacy under the name of Spiritual Independence, was the real object aimed at, is abundantly evident from the course followed since the abolition of patronage in Scotland, where an attempt has been made to draw together two ecclesiastical bodies holding the most opposite views, with the object of disendowing and disestablishing the Church of Scotland. That the members of the branch of the Church of Scotland in this country refuse to join with those whose sympathies and, before long, whose active efforts, will be added to those of their friends in the Mother Country, is simply a duty they owe to themselves and to the Church by which they have been fostered. As represented everywhere their objections are childish, arising from stupid obstinacy. But they are more than that. They are founded on reason and on justice, on the love of constitutional liberty, respect for the laws and determination to preserve the rights of conscience.

Lest I should be suspected of using the words of those who were opposed to the claims of the Free Church, I quote the following from one of the leading authorities of that body, the Rev. Dr. Kennedy, of Dingwall, in a lecture delivered last January. His claim to speak on behalf of that Church and his ability to do so must be fully recognised by all who have followed her history. The word *Erastianism* placed in antithesis to Papacy, did good service in its day, but

sensible men now laugh at the long pole, white sheet, scooped out turnip and candle end which frightened the ignorant. In the present case it means simply Constitutionalism. Dr. Kennedy says:

"As to spiritual independence I will only say that there can be no difficulty in proving the Free Church doctrine regarding it to be Scriptural. Christ is King of Zion. As such it is His to appoint the province, the organization, and the work of the Church. It is His, too, to issue laws for her guidance in the performance of her work, and, as He has done so, it is not allowable that the Church should conform her action to any other rule, or subject her will to any other authority. Her King is alive and He hath the seven spirits of God. He can, therefore, effectually regulate the action of the Church. The Church should not submit to any authority but Christ's in doing her proper work, and she requires no other guidance than that of His word and spirit in order that her work should be rightly done. She has to please Christ, and Christ alone; and she is to be guided by Christ, and Christ alone."

"Within the Establishment (the Church of Scotland) in Disruption times, and to a great extent still, the idea on this subject was that either of the powers—Church and State—must be superior if not supreme; that they cannot be co-ordinate, and that in order to a settling of arising differences, either must be entitled to decide, as being superior in authority to the other. So says popery, and it claims the superiority for the Church. So says Erastianism, and it claims the superiority for the State. The Free Church doctrine is that Church and State have co-ordinate jurisdictions, each with its distinct province, and its own peculiar work; that Christ is supreme over both; that it is His to decide all questions between them by the verdict of His word, and that in the event of a controversy arising as to the limits of their respective provinces, the State can only legitimately deal with the civil interests, supposed to be affected by the action of the Church, and may not attempt to reverse any ecclesiastical decision or to arrest any ecclesiastical process. In the United Presbyterian Church 'the Church's liberty' is the phrase substituted for the spiritual independence of the Church, and the right to liberty is made to rest on the unlawfulness of any alliance between the Church and State, it being held that the civil ruler, as such, has nothing to do with the Church or with religion, beyond allowing all Churches to do as they please, and all religions alike to be developed according to their several tendencies. There can be no demand for liberty on the ground of Christ having given a distinct power of governing in His Church, presented by the voluntary Church to the State, for she asks to share her liberty in common with Churches which can have no such ground to found their claim."

The connection between the Churches here and there in Scotland has been all along of a close and intimate nature. In 1844, the only organised body in Canada holding the Presbyterian form of Church government was the Presbyterian Church of Canada in connection with the Church of Scotland, the Synod of Upper Canada having a few years previously been merged into that Church. The ministers of the Synod of Upper Canada were almost exclusively ministers of the Presbyterian Church in Ireland, a body in entire conformity with the Church of Scotland. In 1843, the secessions in Scotland, known as the Disruption, took place, those who separated styling themselves modestly the *Free Church of Scotland*. Those who adhered to them in this country separated in themselves the Presbyterian Church of Canada. In 1847, various minor bodies of Presbyterians in Scotland joined into the United Presbyterian Church, and the scattered congregations here which held the same views took the same name. There were then: 1. The Presbyterian Church of Canada in connection with the Church of Scotland, whose name sufficiently indicates the ecclesiastical views it held. 2. The Presbyterian Church of Canada, adhering to and holding the same views as the Free Church. 3. The United Presbyterians, adhering to and holding the same views as their brethren in Scotland. In 1864, the two latter bodies joined, under the name of the Canada Presbyterian Church. In 1875, a number of members of the Presbyterian Church of Canada in connection with the Church of Scotland joined the other body, under circumstances to be hereafter detailed, but the Synod itself continued in existence, although greatly weakened by the secession. Power was granted by the Local Legislatures to transfer to the new body the funds and properties of that Synod, which now seeks to be continued in its rights, and has resolved to test the constitutionality of the Acts of these Legislatures, in the suit now instituted by the Rev. Robert Dobie.

DOUGLAS BRYMNER.

THE POPES.

(67.) SABINIEN, 604-605, was a Tuscan by birth, and had been Nuncio at Constantinople. It is recorded that in a time of famine in Rome he refused to give any assistance to the poor, saying that his predecessors had been too extravagant. He held office only for six months.

(68.) BONIFACE III., 606. After the death of Sabinien the Papal See was vacant for a year. A deacon of the Roman Church was at length elected. He had succeeded Sabinien as Nuncio at the Imperial Court; and the Emperor Phocas, being irritated by the conduct of the Patriarch of Constantinople, favoured Boniface's election and gave him permission to take the title of Universal Bishop. Boniface thereupon called a council at Rome, by which he was confirmed in his new title, to the exclusion of the Patriarch. His death occurred shortly afterwards.

(69.) BONIFACE IV., 607-614, a native of Valeria, was chosen after a lapse of ten months. He obtained as a gift from the Emperor the ancient temple called the Pantheon—built by Marcus Agrippa thirty years before the birth of Christ—and consecrated it as a Christian church. At a council held at Rome in the year 610, Mellitus, Bishop of London, was present, and certain regulations were enacted for the administration of the Church of England.

(70.) DEODATUS I., 614-617. The See of Rome was again vacant for several months after the death of Boniface. The son of a sub-deacon was finally chosen. Very little is known of the events that occurred during his term of office.

(71.) BONIFACE V., 617-625, was elected without delay. He received a letter from Justus, Archbishop of Canterbury, giving news of great progress of the Church in Britain. In reply the Pope congratulated him on the success of his labours, sending also presents to the King of Northumbria, Edwin by name, with a letter exhorting him to accept the Christian religion.

(72.) HONORIUS I., 626-638, received a letter in the year 627 from England announcing the conversion of King Edwin. About the same time, also, the inhabitants of the provinces of Norfolk and Suffolk embraced Christianity. Honorius seems to have taken great interest in the missions established in various parts of the British Isles. He made a strenuous effort to induce the Scottish churches to adopt the Roman usage in reference to the time of cele-

brating Easter; but very few of them acceded to his request. In the year 634 a great controversy arose in the churches of the East with regard to a new doctrine propounded by the bishops of Egypt, and approved by Sergius, Patriarch of Constantinople, to the effect that in Christ there was but one operation of the will, both in his divine and human nature. The adherents of this doctrine became known as the "Monothelite" sect. Being appealed to by the Eastern Patriarchs, the Pope replied in terms which were held to convey approval of the Monothelite doctrine. At the same time he expressed disapprobation of such controversial disputes, preferring that these new terms which had been introduced into the study of theology should not be insisted on, as relating to matters which did not concern the Church.

(73.) SEVERIN, 639-640. The See of Rome was again vacant for several months, and a further long delay occurred after the election of a bishop before the approval of the Emperor could be obtained. The Exarch of Ravenna took occasion to pillage the papal treasury, also banishing several of the priests into exile. On receiving the Imperial confirmation of his election, Severin entered upon the duties of his office, but died a short time afterwards.

(74.) JOHN IV., 640-641, held office for a few months only. The Monothelites were now causing great disturbance in the churches, claiming that their profession of faith had been approved by Pope Honorius. John IV., however, condemned it in a council which was held at Rome, and denied that Honorius had accepted the Monothelite creed. This Pope, who was a native of Dalmatia, sent large sums of money into that country to set free persons who had been enslaved.

(75.) THEODORE I., 641-649, a Greek, was chosen, his election being confirmed by the Exarch. The Monothelite controversy still raged among the churches of Africa and the East. At length the Emperor, Constant, issued an edict commanding the subject to be dropped. This order appears to have produced little effect, as the Patriarch of Constantinople continued to persecute all in that city who would not accept the belief in "the one will of Christ," even causing some of them to be scourged to death.

(76.) MARTIN I., 649-655, was a Tuscan of noble birth and high education. Soon after his election he called a Council at Rome, at which 106 bishops were present. The decisions of this Council were embodied in twenty canons which were translated into Greek and sent to all the churches concerned in the late controversy. They condemned the Monothelite doctrine in positive terms, and proclaimed that "there were in Christ two Wills, and two Operations, as well as two Natures." The Pope next established a Vicar at Philadelphia to keep watch over the eastern churches; he also deposed and anathematized the Bishop of Thessalonica for distinctly condemning the Monothelite creed.

The Emperor had taken offence at the course pursued by the Pope in defying his edict, and issued orders for his arrest. Martin was accordingly taken prisoner by the Exarch, and exiled to an island in the Ægean Sea, where he suffered greatly from privation and disease. Thence by order of the Emperor he was taken to Constantinople and remained there three months in prison. Thereafter, being brought before the Senate, he was accused of treason, but positively denied the charge. The soldiers then loaded him with chains and dragged him through the streets with the utmost violence. After remaining three months longer in prison, he was exiled to the Chersonese. Here he suffered such misery from hunger and sickness that four months later he died, complaining that he was forsaken by all, even by the Church of Rome, for which, nevertheless, he prayed with his last breath. He was buried in a church dedicated to St. Mary, distant about a mile from the town of Chersonese, where his tomb has since been visited by vast numbers of pilgrims.

(To be continued.)

AGRI-HORTICULTURAL DEPARTMENT.

HOW TO IMPROVE INDIAN CORN.—In harvesting Corn, leave every stalk with two or more ears on to mature fully. From these ears select those which have kernels of corn in even rows of one color to the end, in short a complete or, as Joseph Cook says, a "full orb'd" ear. This corn keep for seed. From the product of this seed select all stalks of three or four ears, let them mature and choose "full orb'd" ears. The product of this seed will probably be stalks with four ears and all complete. In this way the crop and quality of Corn may be much improved. Early Corn may be produced by selecting for seed those ears that are earliest ripe, and following this method for five years a variety of very early Corn may be produced.

CLIMBERS.—One of the disadvantages of our climate is that many very fine creepers will not endure our winter. If the climbers could remain frozen all the winter they would not suffer; but it is the hot sun by day and frosts at night of March and April that destroy many of our tender evergreens, shrubs and climbers. What is best suited to Canada? is a question often asked.

Oh, a dainty plant is the Ivy green,
That creepeth o'er ruins old.

Nothing can surpass in beauty the ivy-clad cottages, villas, towers and churches of Old England. This vine with its shining green foliage seems like a mantle of charity to cover over all that is decaying and unsightly. There are many varieties of ivy. The writer counted twenty-eight different sorts on one country church in England. This "rare old plant" we cannot grow in this latitude. It has been tried frequently without success. The ivy grows best of all creepers in the house. We have seen the entire ceiling of a library covered with it. The blazing gas or the dry heat seems to have no effect in checking its growth. Good rich earth is a prime necessity for its vigorous growth indoors. We cannot grow the wisteria with its delicate light purple flower covering the balconies and filling the air in early spring with its fragrance. There are many climbers which will compensate us for the loss of these two beautiful vines.

First,

The Virginia Creeper (*Ampelopsis Quinquefolia*) will grow vigorously in spite of neglect, and although very common, it is not the less beautiful. Its rich verdure is only surpassed by its brilliant autumnal tints. This vine should be planted by every church tower and on decaying walls. It can be trained into any form.

The Japan Creeper (*Ampelopsis Vitchii*) which is sister to the Virginia creeper, but far surpasses it in grace and beauty. This vine, recently brought from Japan by Mr. Vitch, of London, can now be obtained from the florist, and thrives out-doors as well as in-doors. Its hardiness for our winter has not yet been proved, but there is no doubt, as it endures the winters of Boston it would thrive here. For walls of houses it requires no leading, it sticketh closer than a brother, covering so completely as not to leave a vestige of the wall exposed. It answers for hanging-baskets, for windows and for vases. It will, no doubt, become a great favorite. For the cemetery it is well suited, as it clings to the smooth surface of stone.

The Virgin's Bower (*Clematis Virginiana*) is a very desirable creeper for Canada, as it will endure the severest cold. In fact, on the most exposed points of Belœil and Mount Royal Mountain may be found the blue variety in vigorous growth. The two indigenous varieties, as beautiful as they are, their blooms pale before the magnificent hybrids of England and United States, of which there are over 200 varieties, each having some particular beauty either in form or color of flower. Some of the blooms might be mistaken for the passion flower. If any of our readers have a foot of soil, we recommend them to occupy it with a clematis. Every post of the veranda may be occupied with a different colored clematis. It may be used as a border plant, or forming arches over walls, or on uprights; in every form of growth it is beautiful. Mr. Maxwell, of Geneva, N.Y., who makes the clematis a specialty, has over 200 sorts and sends them by post to all parts of the States and Canada.

A LAY OF A LONDONER.

[The Natural History Society of Montreal was not aware that it had been honoured with the visit of the Primitive Philistine, whose "Psalm" appears in the *London Spectator*, and which we have reprinted. It would have been interesting to have secured some memorials of his visit for an ethnological collection. That so unique a specimen of the Heathen Londonee may not be lost on science, he is entreated to send his photograph, attired in the costume of his tribe. In the meantime the sciences of an adequate doggerelist have been secured to give a more correct version of the incidents referred to in the "psalm."]

An old man sat in a Montreal sanctum,
Around him things rare of many lands,
Patiently shaping the bird of wisdom,
Meditating its plumage and posture,
O, wise old man!

There stood by him also a figure of plasters,
Discobolus, of old heathenish Greeks,
Waiting till fit place be found for it,
In Fine Art Gallery of Montreal,
O, relic misplaced!

Entered to old man a heathen of London,
Glaring around with savage eye,
Blindly unconscious of beauty of nature,
But seeing only plaster Discobolus,
O, Heathen Londonee!

Then cried he, "O! man of skins,
That figure of plaster is by me adored,
Why dishonourest thou the gospel,
Giving it to moles and bats,
And seasoning skins of owls?"

Then answered the pitying old man:
"Adore not gods of plaster, O! stranger,
The maker of thy god worshipped bird of Athené,*
Else had he not made Discobolus,
O! Owl of Minerva!"

Also know that birds are clothed with beauty
More than thy naked Discobolus of plaster,†
Owls, as humming-birds and birds of Paradise,
But thy soul is pagan and blinded,
O! ignorant Londonee!

But the heart of the cockney was hardened,
And he cursed the old man by his gods,
Saying, "May Discobolus fell thee, old man,
And prevent thee of seasoning owls,
O! stuffer of skins!"

Then arose the old man in anger,
And cursed the Londoner with a great curse,
Saying, "Mayest thou never see leaf or flower
Or bird of beauty, or hear its voice,
O! benighted Londonee!

"But only bricks and mortar shalt thou see,
And shalt swallow dust and plaster,
Until a human soul be given to thee,
And thou knowest the work of God from work of man,
O! blinded Londonee!"

* This allusion accounts for the frequent mention of the owl in the effusion of the Londoner.

† This explains the reference to "pants" and "trousers" in the "Psalm"; and also, perhaps, that to "Mr. Spurgeon's haberdasher," who is no doubt in cockney eyes the embodiment of all that is sublime in clothing.

CORRESPONDENCE.

ENGLAND AND RUSSIA.

SIR,—As the SPECTATOR, I presume, is not pledged to one side of a question only, I shall be glad to be allowed to make a few remarks upon the present controversy between England and Russia from an opposite point of view to that taken by "Patria" last week.

That writer takes exception to the whole policy of the Beaconsfield Cabinet in Eastern matters. Evidently no good can come out of Nazareth.

He begins with the assumption that the Government has no solid basis for its attitude, but is obliged to dance about from "British interests" to "Rights of treaties," and what other convenient phrase, the exigencies of the moment may sharpen its wits to devise. How pray then is it that Russia finds it so bitter a pill to accept the limitations which England has thought fit to put upon the gratification of her ambition?

I fail to see any mystification at all about England's policy in the matter.

The simple fact is that Russia, whatever her pretensions, deemed the present a good opportunity for the advancement of her traditional designs against Turkey.

She covets Constantinople, and thought she might take a long and a sure step towards its possession. Misled by the Gladstonian froth about atrocities, of which Russia herself was the real author, she plunged into war, thinking she might reckon without England.

The common sense of the English people, however, was not to be cheated. There is a deep-seated conviction in England, that if Russia were allowed to get Constantinople, she would quickly imperil our naval supremacy, let alone the fatal blow it would be to our possession of India.

Accordingly, Russia was only allowed to enter upon her war with Turkey on the distinct pledge, that unless the necessities of war compelled her, she should not touch Constantinople. This pledge, like most of her pledges, she proceeded to break. Turkey made overtures for peace when the Russian army was at Adrianople. But Russia, notwithstanding Turkey's amenableness to any terms she might propose, kept pushing on her troops towards the Turkish Capital. This it was that induced England to send her fleet to the same neighbourhood.

"Patria" imagines that the British public has been imposed upon by Lord Derby's foolish declaration that the fleet was at Constantinople to protect British subjects there. Just as if the veriest cad in the London streets did not know, that whatever excuse might be deemed convenient to avoid importing too much hostility into the movement, the fleet was there as the representative and visible token of England's determination to stay the grasping greed of Russia.

Of course "Patria" finds the bringing of native Indian troops upon the scene a measure fraught with evil omen to the liberties of England. This really splendid move has in it about as much danger to English liberties as the importing of a Canadian contingent would be in the event of war.

For surely it is open to any Government to concentrate in an emergency the whole military power of the Empire. It is a masterly measure, which shows continental Europe, that the monopoly of immense armies is not wholly on its side, but that England, too, has the material ready to hand of entering, if need be, upon a competition that may well cause the strongest of the great military powers to pause and count the cost.

What in the nature of "persistent cavilling," "Patria" can find in the steady adherence of England to the position she has assumed in regard to the Congress, I am at a loss to understand. Russia claims to herself, by the San Stefano Treaty, the virtual dictatorship of Europe.

England says, "No. Assembled Europe has sanctioned certain treaties, and recognised a certain balance of power, and to Europe in Congress you must submit unreservedly the question of the life or death of an European power."

Nothing is simpler, or more consistent, than the attitude taken by England, and not all the wriggling and finessing of Asiatic cunning has been able to conquer the simple dignity of its integrity.

The proof of the pudding, however, is in the eating. What has been the upshot of the so-called "warlike" policy of the present Government? The probable averting of war.

What was the upshot of the feeble, vacillating, goody-goody policy of the Aberdeen Government, which had the handling of the Eastern question in 1853? War.

It is the most transparent trick of party blindness to say that if war be averted it will be "not by the policy of the Government, but in spite of it."

The fact is, the present is emphatically the day of "big battalions" and "blood and iron."

And had England been so misguided as to enter upon the discussion of this Eastern question without adequate warlike preparation, she would have been laughed at. Russia would have deliberately slapped her in the face, and then she would have been goaded into a war ten times more disastrous in its commencement than the Crimean war was, and with but slender prospect of the victorious, although too barren, result of that conflict.

Lord Beaconsfield, whatever his failings, has rendered his country, and I believe the whole civilised world, an immense service by his manly attitude throughout this crisis; and I believe the verdict of history, whatever present doubts may be thrown upon his policy, will eventually endorse this view of what may be the closing achievements of a great career.

In conclusion, let me say that I greatly admire "Patria's" power of belief in the efficacy of "arbitration to decide national issues." After our late experiences anent the Fisheries Award, one might be pardoned for regarding this solution of vexed questions with a wholesome degree of doubt. We may depend upon it that the day has not come, by many a long century, when national causes shall be judged, not by the degree of physical power which backs them up, but by the abstract right and justice that they can lay claim to. People are strangely blind who imagine that mere talk and gushing professions of mutual regard count for one fig when matters of material interest are at issue. "Might is right" will probably be the most potent truth in human affairs to the end of man's career upon earth.

PATRIA TOO.

THE AMERICAN SILVER DOLLAR—A POPULAR DELUSION DISPELLED.

"And lo! it was all a dream."

SIR,—I read with amazement the extraordinary articles which appeared in the SPECTATOR in defence of the new dollar in the United States; and was lost in the haze of Mr. Brown's arguments in favour of this cure for "all the ills that flesh is heir to." I was not convinced, and I continued to differ from Mr. Brown *toto caelo*. His notion that this "beautiful, shining piece of silver" was, by some extraordinary underground railroad, likely to find its way into Canada, and was afraid to question the wisdom or sanity of Congress in passing the Silver Bill, and I knew that the Cincinnati *Commercial* had said that as soon as the issue of the dollar was authorized it would jingle in the pockets of the people everywhere, and its sound would renew confidence, and set the wheels of commerce again in motion, &c., &c.

Alas! Mr. Brown's glowing picture has its reverse side; the pet dollar is unpopular amongst the very portion of the community which was said to be so eager for it. In the New York *Evening Post* of 31st ult. we are told:—

"What is the result? The Silver Bill has been a law almost three months, but who wants any of the dollars, or who has any of them? For a few days after their first issue a few of them were in demand as pocket pieces, but the demand soon ceased. Our despatch of Wednesday from Washington shows that with more than five millions of the dollars on hand, certificates issued, \$313,000 have been called for; and that of the \$342,000 in silver made of them being to save the difference in their value and that of gold in paying customs requires the coining of not less than 2,000,000 silver dollars a month; but if no one wants to get them out by distributing them in the country districts, Secretary Sherman proposes the places where a cumbersome coin is most unpopular. The United States Treasurer wherever they may be called for; but unless a demand which does not now exist is created for them this plan will not be effective, and the Government can only get rid of them by paying them in the way of salaries and to contractors."

It seems that of all the shams which Congress is responsible for, the scheme of the remonetization of silver, and the coining of this unpopular dollar will probably prove the worst. The coin on its first appearance was stigmatized by one of the English papers as a "white lie," and it seems doubtful whether it can be let off even so cheaply as that.

NUMMUS.

THE FUTURE LIFE.

SIR,—It is possible that some of your readers may not have perceived fully what is involved in the fact that man's *will* is really his *life*; nor the inevitable conclusions in regard to the future existence which must result from it. Future life is simply an expansion of our present existence.

"That which may be known of God is manifest to us, for God hath showed it to us. For the invisible things of Him from the creation of the world are clearly seen, being understood by (or through) the things that are made." So says St. Paul; and we are justified by the whole tenor of the Bible in reasoning from things natural to things spiritual till we gain, by the study of material things, true and rational light regarding our spiritual powers. This Physical world is but the "shadow of things to come." Every rock or mineral, every ocean and river, every mountain and valley, every tree and flower, every bird and animal, every insect and butterfly, are but the patterns or symbols of things and existences in that spiritual realm in which they find their *raison d'être*. Man himself in the present state of physical existence is, as regards his body, composed of material substances which we can analyze, examine and separate into their component parts. Kill him, and the dead body retains still all its physical substances. Yet not a limb, not an eyelid even retains one iota of *life*. That has left its every fibre. The real complete man, therefore, must be wholly spiritual, and spiritual in every part. Man, in fact, must have—or rather man *is*—a spiritual form inhabiting every organ of his physical body. This spirit, therefore, is not without form and void, but underlies every portion of him to the minutest nerve or organ,—a corresponding spiritual form as real, substantial and recognizable to other spiritual men as his physical form is to its fellow men. When, therefore, the *glove* of matter is withdrawn from the spiritual hand, that spiritual hand still exists, none the less a hand, nor in any way deprived of its power or deftness. Man, therefore, exists now as a spirit within a physical covering, drawing to himself, from the Great Source of all Life, spiritual life whereby to animate and use the physical frame which he inhabits while in this world. Is this an irrational or unscriptural belief? "In God (or from God) we live and move and have our being" was quoted by St. Paul at Athens from one of the ancient Poets, and confirmed by him as true regarding himself and other men living in this material world.

The change, therefore, from the present life to the future state of existence is not so great as some suppose. It is but the continuance of our present life, with powers and facilities for working out our will, as much excelling our present powers as will and intellect excel matter. Is this extended power a rational conclusion? Does any one in this age of great engineering exploits, railways, electric telegraphs and telephones need to be told of the transcendent power of mind over matter even in this world where the will must, perforce, act on and through matter?

Behold then the tenderness, the infinite gentleness and compassion of our Creator and Saviour in beginning the development of our spiritual faculties in a material world. Here in this world, clothed in the grosser form of matter, we learn to use them more safely, because our powers are limited by our physical form. Mis-use of these powers here does indeed bring that consequent misery which is the inevitable result of departure from the laws of our being; but that misery is tempered and lessened by our feebleness in working out our will. The lesson is more easily learned. The wrong more readily righted. The spiritual man within us sees and feels at once where error tends, can cease at once to do that evil physically by ceasing to *will* to do it, thus ceasing to do it spiritually also. Thus physical good and evil are readily discerned "by their fruits," and spiritual good and evil in the inner will, or life, because at once perceptible. Thus we are gently, tenderly taught by a tempered, though often

bitter experience the regenerating power which is hidden in that essence of all true beginning of life,—“cease to do evil; learn to do well.” Surely of a truth this demonstrates that the beneficent Source of all Life is Infinite Love revealed in Infinite Wisdom in His dealings with us and all His creatures.

“Future life,” then, is but the opportunity to use in larger measure the life powers we have partially developed here. “Future life” is—must be—far more real, more substantial, far more potential for good or evil, than this life, because there our powers are granted greater opportunity. Let us begin here, then, the life we *will* to live in the future. Let us be up and doing,—be useful here that we may be more useful hereafter. God’s kingdom is a kingdom of uses here, and therefore hereafter. The *will* to benefit our fellowmen is the true life here. For God’s sake,—for goodness’ sake do it, because “forasmuch as ye do it unto one of the least of these, My brethren, ye do it unto Me.” A sentimental beatified idleness is nowhere depicted in God’s Divine Word as the “Kingdom of Heaven.” And it is written in the laws of our being that “in keeping God’s commandments there is great reward,”—not the reward of *merit*, but the purely natural reward of the blessedness of a life whose every faculty is working according to its nature and constitution, finding every power respond harmoniously to every effort of its God-given will or life. “Cabinéd, cribbed, confined,” this life may be while we exist in this world, but if begun at all here, even in slightest measure, it will grow and expand by added life from God, instilling into it a wisdom pure enough to guide and render useful a boundless

“CHARITY.”

IS THERE A PERSONAL DEVIL?

SIR,—Your correspondent assuming the practical, if peculiar *nom de plume* of “Diabolus,” seems to endeavour to prove that instead of there being a personal devil, there are a number of spirits who take the place of that Divinity, each and all attempting to lead us into temptation at every opportunity, and that such spirits proceed from ourselves. In fact, he embodies the Devil in a number of Demons which he christens by the name “Evil,” as if the many were represented by the one minus the “D.” Now by so doing he simply altogether begs the question. Of course *all* evil comes from the Father of Evil, since God can do *only* good. “Diabolus” quotes the text, “Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat,” and draws the conclusion that there cannot be a personal devil, since this text should not be taken literally, “but as meaning falsity, is desirous to appropriate and prevent all the good seed of truth in you.” Exactly. “New Presbyter is but old priest writ large,” may be said in answer to this new interpretation. But who is “falsity” itself if not the Devil himself? “Diabolus” might as well quote Shakespeare’s immortal passage of “call the spirits from the vasty deep,” and attempt to prove in consequence that all that is evil comes not from the Father of Evil, but from sundry and many Deities of a wicked nature, and generically terms “Evil” and that this poly-spirited spirit is within us. Truly a remarkable exposition. Perhaps “Diabolus” will explain the passage, “The Devil goeth about like a roaring lion seeking whom he may devour!” But your correspondent “out-Herod’s Herod” when he assumes that we should regret the fact of there being no personal devil, because “we should have no one to blame for our evils but ourselves.” Strange paradox! Why surely if there were no Devil to tempt us, we are no longer responsible beings, since the evil being created *in and with* us must certainly absolve us from its results. Then would all sins become “original” and I for one would decline to believe that a beneficent Deity like “Our Father in Heaven” would punish us, even for a short time, for “evils” born in and with us. The explanation given in the same letter, of the text, “resist the devil and he will flee from you,” is simply Machiavellian, and if all Scripture is to be twisted into what “Diabolus” pleases to term its meaning, then “farewell, a long farewell to all its greatness.”

As there is *one* Godhead, so there is *one* head of Devils. . . . Nothing, according to Milton, would satisfy the cravings of Satan’s ambition, but what amounted practically to a godship, and for that he was cast into hell. There he had, and has a crown, (but of what an awful nature) and a crown which will last him, God only knows how long, but certainly—while that time is running—he will wear it as a very “Prince of Evil.” The Bible says Satan can assume, amongst his many other attributes, the role of an “Angel of Light” to compass his purposes, but *that* plurality none the less makes him the Devil, and a personal Devil. No! break down the fact that there is a Devil, and that a personal one too, you do away with the responsibility of man *at once*, for if the evil is in and with us, and does not proceed from external sources in the first instance, we are, if condemned for such sins, condemned for sins not our fault, and are amongst “the most miserable of men.”

ANGELUS.

THE MILL OF ST. HERBOT—A BRETON STORY.

BY THE AUTHOR OF “PATTY.”

CHAPTER XII.

IN THE WOOD.

“There, child, rest, thou hast done enough,” Madame Rusquec said; “rest now, for to-morrow will be a busy day.”

Louise looked pale and tired; she had been formally betrothed to Christophe on the day following Jean Marie’s furious outbreak. The young pair had eaten out of one plate and drank out of the same mug, and, in fact, had followed the Bazvalan’s instructions; and now to-morrow the friends, on both sides would assemble at the mill to see the stores Madame Rusquec had laid by for her daughter. All the old oak armories, tables, benches, and the frames of the box bedsteads, had been oiled and rubbed till the firelight reflected red in their shining faces; the silver spoons had been diligently polished, and there was a fine display of pewter arranged on the shelves in front of some very gay-coloured faience. The shelves of the armories had been studiously piled with all the best linen, and the doors of these would be left ajar to-morrow to show the further wealth and industry of the household, for all this linen was home-spun. The walls, too, shone with the brightness of copper and brass. Madame Rus-

quec and her daughter had been hard at work polishing every cooking utensil, and now they were both tired out.

“Rest, my child,” her mother called after Louise, as the girl went to the open door.

“I cannot rest, mother, I must get some air, it is so hot. Mother,” she turned on the door-step, “dost thou think Jean Marie will come to-morrow among the rest?”

Madame Rusquec looked keenly at her daughter. “I hope so,” she said. “Why should he not come?”

Louise grew red under her mother’s keen glances.

“He did not come for the betrothal, and I thought—”

“Thou art full of foolish fancies, child. Jean Marie could not come then because he was still suffering, but he must be well by this time.” The widow checked a sigh; she could not check the thought that, if her daughter had not been wilful, she might have been mistress of the farm of Braspart.

“Mother”—Louise turned such a saddened face over her shoulder as she stood at the open door, that her mother softened at once—“I must go out for a short while, I cannot rest yet; I feel that I must be moving.” She ran back and kissed her mother, and then went out rapidly, fearing another remonstrance. She did not as usual seek for Barba; she had rarely felt so tired bodily, and the fatigue depressed her, and made her wish to be alone. She sauntered aimlessly into the wood, but she was soon glad to seat herself on one of the grey boulders that are scattered everywhere over this wild country. The evenings were now long, and there was plenty of light in the sky. Louise was not sentimental. She loved Christophe as well as her shallow nature was capable of loving; but at this moment her thoughts were chiefly occupied by her wedding dress, whether she should wear a short richly-embroidered handkerchief across her shoulders, or a long plain white silk shawl. She was reckoning the difference of price on her plump fingers, and suddenly she paused and listened. Steps were coming through the wood behind her.

“Mathurin!” she called. There was no answer, but in a few minutes a man came out, stooping under the branches of the beech-trees. It was Jean Marie, and at sight of him Louise rose up hastily, and felt inclined to run away; but the farmer was prepared for her avoidance of him.

“Stop, Louise, I must speak to you, and you must wait and hear what I say.”

If he had studied the girl for years, he could not have chosen his words more skilfully. Louise stood still, compelled to listen by the man’s strong will. He waited a moment, looking eagerly in her face for some show of feeling towards him, and in the silence Louise recollected herself.

“I hope you have quite recovered,” she said, but she kept her eyes on the ground. Then she remembered that this man would soon be her brother. “We shall see you at the mill to-morrow,” she said, and she raised her eyes to his face.

All Jean Marie’s preconcerted calmness fled.

“You vain, heartless woman;”—his voice was so harsh and broken that all her fear came back—“what do you take me for? Do you think I mean to give you up? See here Louise”—he put his hand on her arm, but he did this so quietly she had no excuse to cry out—“I ask you what prevents me from going on to the mill, to bid your mother put me in Christophe’s place. Bah! she would do it, for I understand women, I hope, though I have troubled so little about them. I have only to name the sum, and she will give you to me, and give up the mill into the bargain.” He stopped, and looked at her with an intense craving in his eyes. “Why do I talk to you? Why do I not go on to the mill at once? Do you know, Louise?” He stopped again; the girl stood fascinated by his intense gaze. “Why, you do not answer?” he said more gently.

“I do not know.” Tears came into her eyes, and her helpless look touched him.

“Child”—the deep passionate tone mastered her, she kept her eyes fixed on his—“it is because I love you—yes, love you—I who all my life long have despised women. I tell you, Louise, that I cannot be happy unless you become my wife. Do not fear, my sweet child”—for she had drawn back at this—“I will not hurry you. You know nothing about love, and that raw boy can teach you nothing. You cannot even guess how happy I will make you—how precious you are to me, my sweet, lovely child.” He drew her closer to him, and gazed at her with an intensity of admiring love.

Louise was frightened, but yet she was fascinated. The strongest feeling she had—her vanity—was fed and soothed. Christophe had never talked to her in this wild adoring way. He had said he loved her, but he had said it more quietly; he had not said he could not live without her. “And yet I love Christophe,” she thought, “and I can never love this dark violent man, I fear him so.”

She stood silent, with downcast eyes, unable any longer to meet his gaze, for his eyes seemed to blaze under his dark brows. Her silence gave him courage; he drew her yet closer, and clasped his arm round her waist.

The touch roused Louise. “Oh, let me go—please let me go, Monsieur Mao; it is not the way to make me like you to frighten me.”

He muttered an oath between his teeth. “I will frighten you yet more,” he said, sternly, “unless you do what I ask. I watched you just now, and you listened with pleasure to my love. If you did not love me in return, you would have shrunk away.”

“No, oh no, I have promised,” and the girl struggled vainly to free herself.

Jean Marie drew his arm slowly from her waist, but he kept her hand tightly grasped in his. “Look here,” he said, “you shall not waste your life and mine for an idle promise. I came here to-night by no chance. I came because I am resolved that you shall not marry Christophe. You love me, and you shall be my wife. Ah, Louise, think what I can give you besides my love; Christophe can give you nothing. As my wife you shall never work; you shall not even spin, unless you please. Say you will give up Christophe.”

She shook her head. “I cannot,” she said faintly.

(To be continued.)

MUSICAL.

SINGING AND VOICE CULTURE.

(Continued.)

Many persons vocalise tolerably well, producing an even tone throughout the entire register of the voice, but when words are added fail to obtain a good tone, except on a few open sounds, the result being that the tone is so feeble on some words as to be almost completely lost, whilst on others it bursts out at irregular intervals, the whole melody being full of inequalities. In speaking we are accustomed to sound the vowels and consonants in each syllable simultaneously, the pronunciation of the syllable being instantaneous; in singing, on the contrary, each syllable is sustained for a given time, and, as the consonants are never used to sustain musical tones, the vowel sound must be formed as the note is struck, and continued without variation to the end, the final consonants, if any, being formed at the precise moment at which the sound ceases.

The formation of language and the production of sound are—although often performed together—two totally different operations, and call into play different classes of organs, the functions of which must not be confounded. The lips, teeth and tongue are the organs used in the formation of language, and this is their special office. It is quite easy to go through every motion necessary to the formation of language without emitting any sound; and it is also an easy matter to produce vocal sounds without the slightest use of either lips, tongue or teeth.

It is necessary, in order to sing well, to train not only the vocal organs, but the organs of speech, so that both the tone and articulation may be perfect; indeed, unless the latter be good, the former is sure to suffer.

Let us suppose the word *plant* to be written in the form of a minim, as C natural in the treble clef, we must sound the first three letters simultaneously, rest on the vowel sound, and, as the note terminates, form the final consonants, the pronunciation being as it were suspended during the continuance of the sound; many singers, however, do not give this matter a thought, but begin by sounding *pl*, gradually opening into a broad tone on the vowel *a*, and humming the final consonants through the nose with the mouth almost closed.

Sometimes a word is written to two or more notes, and the tendency there is to change the formation of the mouth with the change of pitch at the second note. This, of course, must be avoided, and the vocal organs contracted or relaxed sufficiently to obtain the sound required, whilst the mouth is kept firmly fixed in the same position.

When a syllable terminates with the sound of *r*, as in *fear* or *desire*, care must be taken not to change the formation of the mouth, as the word would sound as if it had two syllables; in words containing elements of a diphthoryal character as *joy*, *time*, *future*, &c., great care must also be taken. The initial consonants must in no case be sustained after the note is struck, and, no matter to what extent the music on the syllable may be prolonged or varied, the final consonants must not be shaped by the organs of speech till the end of the last note.

(To be continued.)

The Philharmonic Society have again earned the praise of the citizens of Montreal, by giving a performance of "The Messiah." On Friday evening, May 31st, at the Rink, this Society made another and more successful effort. Much praise is due to all concerned for the disinterested zeal shown in the endeavour to cultivate a desire for music of a high class character, and we heartily wish them "to go on and prosper." That their efforts are appreciated was demonstrated by the large and attentive audience, and the—in some instances—well-merited applause. The choruses were rendered in an efficient manner, the Hallelujah Chorus being exceptionally well done. In fact this part of the Festival shewed the careful tuition of, and the attention devoted to it by, the Conductor, Dr. MacLagan; for nothing reflects so much credit upon the teacher and conductor as a well performed chorus. The solos, for the most part, were weak, the only soloist coming up to the mark at all being Mrs. Osgood. We understand, however, that the others were unfortunately suffering from colds, which would of course largely affect their successful efforts. We would suggest to the Committee that if another concert be given in the Rink, a Sounding Board be erected over the whole of the orchestra. This would materially assist the vocalists, and tend to carry their voices to the extremity of the Rink. As it was, those persons at the far end of the building could hear very little if any of the solos, and even the choruses lost much of their beauty from the bad acoustical properties of the place. Now we are on this theme: How is it that a city of the dimensions of Montreal has not a proper hall for the performance of good music. With a population of 150,000, the best place in which a good concert can be held is—well, the Rink. Why, if all the people in Montreal gave but twenty cents apiece, a splendid hall might be erected, and a much felt want supplied. Surely the inhabitants of this city will not allow the present state of affairs to continue. Why do not the Philharmonic Society see to this? If their energetic and praiseworthy Secretary-Treasurer would but give his attention to this matter, we feel certain he would be successful. However, let the Society try, and if they fail, the disgrace will not lie with them, but with the citizens of Montreal.

The following is a synopsis of the report presented to the annual general meeting of the Montreal Philharmonic Society, held in the Synod Hall on Tuesday evening, the 4th June, 1878, by Mr. A. M. Perkins, the Secretary-Treasurer:—

The Society was organised in September, 1877, at a special meeting called for the purpose. Several of our principal vocalists attended and became members. The President, Vice-President, Conductor, Secretary and Treasurer and Committee were elected; bye-laws were also prepared, compiled from those of the Handel and Haydn Society, of Boston; Apollo Club, of Boston, and various other societies. A plan of operations was laid down for the ensuing musical season. The income of the Society was to be derived from 200 subscribers, at \$10 each, gentlemen members of the chorus paying \$4, no charge being made for lady members. Three concerts were to be given during the season, the third concert only being open to non-subscribers.

The Secretary further called attention to the fact that the expenses of the Society had exceeded the revenue, and gave the following reasons:—Solo singers were brought from the United States at great expense, and the large city of Montreal not having a hall with sufficient accommodation for a large chorus and orchestra, extra expenses were entailed.

All rehearsals had been fully attended by the choir, and the subscribers turned out *en masse* to each concert. A full financial statement was laid before the meeting, which then proceeded to the election of officers for the ensuing year.

Theodore Thomas is giving band concerts in Gilmore's Gardens, New York.

Mr. Gye's season at the Royal Italian Opera, London, will be noteworthy for the production, beside "Carmen" and "Paul et Virginie," of Hewold's "Pre aux Clercs" and Flotow's "Alma." In the corps of artists Adeline Patti is engaged, and will return from Italy, where she has been reaping such signal triumphs. Albani is also announced to appear. Signors Bagagiolo and Capponi are the bassos of the company.

By the bye, we understand that Madame Albani is engaged to be married to Mr. Gye, notwithstanding rumors to the contrary.

The largest organ in the world is in the Albert Hall, London. It has 111 stops and 7,879 pipes.

Her Majesty's Opera, London, Mr. Mapleson has dropped Nilsson and Faure. Minnie Hauck, the well-known American singer, is engaged, (to appear in "Carmen"); Paypenheim, Marimon Mathilde Wilde, Faustini, Belocca, Campanini, Del Puente, Fali and others are secured. Sir Michael Costa will, as usual, act as conductor.

The way to alter belief is not to address motives to the will, but argument to the intellect.—*Essay on the Formation of Opinion.*

Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, seems to be more in love with his own opinion than with truth.—*Bishop Watson.*

CURRENT LITERATURE.

IS HE POPENJOY? By Anthony Trollope. The Franklin Square Library, New York. Montreal: Dawson Brothers. Price 15 cents.

This is certainly a novelty in the way of novels. The book has the appearance of a periodical without the usual paper covers; the pages are large and the print is small. It is doubtless intended to meet a want felt most of all in the summer by those who travel. Holiday-makers want to read in the train, on the boat, or in the shade of the trees; but they do not want well-bound books that must be taken care of; they want something that may be dropped on the chair or under the chair—may be sat upon, or strapped up with the sundries of travel. The yellow covers came in long ago to meet that demand; but the age progresses, and now the cry is for something cheaper yet. Here is the trade's response: no covers at all keeping after read. The publication of a story in this form is a sign of the times—everything is rushed. Books must be cheap enough to be flung away when read.

The story Mr. Trollope gives us in this shape is after his own fashion. Of course the usual characters—a marquis, a lord, a dean, a bishop, a good man, a bad man, an innocent unsuspecting young woman who gets into sundry difficulties, a base designing woman who ends badly of course. Those are the dramatis personæ. We have met them often before, and shall expect to meet them again if Mr. Trollope shall give to the world any more books. "Is he Popenjoy?" is asked of the son of the marquis—said marquis having married an Italian lady when she was known as the wife of another man. The child born to them is heir to vast estates and great titles, if legitimate. That Popenjoy is not Popenjoy, the dean—whose daughter is married to the lord, who is brother to the marquis—sets himself to prove. But Popenjoy wisely dies off; the marquis follows suit; the dean is made happy by seeing his daughter become a marchioness, and all ends well.

Not much of a plot; but it is told in an easy, graceful way, and is worth the reading to those who have plenty of time and nothing better to do.

REPORT OF THE FRUIT GROWERS' ASSOCIATION OF THE PROVINCE OF ONTARIO for the year 1877.

ANNUAL REPORT OF THE ENTOMOLOGICAL SOCIETY OF THE PROVINCE OF ONTARIO for 1877.

Printed by order of the Legislative Assembly of Ontario.

No better evidence could be furnished of the material prosperity of the Province of Ontario, and of the education and intelligence of her agriculturists than is afforded by the above reports, contained in a pamphlet of 140 pages, which has been sent to us by a subscriber in Ontario.

The Report is illustrated by a chromo-lithograph of "The Ontario Apple," and the report of the Entomological Society contains some hundreds of illustrations of the farmers' enemies, the insects which destroy fruit and grain.

The annual address of the President, the Rev. R. Burnet, contains much information of practical value to Horticulturists, and a full description of the various insects injurious to fruits, and the means of destroying them. Meetings appear to be held at different towns at regular periods, when papers are read and questions of importance to fruit growers are discussed. The report includes several prize essays, on "Hybridisation," "Fertilizers," "The Most Profitable Fruits," and other subjects. Several new varieties of fruits of great value are reported. The Treasurer's Report shows the Receipts to be \$4,262.04. This includes the Provincial grant of \$1,000. We are sure no more useful grant is made by the Ontario Government. We have not space for further notice of these excellent Reports, but we shall avail ourselves of the rich stores of information they contain, for future use.

In concluding, we must say that such a volume is an honour to the Province of Ontario, and a credit to the Fruit Growers' Association and the Entomological Society of that Province.

GEOLOGICAL SURVEY OF CANADA: A. F. C. Selwyn, F.R.S., F.G.S., Director. Report on Canadian Graphite, by Christian Hoffman.

This pamphlet of twenty-two pages represents a vast amount of scientific skill and patient labour, and is of very great value in an economic point of view, as illustrating the mineral resources of Canada. Such Reports as this and those on the phosphate of lime deposits are evidence of the important advantages of the Geological Survey of Canada. We are indebted to this commission for the discovery of the gold, copper, coal, petroleum, phosphate, graphite and other mineral deposits which will have an important bearing on the future prosperity of Canada. The object of the investigation into Canadian graphite was to determine experimentally its relative value as compared with that of Ceylon for the manufacture of black lead crucibles and for other economic purposes. The methods employed in the investigation are very minutely given. To arrive at an accurate judgment of the value of the two minerals, both the Ceylon and Canadian were subjected to the same process of analysis. Without entering upon the details of these analyses, which would not interest the general reader, we will give the result. The test of the value of graphite for crucibles is its combustibility. Taking as the standard of combustibility the best Ceylon foliated graphite as 1.00, we find that the same variety from the Buckingham Mine is precisely the same, viz., 1.00. Taking another variety, the columnar, the mean combustibility is 1.01. The same variety from the Buckingham Mine is precisely the same. A second sample of the Ceylon foliated is placed at 0.99; the Buckingham of the same variety is 1.00; the Ticonderoga, N.Y., of the same variety 1.01. Analyses were made of other mines, as the Grenville, which showed a trifling difference in favor of the Ceylon.

When we consider that Ceylon graphite readily brings £20 sterling per ton, and the difference in freight between Ceylon and England as compared with Canada and England, it is evident that we have in the Ottawa district mineral wealth of greater value than even gold mines. The late Sir William Logan regarded the average wages of the gold digger not greater than those of the farm labourer. If this be true, and statistics give this result, we have minerals of more importance and value than the gold mines of California. The analyst sums up his report as follows:—

"From these experiments it will be seen that in respect to incombustibility the Canadian graphite may claim perfect equality with that of Ceylon, and that consequently—apart from the consideration of the proportion and nature of the associated foreign matter—it is in no wise inferior to the latter as a material for the manufacture of crucibles."

There are other qualities of Canada graphite, which are of great economic value for the manufacture of lead pencils, stove and iron polish, lubricators, for piano manufacture and other purposes.

This Report reflects great credit upon the head of the Geological Survey as well as upon the chemist, Mr. Hoffman, whose exhaustive analysis has developed the fact that the Ottawa district has mineral resources which will yet rival in value and extent the lumber trade.

PEACE WITH THE WORLD.—The arms by which the ill dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, a great deal of distrust of ourselves, which are not qualities of a mean spirit, as some may possibly think them, but virtues of a great and noble kind, and such as dignify our nature as much as they contribute to our repose and fortune; for nothing can be so unworthy of a well composed soul as to pass away life in bickerings and litigations, in snarling and scuffling with everyone around us. We must be at peace with our species, if not for their sakes, yet very much for our own.—*Burke.*

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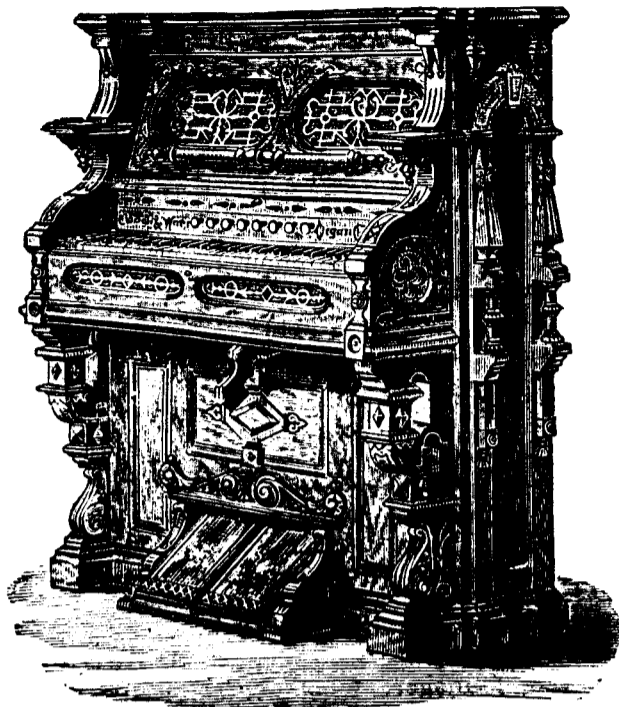
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sailing from Liverpool every THURSDAY, and from Quebec every SATURDAY (calling at Lough Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland), are intended to be despatched

FROM QUEBEC:

Scandinavian	Saturday, 8th June
Polynesian	Saturday, 15th June
Sarmatian	Saturday, 22nd June
Circassian	Saturday, 29th June

Rates of Passage from Quebec:

Cabin	\$70 or \$80
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(According to accommodation.)

Intermediate	\$40.00
Steerage via Halifax	25.00

The steamers of the Glasgow Line will sail from Quebec for the Clyde on or about every Thursday:

Canadian	Thursday, June 6
Austrian	Thursday, June 13
Austrian	Thursday, June 20

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

Nova Scotian	28th May
Hibernian	11th June
Caspian	25th June

Rates of Passage between Halifax and St. John's:—

Cabin	\$20.00
Steerage	6.00

An experienced Surgeon carried on each vessel. Berths not secured until paid for.

Through Bills Lading granted in Liverpool and at Continental Ports to all points in Canada via Halifax and the Intercolonial Railway.

For Freight or other particulars apply in Portland to H. & A. Allan, or to J. L. Farmer; in Quebec, to Allans, Rae & Co.; in Havre, to John M. Currie, 21 Quai d'Orleans; in Paris, to Gustave Bossange, Rue du Quatre Septembre; in Antwerp, to Aug. Schmitz & Co., or Richard Berns; in Rotterdam, to Ruys & Co.; in Hamburg, to C. Hugo; in Bordeaux, to James Moss & Co.; in Bremen, to Heirn Ruppel & Sons; in Belfast, to Charley & Malcolm; in London, to Montgomerie & Greenhorne, 17 Gracechurch Street; in Glasgow, to James and Alex. Allan, 70 Great Clyde Street; in Liverpool, to Allan Bros., James Street; in Chicago, to Allan & Co., 72 LaSalle Street.

H. & A. ALLAN,
Cor. Youville and Common Sts., Montreal.



**PERCIVAL B. WINNING,
SON & CO.,**

FRUIT SYRUPS,
CORDIALS,
GINGER WINE,
&c., &c., &c.

Sole Agents Winnington Wine and Spirit Co.

Proprietors celebrated Carratraca Mineral Springs, Plantagenet, Ont.

OFFICES: 393 ST. PAUL STREET,
MONTREAL,

**RELIANCE MUTUAL LIFE
Assurance Society of London, Eng.**

ESTABLISHED 1840.

CANADIAN HEAD OFFICE - 196 St. James Street, Montreal.

RESIDENT SECRETARY - - - FREDERICK STANCLIFFE.

The RELIANCE is well known for its financial strength and stability, being one of the Offices selected by Her Majesty's Postmaster-General, for Assuring the lives of Post-Office Officials, throughout the United Kingdom. Canadian management; Canadian rates; Canadian investments. Policies issued from this Office.

These important changes virtually establish the Society as a Home Institution, giving the greatest possible security to its Canadian Policy-holders.

F. C. IRELAND,
City and District Manager, Montreal.

**THE
NEW OTTAWA HOTEL
(EUROPEAN PLAN)
MONTREAL, CANADA.**

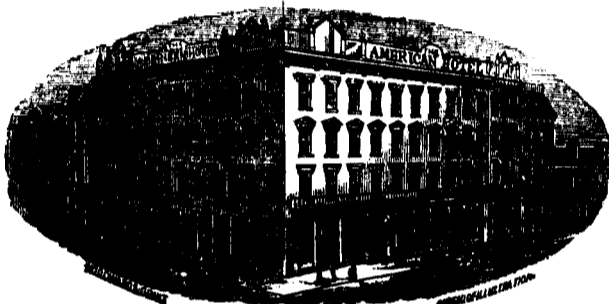
Opened May 14th, 1878.

Elegantly Furnished, Passenger Elevator, Electric Bells, Elegant Apartments with Bath-rooms en suite. Every room heated with steam.

All modern improvements, and prices to suit the times.

HARRY ANDREWS,
Manager.

C. S. BROWNE,
Proprietor.



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.

GEORGE BROWN, Proprietor.

H. A. NELSON & SONS,

IMPORTERS AND WHOLESALE DEALERS IN

EUROPEAN AND AMERICAN FANCY GOODS, DRUGGISTS', TOBACCONISTS', STATIONERS' AND GROCERS' SUNDRIES.

FANS—American, French and Japanese.

POCKET-BOOKS in Russia, Calif, Morocco, Sheepskin, &c.

Ladies' and Gents' TRAVELLING BAGS a specialty.

BABY CARRIAGES, TOY CARTS, VELOCIPEDS, &c., &c.

55 & 58 FRONT STREET, WEST,
TORONTO.

91 to 97 ST. PETER STREET,
MONTREAL.

JACKSON'S CHAMOMILE PILLS are the best remedy for Indigestion and Habitual Constipation.

Price 25c per box. Sent by post to any address for 28c. Prepared only by

H. F. JACKSON,

FAMILY AND DISPENSING CHEMIST,
1369 St. Catherine Street, Montreal.

DR. CODERRE'S EXPECTORATING SYRUP, for Coughs, Colds, Bronchitis, &c.

Dr. CODERRE'S Infant's Syrup, for Infantile Diseases, such as Diarrhea, Dysentery, Painful Dentition, &c.

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 immediate direction of Dr. J. EMERY CODERRE, M.D., of over 25 years experience, and are recommended by many leading Physicians.

For sale at all the principal Druggists,
For further information, we refer our readers to

Dr. J. EMERY CODERRE, M.D.,
64 St. Denis Street,
MONTREAL.

40 Beaver Hall Terrace,

MONTREAL, May 1.

I have, this day, admitted J. LAUDER, L.D.S., D.D.S., a partner in my practice, which will be continued under the name of BEERS & LAUDER.

W. GEO. BEERS,
Surgeon Dentist.

"The Culexifuge is indeed an Insect-Drive, for amid clouds of Mosquitoes I fished unharmed."

[TRADE MARK.]

CULEXIFUGE,

—OR—
SPORTSMAN'S FRIEND;

A SURE PROTECTION

Against the attacks of Mosquitoes, Black Flies, Fleas and Ants. In pocket bottles.

For sale by J. A. Harte, C. J. Covernton, corner of Bleury and Dorchester streets, and Kerry, Watson & Co.

Testimonial to the efficacy of

SUTTON'S PHILOTETRON.

EDWARDSBURGH, ONT., July 14th, 1874:

Mr. Thos. Sutton, Montreal,
DEAR SIR,—For over five years I was very much troubled with Dandruff, so much so, in fact, that my hair had nearly all fallen off. I did not receive any benefit from anything until I commenced using your Philotetron, and its effect upon my hair was very soon evident, inasmuch as I had been nearly bald, but after its use my hair was not only restored, but in much larger quantities. I can attribute this only to the use of your Philotetron.

Yours truly,
M. CORMACK.

Prepared only by
THOMAS SUTTON,
114 ST. FRANCOIS XAVIER ST., MONTREAL.

GRAY'S CASTOR FLUID.—(Trade Mark registered.) A hair dressing which entirely supercedes the thick oils so much used. Cooling, Stimulating, Cleansing, Beautifying. Prevents the hair from falling; eradicates Dandruff; promotes the growth.
HENRY R. GRAY, Chemist, 144 St. Lawrence St., Montreal. 25 cents per bottle.

**INSOLVENT ACT OF 1875,
and Amending Acts.**

In the matter of
WILLIAM W. McCLELLAN, of the City of Montreal, as well individually as having done business in Co-Partnership with **WILLIAM J. CRAVEN**, of the Town of Longueuil, under the name and firm of **McCLELLAN, CRAVEN & Co.**,
Trader,
An Insolvent.

The Adjoined Sale of the under-mentioned Property, will take place at the Office of Perkins, Beausoleil & Perkins, 60 St. James Street, Montreal, on

SATURDAY, the 8th June, A.D., 1878, at 11 o'clock, A.M.

A certain lot or parcel of land situated on the south-west side of Colborne Avenue, in the Saint Mary's Ward, in the City of Montreal, being number four hundred and seventy-two [472], on the official plan and containing five thousand seven hundred and ninety-six [5,796] feet in superficies, more or less; bounded in front by Colborne Avenue, in rear by the lot number four hundred and seventy-one [471], and on the other three [473]—with a one storey brick factory and other buildings thereon erected.

Also a certain lot or parcel of land situated in the said Saint Mary's Ward, and being number four hundred and seventy-three [473], on the official plan of the in front by one hundred and forty [140] feet in depth; on the opposite side by Stanley Street, on the front by Colborne Avenue, and on the other extremity by property belonging to B. McEvenue or representatives, containing five thousand eight hundred and eighty [5,880] feet in superficies, more or less—together with the buildings thereon erected, to wit: a dwelling-house covered with iron, and oil factory and boiler house, gravel-roofed, encased with brick.

Together with those certain lots of land situate, lying and being in the town of Longueuil, in the County of Chambly, and Province of Quebec, being a plan and book of reference of said town as number one [No. 1], and on the plan subdividing the said lot, and the Registration Division of Chambly, under the numbers one hundred and twenty-four [124], one hundred and twenty-five [125], one hundred and twenty-six [126], one hundred and twenty-seven [127], one hundred and twenty-eight [128], eighty [80], and eighty-one [81].

ARTHUR M. PERKINS,
Assignee.

Office of
PERKINS, BEAUSOLEIL & PERKINS,
60 St. James Street,
Montreal, 4th June, 1878.

**INSOLVENT ACT OF 1875,
AND AMENDMENTS THERETO.**

SALE OF BOOK DEBTS.

The undersigned will offer for sale, at his office, on

TUESDAY, 18th JUNE, Inst.,

at Eleven o'clock in the forenoon, the under-noted Book Debts, lists of which may be seen on application up to the hour sale:

Estate Daniel McLean, of Almonte . . . \$1,058 60
" H. W. & R. D. Rorison, of Renfrew . . . 318 08

JOHN TAYLOR,

Assignee.

Office of **TAYLOR & DUFF,**
353 Notre Dame Street,
Montreal, 5th June, 1878.

TENDERS.

**INSOLVENT ACT OF 1875,
AND AMENDING ACTS.**

In the matter of
WM. G. LEROY, of Bryson.
An Insolvent.

Offers are solicited by the undersigned for the under-mentioned property, situate in the Village of Bryson.

Liberal terms will be given.

1. Store and Dwelling, with outbuildings, at present occupied by the insolvent.
2. Village Lot No. 2, on Clarendon street, with dwelling house, stable and woodshed.
3. do East side 16, in Main street, dwelling house.
4. do West side 11, in do do
5. do At present occupied by Mr. Gardner, dwelling house, stable and shed.
6. 100 acres, bush lot.

Application made to either the insolvent at Bryson or the undersigned assignee, will be promptly responded to.

JOHN TAYLOR,
Assignee.

Office of **TAYLOR & DUFF,**
Assignees and Accountants,
353 Notre Dame St., Montreal.

**WILLIAM E. SHAW,
GENERAL AUCTIONEER.**

OFFICE AND SALESROOM:

195 St. James Street, Montreal.
Best stand in the city.