

The Canadian Spectator.

VOL. I., No. 20.

SATURDAY, MAY 25, 1878.

\$2.00 PER ANNUM

The Canadian Spectator.

EDITED BY THE REV. A. J. BRAY.

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

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

Orders for Advertisements to be addressed to the
Manager.

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

Yearly subscriptions are now due, and should be
forwarded without delay.

The Canadian Spectator.

CONTENTS OF NUMBER TWENTY.

THE TIMES.
THE PAST SESSION OF PARLIAMENT.
"SCALING" OF WAGES IN CANADA, by Wm.
Brown.
THE FUTURE LIFE, by Charity.
TEN THOUSAND MILES BY RAIL.
HOUSE DRAINAGE, by Theta.
CARDINAL WISDOM.
DOMESTIC ECONOMY.
DR. FARRAR ON ETHERNAL PUNISHMENT,
by R. W. Douglas.
SPRING, by Forward.
FATHER SELLE.
CORRESPONDENCE.
THE EUCALYPTUS AS AN INSECTICIDE.
THE MILL OF ST. HERBOT, by the author of
"Patty."
MUSICAL.

A single copy sent post free on receipt of FIVE
CENTS.

ZION CHURCH, MONTREAL,

REV. ALFRED J. BRAY, Pastor,

Will preach at both Services.

SUNDAY, May 26th.

Subject for Evening Discourse:

GOD—LAW AND THE PEOPLE.

ANTHEM—"Arise! Shine, for thy light is come."

C. CAMPBELL, FLORIST,

40 RADEGONDE STREET,
(Foot of Beaver Hall.)

Marriages, Dinner Parties and Funerals supplied
with Flowers. Bouquets and Floral Designs in every
style made to order.

HILL & CORMACK,

AUCTIONEERS, COMMISSION MERCHANTS,
AND VALUATORS,

Montreal.

LIBERAL ADVANCE MADE ON CONSIGNMENTS.

Sale-Rooms, 65 St. James Street.

Post-Office Box 759.

C. F. HILL, M. CORMACK.

REFERENCE:

HON. HENRY STARNES, Montreal.
MESSRS. CLERDINNING & EDUARD, Montreal.
MESSRS. JUDAH & BRANCHAUD, Montreal.
OGILVY & Co., Toronto, Ont.
J. D. LAIDLAW, Toronto, Ont.
LAIDLAW, NICOL & Co., Stayner, Ont.

T. F. STONEHAM & CO.,

MANUFACTURERS OF

TRANSPARENT AND OPAQUE

WINDOW SHADES

RUSTIC BLINDS,
ITALIAN AWNINGS,
WIRE SCREENS, &c.,

for

Offices, Stores and Private Dwelling, made to
order, at manufacturers' prices.

359 NOTRE DAME STREET,

Sign of Letter (S.)

EVANS & RIDDELL,

PUBLIC ACCOUNTANTS

EDWARD EVANS, Official Assignee,
Western Chambers,
No. 28 ST JOHN STREET.

PHOTOGRAPHY.

The subscriber begs leave to inform his friends and
the public that he has opened a

GALLERY,

ON THE

COR. OF CRAIG AND VICTORIA SQUARE,
where pictures of all descriptions are made, at reason-
able prices.

A trial respectfully solicited.

G. C. ARLESS,
Cor. Craig and Victoria Square.

THE PEOPLE'S FAVORITE,

THE OLD ESTABLISHED

Cooks' Friend Baking Powder,

PURE,

HEALTHY,

RELIABLE.

Manufactured only by

W. D. McLAREN,
55 and 57 College St.

Retailed everywhere.

CHARTERED 1848,

ORGANIZED 1849.

UNION MUTUAL LIFE INSURANCE COMPANY

OF MAINE.

Canada Branch Established in 1850.

Assets.....\$7,891,671.67
Surplus over all liabilities, 4½ per cent..... 583,417.53
Amount paid Policy Holders in twenty-eight years..... 13,111,228.17

THE ONLY COMPANY DOING BUSINESS SUBJECT TO PROVISIONS OF

THE MAINE NON-FORFEITURE LAW,

Policies upon which three or more annual premiums have been paid are not forfeited for non-payment of
subsequent premiums, but are continued in force for the full amount named in the Policy for a term of years,
FIXED BY LAW AND ENDORSED ON THE POLICY, thus making the most definite Life Insurance contract ever
before issued.

Circulars with full explanation and forms will be sent on application to

C. B. CUSHING, Manager,

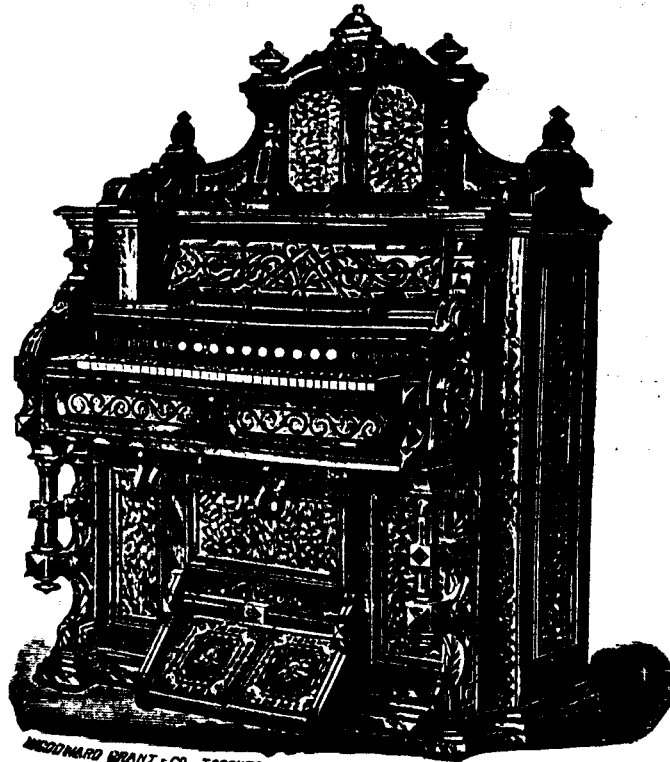
145 ST. JAMES STREET,

Montreal.

THE BELL ORGAN,

MOST POPULAR INSTRUMENT IN THE DOMINION.

REMARKABLE FOR POWER, BRILLIANCY AND SWEETNESS
OF TONE AND ELASTICITY OF TOUCH.



EVERY INSTRUMENT WARRANTED
FOR FIVE YEARS.

Received SILVER MEDAL at Provincial Exhibition in Kingston, 1871.

Received only SILVER MEDAL awarded for Organs at the Centennial
Exhibition, Philadelphia, 1876.

Received MEDAL and DIPLOMA at the International Exhibition, Sydney,
New South Wales, Australia, 1877.

For Prices, &c., address

W. BELL & CO.,

GUELPH, CANADA.

SHIRTS! SHIRTS!

A. H. SIMS & CO.,

Montreal,

MANUFACTURERS OF

SHIRTS,

COLLARS,

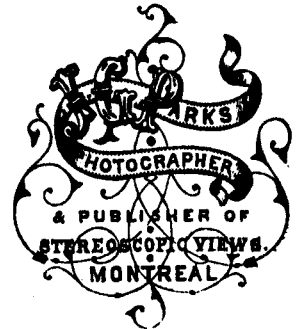
AND

CUFFS,

WHOLESALE.

Orders from the trade solicited.

WANTED.—A Double-Seated Buggy or Covered
Wagonette, for which a Buggy nearly new
would be given in part exchange. Address: CAR-
RIAGE, SPECTATOR Office.



MERCER'S HYPOFOSFIC ELIXIR.

The True Elixir of Life.



This elegant preparation surpasses all other health-
restoring tonics, acting through the blood on the brain,
nerves, muscles and tissues. Its influence is rapidly
felt and it is invaluable in all cases of nervous debility,
lassitude arising from over work or anxiety, and all
liver, chest, and rheumatic complaints. It greatly
 hastens recovery and restores strength after sickness of
every kind.

Ordinary Dose one Tablespoonful in Water.

PREPARED IN THE LABORATORY OF

NATHAN MERCER & CO.,

MONTREAL.

Price one Dollar.

Sold by all Druggists.

CHAS. LEGGE & CO.,
(Established 1859.)

Solicitors of Patents, 162 St. St. James Street, Mont-
real. Canadian, American, British and European
Patents obtained; Copyrights, Trade Marks and De-
signs registered; Interferences conducted, and all
Patent business transacted.

WHEELER & WILSON MANUFACTURING CO.

LOCK-STITCH SEWING MACHINES.

General Agency for the Province of Quebec:

Nos. 1 & 3 PLACE D'ARMES, MONTREAL.

Also Agents for BAZAAR Glove-fitting Patterns.

OLDEST SEWING-
MACHINE HOUSE
IN THE CITY.

ESTABLISHED IN 1861.

J. D. LAWLOR,

MANUFACTURER OF

LAWLOR'S SINGER AND HOWE SEWING-
MACHINES.

PRINCIPAL OFFICE 365 Notre Dame Street,
FACTORY 48 and 50 Nazareth Street

A call before purchasing elsewhere is respectfully
solicited.



GRAND TRUNK RAILWAY.

NOTICE.

On and after **MONDAY, MAY 13th**,
A LOCAL TRAIN will leave Bonaventure Station
for VAUDREUIL, at 6.15 p.m.

JOSEPH HICKSON,
General Manager.

Montreal May 9th, 1878.

**GRAND TRUNK RAILWAY CO.
OF CANADA.**

TENDERS FOR STORES.

TENDERS ARE INVITED FOR STORES
required by the Company during the year commencing
July 1, 1878.

Forms of tender with list of stores can be had on
application to the General Storekeeper of the Company
at Montreal.

Tenders indorsed "Tenders for Stores" will be re-
ceived by the undersigned on or before **FRIDAY, 31st**
May.

JOSEPH HICKSON,
General Manager.

BONAVENTURE CABINET FACTORY.

CRAIG & CO.,

Manufacturers of Chamber & Dining-Room Furniture.

Retail Department:

463 NOTRE DAME STREET, - MONTREAL.

Where Goods can be brought at wholesale prices.

CRAIG & CO., Proprietors.

HAMILTON & CO.,

Fancy and Staple Dry Goods,

705 ST. JOSEPH STREET,

(Opposite Dupps Lane)

MONTREAL.

TO RETAIL PURCHASERS.

**FRENCH CHINA
DINNER, TEA AND BREAKFAST SETS.**

Central Table and Fancy Glassware, Finger Bowls,
Flower Tubes, Goblets; Majolica Ware in Flower
Pots, Jugs, Dessert Services, Garden Seats, Flower
Baskets, &c. Wedgewood Teapots, Jugs, Chamois
Stands and Covers; handsome Flower Pots in Tur-
quoise; Malachite Flower Vases and Trinket-holders
in great variety; Bohemian Vases, &c.; hand-
some decorated Dinner Sets in Ironstone China, and
the commoner goods in endless variety.

PRICES VERY MODERATE.

ADAM DARLING,

417 St. Paul St.

**GEORGE MONTREUIL,
TAXIDERMIST.**

Birds, Animals, Deer Heads, &c., carefully and
neatly prepared.

No. 175 ST. PETER STREET, MONTREAL.

Umbrellas, ready repaired, Scissors, Razors, ground
and set.

"THE FRUIT OF THE VINE."

(Trade Mark.)

Unfermented Wine, made from Canada Grapes,
Contains no Alcohol. For Medical and Sacramental
purposes. It forms a refreshing and nutritious beverage.
It may be largely diluted with water. For sale by
leading Druggists and Grocers. Lyman Brothers,
Toronto; Thos. Crathern, Montreal; Kerry, Watson
& Co., Montreal; S. J. Lyman, 230 St. James Street.

JACKSON'S CHAMOMILE PILLS are the
best remedy for Indigestion and Habitual Consti-
pation.

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

H. F. JACKSON,

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

THOS. RUSSELL & SON,

WHOLESALE WATCH

Manufacturers,

CHURCH STREET,

Liverpool.

CANADIAN BRANCH HOUSE:

57 YONGE STREET,

TORONTO.

ROBT. CUTHBERT,
Manager.

BRADY'S,

400 ST. JOSEPH STREET.

For the
BEST FAMILY DRY GOODS,

GO TO BRADY'S!

Ladies will please call and examine our special lines
in Black Lustrés, at 13/6, 15, 18, 20 and 25 cents!

GREAT CHEAP SALE NOW GOING ON!

400 ST. JOSEPH STREET, 400

GALBRAITH & CO.,

MERCHANT TAILORS,

No. 378 Notre Dame Street, (Corner of St. John St.)

MONTREAL.

JOHN GALBRAITH, Manager.

MOVING! MOVING!!

LEAVE YOUR ORDERS FOR MOVING

AT

50 DORCHESTER STREET.

SIMPSON'S EXPRESS.

FURNITURE AND PIANOS.

The largest stock in the Dominion, sold at wholesale
prices, and goods guaranteed. First-class Rosewood
Pianos at \$400 each. At SHAW'S Wholesale Furni-
ture and Piano Warehouses,

724, 726, 728 (Shaw's Buildings) CRAIG ST.

D. BENTLEY & CO.,

FINE JOB PRINTERS,

34 Notre Dame Street, Montreal.



ESTABLISHED 1850.

J. H. WALKER,

WOOD ENGRAVER,

13 Place d'Armes Hill,
Near Craig street.

Having dispensed with
all assistance, I beg to inti-
mate that I will now devote
my entire attention to the
artistic production of the
better class of work.
Orders for which are respectfully solicited.

Henry & Wilson,

236 ST. JAMES STREET,

MONTREAL,

MERCHANT TAILORS

AND

GENTLEMEN'S OUTFITTERS.

Washington Warehouse.

JAMES McCORMICK,

Family Grocer,

IMPORTER OF

TEAS, COFFEES, STAPLE AND FANCY GRO-
CERIES, WINES, LIQUORS, &c., &c.,

Corner of BLEURY and ONTARIO Streets.

Goods delivered to all parts of the city.

CHAS. ALEXANDER & SON,

CONFECTIONERS,

No. 1311 St. Catherine Street.

CORNER UNIVERSITY.

Marriage Breakfasts, Dinner and Supper Parties
Supplied. Also,

CONFECTIONERY OF ALL KINDS,

ALWAYS ON HAND AND FRESH DAILY.

DR. J. COLLIS BROWNE'S CHLORODYNE.

The Original and only Genuine.

CHLORODYNE is admitted by the Profession to be the most wonderful and valuable re-
medy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma,
CHLORODYNE effectually checks and arrests those too often fatal diseases—Diphtheria,
Fever, Croup, Ague.

CHLORODYNE acts like a charm in Diarrhoea, and is the only specific in Cholera and
Dysentery.

CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation and
Spasms.

CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Tooth-
ache, Meningitis, etc.

From **W. Vesalius Pettigrew, M.D.:**

"I have no hesitation in stating that I have never met with any medicine so efficacious as an Anti-Spas-
modic and Sedative. I have used it in Consumption, Asthma, Diarrhoea, and other diseases, and am perfectly
satisfied with the results."

"Earl Russell communicated to the College of Physicians that he received a despatch from Her Majesty's
Consul at Manila, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any ser-
vice was **CHLORODYNE.**"—See *Lancet*, 1st December, 1864.

CAUTION—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. Page Wood stated that **Dr. J. COLLIS BROWNE** was, undoubtedly, the
inventor of **CHLORODYNE**; that the story of the defendant, **Froeman**, was deliberately untrue, which, he
regretted to say, had been sworn to.—See *Times*, 13th July, 1864.

Sold in bottles at 1s. 1/6, 2s. 6d., 4s. 6d., and 12s. each. None is genuine without the words "**Dr. J.
COLLIS BROWNE'S CHLORODYNE**" on the Government stamp. Overwhelming Medical Testimony
accompanies each bottle.

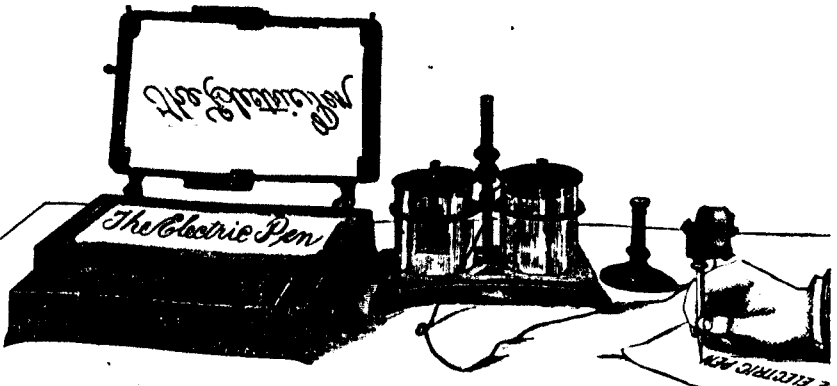
SOLE MANUFACTURER

J. T. DAVENPORT,

33 Great Russell Street, Bloomsbury, London.

ELECTRIC PEN AND DUPLICATING PRESS,

Simple in Operation, Perfect in Work, Unrivalled in speed.



From 1,000 to 7,000 copies can be made by this process from a Single Written Stencil. It is the Cheapest
method of producing Circulars, Price Lists, Market Quotations, Pamphlets, Catalogues, Legal Papers, Con-
tracts, Manifests, Time Tables, Forms, Freight Tariffs, Labels, Letter and Bill Heads, Maps, Architectural
and Mechanical Drawings, Bill of Fare, Music, Insurance Policies, School Forms and Reports, Press Reports,
Bank Forms, Pastoral Letters, Sunday School Lessons and Exercises, Programmes, Notices, &c. Over 5,000
of these Instruments are in use among Prominent Railroads, Telegraph Companies, Business Firms, Schools,
Colleges, Lawyers and Ministers. Send for Samples of work and description.

W. F. WHEELER, GENERAL MANAGER, 220 to 222 Kinzie Street, Chicago.
W. F. WHEELER, GENERAL EASTERN AGENT, 20 New Church Street, New York.
JOHN FARTHING, CANADA AGENT, 40 Church Street, Toronto.

BOOKS OF THE WEEK.

The Troubadours; a History of Provençal Life and
Literature by Francis Hueffer. \$3.75.
New Edition of Parkes's Manual of Practical Hygiene.
\$5.50.

The Conflicts of Capital and Labour, historically and
economically considered by George Howell. \$2.25.

The Official Hand Book for the National Training
School for Cookery. \$2.50.

Henry Stevens' Catalogue of Bibles in the Caxton Ex-
hibition at London. \$2.25.

Dr. Doran's London in Jacobite Times; 2 vols. \$2.
Sayings of the Jewish Fathers, comprising the Pirke
Aboth and Perak R. Meir, by Chas. Taylor. \$3.

Deceivers Ever, by Mrs. Cameron. 30c.
Less Black than We're Painted, by James Payne.
25c.

The Valley of the Shadow; eight sermons on Future
Punishment, by Prof. Tyler. 30c.

The Scriptural Argument for Endless Punishment, by
Rev. Dr. Adams. \$1.

The Voyage of the Paper Canoe; a journey of 2,500
miles from Quebec to the Gulf of Mexico, by N.
H. Bishop. \$2.50.

A Thousand Miles Walk Across the Continent of South
America, by N. H. Bishop. \$1.50.

Scola; a historical novel of Antediluvian Times.
\$1.50.

Keramos and other Poems, by H. W. Longfellow.
\$1.25.

Adventures of an American Consul Abroad. \$1.50.

The Fall of Damascus; a historical novel. \$1.50.

A Year Worth Living, by W. M. Baker. \$1.50.

FOR SALE BY

DAWSON BROTHERS,

St. James street.

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

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

Dr. CODERRE'S Tonic Elixir, for all cases of
Nervousness, General Debility, and diseases of the
skin or blood.

These valuable remedies are all prepared under the
immediate direction of **Dr. J. EMERY CODERRE, M.D.,**
of over 25 years experience, and are recommended by
many leading Physicians.

For sale at all the principal Druggists,

For further information, we refer our readers to

Dr. J. EMERY CODERRE, M.D.,

64 St. Denis Street,
MONTREAL.

CANADA PAPER CO.,

374 TO 378 ST. PAUL STREET,

MONTREAL.

Works at Windsor Mills and Sherbrooke, P. Q.

Manufacturers of Writing, Book, News and Colored
Papers; Manila, Brown and Grey Wrappings; Felt
and Match Paper. Importers of all Goods required by
Stationers and Printers.

Dominion Agents for the Celebrated Gray's Ferry
Printing and Lithographic Inks and Varnishes.

ST. LAWRENCE DYE WORKS,

31 BLEURY STREET, MONTREAL.

JAMES M. MACDONALD, Silk and Woolen
Dyer, Scourer, Hot Presser, &c., &c. Gentlemen's
Clothes Cleaned and Dyed. Kid Gloves Cleaned.
Established 1863.

MARY YOUNG,

(Successor to James T. Young.)

BOOT AND SHOE MAKER,

661 CRAIG STREET, - Corner of Beury Street.

Custom Work a Specialty. Repairs punctually
attended to. The best Dollar Boot in the city.

JAS. K. POLLOCK,

Looking Glass, Picture Frame and Pense-Partout
Manufacturer,

No. 15 BLEURY STREET, - MONTREAL.

CRESTS AND MONOGRAMS.

STAMPING FROM DIES.

1,000 IMPRESSIONS IN BRILLIANT COLOURS

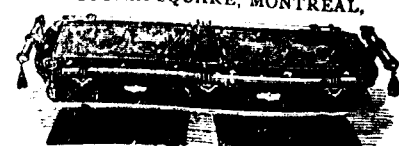
on Paper and Envelopes for \$2.50, at

Scott's Die-Sinking and Engraving Offices,

570 and 572 1/2 Craig street.

G. ARMSTRONG & CO.,

VICTORIA SQUARE, MONTREAL,



UNDERTAKERS.

JOS. N. DUHAMEL,

DEALER IN

FURNITURE,

BEDROOM SETS A SPECIALTY.

No. 712 CRAIG STREET, MONTREAL.

The Canadian Spectator.

VOL. I., NO. 21.

SATURDAY, MAY 25, 1878.

\$2.00 PER ANNUM.

CONTENTS :

THE TIMES.	THE FUTURE LIFE.
THE LADIES' EDUCATIONAL ASSOCIATION OF MONTREAL.	CANADA—A BALLAD.
THE BUSINESS SITUATION.	AGRI-HORTICULTURAL DEPARTMENT.
THE BALANCE OF TRADE.	CONGREGATIONAL SINGING.
WILL THE COMING MAN BE A CHRISTIAN?	THE MILL OF ST. HERBOT, BY THE AUTHOR OF "PATTY."
COMMUNION OF SAINTS.	MUSICAL.
CORRESPONDENCE.	&c. &c. &c.

THE TIMES.

We all feel that a general election is at hand. The Government has run its course and must shortly make an appeal to the country for a further lease of power. Will it be granted? is the all-absorbing question. Each party appears to be confident as it awaits the general verdict, and each claims to have reasonable ground for its hope. Time alone can tell, but for ourselves we believe the present Government will have another term of office. Not so much on account of its great achievements, or even its well doing, but because the members of the Opposition have failed to make it appear that they are best fitted to govern the country for its good. The last session of Parliament did the Conservatives no service at all, and just as much may be said for the Liberals. Only the Liberals can afford to stand still; the Conservatives must advance in popular esteem to get a majority. The Protection policy has not made much headway the last few months; he would be a bold man who would say it has made converts. And that is about the only line of division. When that is put on one side it is a mere question of men; so that the more able or the more skilful will win. The Conservative leaders outside of the House have not helped the cause of their party. It was a political blunder to have imported Dominion politics into the Quebec elections. Those elections went against the Conservatives, at least, against the De Boucherville Government, which the Conservatives would have it, would be against themselves. It is quite time for Sir John to cry, "Preserve me from my friends."

The Montreal *Gazette* thinks it would puzzle the SPECTATOR to find why there should be another Provincial election if Mr. Joly should be defeated in the Quebec Assembly; it imagines the whole thing is plain—Mr. Joly will resign, and the leader of the other party will be sent for by the Lieutenant-Governor. Not so; as we venture to think. No party could conduct the business of the House having only a majority of two or three; it might be reduced at any time, and the Government defeated by the absence of a few members. And we have yet to find that the Conservatives are united under one leader. For whom would M. Letellier send? What likelihood is there that they would adopt a policy more pleasing to him than that followed by the dismissed Government? Mr. Joly's best policy would be to advise a dissolution and another appeal to the electors. He has a chance of carrying a few more seats yet, and if beaten would be no worse off than before. By another election he has much to gain and nothing to lose. The SPECTATOR is not all puzzled about the matter.

The Protestant Commissioners of Education opened their new High School on Tuesday, 21st inst. The Chairman, Rev. Dr. Jenkins, made a very long address which has more than a passing value, for it reviewed the whole work of the Board since its institution. Mayor Beaudry, who sat on the Chairman's right, was called up by some passages in the address, and we are glad to learn disclaimed any intention on the part of the Council to paralyze the Board by withdrawing, or rather seeking, to withdraw the funds. As a matter of fact the school tax is not under the control of the City Council, but still the Mayor expressed much goodwill towards the cause of education, albeit he counselled caution in expenditure, which indeed he was right in doing. Mr. Ouimet, the Superintendent of Education for the Province, gave an encouraging address in French, as well as in English. Alderman Holland, who may be supposed to represent the Protestant rate-payers, contributed a few words of satisfaction, and Principal Dawson closed by an address advocating the higher education of girls. The Hall is a very suitable one for such a gathering, and looked well filled with visitors and pupils from the High School. Many citizens were present

and clerical representations from all the Protestant congregations in the city—a very formidable array indeed. The visitors were conducted over the building, and were highly satisfied with the arrangements for educational work. Other countries may do as they please, but education for the Protestants of Quebec is the very breath of life—it is the condition of their existence. The safety of the nation, says the old Jewish maxim, is "the breath of the children in the schools."

"Hoity toity—here's a row." We said the other day—on information thought reliable, which we had trusted many times before, and hope to trust again—that Mr. White, editor of the *Gazette*, had given a gold medal to the Christian Brothers' School. The answer came fast and furious that Mr. White had done nothing of the sort, and that the editor of the SPECTATOR had a habit of slander, on which Mr. White would be glad to have the opinion of the congregation at Zion Church. Then out came a letter in the *Gazette* signed "A Conservative," saying that Mr. Bray had a notion that the testimonial to the Rev. James Carmichael by Irish Catholics was a bad thing—that Mr. Bray had promised the use of Zion Church to the Orangemen last year, and then had refused to keep his promise—that if others did as Mr. White had done in giving a medal it would be better than Mr. Bray's ravings, &c. "Much ado about nothing," surely. As the *Gazette* would not publish an answer to "A Conservative," we may say here that Mr. Bray was never asked for the use of Zion Church by the Orangemen last year—never granted the use of it—never broke the promise, consequently. As to the matter of the present to Mr. Carmichael, Mr. Bray never gave an opinion, in public or private. And now for the rest:—What is the matter, dear Mr. White? We did withdraw the statement. We did not understand your first denial to cover all transactions in all kinds of medals, but we gave absolute credence to what was said. And yet the *Gazette* says we lack candour and manliness in not withdrawing it. We said, "For ourselves, we accept the statement that Mr. White did not give a gold medal," &c. Surely that would be enough for ordinary mortals. And again we must tell Mr. White that this raging of his is very uncalled for. Mr. Gladstone has given away prizes at Schools, and Mr. Disraeli used to cultivate the Scotch Universities, and everybody knew and said it was a political move in the one and in the other, but they never talked of being slandered. To call the giving of a medal to a school political bribery or corruption is to talk absolute nonsense. As well call a newspaper article by the same name. Mr. White takes political ground we have never seen taken before. We begin to be frightened at his sublime purity. Only we do hope that so pure a man will not call names. We could do it—but won't.

The Ontario Society of Artists opened its sixth annual exhibition of paintings at Toronto on Monday last. The ceremony was performed and His Excellency the Governor-General, who delivered an excellent, because appropriate speech. After some well-chosen words of congratulation and cheerful prediction, the Earl gave some good and sound advice to young artists, to the effect that they must not expect to command success but by the way of hard labour in preparation. He told them the laws of the French Schools of Art, which keep the student four years at the use of pencil and charcoal, learning to draw. It is a good and hopeful thing, this effort of our chief cities to establish and promote art culture. Our wealthy men should encourage this, and our young Artists should take Earl Dufferin's advice—that is, trust a little to genius, and all to hard work.

The Montreal authorities are awake at last to the fact that they must provide for the preservation of the peace of the city. The police have been reinforced which is a good thing. But still better is the proposition to abolish all party processions, although the Editor of the *True Witness* has imparted the absurd into it by demanding that even the whistling of a party tune shall be made punishable by law. We confess to not knowing one of those beautiful airs, never heard them in fact, but surely we can hardly tell men what they shall whistle in the streets. The tune of "Croppies lie down" may be set to a revival hymn, and in a harmless way a man whistle the air to solemn thoughts. The best thing would be to abolish all processions of every kind as a nuisance. The talk about "offence" and "insult" is childish; let us try and be men, and peaceful at that.

We are still in a state of uncertainty as to the question of European war or peace. The newspapers seem to be amusing themselves by the constant publication of sensational telegrams. The Montreal *Herald* outdid itself by giving out that the Dominion Government had received a telegram from the Imperial Parliament to the effect that war with Russia was inevitable. It was intended to convey the idea, of course, either that the Imperial Parliament was asking advice, or for troops; or at any rate was anxious to notify Canada of the doings of the Home Government. But as a matter of fact we have a more cheerful prospect of peace than ever before. Delay inspires hope, diplomacy never comes to the end of its resources, and if the Beaconsfield Cabinet will only be guided by the sentiment and reason of the great majority of the English people there will be no war at all.

THE LADIES' EDUCATIONAL ASSOCIATION OF MONTREAL.

On Monday of last week the Ladies' Educational Association of Montreal held its annual meeting, and an opportunity is thus offered for considering the nature and the prospects of the work which it has undertaken. It need scarcely be observed that, in that work, the Association has not aimed at superseding any of the means of education which have hitherto been open to ladies. On the contrary, the Association was the offspring of a conviction that there has been a very serious deficiency in the means of culture which women have enjoyed not only here, but throughout the world. That there is such a deficiency, cannot be ignored. To any one who reflects on it for the first time, or who reflects on it at any time with earnestness, it must surely excite some astonishment, that all the great public schools and colleges—all the institutes for an advanced intellectual culture—are, with a very few recent exceptions, constituted and managed on the obvious supposition, that their educational advantages shall be enjoyed by the male sex alone. Not that in all, or even in most cases, there is any statutory exclusion of the other sex; for within the last few years, in the face of much ungenerous opposition, some women have established their claim to sit in the class-rooms of several colleges. The fact is, that women are ignored rather than explicitly excluded. It is impossible to account for this circumstance otherwise than by supposing, that the founders and legislators of our educational establishments never contemplated the possibility of women requiring or seeking more than a merely elementary education. It is true, that even yet we occasionally come upon men, and women too, who open their eyes with wonder at the intellectual daring of a young woman who is discontented with a common-school education. But there will always be persons who become objects of curiosity to an advancing world, by making their minds museums for preserving the fossilised thought of an earlier civilisation: and it is comforting to know that the ladies of Montreal, by the very existence of their Educational Association, recognise the right of women to a higher culture; while it is further gratification to find that they have met with sufficient sympathy in the city to enable them to carry on their operations, even amid the financial discouragements of the past two or three years.

The fact, that the Association has existed amid all the disadvantages with which it has had to contend, is itself a fair evidence of a certain kind of success. The Association has thus revealed the existence of the educational want which it proposed to supply; it has also proved that it has been supplying that want adequately enough to deserve support from the ladies of Montreal. But it is now worthy of being considered whether this very success of the Association does not suggest the possibility of realising some more ambitious educational scheme,—does not even entail upon the ladies, who are engaged in this work, the duty of undertaking some more adequate provision for the want which they have temporarily endeavoured to supply.

To those who are not familiar with the work of the Association it may be necessary to state, that that work has consisted mainly in making arrangements for courses of lectures upon subjects which, as a rule, have little or no connection with one another, and that no definite attempt has yet been made to carry students through a prescribed curriculum of study extending from year to year. The ladies of the Association are not, indeed, to blame for this imperfection in their operations; it forms one of those inevitable disadvantages of their situation, to which I have referred as among the difficulties with which they have had to contend. The ladies have repeatedly, in their reports, expressed the desirability of providing an extended curriculum of study, and we may assume that it is their intention to realise this desirable object, as soon as they are in a position which will render its realisation possible. It is, therefore, in thorough harmony with the spirit of the Association itself to recognise the serious imperfection which necessarily attaches to its operations, as they are conducted at present. At the meeting of last week, Dr. Dawson became the mouthpiece of these higher aspirations of the Association, by suggesting the problem of founding a Ladies' College. The Association itself, therefore, may be said to have opened the inquiry into the best means of extending and improving the educational advantages which it has brought within the reach of young women in Montreal.

To solve the problem which is thus forced upon us, it is necessary to make a survey of the condition and prospects of superior education in Canada. At present there are over a dozen universities in the Dominion. On the origin of these institutions nothing need be said here beyond the remark that the whole history of superior education in Canada exhibits, if not an appalling incompetence on the part of our legislators, at least an indifference that is equally discreditable. But that indifference and incompetence are still at work, and their operation has been recently manifested in the creation of a new university by the Legislature of Ontario. This event is all the more significant, and all the more discouraging to those who have been aiming at the improvement of existing institutions, from the circumstances, that the university referred to was created by the most intelligent of our Provincial Legislatures, at the instance of an Anglican bishop, and in a Province which was already able to boast of seven institutions with university powers.

Now, we may waive, for the present, the question whether, even with the most perfect equipments, such a number of universities is not altogether in excess of the wants of the present population of Canada. I should be the very last to put any unnecessary obstacles in the way of multiplying, all through the Dominion, institutions for higher culture, provided these institutions are competently furnished for accomplishing the objects which they profess. But the fact is that, of all our numerous universities, there is not one whose provisions for higher intellectual work come near to the idea which is realised, not only in the famous universities of the Old World, but even in those recent foundations which form the most hopeful evidences of public sentiment in the United States. It would be tedious to enumerate all, or even the most prominent, deficiencies in the equipments of our universities; any one who is able and willing to supplement these deficiencies, can easily find scope for his liberality by a very limited course of investigation. One or two facts, however, may be worth mentioning here. For instance, there is not, in the whole Dominion, a single respectable university library; so that the literary student, who wishes to carry on independent research even in the most familiar fields, is obliged either to bear the chagrin of being stopped short at every step, or to find his materials in the libraries of another country. The scientist likewise is fettered in every line of investigation by the inadequate furnishing of museums and laboratories and scientific apparatus in general. But perhaps the most serious defect in most of our universities is to be found in the meagreness of their professorial staff; for while the efficiency of a teacher is necessarily impaired by his sympathies and energies being dissipated over too wide a range of subjects, a small professorial staff renders impossible that subdivision of intellectual labour, by which alone our professorships can be adorned with the names of distinguished specialists. In view of these and other wants of superior education in Canada, it is not an extravagant estimate that several millions of dollars would be required to put all our existing universities on a footing of equality with any of the well-endowed academical institutes in the Old or in the New World. Now, with such an enormous requirement in order to the efficiency of our present system of higher education, what is the course we should adopt when a new demand is made for the means of extending such education to young women?

In reply to this question it may surely be said at once, that, if we cannot diminish, we should at least avoid increasing, the evil which has been so detrimental to the interests of an advanced culture, both in the United States and in Canada. We have already universities which, in number, are sufficient to supply the wants of our people for many years, probably for many generations, and all the resources which we can expend in developing the facilities for superior learning, may be more profitably absorbed in the improvement of these institutions than in the foundation of separate colleges. It is exceedingly unlikely that any such separate colleges for women would be better furnished than the colleges which already exist; and the expenditure required even for the most meagre equipment of the new institutions would postpone to an indefinite future the indispensable improvements in our existing universities. To me, therefore, there is no hope of making satisfactory provision for the advanced education of women, except by throwing our universities open to them on the same conditions as to men. There would, of course, be a number of difficulties in details, especially in the arrangement of class-rooms and university buildings in general, which have obviously been constructed without reference to the attendance of ladies; but these details admit of such an easy solution, that it seems out of place to speak of them as difficulties at all.

There is one step towards this ultimate result which might be taken by our universities at once. University examinations might be thrown open to women. I know, and on the whole I accept, all that has been urged against making academical degrees mere certificates of having passed an examination, without implying that infinitely more valuable discipline of the intellectual nature which can be obtained only by a prolonged academical curriculum with all the manifold impulses which issue from the social intercourse of academical life; and I should be sorry if women had no prospect of any provision for intellectual culture beyond that of preparing for a university examination. But if we object to allow women the honour of passing our university examinations without a previous academical curriculum, they may surely meet us with the obvious rejoinder: "We are perfectly willing to attend your courses of academical lectures, if you will only allow us; but is it fair to deny us the right of attendance upon these lectures, and then to make that non-attendance the ground of refusing us the right of competing for academical honours?" Fortunately McGill University has already taken a step in the direction indicated; and during the present week young women are competing with young men at an examination, which is equivalent to the examination of matriculants in the university. The University of Toronto has gone further by opening its second year examination also to young women; and Queen's University at Kingston has gone further still, for it allows the students of the Young Ladies' College at Brantford to appear at any of its examinations for which they may be qualified. But all these concessions are but partial, and therefore unsatisfactory, acknowledgments of the right which women may claim to all the educational advantages that are enjoyed by men; and I can see no permanent, because no rational, solution of this problem until the stronger sex abandon the selfishness with which they have ungallantly persisted in jostling their sisters out of all the avenues which lead into the Temple of Knowledge.

J. CLARK MURRAY.

"THE BUSINESS SITUATION."

A writer in the *SPECTATOR*, signing himself "Alpha," says "that the incompetency of Parliament to deal with Trade difficulties is daily becoming more and more apparent." This may be a truthful assertion, probably even the most truthful he makes. Yet therein lies our hope. Because it feels itself incompetent, Parliament will leave trade matters alone. Even if the cause be folly or incompetence, the result will be the highest wisdom. While physicians puzzle themselves over symptoms and consult together, the patient is neglected, and Nature and her beneficent laws have a chance to act. The patient gets well, and the physician's wisdom is lauded and his fees paid. To Parliamentary Law Doctors now-a-days this is a highly important part of the programme.

I am not a banker. I am entirely innocent of capital; mortgages or other *immovable* property I cannot away with. For those or other reasons, it is my fate to depend on my daily labour for my daily bread. And precisely because I do depend on labour for subsistence, and have so many fellow workers in this Dominion I feel constrained to protest with all the protestantism there is within me against the miserable and hopeless delusions in which "Alpha" allows his reasoning faculties to wander till they become lost in a confusion of ideas as regards "meum and tuum." He deplors that the cash imported for investment in real estate—houses and lands in which, or on which to conduct business or industrial pursuits—is not still circulating in this country, but has gone to pay for imports,—i.e., goods purchased by us. It is sad, no doubt, that we cannot have *both* the cash and the goods. There are only two things that stand in the way of it,—viz., the eighth commandment, "Thou shalt not steal," and if that could be got over, we are confronted by the other, that people will not sell their goods to us without some definite prospect of payment. We cannot get goods for nothing. Sooner or later, alas! we have to pay cash or its equivalent for them.

Did our friend "Alpha" ever hear of a merchant who enjoyed good credit and used it, estimating his position to be a ruinous one, from the fact that he owed \$10,000 not yet due, and had only \$2,000 in cash on hand at the moment to meet it, leaving thus entirely out of consideration his stock on hand and outstanding debts, which, perchance, together reached, at a fair estimate, \$15,000 more, showing thus a balance in his favour of \$7,000? Yet thus does he judge of poor Canada as a nation. He raises again the oft-laid ghost of a "Balance of Trade," and forgets that the results of that trade lie concealed from his far-reaching but melancholy gaze in stock and store and fruits of the soil *within* the country.

He then by a lucky accident hits on the true path of wisdom when he says, speaking of reasons for lack of prosperity, that "we may save ourselves the trouble of seeking for these causes beyond our own mismanagement." Brave words and true. Let each individually, and as a component part of the nation, face them.

It is sad to find him straying again from this ray of truth to his special pet patent panacea for all financial ills,—the doing away with "the present banking law, which rejects investments in real estate. The corollaries he draws from this are startling. If it were not so expensive a luxury it would be a pleasure and a well-deserved penalty to set "Alpha" to run a bank which lends on real estate "with a 10 per cent. margin." What a stimulus he would give for a time to the building trade while he had funds to invest, and how the furrows of care, and the sodden look which sleepless nights and worrying days alone can give to the human countenance, would be marked on his forehead, while, later, he strove to meet a run on his resources with mortgage deeds "at a 10 per cent. margin!" If not within *his* mental grasp, it is surely plain enough to others, that the banker who deals in negotiable paper representing a real transaction in "portable property," inasmuch as he has *two* names on that paper, has a 50 per cent. margin, *each* name being responsible for the *whole* amount. Thus he covers his risk. This is what makes legitimate banking safe, and if the rule of *two* sound names (sound so far as known at the time at least) representing a genuine transfer of value, be never departed from, that value will seldom, if ever, take to itself wings and fly bodily away.

With a tenderness born of sincere interest in his future career, I counsel "Alpha" to construct his Real Estate Bank on a similar principle, and claim at least 50 per cent. margin on each loan. It may be that he does not know that this is the principle on which nearly all the successful and sound Loan and Mortgage Companies are conducted, and contains the true secret of their success.

Still, alas! the money so lent by these Companies is seldom left to lie idle, but is used to buy goods, or improve and cultivate real estate and farm property. It does thus frequently help to increase that balance of trade which hangs o'er Canada's devoted head. Such is the "Alpha." Who can tell what will be the

"OMEGA?"

THE BALANCE OF TRADE.

A correspondent writes as follows:—

I would ask leave to suggest that when European capital is imported into Canada, and is afterwards expended in new public works, a part of the materials for these works being imported from abroad, there must always be to the extent of such foreign purchases of materials an apparent adverse cash balance against the Dominion, and this part of the general "Balance of Trade" against us is no indication of danger or depression, because the interest of such imported capital will be payable out of the general profits accruing from the completed works. As long as we are borrowing and *investing* in this or any other reproductive plant, we must always have an apparent adverse balance.

The annual imports into Great Britain have now risen to nearly double the amount of the exports, and the difference of the two amounts in that wealthy country is paid in a very different way from the above, namely, by means of the interest constantly flowing in from foreign investments of capital by her monied classes. Here again, and to such extent, there is no indication of distress on the face of the adverse balances, only it shows that Britain has largely become a spending, in place of an earning country, what we may call a community of easy annuitants, and the process is constantly advancing.

I do not pretend, now, to account for the whole of the cash balance against this country, a part of it may represent both daily consumption of luxuries and default in paying for them, a state of things which I am quite ready to join with "Alpha" in deprecating, and am seeking a remedy for.

A man's own good breeding is the best security against other people's ill manners.

—*Cherwell*.

We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.—*Christian World Pulpit.*

WILL THE COMING MAN BE A CHRISTIAN?

The average Christianity of the Church is a weak and hopeless affair in presence of some of the pressing problems of modern social life,—that of pauperism, for instance; and it is not astonishing that earnest men now and then ask if the coming man will be a Christian.

This phrase "*the coming man*" is one which has come into use within a few years, and is intended to designate man arrived at his best, fully equipped, physically, mentally and morally, for the solving of all problems of life. Now, the question whether the coming man will be a Christian of course will depend *firstly*, on what the idea is as to the traits and characteristics of the coming man; and, *secondly*, as to what you may understand to be meant by being a Christian.

If the coming man is to be a healthy, useful, helpful, large-minded, tender-hearted, truthful man, then we should say most assuredly he will *be* a Christian. Whether he will be called, or will call himself a Christian, may be a question, but the essential spiritual qualities are *in him* which were in Christ. He may not affiliate himself with any of the existing sects, or assume *their name*, but if they exist when he arrives (though that may be doubtful), he will be in sympathy with all, in every sect, which is true, and helpful, to humanity.

So long as Christianity means loving and serving God and man, so long will it be impossible for the best man to be any thing better than a Christian.

But if, instead of regarding Christianity as loving and serving God and man, we regard it as a certain set of opinions about God, about man or about Christ, or about what Christ has done or said, then there may be good reason to question whether the coming man will be a Christian, or will be called or call himself one. The world has had enough and more than enough of *this* kind of Christianity, not that it is unimportant what views men hold respecting God, and man, and Christ and His relation to man's spiritual life and destiny, but that the *emphasis* must not be placed *there*, on the particular opinions held, but upon the fact of whether a man really loves and serves his God and his brother man. And if in reality he *do* this, he *is* a Christian, whatever may chance to be his speculative opinions.

If his deepest and most constant desire and intention be to glorify God by godliness of life—life which shall be morally and spiritually helpful to man (and no other kind of life can glorify God), then it is simply a moral impossibility that man should not be in sympathetic spiritual accord with Christ and all that he sought to do.

That there is much in the prevailing Christianity which the coming man will have no sympathy with, it is not difficult to believe. But then we may console ourselves with the assurance that there is a coming Christianity, as well as a "coming man," and when the "coming man" arrives, he will, in all probability, find that the accompanying Christianity is as fully emancipated from all cramping and belittling fetters as he is himself. Indeed it will not be strange if he shall find himself largely a product of Christianity.

What men quarrel with as the limitations of Christianity is really no part of Christianity, but part of the intellectual and social furnishing of the minds and lives of those who more or less imperfectly adopt Christianity and call themselves Christians. There is nothing intellectually belittling in the Christianity of Christ, although it must be admitted that the Christianity of the Church, even to-day, looks with no favor or freedom of thought or expression. But it has been the constant effort of many individual Christians who have risen above the fettering of sects and creeds to remand inquirers concerning Christianity, to the fountain-head. Not to the decisions of Councils or Assemblies, or Synodical or Episcopal authorities, not to the opinions of *Early* Fathers, who in some things were *belated* enough in all conscience,—no, not to any of these, nor all of these, but to the Eternal Spirit itself, as it was manifested in the man of Nazareth, and is seeking to manifest itself in every man now. Here is the best source of our information as to what Christianity is, and what it seeks to accomplish. There we learn it is a spirit of perfecting, and it *seeks* humanity's perfection. Its exhortation is, "Let us go on unto perfection. It gives no low or narrow idea of man's capabilities. "It doth not yet appear what we shall be," said John the beloved disciple, but we know that we are the sons of God, and when "He shall appear we shall be like Him;" and this is in perfect accord with his master, who said, "be ye perfect, even as your Father which is in Heaven is perfect." Here we have from Him, whose *rule* of life is our conceivable law of life, and whose own conduct of life so humiliates our miserable performance, we have from Him the most hopeful encouragement, that *we* and all men may yet rise out of, and above, all our narrowness, our ignorance, our folly, and our sin, and yet be the godlike men, the brave, heroic, truthful, pure and tender-hearted, loving men, that deep in our hearts, in our better moments, we fain would be. Let us live to make this large and rational hope a positive reality—THE "COMING MAN."

ODOWTES.

COMMUNION OF SAINTS.

In our day, what is it? Good christian people attend church on the Sabbath-day, join in the service of song, listen devoutly to the prayers—of the minister, and improvingly to the sermons—of the pastor. On prayer-meeting night they do the same. Some go to teach in the Sunday-school, and give their scholars the benefit of the printed scheme of lessons hastily glanced over before going. Is that all? There is the fervent methodist class meeting, where sometimes *real*, and as often *manufactured*, EXPERIENCE is related. Other evangelical denominations have not even that.

But there is the Lord's supper, surely that is a period of communion. Is it? Yes, with the pastor, or with one's own heart. But, dear christian brethren, when and where do we commune *with one another*?

Of what do our churches consist? Of a band of believers drawn together for the purpose of strengthening, building up, watching over and sustaining one another in their most holy faith? Or are they an aggregation of units? "Only this and nothing more." We know one another, do we? We know each other's names, family connections, callings and professions, means, standing, character—but what do we know of each other's soul-life? Do we know when a brother's

spirit is touched and tender; when his heart is bowed down or overwhelmed; when the clouds are lowering, and the spirit bitter; when he feels hungry and longing for companionship, and yearns for a kindred spirit to pour out all his heart to him? What do we know of each other's inner life? Nothing. And yet is not this the first and last and greatest object of uniting in christian fraternity for mutual edifying?

Good John Bunyan tells us that as Christian journeyed on to the Holy City, he fell in with one and another on the way, and gives us very faithfully the conversations with which they lightened the way. Get together a couple of devout church members now-a-days, and what do they talk about? Business, news, politics, anything, but not a word about one another's religious mind. How strange it would sound to hear the question, "Do you enjoy much peace just now?" or, "Do you feel sin a great power to contend with, these times?" or the complaint, "I have got into a very dark and deadened frame latterly," or "I feel as if God was afar off, and my troubles greater than I can bear," and so invite confidence, and the bearing of one another's burdens.

And yet, when this is out of fashion, we wonder why it is so few are added to the church each year, and why our children do not come forward to seek connection with the church. And so we press for more meetings. or sigh for seasons of revival.

We have too many meetings as it is; and we come and go, week after week, heart and soul *strangers* to one another.

What is it we want? How many young men and young women are there in our churches who have thoughts—and thoughts—and they come and go, and no elder brother or sister ever seeks them out to talk with them by the way and draw out their minds and sympathies and lead them to the light. Bye and bye they drop off, and the tender heart gets hard, and the hungry soul perishes, and the thirsty spirit parches, and the tares of the world grow up and choke the good seed. Then the poor prodigal, whose soul has been awaked, and who comes eagerly to seek for soul food, who of the brethren draws near to him and bears him up, and keeps by him, encouraging and helping him to form new habits and associations? None. He goes and comes, unknowing and unknown; soon he is missed, the tender frame has given place to dry numbness of soul, and he has slipped back into the old way.

"Lost for want of a word,
A word that I might have spoken."

Oh! brethren and sisters, this is not as it should be. We are seeking to be watered ourselves, but we are not watering others, and so we miss many of our good Father's blessings.

Let each of us make it our business to open our eyes in our church homes, and look about us. Single out one we might take by the arm; get him to our homes; lead the talk to things that pertain to the Kingdom; watch each other's frames; sow in season, dropping a word by the wayside. Let us seek to cultivate one another. Church socials at our churches or at our homes won't do it. Mark your man out. Ask him to spend an evening with you in your home.

Or, dear old mother in Israel, go to that young wife's house; try to get near to her heart; draw out her timid nature, and show her your sympathy and love. Your children will listen, and learn; and so your homes will become gardens of the Lord, and the desert will blossom as the rose. When your sympathy expressed has won the confidence and love of your fellow disciple, and heart has spoken to heart, you can bear each other's burden to the burden-bearer, and cast them on the Lord. It will not take long for you to find out what the communion of saints is, and is intended to be.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

E.

CORRESPONDENCE.

"THE DEVIL."

SIR,—While I fully and gladly recognise your ability, independence and usefulness both as preacher and editor, I would like to say a word or two by way of friendly criticism on a discourse which you lately delivered in Zion Church. I allude to the one whose title stands at the head of this letter.

I think you stated that while you believed in the existence of evil spirits, you denied that one of them was chief, or ruler, and also spoke doubtfully of the personality of him, whom the Bible designates, "the devil." Now as this is purely a matter of revelation, we can only go to the Word of God for proof. Let us begin by glancing at a few of the titles given to him. He is called "the prince of the power of the air." The term prince, according to Webster and Walker, means a sovereign, rank, a chief ruler, &c. He is called "Beelzebub, the prince of devils," we also read of "the devil and his angels," and, our Lord said to Simon Peter—"Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." There are many other passages of a similar import, but these will be sufficient to prove the points under consideration. If words have any meaning, the foregoing passages show two things:—That he whom the Bible calls "the devil," is a real person, as much so, as Michael is an archangel, or as St. Paul and St. Peter were real persons. Then if he is a "prince," "chief of devils," and has "angels," he must be high in rank, a ruler in the kingdom of darkness, and over, "the spirits that now work in the hearts of the children of disobedience." In the Epistle of Jude, the 9th verse, we also read that Michael, the archangel, when contending with *the devil*, disputing about the body of Moses, durst not bring against him a railing accusation, but said, *The Lord rebuke thee*. This further strongly confirms our view of the personality and power of "the devil." While other evil spirits are frequently alluded to in the Holy Scriptures, he is the only one to whom a name, or names are given, and all these names, whether he is spoken of as a prince, or as "a roaring lion," or "an angel of light," indicate his supremacy over fallen angels and other evil spirits, whose name is "legion," and who, according to one of our English poets,

"Through the air, and darken heaven,
And rule this lower world."

I think these views concerning the personality and supremacy of the devil were not taken as you intimated, from either Milton or Dante, but from the Bible, and were held by the church long before these famous poets were born.

You seem also to be unable to accept the account given in the New Testament of our Lord's temptation in the wilderness, in a literal sense, and appear to regard the whole as symbolical. There are two reasons, however, why this view of the case seem to be unsatisfactory. The record stands there in the Word of God, and the details of the whole affair are given with particular minuteness, as of something that really did occur, are we not therefore bound to believe it just as much as we are bound to believe the account of the transfiguration, or the ascension of Christ? Then we should not forget that it was a miracle. Although a stupendous and extraordinary miracle, it was certainly not beyond the power of God to perform, for Christ himself wrought greater miracles than that. When we read the narrative, we should remember that it was only the human nature of Christ, and at a time of sore weakness, that was subjected to temptation. When we look at it in this light, it appears to me that some of the chief difficulties are greatly diminished, if not altogether removed. We find difficulties and mysteries everywhere, and yet we accept and believe, notwithstanding, then, why should we not do so in this case? "Is anything too hard for the Lord?" With him all things are possible.

Now let us look at some of the difficulties that stand in the way of believing in a supreme and personal devil from the standpoint of reason. It is asked, Can he be in more than one place at the same time? I must confess that in some respects that is a hard question for one who holds the old orthodox view. In fact, unless he be omnipresent the thing is impossible. Omnipresence is an attribute of Deity alone, therefore we are bound to answer, No. But may he not through his agents, whose name is "legion," operate as effectually at all points as if he were there himself? The fixed residence of the Pope is in the city of Rome, and yet who will deny that his power is not felt as much or even more in the Province of Quebec and in the city of Montreal as in Rome itself? Then if the Pope, while residing at Rome, holds almost absolute sway over all his subjects in every part of the world, may it not be so, only in a much higher degree, with the devil? It is not therefore necessary that he should possess the attribute of omnipresence to constitute him a prince and chief of evil spirits, or to give him the power attributed to him in the Holy Scriptures. What do we know about *spirits*? They may be swifter messengers, a thousand times swifter, than we have ever dreamed of. For ought we know to the contrary, they may travel with the fleetness of light or sound, consequently his power as ruler and chief may be very great, in constant exercise, and felt throughout the world as if he were everywhere present himself. It is therefore hardly wise on our part to attempt to confine the action and work of spirits to our flesh-and-blood way of doing things.

If I remember correctly you also stated that evil means anarchy and confusion, and therefore cannot be organised or put in rank and file like troops of the line, so that there cannot be a chief or ruler. This may be true of evil principles and evil influences, but not, I think, of "lapsed intelligences," or evil spirits. We know that evil men can be organised and be made to render service and obedience, however unwillingly, to their superiors, and why not evil spirits? Besides, all evil spirits are in some way, according to the Scriptures, enduring judicial inflictions appointed by the Supreme Governor of the Universe, consequently may He not for some good and special reason have permitted the introduction of order and rank into the service of evil? The Holy Scriptures, I think, strongly favor this view, and therefore speak of "the devil" as a "Prince of the power of the air," "the god of this world," and Beelzebub, the Prince of devils.

QUARTUS.

SIR,—In an article on "The Future Life" in a late number of the SPECTATOR, reference is made to the dishonour done to God by those creeds which represent Him as insincere in offering pardon and life to all, and especially to that terrible statement of Calvin, that God not only ordains before their birth the everlasting destruction of myriads of the human race, but that He arranges their lot in life so that their sin and punishment may be increased, and you add the pertinent enquiry, "Is that God-like—is it Father-like?" Certainly not must be the answer, if God has any meaning akin to good; but whatever conceptions of God's character may be possible to those who uphold these doctrines, they are at least so far consistent as not to believe Him to be the Father of the human race. I have heard one of them argue against the doctrine of the Divine Fatherhood on this very ground, maintaining that as no father could or would do such things to his children, therefore God cannot be the Father of all, but only of the Elect. Once admit the Divine Fatherhood as true for every child of man, and those dishonouring views of God propounded in the past, and yet clung to by many, must be banished from human thought. Perhaps it is a consciousness that this is the fundamental question that causes many to assert so strenuously that God is Father only to His believing children; sovereign Ruler and King alone to others. But even these may be met with the enquiry, Would such methods of dealing with His subjects be possible to a righteous and benevolent King? And it is, as not less, but more merciful than man, that God says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Few things are more strongly convincing to my mind of the truth and vitality of Christianity than the fact of its having survived the terrible teachings of its advocates; and one is thankful that nobler thoughts of God and His dealings with men are becoming prevalent. True, much remains confessedly dark and perplexing in the problem of human life and destiny, yet Christian men should carefully avoid putting into the hands of sceptics the weapons most damaging to their faith, by representing Him, who is Love, and whose love to man can only be measured by His unspeakable gift, by the life and death, the Cross and Passion of His well-beloved Son, as insincere, partial or vindictive.

Although caution is doubtless necessary lest any statement should be made calculated to lead men to think lightly of sin and its consequences; let all who consider any departure from old creeds as damnable heresy refrain from misrepresenting the views of those who differ from them. Can they not see that by uttering the sneer, that believers in "the larger hope" are guilty of re-

peating the devil's pleasant lie, "thou shalt not surely die," they are not only bearing false witness against their brethren, but are giving currency to the erroneous impression that many learned and thoughtful Christian men disbelieve the doctrine of retribution, and are therefore themselves doing what they can to encourage a hope for impunity in sin? M.

SIR,—The accident to the Steamer Sardinian is another addition to the casualties caused by the explosion of gases, the accumulation of which must be consequent upon the want of proper ventilation. Such an accident as that which occurred on the Sardinian, it seems to me, could have been obviated by sinking ventilating shafts of cast iron or other metal from the decks to the hold of the ship, throughout its various compartments. This is done with leaders to the smoke stack, by which the atmosphere of the column could be rarified when the fires are on, which is always the case except when in port, when other means such as would be most convenient, could be put in use. My experiences have shewn me that it is perfectly practicable to relieve buildings, shops, or mines from vitiated atmosphere, and the place supplied with pure air. There is no want more felt by the public, in churches, public buildings, music halls, hotels, steamships, railroad cars, and especially Pulman cars, hospitals, &c., &c., than the want of proper ventilation. I have often, when in conversation with ocean steamship passengers, been told they felt no want so great as that of pure air on board, and that the stench from the steerage and bilge water was most offensive. There is not the slightest necessity for such unpleasantness and danger to the passengers, if shipowners would go to the expense, and be willing to accept a true system of ventilation. I have often noticed in hospitals the physician arrive and go through the wards, where perhaps there may be twenty or thirty beds, some occupied by the poor consumptive, others by patients raging with typhoid fever, and the remainder with those of various diseases; the first orders will be, throw the windows open. I have seen this done with the thermometer at zero; while the fever patients would feel the benefit, the others would be greatly distressed.

It is notorious where the general public only are concerned, individual wants and comforts are too often ignored. It is to be truly hoped that the accident in question will call for investigation into such systems as are being offered and have tests fairly given, by which the public interests may be most benefitted. So far as my system is concerned, I am satisfied it is correct, and would much rather give the public the benefit of it for nothing than that one human being should suffer or any quantity of property should be destroyed. I have given you my pamphlet, which treats more directly upon my system, and if you think this, and with such comments as you may deem necessary, worthy a place in your columns, you will perhaps do a public benefit, and confer a favor upon

Yours obediently,

JOHNSON BRIGGS.

[We are glad to call attention to the important matter broached in Mr. Brigg's letter. We have had experience of the horrors of no air on ship-board, in the train, in the sick-room, in churches, and have longed with strong feeling that the Lord would raise up a man who shall convince the people that fresh air is not a curse but a blessing. Air and light, good friends; give us more of them and we will bless you.—EDITOR.]

"THE FUTURE LIFE."

"If the line of thought suggested by my former article has enabled "Quartus" and your other readers to perceive that a man's *will* is really his life principle,—that principle which both produces and dominates his celestial, spiritual, rational, and physical being,—they will hardly feel any need of an answer to the query. Whence does man derive this will or life? There can be but one source of all life,—the One self-existent being, God, the sole creator of all animate and inanimate things. Are we then but disintegral portions of His Divine Life, broken off and separated from Him,—small parts of self-existence, independent in every sense in our lesser degree as He is in His Infinite degree? Facts would seem to be against this. We can neither create nor continue life. We cannot, by imposing into it our own life, re-create even a faded flower, nor re-vivify a dead insect, though by attention to laws which we ever feel to be beyond our control, we can rear new flowers from the seeds of the dead ones, and develop the germ of life in the insect's egg by artificial means. True, we live again in our children, yet we know we are not the *authors* of their being. We are only the channel through which their life has come to them. These facts are at once perceptible to the rational part of us if we think from the inner cause to the outward effect,—not from the outward effect to the inner cause. Are we not then driven by facts to the inevitable conclusion that we too are not life in ourselves, but merely recipients of life from the One Divine Source of all Life?

If we are right then as regards the Divine Source from which all life comes, that life cannot be otherwise than good, for it flows in from Him who is Goodness,—manifest in the form of Truth personified. "In Him was Life, and the Life was the Light of men." This Divine Life, therefore, which is ours as recipients, is God. It is written in every fibre of our being, inscribed as with a pen of iron in our physical constitution that only by the full development of that Life in every faculty can we grow to the full stature of a man. Thus only can we fulfil our true use in the universe. Everything less than this—everything else than this—cometh of evil, and is the cause of disorder, grief and pain. God causes life to flow into us,—free will, free life,—that that life may form an image of Himself, and is no wise responsible if that greatest of all blessings—life in plenitude and freedom—is perverted to the service of self by a will (that is, a life) which constantly disregards the happiness, well-being and comfort of others, in the vain hope of benefitting self thereby. Such a use of the life bestowed on us brings in its train the attendant miseries of disorder which we call sin. It is directly contrary to the will of God, for "God is Love." That is His very being. It is His Life to bless and to benefit by and

through that Divine Wisdom in which His Love has manifested itself and become visible to our eyes in the Divine Humanity of our Lord God and Saviour.

Now these facts form the reality of Physical Life in this world, and are the only true basis of Political Economy, though to carry them out in practice is as yet an untried experiment. To prove their absolute truth it is only needed that each man bend his life solely to the good of his neighbour. When that is done in truth and sincerity, his whole nature will rapidly expand into complete devotion to God's will, and from loving his neighbour he will rise to love God. Some of your readers may stand aghast at the mere idea of working out practically in the world such Political Economy as this. "Take away selfishness," say they, "love of approbation, love of power for the sake of self, and you lose at once the motive power which keeps the whole machinery of society in motion. The highest form we can attain, or which is even desirable, is that each should do good to his neighbour, hoping to receive good in return, and that said neighbour should honestly acknowledge and repay the obligation." That would certainly be an upward step. But precisely of that theory God says, "What thank have ye? do not even the publicans so?" and proceeds to lay down the higher law of utter unselfishness and heavenly love,—“Do good and lend, hoping to receive nothing again.” This is the true path to happiness and heaven, for it is the Divine order of being. Would it not create happiness and the strongest motive power for progress and invention if each—not one or two in ten thousand—but every individual man and woman sought to benefit his or her neighbour? Love would then beget love, kindness beget kindness, thought draw forth intellectual effort, and invention meet its reward and encouragement in the blessings it brought to others, and the gratitude which the inventor would find himself to have called forth towards Him who gave him the power to bless an ideal state of society truly, but one of which the unspeakable blessedness cannot be doubted.

If we can imagine such results from such life in the natural world, is it possible to doubt still more immediate and tangible results from a similar state of life in the spiritual world where matter does not intervene, but life acts directly on life? Causes there must be at once perceptible in results; results more rapidly and effectively taking form and shape from causes.

"It is not death but life for which we pant,—
More life and fuller that we want."

And shall not such life go on to perfection and completion when "mortality is swallowed up of life?"

But God permits evil in this world, permits the life He bestows in freedom of will, to be used as that will shall choose; guarding only by His divine providence those who *will* to conjoin their life with His in aim and purpose from having that life crushed and extinguished in them by the wickedness of evildoers. To that extent His laws are devised so that none are tempted above that which they are able to sustain without losing their *real* life. Evil can only hurt and destroy them in this world through their physical nature, their mortal body. It cannot destroy the soul, that breath of life which is the image of the Almighty. "Fear not them who kill the body, but after that have no more that they can do." It is only the physical external nature that need suffer. When mortality drops from us, therefore, and the true life within us leaps into fuller being, the power of evil is broken, death is swallowed up in victory, and association with the spirits of just men made perfect is, by a spiritual law, the immediate consequence to those who are fit for it.

What of the evil?—those who have confirmed their life in selfish uses, and whose intellects therefore have become falsified. They too find their associates by the same inevitable and beneficent law which guides the other to their chosen companionship. A law alike beneficent to both, for "what communion is there of Light and darkness?" In evil society they find their home, their happiness, as they would have done fully here but for the trammels of their physical nature and what are called the restraints of society. But that they lose *for ever* the opportunity to "cease to do evil and learn to do well" is not consistent with the infinite loving kindness of the one God, who is Love itself and Wisdom itself. The *opportunity* is never gone. The *wish* may be. A man's will may gain control of the whole world of his own being till that will or life is merged and lost within its own narrow boundaries. Is not the very thought dire and dreadful enough?

Is such doctrine dangerous? Is it calculated to make men harden themselves and go on perverting their life because they will be permitted forever to do so, and reap the fruits? Is it encouragement to evil to add that there is no time or state in which God will not listen to the voice of true penitence in its prayer for power to reform? Nay, verily! when alongside of that doctrine we place the other, that regeneration is salvation. There is no other. "Ye *must* be born again." From whatever depths to which the man has sunk he must rise by a gradual process similar to the process of growth from childhood to manhood. This new formed life or will towards Goodness and God (if these can be said to be two and not one) must conjoin itself to the Divine, and by drawing on that Divine Life to aid him in every step drive out the evils which he has permitted to infest his being from every stronghold they have conquered. It can be done,—it will be done, here or hereafter,—if, with all the heart we have left in ourselves, we truly seek Him, "we who seek shall find." If we have made our bed in hell even, God is there. "Even there can He find us, His divine hand can uphold us." He who assumed humanity, experienced our state and condition, met and conquered evil in humanity in its every form, driving it out by His divine life till that filled and animated its every part, can aid and sustain us to follow in His footsteps, to appropriate His love and imbibe His wisdom in reality and truth,—as we do in symbol when we partake of the holy sacrament,—and make us pure in heart and life till we perceive God in Him and His image in ourselves,—an image imperfect as yet, but still the true germ of a new and progressive life. Such Faith leads to Hope, and manifests itself in word and deed in a boundless "CHARITY."

Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven.—
N. Macleod.

Without books God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness.

CANADA—A BALLAD IN THREE PARTS.

*Dedicated (by permission) to the Right Honourable the Earl of Dufferin,
K.P., K.C.B., Governor-General of Canada.*

PART THE FIRST.

While yet the river roll'd, unnam'd, its courses to the sea,
The red-man roam'd upon its banks as fanciful and free,
His wigwam in the dewy eve sent up its curling smoke,
And in the light of happy morn his peaceful slumber broke.

Bathing his brown limbs in the sun, whose rising spirit drew
His upward prayer along its rays to heaven's illumin'd blue—
'Great Spirit hear,' he said, 'my wish to send us plenty food,
For small papooses all and squaw, while me* go hunt the wood.'
Then throwing what remained of robe beside his birch canoe,
He, plunging in the sparkling wave, its crystals backward threw,
But suddenly a tremor seized those limbs that ne'er had quail'd,
And clammy sweats, with icy chill, that iron frame assail'd.

'Great Spirit what is that,' he cried, far yonder on the sea,
Like mighty bird, with stretching wings, and flying fast to me?
Back, back to shore, his brawny arms struck their imploring course,
And beck'ning to his busy mate—with speechless tongue and hoarse—
By gesture and outstretching arm, he caused her, frighten'd, see
The source of his profound alarm—the winged mystery.

All day they watch'd the spreading sail come flapping o'er the deep,
And, crouched in voiceless wonder, saw the image on them creep—
Till evening brought it to the vale where rear'd their lowly cot,
When something foaming from its side, like huge harpoon was shot;
While, folding close its mighty wings, a loud tremendous roar
In rolling thunder woke each cleft along the wooded shore.
Then from their hiding place came forth the forest children dumb,
In terror "whisp'ring with white lips"—behold! Great Spirit come!
And trembling on the pebb'd beach awaited, still, to hear
What the Great Spirit more would say—now, unto them, so near—
When lo! a lesser vision, from the larger one, they saw
Fly forth with foaming crest along, and bound up on the shore.

Approaching, men of warlike mien made signs to them to come
And take the proffer'd offerings into their pointed home;
But fearful of the stranger's gaze and gifts brought from afar,
The Indian, turning to his camp, cries "na-da, Ca-na-da!" †

* * * * *
Fear quell'd at length, and friendship crown'd with quaffing of the cup,
From calumet, in fumes of peace, their vows to heaven went up!
When the chieftain of the pale-faced men cried out with lofty song,
Rememb'ring 'twas on that Saint's day, Saint Laurent! Saint Laurent!
And ever to his dying hour, when other red-men throng,
That Indian, pointing to the stream, cries—Laurent! Saint Laurent!
And the white-men landed on its bank, this new discover'd star
Among the kingdoms of the earth, proclaim'd fair CANADA!

PART THE SECOND.

The flowing tide of years roll'd on unnumber'd to the sea
Whose tideless wave engulfs all time amid eternity;
And faces pale, like autumn leaves, grow thick upon the strand,
Once peop'd only by the race of the red Indian band;
While vessels, from the mighty deep, in crowds the river deck,
And waken, with saluting roar, the fortress of Quebec.
Proud soldiers, gay, with martial tread, the maidens lead in dance,
And whiten'd folds of lilies spread the banner-flag of France—
"The chosen home of chivalry, the garden of romance!"

Great statesmen foster'd near the Throne, had greater grown abroad,
And martyr'd soldiers of the cross, had preach'd their risen Lord.
Foul war may blacken other climes, and harrow other soils,
But broad St. Lawrence rolls between New-France and such turmoils,
And perch'd upon her eyrie, like an angel in the sky,
Quebec looks down upon the foe, with stern, defiant eye!

Wolfe saw, and flash'd the challenge back upon entrench'd Montcalm,
And scaling o'er the diamond ridge which echo'd war's alarm,

Those heroes, dashing mid the fray, each thought the field was won—
Then sank in death at close of day, calm as its setting sun.
Fame's brightest rolls the names of both—of Wolfe and Montcalm—bear,
And years with new-born gems adorn the coronets they wear.

Though the triumph of Old England's arm then shook out in the sky
The red cross of St. George above where the Lily used to fly,
For aye may French and English sons, sworn friends unto the death,
Their native land, united, hail with every living breath—
And ever make against the foe one holy, common cause,
To guard the sacred treasure of their freedom and their laws!
And if the tyrant of the East, with others like, conspires
To raise his blood-red hand against the kingdom of our sires,
May every child of Canada rush, should the parent call,

To aid their glorious mother-land, or round her standard fall!
Although in death, with pallid brow, his lip cheers for the Queen
And England's Empire—like of which the world hath never seen—
Around, attending angels wait his last expiring sigh,
Then bear, with aureola crown'd, the hero's soul on high!

PART THE THIRD.

"Peace hath her victories as war," and peace hath conquered now
The fertile plains of Canada, by the triumphs of the plough;
And houseless men with foodless babes, upon her virgin soil
Have found a shelter and a home where bread rewards their toil.
And Commerce on exploring ways, increasing yearly, brings
Vast throngs of husbandmen to fill the womb of coming springs.
To pilgrims in the wilderness, each hearthstone lighted new,
Unfolds the paradise of home, with that of Nature's view:
And corn, and grain, and forest-trees, the harvest-bearing river,
While open to the sea, floats onward, onward ever—
To help to shelter and to feed the toiling ones at home—
The pledge of food and honest work, if hitherward they come.
No gilded rank of pedigree abashes manly brow;
But honest sweat, like diamonds set, sparkling behind the plough,
Prove truer jewels on the crown, whose richness doth instil
The bosom of our mother earth with fructifying skill.
No musty parchments foul with age, or fouler far with crimes,
Doom children of our soil to dwell in sickly, crowded climes—
While Earth's broad acres laughing lie beneath the golden sun,
 wooing the loving hands of toil their fruitful breasts upon;
And rank, worth taking, is as free, to all, as is the wind—
The rank which bears the stamp of God—the PEERAGE OF THE MIND!

The sapling to the tree hath grown, and now strikes out its root
In broad and deep'ning strength of hold—Britannia's proud off-shoot!
And long may Britain's oaken germs, transplanted o'er the sea,
Preserve in Canada the life of British liberty—
While foremost 'mid the roll of names which help'd to usher in
The New Dominion's happy birth, stands that of Dufferin!
No "evanescent *eidolon*" that haunts our history's page,
But deeply graven in all hearts throughout undying age,
The coming Nation, may it prove—Dominion of the good!
And, in its growing years, stand, where Britain has ever stood—
The foremost in the cause of right! Upholder of the truth!
The nation which, with growth of years, grows in the strength of youth!
So may we cry, with hopeful voice, unto the heavenly powers,
For blessings on our native land—"THIS CANADA OF OURS!"

AGRI-HORTICULTURAL DEPARTMENT.

MR. EDITOR,—I am glad you have opened an Horticultural Column in the SPECTATOR, and at your invitation I beg to propose an enquiry. How can I produce variegations in geraniums, coleas, abutilon and other plants?

FLORA.

Answer.—Variegation seems a caprice of nature. The absence of proper green colouring or chlorophy produces the variegation in the leaf. It is therefore a disease, and may be propagated by slips of the part variegated; but if left to itself the plant will return to its original state, having recovered its vigor. If the variegation is examined closely it will be seen that there are really only two colours, even in Mrs. Pollock, sunrise or sunset geraniums or in the brilliant chameleon coleas. Where the white or pale yellow occurs it is simply an absence of green colouring; and the other brilliant colours are due to the red and green which either singly or by combination produce the endless variety of shades. Seeds from the variegated plants do not produce variegation. What we have said respecting the disease of variegation does not apply to the flower itself, but to the leaves. We doubt if a plant so diseased as to have an entire absence of the green or chlorophy could be propagated, but if there is a trace of green it can. Variegation of flowers is produced by mixing the pollen of different varieties, which is frequently done by the Bee in passing from one flower to another.

GREENS.—Nettles when young are used as food in France and Switzerland. The young shoots are boiled with a little soda and served like spinach. The common *milk weed*, known among the French as "wild asparagus" when about three inches long resembles in flavor asparagus so much as often to be mistaken for it at table. It is cooked and served precisely the same way as asparagus—dandelion, chicory and lettuce leaves, all form excellent dishes for the table. Another vegetable which resembles somewhat the asparagus is the sprout of the common hop. It is cut when four inches long, and cooked and served in the same manner as asparagus. The leaves of radish and beets are nearly equal to spinach.

The common purslain or pig weed form a most wholesome and agreeable dish and is scarcely more delicate than the lambs' quarters. Any one can have a dish to set before a king, by simply going out for a few minutes into the highways and hedges and gathering the above mentioned greens.

CONSANGUINEOUS MARRIAGES.—Mr. George Darwin, after a searching investigation, concludes that "the widely different habits of life of men and women in civilized nations, and especially among the upper classes, tend to counterbalance any evil from marriage between healthy closely-related persons." Mr. Darwin's views are in a measure sustained by Dr. Vorn's inquiry into the commune of Batz. Batz is a rocky, secluded, ocean-washed peninsula of the Loire Inferieure, France, containing over three thousand people of simple habits who do not drink and commit no crime. For generations they have intermarried, but no cases have occurred of deaf-mutism, albinism, blindness, or malformation, and the number of children born is above the average.

* Anglo-Indian form of expression.

† Alluding to shape of Indian camp.

‡ Said to be Indian for "nothing—nothing here."

CONGREGATIONAL SINGING.

If we are to sing at all in church it may reasonably be supposed that we are to sing our best. Devotion is not helped by bad music, though all who attend our churches seem hardly to realize that fact. We have met with excellent individuals, "pillars of the church" in some instances, who honestly prefer poor music as "more spiritual" than anything of a higher class; though in what way they find it stimulating to their religious life it might puzzle them to explain. Such persons are probably very little cultivated musically, or they have, as we expressively say, "no ear for music." They forget that the inharmonious sounds to which they are so indulgent may prove a serious stumbling block in the way of another, whose natural love of music has been finely cultivated, so that the drone or drawl which has in it a certain attraction for the one, will be absolute torture to the other. Much is due, no doubt, to early association, and while we shall find most young people willing, and even eager for a higher class of church music, older persons there are who have been trained in a puritan school, ready to regard any innovation upon old customs as a machination of Satan against the purity of the churches. This is a prejudice which, of course, only time can cure, but which time is curing; if slowly, yet most surely. We remember when it was quite customary in the older English Nonconformist churches to sing such a tune as "Cranbrooke" to a common-metre hymn; in some such style as the following:

"Grace! 'tis a char-ar-mi-ing sound,
Har-mo-ni-ous to-o the-e ear-r;"

and to shout it after a fashion which made the last two lines

"Heaven with the echo shall resound,
And all the earth shall hear,"

likely to be literally accomplished.

Well, we have changed all that. But while we have gained very much, it is treason to suggest that there is real danger of our losing something too? What we cannot afford to part with in our service of praise is *earnestness*. Meody was right when he said that he would not preach at one end of the church, while the choir was reading newspapers at the other. He knows if any man does the assistance which hearty singing is to the preacher. Indeed, who ever else is ignorant of the fact, the minister will be sure to discover that music which is only cultivated and not earnest does not aid the devotional feeling of the worshippers, is not in fact a service of praise at all.

What we want then is *earnestness* and *cultivation*. And surely these attainments ought not to be beyond our reach, although in too many of our churches it seems as if to secure the one, were to take a long farewell of the other. When last in England we had the pleasure of worshipping in the church of the Rev. H. R. Haweis, St. Mary-le-bone. It seemed to us that the gifted author of "Music and Morals" had succeeded in securing a service which as nearly as possible reached the ideal of what church worship ought to be. The tunes chosen for the hymns and chants were not beyond the range of the congregation. All sung and sung heartily, including the minister. For the anthem (which was the only part of the service rendered by the choir alone) we had the immortal "Hallelujah chorus." Never before was it our good fortune to hear this sublime conception with anything like appropriate surroundings, and never before had it seemed so divinely inspired. We have heard exception taken to anthems in church as "undevoational." But it seemed to us that had everything else failed to stir one throb of worship in our hearts; "those 'Hallelujahs' would have borne us as on angel's wings, to the very gates of heaven. Very different was our experience in another church which we attended for several weeks, in the north of England. Here, too, there was an elaborate choir, guiltless of ever performing anything but first-class music, but the congregation appeared to have resigned itself to hopeless indifference during the singing of the hymns. Certainly the tunes chosen were not of a character to invite their co-operation. A colder or more formal service, as far as the musical part of it was concerned, could scarcely have been imagined. One Sunday evening, at the close of the sermon, the well-known hymn, "Jesus, lover of my soul," was announced. "Surely," we thought, "all our tongues will be unloosed at last. But no, an elaborate prelude was played by the organist in the minor key, and then the choir took it up, and skilfully rendered the whole four verses in a manner, no doubt satisfactory to themselves, but which no ordinary mortal could have presumed to follow.

It is perhaps natural that a highly cultivated organist and choir should be tempted to forget that they owe any consideration to the congregation; but it ought to be brought before their notice that when the whole body of worshippers are condemned to silence throughout an entire service by their elaborate performances, they are not helping, but hindering the true "service of praise." It will, perhaps, be urged that the congregation as a whole is not cultivated sufficiently to take its proper part in such a service. If this is so, does it not suggest the propriety of such cultivation? We have often wondered that the congregational singing class is not more frequently to be met with in our churches. We believe that wherever it has been attempted in England it has proved abundantly successful. We might mention Dr. Allon's church in particular as showing how much may be done in this direction. In this instance the organist can scarcely be said so much to have come down to the needs of the people as to have trained the people themselves up to a very high degree of musical perfection. "Singing," says Henry Ward Beecher, "is that natural method by which thoughts are reduced to feeling, more easily, more surely, and more universally than any other. You are conscious when you go to an earnest meeting for instance, that while hymns are being sung, and you listen to them, your heart is, as it were loosened, and there comes out of those hymns to you a realization of the truth such as you never had before. There is a provision in singing for the development of almost every phase of Christian experience. How many times have I been lifted out of a depressed state of mind into a cheerful mood by the singing before I began to preach! How often in looking forward to the Friday night meeting has my prevailing thought been, not of what I was going to say, but of the hymns that would be sung. My prayer-meeting consists largely of the singing of hymns which are full of prayers, and

my predominant thought in connection with our Friday-night gatherings is 'Oh, that sweet, joyful singing!' We would hope that these words express the experience of many, and in order that we may still more heartily realize them, let us care for and cultivate our "congregational singing."

M. B. STEVENSON.

THE MILL OF ST. HERBOT—A BRETON STORY.

BY THE AUTHOR OF "PATTY."

CHAPTER X.

THE BAZVALAN DOES HIS DUTY.

Madame Rusquec drew back as quickly as she could from the ring; she waited only to hear that Jean Marie had recovered his senses, and then taking Louise's hand, she left the fête. She had seen many inquisitive glances levelled at her daughter, and the girl's agitation had become so uncontrollable, that it was a relief to escape from prying eyes.

She did not speak till they were near the mill; then she looked severely at Louise, as she said, "What is this, vain child? Didst thou set the brothers Mao to wrestle for thy sake? Thou shouldst be thankful that such a man as Jean Marie has noticed thee, and thou must be more careful too not to give him cause for jealousy. Poor man! he is badly hurt, I fear. But at one time I felt sure he would win."

Louise did not answer. Presently she burst out as if she could not restrain the words, "But Christophe is a fine, brave lad." As soon as they reached the cottage she flung herself on a bench, and laying her head on the table, she sobbed herself almost into violent hysterics.

The excitement and vexation had been quite too much for her. The day that she had looked forward to with such delight had proved an utter failure; beyond the pleasure of wearing her dress, she had not had any of the enjoyment she coveted. And yet, when after a while she grew calmer, and thought over her day, there was abundant consolation in the remembrance of Christophe's words. He had conquered, too, in the struggle, which she began to see had indeed been for her. She was sorry for Jean Marie; but he had looked so evil that she shrank into herself at the remembrance of his dark, revengeful face. She wondered that she could ever have wished such a man to propose for her. "He would have killed me if I had refused him." She trembled, and tried to think of something else.

Her mother had been watching her; she saw her sudden paleness, and she grew compassionate. "Thou hadst best go to bed, child—thou art tired and over-done."

Louise went to her mother, and held her forehead to be kissed. "I shall be quite well when I have slept," she said. "I wish I had not gone to-day, but waited for the dancing to-morrow."

"Thou canst not go to-morrow, Louise. I cannot go down the hill again; and after what chanced to-day, thou must not be seen alone at the Pardon."

"Oh, mother, mother, how can I give up the dancing, I, have thought of it so long? And think of my new skirt and bodice! what else was it made for?"

Madame Rusquec kept silence, but she shook her head and frowned; her resolution was taken and she never bandied words with Louise. She was vexed beyond any power of expressing vexation; Jean Marie Mao, the best match in Huelgoat—a man notorious for his avoidance of women—had singled out Louise for notice, and beneath her eyes he had fallen, seriously hurt; for although he had recovered his senses, he had been carried to the Presbytery, and was said to be unable to stand; and Louise, instead of being really grieved or saddened, as soon as she had got rid of her temporary agitation, had already forgotten the cause of it, and could talk of dancing while the man who had so distinguished her lay ill, it might be dying; for Madame Rusquec had known more than one instance in which death had resulted from these violent falls.

Louise was in many ways a spoiled child, but she knew it was useless to struggle against her mother's will; she sobbed a few minutes longer, said it was very cruel, and then, tired out by the day's excitement, she got into bed and cried herself to sleep.

She wakened happier next morning, and she consoled herself during the two remaining days of the Pardon by reflecting that she should feel very shy and strange without her mother; and she was more reconciled to the disappointment when Mathurin brought word that neither of the brothers Mao had reappeared at St. Herbot.

Madame Rusquec avoided all mention of the wrestling, and her mother's silence oppressed Louise with a sense of wrong-doing most irksome to her bright, pleasure-loving nature. She kept out-of-doors as much as possible.

On the third morning, she had taken the cow down the valley, and had bidden Barba follow her when she could be spared; for the little Barba did not lead a holiday life; though she was but eight years old, the poor child had to cook and wash, and clean when cleaning was required, for her father. To her Louise was like some beautiful fairy queen, to whom the word "duties"—the word that held so large a place in Barba's poor little life—was unknown. Presently Louise heard footsteps behind her, but she knew they were not Barba's—they were too heavy, and besides, they were uneven. At first she hoped they might be Christophe's, but as the steps hurried to overtake her, the limp told her, before she turned round, that her pursuer was the red-haired tailor.

"Aha, my pretty maid! so you are none the worse for the fight you got at the wrestling." Coëffic put his head on one side, and his leer of admiration made him more hideous than ever.

"Why should I be the worse? How is the farmer? I hope he is better. Come, come, neighbour, you are the first person I have seen who can tell me any news. Who climbed the pole the best? Was the dancing good? and who were the best dancers?"

"How many questions! No one knows how the farmer is, because no one has seen him. And as for the dancing, when the sun and moon are both out of the firmament, the stars cannot choose but shine the best. There was no Louise

Rusquec, no Christophe Mao, among the dancers. Ah! there is a fellow for you; there is no other like him in these parts—so handsome, so spirited. I believe no young maid could find it in her heart to say no to his wooing."

Louise blushed and pouted; she turned her back on the cow, which strayed on, and was soon out of sight.

"How can Christophe Mao go a-wooing? He has nothing to keep a wife with—no house, no cattle, no furniture even, or money to buy it with."

Coeffic laughed heartily. The young judge always by the outside, and in a sense they are right. Does not Christophe look fit to take a wife? Yes, and I tell you he is fit; he has a pair of good arms and strong legs, and his head is screwed on the right way, and he has seen the world, and has his tongue well hung. Ah, you should hear him tell of the fishing in the Morbihan, and off Belle Isle! My word! I only wonder the pretty girls of Belle Isle let him come among us again a bachelor. Never fear about his means—I tell you he has plenty. Why cannot he work the mill, and make it bring in the double of what that lazy dotard, Mathurin, makes it do with that foolish boy Jules? Why not?"

"Ah, Coeffic, you are always hard on Mathurin;" but she did not look angry. "Well, as you have no news for me, I must go after the cow."

Coeffic caught her arm as she moved past him. "Wayward girl!" he said, rebukingly, and yet with a smile that conveyed admiration, "You know that I wait for your answer; you know who this fine handsome fellow sighs for, and yet you remain hard-hearted and indifferent."

Louise blushed with delight. "I know nothing about him. Why, I had only seen him twice before the Pardon. I can give no answer, you must speak to my mother—." And then, overwhelmed by this decided act on her own part, she darted away from the tailor, and ran after her cow.

She had taken her dinner with her, intending to remain away till evening, but she felt herself drawn home by mid-day. Her mother was spinning, as usual—she did not look up when Louise came in.

"Well, mother, have you had a visitor?"

Madame Rusquec left off spinning, and fixed her eyes gravely on her daughter's face, but the girl's cheeks grew too hot to endure the scrutiny. She turned aside, and got out the mugs and spoons for dinner.

"Coeffic has been here"—the serious voice frightened Louise—"and he tells me Christophe Mao wishes thee for a wife, and thou art willing to take him; this is not what I hoped for thee, Louise; I hoped to give thee to a husband rich enough to spare thee work, and wise enough to guide thee, since thou must needs take a husband."

The contempt of the last sentence stung Louise.

"What else was I born for, mother?" the tears started in her eyes; "thou hast shown me the way, and if Christophe works the mill, will not that help thee also?" and then, changing in a minute, for the weak soft heart could not bear to be in strife with any one, she put both arms round her mother's neck. "Oh, mother, if I am happy, is not happiness more than money! and I could not have been happy with Jean Marie, he is so stern and cruel."

Madame Rusquec kissed her daughter, but she did not look contented.

She told her that she had given her consent, and that she must be ready to receive Christophe in two days, as he would then come to make the demand for her hand. Louise wondered to herself—she wondered that her mother had so easily yielded, and she wondered about Christophe. In her talks with the tailor at various times she had learned the customs of the country, and she knew that when a man came to court his future wife he was always accompanied by his nearest relative; would Jean Marie do his part by his brother?

The thought made her shrink with terror, for she knew that some of her smiles and glances must have encouraged the farmer to think she approved his suit. But no, Jean Marie would not come; he was doubtless too ill still to appear in public.

"If Christophe and he could only change places," she sighed. "I do not hesitate, for I love Christophe; but it must be so comfortable to live at the farm at Braspart with that kind, gentle old Jeanne who does all the work—and after all I shall be poor all my life like my mother; ah, must I always work as she does? well, I have chosen, and I cannot eat my cake and have it too."

Madame Rusquec wondered too at herself more than at Louise. Why had she given her consent to Christophe's proposal? was it still too late to draw back? In fancy she had already pictured to herself the pleasant life she could lead in Jean Marie's farmhouse, and if Louise married Christophe she must remain at the mill, and work hard.

(To be continued.)

SLANDER.—Thompson calls "soft-buzzing slander" "silky moths that eat an honest name." Swift says, "The worthiest people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at." Fielding thought "the slander of some people as great a recommendation as the praise of others." Douglas Jerrold calls slander "a winged snake;" Johnson, "the revenge of a coward;" Joubert, "the solace of malignity." Bürger wrote, "When the tongue of slander stings thee, let this be thy comfort—they are not the worst fruits on which the wasps alight." There are many who have given good advice on this subject: William Penn said, "Believe nothing against another but on good authority, nor report what may hurt another, unless it be a greater hurt to another to conceal it." "Those who without knowing us," remarks another, "think or speak evil of us, do us no harm; it is not us they attack, but the phantom of their own imagination." "Calumny," says Leighton, "would soon starve and die of itself if nobody took it in and gave it lodging."

MENTAL CONTROL.—When we turn our serious attention to the economy of the mind, we perceive that it is capable of a variety of processes of the most remarkable and most important nature. We find also that we can exert a voluntary power over these processes, by which we control, direct and regulate them at our will; and that when we do not exert this power, the mind is left to the influence of external impression, or casual trains of association, often unprofitable, and often frivolous. We thus discover that the mind is the subject of culture and discipline, which when duly exercised, must produce the most important results on our condition as rational and mortal beings; and that the exercise of them involves a responsibility of the most solemn kind, which no man can possibly put away from him.—*Abercrombie.*

MUSICAL.

SINGING AND VOICE CULTURE.

(Continued.)

Anyone acquainted with the mechanism of a pipe organ will notice that it is, to some extent, an imitation of the vocal organs of the human frame. We have the bellows or lungs, from which the air is driven through the wind-trunks (our windpipe) into the pipes, or against the reeds—our glottis corresponding to a set of pipes or reeds. There is this difference, however,—the wind is forced through the organ pipes by means of weights placed upon the bellows, which do not vary, but sustain an even pressure, whilst our breath is forced from the lungs by muscular action. It will be seen, then, that whilst it is a comparatively easy thing to increase or diminish the tone at will, it is extremely difficult to keep up a uniform pressure. It would be advisable for the pupil to practise the scales at first with a good, firm tone from the beginning to the end of each note, commencing about a fifth from the lowest note on the voice and extending upwards for one octave only.

At this point it will be necessary to mention the different registers of the voice. Most voices have two (some three) distinct registers, i.e., a certain series of notes calls into play certain muscles and membranes, whilst the notes above a certain pitch are produced by a different set of muscles or membranes. The lower series is generally denominated the *chest* register; the upper series the *head* register; and at the peculiar note where these registers join, a change of tone (or break) occurs, to make which imperceptible it is necessary to practise carefully the highest notes of one register and the lowest notes of the other till they become somewhat similar in tone and power.

The manner in which the head-notes are produced is explained differently by the various writers on the voice, but until vivisection of our public singers is introduced amongst us, we are not likely to know much about it. The laryngoscope has certainly done something to show the vocal cords and membranes of the larynx, but the examination is necessarily brief, owing to the breathing of the vocalist on the instrument, which obscures the vision; moreover, it is only the superior organ that can be examined in this manner.

In Soprano voices there is generally little difference between the head and chest tones, some defying the most practised ear to detect any change whatever. Altos, on the contrary, have almost always considerable trouble in conquering this difficulty, and it is only by careful study and practise that it is to be overcome. Tenors and Basses for the most part sing entirely from the chest; in certain passages, however, it is better to use the head register. The student is recommended to use that register with which he can produce the best tone, always having a regard for the proper pronunciation of the words.

(To be continued.)

The Philharmonic Society will give a public performance of the "Messiah," in the Rink, on the 31st inst. The services of the following artists have been secured as soloists:—Soprano, Mrs. Osgood; contralto, Miss Ita Welsh; tenor, Mr. Wm. Winch; and bass, Mr. Delahunt. The Orchestra will be composed almost entirely of professionals, (Gruenwald being engaged as principal violin), and the chorus will be augmented for the occasion by a number of our principal amateurs. We hope the enterprise shown by the Committee will meet with the encouragement it deserves.

Herr Bohrer and Madame Bohrer gave a high class concert in the Ladies' Dining Hall, Windsor Hotel, on Friday evening, 17th inst. A fashionable audience assembled, and thoroughly enjoyed the entertainment. Miss Nievert sang some of her best songs, and added much to the musical success of the evening. We approve of the innovation of giving concerts at this excellent little hall, which possesses admirable acoustic properties and all the advantages of good ventilation.

A very pleasant evening's entertainment was given at Emmanuel Church on Thursday evening, May 16th, by Dr. Davies, who carried out the programme in a masterly manner. The organ is one of considerable beauty and power, and when handled, as it was on this occasion, by a master of the instrument, its good qualities are displayed to the full. The recital began with the performance of an Overture (Alessandro Stradella), one of Flotow's masterpieces, and the Doctor rendered it in a manner to give satisfaction to the most critical. Stephens' Andante Pastorale in F followed next, and was very effective; but Dr. Davies was happiest in the Phantom March, so characteristic of its composer (Schumann), for we do not remember ever having heard it performed with such perfect taste. The only defect in the programme was arranging for the finale, that loud and not at all beautiful Procession March of Sullivan's, and although the Organist did his best to make it effective, the fact still remains that *ex nihilo nihil fit*. The attendance at the Church was good, and should stimulate those concerned in the improvement of our Church music, since the number of people present shewed that such an attempt on the part of "the powers that be" would not meet with indifference.

Montreal is certainly becoming more musical, and that in the truest sense of the word. This is exemplified by the fact that when, as at Zion and Emmanuel Churches, musical entertainments of a high-class character are announced the attendance at the performances were in both cases large. On Tuesday evening last a somewhat novel but very pleasant "mélange" was put before an appreciative audience. The Rev. Mr. Bray discoursed in happy language upon the life of Mendelssohn, and his subject was musically illustrated by the choir, under the guidance of Dr. MacLagan, the organist of the church. The choruses were rendered very efficiently and creditably, and if the solos were not executed in the best of style, it must be remembered that the subjects chosen were of the most difficult type for illustration. To sing the beautiful solos of Mendelssohn requires great musical gifts, exceptional talents, and a long careful training, and it is much to the credit of all concerned that they did not flinch the difficult task. We sincerely hope this is only the first of a long series of these "happy thoughts," and that the authorities of Zion Church will again try the experiment which was attended with such success. We trust that the attendance at the Rink on the occasion of the performance of the "Messiah" on the 31st instant will be equally good.

Miss Minnie Hauck appeared at Her Majesty's Theatre, London, April 25th. The *London Choir*, speaking of her, says:—"She has been lauded without stint, universally, by all our contemporaries in detail, so it will suffice for us to say that if she should succeed in her representations of Fidelio and Semiramide as she has done in the *Traviata* and *Barbiere*, she will more than compensate Mr. Mapleson for the loss of Madame Nilsson."

Sir Michael Costa's "Eli" has been lately performed at Belfast, Ireland, for the first time.

The *London Choir* speaks favorably of Herr Boscovitz's piano recitals.

A Mr. Scarborough, organist at Spalding, England, having made a wager that he would strike one million notes on the piano in the space of twelve hours, took a compass of three octaves ascending and descending the different scales, and succeeded in striking 1,030,392 in a few minutes less than the twelve hours.

London is now hearing for the first time a number of musical works which Thomas' Orchestra played here in America over a year ago.

Madame Pauline Lucca will, it is rumoured, shortly re-appear at the Imperial Opera at Vienna, as Donna Anna in "Don Giovanni," with Signora Trebelli as Zerlina, and M. Faure as that of the Don.

Cherubini, Handel and Haydn lived far beyond their "three score years and ten."

Dr. Eben Tonree's "Grand Musical and Educational Excursion to Europe, including Northern Ireland, Scotland, France, Belgium, the Rhine District, N. Prussia, Switzerland," will leave New York June 29th, and will return, "weather permitting," in sixty days.

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

COMMERCIAL UNION Assurance Co.

OF LONDON, ENGLAND.

Capital - - - - - \$12,500,000

Fire and Life Insurances granted on easy terms. A call solicited.

OFFICE:

43 St. Francois Xavier Street, Montreal.

FRED. COLE,
General Agent.

SPRING 1878 STYLES.

WILLIAM SAMUEL,

367 Notre Dame St., Montreal.

Stock now complete, forming the most extensive assortment of the Latest Styles of SILK AND FELT HATS in the City, and at Prices to suit the times.

A CALL SOLICITED.

ENVELOPES.

I have now on hand a very large assortment of Envelopes purchased before the Trade Combination, and am prepared to offer great bargains to large buyers.

Job Lots of Cheaper Grades at still lower prices. Country dealers liberally dealt with. Orders by Mail will receive prompt attention.

JOHN PARSLOW,

Stationer and Account Book Manufacturer,
47 ST. FRANCOIS XAVIER STREET,
MONTREAL.

JOHN GARDNER, DISPENSING CHEMIST,

(From LONDON, ENGLAND.)

1307 St. Catherine Street West.

Sole agent by appointment for Cheavin's

RAPID WATER FILTERS

WILLIAM DOW & CO.,

BREWERS AND MALTSTERS.

Superior Pale and Brown Malt; India Pale and other Ales, Extra Double and Single Stout, in wood and bottle.

FAMILIES SUPPLIED.

BATTERSBY'S DOMINION POCKET Railway & Traveller's Guide, 106 pages. Issued monthly. Price 75 cents per annum, postage paid. Contains Railroad map of Dominion of Canada, Railways and Railway Fares, Stage, Omnibus and River routes, Banks and Agencies, Postal Guide, Sailings of Ocean Steamships, Cab Tariffs, &c., &c., all compiled with accuracy and care from official sources. Published by D. BATTERSBY, 138 St. JAMES STREET, Montreal.

Macmaster, Hall & Greenshields,

Advocates, Barristers, Etc.,

No. 181 ST. JAMES STREET,

MONTREAL.

D. Macmaster. John S. Hall, Jr.

J. N. Greenshields.

JOHN FAIR,

ACCOUNTANT & OFFICIAL ASSIGNEE,

HAS REMOVED TO

No. 115 ST. FRANCOIS XAVIER ST.

HUTCHINSON & WALKER,

Advocates, Barristers, &c.,

112 ST. FRANCOIS XAVIER STREET,

MONTREAL.

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

ROYAL HOTEL,

T. F. RAYMOND, Proprietor,

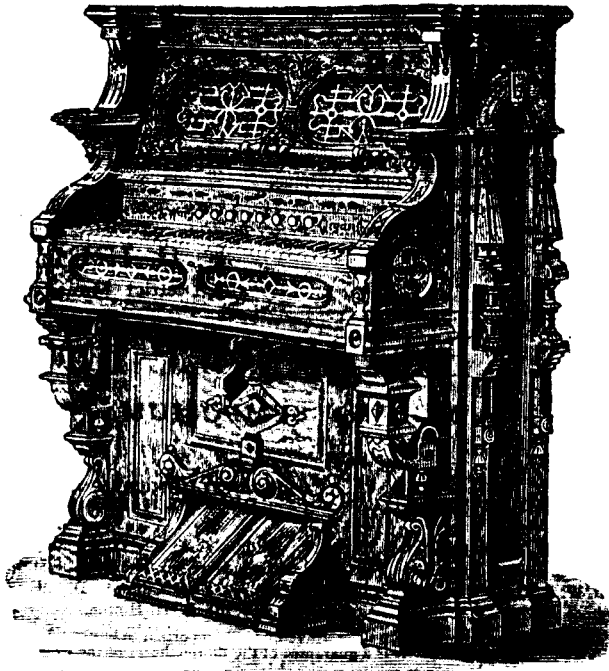
ST. JOHN, N.B.

J. D. BENNETT, Cabinet-Maker and Upholsterer, manufacturer of Egg-cases, Plate Chests, Glass Cases, Gun, Pistol, Jewel and Fancy Cases of all descriptions. Papier Mache and Leather Work neatly repaired. 162 Craig street, 3rd door from Place d'Armes Hill, Montreal.

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

CLOUGH & WARREN ORGANS

CAPTIVATE THE WORLD.



EVERY INSTRUMENT FULLY WARRANTED.

PRE-EMINENT FOR PURITY OF TONE.

Having not only received Diploma of Honor and Medal of Highest Merit at the United States Centennial International Exhibition, but having been UNANIMOUSLY PRONOUNCED, BY THE WORLD'S BEST JUDGES, AS SUPERIOR TO ALL OTHERS.

AGENTS WANTED IN EVERY COUNTY.

ADDRESS:

CLOUGH & WARREN ORGAN CO.,
DETROIT, MICH.

GOVERNMENT SECURITY

FURNISHED BY THE

ÆTNA LIFE INSURANCE CO.

This Company having transacted business in Canada so acceptably for twenty-seven years past as to have, to-day, the largest Canada income of any Life Company save one (and a larger proportional income than even that one).

NOW ANNOUNCES

that it will deposit, in the hands of the Government of Canada, at Ottawa, the whole RESERVE, of RE-INSURANCE FUND, from year to year, upon each Policy issued in Canada after the 31st March, 1878. Every such Policy will thus be as secure as if issued by the Government of Canada itself, so far as the safety of the funds is concerned.

The importance of having even a strong Company, like the ÆTNA LIFE, backed by Government Deposits, will be appreciated when attention is directed to the millions of money lost, even in our own Canada, through the mismanagement of Directors and others during a very few years past.

Office—Opposite Post-Office, Montreal.

MONTREAL DISTRICT BRANCH,
J. R. ALEXANDER, M.D., Manager.
EASTERN CANADA BRANCH,
ORR & CHRISTMAS, Managers.

THE CHURCHES OF CHRISTENDOM.

By the Rev. Alfred J. Bray.

ONE DOLLAR.

THE GREEK CHURCH.
THE ROMAN CATHOLIC CHURCH.
THE WALDENSIAN CHURCH.
THE ANGLICAN CHURCH.
THE PURITAN CHURCH.
THE UNITARIAN CHURCH.

"The lectures are historical in form; critical in air; kind in temper; and interesting and instructive in effect."—*The Literary World.*

AT ALL BOOK STORES.

CHOICEST CUT FLOWERS,

Fresh daily, at the

BOSTON FLORAL MART,

1331 St. Catherine Street, corner Victoria Street,
MONTREAL.

JOHNSON'S FLUID BEEF, pronounced by the British Medical Faculty to be the most perfect Food for Invalids ever introduced.

Sold by leading Chemists and Grocers, 10c, 6c and 3c. Agents—BELLHOUSE, MACPHERSON & CO., Montreal.

NOTMAN & SANDHAM,

PHOTOGRAPHERS TO THE QUEEN,

17 Bleury Street, Montreal.

BRANCHES AT TORONTO AND HALIFAX.

ALSO AT

BOSTON, MASS., ALBANY, N.Y., AND ST. JOHN, N.B.

Medals awarded LONDON 1861, PARIS 1867, CENTENNIAL, PHILADELPHIA, 1876.

CANADA BRUSH WORKS,

18 LITTLE ST. ANTOINE STREET,

MONTREAL.

ALBERT J. ULLEY,

J. R. COLE,

Watchmaker & Jeweller,

677 CRAIG STREET,

(Opposite St. Lawrence Hall,) MONTREAL.



PLATTSBURG GREENHOUSES.

BEDDING PLANTS OF ALL KINDS,

Geraniums, Roses, Verbenas, Heliotropes, Coleus, Achyranthus, Centaureas, Double Petunias, Begonias, Calceolarias, Cannas, Fuchsias, Ivy.—First class Plants. Ten Cents each, or One Dollar per Dozen. Delivered in Montreal free of expense.

100 Continuous Flowering Plants . . . \$5.00

50 do. do. do. do. 3.00

Orders for 1,000 Plants at reduced rates.

DAVID LITTLE & CO.,

PLATTSBURG, N.Y.

ELOCUTION.

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

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

Private Lessons if preferred.

Instructions given at Academies and Schools on moderate terms.

WINGATE'S GINGER WINE.

A SPLENDID BEVERAGE.

TRY IT.

W. REIPERT & SON,

WHOLESALE AND RETAIL

HATTERS AND FURRIERS,

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

99 and 103 St. Lawrence Street,

MONTREAL.

ROBERTSON & CO.,

UNDERTAKERS,

No. 47 Bleury Street.

Office Desks and Jobbing a Specialty.

IMPORTANT NOTICE.

T H R

Burland-Desbarats Lithographic Co.,

5 & 7 BLEURY ST.,

Be to inform the BANKERS, MERCHANTS and BUSINESS MEN of the Dominion, that their large establishment is now in full operation, and that they are prepared to do all kinds of

ENGRAVING,
ELECTROTYPING,
STEREOTYPING,
LITHOGRAPHING
and TYPE PRINTING,

Photo-Electrotyping & Wood Engraving

IN THE BEST STYLE, AND AT LOW PRICES.

Special attention given to the re-production by

Photo-Lithography

OF
MAPS, PLANS, PICTURES OR BOOKS

OF ANY KIND.

From the facilities at their command, and the completeness of their establishment, the Company feel confident of giving satisfaction to all who entrust them with their orders.

G. B. BURLAND,
Manager.

CANADA WIRE WORKS

THOS. OVERING,

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

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

757 CRAIG STREET,

(West of Victoria Square,)

MONTREAL.

Canada Metal Works.

OFFICE AND MANUFACTORY, 577 CRAIG STREET,

PLUMBERS,

STEAM AND

GAS FITTERS.

Engineers,

Machinists,

Brass and Iron Finishers

Manufacturers of

HOT WATER AND STEAM HEATING APPARATUS

And all kinds of

COPPERSMITH'S WORK FOR BREWERIES, TANNERIES, AND STEAMBOATS.

MATTINSON, YOUNG & CO.,

MONTREAL.

A. N. Greig,

PAINTER AND DECORATIVE ARTIST

(From Manchester, Eng.)

All kinds of

HOUSE PAINTING,

TINTING, WHITEWASHING,
&c. &c. &c.

GILDING AND SIGN WRITING,
GRAINING, MARBLING AND INLAYING
Executed by Mr. Greig, a specialty.

Seven First Prizes awarded in England, America and Canada.

742 CRAIG STREET. 742

For First-Class STEAM ENGINES,

BOILERS and PUMPS,
SAW MILLS, SHINGLE MILLS,
BARK MILLS, SHAFING,
PULLIES, HANGERS and GEARS,
PATENT HAND and POWER HOISTS,

Address
GEO. BRUSH,
EAGLE FOUNDRY, MONTREAL.

ALSO AGENT FOR

Warrick's Patent Universal Steam Engines.

Waters' Perfect Steam Governor.
Fitzgibbon's Patent Tube Bearer.
Heald & Sisco's Centrifugal Pumps.

ALLAN LINE.

Under contract with the Government of Canada for the conveyance of CANADIAN & UNITED STATES MAILS 1878. Summer Arrangements. 1878.

This Company's Lines are composed of the under-noted First-class, Full-powerful, Clyde-built, Double-engine Iron Steamships:

Vessels.	Tonnage.	Commanders.
Sardinian	4100	Lt. J. E. Dutton, R.N.R.
Circassian	4300	Capt. James Wylie.
Polynesian	4100	Capt. Brown.
Sarmatian	3600	Capt. A. D. Aird.
Hibernian	3434	Lt. F. Archer, R.N.R.
Caspian	3200	Capt. Trocks.
Scandinavian	3000	Capt. Richardson.
Prussian	3000	Capt. R. S. Watts.
Austrian	2700	Capt. H. Wylie.
Nestorian	2700	Capt. Barclay.
Moravian	3650	Capt. Graham.
Peruvian	3600	Lt. W. H. Smith, R.N.R.
Manitoban	2700	Capt. McDougall.
Nova Scotian	3300	Capt. Jos. Ritchie.
Canadian	2600	Capt. Niel McLean.
Corinthian	2400	Capt. Menzies.
Acadian	1350	Capt. Cabel.
Waldensian	2300	Capt. J. G. Stephen.
Phoenician	2800	Capt. James Scott.
Newfoundland	1500	Capt. Mylins.

THE STEAMERS OF THE

LIVERPOOL MAIL LINE,

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

FROM QUEBEC:

Moravian	Saturday, 25th May
Peruvian	Saturday, 1st June
Scandinavian	Saturday, 8th June
Polynesian	Saturday, 15th June
Sarmatian	Saturday, 22nd June
Circassian	Saturday, 29th June

Rates of Passage from Quebec:

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

Intermediate - - - - - \$40.00
Steerage via Halifax - - - - - 25.00

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

Phoenician	Thursday, May 23
Corinthian	Thursday, May 30
Canadian	Thursday, June 6
Austrian	Thursday, June 13
Prussian	Thursday, June 20

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

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

Rates of Passage between Halifax and St. John's:—
Cabin - - - - - \$20.00
Steerage - - - - - 6.00

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

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

For Freight or other particulars apply in Portland to H. & A. Allan, or to J. L. Farmer; in Quebec, to Allans, Rae & Co.; in Havre, to John M. Currie, 21 Quai d'Orleans; in Paris, to Gustave Bossange, Rue du Quatre Septembre; in Antwerp, to Aug. Schmitz & Co., or Richard Berns; in Rotterdam, to Ruys & Co.; in Hamburg, to C. Hugo; in Bordeaux, to James Moss & Co.; in Bremen, to Heirn Ruppel & Sons; in Belfast, to Charley & Malcolm; in London, to Montgomery & Greenhorne, 17 Gracechurch Street; in Glasgow, to James and Alex. Allan, 70 Great Clyde Street; in Liverpool, to Allan Bros., James Street; in Chicago, to Allan & Co., 75 LaSalle Street.
H. & A. ALLAN,
Cor. Youville and Common Sts., Montreal.

MONTREAL

PHILHARMONIC SOCIETY.

LAST CONCERT OF THE SEASON!

"HANDEL'S MESSIAH,"

Will be performed with a Chorus of 150 Voices and Full Orchestra, on

Friday Evening, May 31st.

At the

VICTORIA SKATING RINK.

The following distinguished Artists have been engaged, at great expense, for the Solo parts: Soprano (lately from London, England, and now performing at the great Cincinnati Musical Festival),

MRS. ALINE OSGOOD,

ALTO—MISS ITA WELSH, Boston.
TENOR—MR. W. J. WINCH, Boston.
BASSO—MR. DELAHUNT, Boston.

Tickets (Reserved Seats) for sale at DeZouches's Music Store and by members of the Committee.

OFFICERS OF SOCIETY:

Gilbert Scott, Esq., President.
Russell Stephenson, Esq., Vice-President.
Dr. MacLagan, Conductor.
Arthur M. Perkins, Secretary-Treasurer.

COMMITTEE:

Dr. Bazin, Rev. R. W. Norman, Mr. Millan.
Mr. Hall, Mr. Bethune, Mr. W. Becket.
Mr. Stratton, Mr. Redfern.

ARTHUR M PERKINS,
Secy.-Treas.

THE CANADIAN ANTIQUARIAN AND NUMISMATIC JOURNAL.

Published quarterly by the Numismatic and Antiquarian Society, Montreal.
Subscription, \$1.50 per annum.

Editor's address: Box 1176 P.O.
Remittances to GEORGE A. HOLMES, Box 1310 P.O.

RELIANCE MUTUAL LIFE Assurance Society of London, Eng.

ESTABLISHED 1840.

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

RESIDENT SECRETARY - - - FREDERICK STANCLIFFE.

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

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

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

TWO REMARKABLE BOOKS.

A MODERN SYMPOSIUM.

SUBJECTS:

THE SOUL AND FUTURE LIFE,

BY

Frederic Harrison, R. H. Hutton, Prof. Huxley, Lord Blachford, Hon. Roden Noel, Lord Selborne, Canon Barry, Mr. W. R. Greg, Rev. Baldwin Brown, Dr. W. G. Ward.

Utterances never surpassed by writers on these grave and all important subjects. Remarkable for their terse originality. The names of the writers is a guarantee of the thoroughness of the work.

ROSE-BELFORD PUBLISHING COMPANY,
Detroit, Mich.

Crown 8vo. Price, \$1.00.

CHIPS FROM MANY BLOCKS,

BY ELIHU BURRITT.

Crown 8vo. Price \$1.00.

In a letter to the publishers, Mr. Burritt speaks of "Chips from Many Blocks":—"This is my last and best book. My readers will deem it the most interesting that I ever produced." Either of the above books may be obtained at any of the Bookstores, or will be sent, free of postage, on receipt of price, by

ROSE-BELFORD PUBLISHING COMPANY,
60 York Street, Toronto, Ont.

THE NEW OTTAWA HOTEL

(EUROPEAN PLAN)

MONTREAL, CANADA.

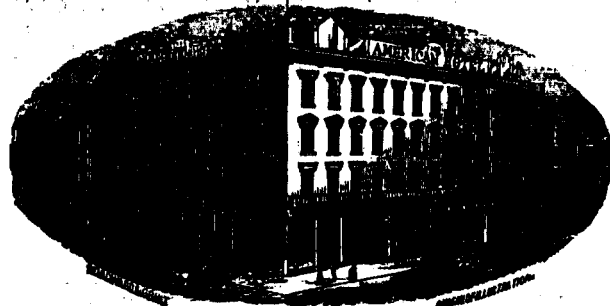
Opened May 14th, 1878.

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

All modern improvements, and prices to suit the times.

HARRY ANDREWS,
Manager.

C. S. BROWNE,
Proprietor.



AMERICAN HOTEL, TORONTO.

Reduced the Rates so as to meet the Times.

Seventy fine Rooms at \$2.00, and seventy fine at \$1.50.

Incontestably the most central and convenient Hotel in the city, both for commerce and family travel. Three minutes walk from the Union and Great Western Depots; and first-class in every respect, except price.

GEORGE BROWN, Proprietor.

H. A. NELSON & SONS,

IMPORTERS AND WHOLESALE DEALERS IN

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

FANS—American, French and Japanese.

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

Ladies' and Gents' TRAVELLING BAGS a specialty.

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

56 & 58 FRONT STREET, WEST,
TORONTO.

91 to 97 ST. PETER STREET,
MONTREAL.

INSOLVENT ACT OF 1875, AND AMENDING ACTS.

In the matter of DAVIS & PHILLIPS, of Montreal, Insolvents.

The undersigned will sell by Public Auction, at his Office, No. 22 St. JOHN STREET, Montreal, on THURSDAY, the 23rd inst., at Eleven o'clock in the Forenoon,

The Uncollected Book Debts belonging to above estate, and amounting as per list to - - - - - \$21,203.75

List can be seen, and all information obtained, at the office of the undersigned.

EDWARD EVANS,
Official Assignee.

Office of Evans & Riddell,
22 St. John street,
Montreal, May 16, 1878.

INSOLVENT ACT OF 1875, AND AMENDING ACTS.

In the matter of

WM. G. LEROY, of Bryson.

An Insolvent.

Offers are solicited by the undersigned for the under-mentioned property, situate in the Village of Bryson. Liberal terms will be given.

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

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

JOHN TAYLOR,
Assignee.

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

Registry.

EXPERIENCED and Good Plain Cooks, House and Table Maids, Experienced Nurses, and General Servants, with good references, can be obtained at shortest notice at

MISS NEVILLE'S REGISTRY OFFICE,
No. 5 ANDERSON STREET.

PLAIN AND EXPERIENCED COOKS, TABLE-MAIDS, Housemaids, Nurses, and General Servants can be obtained by applying to

MRS. GARDNER,
40 ST. ANTOINE STREET,
Registry Office.

THE WINDSOR HOTEL,
MONTREAL.

This Hotel has special advantages for the comfort of guests; with special parlours and promenades. Its location is high, which insures pure air, with views of the River and Mountain.

Has a room for commercial men at 117 St. Francois Xavier Street.

Rates - - - \$2.50 per day, and upwards.

JAMES WORTHINGTON,
Proprietor.

LIGHT!! LIGHT!!

THE SILBER LIGHT LAMP

Sheds a powerful diffusion of soft silvery light through the whole apartment, without obtrusive glare.

FRED. R. COLE,

88 ST. FRANCOIS XAVIER STREET.

John Date,

Plumber, Gas and Steam Fitter, Brass Founder and Finisher,
Keeps constantly on hand a well selected assortment of

GAS FIXTURES,

Comprising, in part,
Chandeliers, Brackets,
Cut, Opal and Etched Globes,
Portable Lights, &c. &c.

DIVING APPARATUS.

The manufacture of complete sets of Submarine Armour is a specialty, and full lines of these goods are always in stock, Air Engines, Helmets, Rubber Dresses, &c., &c.

COPPER AND BRASS WORK,

Of all descriptions, made to order on the shortest notice.

655 and 657 Craig Street.