

The Canadian Spectator.

VOL. II.—No. 52.

MONTREAL, SATURDAY, DECEMBER 27, 1879.

\$2.00 PER ANNUM.

ZION CHURCH, MONTREAL.
 REV. A. J. BRAY, Pastor.
 SUNDAY, 28th DECEMBER.
 Subject for evening discourse:—
 THE BIBLE AND TO-DAY.—No. IV.
 REWARDS AND PUNISHMENTS.

SPECIAL FOR THE HOLIDAY SEASON.

OUR PRICES ARE:
CARTES, - - \$3 Per Dozen.
CABINETS - \$6 Per Dozen.

NOTMAN & SANDHAM,
 BLEURY STREET, MONTREAL.

ESTABLISHED 1842.
LAND O' CAKES.
 "An' farls baked wi' butter
 Fu' crump that day."

AT THE OLD STAND,
391 NOTRE DAME STREET,
 You will find EVERY ARTICLE IN THE CONFECTIONERY LINE needful for Christmas and New Year's Holidays, consisting of:—

SCOTCH BUN,
SHORT BREAD,
ICED CAKES

OF ALL KINDS,
HORNS OF PLENTY
 IN GREAT VARIETY,
FANCY BOXES
 SUITABLE FOR PRESENTS,

CONFECTIONERY
 of the best quality, with prices for all goods moderate.

The Subscriber, from his long experience in the above line, respectfully solicits a share of public patronage.

CHAS. ALEXANDER,
 WHOLESALE AND RETAIL CONFECTIONER,
391 NOTRE DAME STREET.

BOSTON FLORAL MART.
 New designs in FLORAL, STRAW, WILLOW and WIRE BASKETS, suitable for presents.

BOUQUETS, CUT FLOWERS, SMILAX and LYCOPODIUM WREATHS and DESIGNS made to order.

GEO. MOORE,
1369 ST. CATHERINE STREET,
 MONTREAL.

TAYLOR & SIMPSON,
 Official Assignees and Accountants,
359 Notre Dame street.

PERKINS & PERKINS,
 ASSIGNEES, ACCOUNTANTS and COMMISSIONERS
60 ST. JAMES STREET.

ARTHUR M. PERKINS, Com'r and Official Assignee.
 ALEX. M. PERKINS, Commissioner.

X'MAS PRESENTS
 IN
EVERY DEPARTMENT

MANTLES.

Splendid shapes, nicely trimmed, \$2.75, \$3.50, \$4.50, \$5.00 and upwards.

We are now showing a case (JUST RECEIVED)

DOLMANS, in leading styles, MANTILLAS, and ULSTERS,

From one of the first houses in Paris.

FUR-LINED CIRCULARS,
 In Cashmere, Sateen, Poplin and Silk.

DRESS GOODS!

Persian Cord and Homespuns, 10 $\frac{1}{2}$ c, 12 $\frac{1}{2}$ c and 15 $\frac{1}{2}$ c.

Sateen Cloths and Bervie Tweeds, 17 $\frac{1}{2}$ c, 20c and 25c

Diagonal Satin Cloths, Chene Broché, Brocaded and Pompadour Dress Goods, 25c, 32c, 35c and 50c.

Choice Colors in Silk and Wool, Japanese Cloths for Polonaises, Drapery, Vestings and Trimmings, 75c, 95c, \$1.25 and \$1.50 a yard.

Hand Embroidered Velveteen Garniture Lengths and Full Costumes.

LACE BIBS AND COLLARS.
BRETON LACES, Black and White.

SPECIAL PURCHASE.

One Hundred Dozen nicely Embroidered **CORSETS!**

With or without Spoon Busk,
ONLY ONE DOLLAR A PAIR.

Best lot of Corsets ever offered in Canada.

See our 45c, 65c and 75c Corsets for style, finish and quality.

Our \$1.25, \$1.50, \$2, \$2.50 and \$3 Corsets are splendid goods for the money.

We have just opened out a large assortment of the **LEADING NOVELTIES OF THE SEASON.**

A choice lot of Striped Brocaded Ribbons, in all the newest shades.

Also, a small lot of Plain Brocaded Ribbons, in every possible shade.

A new lot of Ladies' Collars and Cuffs, in Plain and Fancy Crepe Lisse, Muslin, Blonde Frillings, in an endless variety.

Our Chenille Striped Brocaded Ribbons, in all the newest shades, are selling fast.

A very choice lot of Ladies' Silk and Satin Ties, in plain and Brocaded.

LADIES.
 Before buying Kid Gloves elsewhere, call and examine our assortment, and note our prices.

EXAMINE STOCK AND PRICES
 —AT—

BROWN & COMPANY'S
THE RECOLLET HOUSE.

Corner Notre Dame and St. Helen Streets.

Country orders solicited.
 Samples sent.

FANCY GOODS, TOYS, &c.,
 FOR THE HOLIDAY TRADE.

CHRISTMAS CARDS, a beautiful assortment.

DOLLS, in Wax, Rubber, China, Composition &c.

TOY BOOKS, BLOCKS, GAMES, &c., &c.

Toronto House, 56 & 58 Front Street West.

"BEST IN USE."
 THE
COOK'S FRIEND BAKING POWDER

Is the most popular Baking Powder in the Dominion.

Because—
It is always of uniform quality.
It is just the right strength.
It is not injured by keeping.
It contains no deleterious ingredient.
It is economical, and may always be relied on to do what it claims.

RETAILED EVERYWHERE.

MANUFACTURED ONLY BY

W. D. McLAREN,
53 COLLEGE STREET, MONTREAL.

CHRISTMAS CARDS,
NEW YEAR CARDS.

Duplex English Playing Cards.
POCKET DIARIES FOR 1880.

AKERMAN, FORTIER & CO.,

Stationers, Bookbinders, Rulers, Printers, &c.,
258 ST. JAMES STREET, MONTREAL.
James Sutherland's old stand.

BISHOP'S
VISITING CARDS

AND
FANCY STATIONERY,

169 ST. JAMES STREET.



ELECTRO-PLATED
SPOONS AND FORKS,

WHOLESALE AND RETAIL.

Importing the very finest quality of Nickel Silver, and plating my Spoons and Forks here, thereby saving ten per cent. duty, I am in a position to sell the best goods that can be made at very low prices.

JOHN WATSON, Junr.,

IMPORTER OF ELECTRO-PLATE,
370 ST. PAUL STREET, MONTREAL.

Christmas and New Year Presents.

ARMAND BEAUDRY,
JEWELLER,

AND IMPORTER OF
FANCY GOODS, STATUARY, BRONZE AND SILVER WARE.

Complete assortment of New Goods.

269 NOTRE DAME STREET.

JUST RECEIVED

A FINE ASSORTMENT OF
SILVER-MOUNTED BRIARS,

MIALL WOOD, AND
BOG OAK PIPES.

A. ANSELL,
TOBACCONIST,
50 RADEGONDE STREET.

MARRIAGE LICENSES issued by

J. M. M. DUFF,

Official Assignee,
217 ST. JAMES STREET. P. O. Box 527.

FANCY GOODS, TOYS, &c.,
 FOR THE HOLIDAY TRADE.

CHRISTMAS CARDS, a beautiful assortment.

DOLLS, in Wax, Rubber, China, Composition &c.

TOY BOOKS, BLOCKS, GAMES, &c., &c.

Toronto House, 56 & 58 Front Street West.

CHILDREN'S SLEIGHS
 A SPECIALTY.

H. A. NELSON & SONS,

91 to 97 St. Peter Street.

City & District Savings Bank.

NOTICE.

DEPOSITORS IN THIS BANK AND THE PUBLIC are requested to take notice that the Head Office and Branches will be closed

On **WEDNESDAY, 31st Inst.,**

For the closing of Interest Accounts.

By order of the Board.

E. J. BARBEAU,
Manager.

HOLIDAY SUPPLIES!

WILLIAM ELLIOT
 Began to call attention to his large and varied

STOCK OF FRESH GOODS

Selected and Imported Expressly for

CHRISTMAS

—AND—

NEW YEAR'S TRADE.

Orders by Mail Carefully and Promptly

Attended to.

The following are a few of the leading articles required for the

FESTIVE SEASON:

TABLE RAISINS,

Finest Dehesa, Black Crown, Black Basket, London Layers.

PUDDING RAISINS,

Loose Muscatels, Sultanas, Valencias, Seedless.

Currants, Candied Peels, Almeria Grapes, Turkey Figs, Grecian Fig Paste, Jams and Jellies, Desiccated Coconut, Keller's Dundee Marmalade, Pure Spices, Dates, Valencia Oranges, Lemons, Shelled Almonds, Grenoble Walnuts, Sicily Filberts, Soft Shell Almonds,

Burnett's, Hearle's and Lyons Assorted Extracts,

PARTRIDGES AND QUAILS,

Baltimore Oysters, received daily during the season,

McEwan's Finnan Haddies, Kipperd Mackerel, Bloaters, Boneless Herring, Sardines in Oil, Sardines aux Tomates.

Superior Extra Pastry Flour,

BARRELS, HALF-BARRELS and QUARTERS.

The Celebrated Cook's Friend

BAKING POWDER,

Coffee Roasted and Ground Daily,

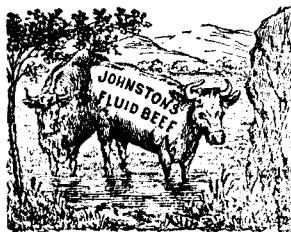
MOCHA, CEYLON, JAVA, MARACAIBO,

Campbell's Sugar Cured Hams and Bacon, Crosse and Blackwell's Pickles and Sauces, Coloured Christmas-Tree Candles, Belmont Sperm Candles, White Clover Honey Comb, Cooking Apples, Montreal Fameuse, Assorted Fruit Syrups, Sherries and Ports, (Very old and choice), French Liqueurs, Pure Apple Cider.

WILLIAM ELLIOT,

Corner St. Lawrence & St. Catherine Sts.

Agent for the Portland Kerosene Oil Co.



EVERY PHYSICIAN knows that all essences of meat are merely harmless stimulants.

Johnston's Fluid Beef is a meat essence, according to the most approved formula, but in addition it contains the albumen and fibrine

(the flesh-forming or nutritious elements of meat), and that in a form adapted to the most impaired digestion. It is prescribed by every Medical Man who has tested its merits. Sold by Chemists and Grocers. Tins, 35c., 60c. and \$1.00.

CERTICURE.

This remedy is unequalled for **INDIGESTION AND DYSPEPSIA**

And attendant stomacic derangements, Heartburn, Flatulence, Palpitation of the Heart, Costiveness, Acidity of the Stomach, Giddiness, Headache, &c., &c. It is a powerful invigorator, and acts as a gentle laxative. A fair trial will convince the most acute sufferer.

One pill daily for a few days gives unbounded relief. The CERTICURE PLASTER is applied to the Pit of the Stomach in cases attended with internal pain.

Pills, 25 and 50 cents. Plasters, 25 cents.
For sale by all Druggists, and Wholesale by
LYMAN, SONS & CO.,
AND
KERRY, WATSON & CO.,
ST. PAUL STREET, MONTREAL.

WAX FLOWERS.

A full supply of SHEET WAX, finest quality, and every requisite used in the making of Wax Flowers always in stock, at THE GLASGOW DRUG HALL.

HOMŒOPATHY.

The largest stock of Genuine HOMŒOPATHIC MEDICINES and BOOKS in the Dominion; also HUMPHREY'S SPECIFICS, at THE GLASGOW DRUG HALL, 400 Notre Dame street.

FLUIDE D'HIVER.

HARTE'S WINTER FLUID is acknowledged to be the article in use for Chapped Hands, Lips and all roughness of the skin. Price 25c. Country orders promptly filled.

J. A. HARTE,
DRUGGIST.

400 NOTRE DAME STREET.

DOMINION EXHIBITION
OPEN TO THE WORLD.

CLENDINNEN'S STOVES

THE LEADER,
THE NEW CLENDINNEN FURNACE,
AND
CLENDINNEN'S STOVE FURNITURE,
TOOK THE
FIRST PRIZE
Against all Comers.

GEO. E. CAMPBELL,
Real Estate Investment and General Agent,
No. 124 ST. JAMES ST., Montreal.

Parties having properties to sell will do well to give me a call. Parties wishing to purchase are invited to call and inspect my list before going elsewhere.

LOANS NEGOTIATED.

\$50,000 to loan on good security. Special attention given to winding up estates.

GEO. E. CAMPBELL,
No. 124 St. James Street, Montreal

ENVELOPES.

The New Tariff is nearly 10 per cent. advance on these goods, yet I am selling my present stock at old prices:—

- Manilla Envelopes at.....\$0.75 per M.
- Buff Envelopes at.....0.90 per M.
- Canary Envelopes at.....1.00 per M.
- Amber Envelopes at.....1.25 per M.
- White X. Envelopes at.....1.25 per M.
- White XX. Envelopes at.....1.50 per M.
- White XXX. Envelopes at.....2.00 per M.
- White Superfine Envelopes at.....2.25 per M.
- White Extra Superfine Envelopes at.....2.50 per M.

JOHN PARLOW,
47 ST. FRANCOIS XAVIER STREET,
MONTREAL.

ROWNTREE'S PRIZE MEDAL ROCK COCOA.

The popularity of this RICH and NOURISHING preparation is due to the following facts:—

- 1.—That it contains Cocoa and Sugar only, without any admixture of Farina.
- 2.—That the proportion of Cocoa to Sugar is exceptionally large.
- 3.—That the Cocoa used is not robbed of any of its nourishing constituents.
- 4.—That the delicate flavour of the Cocoa Nib is not hidden by any other flavour.

Thousands are unable to take Cocoa because the varieties commonly sold are mixed with Starch, Farina or other farinaceous compound under the plea of rendering them soluble, while in reality making them thick, heavy and indigestible, consumers of which are actually imbibing the seeds of

DYSPEPSIA IN THE BREAKFAST CUP.

DETECTION OF ADULTERATION. Fortunately this adulteration may easily be detected, for if Cocoa thickens in the cup it proves the addition of Starch, Farina or some other compound.

ROWNTREE'S Prize Medal Rock Cocoa contains only COCOA and Sugar, and retains all the original richness of the Cocoa-Nib, and is not weakened by admixture with Farina. It is therefore strongly recommended to all who require a

NOURISHING, STRENGTHENING AND GENUINE BEVERAGE

which will lie on the most delicate stomach, toning and stimulating, while others cause nausea and indigestion with all their attendant ills.

WM. JOHNSON & CO., 77 St. James Street, Montreal, Sole Agents.

1879. HOLIDAY GOODS. 1880. SAVAGE & LYMAN, 219 ST. JAMES STREET.

Have received their selection for the Holiday Trade, consisting in part of
WATCHES, IN GOLD AND SILVER CASES, OF SWISS AND AMERICAN MANUFACTURE,
Gold and Silver Jewellery in the Newest and most Artistic Designs,
Including full sets of Bracelets, Brooches, Ear-rings, Lockets, Necklets, Rings, Scarf Pins, Studs, Cuff Buttons, &c., &c., &c.

Also, a very fine assortment of **SILVERWARE**, from the celebrated GORHAM manufactory, put up in elegant cases, specially adapted for HOLIDAY AND BRIDAL GIFTS.

A LARGE VARIETY OF BRONZES.

MANTEL, HALL AND BEDROOM CLOCKS, IN MARBLE AND WOODEN CASES,
TABLE AND POCKET CUTLERY,

And a fully assorted Stock of the

BEST ENGLISH AND AMERICAN ELECTRO-PLATED WARE,

Comprising Tea and Coffee Sets, Trays, Etree Dishes and Covers, Castors, Cake Baskets, Jewel Cases, Ice Pitchers, Butter Dishes, Dixon & Sons' celebrated Spoons, Forks, Ladles, &c., Cases of Dessert and Fish-eating Knives and Forks. An assortment of

ONYX AND JET JEWELLERY. SPECTACLES AND EYEGLASSES, in Gold, Silver, Steel and Celluloid.
Diamonds and Precious Stones mounted, and Jewellery made on the premises.

SAVAGE & LYMAN, 219 ST. JAMES STREET,
N.B.—Goods sent on approval to any part of Canada by Express.

SPECIALLY IMPORTANT TO MERCHANTS AND BUSINESS FIRMS.

THE ACCIDENT INSURANCE COMPANY OF CANADA

Has instituted a system of granting Insurances on the lives of the members of Commercial or Professional Firms, covering death resulting from accidental injuries, at the reduced rate of

\$25 per Annum for \$10,000 or smaller sums in proportion.

This form of Insurance especially commends itself to all Partnerships. An accident resulting fatally to a member of a firm may be of material financial moment to the surviving partners. Bad health and declining years CAN be seen advancing, and may be provided against; but SUDDEN CALAMITY cannot be discounted, and the unexpected loss of a valuable member of a firm, and consequent withdrawal of capital, may be of vital financial importance to the house—whereas, if the firm have made it a charge on their Estate to provide against this by this inexpensive system of Insurance, the difficulties which might arise are materially averted, and the trifling cost of the provision cannot be held a useless or extravagant expenditure any more than provision against Fire, which no prudent firm neglects.

Accidents occur much oftener than Fires—experience shewing that one person in every ten is during the year accidentally injured—and in not a few cases with fatal results. The Insurance can be effected in a few minutes, no Medical Examination being required. Persons whose lives are uninsurable by ordinary Life Assurance can be covered by this system, whilst those who have been prudent enough to insure their lives against death by disease, should certainly shew further prudence by adding to the provision in case of their death being caused by circumstances of accident over which they have no control.

THE ACCIDENT

Is the only Company in Canada (or the United States) strictly confining itself to the business of Accident Insurance.

The number of Policies issued last year was more than twice those issued by all the Canadian Companies combined. It has paid over 800 claims, and never contested a claim at law, and it is the only CANADIAN COMPANY which has made the SPECIAL DEPOSIT WITH GOVERNMENT for the transaction of Accident Insurance in the Dominion.

President, SIR ALEXANDER T. GALT, G.C.M.G.
Vice-President, JOHN RANKIN, Esq.

Manager and Secretary, EDWARD RAWLINGS.
Head Office: 260 ST. JAMES STREET, Montreal.

WEEKLY TEST.

Number of Purchasers served during week ending December 20th, 1879..... 7,730
Same week last year..... 6,259
Increase..... 1,471

A CHANCE!

We have this day reduced the price of our best English and French Prints to only Ten Cents per yard. This will afford A CHANCE of buying Prints at nearly half prices for Christmas presents, as most of our best Prints were from Sixteen to Nineteen cents per yard. Your choice of them until after Christmas at only Ten Cents.

S. CARSLY'S PRICES!

Good quality 4-ply Linen Collars for \$1.38 per dozen.
Good quality 4-ply Linen Cuffs, for 17c per pair, or \$2 per doz.

S. CARSLY'S PRICES!

Good quality fine Fancy and Plain Flannel Shirts, for \$1.50
Good quality Cheviot Shirts, for 90c.

S. CARSLY'S PRICES!

Good quality Coarse Wool Cardigan Jackets, for 90c.
Good quality Fine Wool Cardigan Jackets, for \$1.25

S. CARSLY'S PRICES!

Good quality Hand-knit Socks, for 20c per pair.
Good quality Seamless Woven Socks, for 23c per pair.

S. CARSLY'S PRICES!

Good quality Fleece-lined Kid Gloves, for 75c.
Good quality Knitted Gloves, for 45c.
Good quality Cloth Gloves, for 38c.

S. CARSLY,

393, 395, 397, 399 NOTRE DAME ST

GOING WELL.

Our new Silk Matelasse for dresses is selling well for Christmas Presents.
Our new Silk Pompadour Stripe for dresses is selling well for Christmas Presents.
Our new Silk Brocatelle for costumes is selling well for Christmas Presents.
Our new Silk Homespun for costumes and trimming is selling well for Christmas Presents.
Our new Broché de Paris for dresses is selling well for Christmas Presents.
Our new Electric Cloth for costumes is selling well for Christmas Presents.
Our new Persian Cord for dresses is selling well for Christmas Presents.
Our new Winter Beige for costumes is selling well for Christmas Presents.

S. CARSLY'S SHOW-ROOM.

Our Real Astrachan Fur Jackets are selling well at the reduced prices; ladies say that they are the cheapest jackets in Montreal. Call and see them.
Real Squirrel Lined Circulars, reduced prices, from \$27.
Our Dolman's are all reduced.
Our Jackets are all reduced.
Our Ulsters are all reduced.
Our Circulars are all reduced.
S. Carsley has always the finest assortment of Mantles in Montreal, and the present time is no exception. Hundreds of styles to choose from.

S. CARSLY'S SHAWL DEPARTMENT.

Good Shawls at low prices can always be had at S. Carsley's.
Knitted Shawls from \$1.15 to \$10.50.
Wrap Shawls in bright colors, \$1.95.
Cambrian Shawls, only \$2.50.
Camel's Hair Shawls, only \$3.50.

S. CARSLY'S COSTUME AND SKIRT DEPARTMENT.

Ladies' Costumes, only \$3.75.
Beautiful Costumes, only \$5.50.
Black Alpaca Cosumes, only \$5.50.
Felt Skirts, in all styles, from 90c.
Quilted Skirts, in all styles, from \$1.25.
Black Fur Muffs, only \$1.40.

S. CARSLY,

393, 395, 397, 399 NOTRE DAME ST.

The Canadian Spectator.

VOL. II.—No. 52.

MONTREAL, SATURDAY, DECEMBER 27, 1879.

\$2.00 PER ANNUM.

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THE TIMES.	CHIARO-SCURO OR CHIAR-OSCURO.
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BANKING REFORMS.	CHESS.
ON PRAISE, a Sermon by the Rev. Gavin Lang.	MUSICAL.
	♫. ♫. ♫.

THE TIMES.

CHRISTMAS DAY.

Christmas Day is fast losing its hold upon the popular mind so far as its religious character is concerned. When it was invented by the Church it undoubtedly served some good purpose. To a people given over to debauchery and violence, feast days and fast days, which forced upon them some spiritual thoughts, and at least occasional pauses in their career of animalism, Christmas Day, with its story of Christ's birth into this world of passion and sin, must have been a useful institution. Even now it serves a great and good purpose. A sense of gladness seems to fall upon all classes of society. The rich become generous; benevolent societies make successful appeals for funds, and they give out largely and ungrudgingly to a grateful poor. We all seem to have the idea that none should be allowed to suffer hunger or cold during this time of general feasting. In London some ninety thousand poor have been fed for a day as bountifully as heart could wish; Paris has fed fifteen thousand; Dublin, sixteen thousand, and Edinburgh, six thousand. That is good; that is right; a warm expansive charity is a blessing to him who gives and him who receives; and taking this as prophetic of the time when Christmas-tide generosity shall swell into every day of every year, I join the general chorus and say to friends and others, "A merry Christmas, and a happy new year."

RIGHTS OF LABOUR.

Unquestionably the Montreal meeting called for the consideration of Ireland's wrongs, and to send a petition to the Imperial Parliament in respect thereto, was a great success. That is to say, the hall was filled with a sympathetic and enthusiastic audience; the local politicians were out in force—having an eye to the Irish vote and the next election—Mr. M. P. Ryan, M.P., managed to talk some nonsense about the manner in which English politicians have persistently tried to drive manufacturing industries out of Ireland—and some other gentlemen talked in a very earnest and sincere manner of Irish troubles and the duty of England to make Ireland happy. But the main argument turned on the "rights of labour," and very much oratory was used to insist on the acknowledged and incontrovertible truth that "labour has its rights as well as property." But not one of the speakers—so far as I can find—ventured to attempt a precise definition of the nature of those rights. No one will dispute that property or a property-holder has rights—that is to say, he has the right to use it or to let it lie in unproductiveness—he has the right to put his own price upon it—he has the right to employ what labour, or labourers, he may choose. The only right which is above this is the right of the State to legislate against him in the interest of the many—so that full compensation is made.

The right of the labourer is this—to put his own price upon his own labour; to take that labour to any market anywhere, and, when his work is done, to demand that his employer carry out his part of the bargain. He has no right to say, I will work here and nowhere

else—you shall pay me so much, and not less, although you may be able to get other men to do it for less. And so much is conceded in all Ireland, as in all other civilized countries. So that all the fine talk about "the rights of labour" was only a waste of good words and good time. Had the speakers turned their attention to the iniquitous tenant-at-will system, and to a discussion of a readjustment of the land-laws, some real and practical good might have resulted. As it was, much fine talk was spun out to no good purpose whatever.

There can be no good and sound reason why the surplus of the Irish Church fund should not be used for the relief of the present distress among the farmers; for Government has power to do this by the terms of the Dis-establishment account. Mere eleemosynary aid cannot meet the dreadful emergency at hand, and the money which the Government has at disposal should in all justice be used to alleviate the present distress. Really, there is no need that money should be sent from this continent to Ireland. England has ways and means in abundance.

SIR FRANCIS ACQUITTED.

The Bench was once regarded as the corrective of the sworn-twelve, but happily it is not without the means of correcting itself. Judge Monk, to his honour, now recognizes that there was misdirection in his charge to the jury that found Sir Francis Hincks guilty, and unites with his brother Judges of the Court of Appeals in setting aside the verdict, and in relegating the temporary victim to his honoured place in society. The general public will believe in the decision of the Court of Appeals, not so much because it is legal, but because it appears to be just. The last tones of the foreman's voice had scarcely uttered "Guilty," when I wrote, "It is much to be feared that the prevailing prejudices unduly persuaded the jury to convict"; and added, "The price of satisfying the public wrath has been too exorbitant." I rejoice with unfeigned pleasure that this earnest forecast has been verified. I had followed the trial carefully. Not satisfied with the sworn proof, I made a careful personal examination of the Bank's books. All the investigation cried out against the finding of the jury. Many of us entreated the Judge to "reserve the case in a reasonable way." The reserve was made, and the highest judicial tribunal in the Province has affixed its seal to Sir Francis' freedom and innocence.

A NEW SOCIETY.

A new departure has been made in Montreal, which we may reasonably hope will lead to good results. I refer to the establishment of a political economy society, or club. The object of the society is to bring men together for the discussion of questions which involve the present and future of this Dominion. It is felt by very many that the time has come when we must look our future fairly in the face, and not simply forecast it, but determine what it shall be. We do not desire that fierce partizanship shall carry matters in its own way unchallenged, or that everything shall be left to the chapter of accidents, but we desire to know what we ought to do, and how it ought to be done. Under the surface of general public society a great agitation is going on; public men have one set of opinions for public life, and quite another set of opinions for private life. The time has come to bring these opinions out to the light of day for inspection and criticism. Let them be brought forward and examined. We are Canadians, and we ought to know, and we ought to do what is best for Canada.

The one question for this Society, at present, is the commercial relations the Dominion holds, and ought to hold to the United States. We are just commencing housekeeping, and everything has to bend to the stern law of ways and means. The Political Economy Society is pledged to discuss this as the main item on its programme, and it is to be hoped that it will be considered in a calm, fair, dispassionate, and conclusive manner. One thing let me say with authority: membership will compromise no one. A member may hold to his opinions and to his party, and yet attend the debates. The society aims at the free discussion of all questions which can come within the very broad limits of political economy. Every man who has a concern for the future of the Dominion should join the society, and it is to be hoped that other cities and towns will follow the good example set by the City of Montreal. Whatever may be of interest ought to be discussed, and no important question should be shirked or shelved without examination. We have tried to exist on sentiment and party, but it is high time that we put away all childish things.

CUI BONO?

Advent sermons have been preached in great abundance during the last four weeks, and I should like to put a question or two to those who are so constantly talking of the second coming of Christ. First of all; What is the real and practical value of this new gospel? How is it going to influence men's thoughts and lives? What will it do for us in the approaching fiercer conflict between theology and science?

Second: Suppose the coming of Christ shall not be after the preconceived ideas of the Second Adventists, will they recognise the Lord? Because it is on record that the men among the Jews who had studied the sacred writings profoundly, and had formulated their theories as to the kind of man the Messiah should be, and looked every day for his coming, said of Christ—"This fellow, we know not whence He is." As Canon Baldwin puts it:—

"It was prophesied that He should be born of the seed of the woman. In Bethlehem He was born, of the Virgin Mary. It was prophesied that He should come of the seed of Abraham, and that prophecy was literal in its fulfilment. He was to be born of the House of David, and He was the root and offspring of David. He was to be the Lion of the tribe of Judah, and He became the Lion of the Tribe of Judah. He was to be the despised and rejected of men, and He was spit upon, and buffeted, and when His people were asked whether they would have Him or Barrabbas, the murderer, they preferred Barrabbas. It was prophesied that He should speak unto them in parables, and He spoke unto them in parables. It was prophesied that He should heal the sick, and He went about healing the sick. It was prophesied that He should ride into Jerusalem in meek triumph, riding upon an ass, and that too was fulfilled. It was prophesied that He should be betrayed for thirty pieces of silver, and for thirty pieces of silver He was sold. It was prophesied that the money should go for the purchase of the potter's field, and it was literally fulfilled. It was prophesied that the soldiers should cast lots for His raiment, and they cast lots for His raiment. It was prophesied that He should be crucified and rise on the third day, and on the third day He rose. It was prophesied that the Spirit should descend on the day of Pentecost, and on the day of Pentecost was witnessed the descent of the Holy Spirit."

But it must have occurred to the Canon that the Jews had all those evidences before their eyes, and yet they rejected the Christ. He did not answer to all, not even to most of their notions. And suppose our Second Adventists should be misreading prophecy; and suppose the second coming shall not be after the notions they have formed, will they be likely to acknowledge the blunder and accept the truth as it shall be revealed? In all probability a great revolution is at hand—new forces are breaking in upon life everywhere—but it is more than probable—judging from history—that our earnest Second Adventists, and their successors, will be looking up for a thousand years to come.

THE COTEAU BRIDGE AGAIN.

SIR,—In last Saturday's issue I see that you have invited a gentleman to give you a fair judicial opinion, uninfluenced by any local consideration, on this Bridge and Railroad. Now, Sir, I have taken a very lively interest in this railway from its inception to the present time, and I might allow your correspondent's remarks to pass unnoticed were it not for one sentence in his closing remarks—namely, "Would not Canada lose more than Glengarry

would gain?" I cannot see how Canada would lose more than Glengarry. The County of Glengarry is in Ontario, and Ontario is in the Dominion, and after the road was built they would be still part of the Dominion; but, let me tell your correspondent that the Railway Charter was not granted to Glengarry, neither was it ever intended to be built merely to accommodate that county, and that county never was or could be so selfish as to ask a charter to accommodate itself, but the charter was obtained for a larger and greater scheme than merely being built for one county. This road, when completed, will accommodate the County of Huntingdon on the south side of the St. Lawrence, and on the north, the Counties of Soulanges, Glengarry, Russell, and part of the County Carleton and the city of Ottawa. I really cannot understand why the Province of Quebec generally have taken such a lively interest in stopping the construction of a railway which costs them nothing, and costs the Dominion nothing. Has not Ontario as much right to build and maintain her own railways as the Province of Quebec? Yet Ontario never interfered with that Province in the management of its railways; yet the Province of Quebec wants the Dominion to relieve her of the burden of her railways. If so, the Province of Ontario will have something to say on this question. Why does the North Shore Railway seek connection with the city of Ottawa? It is to increase its traffic. Has Ontario objected to this? She has not; for when the Toronto & Ottawa Railway is completed it will be an important feeder to the North Shore Railway, also an important feeder to the Canada & Atlantic Railway, and will be a shorter route to the sea-shore than any now in existence. Why should the Province of Quebec (Montreal especially) ask the people of this section of Ontario to carry them somewhere round by Montreal instead of a straight line, saving a distance of nearly fifty miles? It is said this road and bridge will injure Montreal; if so, is that a reason that the people of the Ottawa Valley should not build a road to accommodate the trade of this section of the country? I contend that what benefits the Ottawa Valley benefits Montreal; for nine-tenths of the traders of the Ottawa Valley buy their goods in Montreal; and when our staple article, the lumber trade, can save money by a direct communication with the American market, then every one connected with them saves money. On the same principle of enterprise, the people of Ottawa might object to Brockville tapping our trade at Arnprior. The same might be said of the people of Kingston tapping the trade at Pembroke; also of the people of Toronto for tapping our trade at Nipissing. Those people had a perfect right to build those railways without outside interference, and so will the Canada & Atlantic Railway be built, notwithstanding the opposition of a large portion of Quebec against it. One reason why Montreal objected to this bridge was, that it would interfere with the navigation of the St. Lawrence. It had been shown in evidence before the Railway Committee that there was only at the rate of one and a half boats per day passing downwards—none upwards—and that the bridge could be opened by steam-power in one minute, and by hand-power in two minutes, and that no boat passes downwards except in daylight and clear weather. If this can be called obstruction, compare it with the Mississippi River, with its eleven bridges, and a boat passing every hour in the day, yet no accident; and I am satisfied that when Col. Gzowski makes his report on the bridge question, you will find that he will state that no objection can be raised against a proper low-level swing bridge. His report will be made, I expect, at a very early date, and it is the opinion of all engineers who have given an opinion on the bridge, that there is no difficulty in building a bridge that will not interfere with the navigation of the St. Lawrence.

I remain yours, &c.

Ottawa.

"Ottawa" has fallen into several blunders. First of all, he fails to distinguish between the remarks of my correspondent in last week's issue of this journal and the comment I made on them. The letter was put within inverted commas, and my remarks in answer followed. Then "Ottawa" argues that as Glengarry is in Ontario, and Ontario is in the Dominion, no harm can come to the Dominion or any part of it by the building of the bridge at Coteau. "Ottawa" is not very nice as to logic.

SIR,—I have just read in your paper of to-day, Dec. 20th, an anecdote which you credit to Edmund Yates of the *World*, and I do not know which inspires me with greater disgust, the story itself, or your introduction of it. I fear I am inclined to give Mr. Yates the benefit of the doubt; for you, living so much nearer to *America*, know its people better. And you say, "Edmund Yates, of the *World*, is responsible for the following general remarks and particular story, which deal with the manners of a certain and numerous class of Americans who still persist in carrying their *natural blunders* into *civilized society*."

Now, I ask you, Mr. Editor, as a believer in truthfulness, in and out of journalism, to retract what is thus evidently a blunder of yours.

You know that persons of the kind described in the *World's* story are not only *not numerous*, but so scarce that I doubt if you should search through the great nation on your border, if you would find a *native-born* citizen who would

figure as "the lion of a fashionable dinner table," and at the same time use the language this one is made to use. And who ever heard bluntness spoken of as an American characteristic? It is the Briton who glories in plain speech!

And what do you mean by civilized society? Supposing the story to be true, who were the most civilized, the coarse specimen portrayed, or the "mothers with marriageable daughters who could not make enough of him?"

I call them worse than the heathen mothers, ready to throw their daughters to such a crocodile as that!

But the story is a made-up one, as you should have seen, or else your and Mr. Yates' vulgarism was an Englishman, which I can prove by his saying *top-coat*, a name an American never gives to his outer garment, which he always styles *over-coat*.

No, Mr. Editor, the story, like the coat, "is made out of the whole cloth," and it is so thin that you should have seen through it, before publishing it with or without additions.

A. H. H.

I am sorry to have offended the patriotic prejudices of A. H. H., but I really do not see that I have anything to retract. If A. H. H. has not discovered that a numerous class of Americans, even of those "native born," carry a most vulgar bluntness into any kind of civilized life which may open its doors to them, it is only in proof that he has been accustomed to have intercourse with the better class of Americans at home, and has not travelled much. I could tell story after story, from personal experience, which would sound little, if at all, better than that which Edmund Yates wrote in the *World*. A. H. H. must remember that to say this is to cast no reflection on the American people, any more than it would be for him to tell, as I am sure he can, some tales of English bad manners; for no people, outside of heathendom, can be coarser than our coarse English. The difference is that we can mock at our own heathens, and approve of criticism that is levelled against them, which is a virtue our American brethren lack as yet. No doubt Edmund Yates heard the story just as he told it, and no doubt he could tell many more after the same sort, and if A. H. H. will read some English papers he will find that we criticise our own countrymen more severely than we do anybody else.

IRISH LAND LAWS.

Mr. O'Connor Power, writing in the *Nineteenth Century*, puts the case of the Irish tenants in the very strongest light. He says:—

"The main cause of Irish poverty is not to be found in over-population, or in any want of energy or economy on the part of the Irish people, but in the system of land tenure imposed by Imperial conquest. Foreign competition and bad harvests, by which, in one year alone, according to the calculation of Mr. Dwyer Gray, Ireland has lost *thirty millions* sterling, have had one advantage, and that is, they have drawn attention, in a striking way, to the great evil of the system of tenant-at-will, the most demoralising and degrading to which it is possible to reduce the working population of any country. It is hardly in the power of language to describe the many evil effects of this system. It has blasted the hopes, ruined the homes, and destroyed the lives of millions of the Irish race. It has stopped the social, political, and industrial growth of Ireland as effectually as if the country had been in a state of perpetual civil war; and no war has ever been so cruel in its incidents or operations towards those among whom it was carried on, than the war which Irish landlordism has waged against the people whose inheritance it usurped, and whose property it has confiscated. 'The worst fed, the worst clothed, and the worst housed people in Europe'—this is the description which every impartial traveller who has seen the Irish people at home has given of them. Behold the result of the system of tenant-at-will and centuries of English rule!

"Of the 600,000 tenant farmers in Ireland more than half a million, representing with their families about three million persons, have no security in their homes, or in the business upon which they depend for their daily bread, but are at the mercy of a few thousand persons—the lords of the soil of Ireland. Agriculture being the mainspring of the nation's wealth, the interests of the commercial and trading community and naturally dependent upon the industry of the farmers, and so it results that the fate and fortunes of more than five millions of people are in the hands of the small section numbering not more than a few thousands. No system of government could possibly bring prosperity to a people so circumstanced. Even if they were endowed with all the attributes of political freedom, their social condition would still be a condition of slavery. They are the victims of a system clearly incompatible with social rights and industrial freedom. It may be necessary for me to explain here what I mean by 'social right' and 'industrial freedom.' Social right may be defined in words which are to be found in the Declaration of American Independence, and I would define it, in those words, as 'the right to life, liberty, and the pursuit of happiness;' and industrial freedom, in the sense

in which I use the phrase, is the right of the workers to enjoy the fruits of their own exertions, and to be safe, in the pursuit of their industry, from the rapacity of their neighbours. There is nothing more capable of proof than that the present land system of Ireland is opposed to the social rights and the industrial freedom of the Irish people as here understood. When a people die in large numbers of starvation in their own country, or fly from it because they cannot get enough to eat out of the food which that country has produced, and which is more than sufficient to sustain them, that the people are denied the right to live; and if a people have not a right to live in their own land while it is rich enough to support them, they are deprived of liberty and the pursuit of happiness."

I hold that Mr. O'Connor Power is right, and the writer in this journal last week who signed himself "Saxon" is wrong in affirming that the State cannot take property from landlords when the interests of the people demand it. The power which gives property can always take it again when the common good makes it necessary. Mr. Gladstone, in his speech at West Calder in Midlothian, said, "If it is known to be for the welfare of the community at large, the Legislature is perfectly entitled to buy out the landed proprietors"; and he then admitted the justice of the principle so long insisted upon by Herbert Spencer, John Stuart Mill and others, that "those who possess large portions of the spaces of the earth are not altogether in the same position as the possessors of mere personality; personality, or portable property, does not impose the same limitations upon the actions and industry of men and the well-being of the community as does the possession of land." Of course full compensation must be made to the dispossessed—as was the case when the Irish Church was dis-established—and as was often not the case when the forefathers of many of the present land-proprietors came into possession of Irish property. If it can be proved that the system works badly—that a readjustment of the land laws would procure the peace and prosperity of many thousands of Irish people—then the Government is bound in all equity to take this matter in hand and deal with it. Municipal bodies have the right to compel persons holding property in a city to sell it all, or some portion of it, at a fair valuation when the welfare of the city may demand it, and why should not the State exercise the same control? If the land-laws of Ireland are bad, let them by all means be amended. At any rate, the tenant-at-will system is bad from beginning to end. It must take from the tenant everything like a desire to carry on good, scientific farming. Of what use is it that a farmer cultivate his land, enriching it with manure, changing the nature of the crop, and such like things, when he may be turned out of it at the end of any season? Nothing can be so calculated to impoverish the soil and all who till it, and in the interests of justice and good order it should be abolished at once.

Of course it will be argued against this that the whole proposition is revolutionary, and the work of expropriation once started in Ireland may cause a demand for the same kind of thing in England. Tories and Whigs alike would regard the mere suggestion as coming from the devil; but that should not be allowed by reasonable people to stand in the way of an act of justice to Ireland. The Irish must not suffer a cruel wrong in order that the interests of English landholders may be carefully conserved. The old motto still stands, and well is it for our common humanity that men can yet dare to believe in its ethics: *Iustitia fiat, ruat cælum.*

AFFAIRS IN FRANCE.

The French Cabinet is again in difficulties. Several members have unanimously resolved upon presenting a proposal to Waddington, that as the maintenance or reconstruction of the old Cabinet is impossible, and Waddington or Say taking the Premiership being out of the question, De Freycinet should be asked to form a Cabinet. Grévy quietly watches the transition and Gambetta bides his time, and we may rest satisfied that the fiery spirits in the ranks will be curbed by the leaders. But whether they will be able to do that effectually and for some time to come is open to doubt. The French nature leans to revolution, and is impatient of anything like a settled order of things. But it would be worse than a pity—it would be a crime to disturb the peace and hinder the prosperity of the nation for any merely political or selfish purpose. Let us hope that prudence will prevail.

EDITOR.

CHRISTMAS.

"Old, good old Christmas has gone! Nothing but the hair of his good grey old head and beard left! Well, I will have that, seeing that I cannot have more of him." So says Washington Irving in his Sketch-book. Of modern authors, Irving, Dickens and Thackeray introduced Christmas to us; that is, they recalled and vividly reproduced the spirit of heartiness, of universal hilarity, hospitality and good feeling which are traditionally associated with the good old Christmas to which they appealed.

In this work-day world of ours, in the jar and crash of business and bargaining, it is good for humanity that we have this recurring festival to remind us of our duties to our fellow-men, and to inspire us with that touch of Nature which makes the whole world kin.

There are many amongst us who have plenty and to spare, but unfortunately there are also many in this favoured land whose prospects are very dark. It would be but a half-hearted Christianity which would overlook the poor at this season, and all would enjoy their own holiday the better with the knowledge that they have helped others to do likewise.

It is our great and universal holiday, the happiest of the year. It is the feast of brotherly love, which is the essential doctrine of the religion it commemorates. Through all the festivities of the season, the thought of HIM in whose honour we observe the day should not be lost. It should be the undertone in the music of our gladness—the key-note of all our rejoicing.

But it is not alone as a religious holiday that we should keep the feast; Christmas ought to be a family holiday. It is pre-eminently the Children's Day. We are so busy in helping on the work of the world that we can hardly afford the time for little home holidays. So it comes to pass that our family ties are loosened and too often our children are glad to go out from under the roofs which have been to them only a shelter rather than a home. Christmas, therefore, of all days in the year, ought to be made so merry, by every device within our reach, that in years to come, whenever the day dawns they will look back with loving tears in their eyes, and with longings in their hearts, for the better home where those who once made the earthly home so dear are waiting to receive them.

It is a good thing that the world has not outlived this festival. That in all Christian lands it is clear that the anniversary of the birth of the founder of Christianity should be celebrated, not less natural does it appear that the celebration should assume a joyful and benevolent character. Surveyed from every point of view, the birth of Christ is seen to be a joyful and joy-inspiring event. The event was suggestive of all sorts of generous and kindly thoughts and deeds. It spake of forgiveness of injuries, sympathies with suffering, compassion for wretchedness, pity for the erring, and active interposition to save the perishing. It has come once more, as it always comes—may it ever come so—with its own brilliant associations undimmed; nevertheless we may well ask ourselves whether we are even at this day enjoying the fulness of the message of blessing given to the world. And, we are forced to answer, that there is still much to hope for. We have need for the exercise of faith and patience, and for the cultivation of the true spirit of the festival and of the religion which appoints it.

And so Christmas has been kept with bright merriment, and song, and dance, and cheerfulness. And they are welcome. Innocent and welcome be they ever held, beneath the blessed influence of Christmas, which casts no gloomy shadow! But as it fades from our presence, may we hear a voice whispering to our hearts, "This, in commemoration of the law of love and kindness, mercy and compassion. This, in remembrance of ME!"

Sweet to behold thy influence o'er all the Christian world;
To see the banner of "Good-will" spontaneously unfurled;
To find our daily fears forgot, our enmities forgiven,
And hearts grow nearer each to each, and nearer unto heaven;
To know that midst the multitudes one simultaneous tone
Of joyance and benevolence respondeth to our own.
Hail to thy coming once again, thou humanizing time!
Morn of a mighty mystery, soul-saving and sublime!

In crowded cities men forego their wretchedness and wrongs,
New pleasure lighteth up their eyes and leapeth from their tongues;
In palaces and cottage homes one sentiment is rife;
On mountain slopes, in lonely glens, awakes more buoyant life;
In stern, unpeopled forest glooms, on 'wilderling seas and wide,
Hand claspeth hand, and clings to soul, and care is cast aside.
Hail to thy coming once again, thou sympathetic time!
Morn of a mighty mystery, soul-saving and sublime!

Blest season! yet not blest to all, save in the holy sense
Of sweet salvation, and the power of high omnipotence;
How many at this festal time confront the coming year
With desperate hearts, upbraiding eyes, and souls which know no cheer.
Oh! that the human family could each and all partake
One creed, one comfort, and one joy, blythe Christmas! for thy sake.
Hail to thy coming once again, thou meditative time!
Morn of a mighty mystery, soul-saving and sublime!

"A CHRISTMAS PARABLE."

It is recorded that "the trees went to anoint a king over them, and said to the olive, Reign thou over us; but the olive said, Shall I make my oil to cease which God and man honour in me and go to move myself above the trees? And the trees said to the fig-tree, Go thou, reign over us; but the fig-tree said to them, Shall I make my sweetness to cease and my good produce and go to move myself above the trees? Then the trees said to the vine, Go thou reign over us; but the vine said, Shall I make my new wine to cease which gladdens God and men and go to move myself over the trees? And all the trees said to the bramble, Go thou, reign over us, and the bramble said to the trees If in truth you urge me to be a king over you, come and confide in my shade; but if not let fire go forth from the bramble and devour the cedars of Libanus."

All ancient wisdom would seem naturally to have taken the form of parables in which the symbols of things as they appear in the external world were used to represent things as they actually are in the mental world within man.

Trees, here and elsewhere, correspond to the perception of truth, or the knowledge of God. The olive is the perception of the love of God; the fig-tree, the perception of the external form which such love ever assumes,—viz., the love of the neighbour; the vine is the perception of the beauty of absolute truth—truth for its own sake, and for its usefulness to others. The bramble is the perception only of such truth and such goodness as can be perverted to serve and preserve self, regardless of injury to others. The fire of love, or desire, that goes forth from it consumes all perception of truth, which aims at usefulness, or the doing of good to others. The cedars of Libanus are the perception of truth that leads to goodness, and therefore are destroyed by fire, or love, that burns only to lay waste a place in which self alone may reign.

Thus it is evident why each of the trees except the bramble refused to reign. Love to God, love to man, affection for truth, each and all, live only in, and by, usefulness to others. Each reigns only and best within its special use, and must ever refuse to rule over others for the sake of self; and so, all the other perceptions and knowledges within man's mental being, when they seek any of these faculties to lead them like an earthly king to conquest and victory for self and not to bloodless conquest and rivalries in usefulness, meet no response. Only the bramble can listen to their cry, while, with external semblance of perception of truth, it leads them to their, and its, destruction. Thus a spurious goodness—goodness towards self alone and not towards others—came to exist in the mighty forest of perceptions of natural truth and spiritual, within man, till every growth became perverted, and life itself a wilderness overrun with error, superstition and sensuality among the simple, while the bramble of hypocrisy and Pharisaism in those wise and powerful only in a self-derived and self-centred intelligence crushed out and pierced its fellows.

Then, as now, how to cure and how to restore is ever the thought and will of God toward man. Self and selfishness, pleasure and sensuality had taken the first place; love toward others and love toward God had been given the last. The material things of time and sense were all that man's will knew or desired for self. Hence all the disorder of creation. Divine order, which is human order also, for man is made in the image of God, requires that the spiritual being of man should rule the natural,—that Heaven should infuse life into earth,—that the love of others and the love of God should be joined with the intellectual power given to man, and together direct his physical nature to usefulness to all the human race. It is *not* a law of man's being that usefulness to "number one" should blind the intellect and occupy the heart to the utter exclusion of all the needs of other men and the hunger of man's own nature for communion with one higher, purer, holier than himself. To restore this Divine order and make Himself again the centre of new Life and Light to the world, Jehovah came to earth in human form, and that first Christmas morn beheld the first realization of perfect "peace on earth" and the Divine "good will toward men" in that Humanity with which He clothed Himself as a covering for His Divinity.

In that age—aye, and largely still—it was man's very life, will or love-power, which man himself had perverted to that most debased of uses,—to live, and will and strive for self alone. All truth and intellectual light had been bent and distorted to save only that end. How touch and save that centre of life, the *will* of man? only by drawing that love, that will, *away* from self, and *toward* another by a Divine Love displayed toward him and acting on those very physical senses by which alone the race was still accessible; and so God clothed Himself with like physical senses. To heal the sick, to cast out demons, to give sight to the blind, a new clothing of physical flesh, pure and clean, to the leper, to raise the dead to life again, were works of love unmistakable to the needs of those bound by the physical effects of a long ancestral course of sinful disregard of the laws, physical and spiritual, by which the being of man is framed. Many a heart besides that of the relieved sufferer must have been touched and waked to the possibility of a love other than self-love, not only by the good that lived in the deed done, but by the ineffable compassion in the glance, voice and touch of Him whose 'mercies

endure forever." An answering love towards Him, their Lord, woke in their hearts, though they knew Him not except as a fellow mortal. But the spring of love in the heart, in freedom of will flowing out towards another than self, threw open wide the portals of the intellect to the reception of truth; and thus God could again become the "Light of the world." The vine, the fig-tree, and the olive bloomed once more. The perception of the beauty and blessedness of Goodness in the externals of material every-day life, led to the perception of Truth, showed the path of joy in love of the neighbour, and found an unailing source of "peace and good will" towards all in Love to God. The wilderness and the solitary place within man was made glad by the voice and presence of the Lord of the whole earth (the atonement was complete). *Man* reconciled to God, and harmony between man and man was again possible.

So still, as Christmas time comes round, men again are reminded of the only true way—God's way—whereby they in their finite degree can save and heal each his brother-man, as God did, in His infinite degree, restore to life the whole human race. The way is the same for us as for Him. He Himself *is* the way, the truth, and the life. We must do good as He did, yielding brotherly help and kindness to all who are in need of aid or sympathy; for so we too may be blessed to wake a love of others in other hearts, and so lead them to the source of all love and wisdom by the power of our Lord's life given to us. Let us enter upon it and give to others a joyous Christmas. Self may thus die and be lost; but he that thus "loseth his life shall keep it unto life eternal."

"F."

THE SITUATION IN AFGHANISTAN.

The recent turn of events in Afghanistan aptly realizes the saying of an Anglo-Indian sportsman: "Tiger-hunting's all very well while you're hunting the tiger, but when the tiger takes to hunting *you*, it's quite another thing." For the thousandth time, the European has persisted in treating the Asiatic upon European principles, and with the usual result. The invaders might, perhaps, have been less jubilant over the "friendly spirit" of the border chiefs, could they have heard the advice given to a deputation of the latter in October 1877, by the late Ameer, Shere Ali: "You should remain outwardly on good terms with the English, and get as much money from them as you can, but be sure not to let them become acquainted with your mountain retreats. Manage to get back the hostages that you have given, and bind yourselves only on personal responsibility." These counsels have been as aptly followed as when they were given by Akbar Khan in 1841; and now, as then, the men who were the first to fawn upon the British while successful are the first to turn upon them when defeated. Indeed, the two campaigns are strikingly parallel in many points. The massacre of the British envoys, the swift and victorious advance of the invading army, the ominously ready submission of the native chiefs, the sudden appearance of the enemy in overwhelming force, and the hurried retreat of the British, figure prominently in both. It lies with the courage and skill of the disciplined troops to decide whether the parallel shall be completed by a successful defence like that of Jelalabad, or a massacre, like that of Kurd-Kabul.

The position is ominous enough. There is a sinister likeness between recent experience and the unlucky record of events at Cabul forty years ago, but there are certain circumstances which appear to tell in favour of the beleaguered forces. General Roberts has proved himself a splendid soldier. He has had large experience, and has thus far in Afghanistan been found equal to every emergency. He is sustained by able and experienced officers, and his soldiers are seasoned troops. The main body at Cabul holds a strong position, has fair accommodation, a large supply of fuel, and food for five months. Some of the smaller divisions are probably as well situated, and, if reduced to act for a considerable time merely on the defensive, most if not all of them may be able to hold out.

Of course it is an advantage for the Anglo-Indian army that its base of supply is but a short distance from the Indian side of the Khyber Pass, and that this base has railway communication with the great Indian arsenals and military depots. It would seem, therefore, wonderful if the Government of India should prove unable to get such reinforcements through the passes as may be needed.

Then, the Afghan army, suddenly gathered, and unprovided with large stores of food, must find it difficult to maintain its numerical superiority for want of such stores. But so soon as it begins to scatter, it will lay itself open to perhaps crushing defeat. To these considerations must be added those further ones—that the superiority of the Anglo-Indian army in equipment, training, and leadership must be very decided, and that the numerical odds against it is not greater than has often, by such an army, been successfully braved.

It thus appears that, whilst the cause for anxiety is great, the probability, that with more or less loss the Anglo-Indian army in Afghanistan will come off in the end victorious, is greater.

Late accounts say that a relieving force of 10,000 men is being organized

at Peshawur, a little beyond the Khyber Pass. No doubt it will be pushed forward with all possible energy. We could have no more cheering news for Christmas day than that which comes, telling us that General Gough with his reinforcement has been able to join General Roberts. One thing we may rest assured of, viz., that whatever British soldiers can do will be done.

Meanwhile, what will Russia do? Had she even a small army within distance of Cabul, it might go hard with the British, for their advancing reinforcements are little, if at all, stronger than the beleaguered garrison of Shirpur, and the coming up of any large force from India, through snow-blocked passes and hostile hill-tribes, must be a work of time and difficulty. But intrigue is always a surer weapon than force in Russian hands, as the recent treachery of the Afghan ex-Commander-in-Chief, of the Ameer himself, and of other leading natives, has amply shown. While Gen. Roberts is blockaded in Shirpur, and his would-be-rescuer, Gen. Gough, virtually surrounded on the road from Gandamak, half a dozen Russian envoys, well supplied with money, may work wonders among the chiefs of the countless clans into which Afghanistan is divided. A few Russian officers may accidentally find their way into the Afghan ranks, and teach the latter a more effective mode of attack than wasting their strength in headlong dashes upon the British intrenchments. Nor, even should the reported failure of Ayooob Khan's expedition against Kandahar prove true, can it make much difference to Russia. She has still in reserve one last resource, the most efficacious of all. This is to propose a direct partition of Afghanistan—Russia taking Herat, with the northwest Provinces, England Kandahar and Cabul, with those of the south—and in the event of a refusal, to proclaim as Ameer her protégé, Abd-ul-Rahman Khan, who, naturally able and energetic, thoroughly Russian in all his sympathies, and unboundedly popular with the Heratis and other northern clans, would be a far more dangerous enemy to England than his feeble and vacillating cousin, Ayooob.

BANKING REFORMS.

In any discussion on this subject we may assume, as demonstrated, the proposition that no government can, in a crisis of the national life, utilize its credit to the full extent without a safe and stable system of currency and banking, and that no community can hope for permanent commercial prosperity whose entire banking system does not retain the full confidence of the public.

Leaving to specialists the question of currency, I will endeavour to outline in a future paper some few reforms that would, in my judgment, tend to give a feeling of security, and convince the public that our Canadian banks were more likely than heretofore to be able to meet their liabilities.

One has only to look over the list of defalcations, misleading reports and failures which have carried dire distress into hundreds of humble homes, to be convinced that our present system is lamentably insufficient to provide a check upon incompetent and dishonest men, and that the existing laws are ill-digested and were imposed upon the public in a state of crudity unwarrantable under a representative government and a free press.

In striking contrast to the way in which tariff reforms, banking reforms, and other weighty matters affecting the very marrow of our commercial life are hurried through our parliaments by strong party majorities, is the course suggested by the Lieut-Governor of Bengal with regard to amending the Bengal Rent Laws, and approved by the Secretary of State as meeting the demands of modern liberal ideas when radical changes in the law become of imperative demand.

Sir Ashley Eden is a Bengal civilian, steeped from his youth upwards in the traditions of the most despotic bureaucracy under the sun, yet he has a more acute perception of English liberal sentiments than our law makers who are in frequent personal contact with it.

Let advocates of banking reforms make "a special commission" their cry, and then, like the changes in the Bengal rent laws and English rent laws, our changes will embody the best thoughts of the best men in the community, and not simply furnish matter for self-congratulation in an after-dinner speech that so many pages have been added to the Statute Book.

I ask attention to the following extract from the communications of the Indian Press Commissioner, found in the Allahabad *Pioneer Mail* of the 8th November, and will, in an early paper, submit, with much diffidence, some few suggestions for the consideration of those more competent to deal with the subject in detail:—

"Writing on the proposed alterations in the law relating to rent in Bengal, and the correspondence between the Government of India and the Government of Bengal on the subject, the Secretary of State expresses his entire approval of the proposal of the Lieut-Governor, acceded to by the Government of India, to appoint a special commission for the investigation of the whole question, whose duties will be to prepare an analysis and digest of the existing law relating to rent, to consider the various suggestions for the amendment of that law which have been put forward of late years; and, finally, to prepare a draft bill, embodying the views they may themselves arrive at from the examination of the whole subject thus exhaustively made. The Secretary of State also considers expedient and approves of the proposal of the Lieutenant-Governor to invite the criticism of the High Court of the judicial and executive officers of his provinces and of the public generally upon the Bill before its final introduction into the Legislative Council."

Anglo-Indian.

ON PRAISE.

A Sermon preached in St. Andrew's Church, Montreal, by Rev. Gavin Lang.

"Let the people praise thee, O God; let all the people praise thee."—PSALM lxxvii. 3.

It is now many years since, in our meditations in this place, attention was directed to the importance of that portion of our Church Service to which we give the name of "Singing"; and I think we must be all agreed that it is desirable to, every now and then, consider a subject which has so much to do with our relations to temple-life, both here and hereafter.

Most people now-a-days believe that no religious worship, at least in public, can be complete or satisfactory without praise being as skilfully discoursed as it is possible to have it. It would, as a matter of course, be wrong to exalt it to the undue depreciation of either Prayer or Preaching. But it cannot be wrong to call the audible and united singing of the congregation a great, vital part of the occupation of God's house. Dean Goulburn speaks of the praise of God as "the highest of all the ends for which the faculty of speech was given. Everyone has the instrument of a spiritual sacrifice within him. The spiritual sacrifice is that of Psalms and Hymns, and the instrument wherewith it is offered is the tongue of man. A song combines both the articulations of reason and the gushing forth of feeling; and, therefore, a spiritual song, a song addressed to God, embraces the highest exercise of the highest human powers."

And, to make a home application of these general principles, we must all feel that there is much truth in the remarks one often hears as to the especial need which the people of *our* branch of the Church of Christ have to seriously consider the claims upon us of the duty of praise. The one of our clergy who, above all others, aided in the compilation of the Scottish Hymnal which is in constant use in both our Sunday and week-day services, once said: "Not merely ought we to remember that whatever we offer to God, praise as everything else, should be our very best, given with a full heart; but we have further reason peculiar to ourselves. For, in our Churches, praise is the only part of the service in which the congregation join with their voices as well as with their hearts—the only thing, from first to last, in which you have the united voices of a multitude lifted up together. Elsewhere, many of the prayers in God's service are said aloud by the whole congregation; and parts of the service are said by the people in response to the words of the minister. But that is not allowed among us." We do not even join in repeating the Lord's own Prayer, which He Himself taught His disciples to use. "The congregation is prayed *for*, as it is preached *to*; it is only in the singing of God's praise that we all cry to God together. Surely the little we thus do in common should be done heartily and well, and by everyone." Nor can it be denied that, of late, our Church has made wonderful advances in her cultivation of sacred music. She is wisely adapting herself to the continually altering times, and is not afraid to adopt or permit modes and helps in worshipping God from which, naturally enough, our forefathers shrank—it was never meant that each age should be a servile copy and re-production of those which went before! There might, or there might not, be a sufficient cause for the length to which the leaders of the Reformation went in observing severe simplicity in the service of praise, but there can be no sufficient cause for our perpetuating, and handing down to future generations, that severe simplicity, to the offence and outrage of growing taste and culture. The baldness of 300 years ago does not improve in either look or reality, as it is contemplated, or practised, side by side with the superior light and privileges of our own day. How different it was 2,500 years before that 16th century, when King David composed his Psalms, and when the temple which Solomon soon after built was filled with the music of these, led by 4,000 voices and instruments! How different it was when, in the reign of Hezekiah 300 years later, our text is supposed to have been written! What a volume of sound must that have been which rose from the choristered throng in the same great temple as, in a mighty wave of joyful song, they both admonished one another, and also flung into the air a glowing ascription, making the very welkin of heaven ring with their soul-stirring hymn: "Let the people praise thee, O God; let all the people praise thee!" How different it was, to go down to the time of our Saviour's sojourn upon the earth, when, in the upper chamber at Jerusalem and after partaking of the first Lord's supper, He and His disciples sang their Hallel of six whole Psalms (those from the 113th to 118th) before going out to the Mount of Olives; chanting, at one ever-memorable sitting and without weariness, the eighty-six verses of these doubly-inspired productions. "Oh! talk of sacred music," cries one in almost impatient but most devout zeal, "Oh! talk of sacred music! what music is so sacred as that sung by Him?"—and yet, as is well ascertained, so exquisitely plain and simple that, it is said, in ten minutes a child could be taught to sing it! How different it was when the Te Deum, "We praise thee, O God" (which we sung this morning), was floated upon the sea of church song—so lost in obscurity in its origin as to most probably belong to the days of the Apostles, we still can picture the feelings of those who first made it one of "the songs of the house of their pilgrimage" which, more than most, linked them to the Kingdom of Heaven and the Throne of the Triune God; even as history proves

that its use, during the centuries which have since elapsed, has been one of the few bonds which bind all Christendom together and make a common psalm in which the universal Church, whether *Roman Catholic* or *Greek Catholic* or *Protestant Catholic*, can unite! Brethren, as our Church grows older, God give us all, and all others who worship within her pale, increasing grace that, in ever sweeter and loftier strains, we may, "with angels and archangels, and with all the company of heaven, laud and magnify His glorious name, evermore praising Him, and saying: Holy! Holy! Holy! Lord God of Hosts, heaven and earth are full of Thy glory; Glory be to thee, O Lord Most High!"

Talking of music suggests a passing reference to the influence which is exercised by music in general, and sacred music in particular.

Poetry, Painting, and Music have been classed together as the three ministering and enlivening sisters of humanity. "I cannot," writes Dr. Cumming of London—"I cannot help thinking and feeling that, of this sisterhood, Music is the loveliest. Viewed merely as a sensuous influence, it is the purest, least earthly, and most impressive. But as a vehicle of thoughts, motives, griefs and gladness, bridal joys and burial lamentations, it is without an equal. It lives in the memory, it soothes the heart. The song we heard in childhood or boyhood, reaching the ear in some far-off foreign land, wakens into life and freshness a thousand dead or sleeping recollections, or brings up scenes long faded and associations long broken. Music deepens and inspires what other or higher influences have created. It was the gift of God, and not the invention or discovery of man."

But nobler than all, the noblest of all, music is that which is linked to holy and inspired truth. All deep emotions, and those of true religion are the deepest, crave musical expression. The very highest eloquence, in its most impassioned moods, touches the margin of verse and the melody of song. And, it has been remarked, sacred music is never so grand as when it is the Psalmist's hymn, the 100th Psalm with which we began our service to-day, resounding from a congregation's lips—there is real power in even the rugged psalm tune that has become identified with the most solemn events and aspects of national history, and one of the latest theories regarding which is, that it was sung while Christ inhabited the earth! A friend of Mendelssohn, who heard it at a festival of the sons of the clergy of the Church of England in the Cathedral of St. Paul's, rendered by the voices of 6,000 children, wrote to that illustrious composer that "to attempt to give an idea of the effect of the 100th Psalm, sung by that unprecedented choir, would be entirely useless." Rising from the floor of any church, where there is the soul of worship, it must be magnificent. Some one speaks of it, rising from 5,000 Scottish voices, into the clear sky, broken by the rocks, reverberating along the glens and mountain gorges, and softened and subdued as it mingles with the murmurs of a Highland loch, as creating impressions of majesty and greatness, compared with which Cathedral chants and choristers become positively mean and poverty-stricken!

But sacred music is also grand, even when it comes to us from, so to speak, uninspired sources. There, for example, is that wonderful conception of Handel's, the Messiah, which is, within a few days, to be rendered among us by a Society deserving of all encouragement. A critic of no mean pretensions, who had pronounced that offspring of the great master's genius "the grandest piece of music in existence," exclaimed: "Could we secure for the performance of Handel's music consecrated hearts as well as gifted, expressive lips, the Oratorio would be like the dawning anthem of the blessed!" Let us hope that, more and more, the Christian men and women, who have entered into a Philharmonic covenant to flood our city with such exquisite melodies, may realise and manifest this most effectual consecration! With lips touched by "a live-coal, taken by the seraphim with the tongs from off the altar," what influence may they not wield for God and for good as they sway the listening multitude *Him-ward*, Whose holy incarnation, precious ministry, unparalleled sorrow, glorious resurrection and triumphal ascension they celebrate in measures worthy of the sublime theme—*Heaven-ward* too, as, at the close, there strikes upon the ear the apocalyptic song "Worthy is the Lamb that was slain"; an "Amen" winding up all with a stupendously majestic force! Of this profoundly impressive conclusion, the same critic whom I have already quoted says, that it "spreads its vibrations backward into all ages, and forward into all time, sending up its sounds to the skies, which repeat their vibrations on earth; and, finally, coming back on itself like a great tidal wave, it renews its energy and inspiration, and launches forth again into the endless and blessed eternity. It does not cause us to pity, but to tremble—it does not move us to weeping, because there lie beneath it "thoughts which are too deep for tears." In unison with this dread and solemn pathos is the subdued but mighty anguish of the general harmony. When the victory is proclaimed—the victory over the grave, the victory in which mortality is swallowed up of life—we are lost in the glory of a super-human chorus; our imagination breaks all local bounds; we fancy all the elements of creation, all glorified and risen men, all the hosts of heaven's angels, united in this exultant anthem."

After all, brethren, there are times and moods of earth in which heaven is brought very near and made very real. It was so with St. John on the Isle of Patmos! He was there "for the Word of God and for the testimony of Jesus

Christ," and, in his revelation, he tells us, I "heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks One like unto the Son of Man." What a vision on which to gaze! Does it astonish us to read that when St. John saw Jesus he "fell at His feet as dead?" We have tried to look steadily at the sun in the firmament at his meridian height, but were soon fain to relinquish the attempt. As he beheld Him who is brighter than the sun, what marvel that both heart and voice sank opprest—the exceeding glory of that sound and sight had overwhelmed and dazzled him! Yet, the fact remains, that he was "caught up into Paradise and heard unspeakable words"—heard, I have no manner of doubt, songs on that eventful opening of his apocalyptic experience! Is it not possible for us to have, in some sort, a repetition of that experience of his? I ask, without fear of the answer to my question being reassuring, why not? The frame of mind, in which he was favoured with gleams and glimpses and sensations of heaven, can be ours as well as his. The secret of his transport and exaltation lay simply in this, that he "was in the spirit on the Lord's Day." And, with surroundings less favourable to devotion than those which we have on both the Lord's Day and the week-day! It was a wild, lonely rock to which he had been banished—without either temple or synagogue! He was, moreover, under a very cruel persecution, to which, in that solitude, it appeared as if death could be the one only termination! The Imperial Majesty and Senate of Rome could not, however, take from him his liberty to worship God. And, worship *Him* he did! He made his prison-house echo and re-echo with the burst of a whole-souled service of prayer and praise! He had never been closer to the mercy-seat than then, and, even before the gates were ajar to admit him to a view of the King in His beauty, "the airs of heaven were breathed all around him and every place was holy ground." Nor is there anything, save in ourselves, to hinder our enjoyment of such hallowed contact and communion with God! Not only have we more comfortable places and circumstances in which to worship Him, but the power of Christ's finished work of redemption is better understood, in all its fulness of meaning, now than it was in the days of St. John. It but needs that, like him, we be in the spirit, in order to realize rapture in our service of Him. And that especially on the Lord's Day, and not least in praising Him! "Music," says Canon Farrar in one of his recent utterances, "music is the very heart, the very ecstasy of worship—it is the worship of angels." Was it not something like this which good old King George III. felt when, his whole soul moved by hearing the Hallelujah Chorus, and oblivious of all around him, he rose from his seat?—an example which has ever since been followed when that sublimer than even the National Anthem is sung. There is nothing which establishes so much sympathy between heaven and earth as praise—it is the employment which, it is certain, we here below share with the ransomed ones before the throne. Whatever else they do, we are sure that they sing as they shine! We can only in the distance adore Him, in the light of Whose unveiled presence they bask and sun their souls for ever. But, how joyful that, in the most perfect hope, we may, meanwhile, lighten the path and burden of our chequered lives by blending our voices with theirs; and, if we cannot in other than faith say with them, "Safe in the arms of Jesus, safe on His gentle breast," we may, as we shall now do, sing all together, each converting the hymn into a prayer, "Nearer my God to Thee, nearer to Thee."

CHIARO-SCURO OR CHIAR-OSCURO.

"If you object that sep'rate æ
Makes in one word a bad division,
Horace, I answer to that plea,
Has more than once the like elision."—Byron.

In Craig's Etymological Dictionary (1849) will be found *Chiaro Scuro*.

In Bryan's Dictionary of Painters and Engravers (1865) under the heading "Explication of terms used in the Art" will be found *chiaro-scuro*. "This term relates to the general distribution of lights and shadows in a picture, and their just degradation as they recede from the focus of light. * * * The best examples among the Italians are, perhaps, to be found in the pictures of *Lionardo da Vinci*, *Giorgione*, and *Correggio*."

In Bryan's biographical narrative of *Vinci*, he states that "to him we are chiefly indebted for the establishment of the principles of the *chiaro-scuro*, which gave birth to that *magical relief for which his works*, and those of his disciples, are so peculiarly remarkable." In the same narrative *Fuseli* is quoted, who says: "The heads of his females owe nearly all their charms to *chiaro-scuro*, of which he is the supposed inventor."

In *Sketches of the Lives of Correggio and Parmegiano* (Longmans, London 1823) p. vii., introduction, the term used is *Chiaro Scuro*; in chap. iii., p. 155, *Correggio* is praised for his *clear obscure*, or disposition of lights and shades, and on the next page, 156, *Fuseli* is thus quoted: "Correggio's great organ was *chiaro oscuro*, in its most extensive sense. He succeeded in uniting the two opposite principles of light and darkness, by imperceptible gradations."

In *Roscoe's Life and Pontificate of Leo the Tenth*, vol. ii., chap. xxii., pp. 334 and 358, the author uses the term *chiaro-scuro* when referring to the works of *Raffaello*.

In *Memoirs of the Life of Nicholas Poussin*, published by Longman's 1820, the term used is *chiaroscuro*.

In *Pilkington's Dictionary of Painters*, with an introduction, historical and critical, by Allan Cunningham, there is no elision—the term is *Chiaro-oscuro*, by which "objects receive more relief, truth, and roundness."

In *Eastlake's Hand-book of the History of Painting* (1842), Book V., page 340, the author writes of *Correggio*:—"Another element of beauty predominates in *Correggio*—that of *chiaroscuro*, that peculiar play of light and shade which spreads such an harmonious repose over his works."

In *Chambers's Encyclopædia* the term is thus written: *Chiar-Oscuro*.

In *Duppa's "Life of Michael Angelo"*, the author introduces an apostrophe thus: *Chiaro-scuro*.

Sir Joshua Reynolds, in his second discourse, says: "In the Flemish school, *Rubens* and *Vandyke* made their designs for the most part either in colours or in *chiaro-oscuro*."

In *Lanzi's History of Painting* (vol. ii. page 479) will be found this passage:—"Mengs has noticed before me that no artist could surpass *Vinci* in the grand effect of his *chiaroscuro*."

In the works of *Raphael Mengs* (vol. ii. page 93) the author, speaking of some pictures by *Lionardo da Vinci*, says: "In these paintings one sees the great study which the author makes upon light and shade, that is upon that degradation which there is from the greatest light to the greatest obscurity."

Throughout the works of *Mengs* the translator always uses the term *Clare Obscure*, and in *Hazlitt's translation of DeQuincy's Life and Works of Raffaello* I find this compound word *clair-obscure*, which form is also to be found in the *Chronological List of Modern Painters* at the end of Vol. II. of the *Literary Works of Sir Joshua Reynolds*, where *Giorgione* is praised for his management of the *Clair-obscure*.

These remarks and quotations will, perhaps, be sufficient proof for "An Art Amateur" that the term *chiaro-oscuro* is indifferently spelt by the writers on Art, and that no more are needed to explain the meaning of *Chiaro-scuro*, or to show that *Lionardo da Vinci* is famed for his *chiaroscuro*.

I have written these few lines by "desire" of the Editor of the SPECTATOR, but, in future, I will not reply to any carpings by hypercritical and anonymous cavillers, who too often write to annoy and irritate an author rather than to set him right.

Thomas D. King.

THINGS IN GENERAL.

A WARNING.

A warning addressed to his son by a manufacturer of the old school—a man whose commercial type is probably as extinct as the patriarchal race who had lived, like him, in five English reigns—was by chance or choice cast in an epigrammatic form still remembered after 50 years. "Tom," he said, "I have known men who made money, and did not spend it; and I have known men who spent money, and did not make it; but I never knew a man who could both make money and spend it." The father himself was a prosperous example of the first group; and he believed his son to be aspiring to similar success in the last.—*The Spectator*.

A WEDDING CAKE.

If ladies sin against propriety in taking the initiative, they can hardly be blamed for bringing a shilly-shallying or over-bashful lover to the point when a good opportunity presents itself. Such an opportunity sufficed to end what had been a somewhat tedious courtship. The young man paying his usual evening visit, asked his lady-love how she got along with her cooking. "Nicely," replied she; "I'm improving wonderfully, and make splendid cake now." "Can you?" said the young fellow, ignorantly rushing on his fate. "What kind do you like best?" "I like one made with flour and sugar, with lots of raisins, currants, and citron, and beautifully frosted on the top," responded she. "Why, that's a wedding cake!" cried he. "I meant wedding," said she; and there was nothing left for him but to say he meant wedding too.—*Chambers's Journal*.

MENTAL DISTURBANCES.

As a very little child, I remember, I attached a peculiar importance to certain numbers; this or that trivial action must be accompanied by counting so many, or the action must be repeated so many times; later, certain of these numbers assumed a special importance; three, or any multiple, must be avoided in ordinary action, as being in some sort sacred to the Holy Trinity. An imperative necessity seemed laid upon me to touch or move this or that object, though I might have no desire to do so; and as, I think, is related of *Dr. Johnson*, I would submit to no little inconvenience to avoid treading on the joints of the paving-stones. Generally, I may say that that which was least pleasant seemed most strongly obligatory; for example, if I chanced to be walking with any one, the impulse to pick up a chance straw in the path was

greatly stronger than if I were alone, though (or, perhaps, because) I was very sensitive to fear of my peculiarities being known; and again, though I was fantastically particular as to cleanliness, I was especially impelled to touch some dirty or offensive object. I remember putting myself to considerable trouble to go out again, after reaching home, to move some trifling thing which I had chanced to notice on the pavement.—*Maudsley*.

TRUTH AND FALSEHOOD.

The abuse which you pour forth on me will throw no light on our controversy, and the menaces with which you assail me will not hinder me from defending myself. You think that you have force and impunity on your side; but on mine I think that I have truth and innocence. A strange and long warfare it is when violence endeavours to oppress truth. All the efforts of violence can avail nothing to weaken truth, and serve only to make it supreme. All the light of truth can avail nothing to arrest violence, and only provokes it the more. When force combats force, the stronger destroys the weaker; when arguments are opposed to arguments, the truer and more convincing confound and scatter those which rest only on vanity and falsehood; but violence and truth are powerless against each other. Yet think not that they are therefore on a level. Between them is this absolute difference that the course of violence is limited by the decree of God, who compels it to promote the glory of the truth which it attacks: while truth subsists eternally, and finally triumphs over its enemies, because it is eternal and strong even as God Himself.—*Pascal*.

THE FIRST BANKS.

We are generally told in histories of banking, as, for instance, in that by Gilbert, that the first national bank was that of Venice, founded in the year 1157, but I agree with Mr. McLeod, that this institution was not at first, in any sense, a true bank. The State being deeply involved in debt, its creditors were formed into a corporation, and the debts made transferable like our consols. It was not until 1587 that the institution began to take money on deposit. The depositors received a credit on the bank's books equal to the actual weight of the bullion placed there, which the bank undertook to keep intact in its vaults, and to repay to the depositor at any time, or to transfer to any one else. The earliest real bank was that of Barcelona, founded in 1401. In this case, the city funds were made responsible for any moneys intrusted to the bank, which not only received deposits, but exchanged money and discounted bills. The Bank of Amsterdam was founded in 1609. The so-called Bank of St. George, at Genoa, dates back to 1407, but does not appear to have done genuine banking business until 1675. The Bank of Stockholm, which commenced in 1668, was the first bank in Europe to issue bank-notes, which, until that time, were totally unknown in the West, although, as we have seen, they had long been in use in China.—*The Nineteenth Century*.

NAPOLEON BONAPARTE.

Although very remarkable for certain intellectual qualities, nothing was more debased, it must be confessed, than his soul. He had no generosity, no true grandeur. I never saw him admire, and I never saw him comprehend, a noble action. He always suspected any trace of a good sentiment; he thought nothing of sincerity, and never hesitated to say that he recognized a man's superiority by the degree of ability with which he could manage to lie. On these occasions he delighted to tell the story that in his childhood one of his uncles had foretold that he would govern the world because he had the habit of always lying. "Metternich," he said at another time, "is becoming a statesman; he lies well." All his means of governing men were chosen by Bonaparte among those which tend to debase them. He feared the ties of affection, he tried to isolate every one, he only sold his favours in such a way as to awaken inquietude, thinking that the true way to attach men to himself was to compromise them, and often even disgrace them in public opinion. He never pardoned virtue except when he could overwhelm it with ridicule. * * * I have said that he spoke badly, but his language was ordinarily animated and brilliant; his grammatical irregularities often gave him an unexpected force, which was perfectly sustained by the originality of his ideas. He would warm up in an instant. The moment he entered on a subject he pursued it as far as possible, yet attentive to observe if he was followed, and grateful to any one who understood and applauded. Like an actor who grows animated by the effect he produces, Bonaparte enjoyed the approbation for which he carefully looked in the faces of his listeners.—*Memoires de Mme. De Rémusat*.

MR. GLADSTONE AS A MAN OF LETTERS.

Next to the energy of Mr. Gladstone's writing in an ascending scale may be mentioned its constant elevation and frequent ideality of sentiment. On the descending scale his energy is apt to pass into sheer intensity and rhetoric. The "Never, never, never," which he borrows from Lord Chatham, and would even emphasize in its repetition, is the note of a manner which rises naturally to vehemence, and the strong rush of words sometimes passes off into shrillness. He can realize for the time little or nothing but the idea which moves him, and it expands and glows till, like an illuminated cloud, it fills the whole

heaven of his thought and casts on his page an intense shadow "dark with excessive bright." But his manner of thought, if rhetorical and vehement, is always elevated. It never sinks to frivolity, seldom to commonplace; it ranges at a high level. "Whatsoever in religion is holy and sublime, in virtue amiable or grave, whatsoever hath passion or admiration in all the changes of that which is called fortune from without or the wily subtleties and reflexes of men's thoughts from within," [Milton's "Account of his own Studies"]—such things are the main haunt of our author's literary spirit, and his pen aspires to describe them with "a solid and treatable smoothness." Even Milton had no higher conception of the business of literature than he has, and his example so far, no less than in the thoroughness and energy of his work, is of special value. For that we are "moving downwards" in this respect, if not in others, can hardly be doubted. Lightness of touch, if it be also skilful and delicate, is a distinct merit. It saves trouble. It attracts casual readers who might otherwise not read at all. It soon passes indeed into a trick, and becomes the feeble if pointed weapon of every newspaper critic. But the lightness of touch is added to lightness of subject and frequent emptiness of all higher thought, the descent becomes marked indeed: and literature, from being the lofty pursuit imaged by the great Puritan, becomes a mere pastime in no degree higher than in many others.—*Fraser's Magazine*.

THE DERIVATION OF THE WORD MONEY.

The derivations of the words relating to money and commerce are interesting and instructive. "Pecuniary" takes us back to the times when value was reckoned by so many head of cattle. The word "money" is from *moneta*, because in Rome coins were first regularly struck in the temple of Juno Moneta, which again was derived from *monere*, to warn, because it was built on the spot where Manlius heard the Gauls approaching to the attack of the city. "Coin" is probably from the Latin *cuneus*, a die or stamp. Many coins are merely so-called from their weight, as for instances our pound, the French livre, Italian lira, others from the metal, as the "aureus"; the "rupee" from the Sanskrit "rupya," silver; others from the design, as the angel, the testoon, from *teste* or *tête*, a head; others from the head of the State, as the sovereign, crown; others from the proper name of the monarch, such as the daric, from Darius, the Philip, Louis d'or, or the Napoleon. The dollar or thaler is short for the Joachimstaler, or money of the Joachims Valley, in Bohemia, where these coins were first struck in the sixteenth century. Guineas were called after the country from which the gold was obtained, and the "franc" is an abbreviation of the inscription *Francorum Rex*. The "sou" is from the Latin *solidus*. The word shilling appears to be derived from a root signifying to divide; and in several cases the name indicates the fraction of some larger coin, as the denarius, half-penny, farthing, cent, and mill. The pound was originally not a coin, but a weight, and comes from the Latin *pondus*. Our pound of silver which was divided into 240 pennies.

The origin of the word penny is unknown. Some have derived it from *pendo*, to weigh; but this does not seem very satisfactory. Our word "sterling" is said to go back to the time of the Conquest, but the derivation has been much disputed. Some have supposed that it was first attributed to coins struck at Stirling, but for this there is not the slightest evidence; others, that the name was derived from coins having a star on the obverse, but no coins which could have given rise to such a name are known. The most probable suggestion is that it has reference to the Easterling, or North German, merchants.—*The Nineteenth Century*.

WITHIN a few years quite a number of infant schools have been established in Switzerland, and they are increasing rapidly there; while at Paris, also, such institutions are being organized with a view of powerfully aiding in the regeneration of the system of primary education. The Canton of Neuchâtel has already been mentioned in these columns as one of the most advanced in Switzerland in respect to instruction and educational improvement, and these schools for very young children are quite numerous there. The following remarks from the report of an inspector of the Canton are very interesting, as showing the appreciative criticism of the public officer, and as pointing out an error to be guarded against elsewhere. He says: "The teachers do not come down to the level of the child; they speak a language too elevated, which he cannot understand; he is not taught to observe, nor to think, nor to express himself. Our teachers are not lacking in zeal, but their activity is not always intelligent. Yet they are well prepared, and even learned; but *beginners* go quickly and headlong into things. We are persuaded that, with instruction more methodical, less tied down and superficial, one would succeed better and more easily." The remarks of the Swiss inspector may be read with profit in our own country, for no doubt the same error prevails here, and it is one that needs revision. An idea frequently prevails that young children may safely be entrusted to young and inexperienced teachers, and it is the cause of much mischief. Teachers of experience and judgment are particularly needed here, because the impressions made at that early age are of so much consequence to the future career of the scholar, and the evil effects of erroneous or ill-judged instruction are not easily eradicated.—*New England Journal of Education*.

PICTURES OF CHRISTMAS.

I.

A tiny room in the twilight shadow !
A fitful glimmer here and there !
A graceful form by the crackling fire
Is seated low in the old arm-chair.

A little child on her shoulder leaning,
Is playing now with his mother's sleeve.
The toil and care of the day are over,
And she is resting on Christmas Eve !

Ah ! patient labour and careful planning,
Are often needed to make ends meet.
She sometimes thinks, with a dreamy longing,
"To have" and "to give" would be so sweet.

A tiny hand with its soft caresses,
Upon her forehead lightly lies—
Two tired eyelids so gently soothing,
To droop, and cover two tired eyes.

II.

A stately room with its wealth of beauty !
A fragrant odour of flowers rare !
A lady lounging beside the fire,
Is seated low in a cushioned chair.

A ruddy gleam from the clear red fire
Is whispering softly of Christmas Eve !
A little child—his mother's darling—
Is playing now with her open sleeve.

He tears the trimming ! Ah, well, what matter ?
No gift too costly to be his toy !
No wealth too great for this proud, fond mother,
To heap around her beautiful boy !

O heed thee, lady, in riches nurtured !
To him alone thou hast yielded sway !
O fear lest a lack of love to-morrow
Should spring from an unwise love to-day !

III.

Once again this home of beauty holds a gathering fair and gay—
Scenes of wit, and mirth, and plenty ! (just one absent one away.)

And a lady, queenly moving, fair, yet cold, to fancy's eye,
Glides along the crowded chamber, greeting those she passes by.

Greeting them with stately welcome, but those jewels rich and rare,
Shine upon a breast that's heaving with a hidden sorrow there !

Proud—yet graciously replying to the words that meet her ear—
Asking if the distant traveller has returned for Christmas cheer.

"No, my son is still fulfilling his old dream of long ago,
Studying 'mid the Eastern cities. Doubtless it is better so."

This to stranger's ears, but inly, false she knows her words to be,
"Driven from home"—she knows not whither—none her angry grief shall see.

"He was in the wrong?" It may be. Had she known she would have striven
With her proud and passionate nature ! but he left her unforgiven.

IV.

Deep within a snow-clad valley, lies a lonely dwelling poor—
Christmas-tide has softly entered—passing through the open door.

(Christmas-tide that comes so brightly to the busy haunts of men,
Resteth also in the shadow of the lonely mountain glen.)

While, without, the feathery snow-flakes hurry madly thro' the air,
And the moaning of the pine-trees is the only carol there !

But within, the fireside gloweth, and around the blazing hearth,
Childish faces gather closely—yet there comes no sound of mirth !

And a stalwart figure, bending o'er the children bright and fair,
Guards a tender solemn silence round a shadow fallen there !

Hushed the mother's step and accent ! gentle pity in her eyes !
For within yon silent chamber, stricken sore a stranger lies.

Fallen, bruised, and cold they found him, nightly shadows deepening round,
As he moaned for help to lift him from the cruel, icy ground.

Home, with gentle hands they brought him, hoping still that he might live ;
Poor, yet glad to watch and tend him, with the best they had to give.

Poor in this world's goods, but rich in loving-kindness leal and true,
Hearts to whom the olden story of God's love was always new !

Loyal hearts ! that thought with pity of that earliest Christmas-tide,
When the inn with guests was crowded, but the Lord was left outside !

Of His life, who, sad and lonely, "had not where to lay His head !"
Then their step grew still more gentle, treading by the dying bed !

And the Saviour smiled upon them, and they saw in vision dim,
That the door of their poor dwelling they had opened unto Him !

V.

'Neath the shadow of the mountain lies a stranger's lonely grave,
Where the dark funereal branches of the solemn pine-trees wave.

VI.

O ! the passionate, bitter longing, thro' the silent years to come,
Of a mother, broken-hearted, in her desolated home !

O ! for power to crush the present ! beauty, wealth and rank to cast
In exchange for one short hour of that cold, relentless past !

But the years are gone for ever ! and the seeds so lightly sown
Shade the future with a sorrow that can never be undone.

VII.

A tiny room in the darkening twilight !
Two violet eyes with their laughing gleam !
Two tiny hands with their soft caresses !
O ! clasp them closely ! 'twas all a dream !

No blighted life, but a clear, glad future,
No bitter burden to bear alone,
But only a deeper, fuller vision,
Of all the joys that are still her own !

Oh ! wealth of treasure, the power to scatter,
Love's hallowed blossoms along life's road,
Oh ! riches, priceless beyond comparing,
A heart and a life to give to God !

C. R. C.

CHRISTMAS SONNETS.

III.—CHRISTMAS DAY MORNING.

Oh, wonderful ! the work-day world is dight
In strange new garments, magically fair—
For, all night long through the untroubled air,
The feathery snow has fallen pure and white,
And noiseless as a spirit's footstep. Light
Returning, all the scene reveals, and rare,
And strange, and beautiful beyond compare
To the just-waken'd gazer is the sight
Of the wide world, but late so bleak and bare,
Now rob'd in heaven's own vestments, angel-bright.
So new and strange the unwonted picture seems,
Its whiteness glistening in the morning ray,
That we might deem it some bright world of dreams,
And not the same dark earth we gazed on yesterday.

IV.—FAMILY GATHERINGS.

Throughout the length and breadth of this our land
How many plenteous boards this day are set,
Where friend and kindred are together met
In many a gleeful well-contented band.
For long as time may last shall Christmas stand
The season fair of social brotherhood
And kindness, and helpful love renew'd
When friend greets friend with cordial heart and hand.
Oh ! may this glad re-union lasting be—
More lasting than the one-day's festival
Which calls it forth, and may the future see
The bond unbroken still, while charity,
Goodwill, and loving kindness, sweetly fall,
Like heaven's pure rain on parched-up lands, for all.

David Holt.

CITY AND DISTRICT SAVINGS BANK.

The City and District Savings Bank has just distributed \$10,800 among the following charitable societies, being the interest on the Poor Fund :—

Sœurs Grises.....	\$1,500	L'Asile des Aveugles.....	\$250
St. Patrick's Orphan Asylum.....	1,000	L'Asile des Sourds-Muettes.....	200
St. Bridget's House of Refuge (for self).....	1,000	Orphelins Catholiques, Rue St. Catherine...	200
Sœurs de la Providence.....	700	L'Asile des Sourdes-Muettes, Coteau St.	
Sœurs de la Misrecorde.....	600	Louis.....	200
Sœurs du Bon Pasteur.....	600	Salle d'Asile, Rue Visitation.....	150
St. Bridget's House of Refuge (for Almoner		Industrial Rooms.....	150
Irish Poor).....	500	University Lying-in-Hospital.....	150
L'Asile St. Joseph.....	500	Hervey Institute.....	150
Protestant House of Industry and Refuge...	500	Protestant Church Home.....	150
Montreal General Hospital.....	450	Salle d'Asile St. Joseph.....	100
Ladies' Benevolent Society.....	400	Salle d'Asile Nazareth.....	100
Protestant Infant's Home.....	400	L'Hospice St. Vincent de Paul.....	100
Protestant Orphan Asylum.....	300	Protestant Institution for Deaf-Mutes.....	100
Montreal Dispensary.....	250	Young Men's Hebrew Benevolent Society...	100

The Holman Liver Pad Company caution the public that imitations and counterfeits of the genuine article have been surreptitiously introduced from the United States, and are offered here for sale.

TRADE—FINANCE—STATISTICS.

RAILWAY TRAFFIC RECEIPTS.

COMPANY.	1879.			1878.		Week's Traffic.		Aggregate.		
	Period.	Pass. Mails & Express	Freight	Total.	Total.	Incr'se	Decr'se	Period.	Incr'se	Decr'se
Grand Trunk.....	Week Dec. 20	\$5,184	\$155,004	\$200,188	\$170,108	\$30,080	\$	25 w'ks	\$	\$
Great Western.....	" 12	30,782	69,366	100,148	69,709	30,439	....	24 "	371,557	....
Northern & H & N W	" 15	5,635	10,532	16,167	13,304	2,863	....	24 "	210,414	....
Toronto & Nipissing..	" 6	1,479	2,371	3,850	2,908	842	....	24 "	81,922	....
Midland.....	" 7	1,773	1,843	3,616	3,103	513	....	23 "	4,218	....
St Lawrence & Ottawa	" 13	1,110	1,569	2,679	2,203	476	....	Im Jan. 1	22,319	....
Whitby, Port Perry & Lindsay.....	" 13	582	809	1,391	843	548	....	"	....	137
Canada Central.....	" 14	1,840	2,771	4,611	4,394	217	....	24 w'ks	20,169	....
Toronto Grey & Bruce	" 13	2,345	4,974	7,319	4,118	3,201	....	July 1	19,052	....
Q. M. O. & O.....	" 8	3,243	1,918	5,161	4,247	914	....	Month	127,383	....
Intercolonial.....	Month Nov. 29	46,571	74,052	120,623	121,413	....	Month 790	5 m'nths	....	53,964

* This is the aggregate earnings for 1879; 1878 figures not given.

BANKS.

BANK.	Shares par value.	Capital Subscribed.	Capital Paid up	Rest.	Price per \$100 Dec. 31, 1879.	Price per \$100 Dec. 24, 1878.	Two last 1/2-yearly Dividends.	Equivalent of Dividend based on price of Stock.
Montreal.....	\$200	\$12,000,000	\$11,999,200	\$5,000,000	\$135	\$138 1/2	10	7
Ontario.....	40	3,000,000	2,996,000	100,000	68 1/2	67 1/2	6	9
Molson's.....	50	2,000,000	1,999,095	100,000	74	80 1/2	6	8
Toronto.....	100	2,000,000	2,000,000	500,000	117	117 1/2	7	6
Jacques Cartier.....	25	5,000,000	5,000,000	55,000	57 1/2	32 1/2	5 1/2	9 1/2
Merchants.....	100	5,798,267	5,506,166	475,000	84	78 1/2	6	6
Eastern Townships.....	50	1,469,600	1,381,989	200,000	98 1/2	90	7	7
Quebec.....	100	2,500,000	2,500,000	425,000	85	85	7	7
Commerce.....	50	6,000,000	6,000,000	1,400,000	114 1/2	100 1/2	8	7
Exchange.....	100	1,000,000	1,000,000	....	25	66	..	..
MISCELLANEOUS.								
Montreal Telegraph Co.....	40	2,000,000	2,000,000	171,432	97 1/2	111	7	7
R. & O. N. Co.....	100	1,565,000	1,565,000	....	40	43	4 1/2	11
City Passenger Railway.....	50	....	600,000	163,000	81	76	5	6
New City Gas Co.....	40	2,000,000	1,880,000	....	109 1/2	107	10	9

*Contingent Fund. †Reconstruction Reserve Fund.

Summary of exports for week ending December 17th, 1879:—

From—	Flour, brls.	Wheat, bush.	Corn, bush.	Oats, bush.	Rye, bush.	Pease, bush.
New York.....	22,714	771,000	895,700	6,623	57,513	36,944
Boston.....	20,180	84,161	86,289	32	....	....
Portland.....	466	37,795	4,530	....	....	24,186
Montreal.....	....	....	....	....	....	....
Philadelphia.....	100	35,175	151,199	....	....	....
Baltimore.....	4,835	462,618	222,031	72	....	....
Total per week.....	114,085	1,391,742	1,366,658	6,727	57,513	61,130
Corresponding week of '78.....	117,029	1,621,994	830,529	3,432	38,033	21,504

From—	Pork, brls.	Bacon & hams, lbs.	Lard, lbs.
New York.....	8,548	8,842,305	4,957,674
Boston.....	441	3,053,368	1,798,573
Portland.....	....	847,070	3,300
Montreal.....	....	....	....
Philadelphia.....	15	766,300	17,820
Baltimore.....	175	165,760	1,030,871
New Orleans.....	107	....	....
Total.....	9,286	13,674,803	7,800,238
Previous week.....	8,163	16,148,149	9,407,380
Two weeks ago.....	6,131	13,772,630	5,993,112
Corresponding week of '78.....	7,991	19,808,229	10,991,656

The receipts of Live Stock at New York for the last four weeks have been as follows:—

	Beeves.	Cows.	Calves.	Sheep.	Swine.
December 15.....	10,301	329	1,590	28,890	32,273
December 8.....	9,146	306	1,250	28,744	44,028
December 1.....	11,927	314	1,927	31,787	53,728
November 24.....	11,324	206	1,400	41,912	37,604
Total 4 weeks.....	42,698	1,155	6,167	131,333	167,623
Corresponding 4 weeks 1878.....	39,754	573	5,372	154,448	224,354
Corresponding week 1878.....	10,857	213	1,200	30,392	51,545
Weekly average, 1878.....	10,469	70	2,508	25,798	34,500
Corresponding week 1877.....	8,058	91	1,448	31,185	47,133

LIVE HOGS.—The receipts for the week were 32,273 against 44,028 the previous week, and 51,548 the corresponding week in 1878.

DRESSED HOGS.—Market opened on the 12th instant, firm, active. Quoted: City, Heavy to Light, 6c to 6 1/4c; Market Pigs, 6 1/4c. 13th—Steady. 15th—Dull, easy. 16th—1/4c lower, dull. 17th—1/2c lower, weak. Closing on 18th instant, fairly active and easy.

BARLEY.—The visible supply December 13th, 1879, was 4,730,815 bushels, against 4,678,970 bushels December 6th, 1879; 5,701,568 bushels December 14th, 1878, and 4,665,710 bushels December 15th, 1877.

RYE.—The visible supply December 13th, 1879, was 1,161,970 bush., against 1,194,683 bushels December 6th, 1879; 1,608,215 bushels December 14th, 1878, and 630,649 bushels December 15th, 1877.

WHEAT.—The visible supply December 13th, 1879, was 27,688,559 bushels, against 27,850,685 bushels December 6th, 1879; 18,812,048 bushels December 14th 1878, and 10,279,269 bushels December 15th, 1877.

Musical.

PHILHARMONIC SOCIETY'S CONCERT.

The performance of Handel's "Messiah," which was given by this Society, in the Mechanics' Hall on Thursday evening, was attended by a large and fashionable audience. The 'Philharmonic' being the only organization of its kind in the city, we can only compare the concert with former performances of the Society, as we think it would be unfair to expect an association of a few years standing to compare with the old established organizations of England or the United States. The 'Philharmonic' has progressed steadily since its formation, each concert being an improvement on the one which preceded it, and, if the next concert is as great an improvement on this one as it has been on those of last season, we will soon be able to point to an organization of which Montreal may well be proud. Mr. Barnes, being stationed in New York, possesses facilities for the selection of soloists which were denied to either of his predecessors, and although our severe climate rendered two of the artists unable, through indisposition, to interpret the great Master's work as they doubtless would have done, it was apparent that great care was used, and judgment displayed, in their selection. The kettle-drums (purchased at a cost of \$500) rang out splendidly in many of the selections, in marked contrast to those used at the last concert of the Society, which were scarcely audible; and the addition of trombones (which, strange to say, both Handel and Mozart overlooked) gave a brilliancy to some of the choruses which we have never heard before. Before the concert Canon Norman apologised for Mr. Devon (the tenor), who had caught a severe cold, and in consequence was unable to sing with as much ease as he doubtless would have done. Notwithstanding this misfortune, Mr. Devon sustained his part with credit, singing "Comfort ye" with great declamatory power and artistic feeling. The conductor judiciously omitted many of his solos, and Miss Beebe was substituted in "But thou did'st not leave." Mr. Devon's voice is in no sense a baritone, his upper notes being vastly superior to the lower ones, and his voice particularly well adapted to oratorio music. Mrs. Reiplinger (contralto) sang "O thou that tellest" in good style, but, unfortunately, was unable to sing through the performance. Mrs. Throver, at a moment's notice, took her place, and sang "He shall feed His flock" exquisitely. "He was despised" seemed rather low for her voice, and the accompaniment was very poorly played; still, considering that there was no opportunity for rehearsal, it was wonderfully well done. The bass solos (that is, some of them) were taken by Mr. Young, of New York; he sang throughout in a careful and artistic manner, and his voice is of a decidedly superior quality. Mr. Young should learn to read music, however, as, but for the conductor's singing of the bass part in the unaccompanied quartette, we would undoubtedly have had quite a *fiasco*; as it was, all the parts with the exception of the soprano were out of tune, and Miss Beebe must have had great difficulty to keep in the key.

Those accustomed to Mrs. Osgood's exquisite voice were doubtless disappointed with Miss Beebe's singing of the Soprano part; she sang, however, artistically throughout, and made the most of a class of music which is manifestly unsuited to her voice.

The choir was excellent, and admirably balanced, showing a great improvement in both attack and shading; the altos, led by Mrs. Throver, were greatly superior to those at any former concert, taking up the leads with a vigour and fullness of tone that was quite Handelian. For that much abused portion of choral and orchestral organizations, the band, we have a few words of praise. It was the most complete orchestra that the Society has yet brought together, over forty performers being on the platform, and every orchestral instrument represented. Mr. Mackenzie played the flute part so artistically that we regret the conductor should have omitted "How beautiful are the feet," with its beautiful obbligato accompaniment; Mr. Lavigne's cornet could be heard above the din even in the loudest choruses, and the trombones and horns came in with splendid effect.

Mr. Barnes, R.A.M., conducted with skill and judgment, and deserves the greatest credit for his work, both as chorus-master and conductor; all the leads, *nuances*, &c., were indicated in the clearest possible manner, and he seemed at once to sing every part and play every instrument. His interpretation of many of the choruses was totally different to anything we have ever heard, the "Hallelujah" being a new revelation. We have heard this inimitable chorus in Dublin (where Handel's instrumentation and traditions are in vogue) in London and in Boston, but never have we heard it given in such a manner as at the concert on Thursday evening. Beginning at a comparatively slow tempo, Mr. Barnes changed the time at "the kingdom of this world," making a *rallentando* and slight pause at the end of the passage; the fugue was then introduced at a brisk pace, and the time gradually accelerated to the end, finishing with splendid effect, with drums, trombones and trumpets proclaiming HALLELUJAH!

Mr. Barnes' instrumentation is as great an improvement on Mozart as the latter is on the great composer himself; the voices are no longer left to struggle along with a string accompaniment, as in the fugue "He Trusted in God," or without one at all, as in some parts of "For unto us," but, reinforced with all the resources of modern instrumentation, the work was given, not as Handel wrote it certainly, but as Handel probably *would have written it* had he lived in our age and in our country.

We have one word of criticism for the Conductor, however. In his libretto he makes the statement that 19 numbers were to be performed for the first time by the Society, some of them "having never been performed in Canada till now." This is a very rash statement, all the numbers performed on Thursday evening having been given repeatedly in Montreal before the Philharmonic (or perhaps Mr. Barnes) was in existence. Twelve numbers only were performed which were not given at the last concert of the Society, and seven which were performed by the Society were omitted on Thursday evening, including "How beautiful are the feet" and "The trumpet shall sound." Why the latter was not sung is a puzzle, as it was on the "program," and Mr. Young looked perfectly well even at the close of the concert. Mr. Barnes also states that Mozart's accompaniment to "The people that walked" was not played in 1877, although Mozart's accompaniments were announced. This is incorrect, Mozart's accompaniments being played throughout the entire evening on that occasion. It may be news to Mr. Barnes that the difficult choruses—"And He shall purify," "His yoke is easy," and other numbers which have *not yet* been performed by the Philharmonic Society—have been repeatedly sung in Montreal and other places in Canada. The eighteen numbers which were omitted on Thursday evening would make a very fair concert in themselves.

We have to congratulate Mr. Perkins, the energetic Secretary-Treasurer, and the members of the committee, for keeping together, in the face of great difficulties such an excellent organization, and we are glad to be able to record increased improvement at each succeeding concert.

OUR CRITICS ONCE MORE.

To the Musical Editor of the CANADIAN SPECTATOR :

SIR,—When Mr. Frederick Bayham was appointed Art critic to the *Pall Mall Journal*, that ready and erudite gentleman, after having turned over a few pages of Mr. Smee's lectures to the pupils of the Royal Academy, declared his perfect willingness to accept that important position; and very successfully did he discharge his duty. To say that a certain picture of Mr. Blank's represented a *Contadina* dancing with a *Trastaverino*, at the door of a *Loranda*, to the music of a *Pifferaro*, read very prettily, and gave a fine idea of the extensive attainments of the accomplished contributor. But in those days there was, fortunately for the peace of mind of our amusing friend, only one critic of the sort; and he continued on his course without having to rebut the carping strictures of opposing charlatans.

It is not so now, particularly as regards musical art. Every little smatterer thinks himself qualified to give an opinion on the great Art-Masters, and, worse, to indulge his vanity by finding fault with the performances of virtuosi whose abilities he is incapable of appreciating. Like Mr. Bayham, a few slang terms of art furnish his quiver with all the requisite arrows,—“rendition,” “magnetism” (whatever that may mean), “conscientious interpretation,” and a dozen words and phrases of a like value form his sole stock-in-trade.

In no case is this *outré* conduct more frequently observed than in the reports that appear in our daily papers after the occurrence of any musical entertainment. The performance of “the Messiah” on Thursday last was noticed—I cannot say criticised—by two gentlemen, who, evidently, do not agree as to what does or does not constitute perfection in music. Let us compare their opinions:—

(A.)

“The orchestra was certainly susceptible of improvement. For one thing, they are too conscientious to rest, and the silence more eloquent than words which the composer has freely interspersed throughout the oratorio was more often than not broken by the scraping of some vile fiddle, while occasionally the whole orchestra combined to improve on the original, although the pauses were well marked by the conductor.

“The Hallelujah Chorus gave the noisy orchestra an opportunity to distinguish itself, which it did principally by drowning the voices in perhaps the finest passage, ‘The Kingdoms of this World are become the Kingdoms of our Lord and of His Christ.’”

(B.)

“The greatest praise that can be given of the chorus and orchestra is, that they did their conductor credit. Sustaining and sympathizing with each other, correct in modulations, swelling out in triumphant accord, it need not be wondered that the effect was grand in every sense of the word.”

In one thing they agree—their English is below criticism; but no one thing can be more diametrically opposed to another than the opinion of critic A to that of critic B as regards the instrumental performers. It is possible that one or more blunders were committed by an eager, too eager, neophyte; but as a whole the performance was far more free from faults than I could have anticipated. Nothing was more remarkable throughout the evening than the, I may say, extraordinary command which Mr. Lucy-Barnes had obtained over both orchestra and chorus, considering the short time he has had to perfect the drilling of his forces. Taken altogether, I do not hesitate to say that the idea of the great composer was more clearly and fully developed on Thursday night than on any other occasion on which I have been present since I left Europe.

The fugue in the overture was charmingly played, accurately and “con brio,” whilst the Pastoral Symphony, with all its delicacy of light and shade, left little to be desired.

I am not a professional musician, but I was, so to speak, nursed on Handel; and, as I have had the pleasure of listening to the performance of his marvellous music by all the greatest executants of my time, from 1832 downwards, when I say that the Oratorio, as given by the Philharmonic Society, gave me almost entire satisfaction, my judgment must be taken for what it is worth, and no more.

Yours truly,

Arthur R. Jenner-Fust.



Montreal, Dec. 27th, 1879.

THE CHESS WORLD IN 1879.

AS WITH our individual lives and the world at large, so also with the doings of the Chess world, is the close of the year a most fitting occasion for taking a retrospect of the past, and this being the last opportunity in the present year on which we can address our friends and patrons, we have thought it advisable to devote our column to this purpose. At the commencement of the year, Chess was undergoing a lull after the Paris Congress of 1878, but the young new year soon gave promise of life, and at its close we may, on the whole, call it an eventful one. In the month of January, the Montreal Chess Club had the pleasure of entertaining Capt. G. H. McKenzie, the Champion of America, who had been paying visits to the leading cities of the United States. This event will long be pleasurable remembered by the Montreal Club. The early months of the year, too, were notable for the many exhibitions of Living Chess,—an agreeable change from the uncompromising, unimpassioned, ebony and silver. These exhibitions originated at Sewickly, a small town in Pennsylvania, and culminated in the magnificent entertainment given in the Academy of Music in New York under the auspices of the Manhattan Chess Club on April 16th. The cities of Pittsburg, St. Louis, Holyoke, Cincinnati, and Washington all gave entertainments of this kind, principally for charitable purposes. Since then the Living Chess mania has had a decided relapse.—In the month of April the awards were announced in the Problem Tourney of the Paris Congress. These were, however, afterwards reversed, M. Emile Pradignat, who had previously been adjudged the winner of the first prize, being disqualified, and Mr. J. Berger of Graz, in Austria, taking it instead. The final award gave all the prizes to foreigners, so that French composers had no share in the honours of the Tourney. The effect of such unpleasant *contretemps* should be to make committees, whose business it may be, especially careful in drawing up the rules and regulations for Tourneys. In this case nothing seemed to prevent any competitor from entering more than one set, which M. Pradignat had done, and the Committee had no alternative but to disqualify him for what was considered an act opposed to custom and justice. The Problem Tourney was also remarkable for the large number of sets which were unable to stand the test of examination, and consequently thrown out,—as many as fifteen, we believe, being consigned to oblivion. The Champion

Cis-Atlantic Problem Composer, Mr. S. Loyd, took the third prize. In the month of May, commenced a match between this gentleman and Mr. Eugene Delmar, of New York. Few encounters occasioned more interest, but in this case it arose more out of partizanship than enthusiasm in the cause of chess. It terminated rather disastrously to Mr. Loyd, and somewhat, we suspect, to his own surprise, the score being Delmar 5, Loyd 1, drawn 2, and the result tends to prove that a first-class problemist is not by any means necessarily a strong player. On June 16th commenced a more memorable encounter, that between Messrs. Potter and Mason, which dragged its slow length along till September, and ended in a draw, the record standing 5 each with 11 draws. All the games showed a determination on the part of both players not to lose, but the match has not added anything to Chess, the Fabian policy of each player rendering the games comparatively dull and uninteresting. Another match which we must notice is that recently concluded between Mr. Delmar and Mr. Barnes, and was of a totally different character, in which care and analysis were pitted against boldness and brilliancy. In over-the-board encounters the latter is possibly more successful, but in another match between the same gentlemen, to be played shortly, we confidently predict a very considerable difference in the result. The score at the end was:—Delmar 7, Barnes 4, drawn 2. In September the Dominion Chess Association met at Ottawa, and, though not a pronounced success, its deliberations were watched with some interest, in consequence of the discussion on the “Move or No Move” question, which it had to decide. The result is now well known, and, though it may not have given entire satisfaction to the Editor of *The Chess Players' Chronicle*, is nevertheless, we think, such as will prove to be the best in the end. The fifth American Chess Congress, to be held in New York in January, is now thoroughly organized, and bids fair to be a decided success. It is, however, a matter which properly belongs to next year. The Canadian Correspondence Tourney, conducted by Mr. J. W. Shaw, of Montreal, by far the most important event in Canadian chess for many years, is rapidly approaching its conclusion. From recent accounts, Mr. J. Henderson, who has completed all his games, with the handsome score of 12 won out of 14 games played, must stand an excellent chance for the first prize. The International Postal Card Tourney approaches its end, which, we believe, many of the combatants will be heartily glad to see. The score now stands, United States 28, Great Britain 25, drawn 12. The latest sensation connected with it is Mrs. Gilbert's decided success over Mr. Gossip. This lady, the *Venus victrix* of chess players, has won three games from Mr. Gossip in handsome style, announcing mates in 35 and 21 moves in two of her games; the fourth game, we also expect to hear, has been resigned by Mr. Gossip. During the last month or two Mr. Blackburne, the celebrated blindfold player, has been giving a starring tour throughout the English Counties, and his marvellous powers in this direction have astonished all who have had the chance of partaking in the contests or visiting them. It is to be remembered that Mr. Blackburne is not alone in the possession of this faculty, Zukertort, Steinitz and Paulsen being all fine blindfold players; but we believe no one can conduct ten games simultaneously without sight of the men, with the same ease, accuracy and brilliancy as Mr. Blackburne. Mr. Blackburne intends visiting the United States in January next, and we hope he may be induced to exhibit his powers in Montreal.

Chess Literature has not been dormant during the year, and many chess works have emanated from the press. We may notice, *Chess Chips*, by J. P. Taylor; a *Collection of Chess Problems*, by Rev. A. Cyril Pearson; 100 *Italian Problems*, by Sig. G. B. Vallé, and *The Nordiske Skakproblemer*, a Collection of 206 Scandinavian Problems, by Messrs. Arnell and Sorenson. The most important addition to chess literature has undoubtedly been Mr. Gossip's *Theory of the Chess Openings*. This work has been so extensively criticised and reviewed that nothing need be said here about it. We hope Mr. Gossip will turn his attention to the preparation of another edition, and sincerely regret to hear that Mr. Gossip, who is now residing in Paris, is in bad health and has nearly lost his eyesight. While noticing these additions to chess literature, we may cast a sigh behind us over the defunct *Westminster Papers*. This journal, which stopped with the April number, had been for more than a decade the chief organ of the chess world, and for that period contains a complete history of the game. We are sure we speak the truth in saying that its cessation was deplored by all chess players. Its place is sought to be supplied by *The Chess Monthly*, which bids fair to become a worthy successor; but it is only in its infancy, and a good book, like good wine, secures by age alone, the affections and good opinion of *cognoscenti*.

We now come to the most melancholy portion of our retrospection—Death's doings of the year. Many old and valued names in the roll of chess fame have been carried away. Though not strictly within the year, we may mention Cochrane (Salvio-Cochrane Gambit), who died in March 1878, and Captain Kennedy in November of the same year. Mr. Wm. Thompson, who was for many years Vice-President of the Old Bristol Club, and who by his generosity, genial friendship and devotion to the game, earned the title of the “Father of Chess in Bristol,” died in February, at the ripe age of 70. He was a great admirer of Lowenthal. If we have in facetiousness styled Mrs. Gilbert the *Venus victrix* of chess players, no one will hesitate to accord to Adolf Anderssen the title of *Hercules invictus*. This celebrated player, the hero of a thousand victories, departed this life on March 14th, aged 60, deeply lamented by all his friends for his excellent nature, and by all chess players, as much for his amiability and uprightness, as that he was a master of the game. Another name, equally famous, is that of George Walker, the pioneer of newspaper Chess Columns, the founder of popular Chess Clubs, author, translator, editor. He died in April, aged 77. We must not omit to record the death of Herr Willmers, the Danish problem composer who took the first prize in the American Chess Congress in 1858, and for twenty years pianist to the Court of Vienna; R. M. Grant, a strong Glasgow player; the Marquis of Tweedale, a devoted chess player and munificent supporter of the game; Major Wernich, a strong amateur of New York, and, to close the melancholy list, John H. Hanshew, editor of several chess columns, and on one occasion of a monthly magazine, entitled *The Maryland Chess Review*, who died quite recently at the town of Frederick in his own State.

In the game of chess itself, we have not been startled by any new development calculated to upset past analysis, but we think that we are on the eve of something of that kind, and may incidentally remark that the Ruy Lopez and King's Bishop's Opening offer fruitful fields for research. To our thinking the correct defence to the Ruy Lopez has yet to be found, while the relative merits of B to B 4 or K Kt to B 3, in reply to White 2 B to B 4, have yet to be decided, and may still ask, Is the Compromised Defence in the Evans Gambit sound? Does not the Centre Gambit call for closer analysis than it has received? We raise these questions from the belief that the Ruy Lopez, the King's Bishop's Opening, the French, and the Sicilian, are the Openings around which the most important battles of the future will be fought. Meanwhile chess players may congratulate themselves on the position the Royal Game holds in the present day and look forward hopefully to a year of activity in 1880.



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WILLIAM WHITE, Secretary.

Post Office Department, Canada, Ottawa, 13th Nov., 1879.



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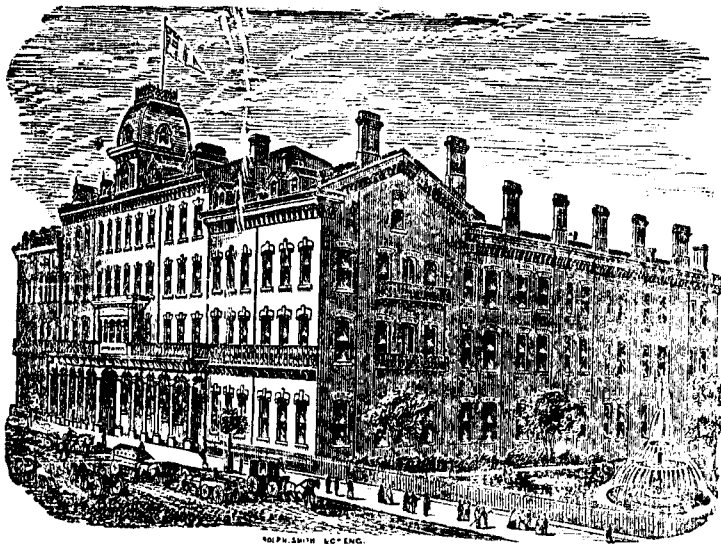
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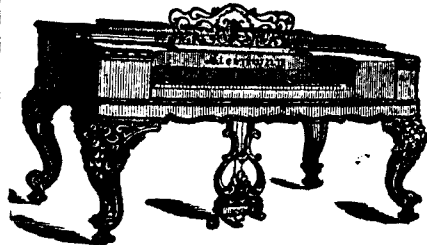
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POST-OFFICE TIME TABLE.

MONTREAL, Dec. 15th, 1879.

DELIVERY.		MAILS.	CLOSING.	
A.M.	P.M.		A.M.	P.M.
8 00	2 45	ONTARIO AND WESTERN PROVINCES.	8 15	
8 00		Ottawa by Railway.....	8 15	
		Provinces of Ontario, Manitoba & B. C.....	8 15	
		Ottawa River Route up to Carillon.....	8 15	
		QUEBEC & EASTERN PROVINCES.		
8 00		Quebec, Three Rivers, Verthier and Sorel, by Q., M., O. & O. Ry.....	1 05	
		Ditto by Steamer.....		
8 00		Quebec, by G.T.R.....	8 00	
8 00		Eastern Town'ps, Three Rivers, Arthabaska & Riviere du Loup Ry.....	8 00	
	2 45	Occidental R. R. Main Line to Ottawa.....	8 00	
9 15		Do. St. Jerome and St. Lin Branches.....	4 30	
11 00		St. Remi and Hemmingford RR.....	2 00	
8 00	12 45	St. Hyacinthe, Sherbrooke, &c.....	6 00	2 30-8
8 00		Acton & Sorel Railway.....	8 00	
10 00		St. Johns, Stanbridge & St. Armand Station.....	6 00	
10 00		St. Johns, Vermont Junction & Sherford Railways.....	2 15	
10 00		South Eastern Railway.....	2 15	
8 00		New Brunswick, Nova Scotia and P.E.I.....	8 00	
		Newfoundland forwarded daily on Halifax, whence despatch is by the Packet.....	8 00	
		LOCAL MAILS.		
11 30		Beauharnois Route.....	6 00	
11 30		Boucherville, Contrecoeur, Varennes and Vercheres.....	1 00	
10 00		Cote St. Paul.....	6 00	
11 30		Tanneries West.....	2 00	
	6 30	Cote St. Antoine and Notre Dame de Grace.....	12 45	
11 30		St. Cuneonde.....	6 00	
11 30		Huntingdon.....	2 00	
10 00	6 00	Lachine.....	6 00	
8 & 10		Longueuil.....	2 00	
10 00		St. Lambert.....	2 30	
10 00		Laprairie.....	2 30	
10 00		Pont Viau, Sault-au-Recollet.....	3 30	
8 00		Terrebonne and St. Vincent.....	1 05	
8 30	5 00	Point St Charles.....	8 00	15-5
	1 30	St. Laurent, St. Eustache and Belle Riviera.....	7 00	
10 00		North Shore Land Route to Bout de L'Isle.....	2 50	
9 00	5 00	Hochelaga.....	8 00	1 15-3
		UNITED STATES.		
8 & 10		Boston & New England States, except Maine.....	6 00	5 00
8-10 45		New York and Southern States.....	6 00	5 15
8 00	12 45	Island Pond, Portland and Maine.....	2 30-8	
8-10 40		(A) Western and Pacific States.....	8 15	8 00
		GREAT BRITAIN, &c.		
		By Canadian Line (Thursdays).....	7 00	
		By Canadian Line (Germany) Thursdays.....	7 00	
		By Cunard, Moudays.....	5 00	
		Supplementary, see P.O. weekly notice.....	2 15	
		By Packet from New York for England, Wednesdays.....	2 15	
		By Hamburg American Packet to Germany, Wednesdays.....	2 15	
		WEST INDIES.		
		Letters, &c., prepared in New York are forwarded daily on New York, whence mails are despatched.....	2 15	
		For Havana and West Indies via Havana, every Thursday p.m.....	2 15	

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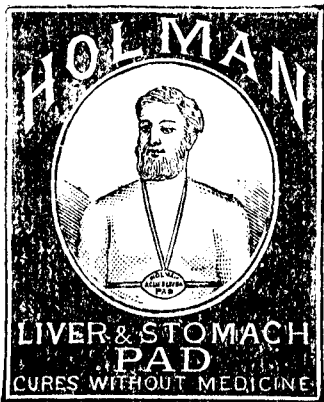
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