

The Canadian Spectator.

VOL. I., No. 44.

SATURDAY, NOVEMBER 2, 1878.

\$2.00 PER ANNUM.

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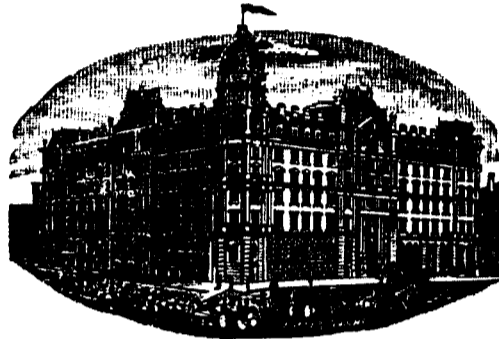
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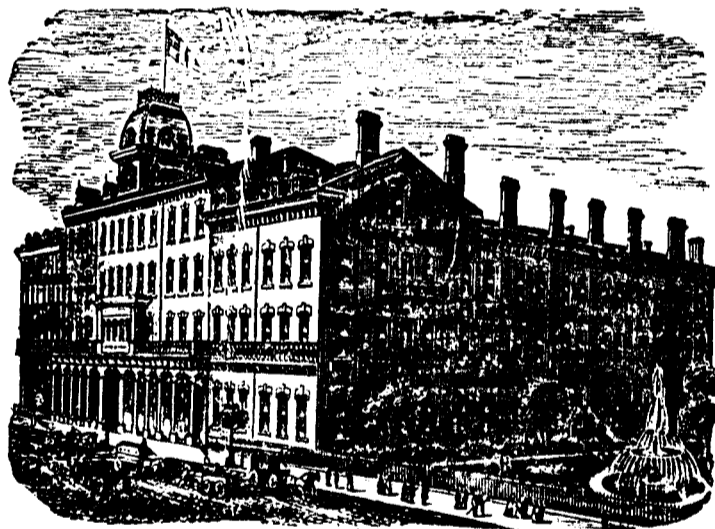
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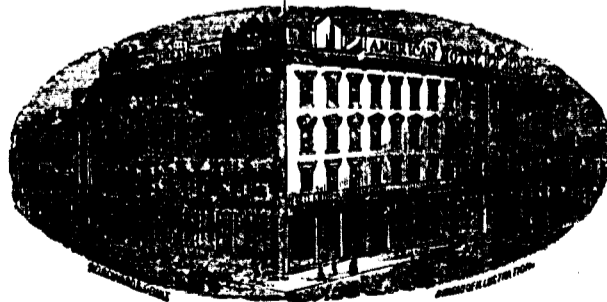
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THE TIMES.

The political fever has subsided in Canada for a while. Sir John has a triumphant majority and Mr. Mackenzie has a defiant and hopeful minority—but the country is neither triumphant nor hopeful. Those who expected that the mere return of Sir John to power with a “national policy” would bring speedy prosperity are learning to moderate their expectations—while others are anxiously waiting for the first move in the way of change.

It is rumoured that the Marquis of Lorne will signalise his advent among us by making Knights of the Mayors of our principal towns. The thing is too ludicrous, and the wag who set the rumour afloat should be condemned to interview the Mayor of Montreal on behalf of the *Witness*. If the Marquis would insist that our Mayors set an example in the way of sobriety, and that they shall not be held as fit for the office until they have been a year at a High School, he would start the work of Municipal reform, and there would be sense in it.

Is there no law against cruelty to animals in this country? If there is, it should be carried out and heavy punishment meted to offenders. The way poor horses are lashed and tormented by unfeeling brutes, to make them drag loads up the hills in this city is simply disgraceful. Let a policeman stand at the junction of Bleury and Sherbrooke streets for an afternoon and he will have a good crop of cases to take before the Magistrate. I hope the Chief of Police will see to this.

And again: Is there no law here against positive nuisances? Those steam whistles that are used for the purposes of calling the workmen in the morning may be of great service to those who own the factories and those who work at them; but why should all the city be roused and roared at by those diabolical things? Factory owners are a most estimable class of people, but they have no right in law or Gospel to annoy and inconvenience others, equally as estimable as themselves, by making such hideous noises. The workmen might be trusted to call themselves in the morning, or some other plan might be adopted less objectionable to the neighbourhood—say, an alarm in each employe's house.

But I fear and tremble, lest having said this against the steam whistle, some irreverent and irreligious man in the city should write to say that he can find but small pleasure in being roused to “list to the convent bells,” and that he asks himself, or his other friend, what difference there is, in the spirit of the thing, between “sounding a trumpet” and sounding a bell in the streets as a signal for prayers; and he may go so far as to say that if the big bell is a part of the devotion it ought to be inside the church, as they have it in England. If a man should say such things and some more of them, I shall wonder what answer to give—and why they have not been said before.

The Editor of the *Evening Post* suggested awhile ago that if the officers of the various volunteer regiments would put their heads together they might make a splendid mess. I think he was right. Has it been done?

SIR,—In your issue of last week you advert to an article in the *Witness* in which the readers of that religious journal are introduced to the merits of what you very properly call a new gospel. In making a quotation from said article you also warrantably assert that “the grammar is a bit demoralized”—I regret to say that were the Editor of the *Witness* on the look out for grammatical demoralization, he would discover something to compensate him for the trouble of searching in the first page of the SPECTATOR, under the heading

of “The Times.” I allude to the following sentence:—“If I used the ponderous We, who would it represent?” Here, agreeably to my way of thinking, the relative *who* should be *whom*. Like that great man Goldwin Smith (by the way, I am not anxious that he should *win golden* opinions in Canada) who made an effort to criticise Lord Dufferin on the eve of his departure, and who admitted that he was bold in doing so, I in like manner may be put down as one not lacking courage when I presume to criticise a *savant* whose editorial management opens up a new and auspicious eve in journalistic enterprise.

HUGH NIVEN.

Thanks, Mr. Niven, you are right,—in the matter of my trip in grammar, I mean,—and I am grateful to you for pulling me up.

But what a boon it would be if we not only would be careful to speak grammatically, but also to pronounce our words correctly. I refer to public speakers and singers. I heard a gentleman the other day talking of the little wens (ones)—another of the ballot (ballot), &c. I heard a lady sing, “Now is Christ risun,” also “livuth.” The vowels suffer many things at our hands.

The Toronto Corporation is in even worse case than was at first anticipated. Including Police, Schools, &c., the amount paid in salaries alone is about \$300,000,—an enormous sum for a population of 50,000. But as may be seen by a letter from “Maple,” that is not the whole or the worst of it.

The Toronto *Globe* speaks with small respect of most of the members of the Cabinet. It says: “Mr. Bowell is a nonentity; Mr. Masson, although respectable, is not calculated to make effectual resistance to the malign influences which will control the Cabinet.” Mr. Tilley is in a false position, because he does not represent his Province, and Mr. Pope is a thoroughly demoralised politician, &c., &c.

I hope Mr. Blake will get a seat in the House, for he is one of the class of men we seriously need there. He is a speaker of no ordinary ability; he is a very capable administrator, and an honest man. Why the people should have rejected him at the election is a mystery, and in no way to be explained—except on the ground that most of the electors were reckless and some of them were mad at the time. Mr. Blake is as honest as Mr. Mackenzie, and a great deal more able. He was the victim of faction when in the Liberal Cabinet, and had now and then to submit, but on the whole carried himself in a manly, straightforward manner. He has gone through a whole term of Parliament and kept a good character; so that the man is a credit to the country.

Mr. Talmage is hardly advancing upon himself in the ways seriocomical, but he is certainly more of a hero than most of us thought. I see that a last Sunday's sermon describes his visit to a gambling “hell,” when he told his wondering people, in a whisper that betokened profound confidence, that had he been recognised as being there on a christian errand his life wouldn't have been worth a farthing. How it comes that the risk was so great Mr. Talmage did not explain; but it may be that those New York gamblers are so opposed to Christianity that they would murder a professor and teacher of it if they caught him in one of their dens—only, nowhere else in the world would a Christian run such risk by entering a place where men gamble; and it may be, after all, that Mr. Talmage's powerful imagination ran away with him, and that he was not valuing his life at less than a farthing.

But the Americans never know how to treat a hero and a saint when they have got him. Mr. Talmage happened to mention, quite accidentally, three consecutive Sunday evenings the Chickering grand piano, and they were mean enough to hint that he was advertising on commission. That is too bad. Here is a man bringing his lofty purity down into contact with the vice of New York; entering the very gates of hell—those gates “that are burnished until they shine in the gaslight, and are set in the sockets of deep and dreadful masonry”; examining those gates, which are four in number, viz., “impure literature,” the “dissolute dance,” “indecent apparel,” and “alcoholic beverage”—examining and describing them one after the other; and yet they can pass all that by and hint that the great preacher is an advertising agent. There is one vice that Mr. Talmage has not described yet, and I hope he will devote a sermon to it.

MRS. WINSLOW'S SOOTHING SYRUP for Children Teething, and all Infantile Diseases.

The Christian Conference at Toronto seems to have been a great success, large numbers attending and all yielding to the spirit of hearing and devotion. But it is much to be regretted that the harmony was marred on the first day of meeting. Mr. Denovan was invited to speak on "The Believer in Christ and Christ in the Believer," and it is not to be wondered at that some doctrinal matters were touched upon. How they could be avoided I can hardly see—for if a speaker holds a truth, he must have some theory about it; that is, some method of stating it. He cannot go on repeating the fact, he must explain it, say what it is, and how to be experienced—and then his creed comes out, be it that of Calvin, or some other man. Dr. Potts demurred to Mr. Denovan's statement of doctrine, saying they had "met for the discussion of spiritual and practical topics," but how "spiritual and practical topics" can be discussed without allowing a man to say how he understands these things, I do not know. The statement of any religious fact is in itself and of itself a doctrine.

Dr. Mackay, in attempting to "smooth things over," said, "let us present the truth, not from a Calvinistic point of view, or a Methodistic point of view, but from the Lord's point of view;" but surely the Calvinists believe that their point of view is also the Lord's point of view; and the Methodists believe they are equally right. Why should Dr. Mackay assume that the two bodies had points of view that were not the Lord's. Dr. Mackay told them that while at the Conference they should endeavour to "look at everything as Christ would have them look at it." Exactly, and wouldn't it be as well to advise them to continue doing so after the Conference as well as during its sittings? And might not Dr. Potts' advice "to rise above denominations" in the Christian Conference be also taken as extending beyond it?

But surely Dr. Mackay is wrongly reported in the *Globe* of October 20th; for, in speaking on the text "For I through the law am dead to the law that I might live unto God," he was made to say—after speaking of man's having self at the centre before conversion and God at the centre after conversion—"Truly the history of man was of development. In the Garden of Eden man sold his God for a bit of fruit. Rationalists said that man needed no law, no guidance, no teaching; but man's history contradicted this theory." I should be glad to know what Rationalists have propounded that theory. I have never seen it anywhere. It must be contained in some book or other, and I am desperately anxious to know where it is.

But what follows as given from Dr. Mackay *must* be a mistake:—"God himself had tried Rationalism, but when it was fairly tried the people who had been left to govern themselves were swept away with the flood." It can never be that a man stood before the people and told them that the God of mercy and truth acted upon Rationalistic principles, as defined by Dr. Mackay—that is, left the earth with "no law, no guidance, no teaching," and when they failed to govern themselves swept them away with a flood! It would be nothing short of blasphemy, and I hope Dr. Mackay will lose no time in correcting the report.

Nothing is gained in the way of clearing up the matter by reading on, for Dr. Mackay is made to say that God having failed as a Rationalist:—"After the flood God tried to govern man with a ritual, but this, too, proved a failure, and the Romanists still sought to do the same thing by a feeble imitation of God's ritual." The teaching of the Doctor was, that God had made an effort to save men by various experiments, which failed until man's redemption "was accomplished in a person—God manifest in flesh—Christ on the Cross." I believe in man's redemption by "God manifest in the flesh—Christ on the Cross" as intensely as Dr. Mackay, but I hope never to caricature and dishonour the All-wise and All-loving God in that way.

The Fisheries Question is protean in its shapes. Now we have a long letter from Mr. Secretary Evarts to the United States Minister in London raising some troublesome points of international law. Newfoundland has a law against fishing on Sunday which some United States fishermen disregarded. Thereupon the inhabitants of Fortune Harbour fell upon them and beat them, as any strict Sabbatarian, himself forbidden to fish, would have done; the consequence being that as the Americans could not cure their fish the season's catch was spoiled. Mr. Evart's asks whether Provincial legislation can restrict or define Treaty rights, and claims that regulations for the fishery can be made only by a joint commission. But then what about that rule of international law that States have jurisdiction over aliens? Does Mr. Evarts propose a joint commission to regulate punishment of any citizen of the United States who may be brought before the Recorder drunk and disorderly? And at all events the British fishermen are subject to the same regulation about Sunday fishing. As to the manner in which the Newfoundlanders showed their respect for the Sabbath, that is another question. They are very primitive, if not Scriptural, in their ways.

Mr. Edison is, in truth, becoming a terror to the civilised community, as evinced by the following letter written by "A Ruined and Distracted Gas Shareholder" to the editor of the *World*:—

"What trade can be safe while this terrible gentleman (Mr. Edison) is at large? Time is flying, and even now, having completed the ruin of the gas companies, he may be turning his diabolical attention to his telephone, which at no distant date shall involve in the same fate unlucky holders of telegraph shares; or he may be perfecting the microphone, which shall make all privacy a thing of the past, and which, if rendered invisible and placed in the council room or in a Minister's pocket, shall insure for Cabinet *secrets* a publicity not hitherto attained even when Cabinet Ministers have been near relations. Who knows how long one may count upon having one's thought to oneself, and whether some further development of this machine may not enable it to register our passing ideas as well as our slightest movements, and to record the throbbings of so minute and impalpable a thing as the brain of an Edlin with the same ease as it now makes audible the footsteps of a fly? Armed with such weapons, the malignant magician will have no difficulty in frustrating any designs against his safety formed by helpless mortals. Everybody must see the necessity of prompt and decisive action, therefore. Meanwhile, I am off to Capel-court to sell my shares for what they will fetch, and leave the question as to how to "bell the cat" to be solved by wiser and cooler heads.

The electric light is causing a sensation in England; three more companies having been formed in the last week or two, with an aggregate capital of £205,000. Those who hold Gas shares are wondering whether to hold on or sell. That gas as a means of producing light and heat will soon cease to have any commercial value is not at all likely. But the "Electric Light Company" will doubtless have something to offer the public—and doubtless the swindlers will make something out of it.

The Directors of the Glasgow Bank who have brought disaster and ruin upon so many families are to be treated as they deserve, the Crown authorities having decided to charge them with embezzlement, in addition to fraud, falsehood, and imposition. Under this indictment, bail will be refused, and they will have to stand their trial as felons. They will soon begin to understand a little of the agony they have caused others to suffer.

Pope Leo XIII. is devoted to learning, and shows it in a practical way by spending a considerable sum of money in re-arranging the valuable Vatican library at his own expense. Besides money he gives time to the work, for since his accession to the Pontificate he has ransacked all the disused chambers of the palace, and has himself formulated a plan for the thorough arrangement of all its artistic and literary treasures.

The Roman Catholic Church has lost a worthy son and a sturdy champion by the death of Monseigneur Dupanloup. Born under the First Empire, he was a fiery patriot, and an ardent lover of the military glory achieved by the French under it. Having entered the priesthood under the Restoration, his sympathies were with the traditions of the old monarchy, under which, had it continued, he might have been a sturdy Gallican of the old type; but, the democracy coming into power, his imperious spirit spent itself in combatting the Liberals and the Democrats, and in asserting the rights of the Church against the University. He fought with courage and consistency. At Rome he opposed the Infallibles to the last in the Vatican Council, and only yielded when the decree was voted. He never acknowledged the Second Empire, but was a good Frenchman to the end. As a preacher he was a man of extraordinary power and brilliance: was a fierce polemical writer, and had a marvellous force of character.

The poor Emperor of Germany is *in extremis*. He has lost his strength, and seems to have no prospect of regaining it so as to be able to undertake the active duties of Government again. But he is not indifferent to what is going on in Germany; for, as reports go, he is greatly irritated against the majority in the Reichstag because of the attitude they have assumed on the Socialist Bill. But the saddest thing about it is to see the old man who in 1870 fought and defeated the great Napoleon III., covered the German flag with glory, and added rich Provinces to the Empire, unable to stroll a hundred yards without being surrounded on every side by an army of *mouchards* to protect him from assassination. Verily glory is but a vain show, and the ordinary is a thing to be thankful for.

It looks at last as if war between England and Russia is inevitable. The Berlin Treaty is already so much waste paper, and the Conservatives find it convenient to make but few references to the pompous speeches with which their great Earl regaled them a few months ago. The Jingo was able to bluster in a loud and magnificent way, but the bitter fact of a growing deficit has changed the key. It was right to threaten Russia, and to talk of a "spirited foreign policy," and to chastise the Ameer for his insolence, but it could be wished that the whole thing would cost less in the doing. EDITOR.

CANADIAN CELEBRITIES.

I.—SIR JOHN A. MACDONALD.

The old "Union Station" in Toronto was never celebrated for either beauty or comfort; its rough, wooden sheds; its dingy waiting-rooms and roofless platform presenting an unlovely *ensemble* to the traveller who, in the earlier days of the Grand Trunk Railway, frequently had to spend weary hours expecting trains which were irregular in everything but their unpunctuality. The only redeeming point about the old depot was that in fine weather it was a capital place to look away from across the shimmering waters of the bay to the low, ragged sandy island which forms its southern boundary. It was here that, about fifteen years since, the writer, while awaiting a delayed train, first came face to face with the distinguished subject of this sketch. Canadian politics was a very small subject in those days; and Canadian politicians did not bulk very largely in the public eye; yet the fame of Mr. John A. Macdonald was sufficient to draw to him general regard when his name was buzzed around. About 48 years of age, moderately tall, of spare wiry frame, clad in plain grey Canadian tweed, there was not much in such a man to attract notice; but the form was erect, the head well thrown back, the eye bright and penetrating, the movement of the man quick, vivacious and decided. His bearing was a singular compound of the dignity of the gentleman with the condescending *abandon* of the politician. That he was a man born to rule men was almost ludicrously apparent as he stood contrasted with the little knot of his followers who had accompanied him to the train, and whose somewhat clumsy attentions he accepted with careless grace as a thing of course. A further characteristic was the changeful play of his countenance. At any pause in the passing talk of the moment, the light smile would fade, and a far-reaching distant eye and sternly rigid mouth would shew that thought was busy with greater themes. It was the Palmerstonian jauntiness suddenly congealed into the Gladstonian gravity. And when one mentally compared the Canadian statesman with his English compeers that strange eerie likeness to Disraeli, which has since been generally remarked, was already noticeable.

At the time spoken of, events were hastening to a crisis in Canadian affairs. Civil war was raging across the border, and was to rage more fiercely yet; awakening partizanship among the Canadian people, and rousing strong passions against them in the breasts of their southern neighbours. Men of even ordinary foresight anticipated troublesome complications afterwards to be abundantly realized in the abrogation of the Reciprocity Treaty, in threats of invasion, and in border raids. A large and growing party began to talk openly of annexation to the United States as the only safeguard against hostility and the only hope for commercial prosperity.

To this international complexity was added a domestic trouble, which was, year by year, increasing in gravity. This was the sectional dispute between Upper and Lower Canada as to the basis of representation in the United Parliament. The fixed proportion which was, perhaps, well adjusted at the first, was now manifestly rendered unequal and unjust by the more rapid growth of the Upper Province. Thus arose the famous war-cry of "Rep. by Pop.," or representation on the basis of actual population. The "Reform Party" grew up under this real grievance, and grew so rapidly as to threaten to checkmate all governmental action in the House. In this sea of troubles, Mr. Attorney-General Macdonald was anxiously sweeping the horizon for a rescuing sail. Already a Queen's Counsel of distinction, with a public life of nearly 20 years behind him, he was looked to as the ablest man of his party, and its virtual leader. Even men not of his party, actuated by political enmity, looked to Macdonald as the man who had shown in his public speeches a thorough comprehension of the situation, and credited him as the likeliest man to devise a remedy.

In '64 came the "Dead-lock." Parties were evenly balanced in the House; neither one could carry on the Government. Upper Canadian discontent had reached its climax; the whole country was distracted, divided and threatened. There was one ray of hope. The leaders of the great parties, though sundered by bitter personal and political antagonisms had one idea in common; each believed that the prosperity of the country depended on narrow sectional issues being swallowed up in a broader policy to which the term NATIONAL might truly be applied, and each believed the only way to make Canada a Nation, and to prevent its absorption into the United States, was to consolidate its petty provincial interests, and with them lay the foundations of a New Dominion.

The record of this time shews it the clearest and fairest at which to sketch John A. Macdonald. Here we find the lineaments of the Statesman as distinguished from the mere politician. We see first the ability to read the signs of the times. Then we find the power to subordinate the present to the future, and personal rivalries to the common weal. Striking features in the portrait taken at this time are the power to restrain temper and language under the suspicions and exactions of a rival who—however honest himself—seemed to find it impossible to believe in the sincerity of a political foe. The noblest victory in Sir John's life is the victory which at this time his self-command gave him over the distrusts of Mr. George Brown, who—as leader of the Upper Canada party—saw the grandeur of the opportunity which the dead-lock afforded for securing the political unity of the country by the co-operation of long opponents: but who hampered and fretted the negotiations by an unworthy and mean distrust.

At last, however, Mr. Brown being satisfied with the guarantees for good faith obtained from his whilom opponents, brought himself and his party into line with them; and the project of CONFEDERATION was placed before the country. But much pioneering work had to be done. The scattered provinces, accustomed to commercial antagonisms, sectional jealousies, and—in some instances—religious animosities, had to be persuaded that the proposed Union was possible and desirable, and even imperatively necessary. Confederation must be the free act of the provinces before it could be dealt with by imperial legislation: the free-will of a free people must be—not coerced but influenced. Here the Chieftain of the coalition shines out with clearness and force. Each province was visited or "stumped" by a band of statesmen drawn from the whole country; among whom Macdonald was conspicuous by the breadth of

his view and the clearness of his presentation of the case. The peroration of his speech at Charlottetown is the key-note alike of the new policy and of Mr. Macdonald's conduct as a public man:—"I shall feel that I have not served in public life without a reward, if before I enter into private life, I am a subject of a great British American nation, under the government of Her Majesty and in connection with the Empire of Great Britain and Ireland."

Confederation was carried in the Colonies: being introduced in the House by Attorney-General Macdonald in a magnificent speech which still lingers in the memory of those who heard or read it. The Lower Provinces having legislated upon the question, the matter went home to Britain; where Mr. Macdonald presided over a Conference held for three weeks with the Imperial authorities in London. The result was the passage of the 'British North American Act' and the knighthood, with others, of the man who had done so much for the pacification and solidification of his native land. Sir John A. Macdonald returned to Canada to give practical effect to the new scheme; but also to find that Confederation had not ended the political troubles of the country, of his party, or of himself. Sir John was now at the zenith of his power and prestige; but had he listened intently, he might have heard even in the pæans of triumph sounded in his praise, the pre-echoes of coming disaster and defeat.

Were this a history instead of a mere character-sketch, it would be in order to trace from this point the working of the causes which, a few years later, led to the collapse and ruin of Sir John A. Macdonald's government and the party which it represented. It must suffice to say that the Coalition, having served its turn, fell asunder; and that the new elements introduced into the Federal Parliament ranged themselves along the lines of the old Canadian parties. Old enmities revived; and having no large questions of policy on which to exercise themselves, fought over matters of administrative honesty and purity. It is on these points, chiefly, that every political party contains in itself the seeds of its own dissolution. The issues out of which a party has been born may determine and close up; but the ever-shifting kaleidoscope of events continually presents new lines of life and action within which the party may continue to move. Thus the party may live on, though the issues of the day may continually change. But the party is made up of *men*: and however lofty its Idea, its men will be—many of them—mean, selfish and exacting: men who, caring little for the Idea, will care much for their own aggrandizement. The stronger a party grows, and the loftier its Idea, the more do such men attach themselves to it. And by and by the barnacles hinder the movement of the ship, and destroy its profitable employ. By the growing corruption of the men attached to it, the party becomes corrupt. The Idea is unable to bear the weight that cumbers it. The tail is too heavy for the body; and eventually destroys it. Such reflections paint the moral of the phenomenon of the decline and fall of Sir John and his party from their high estate, and they are necessary to explain the darker shadowing which now falls on the picture.

Early in the summer of last year, the writer—while exploring the new northern suburbs of Toronto—came suddenly upon Sir John A. Macdonald; who, with a solitary friend, was pensively pacing to and fro on the wooden sidewalk of a retired street. The contrast with the scene of earlier years sketched in the opening of this article was painful and suggestive. It was the expression of a great change which had fallen upon the man. The slant sunbeams streaming down the quiet street, fell upon a grave and earnest face which showed much more than the mere passage of a dozen years. The furrows of time were filled with sadness. Old custom brought up the old courteous smile of response when spoken to; but to be almost instantly replaced by a melancholy sadness which, to one who knew the fallen political fortunes of the great party leader, was most touching. For nearly four years Sir John A. Macdonald had been in the cold shades of opposition; and though during all that period he had never lost heart, nor ceased to work for the return to power of his party, yet for a long time it must have been with a hope that was against hope; so deep had been his political disgrace and fall. Sir John has been sketched in the pride of his power and in the glory of his governmental capacity and high statesmanship; but the picture cannot be complete without a more sombre shading; nor his character understood without a brief reference to the circumstances which preceded and led to his decline from power.

(To be continued.)

GRAPHITE.

A REMARKABLE BOOK.

I desire, through the columns of the CANADIAN SPECTATOR, to draw the attention of the Canadian public to the merits of a work (now accessible in a cheap reprint) whose value has long been known and appreciated in England, but for some reason, doubtless its former high price, it is not yet so universally known in this country. Now that the obstacle of an inaccessible price is removed, there is no reason why all persons interested in the subjects discussed in the book should not make themselves familiar with them. There is one class of persons who, I contend, are in duty bound to do this—viz., the clergy. No clergyman appreciating the responsibilities of his position can pass this book by with indifference, for reasons which will presently appear. The clergy of at least one city in the Dominion, to an unexpected extent numerically, I am glad to apprehend, are becoming aware of this, and I understand that no less than thirty copies were disposed off to them alone. This is highly satisfactory and encouraging to those who feel a personal interest in the book, and presents a most striking contrast to a time, a few years in the past, when such a book as Mr. Greg's "Creed of Christendom" would have been regarded with horror, and Mr. Greg himself anathematized as a dangerous and abhorrent infidel. The times have changed, fortunately, and our clergy have too much intelligence not to be aware of this; but is the change great enough for them to accord Mr. Greg a fair and patient hearing? Of course it is not right to generalize from personal experience, but I feel bound to state that my own experience with clergymen has given rise to the impression that the large majority of them have been so warped by early education, and other influences, as not to be open to conviction upon some matters; and if they dip into heretical books at all, they do so with the deliberate intention of perceiving errors and blemishes indis-

criminally, and make good, but ungenerous use of their perversion of vision in pointing a moral with telling effect in their next Sunday's sermon. If I am wrong, however, in my judgment of the profession, I humbly crave pardon.

William Rathbone Greg's "Creed of Christendom" has been before the world for nearly twenty-eight years, and in all that period it has had a steadily increasing sale, edition after edition having been called for and disposed of. It is not too much to say that the book has had an immense influence in Great Britain, as it is beyond question the most notable statement of the points of difference between the orthodox and rationalistic parties ever given to the world. Apart from this, it is remarkable alike for reverent treatment, for judicial calmness of tone, for thorough scholarship, for clearness and closeness of reasoning, and for breadth of view. These combined characteristics, seldom displayed in so eminent a degree in one work, will inevitably give it a greater influence than it has ever yet attained, unless one adequate,—nay, an overwhelming answer be given to its objections to the structure which has been built up over the foundations of the Christian religion.

Throughout the twenty-eight years which this most powerful book has been silently, but none the less surely, making itself felt, no special reply worthy of the name has ever been made to it. It is indeed difficult to account for this supineness in the orthodox party. Is it not a curious fact that the appearance of some quibbling work upon unimportant matters of sectarian doctrine is almost certain to raise a theological breeze, while on the other hand the most startling and sustained attacks upon the very foundations of existing religious denominations usually meet with little opposition and excite no tremor of apprehension? Sometimes, it is true, a feeble effort is put forward in answer, but it soon subsides and fades into oblivion without having accomplished anything, because, in all probability, it was restricted to little points of details of no moment, degenerating in places to mere verbal quibbling. I might cite as one instance of such unworthy work, Canon Lightfoot's puny attempt against the positions built up by the industry and scholarship of the celebrated author of "Supernatural Religion."

Indeed, the failure of divines to ward off the constantly recurring attacks their creed has sustained of late years is worth remarking. Are they afraid to submit "the fundamentals" of their religion to open discussion, anticipating disastrous results? Or are they so mentally obtuse as to rely upon such brittle reeds as the indolent conservatism of possession and the known antipathy that the ordinary run of people have of meddling with existing institutions? Either hypothesis is sure to lead to the one result: A creed always assailed and never defended must perish at last. The first implies on their part feebleness of conviction, if not downright dishonesty, sure to be exposed sooner or later; while the other infers a fallacy which has been pretty well ventilated during the nineteenth century, viz., that the habits of the race never change. Already, as a matter of fact, there is a tendency in the younger generation, not characteristic of their parents, for questioning the why and wherefore of things which may prove sometimes extremely awkward to divines who are not prepared with better replies than the old cut and dried ones. This tendency will either increase and spread, or practically cease, according to the stand taken by the clergy. On this account I deem it incumbent upon them not to pass over in utter silence the earnest objections levelled against the orthodox faith by conscientious truth-loving men, whose own spiritual demands cannot be satisfied by the sustenance afforded by what they term a worn out and false creed, but to furnish an adequate reply to these objectors if possible, and if not, to candidly avow their inability to do so. This would be the honest course, and would finally settle the question. It is neither honest, manly, nor politic to shirk the question altogether, as a reverend professor did recently before his students in one of our colleges. In commencing a lecture upon the inspiration of the Scriptures, he said: "Two positions must be held as settled before the consideration of the inspiration of the Scriptures is in order, viz., (1) that there is a personal God, the Creator and moral Governor of the universe; and (2) that He has made a supernatural revelation of Himself to mankind, of which the Scriptures are a record," &c. After these positions had been indicated, he might have saved his rhetoric and sat down instead of floundering on through two mortal hours of the merest drivel, for all the light the remainder of his lecture bestowed on the world or his students.

Mr. Greg intends his great work to be a defence of Christianity, properly so called. He says in his preface that he earnestly hopes the book will not be regarded as antagonistic to the Faith of Christ. Nevertheless he has serious objections to put forward against the Christianity which is popularly believed and taught, though the narrowest minded zealot could scarcely find cause to carp with his manner of bringing them forward. He even admits that he still loves the simple old creed, which was the creed of his earlier days, but which inquiry has compelled him to abandon. This admission in the beginning throws a pathos over the whole work; in every sentence of objection the reader sees, in imagination, the struggle undergone in the mind of the writer, which finally resulted in the triumph of what he believes to be truth over his affections. One cannot read very far without becoming thoroughly convinced that Mr. Greg is a manly, modest, truth-loving inquirer, bent earnestly upon eliminating error, not merely upon making a book, and you feel you can repose confidence in him accordingly.

It is not within the scope of this article to give an analysis of the "Creed of Christendom." The questions discussed embrace nearly all the momentous theological problems of the age, and it would be hopeless within such narrow limits, as I have at my command, to even indicate the different lines of argument Mr. Greg employs. The beauties of his style; the eminent sincerity of his utterance; the wide knowledge he manifests; the eloquence of his speech; the great earnestness he displays—all these can only be enjoyed by a perusal of the book itself. I shall content myself simply with outlining some of his positions.

The three great conclusions that Mr. Greg endeavours to make clear, as he says himself, are: that the tenet of the Inspiration of the Scriptures is baseless and untenable under any form or modification which leaves to it a dogmatic value; that the Gospels are not textually faithful records of the sayings and actions of Jesus, but occasionally at least, ascribe to him words he never uttered, and deeds which he never did; and that the Apostles only partially comprehended, and imperfectly transmitted, the teaching of their Great Master. He thinks the Scriptures, however, should be relieved from the responsibility of

the actual Creed of Christendom. He rejects the Trinity and the Atonement as "unscriptural;" the Apostle's Creed he does not consider as the outline of Christian belief; the fourth Gospel he holds to be a polemic of the latter part of the second century; the Epistle to the Hebrews he deems anonymous; and the Epistles of Paul, as having no historical relation to Jesus. Out of the more compact canon which remains he attempts to disinter "that religion of Jesus which preceded all Creeds and schemes and formulas." Mr. Greg assigns great weight to this religion, which he calls the true essence of Christianity, and declares that its "rescue, rediscovery, purification, and enthronement as a guide of life, a fountain of truth, an object of faith, will be the highest of achievements." With this conclusion, I doubt not, he will have many of the more earnest of the orthodox party in sympathy. In his reverence and admiration for Jesus he will doubtless have many more. He regards Christ, "not as the perfection of the intellectual or philosophical mind, but as the perfection of the spiritual character,—as surpassing all men of all times in the closeness and depth of his communion with the Father. In reading his sayings, we feel that we are holding converse with the wisest, purest, noblest Being that ever clothed thought in the poor language of humanity. In studying his life we feel that we are following the footsteps of the highest ideal yet presented to us upon earth." Strong, deep-seated, and well-grounded as are these convictions in Mr. Greg's mind, he does not think that the rare moral and mental qualities of Jesus are such as to bring us to the conclusion that they were supernatural endowments; on the contrary, he adduces reasons to prove that a pure and powerful mind might naturally arrive at the conclusions which Jesus reached, as to the duties of man, the attributes of God, and the relation of man to God. He believes, moreover, that there is no necessity for supposing that Christ's views as to God and duty were supernaturally revealed to him, but that there is almost a necessity for adopting an entirely opposite conclusion. Mr. Greg's arguments upon this point—too long for citation here—are very powerfully and effectively put, and seem to be conclusive.

In his investigation into the origin and fidelity of the Gospels, Mr. Greg reveals some startling things, not essential to Christianity, he claims, however, but fatal to "dogmatic Christianity." This inquiry, difficult as it is, he conducts with great learning and ability. After a most minute and careful analysis of all the external and internal evidence attainable, he pronounces that at least three of the Gospels (he sets down no confident opinion upon the fourth) are compilations from a variety of fragmentary narrative, and reports of discourses and conversations, oral and written, which were current in Palestine for thirty or forty years after the death of Jesus. This being the fact, it was to be expected, even after conceding to all concerned both faithful intention and good powers of memory, that the Evangelists would fall into errors both of omission and commission, exactly as Mr. Greg shows them to have done. The Gospels, while they give a faithful outline upon the whole of Christ's teaching and character, fill up that outline with much that is not authentic. Many of the statements therein related, he thinks, are not historical, but legendary or mystical; and that portions at least of the language ascribed to Jesus were never uttered by Him, are unconformable to His character as otherwise delineated, are irreconcilable with the tenor of His teaching as elsewhere described, and are at variance with those grand moral and spiritual truths which have commanded the assent of all disciplined and comprehensive minds. Such portions Mr. Greg ascribes either to the imaginations of the Evangelists themselves, or to the traditional stories from which they drew their materials. It is rather curious to observe that the specific assertion of one of the most untenable and uncharitable doctrines of the orthodox creed—that belief is essential, and the one thing essential to salvation—is found only in the spurious portion of the Gospel of Mark (cxvi. 16).

The fourth Gospel, Mr. Greg thinks, is so clearly imbued with the writer's idiosyncrasy that although there may be a nucleus of fact, it can scarcely but be regarded as inferior in value to the synoptics. Among the many proofs of this may be stated,—its absence of demoniacs and parables; the length, the mysticism, the dogmaticism of its discourses; the narrowness of its charity; the apocryphal appearance of its first miracle; its exaltation of dogma over morality, &c. In common with nearly all recent critics Mr. Greg is inclined to regard the fourth Gospel as a polemic rather than an historical composition, and in all likelihood was written in the latter half of the second century to confute certain heresies which had irregularly sprung up in the Christian Church.

In his chapter headed "Christian Eclecticism" Mr. Greg draws forth from the New Testament the elements which he regards as characteristic of the religion of Jesus. He boldly and clearly states that we must lay aside the letter and adopt the spirit of the precepts, "distinguishing those that make the purest of faiths from others that appear irreconcilable with a just philosophy." Christianity not being in his estimation a revelation, but a conception, he values the religion of Jesus, not as being absolute and perfect truth, but as containing "more truth, purer truth, higher truth, stronger truth, than has ever yet been given to man"; and he believes it is fitted, if obeyed, "to make earth all that a finite and material scene can be."

Of course, in the above view of Christianity a future life becomes no longer a matter of positive knowledge. But Mr. Greg holds on to Intuition. He believes that this evidence as to a future life is a matter "which comes properly within the cognisance of the soul" alone, and thus is a matter of faith, of hope, of earnest desire, with which reason can have nothing to do. To the man who disbelieves the soul's existence, this statement will appear illogical and nonsensical; yet Mr. Greg believes it is the only foundation on which the belief in a future life can rest, to those who do not accept a miraculous external revelation. He thinks all the arguments, both moral and metaphysical, for the immortality of the soul are worthless; and asserts that all appearances, without exception, proclaim the absence of any spiritual essence in man, the absolute sway of power, the permanence of death.

Such, in a rough outline, are a few of the positions maintained by Mr. Greg in his "Creed of Christendom." They may only be partial truths, or they may not be truths at all; every reader must judge the validity of the conclusions for himself. Mr. Greg's great merit in these investigations consists in the freshness, force and judicial calmness with which he presents the results of wide reading and deep reflection upon the claims and contents of Scripture. His

arguments may not all be without a flaw, yet every reader will bear testimony to the marvellous care and pains the author has taken to make them so. On this account the book is worthy the attention of every thinking man. And because there is in it a notable absence of dogmatism, and of offensive allusion to the religious beliefs of others, we need not wonder if it becomes the most popular heretical work that has been written in the nineteenth century.

R. W. DOUGLAS.

UNSEXED WOMANHOOD.

It would be a melancholy reflection that the members of the sisterhood of scientific *dilettanti*, who during the autumn months star in different parts of the country, are the potential viragoes of a hard-grained and unlovely materialism, destined yet to make lecture-halls hideous with their preachings. Happily there is nothing which, in the majority of instances, threatens such a development as necessary, or even probable. It is not agreeable to find that the face and form, which leave little wanting in the way of feminine attractiveness, conceal a spirit that is surrendered entirely to the worship of some modern ology. The contrast between the picturesque little figure, with the light wavy hair over the low forehead, the tip-tilted nose, the general piquancy of facial expression, and the severe votary of the higher culture, or the consecrated deaconess of the newest *ism*, is at first startling enough, when the elements of this contrast exist in one and the same person. It is a shock to one's sense of the fitness of things when lips, that surely have a more natural mission, attune themselves to the utterance of the antithetic platitudes which cavaliers, more courtly than loyal, call epigrams. It is even sad to witness a lady, who has youth and good looks in her favour, struggling to maintain her reputation as the sayer of sentences which are supposed to be whole chapters of deep and close analysis of human nature. The efforts of woman's wit and wisdom, where they are forced, are as painful as, when natural and unconstrained, they are pleasing. But all this is for the most part only a superficial disguise. There is a great deal of womanly nature even in the nature of scientific ladies, and a veneration of intense devotion to natural science is not inconsistent with qualities which are the ornament of English wives and mothers.

The women who deliberately unsex themselves for learning's sake belong to an entirely different class. A pale reflection of them is to be seen in those alarming persons in petticoats who are just now wandering over the face of the earth in search of "specimens"—geological, botanical, ornithological, or what not. Whatever there is which can alarm or repel in feminine manner and appearance is embodied in these unlovely forms. They remind one of scientific editions of the now almost extinct Northumbrian "bondager." There is a grim ferocity of independence about them which strikes terror into the shrinking masculine heart. They stalk over the earth with the slouching gait of those hybrid creatures, the milkwomen of London. They wield the hammer with which they crack the gritty substances of metalliferous deposits as American Indians wield their scalping machines. They have as much sense of the beauty of the universe as grubbers after syllables have of the genius of a literature. They can pick a flower to shreds, christening each particular fragment with its proper name, but they have no eye whatever for its delicacy of colour or its symmetry of proportions. Yet it would be unjust to say that even in these appalling specimens of humanity the process of unsexing is absolutely complete. There may still lurk some sentiment of womanly tenderness, some remnant of womanly pity and love beneath the forbidding exterior. The full answer to Lady Macbeth's prayer comes in a different shape. The unsexed woman is not necessarily grim and ungainly of aspect, or one who has outlived the age when the affections hold their sway. She is simply one who is prematurely dead to every sense of feminine delicacy and shame, has stifled every natural affection, has trampled the love for home beneath her feet, and who, in her craze for notoriety, will do and dare anything which can outrage a squeamish world. Sanctity is to her a superstition, and purity a phrase.

Such a development can only have a gradual growth. Petrification is not a sudden process, but the result of slow and long-continued operation. What was the first starting-point, what the earliest efficient cause, in the series of successive events whose product is unsexed womanhood? A childhood spent amid the desolate influences of a despotic free-thought, in a home where religion is never permitted to enter, where no trace is suffered of the faith which, if it adds some terrors, gives also much of picturesqueness to the mind of infancy,—these are not the conditions calculated to produce such a result. Love and worship are the instincts of girlhood; and when their early manifestation is checked, their aftergrowth will be the more luxuriant. The bleak atmosphere of a home where infidelity is a religion, and a goddess asceticism a creed, may starve the nature for a time, but will only delay its ultimate fruit. The girls trained up in such an air become in course of time poets or *religieuses*. They pour out their soul in books, like Charlotte Brontë, or they consecrate themselves brides of the Church, like Marguerite Esterre. Is it, then, in agencies of an entirely different character from these that we must find the origin, and from which we must date the genesis, of the phenomenon now spoken of? Is it possible that there may be a romantic source of so sternly unromantic a result, and that it is their susceptibility of all that appeals with the strongest force to women which chiefly causes women to unsex themselves? Is the unsexed woman the incarnation of the spirit of rebellion against the proprieties of life, or is she rather a painful and repulsive caricature of the habit of feminine resignation? Outraged affections and perjured faith may either wake a spirit of womanly defiance, or have their sequel in a state of passionless acquiescence. Where some natures actively revolt, others passively submit. The wife who schools herself, after months and years of secret agony into absolutely stony composure, is at least as common as the wife who avenges herself for insult and wrong by rising in rebellion against the whole scheme of society. Is the unwelcome fact of unsexed womanhood to be explained in some such way as this? And when the unwelcome spectacle is witnessed of a wife and mother who reviles divine and human institutions on public platforms, is the ghastly spiritual transformation to be accounted for by some inexplicable wrong, some intolerably bitter disappointment which has poisoned the entire nature, and dried up the well-springs of woman's sympathy?

—The World.

THE SECOND ADVENT OF THE PAST.—No. I.

By REV. THOS. RATTRAY.

When the second and regal advent of the Son of God was to happen, according to the testimony of Scripture, is confessedly a subject bearing an intimate relation to the doctrinal in Christianity, and therefore to its purity, and to the unity of the Church. There is a widely prevalent theory acknowledged by the Greek, the Latin, and the Reformed Churches, which places the second advent at the end of time. There is also a theory of former times, and revived in these days, which anticipates the end of time by at least one thousand years, and which has of late furnished a considerable addition to theological literature, and gained the attention and belief of many in all the Churches. These two theories, called Post-millennial and Pre-millennial, are neither of them satisfactory when considered in relation to the whole of Scripture. It is true that the first confesses to a reign of the Son of God from the time of His ascension—a reign, if such properly it can be called, of a serving priest, whose work of mediation is to continue in connection with the exercise of regal sway, unto the second advent at the end of time. According to this theory the Son of God is to be regarded as a King overshadowed by the Priest, and His reign as mediatorial and not absolute. The second theory does not admit of any reign of the Son of God as of the past—does not allow that the Kingdom of God is yet come, and places all the past under the name of a dispensation of the Holy Spirit, which is to continue until the second advent.

It must have been apparent to close students of Scripture, that neither of these theories corresponds with, say the average testimony of the Word of God, and, while it may be admitted, that probably no theory will be perfectly conformed to every part of Divine Revelation, yet it is surely possible to draw from Scripture as a solution of this profound and supernatural subject, a view which will command attention and belief, as more than the others in harmony with the general tenor of the Messianic predictions of the Old Testament, the testimony of Him whose words gave the spirit of prophecy, and the general spirit and verbiage of the writings of His Apostles.

A very general impression rests on the minds of all who study Scripture on the subject of the second advent, that according to the verbiage of the writers, the second advent and the resurrection and the Judgment were events shortly to follow the first and priestly advent. A very general confession is made, that the *prima facie* evidence points in that direction. The Messianic predictions of the Old Testament are almost wholly absorbed with the regal advent. The words of Christ as "the spirit of prophecy," and those of His Apostles directed by those of their Master, are concentrated as the one thought of the absolute reign of the glorified Son as soon to take place—He, not as a King-Priest, but as a Priest-King—the work of atonement and mediation for ever perfected, and nothing remaining but His reign of power in the subjugation of His foes, and the salvation of His believing and obedient people.

There is a vast amount of Scripture suggestive of a third theory of the time of the second advent as of the past, and of the reign of the glorified Son of God as absolute sovereign and Judge of man—as such one has been reigning over the Kingdom of God for over eighteen centuries, and will continue so to reign until the end of time. This is not a new theory. It has been held in past times. The celebrated Grotius among others of its advocates may be named. It is a theory which has floated on the minds of biblical scholars of all Christian times. Why it has not been the subject of an extensive literature may have been owing to the stern antagonism of the prevalent theologies, and to that part of them which maintains the resurrection revealed in Scripture. This, if a true exegesis of Scripture may be regarded as fatal to the theory now named, there is no room to doubt that the second advent, and the resurrection, and the judgment, are ever in Scripture mentioned as contemporaneous events, or at least in immediate connection, and here, in all probability, is the reason why the second advent has been by the Church, from very early times, remitted to the closing day of time, in spite of the numerous testimonies from the Bible, and its general spirit pointing to it as soon to follow the first and priestly advent.

Scripture seldom alludes to the end of time. The only instance beyond controversy is in I. Corin. xv., 24, and the subject there is not the second advent, but the giving up of the Kingdom when the Son has "put down all rule and authority and power,"—a time when the absolute authority is demitted, and He becomes "subject unto Him that put all things under Him. "At His coming" of the previous verse, and "then cometh the end" of that before considered, are, as concerning time, wide apart. The latter is to be "when He shall have put down all rule, and all authority, and power," for it is added: "For He must reign till He hath put all enemies under His feet." The coming of Christ is, according to Scripture, to begin His reign, but this is to close it. The resurrection is an event of the beginning of the reign of the Son. Of what will take place at the close of His reign, we learn from Scripture nothing, save the demission of the Kingdom to the Father "that God may be all in all."

The regal advent of the Son to begin His reign over the final age is, in Scripture, associated with events in the realm of the supernatural, which our theologies have placed at the end of all things, as they also have placed the regal advent at the close of time. This has been done in entire traversal of the letter and spirit of Scripture. The doctrine of the resurrection of the body has imperatively demanded it. This doctrine, above all others, has determined the time of the second advent, and of the resurrection, and the judgment, and fastened on Scripture a manifest anachronism, in transferring to the end of time what was to have happened at the end of the Mosaic age.

The time-worlds of Scripture give a clue to a right understanding of certain phrases such as "the last day," "these last days," "the end of all things," "the end of the world" (age or ages), and others. The distinction in ages is apparent in Matt. xii., 32, where blasphemy against the Holy Spirit is not to be forgiven either "in this the Mosaic age, nor in that about to come" *en la millonte*. Attention to the true sense of *Mello*, which in the New Testament is frequently alluded to the reign of the last age, and to the events at its beginning, would show the violence done to it in our version, in the renderings which annul the force of the word as signifying what is impending, or soon to be. The indefinite "shall" in many instances, instead of "about to be," in many important passages not merely obscures, but destroys the true sense. See Matt.

xvi., 27; xxiv., 6; Luke xxi., 36; Acts xvii., 31; II. Tim. iv., 1; Heb. vi., 5; and many other passages. The true sense shows the Kingdom of the last age as about to be established, a vast difference between it and the former dispensations, and its inauguration signalized by a wonderful renovation of all things.

The essential difference in the last age and the preceding dispensation,—a subject which has been strangely overlooked,—gives a solution of much that otherwise is inscrutable in the eschatology of Scripture. Moses and Christ are in their nature not more apart than are the dispensations of which they are respectively the heads. The human and the Divine, reveal in the one "the ministration of death," and in the other "the ministration of the Spirit." "Moses was faithful in all his house as a servant for a testimony of those things which were to be spoken after." His mission was to declare the Divine will, leaving the final issues to the coming one. He came, as Lord of all the ages, to close up for ever all left uncompleted in those before the final one, and to establish the last as a reign of life. The very beginning of His reign at the passing away to that of Moses in A. D. 70, was signalized by the God-like action of one who was truly "Lord of all"—in a judgment of the past ages, and in the resurrection of all the faithful dead. "The times of refreshing from the presence of the Lord," "the regeneration," "the restitution of all things which God hath spoken by the mouth of all His holy prophets since the age began," "the time of reformation,"—all were significant of supernatural events, concerning which the Jews erred, in their belief of a mundane reformation. The Prophets had announced a wonderful transformation at the regal advent. The burthen of their sayings rested on it. The first and priestly advent they lightly noticed. Their many and glowing vaticinations with intense splendour shed their light, not on the suffering, but on the reigning Christ. So much so, that the Jews overlooked the one, while, concerning the other and the glories of His reign, they anticipated a mighty earthly ruler, and material grandeur.

But here a very important question is suggested. If the Jews erred in their carnal conception of a predicted transformation or restitution of all things at the inauguration of the Kingdom of God, may their mistake not have arisen from a literal interpretation of the prophecies and the craving of the unrenewed heart for merely earthly good? That they had sufficient grounds from the writings of the Prophets to expect a marvellous renovation at the coming of Messiah in His real splendour, is evident from Isaiah xxv., 6-9, Joel ii., 32, Dan. xii., 1-4, 7, and many other parts of Scripture. Rosenmüller, on Daniel xii., 3, says: "Nor can there be a doubt that the passage relates to the resurrection of the dead to universal judgment, which the Jews were expecting at the advent of their Messiah." In the passages now quoted from Isaiah and Joel a great deliverance is promised on the mountain of Zion; in that from Daniel, at the standing up of "Michael, the great prince"; in the 7th verse, when he shall have accomplished to scatter the power of the holy people." It is also said then "all these things shall be finished." The 7th verse of xii. Daniel, most strangely slighted or overlooked by expositors, gives the key to the meaning of all Daniel's predictions, and also conclusively limits the time of their fulfilment to A. D. 70. This also is corroborated by what we read in the 1st verse, of the "time of trouble such as never was since there was a nation even to that same time," to which our Lord evidently refers when predicting the overthrow of Jerusalem and the temple, the end of the Mosaic dispensation, and his second and regal advent. (Matt. xxiv., 21; Mark xiii., 19; Luke xxi., 22.) When we connect Luke xxi., 31 ("So likewise ye when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand,") and the two verses following, ("Verily I say unto you, this generation shall not pass away till all be fulfilled; Heaven and earth shall pass away, but my words shall not pass away," and Matt. xvi., 27, 28, ("For the Son of man shall [Greek, *is about*] to come in the glory of His Father with His angels, and then He shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in His Kingdom,") and Matt. x., 25, ("Ye shall not have gone over [Greek, *finished*] the cities of Israel till the Son of man be come,") we have before us a mass of Scripture statements from the lips of Christ, corroborative of those of the Prophets, and all pointing to A. D. 70 as a grand epoch in the history of redemption.

A mistake of very serious account has been made in remitting the final results of the previous dispensations to the end of time. In so doing it has been neither possible to elucidate the Messianic predictions, nor to have a right conception of the kingdom of the final age. The former point to a wonderful deliverance at the advent of Messiah the Prince to begin His reign, which must have either meant an earthly renovation, of which neither history nor observation gives any proof, or a supernatural redemption of all the righteous dead of former times, concerning which the testimonies from the prophets are reasonably conclusive. The latter from the names given to it and to its Head, as "ministration of righteousness" or "justification of life," and what the New Testament ascribes to Christ as the giver of life, "our life," etc., are terms of speech not only without a parallel in those applied to Moses and his dispensation, but are in marked opposition. They suggest a radical difference which is wholly incompatible with the prevalent belief that the final results of all the ages remain for adjudication at a second advent at the end of time.

The post-millennial and pre-millennial theories do not merely confuse Scripture, but they ignore a large part of it, including some of the plainest words of Christ. The second advent, according to both, is to be visible. Events in the supernatural sphere, it is affirmed, should reveal themselves in the material world. Why this need be so, or *can* be so, is not readily apparent. The things which are seen, and the things which are unseen, are named by Paul as the "temporal" and the "eternal." Concerning the one there is vision by the eyes; while of the other he says, "We walk by faith, not by sight." It is true that Scripture says, "They shall see the Son of Man coming in the clouds with power and great glory"; but the word "see" in Scripture is frequently used with the sense of certainty, and is applied to subjects in their nature inappreciable to the sense of sight, as "see the Kingdom of God," "see death," "see life," and others. We may perceive or be assured of the results. It is in this sense, and with respect to the action of faith, that in Scripture the senses of the body are used as figures of speech, and as such are to be interpreted.

With regard to the second advent and the tone of its occurrence, we

Christians must be governed by the letter of the Word transformed into its spiritual meaning by faith. The earthly Jewish mind is not yet dead. We crave to walk by sight and not by faith. We look as did the Jews for the sign from heaven. We sympathise strongly with the lines of Dr. Watts, "Tis pleasant to believe Thy word, but we would rather see." The Christian world places the second advent at the end of time, or in the future, not from the plain testimony of Scripture, nor from faith in it, but solely from the craving of visible demonstration. But if so, what of the whole realm of the supernatural? what of the existence and nature of God? and, therefore, what of the basis of religion? It is needful to believe where we do not see—to allow faith in the Holy Scriptures to shed its light on what is recorded of the supernatural. If this is done, the regal advent of the Son of God will not be remitted to the end of time, or the yet future; but by faith in the divine testimonies will be seen as having taken place at the end of the generation which saw the first and priestly advent—in A. D. 70, when the dispensation of Moses for ever passed away.

POLITICAL RECREATIONS.

A lively passage of arms is to be looked for between political warriors of Montreal and Toronto, if the argument should be carried on with the vigour that has marked its commencement. It is better, at any rate, than the baseness of slander which keeps just within the law. The matter between the combatants consists chiefly in the doubt raised whether we are acting in perfect good faith towards the mother country in our projected tariff arrangements. As we cannot yet know fully what those arrangements are to be, the attempt to decide the question seems a little premature. But, let it be admitted, that we find ourselves constrained by a regulation, not of our own making, to do no better for British imports than for American—it is, even then, not certain that Britain will lose by the change in the long run. For the trade of a young country that is perishing in its industries, and supporting its labouring class instead of its products, not for redundancy in numbers, but because no work can be found for them at home, must become less and less worth contending for—and such is the condition into which Canada has been for some time drifting. It is idle to say that all the working people might become agriculturists. Many will not be persuaded to adopt agriculture as the business of their lives, besides the other objections to an exclusively agricultural regime, and it seems to be scarcely disputed, now, that if manufactures are to flourish they must be nourished and guarded at the outset. It is the universal law of families and of life.

Neither has it yet been shewn that we are asking of the mother country too great a boon in respectfully begging of her to transport a portion of her capital and skilled labour across the Atlantic—to realize in finished goods the grand resources of our country, and thus to present an additional evidence of the Imperial unity. The opposite policy, embodying the attempt on England's part to manufacture for the whole world seems to exhibit signs of declension—as shrewd people said, a quarter of a century since, it would have to do. It was an unsubstantial dream engendered in the brains of the Manchester School of Politicians, who, whatever good they may have effected for the State, cannot be charged with much study of ultimate consequences. For if that wealthy and skilful, but small island could find itself charged with so immense a service, its population must become far more dense than it already is, and the difficulty now experienced of maintaining anything like regularity in the commercial prosperity and resulting maintenance of its people be augmented by many degrees. There is the strongest presumption that Providence could never have intended that the industry of the world should be organized on any such method—for instead of allowing the earth to be replenished, and mankind to multiply and inherit the waste places, and make the wilderness to rejoice in their labours and to blossom as the rose—the plan of one people manufacturing for all, in all departments of human need, could only have the effect of keeping the vast majority in a state of degradation, that being really the true term by which to describe a country that has no manufactures of its own. If the prefields. Canadians were never more loyal in spirit towards the mother land than they are to-day. The force of circumstances alone could have transferred of late years so large a portion of their commerce to our neighbours across the lines. Many would be glad to see the old proportions restored although many also may believe that it is time something should occur to check the wild figures and the uncommercial courses into which business transactions have of late years run, and whatever will tend to effect this will in such view be welcome as a boon. We need both political and commercial honesty, if we are to continue to exist as a people.

It is idle, however, to discuss at present the exact operation of a tariff not yet in existence—and of which the outlines have not even been defined. When inaugurated it will have been forced upon us in that self-refine upon it. We have not ceased to trade with the mother country. There are many departments of manufactures in which we shall be able to do little—best methods that we can arrive at, if we shall hope to continue to be worth trading with. The administration of Lord Dufferin has presented a grand lesson of interest and consideration on the part of the Empire towards its great Dependency. There was originality in that, and Christian development. The rule may be pursued in practice by making of the Dominion a home for thoughtfully, that will offer the best means of conserving the true interests of the old and the new lands.

CIVIS.

If Any One should Unfortunately Suffer from a bruise, the most certain relief hold PANACEA and Family Liniment. It sets the blood in active circulation, the coagulation is broken up, and discoloration removed.

A Favourable Notoriety.—The good reputation of "Brown's Bronchial Troches" for the relief of Coughs, Colds, and Throat Diseases, has given them a favourable

SCIENTIFIC—SANITARY ENGINEERING.

Lectures by Professor H. T. Bovey, of McGill College.

ANSWERS TO QUESTIONS IN LECTURE No. IV.

(1.) How would you dispose of the sewage of towns situated on estuaries and tidal rivers?

Ans. In towns situated on estuaries and tidal rivers, the ebb and flow of the tide renders it a difficult matter to deal with the sewage, in such a manner that it may cause no inconvenience to the people in the neighbourhood. The best way to arrange the sewers is to have flood-gates fixed at the outfalls, these to be closed when the tide rises, and opened as soon as it commences to ebb; but this plan is open to an objection, it is that while the flood-gates are closed the sewage collects to a considerable extent in the sewers, and flows back into the houses. This is the case in Pimlico district, London, England. No matter how you dispose of the sewage, it is always best to cleanse it of its putrescible matters, to prevent the nuisance caused by the stench which would rise from it, if it were allowed to flow out in an uncleaned state. It may be necessary to clarify the sewage by chemical precipitation, or by some other process.

R. W. WADDELL (2nd year).

(2.) Enumerate some of the principal points to be attended to, in the laying down of ordinary sewers?

Ans. When it is proposed to lay down a system of sewers, it should be first of all ascertained in what direction the main lines of sewers are to be laid, and in this we should be guided very much by the course which the natural channels may have taken; they should be in straight lines if practicable; have even and true gradients; be laid in the middle of the streets if possible; and if a curve be unavoidable, should have an extra fall to overcome the friction. They should have man-holes and lamp-holes at the junction of one sewer with another, or with several others, at points where there is a lateral deviation or where there is a change of inclination, and at suitable intervals throughout the whole system of sewers, which intervals should in no case be more than 300 feet in length. Private sewers and sewers from houses should empty into the main sewers with a curve in the direction in which the sewage flows, to avoid the depositing of any matter which would form an obstruction, which would be very likely to happen were the house sewers allowed to empty into the main sewer at right angles. Where there is a junction of more than one sewer at a man-hole, the level of the discharging sewer should be lower than the level of the hole, for two reasons:—(1) To aid in the discharge of the sewage. (2) To aid the ventilation. When a sudden enlargement in a sewer takes place, a corresponding decrease in velocity occurs, and unless the discharging sewer is either larger or has a greater inclination, it would not be able to carry the sewage away fast enough, and the consequence would be that the adjoining parts would be more or less flooded. One advantage when there is more than one discharging sewer is, that is, if a stoppage should occur in one, the other would still remain to convey the sewage away. The reason for placing the man-holes and lamp-holes not more than 300 feet apart is to avoid the expense and trouble of tearing up the roadway in order to clear away an obstruction. A lamp is lowered down the lamp-hole and a man enters the man-hole at which the stoppage is supposed to be, and by means of special tools for the purpose can clear the sewer and can tell when the obstruction is removed clear by seeing the lamp. Thus, the nearer the lamp and man-holes are to one another the easier is it to clear the sewer. The sewers should in all cases be made self-cleansing.

T. DRUMMOND (2nd year).

(3.) State the principles upon which the construction of sewers must depend?

Ans. Sewers should be constructed of such a form as to convey away with a maximum velocity both the maximum and minimum flows; and they should also be constructed as to ensure their stability without any unnecessary expenditure of material. An important though exceptional force, to which due regard must be paid in constructing sewers, is that arising from the creeping of the earth, and always takes place laterally.

W. F. ROBERTSON (3rd year) and others.

(4.) Compare the respective qualities of egg-shaped and circular sewers, and define the conditions which should determine the sectional form of a sewer?

Ans. The external forces acting on a sewer are the vertical and horizontal pressures due to the surrounding earth, therefore of the two forms of sewers, egg-shaped and circular, the latter is doubtless the stronger of the two for all purposes of construction; but, in theory, as the vertical pressure is the greater, the elliptical form would be the most effectual in resisting the crushing forces. In all self-cleansing sewers a certain minimum velocity must be maintained, and the velocity increases with the mean hydraulic depth. Hence the egg-shaped will be the best, as it will ensure the greatest velocity for the smallest volume of liquid passing through it. If a sewer conveys a large volume off, with a pretty even flow, it is better to have it circular, as it will be both cheaper and stronger. In practice for ordinary purposes, sewers with a diameter of eighteen inches or less had better be made of earthenware, and of a circular form; also, when the diameter is greater than eighteen inches, the sewer may be made circular, when it is never less than half-full, and this half being the maximum flow; in all other cases, or where the flow fluctuates between greater limits, the egg-shaped is preferable.

R. W. WADDELL (2nd year).

(5.) Describe the new form of oval sewer, state its advantages, and estimate its sectional area?

Ans. It is formed of arcs of circles of three different radii. The top is a complete semicircle of radius R, and in the produced diameter a point distant $\frac{2}{3}R$ is taken, from which as centre the arcs forming the sides and subtending each an angle $45^\circ 23' 49''$ at that point are described. The invert has for radius $87' 12'' 22''$ at its centre. Its advantages are that it is stronger than the old form, the invert is smaller, and the sides are described with a shorter radius. Also it has a greater mean hydraulic depth, which makes it a better self-cleanser.

The sectional area is $R^2 \left(\frac{1015}{144} \theta + \frac{17}{32} \pi - \frac{35}{12} \right)$ which reduces to the expression $6.037R^2$.

J. O'DWYER (3rd year) and others.

LECTURE V.

INTERCEPTING SEWERS.

The term "INTERCEPTING" is applied either to a principal sewer cutting off existing sewers which discharge into a river at a low level, or, more properly, to a sewer which collects and delivers the sewage of a higher district by gravitation.

The "maximum" quantity of sewage should be intercepted so as to leave a "minimum" quantity to be dealt with artificially.

An intercepting high level sewer often forms the only and best outfall of the district, the sewage of the low lying parts being pumped up into it. (*Exam'le:* The sewage of $27\frac{1}{2}$ square miles on the north side of the Thames is collected by high and middle level sewers and conveyed to the outfall at Barking; and the sewage of $25\frac{1}{2}$ square miles on the south side of the Thames is lifted into and discharged by the higher level sewer, together with the sewage it collects.)

The principle of interception should form an essential feature of a sewage scheme for a district in which the longitudinal fall is small while the lateral falls are comparatively great.

The principle may also be applied with effect and economy to large towns, and in large districts it will form an essential element of safety. It is also very effective in the case of rapidly growing towns.

Intercepting sewers are of the greatest importance in SEACOAST TOWNS, for the low level sewers being tide-locked, it is very necessary to intercept the sewage of the higher districts, and to convey it away with the rainfall, by a distinct outfall.

It may be more economical to collect all the sewage by one low level sewer and lift it all together.

MAIN OUTFALL SEWERS.

The size of the main sewer is greatly governed by the mode of interception.

It is a common but bad practice in inland towns, where pumping is resorted to, to convert the main outfall sewer into a reservoir to collect the night sewage, in order to reduce the outlay consequent on constant pumping.

Such reservoirs must not be overcharged with intercepted waters, must be well ventilated, and should only be sanctioned in very special cases.

All outfalls must be protected to prevent the entrance of reverse currents of air or water.

SELF-CLEANSING SEWERS.

A sewer to be self-cleansing must be proportioned in size, form and inclination to the volume of sewage it has to convey.

The velocity of flow should never be less than 120 feet per minute.

*60 feet per minute will suffice for the discharge of clear, watery sewage.
90 feet per minute will prevent deposit from sewage strained of its coarser particles.
150 feet per minute is the mean velocity necessary for the discharge of ordinary sewage.*

In sewers running full or half full, and conveying heavy sewage matter, the velocity of flow necessary to prevent deposit, in feet per minute, is, according to different authorities:—

$137\frac{1}{2}$, 150, or 176.
*Bazalgette prescribed, in large sewers, a velocity of
176 feet per minute when running three-quarters full,
165 " " " half " "
146 " " " one-third "*

Latham says that to prevent deposit in small sewers or drains, the velocity of flow must be not less than:—

*180 feet per minute in sewers of 6" and 9" diameters, and
150 feet per minute in sewers from 12" to 24" in diameter.*

Rankine considered that the velocity in sewers should never be less than 60 feet per minute, or greater than 270 feet per minute, which should be the velocity for house drains.

Denton says that the velocity should never exceed 600 feet per minute, and that, in order to keep house drains free from deposit, they should not exceed 6" (4" is preferable) in diameter, and should have a fall of 1 in 40 or more.

The above velocities are all mean velocities, but the bottom velocity is the really effective scouring velocity, and for all practical purposes it may be assumed to be equal to $\frac{4}{5}$ ths of the mean velocity.

The upper portions of every system of sewers should have a greater fall than the lower portions, for in the higher districts there is a smaller quantity of sewage to be dealt with.

When the necessary velocity cannot be obtained, "flushing" must be resorted to.

A large sewer, with a small fall, will become a sewer of deposit, unless the volume of sewage is kept sufficient, either naturally or artificially (by flushing), to maintain the necessary velocity.

Questions.

1. State your opinion as to the admission of "road detritus" into sewers, and its influence upon the disposal of sewage.
2. Compare the respective qualities of "Back Drainage" and "Drainage to the Street."
3. What is meant by the hydraulic mean depth of a sewer? Find the hydraulic mean depth of the sewer introduced by "Hawksley."
4. Give some instances in which the principle of interception may be advantageously adopted.
5. What is meant by self-cleansing sewers? Explain in detail the conditions which determine whether a sewer is self-cleansing or not, and the precautions which should be taken in its construction to make it self-cleansing.

H. TAYLOR BOVEY.

31st October, 1878.

REYNOLDS & VOLKEL, PRACTICAL FURRIERS, 427 NOTRE DAME STREET. AWARDED MEDALS AND DIPLOMAS—PHILADELPHIA CENTENNIAL EXHIBITION.



FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.



THE PROMOTER AND PERFECTOR OF ASSIMILATION.
THE REFORMER AND VITALIZER OF THE BLOOD.
THE PRODUCER AND INVIGORATOR OF NERVE AND MUSCLE.
THE BUILDER AND SUPPORTER OF BRAIN POWER.

Fellows' Compound Syrup is composed of ingredients identical with those which constitute healthy blood, muscle and nerve, and brain substance, whilst life itself is directly dependent upon some of them.

By its union with the blood and its effect upon the muscles, re-establishing the one and toning the other, it is capable of effecting the following results:—

It will displace or wash out tuberculous matter, and thus cure consumption.

By increasing nervous and muscular vigor, it will cure dyspepsia, feeble or interrupted action of the heart and palpitation, weakness of intellect caused by grief, weary, overtax or irregular habits, bronchitis, acute or chronic, congestion of the lungs, even in the most alarming stages.

It cures asthma, loss of voice, neuralgia, St. Vitus dance, epileptic fits, whooping cough, nervousness, and is a most wonderful adjunct to other remedies in sustaining life during the process of diphtheria.

Do not be deceived by remedies bearing a similar name. No other preparation is a substitute for this under any circumstances.

For the Effect Produced by Fellows' Compound Syrup of Hypophosphites

In diseases of the lungs, the inventor is permitted to refer to the medical gentlemen of St. John, N.B., whose signatures are attached hereto.

WILLIAM BAYARD, M.D.
EDWIN BAYARD, M.D.
THOMAS WALKER, M.D.
JOHN BERRYMAN, M.D., Ed.
DR. JOHNSTONE, L.R.C.S., Ed.
GEO. OR KAPOR, M.D.
W. H. HANDING, M.R.C.S.
J. D. WHITE, M.D.
T. W. CARRITT, M.D.

I, AARON ALWARD, Mayor of the City of St. John, in the Province of New Brunswick, having examined the letters of Drs. Earle, Addy, Clay, Jacobs, and Chandler, and also the signatures attached to the foregoing permit of reference, hereby certify that I believe them all genuine. I can also testify to the high therapeutical value of Fellows' Compound Syrup of Hypophosphites, and consider it deserving of attention by the profession generally.

In testimony whereof I have hereunto set my hand and affixed my seal of Mayor's Office, at the City of St. John, this sixth day of February, in the year of our Lord one thousand eight hundred and sixty-eight.

Dr. S. Jacobs on Aponia, or Loss of Voice.

ORANGE STREET, St. John, N.B., 1869.

MR. FELLOWS,

SIR,—I am bound to award the palm of merit to the preparation of Hypophosphites discovered by you. I had occasion to use it myself in a case of Aponia, which would not yield to regular treatment, and am happy to say it proved to be all you claimed for it, having acted with expedition and entire satisfaction. I feel called upon to publish the fact, that the profession may avail themselves of a remedy in your "Compound Syrup of Hypophosphites."

Yours very truly,
S. JACOBS, M.D.

Dr. Howe's Testimony.

PITTSFIELD, ME., March, 1872.

MR. JAMES I. FELLOWS,

DEAR SIR,—During the past two years I have given your Compound Syrup of Hypophosphites a fair though somewhat severe trial in my practice, and am able to speak with confidence of its effects. In restoring persons suffering from emaciation and debility following diphtheria, it has done wonders. I constantly recommend its use in all affections of the throat and lungs. In several cases considered hopeless it has given relief, and the patients are fast recovering. Among these are consumptive and old bronchial subjects, whose diseases have resisted the other modes of treatment. For impaired digestion, and in fact for debility from any cause, I know of nothing equal to it. Its direct effect in strengthening the nervous system renders it suitable for the majority of diseases. I am, sir, yours truly,
WM. S. HOWE, M.D.

Inflammation of the Lungs.

UPPER SOUTH RIVER, Antigonish, N.S.

TO WHOM IT MAY CONCERN,

This is to certify that in February, 1873, I had a very severe and dangerous attack of Inflammation of the Lungs, accompanied with a copious expectoration of mucus and blood, exhausting my strength until I was scarcely able to breathe. My physician held out no hope of recovery, and the evidences were that Hasty Consumption would soon put an end to my sufferings, an opinion concurred in by my friends. My attendants were induced to administer Fellows' Syrup of Hypophosphites, and I am happy to testify that I experienced relief from the very first dose; the effects of the first bottle amazed me, and a very few bottles restored my health completely. I attribute my recovery (under God) to the use of Fellows' Compound Syrup of Hypophosphites. I write and testify to the above, simply, that the proper party may receive due credit, and especially that others who suffer may have knowledge of a sure remedy for like diseases.

(Signed)

Mrs. JOHN MCPHEE.

We, the undersigned residents of Antigonish, do hereby certify the above correct, from the fact that we are acquainted with Mrs. McPhee and the circumstances attending her case.

HUGH K. SINCLAIR,
JOHN SINCLAIR, J.P.,
JAMES A. SINCLAIR,
MRS. JAMES SINCLAIR,
SIMON SINCLAIR,
JOHN MCPHEE,
HUGH McNEILS, J.P.

Testimonial to Mr. Fellows.

We, the undersigned, Clergymen of the Methodist Church in Nova Scotia, having used the preparation known as Fellows' Compound Syrup of Hypophosphites, prepared by Mr. James I. Fellows, Chemist, St. John, N.B., or having known cases wherein its effects were beneficial, believe it to be a reliable remedy for the diseases for which it is recommended.

JAMES G. HENNIGAR,
Pres. of Conference.
JOHN McMURRAY,
Ex-Pres. of Conference.
WM. SARGENT,
JOHN A. MOSHER,
JOHN W. HOWIE,
STEPHEN F. HURSTIS,
RICH'D W. WEDDALL,
ALEX. W. NICHOLSON,
CHARSWICK JOST,
ROWLAND MORTON,
JOHN JOHNSON.

Letter from Rev. J. Salmon, M.D.

CHIFMAN, QUEEN'S CO., N.B.

MR. JAMES I. FELLOWS,

SIR,—In the practice of medicine I have recommended your Compound Syrup of Hypophosphites, and found invariably the following results:—

Greater freedom in the action of the Lungs, increased and more easy expectoration in cases indicated by dry cough, and decided augmentation of tone to the whole nervous system.

I can safely and consistently recommend your invaluable preparation in a variety of cases, especially for Chest diseases, having successfully prescribed it in Bronchitis, Asthma, Debility from Liver Complaint, Debility from Fevers, and Debility from Impoverished Blood.

I am, sir, yours truly,

JAMES SALMON,
Practising Physician and Surgeon.

GENERAL EFFECTS of FELLOWS' COMPOUND SYRUP of HYPOPHOSPHITES.

"IT IS PERFECTLY SAFE AND THE TASTE PLEASANT."

The first apparent effect is to increase the appetite. It assists digestion, and causes the food to assimilate properly—thus the system is nourished. It also, by its tonic action on the digestive organs, induces more copious and regular evacuations. Its effect on the mucous membrane is such that easy expectoration is produced: not only are the air passages easily voided of the secretion already deposited, but its collection is carried on in a healthy manner, while the formation of tubercle is retarded. The rapidity with which patients take on flesh while under the influence of the Syrup, of itself indicates that no other preparation can be better adapted to help and nourish the constitution, and hence be more efficacious in all depression of spirits, shaking or trembling of the hands or body, cough, shortness of breath, or consumptive habit. The nerves and muscles become strengthened and the blood purified.

LOOK OUT FOR THE NAME AND ADDRESS,

JAMES I. FELLOWS, ST. JOHN, N. B.,

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recognise phenomena, and the actual instincts and appetites of the people. I do not deny that we have abundant proof of the depravity of human nature, but I hold that the mark of the Divine image in which man was made is more deeply impressed upon him than the mark of the beast, and that human nature does not naturally and instinctively prefer what is gross and vicious to what is pure and holy. And I do not understand it when I am told that amusements must be given up or Christianity must be lost. I can understand the love for good music and singing, even when found in a Jesuit Church. I can understand the love for the drama. It is natural, and to many, if not to most minds, it is just another view of true, deep poetic sentiment. A dramatic representation offers satisfaction to a taste which in its own nature is perfectly pure, and which might be made a most important agent in promoting the work of popular education. What might we not have; what might we not hope for if the stage were pure, and powerful by reason of its purity. Two great and strong voices sounding out upon the ears of the people—tragedy and comedy; tragedy exciting toward the attainment of the highest virtues, and warning against the hollow attractions of evil; provoking tender emotions, kindling the sympathy until it glows, and breaks out, a passion of love, and bracing the man to play a noble part in the drama of life; and comedy, holding up to laughter and ridicule and scorn the vices and follies of the people—if that were done society would be the better for it. But the stage is impure, you say, and vicious. I know it is; and I know that it ought not to be. If I were to take up a fiddle to play, I should bring nothing but discordant noises out of it, but that would be no fault in the fiddle, but in my lack of skill. The stage is impure? no wonder—for we have handed it over to the devil. Time was when the Church used it; made great and powerful appeals to the people by means of it; the scenes of Scripture moved before their eyes, just like the Ammargau passion play which is still so popular—but the Church changed her mind and attitude—took to uttering condemnation on all but the most insipid kinds of recreation—withdraw all sympathy from the stage, and shut its doors against all actors; condemned, abused, denounced the theatre in sermons, and councils, and platform-speeches, and tracts. The Church has refused to extend towards these who live by the drama that love which alone gives infinite meaning to the cross of Christ; has refused to extend that sympathy which is the heart of the Gospel of peace. It is well to be alive to the evils that lurk, or unblushingly laugh, in our popular methods of recreation. Corruptions do exist in them. What shall we do then? put the good and the evil, the natural and the unnatural, the necessary and the unnecessary away together? No. You need not try, for you cannot succeed; but put the evil away and cleave to whatever is good. The theatre has been handed over to corrupt audiences, who have demanded corrupt plays, and the supply has not been wanting. And a great force is allowed to run to waste—that which should do good is doing evil. Search into history, and into humanity, and you will not find that the drama is in its essence an evil. But evils have entered into it, and sore wasting plagues; face the evils and put them away; create a sound, healthy, popular sentiment that will frown them down, and give to the people a sound and healthy recreation. Hard, stern, unsmiling Puritanism, with its strong words and strong right hand, is good as a revulsion and a recoil—good as a protest and a revolution—just as the wild, sweeping storm is good to break up poisonous vapours and drive malaria away. But men do not live by the storm, it is abnormal. And we could not do with Puritanism for long together; it is not a thing to live by. But the Church has said, you must live by it; you may play charades, but you must not go to see a dramatic representation, however good and pure it may be; you may skip or jump, but dancing is a deadly sin. Why, I remember being told when a boy, that those who played cricket on earth, would toss balls of fire to each other in hell. And I believed it, being only a boy, and not over wise at that—believed it until it chilled the blood in my veins, and the marrow in my bones. Don't read works of fiction, I was told; they will corrupt you, and kill you for ever; read the nice books you will get at the Sunday-school, and when you get older you can read John Wesley's sermons. And so I did, being only a boy, as I said. There are evil things in works of fiction, and a certain class of them are simply doing the work of most deadly poison. But all fiction is not an evil. The books of Walter Scott and Charles Dickens have done more good and lasting work for the people, in my opinion, than all the sermons issued from the press during this nineteenth century. And, if the Church is going to do her right work in the world; is going to send her sweet influences farther abroad in the world; is going to warm greater numbers with the fire of her heart, and illuminate the multitudes with the light that shines from good works; she must enlarge the limits of her sympathies; must throw out the circle of her life and power; must recognize that the evil, the disease which is working waste and ruin in the mind and heart of society is not functional, but organic; cannot be cured by simply lopping off recreations, but only by bringing the grace of God, the purity of God, the truth of God to heal and sanctify all the nature together. Because a thing, good in itself, has got perverted, we must not put away the thing, but remove the perversion, and put the thing to its right use again. Human nature has got perverted; has got twisted into doing evil, but God does not wage war against human nature, and condemn it, but only against the wrong that is in it. Recreations are good in themselves; they are needful to the satisfaction and development of our mental and physical nature. Evils have entered into them, corruption; save them, use them, by casting the evil out. Let Religion be bright; let it be cheerful; let the Church be more human; let it be like a great organ with many stops; let it have its water for the thirsty, and the shadow of a rock for the weary, and fields for the playful, and cloisters for those who would contemplate, tears for the sorrowful, and laughter for the glad; let the Church reveal God as Paul saw Him when he spoke of the "blessed God," or as it should read, "the happy God," bending over all with a whole heaven of love, smiling upon all, and rejoicing in all joy, and then, one powerful reason will be removed "why people do not go to church."

I shall only speak of one other class of non-church-goers—those who are unbelievers. But I must subdivide them; for to put them all under one general head would be wrong. There are first of all those who do not believe in the theology of any of the churches—will not, because they cannot accept any of our dogmas—but believe as firmly as we do in God, in truth, in morality, and the binding obligation upon every man to think right, and speak right, and do right. They have got to believe, perhaps, that the story of Eden is less to

be relied upon as the Genesis of the world than the theories of Darwin; that Moses was not so wise as some masters of this age; that Colenso has demonstrated the historical and arithmetical inaccuracy of the Pentateuch; that Strauss has dismissed the "old faith" by which our fathers lived and died; that Renan has given the true "life of Jesus"; that Huxley has formulated a correct biology; and that Matthew Arnold has blessed the world of culture with a new gospel of "sweetness and light." And many of those who hold these things are sober, earnest men and women. Atheists? No more atheists than you are, many of them. The time has gone by when with reason and honesty we could write atheist under the names of men who do not accept the dogmas held by the churches. We may think that our theology is religion, but it is not, any more than the theory of light is the sun, or geography is the earth. I am sure that there is a good deal of conceit among those of whom I am speaking, and a good deal of bigotry too. For the worst kind of bigot is your free-thinking bigot. The man who is sure that all orthodoxy is wrong, and all orthodox people fools and blind; the man who will read books written to oppose our doctrines, but will not read the answers to them; the man who thinks he has destroyed all the facts on which the church has built her life and hope; no bigot so fierce and intolerable as he. But there are others who honestly disbelieve our doctrines, and can find no strength in them, who are not bigotted nor intolerant. They search in earth and ocean and sky for the truth of life and of God. And I for one would be careful how I flung rash epithets about. There may be more true prayer in the stroke of the geologist's hammer than in the muttered "amen" of a great congregation. A man's effort to do right is more honouring to God than the correctest creed in Christendom. Character is righteousness, and not doctrines of the faith; and in the judgment the question will be, What have thy works been—what art thou? and not, What is thy creed?

But there are others who have lost their hold upon all things religious—have drifted away almost unconsciously in mind and heart, but still went to church, until the unreal Christianity of Christians broke the link and severed the connection. There are many men who feel that their actual life is so out of harmony with all the teachings of the church that they had better be honest and give up the church. Said a man in this city the other day, "My friend says grace at meals thus: 'Lord, sanctify this to our use and us to Thy service.' To the first part I have no objection; but as to the second, we couldn't afford that the Lord should answer the prayer—our business would go from us." He is right, as I can testify. Sanctification to the service of the Lord would change the character and greatly lessen the quantity of their business. And many more feel like that, and do not choose to act a lie before the face of the All-seeing God. They are not charmed by a ritual, nor drawn by eloquence, nor led by reasoning; they must live, and work to live; and the work, well—it is not religious in the matter of truth and uprightness. That they are kept away is the fault of the church. Heroism, self-denial on the part of Christians—that is, honesty in politics—though it be a bar to promotion; truth in commerce—though it be a synonym for poverty, would inspire them with reverence for the church which can teach such principles, and help men to achieve such great, heroic manhood. But to see Christians joined in the squabble for honour, and the fight for money, repels them; and they say the church is nothing at all—has no facts of life, no principles of conduct, or else no power to enforce them; the church is of no use. They leave us, and no wonder. For if the age is anything it is real. Shams are detested, if not put away. The imperative demand is that institutions be, first of all, useful. And to be that they must be true to the life of to-day, and not simply true to tradition; they must be of service to men for the daily work of life. When Christians have brought, or have made an honest effort to bring, their politics and their commerce up to the requirements of religion, then the church will be recognised as a great and noble institution; and many whose hearts never warm to her now, and who never seek help from her prayers or sermons, will in weariness and want throng to her altars to find rest.

To be plain and honest, I mean that we must put away that practical atheism which we have covered with the robe of religion and given a place in the church. To be guilty of corruption, of bribery, of jobbery, of making false promises in political life for the sake of honour and power and place—and yet to sit in the church with the look of a saint on the face—what is that? To dishonestly fail in business, pay a few cents in the dollar, get legally discharged, and then start again with plenty of money—it having been secured somewhere, made over to the wife perhaps—what is that? To be on 'Change during the week speculating with other people's money, and outdoing Satan himself in lying—and then at Communion on the Sunday, with a devout look bending over a devout book—what is that? I am not speaking of momentary errors. I think you know that I am more charitable than most men in these matters, perhaps because I have more need than most men. But to organise lying and corruption, that is detestable and deadly. Offences are one thing; but the theory that makes offences—that is a baser thing; it is practical atheism, which is the death of all heroisms, all manliness, all beauty, all love, and the blight of the whole Christian Church.

There are in the world some speculative atheists—men who will give an absolute denial to the existence of any God—men who have not simply rejected the Hebrew conception of God, and the Christian conception of God, and the Mahometan idea of God, but who deny all ideas of God, deny the *genus* God. They say: Man is body without a soul; earth has no heaven, time no eternity, and hope dies down with the coming of death: The world is a fortuitous con-course of matter—there is no Cause of man and his life; no Providence: The universe is drifting in a void inane, knowing not its whence nor its whither; and man is drifting in the universe with no power to guide and direct him: Death is the end of all things as it comes to each man; the end of all sorrows and joys; the tears which burnt deep furrows on the cheek, the unrequited heroism, the virtue unrewarded—all have perished—gone down to the eternal silence. There a few such men in the world—but only a few, thank God. Not many men dare have a realizing sense of atheism—for not many men could bear up and live under the shadow and chill of that black cloud, which has destructive thunder in it, but no light beyond, not even a star; and not many men would venture to work and love before those long shadows that come on, every hour deepening into the inky black of unending night: they would lose heart,

and drop into the ground—that cruel mother that devours her young. Not many forsake our churches because they have that cold unbelief, thank God; for the foundation of Religion is laid deep in our nature. It is dear to the feeling heart and reflective head of humanity. The evidence of God is ploughed deep in man's being. There is a great cry through all creation for the Living God. That the churches as they now exist are in danger I do believe—reforms and revolutions must come—the merely artificial will drop—more reality, more power, more love, more beauty, more humanity, more Christ will be demanded of them: they will have to think more correctly and speak more wisely, and be of more use; but that Religion is in danger I do not believe. The world cannot lose it, because it cannot live without it, any more than it could live without motherhood—or home, or music. The Gospel has not failed; and they who say it has, and glory in the discovery they have made—although they venture still to live by it—are no true ministers of Christ, but only victims of their own conceit. He who goes forth with the Gospel is an evangel of love—for he may be a member of this church, or of that, or of no church at all—for Christ is greater than all the churches;—not one creed, and not all the creeds of Christendom express Him who expressed God to the world. And he who goes to preach justice preaches Christ—and he who preaches charity preaches Christ: and that Church will live longest and best which is full of power, full of truth, full of love, because full of Christ—her walls will be called salvation, and her gates praise. Oh that the Church would awake and put on her beautiful garments, for then would the wilderness and the solitary places be glad—“every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together.”

DOMESTIC ECONOMY.

SANITARY.—Among the new disinfectants oils of turpentine and eucalyptus globulus are recommended as forming an agreeable substitute for carbolic acid. A tablespoonful of turpentine in a pail of water will destroy the odor of a cesspool. In the sick room it will prove a powerful auxiliary in destroying germs and foul odors. The blacks when working in malarial swamps or rice fields wear a piece of cotton, saturated in the turpentine, as a preservative from fever. Gazoline is also found a powerful disinfectant. Articles by post, bank bills, when counted in quantity by clerks, gloves, leather, indeed all substances may be saturated with gazoline and be instantly disinfected. It must be remembered that the vapor from gazoline is heavy and falls, hence there must be no artificial light on a lower level present when gazoline is used.

COMPRESSED COFFEE.—Ground coffee is now compressed into cakes by hydraulic presses. The method, it is said, makes it more readily transportable and unalterable for a length of time. The coffee is first mixed with sugar in fine powder in proportions of 1 to 2, and is subjected to a pressure of from 40 to 70 atmospheres in suitable cast iron moulds. The coffee is thus made to assume a tabular shape, and comes into the market in a form resembling chocolate, divided as the latter is by ribs to facilitate breaking into pieces of suitable size for use. The interior surface of the moulds is highly polished, by which artifice the outer crust of the compressed coffee is made sufficiently smooth and hard to prevent the tendency of the ethereal oil of the coffee to escape from the interior of the cakes. The volume of the coffee thus prepared is reduced to less than one third of that of the original. Coffee thus compressed can be packed and transported in tin foil or other packages, preserving its aroma indefinitely.

AN HOUR IN A RUBBER FACTORY.

Among the many industries of Montreal there are few more important from a commercial point of view—or more interesting in regard to the ingenuity and mechanical skill required to overcome the difficulties in the manipulation of a most intractable substance—than that of the manufacture of India rubber. The Montreal India Rubber Factory has a frontage on St. Mary street of 412 feet, with two buildings extending in the rear to the spacious wharves on the river. The buildings are of brick, of the most substantial character, and are provided with every means and appliances for the extinction of fires, together with the most complete arrangement for the convenience of the operatives and facilities for business. Perfect cleanliness and order are characteristics of every department.

On entering the storehouse the visitor sees crude India rubber on all sides, in the form of oval-shaped masses, weighing some five or six pounds, in its native state, just as it is received from Para, South America. This substance is the sap of the India rubber tree, (*siphonia elastica*.) It was first discovered in the equatorial regions of South America, and is called by the natives the *Caoutchouc tree*. The product of this tree is known in commerce as Para Gum, Para Rubber, and Caoutchouc, and the best quality comes from the valley of the Amazon river and its tributaries, the Madeira and others. India rubber of lower grades is also produced in Central America, the East Indies, Africa, and other quarters of the globe.

In Brazil, the native gatherer with his hatchet, cuts gashes laterally in the bark of the trees, and the milk-white sap immediately begins to exude into pieces of bamboo tied below, over little clay cups set under the gashes, to prevent their trickling down the trunk. The collector travels thus from tree to tree, and on his return visit he pours the contents of the bamboos into a large calabash provided with straps, which he empties at home into one of those large turtle shells so auxiliary to housekeeping in these regions, serving as they do for troughs, basins, etc.

Without delay he sets about the smoking process, as the resinous parts will separate after a while, and the quality of the rubber so become inferior. An earthen jar, without bottom and with a narrow neck, is set by way of chimney over a fire of dried palm nuts, whose smoke has the effect of instantly coagulating the caoutchouc sap, which in this state greatly resembles rich cow's milk. The workman, sitting beside this chimney, through which roll dense clouds of

smothering white smoke, from a small calabash pours a little of the milk on a sort of light wooden shovel, always careful, by proper management of the latter, to distribute it evenly over the surface. Thrusting the shovel into the thick smoke over the opening of the jar, he turns it several times to and fro with great rapidity, when the milk is seen to consolidate and take a greyish yellow tinge. Thus he puts layer upon layer until at last the caoutchouc on both sides of the wood has reached two or three inches in thickness, when he thinks the “plancha” ready. Cutting it one side he takes it off the shovel and suspends it in the sun to dry. The plancha, from its initial colour of a clear silver grey, turns shortly into a yellow, and finally becomes the well known dark brown of the rubber, such as it is exported.

The sap or juice of several trees and plants possess similar qualities to the India Rubber, notably the Gutta Percha, the Milk-weed (*asclepias cornuti*), and others. Attempts have been made in Canada to utilize the Milk-weed, but without practical results, although the product obtained possesses great strength and elasticity.

The first process is to soften the crude rubber by steam and to remove foreign substances, such as dirt, stones, &c. It is then run between large iron cylinders, which reduce it to thin sheets. After being dried, these long sheets are removed to the factory, where it is again subjected to pressure between rollers heated by steam, which knead into it various compounds,—sulphur, lime, coal-tar, &c. After passing through a number of powerful rollers the mass becomes smooth and homogenous, and is ready to be applied to cloth. It is interesting to watch the process. As the mass is drawn by irresistible force into the jaws of the cylinders, it seems instinct with life, twisting, quivering and squirming, the air bubbles confined in the material exploding with loud noises, as if resisting the treatment. The mass is now passed through another set of cylinders, which press it in a thin coating smoothly upon cloth. This being accomplished, the fabric is by ingenious machinery cut into proper shapes for making shoes. In the form of sides, soles and heels it is removed to the upper rooms, where the shapes are fitted upon lasts and fastened together by a solution of India rubber in naphtha. The complete shoes on the lasts are varnished and then removed to the curing ovens, where they are subjected to a heat of 270° Fah. for 24 hours, when the shoes are ready for the market. Besides shoes the Company manufacture India rubber hose, washing machine rollers, belting, waterproof cloth, packing-springs, &c.

There are employed in this factory over three hundred hands, chiefly women, whose wages are from \$3 to \$4 per week. There are turned out daily about 2,200 pairs of shoes. Four years ago 570 hands were employed, but owing to the depression of trade and competition of American manufacturers, the number of hands employed is reduced to the present number. The heavy duties imposed by the United States prevent exportation to that country, so that the market for Canadian-made shoes is confined to the Dominion. The duty on shoes imported into Canada is 17½ per cent., and the raw material is free; yet the trade suffers from competition from the States.

The chief motive power for this vast factory is a magnificent steam engine of 250-horse power of Glasgow make, which is of itself worth a visit. Besides, there are seven other smaller engines in different parts of the premises. The brick chimney-stack, in fine proportions, rises to a height of 170 feet.

The Company was organized with a capital of \$200,000, which has since been increased to \$700,000. The Company is composed of some of our wealthiest and most influential citizens, with Sir Hugh Allan as President.

No one can fail to be interested in a visit to this establishment, where they will receive every civility at the hands of the courteous and intelligent manager, Mr. Scholes.

CORRESPONDENCE.

It is distinctly to be borne in mind that we do not by inserting letters convey any opinion favourable to their contents. We open our columns to all without leaning to any; and thus supply a channel for the publication of opinions of all shades, to be found in no other journal in Canada.

No notice whatever will be taken of anonymous letters, nor can we undertake to return those that are rejected.

Letters should be brief, and written on one side of the paper only. Those intended for insertion should be addressed to the Editor, 162 St. James Street, Montreal; those on matters of business to the Manager, at the same address.

To the Editor of the CANADIAN SPECTATOR:

SIR,—The Rev. B. B. Ussher is like the fox who lost his tail in a trap; he is very unhappy about the condition of other foxes. So long as others are satisfied why should he worry? He did not like the Episcopal Church and he left it, as he had a right to do. Those who don't want to leave it, have a right to stay in it, in a free country, without being called names. His style of controversy with “F. C. Lawrence, M.D., Ritualist,” could be “reformed” with advantage in the interest of courtesy. It is odd that the only people in Montreal who change their dresses in time of service should be Ritualists, Roman Catholics and Reformed Episcopalians. The three, all three, are troubled with the disease of infallibility, and are birds of a feather who yet don't flock together.

Yours truly,
A.

To the Editor of the CANADIAN SPECTATOR:

SIR,—“Kick him for he has no friends,” is an old and frequent saying, and was brought forcibly to my mind in noticing, amongst other items of interest in your issue of to-day, that you had been indulging in firing a double-barreled shot at public companies in general, and the City Passenger Railway Company in particular. This, as you know is a favorite pastime of many persons for one or two reasons, and first:—

That public companies, being generally large, present a broad surface, consequently the attacking party, “though a fool, need not err therein,” and usually hits *somewhere*. It is *seldom*, however, that he manages to get in between the “joints of the armour,” simply through ignorance of the details and working of the institution he fires at.

Another reason, doubtless is, that, clinging to the popular belief that “corporations have no souls,” and consequently no friends, he feels his position

secure, and fears no harm by way of retaliation. In this he is quite correct, for if directors of public companies, as well as ministers of churches, were to notice all the petty attacks and unkind things said of them, I fear their duties would be sadly interfered with. Hence it is the thousand and one trifling complaints of private individuals *cannot*, and *ought not*, to be noticed.

Churches, as well as public companies, are not created for the salvation or benefit of one individual, but of the *many*, and in the carrying out of the design there will, of necessity, be some *one or two* feeling aggrieved. This is *chronic* in our poor humanity, and no one, I am sure, has seen more of this than the bold, outspoken Editor of the SPECTATOR.

The "Conductors" of the C. P. R. Co.'s cars appear to enlist very deeply your sympathy, and a shadow of *satisfaction* is evinced at the fact that those who have been convicted as dishonest were found "too much for the Company." Now, so far as I can ascertain, the conductors on the C. P. R. Co.'s cars are better paid now than ever before, their salaries having been raised to encourage honest, deserving men; and so far from their being dissatisfied, I happen to know of one who has been on the line for over *nine* years, and judging from the appearance and condition of the horses, neither one nor the other appear to suffer much at the hands of the directors, even if the *public* do, which I have yet to learn.

I am no apologist for the C. P. R. Co., nor am I one to join in the hue and cry against public companies, simply because they *are* such. At the same time I freely admit a public criticism of their acts and duties is a wholesome safeguard against encroachments on private rights, but such criticism is only of any force or value when based upon a competent knowledge of the details of their working. What say you, Mr. Editor, if the C. P. R. Co. would throw open their cars for the free use of the public, say on Tuesdays, Thursdays and Saturdays, these being the days on which the British Museum, in London, opens its doors to the public free of charge. Do you think this would atone for the many shortcomings of the C. P. R. Co. and satisfy periodical croakers? I trow not.

19th October, 1878.

Yours,

"CITIZEN."

To the Editor of the CANADIAN SPECTATOR:

SIR,—I have read your sparkling articles. I relish some of them like a Roman epicure did the choicest morsels that we read about in Livy or Tacitus. I am not going to say much, but to confirm what has been stated by your Toronto correspondents on the bad state of the Toronto Corporation. I could use very strong language, such as "venal" and "corrupt," and they would be none too strong for some of the members and officials of that notorious body. I may here say that a copy of your issue of the 12th and one of the 19th, were in the City Council on Monday night last, and created quite a flutter among the charmed circle. The eloquent and clever Chairman of the Executive Committee, Ald. Turner, read the articles, in his usual inflated style, to a number of the aldermen. All kinds of comments, complimentary and otherwise, were showered down on your devoted head; and Ald. Turner was very loud, and promised to make you dance for your wild and reckless statements about the Toronto Corporation, which, according to that "*celebrated Corporation financier*" is a model of propriety. I heard he was going to send you a peppery letter. I assure you there is more truth than poetry in your statements; and, what is more, if your competent person knows his business he will unearth facts and figures about the Toronto Corporation that are anything but complimentary to them or creditable to the citizens.

Mr. Editor, will you believe me when I state that we have got a City Engineer who is a better Tory than an engineer, and would not be in that situation if he was not. He has a fat salary of \$3,500, and has the privilege of going out of the city and doing professional work and getting paid for the same, and is sometimes away for days. This gentleman was requested by resolution of the Council to make, or procure, plans and specifications for a new bridge across the Don on South Park Street. His office hours are from 11 to 3 o'clock, and on Board days till 6 o'clock. He tells the Board of Works he has not got *time* to make these plans, but must have extra allowance to get help. He is provided with a secretary and a bookkeeper; two foremen, one for the east and another for the west; one foreman for each of the nine wards; and several foremen for the overseeing of sewers and local improvements. Besides this he has had extra help at an immense expense to the city for clearing the buildings of the Exhibition, and for getting bench boards for the sewers, to the extent of thousands of dollars. Does your engineer do this kind of a thing?

Then the next officials that are a model and a credit to any municipality are our City Solicitors. One is a Member of Parliament, and a good deal of his time is taken up by that means; he is good-natured and affable, but one cannot say much for his knowledge of the law; he also is a good Tory, or he would not be there. The Junior Solicitor is a young man of some pretensions, and is a kind of thirty-first cousin to the other man; he is also a member of one of the political clubs; his knowledge of the law is very limited, and you might draw his teeth before he would give you his opinion on any simple question of law affecting the Corporation of Toronto; he has also been very active in the interests of the different railways who would bonus—he was always to be found when the bonus-hunters came on to the happy hunting-ground of the Toronto Corporation. These gents get \$3,500 per year, and some uncertain perquisites but no one can find out what they amount to. Besides all this, the liberal-minded Council voted them for legal expenses \$6,000. They are seldom to be found in their offices; and both have outside legal work on their own account, which conflicts very much with the Corporation. Have you any of this class of limbs of the law in your Corporation? If you have, I pity you.

The next is our obliging puss-like Treasurer. He gets \$3,000 per year; he works very well, and his office is kept in tolerable good order; he lives well, and seems to thrive on the fat of his office; but he is everlastingly complaining that he is over-worked, and that he cannot afford to stay in his office so long at so small a salary: must have a horse to take out-door exercise to recruit his health. Have you anything like this in Montreal?

The next is his Worship the Mayor, elected by the popular vote (salary, \$3,000 per annum), kind and good-natured,—a pet of the ladies and the

Licensed Victuallers; and he owes the "high office" he now holds through this influence and not to any merit he possesses as a municipal legislator. *No, no!* He also is very seldom in his office. You know the old proverb, "When the cat's away the mice will play." There is anything but good order and time kept in the Corporation offices. Take this as a whole, I need not say any more about this high municipal dignitary. His many failings have wrought much mischief on humanity.

Toronto, 22nd Oct., 1878.

MAPLE.

MUSICAL.

WANTED—A MUSIC HALL.

It is apparent to all who attended any of the large concerts which have been given this season, that Montreal is in need of a commodious music hall. We have one or two public halls already it is true, and Mr. Nordheimer is at present fitting up another; but none of these are large enough for first-class concerts, and the only places in which sufficient people can be accommodated (are the Academy of Music and the Skating Rink. The first of these has (exclusive of the upper gallery) a very limited seating capacity, and, though passably good for opera or the drama, is not at all adapted for concerts. The latter is large enough for anything, too large in fact, and, with a little alteration, would make a fair concert hall; but it is not available in winter, when most of our principal concerts are given, and then the cost of seating and arranging the building is enormous. We have no doubt that many excellent concert troupes are deterred from coming to Montreal on this account, and that if we had a suitable hall, we would have good concerts more frequently and at lower rates.

Whilst seated in a rickety wooden chair at the Philharmonic Concert, the thought suggested itself—how long would the citizens of any other city in the world continue to attend concerts in such a place, when, by a little exertion, they might erect a commodious and substantial building, properly heated and lighted, with platform, numbered seats, and every facility for both seeing and hearing in comfort?

It is a great mistake to suppose that a music hall must necessarily be an expensive building, of grand and imposing appearance externally. Many concert-rooms (notably the Boston Music Hall) are hidden behind a group of plain brick buildings, and are, as regards their internal arrangements, fitted out with the greatest plainness. What we want is a brick building, capable of accommodating about two thousand people, where, for a moderate rental, anyone who chooses may give a concert or lecture, without being obliged to spend hundreds of dollars in erecting a platform, fixing sounding-boards, and hiring seats. It would, of course, be a *sine qua non* that the acoustic properties of the building should be as near perfection as possible, but as that would depend almost altogether on its *shape*, it need not involve any extra expense.

In Cincinnati, Mr. Reuben Springer erected a magnificent Music Hall at his own expense (the Corporation giving the ground) and handed it over to a committee for the use of the citizens; the revenue derived from its rental is expended in producing the finest musical performances, and by this means Cincinnati has risen, from being a fourth or fifth-rate American city, to the proud position of musical centre of the continent of America. Theodore Thomas has left New York to establish a College of Music in the Western city, and from the enterprise shown by Mr. Springer and two or three other citizens in the one matter of music alone, Cincinnati is becoming famous all over the continent, and even in Europe.

We are afraid there are not many Springers in Montreal, indeed we question very much if even a company could be found to build a hall at present; but this we *could* do, and easily. Let every lover of music contribute even a dollar or two to a fund for this object, and the thing could be done at once. Then we would not only have the hall in our city, but the revenue derived from it could be used to develop our musical resources, and we would soon have a fine local orchestra, fine local concerts, &c., without having to import both vocalists and instrumentalists on every occasion of importance. Montreal would be the musical centre, if not of the continent, at least of this Dominion, and we would not need to go abroad to hear good music, but would in this simple way, bring the music home to us. Who will take the initiative?

ART CONVERSAZIONE.

The public are under obligations to Mrs. Lovell for successfully inaugurating a series of Art Conversazioni at her own residence. The first was held at her house on Friday last, at which were present a large number of those interested in the arts.

Mr. Gray read a paper on the principles of art, which, though too long for such an occasion, was listened to with great attention. To illustrate the lecture there was a fine display of ceramics, antique bronzes, majolica, Sevres, &c., besides paintings and water colours. Songs by Mrs. Thrower in her usual excellent style, added much to the enjoyment. The most animated conversation was kept up without cessation till near twelve, when after simple refreshment the company separated, highly gratified.

Mrs. Lovell deserves thanks for having inaugurated such a sensible and entertaining mode of passing the evening.

It is very gratifying to know that Mrs. Lovell's classes for young ladies desirous of pursuing a "higher education" have proved highly successful. It is fifteen months since the commencement was made, and now there are young ladies from all the chief cities of Canada, besides many from town, who are members of Mrs. Lovell's classes, pursuing a full or partial course. It is doubtful if any European school of this kind furnishes better advantages for a young lady than those obtained by the course pursued at Mrs. Lovell's.

THE TARIFF of the future will be a prohibitive one. This ought to satisfy the "total abstainers."—*The Jester.*

"SPEAKING of the excellent stroke pulled by some of our college boys," says an exchange, "we wonder if any of them could pull a sunstroke." That might depend on the *skull*.

