

# The Canadian Spectator.

VOL. I., No. 35.

SATURDAY, AUGUST 31, 1878.

\$2.00 PER ANNUM.

**ZION CHURCH, MONTREAL.**  
SUNDAY, 1st SEPT.  
Anthem—And the glory of the Lord shall be revealed.  
—(Messiah) HANDEL.

## Insolvent Act of 1875 AND AMENDING ACTS.

In the Matter of

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

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

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

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

JOHN FAIR,  
Assignee.

Montreal, 24th July, 1878.

## NEW CROP TEAS.

McGIBBON & BAIRD'S RETAIL PRICES.

Extra Breakfast Souchong	80c
Fine Breakfast Souchong	70c
Extra Breakfast Congou	60c
Choice Family Congou	50c
Good Family Congou	40c
Finest Young Hyson	80c
Fine Young Hyson	70c
Superior Young Hyson	60c
Extra Choice Japan	60c
Superior Japan	50c
Choice Japan	45c
Good Japan	40c
Extra Oolong	70c
Finest Gunpowder	80c
Good Young Hyson	50c
Fair Young Hyson	40c

A reduction of 2½ cents on 10-lb Cattles, and 5 cents on 20-lb Cattles off these prices. Our fine Black and Green Teas are selected at places of growth for our own special trade. Samples sent on application.

OUR N. Y. COFFEE  
IS STILL THE FAVOURITE.

**McGibbon & Baird**  
221 ST. JAMES STREET,  
Branch—St. Catherine Street.

GENUINE NEW YORK  
SINGER SEWING MACHINES  
THE BEST IN THE WORLD.



Buy only the  
GENUINE.  
Beware of  
COUNTERFEITS.  
None genuine without  
our Trade Mark stamped  
on the arm of the  
Machine.

THE SINGER MANUF'G. CO. SOLD IN 1877  
282,812 MACHINES,  
Being the largest number of Sewing-Machines ever  
sold by any Company in a single year. Machines sold  
on monthly payments.

THE SINGER MANUF'G. CO.,  
281 NOTRE DAME STREET,  
MONTREAL, P.Q.

EVANS & RIDDELL,  
PUBLIC ACCOUNTANTS  
EDWARD EVANS, Official Assignee,  
Western Chambers,  
No. 28 ST. JOHN STREET.

## LIGHT!! LIGHT!!

LAMPS, CHANDELIER, PENDANTS.

Handsome display of finest goods, with all latest  
improvements.

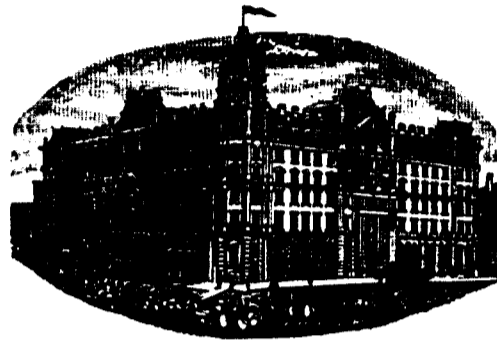
PRICES LOW.

FRED. R. COLE,  
LAMP AND OIL DEPOT,  
98 ST. FRANCOIS XAVIER STREET.

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.

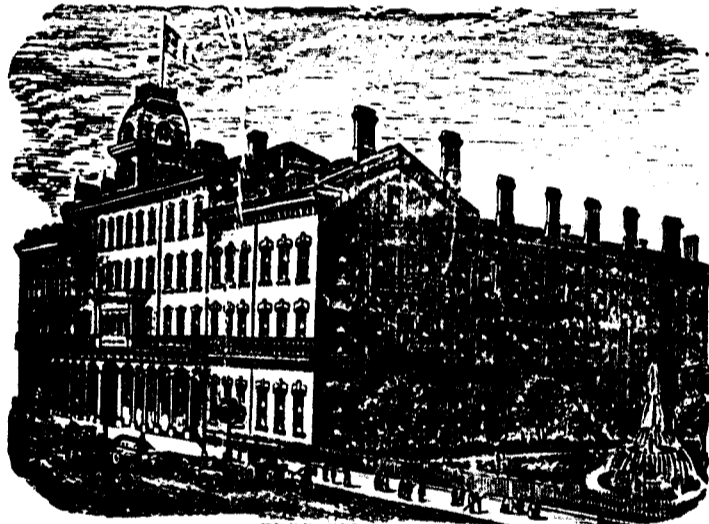


## THE WINDSOR HOTEL, MONTREAL.

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.

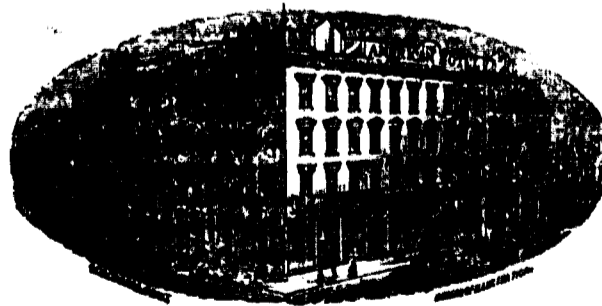
JAMES WORTHINGTON, Proprietor.



## THE QUEEN'S HOTEL,---TORONTO, CANADA,

McGAW & WINNETT, PROPRIETORS.

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



## AMERICAN HOTEL, TORONTO.

Reduced the Rates so as to meet the Times.

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

GEORGE BROWN, Proprietor.

## H. A. NELSON & SONS,

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

FANS—American, French and Japanese.  
POCKET-BOOKS in Russia, Calif., Morocco, Sheepskin, &c.  
Ladies' and Gents' TRAVELLING BAGS a specialty.  
BABY CARRIAGES, TOY CARTS, VELOCIPEDES, &c., &c.  
98 & 99 FRONT STREET, WEST, TORONTO. 91 to 97 ST. PETER STREET, MONTREAL.

Established 1845.

## WILLIAM ELLIOT,

Successor to W. D. McLaren & Co.,

IMPORTER AND DEALER IN

CHOICE GROCERIES,

Corner St. Lawrence & St. Catherine Sts.,  
MONTREAL.

Genuine Portland Kerosene Oil.

## THE OTTAWA RIVER NAVIGATION CO.

Daily direct river route between MONTREAL and OTTAWA. (Mail Steamers.) Passengers by Day Boats leave by 7:15 a.m. Train for Lachine, to connect with Steamer. Return Tickets at Reduced Rates.

EXCURSIONS.—For DAY TRIP through Lake of Two Mountains to Carillon, returning OVER RAPIDS in evening, take 7:15 a.m. Train for Lachine, to connect with Steamer. Fare, for round trip, \$1.25.

For Excursion OVER RAPIDS, Steamer leave Lachine on arrival of 5 p.m. Train from Montreal. Fare, for round trip, 50c. Tickets at Principal Hotels and Grand Trunk Railway Office.

COMPANY'S OFFICE: 13 BONAVENTURE ST.

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

R. W. SHEPHERD, President.



## MONTREAL & BOSTON AIR LINE AND SOUTH-EASTERN RAILROADS.

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

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

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

LAKE MEMPHREMOGGO

ALL RAIL ROUTE. BEAUTIFUL SCENERY.  
NO CHANGE OF CARS.

Passing through a country noted for its beautiful Lake, Valley and Mountain Scenery, unsurpassed on the Continent.

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

Fare to Newport and return, from Montreal, \$5.

Friday Excursion.—Tickets good from Friday p.m. to Monday p.m., price \$3.50, from Montreal to Newport and return, and to all Stations on S. O. Ry. at greatly reduced fares.

H. P. ALDEN, Genl. Pass. Agt S E Ry. A. B. FOSTER, Mgr S E Ry.

G. LEVE, Can. Agt M & B Air Line and S E Ry.

EUROPEAN TRAVEL.

Cabin, Intermediate and Steerage Passage Tickets to all parts of Europe, by most reliable line, sailing every WEDNESDAY, THURSDAY and SATURDAY from New York and Boston, at lowest rates.

Choice Staterooms secured by telegraph, free of charge. Offices: 2 St. James street, Montreal, and 271 Broadway, New York.

G. LEVE, General Agent.

## SHORTEST ROUTE VIA CENTRAL VERMONT R. R. LINE.

Leave Montreal at 4 p.m. for New York, and 9 a.m., 4 and 6 p.m. for Boston.

Two Express Trains daily, equipped with Miller Platform and Westinghouse Air Brake. Sleeping Cars are attached to Night Trains between Montreal and Boston and Springfield, and New York via Troy; also, between St. Albans and Boston via Fitchburg, and Parlor Cars to Day Express between Montreal and Boston.

TRAINS LEAVE MONTREAL:

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

GOING NORTH.

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

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

Night Express leaves New York via Troy at 8.30 p.m., arriving in Montreal 20 m., excepting Saturday nights, when it will leave New York at 4 p.m., arriving in Montreal at 9 a.m. Sunday morning.

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

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

S. W. CUMMINGS, General Passenger Agent.

Montreal, 10th June, 1878.

## MARRIAGE LICENSES

Issued by JOHN M. M. DUFF,

Of Taylor & Duff, Assignees and Accountants,  
353 Notre Dame Street.

**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.**

The following Bottlers only are authorized to use  
our labels, viz.:-  
Thos. J. Howard - - - - 173 St. Peter street.  
Jas. Virtue - - - - - 19 Aylmer street.  
Thos. Ferguson - - - 289 St. Constant street.  
James Rowan - - - - 152 St. Urbain street.  
Wm. Bishop - - - - - 697 1/2 St. Catherine street.  
Thos. Kinsella - - - - 144 Ottawa street.  
C. Maisonneuve - - - 588 St. Dominique street.

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

OFFICE AND SALESROOM:  
195 St. James Street, Montreal.  
Best stand in the city.

**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.

**CHARLES D. EDWARDS,**

MANUFACTURER OF

**FIRE PROOF SAFES,**

49 St. Joseph Street,

MONTREAL.

**HAMILTON & CO.,**

Fancy and Staple Dry Goods,  
103 ST. JOSEPH STREET,  
(Opposite Dupre Lane)  
MONTREAL.

**GEO. BOND & CO.,**

SHIRT AND COLLAR MAKERS,

Shirts made to order, and a good fit guar-  
anteed.

415 NOTRE DAME STREET

Opposite Thompson's Hat Store.

**JAS. K. POLLOCK,**

Looking-Glass, Picture Frame and Passe-Partout  
Manufacturer,  
No. 15 BLEURY STREET, - - MONTREAL.

**ST. LAWRENCE DYE WORKS,**  
31 BLEURY STREET, MONTREAL  
JAMES M. MACDONALD, Silk and Woollen  
Dyer, Scourer, Hot Presser, &c., &c. Gentlemen's  
Clothes Cleaned and Dyed. Kid Gloves Cleaned.  
Established 1863.

**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 Com-  
pany 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, or RE-INSUR-  
ANCE FUND, from year to year, upon each Policy  
issued in Canada after the 31st March, 1878. Every  
such Policy will then be as secure as if issued by the  
Government of Canada itself, so far as the safety of  
the funds is concerned.

The importance of having even a strong Company,  
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.

**NOW IS THE TIME!**

HAVING decided to go exclusively into  
GENTS' FURNISHING GOODS, I will  
this Fall sell off my entire Stock of STAPLE AND  
FANCY DRY GOODS, at startling prices. Having  
the best Stock in the West End, this is an oppor-  
tunity seldom met with of securing the best Goods  
at low prices.

BUY YOUR DRY GOODS AT

**THOS. BRADY'S**  
400 ST. JOSEPH ST. 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

580 DORCHESTER STREET,

**SIMPSON'S EXPRESS.**

**AMERICAN CEDAR CAMPHOR,**

For Preserving Furs and Woollen Goods,  
IN PACKETS, TWENTY-FIVE CENTS EACH.  
For sale by

J. HAWKES,

21 Place d'Armes and 441 St. Lawrence Main St.

Fresh Plantagenet Water, wholesale and retail.

BOVAVENTURE CABINET FACTORY.

**CRAIG & CO.,**

Manufacturers of Chamber & Dining-Room Furniture.

Retail Department:

463 NOTRE DAME STREET, - - MONTREAL,

Where Goods can be bought at wholesale prices.

CRAIG & CO., Proprietors.

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

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

Sole Agents Winnington Wine and Spirit Co.

Proprietors celebrated Carratraca Mineral Springs,  
Plantagenet, Ont.

OFFICES: 393 ST. PAUL STREET  
MONTREAL.

**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.

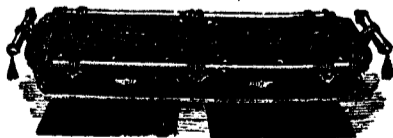
Dr. CODERRE'S Tonic Elixir, for all cases of  
Nervousness, General Debility, and diseases of the  
skin or blood.

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.

**G. ARMSTRONG & CO.,**  
VICTORIA SQUARE, MONTREAL,



UNDERTAKERS.

**ALEXANDER & CO.,** of Montreal,

CONFECTIONERY AND LUNCH ROOMS,  
TORONTO,

Corner Church and Adelaide,

MECHANICS' INSTITUTE BUILDING,

Montrealers visiting Toronto will find our establish-  
ment convenient and comfortable.

A call respectfully solicited.

**NORMAN'S**

ELECTRIC BELTS and INSOLES

are superior to all other curative agents; they give  
immediate relief in all nervous diseases. No other  
charge for consultations or circulars.

A. NORMAN,

4 Queen street East, Toronto.



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.

**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. CLENDINNING & EDARD, Montreal.

MESSRS. JUDAH & BRANCHAUD, Montreal.

OGILVY & Co., Toronto, Ont.

J. D. LAIDLAW, Toronto, Ont.

LAIDLAW, NICOL & Co., Stayner, Ont.

**PATENTS.**

CHARLES LEGGE & CO.,

SOLICITORS OF PATENTS.

(Established 1859.)

168 ST. JAMES STREET, MONTREAL.

**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.

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

Testimonial to the efficacy of

**SUTTON'S PHILOTETRON.**

Montreal, May 29th, 1878.

Mr. Sutton:

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

I am, thankfully yours,

PATRICK McKEOGH,

Corner St. Henry and St. Maurice Streets.

Prepared only by

THOMAS SUTTON,

114 ST. FRANCOIS XAVIER ST., MONTREAL.

**EXCELSIOR RUBBER STAMPS**

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

SELF-INKING POCKET STAMPS,  
RUBBER PRINTING WHEELS,  
RUBBER DATING & CANCELLING STAMPS  
RUBBER COATS-OF-ARMS,  
RUBBER CRESTS, SEALS, AUTOGRAPHS,  
MONOGRAMS, FANCY INITIAL LETTERS, &c.

Stamp Ink a Specialty.

MANUFACTURED BY

**C. E. THOMPSON,**

240 ST. JAMES STREET.

P. O. Box 1273, Montreal.

**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	2700	Capt. Graham.
Peruvian	3650	Lt. W. H. Smith, R.N.R.
Manitoban	2700	Capt. McDougall.
Nova Scotian	2700	Capt. Jos. Ritchie.
Canadian	2600	Capt. Niel McLean.
Corinthian	2400	Capt. Menzies.
Acadian	1350	Capt. Cabell.
Waldensian	2800	Capt. J. G. Stephen.
Phœnician	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 Passen-  
gers to and from Ireland and Scotland), are intended  
to be despatched

FROM QUEBEC:	
Peruvian	Saturday, Aug. 24
Sardinian	Saturday, Aug. 31
Polynesian	Saturday, Sept. 7
Sarmatian	Saturday, Sept. 14
Circassian	Saturday, Sept. 21
Moravian	Saturday, Sept. 28
Peruvian	Saturday, Oct. 5
Sardinian	Saturday, Oct. 12
Polynesian	Saturday, Oct. 19

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:  
Austrian - - - - - Thursday, Aug. 29  
Canadian - - - - - Thursday, Sept. 5  
Manitoban - - - - - Thursday, Sept. 12  
Waldensian - - - - - Thursday, Sept. 19

The steamers of the Halifax Line will leave Halifax  
for St. John's, N.F., and Liverpool as follows:  
Hibernian - - - - - Sept. 3  
Caspian - - - - - Sept. 17  
Nova Scotian - - - - - Oct. 7  
Hibernian - - - - - Oct. 15  
Caspian - - - - - Oct. 29  
Nova Scotian - - - - - Nov. 12  
Hibernian - - - - - Nov. 26

Rates of Passage between Halifax and St. John's:—  
Cabin - - - - - \$40.00  
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 Heim Ruppel &  
Sons; in Belfast, to Charley & Malcolm; in London,  
to Montgomerie & Greenhorne, 17 Gracechurch Street;  
in Glasgow, to James and Alex. Allan, 70 Great Clyde  
Street; in Liverpool, to Allan Bros., James Street; in  
Chicago, to Allan & Co., 72 LaSalle Street.  
H. & A. ALLAN,  
Cor. Youville and Common Sts., Montrea

**MERCER'S**  
**SLEEPING ELIXIR.**

CONTAINS NO OPIATE.  
PRODUCES REFRESHING SLEEP.  
NO HEADACHE IN THE MORNING.  
CALMS THE NERVES.  
INVALUABLE FOR MENTAL WORRY  
OR OVERWORKED BRAIN.

SOLD BY ALL DRUGGISTS.

**Registry.**

**CENTRAL REGISTRY OFFICE FOR**  
**SERVANTS.**  
Fruits, Flowers, &c., always on hand.  
J. SMITH, 52 St. Antoine Street.

**EXPERIENCED and Good Plain Cooks,**  
and General Servants, with good references, can be  
obtained at shortest notice at

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

**EXPERIENCED and Good Plain Cooks,**  
and General Servants, with good references, can be  
obtained at shortest notice at

MISS O'GRADY'S REGISTRY OFFICE,  
No. 806 CRAIG STREET.

**R. P. MADDEN,** Montreal Registry Office, 30  
Bleury Street. Ladies and gentlemen requir-  
ing good servants, both male and female, with un-  
doubted references, will find every satisfaction by  
applying to the above office. Good servants requiring  
situations will find immediate employment by apply-  
ing to 30 BLEURY STREET.

# The Canadian Spectator.

VOL. I., No. 35.

SATURDAY, AUGUST 31, 1878.

\$2.00 PER ANNUM.

## THE TIMES.

I have not yet found a satisfactory answer to the question "what is the matter with the Liberals?" To say that there is great delay among them in bringing forward candidates is to put the matter mildly. The lack of judgment on the part of some of the prominent men among them seems to have paralyzed the whole party in Montreal. The *Herald* goes on day by day grinding out accusations against the Opposition like a mill—the *Herald* can hardly be expected to do all the work. I think the secret of it is that the rank and file are chaffing at the restrictions put upon them by their leaders.

But may it not be that they are not quite sure of their position. The cry of Protection or Free Trade is not at all understood—especially by the Liberals. I quoted from Mr. Mackenzie's speech to the effect that we were to follow England, in the way of Free Trade, but here is a message I have received on a postal card:—"Imagine my surprise to find in your to-day's issue, on the first page, and in the first paragraph, 'the West will be mainly for him, that is to say for Free Trade.' Now, Sir, you ought to know as well as any man that our present Government does not propose free trade, that it has increased the duties, and that the application 'Free Trade' to it is a calumny which a righteous man should not condescend to countenance. Yours, Justice." Now, I believe that "Justice," who writes from Kingston, is a fair specimen of many of the party. They do not understand the profession of their leaders. But why not ask those leaders to come out with clear and definite statements which honest men can see through? If they did that they would tell us that the cry of Protection or Free Trade is only being used for party purposes, and that the question came as a direct issue for a long time. The only source of revenue at present is the tariff—which, I think, should be so adjusted as not to prevent importation and thus diminish revenue, instead of increasing it—and should also afford a fair protection to manufacturers. Neither party can do much more or much less than this—so after all the question is between the ins and the outs. Meantime the Liberal Brass Band will play to the tune of the Pacific Scandal, and Gideon's Band will thunder "Sir John and Protection" at every picnic.

*Apropos* of that opinion, here is a letter I have received on the matter of Mr. M. P. Ryan, to whom I am supposed to have done some injury by criticising his address. As matters now stand I have no objection to endorsing this letter:—

SIR,—In the election which is about to take place, Montreal must either return three supporters of the Opposition or reduce its representation to one voice in the House. If Messrs. Gault, Coursol, and Devlin should be elected, that will be the case; but I do not apprehend such a result. I only mention it as I have noticed your criticism on Mr. Ryan's address. Let me remind you that when the Hon. T. D. McGee was assassinated at Ottawa, Mr. Devlin, who had been a bitter political opponent and aspirant for his seat in Parliament, did not present himself, and Mr. Ryan was unanimously chosen as Montreal's member. He was also elected by acclamation on another occasion. His course in Parliament was consistent as a supporter of Sir John A. Macdonald. Now, Sir, at the present moment, Montreal is suffering perhaps more than any other part of Canada, from the reckless policy of the present Government; besides the tea and sugar trade destroyed, manufactures are paralyzed from the competition of the United States market. Importers are leaving Montreal and going West, and the tendency is for Ontario to be either supplied by way of New York and the Niagara frontier from England, or from American sources. In such an emergency should we prefer a man for our member who has spent his life in Criminal Law Courts, or an active trader in the City of Montreal? Mr. Devlin may call himself an Independent and a Protectionist, but both will be subservient to the wishes of the Mackenzie Government and its existence is a standing menace to the prosperity of our city. I therefore ask you to urge the electors to vote for Gault, Coursol and Ryan, as a means of creating a Government which will prevent Canada being a slaughter-house for the over stock of goods of our friends across the line. Sir John A. Macdonald said that Mr. Devlin was too slippery a fish for his net, and, regardless of his protestations, he is a strict party-man of the Grit-Rouge stamp.

ELECTOR.

A very important movement has commenced among the leather and cloth manufacturers of Montreal to protect themselves from men of bad credit. The Mercantile Agencies, which originally were admirably conducted, appear not to have enjoyed for some years past the confidence of a large number of manufacturers; hence this effort to organise among themselves an association for self-protection. It deserves to succeed.

Within the past week a general impression has prevailed that we have turned the corner and passed the crisis. Trade shows strong symptoms of a general revival, and that, too, on a solid financial basis. Weak men have gone into insolvency, and only strong men will venture to ask for credit. Several of our largest manufactories are working to their fullest extent, with orders waiting on them.

It is difficult to find amusement in these dull days, but I have found a source which I hereby recommend. Read the reports of political meetings and speeches as given by the *Montreal Gazette* and *Herald*, or by the *Toronto Globe* and *Mail*. Take the accounts of the Premier at Richmond, or the speech of Mr. Colby with reference to the Stanstead Scandal. The thing is really entertaining; but what must be the effect upon the reporters?

The ladies of Toronto are going in for politics; not speaking on the public platform, but sending written resolutions proposed and seconded. That is good; we are in need of new blood and new manners. If they can make us a little wiser and a great deal more gentle, they will have done a good and useful work.

The Canadian Methodists have a solid grievance: the elections are to take place within a few days of the meeting for Conference at Montreal. That is just like the liberal party. Most important laymen will be distracted; they will be mixing politics with theology, and we shall have no end of confusion. It is a pity that the two events are so close together. Why not put off the elections? Mr. Mackenzie should choose his time with more judgment.

Chicago is still in doubt whether she will go barefoot next winter or be shod by Chinese. The strike of the thousand shoemakers continues, and the manufacturers have become as usual a unit as their late hired hands. Having stock for six weeks of trade, they say they can afford to wait if the other side does not wish to labour. The appearance in that city at the time of writing is that Ah Sin will earn the bread at about fifty-five cents a day which the poor but proud Yankee rejects. But a San Francisco press despatch claims that the Chinese Six Companies will not send a man to make shoes in Chicago for even \$30 per month, and that they are making from \$25 to \$40 per month where they are. And then the New York Crispins cry to their Western fellows to stick to their end, and let the Chinese have their lasts if they want them, tendering aid to the idlers and hinting that reciprocity may soon be needed here. Meanwhile some of the Chicago militia leaders promise quiet aid to the proposed riot if the Chinese appear.

The results of the Lambeth Conference are thus summarized by the *London Times*:—

"Such demonstrations as these have their value, but it is not often by the stirring of new thoughts that the world is prompted. They stand for the fulfilment rather than for the promise—for the accomplished work rather than for the means by which new work is to be done. The Lambeth Conference is most properly a great demonstration of what the English Church has grown to be. It helps us all to feel that our national form of religion is a vast and widely-spread influence, co-extensive with our race, and dependent upon something better and more enduring than the accident of place or of establishment. If we are to have further results, it is to the by-play and to the after-wave of the great movement that we may look for them with the most assurance."

Secret treaties are evidently Lord Beaconsfield's forte. First, there was a secret treaty which made the Berlin Council possible; then there was a secret treaty with Turkey which made the Berlin Council of no account; then there were rumours of a third secret treaty, mysteriously hinted at and darkly half denied by the Government, which, now it appears probable, was one with France. By this reported treaty, for no official publication has yet taken place, France assumes the protectorate of Tunis, nominally a dependency of Turkey, really an independent State. France has been "protecting" Algeria ever since 1831, and by this treaty adds to her colonial possessions a territory of 42,000 square miles, with a million and a half of inhabitants, a regular army of 5,000 troops and an annual revenue of \$1,300,000.

EDITOR.

## SIR FRANCIS HINCKS ON THE ORANGE QUESTION.

I am glad that the discussion of this most important question has been shifted from the unhealthy dust and noise of the streets—where the unreasoning and irresponsible persons attached to factions fall to riot—into the clearer, and it must be allowed somewhat calmer, atmosphere of law and reasonable debate. The sacred cause of right was never yet served by violence. Justice was never vindicated by recourse to arms. "Trust in God, and keep your powder dry," is an effort to bring the poles together—Christianity and barbarism. Right can never be attained by wrong methods. Reason has never yet spoken by gunpowder. A triumph gained by mere violence is a disaster to those who have won as much as to those who have lost. So that flaunting banners, walking in procession, shouting defiance, flourishing sticks and pistols, must go for less than nothing to those who earnestly desire and seek after peace based upon even-handed justice.

It is scarcely to be expected that this discussion upon which we have entered will be carried on without some display of a roused temper and a deep feeling—when a fire burns in the grate, the air in the room will get heated; but I earnestly hope that we shall not import a Griffintown spirit into our speech. Personal and violent abuse has already done much harm. I may be allowed to tell the *Montreal Evening Post* that by its abusive language toward Orangemen—by its misrepresentations of them and their object—by its false statements concerning the oath they have taken, it has driven honest and honourable Orangemen, who had begun to hesitate, if not to doubt the expediency of Orangeism in this country, back upon the old lines, and welded them together in the determination not to yield an inch while they are branded with names which carry such infamy with them. Whether the *Post*, and papers of that class, have decided to eke out a precarious existence by keeping Orangeism alive and fanning the flame of Catholic hate I do not know; but I do know that if they desire the well being of Catholic and Protestant society, they will refrain from violent language and misrepresentation. Madness of speech never ends with itself.

In the same way I would ask for justice toward Sir Francis Hincks when he ventures to express his opinion on the question before us. I presume it was not through any desire of his own that he gave evidence the other day before the Police Magistrate. I think it is worse than a pity to impute corrupt motives until we are sure that they exist; and I am certain that it is something so bad that I do not care to characterise it, when we say "Lady Hincks is a Catholic, and therefore, &c., &c.," when the whole thing is absolutely false. If Sir Francis has any sinister motives, I do not know what they are, nor whither he hopes they may lead; but I do know that Lady Hincks is not "a Catholic, and therefore, &c., &c." I have not got a brief for Sir Francis; he has not got a pew in my church; he is not in any way identified with the *SPECTATOR*; nor have I had, nor do I expect to receive from him, anything more than the ordinary courtesies of everyday life. Therefore I say this in the interest of free speech and fair judgment.

But I am distinctly at issue with the Hon. Knight in the opinions he expressed before the Police Magistrates, and in the letter which he has addressed to myself. Why he should have been called upon to give evidence in the Court at all I cannot understand. The case is not a civil, but a criminal one. The Orangemen were arrested and are being tried upon the assumption that they have broken the law; the decision must rest with the presiding Magistrate; such decision being based upon his interpretation of the statutes of the realm as bearing upon the ascertained facts of the case. But in the wisdom of counsel for the prosecution he was called upon to give evidence as to the relation of Catholic and Protestant to the State, and the methods to be adopted in certain cases of emergency. And the evidence—or rather opinion as it should perhaps be properly called—was of a startling character. While I agree in the main with Sir Francis Hincks in his reading and interpretation of the history of Ireland since the rupture between England and the Papacy, I think he has mistaken the nature of Orangeism in Ireland. We should remember that the pendulum had been oscillating between the zone of Catholicism and that of Protestantism. The battle of the Boyne fixed it in the zone of Protestantism, so far as Europe was concerned. It was one of those great and decisive conflicts which come as shocks to the world, giving new and strong impulse to life. But like all such violent events the work accomplished was only partial. Roman Catholicism still existed in Ireland; broken indeed, but not crushed—and what remained of it rose up in fierce and bloody antagonism. The Irish Catholics got to regard, not merely England and Englishmen, but Protestantism and Protestants as their most deadly adversaries, opposed to their tranquillity, their prosperity, their very life upon their own soil. What reason they had on their side I have told before in the *SPECTATOR*, and need not tell again; but it is easy to imagine what would be their attitude toward Irish Protestants. And we know how great reason existed that those Irish Protestants should band together for mutual protection as it regarded their property and their lives. As Sir Francis

has put it in his letter—the Orange Association was organised "chiefly for the purpose of defence." Banding together thus it was quite natural that they should honour the name of him who had so materially aided their cause. It is true that they were often guilty of most excessive cruelty—that they often abandoned the defensive and assumed the offensive—and that they identified themselves with all—or nearly all—the measures adopted by the English to oppress or suppress the Irish Catholics. I am quite willing to allow that Orangeism was at one time a much-needed institution in Ireland—but the need for it there has long passed away, and the need for it here has never come.

But Sir Francis has broadened this question in a most extraordinary way. With regard to that part of his evidence which bore upon the interference of ecclesiastics in elections, and in which he declared it to be in his experience and judgment that the Protestant clergy busy themselves in that way just as much as the Catholic, I have only to say that Sir Francis must be perfectly well aware of the vast difference in the position of the two. The Protestant clergyman can only speak his judgment and advice—he can only exhort or persuade; the Catholic priest can command. He may say nothing of the bishop, nothing of the Pope, and nothing of eternal hell for those who disobey, but all those things are there—great, real, though invisible forces wielded by him who speaks.

And when Sir Francis, going further, declares that in his opinion Protestantism is no more tolerant and liberal in matters political, civil, and religious than Roman Catholicism, he utters that which is not only incorrect but is dangerous to society. I am not ignorant of the narrowness and intolerance of Puritanism; I know that we still have to suffer for the sins of our fathers in that respect; I know that some among us have what they are pleased to call "principles," which are so narrow that nobody can see them, but are so meddlesome that everybody can feel them; but the genius of Protestantism is toleration. It must be so, for the whole system is based upon the idea of individual freedom and responsibility; while Roman Catholicism is based upon individual obedience—is, in fact, a vast ecclesiastical hierarchy. It may be that Sir Francis is still smarting from blows received from some of the Protestant clergy; but if he will forget his own pains, and look beyond the necessarily limited range of his own experience, I am sure he will confess that while as to isolated facts he was correct, as to the main point at issue he was wrong.

But I am the more grieved to find that Sir Francis is just as limited in his ideas of public right and justice as he is in his interpretation of the teachings of the two opposing Churches; for he says: "I am unaware of a single reason that can be given to justify the formation of even a Protestant or Civil Rights Alliance, which I regret to observe you think desirable." And again: "You favour a Protestant or Civil Rights Alliance, the chief object of which, as far as I have been able to comprehend it, would be to unite Protestants in a crusade against Catholic institutions, although it cannot be shown that Protestants suffer in the least from the laws which are in force in the Province of Quebec." I wish Sir Francis had been a little more definite. A crusade against what institutions? Oh yes, here is one—the Seminary of St. Sulpice; and our object is to drag forgeries and fraud to the light of day, and put an end to the wrongs which the poor Oka Indians have had to suffer. The Civil Rights Alliance never contemplated interference with any Catholic institutions which do not interfere with the civil rights of the people. Will Sir Francis state what action of the Alliance he deems objectionable?

Surely it is strange doctrine for any man to teach in this year of grace that it is "anything but fair that the Protestant minority in Quebec should not only claim perfect equality with the majority, which has always been conceded to them, but should further claim to dictate to the majority how they are to manage their own affairs." And what are "their own affairs"? According to Sir Francis the matter of a real education is their own affair, in which we have no right to interfere. I deny that. Education is a State affair, and concerns us all. If public money is spent to maintain priests and inefficient teachers, that is an affair in which we must interfere. I am a part of the community, and have to bear my share of the burden entailed upon it by that poverty and vice which spring from the root-soil of ignorance. Does Sir Francis believe that a general and real education would promote the welfare of this country? If so, then we all have an interest in this affair, since we all have an interest in the prosperity of our country. Does Sir Francis believe that a better education would tend to the better culture of the land—to the building of better houses, and to the general advance of our industries? Then I am concerned about that education, for I want to see and to share in a general increase of material good.

Says Sir Francis: "You are in favour, as I understand, of abolishing the payment of dues for the support of the clergy in the Province of Quebec, although no complaint has been made by the people interested, and Protestants certainly have no cause of complaint on that ground." I protest against that conclusion. My cause of complaint is this: Some of Her Majesty's subjects enjoy privileges denied

to others of her loyal subjects, and the nonprivileged are compelled to assist the privileged in the gathering in of their "dues." Inequality, established, and supported by the whole machinery of civil government is surely a wrong. The Roman Catholic clergy are "protected" while the Protestant are forced to do with "free trade." I do not ask for a levelling *up*, but I have a right to demand a levelling *down*. But, "no complaint has been made by the people interested"; no popular complaint perhaps. For that is provided against by an ingenious, but cruel contrivance, which allows a man to refuse to pay the tithes upon declaration that he is no longer a Catholic. Why should the one follow the other? What right have we to bind a civil obligation and a religious conviction together? "No complaint has been made by the people interested": then we are not to educate children until they complain of their ignorance; we are not to give the franchise to the working classes until they ask for it; we are not to send the Gospel to the heathen until they complain of their darkness.

It seems to me that Sir Francis Hincks has viewed this matter in its political aspect merely; but many of us have to regard it in other ways, and as having a bearing upon the great principles of justice to all the members of the State. And I may be allowed to remind the Honorable Knight that even in politics he, and those associated with him, did not always find it so easy to champion the cause of the Catholics. The Catholics of this Province were a dead-weight upon the hands of both parties in the House; *they* spent the money, and held the balance of power; *they* by seeking the interests of the Church rather than the interests of the State, brought about a political dead-lock—and because of them the miserable policy had to be adopted of having Provinces and Provincial Parliaments. We are paying the price to-day. Sir Francis says: "If I were convinced of the soundness of such views as you have expressed, which I am not, I should in the present state of public opinion be convinced of the impolicy of advocating them." With great respect I submit that the advocacy of my view is far safer than the line pursued by Sir Francis. What he is doing can only tend to inflate those already puffed up—to confirm oppressors in oppression, and to give Mayor Beaudry, and such as he, some show of reason for their folly.

EDITOR.

### WHAT IS A NATIONAL POLICY?

In a former article, two weeks ago, the above question was proposed, with the view of determining, not only the general drift of a National Policy, but the special demands which such a policy makes upon electors at the approaching crisis in our political affairs. In that article, however, the important question of Protection to Canadian Manufactures was held in abeyance, with the intention that it should be subsequently discussed; and to that discussion the present article will be devoted. Those who are in sympathy with the demand for a National Policy, and are sickened of mere party-cries, must feel gratified if the coming elections are made to turn on a great economical and political question like that of Protection, rather than on the comparative merits of the two political parties who are clamouring for support at the polls. Some of the most serious perils to which Constitutional Government is exposed, some of the most disgusting vices by which political life is stained, arise from taking the vote of a people, not upon a question in which the national welfare is bound up, but upon the past record of two antagonistic parties, whose respective services to the country can be satisfactorily estimated only by the impartial historian of later times.

There are, indeed, two preliminary obstacles to accepting Protection as the principle which is at stake in the coming elections. First of all, neither people nor politicians are dividing themselves into parties along the line. On the contrary, as far as yet appears, Protectionists who have been supporters of the Government, and Free Traders who have hitherto voted with the Opposition, intend, in many cases at least, to stick to their old party alliances. Moreover, it appears that this fact receives some explanation from a second difficulty. The gravest doubts are entertained as to the sincerity of the promises which the Opposition have been making to Protectionists. It is alleged that the leader of the Opposition never was, and is not yet, a Protectionist from scientific conviction; and that he has unfurled the banner of Protection merely in the hope of rallying some followers to fill up the vacant ranks of those who deserted his cause from indignation at the Pacific Railway Scandal. There is no doubt that these facts constitute formidable difficulties. To the extreme Protectionist at least. The Free Trader, indeed, and the moderate Protectionist who feels satisfied that existing duties afford all reasonable protection to our manufactures, the merchant also whose transactions must assume stability in our fiscal system.—all these may vote with confidence for the Government. Whether the extreme Protectionist may, with equal confidence, vote for the Opposition, it is for himself to decide. We shall, for the present, waive his difficulties. We shall assume that the question of Protection is to form the dividing line of the two parties, and that the Opposition may be relied upon to carry out the promises they have made. Is that a National Policy which they propose?

In answering this question it is necessary to distinguish between the abstract teachings of Economical Science and the practical necessities of a political system. There is, indeed, an elementary principle of trade which the Economist traces alike in the bargain by which a child exchanges with the confectioner a cent for a sugar-bark and in the most complicated transactions of international commerce. But this elementary principle is inevitably modified by the political wants of a community. Of these the most important is the

necessity of a public revenue for carrying on the operations of Government. Now, a very superficial acquaintance with economical laws must show, if common sense is not sufficient to convince any one, that there is no artifice by which the taxes required for a public revenue can be made anything but a burden to the community by whom they are contributed. Political justice, indeed, demands that this burden shall not be shifted from one class of the community in order that it may be thrown wholly on the shoulders of another. But what system of taxation distributes the burden most fairly over the different members of the community? That is a question beset by many difficult, perhaps inextricable, complications. Especially may it be said that the two main rival systems of direct and indirect taxation have each peculiar advantages to plead in their favour. The chief difficulties, in fact, experienced in the adoption of either system, arise in adjusting the detailed arrangements with fairness, and in having these arrangements honestly carried out. Any system yet devised is, after all, but a clumsy expedient at the best, when compared with that which might be rendered possible by a moderate increase of intelligence and virtue in the community.

Still it should not be forgotten, though it seems astonishing that men require to be reminded of the fact, that, while taxes must of course be raised, they must nevertheless be a burden. It is against the most rudimentary and obvious principle of economy to suppose that any man, or body of men, can add to their wealth by subtracting a part of it to form a public fund. This is a simple law of economy which is readily recognised, and too often observed with public meanness, in every other sort of contribution. In subscribing for a religious or charitable object no man supposes that his wealth is thereby increased: his subscriptions have no meaning if they are not sacrifices; it is this that imparts to them their moral and spiritual worth. The same economical truism is, in fact, also generally recognised with ease in almost any form of taxation but that which is raised by duties upon the articles we import from foreign countries. And this is the reason why the scientific economist finds it so difficult to understand the hallucination by which people delude themselves into the belief that if they add to the taxes which they pay on their foreign importations, they will thereby add to their wealth. Such a hallucination seems possible only as the result of a logical jugglery, similar to that which a clever dialectician might practise on any simple mind with regard to the most indubitable certainties. Fancy the straightforward intelligence of a mathematician thrown aghast with doubt as to whether a straight line is the shortest distance between two points, by being bamboozled with a rhetorical exposition of the familiar proverb that the longest way round is the shortest way home!

For the economical law, which governs all trade between individuals and between communities alike, is surely as simple and certain as any mathematical axiom; and it is only by some logical illusion, arising out of the intricacies of international commerce, that men can lose sight of a truism, upon which they act without question in all the ordinary transactions of their trade. What is trade? Is it not a matter of buying and selling? Now, there is a very simple law of economy by which this matter is uniformly governed. To be truly economical, a man must buy as much as he can for what he sells, or, to put it in another form, must sell as little as he can for what he buys. This may commonly be expressed further by saying that a man seeks to obtain what he wants at the cost of as little labour as possible; and it need scarcely be added that this is the economical law which is understood by the phrase about buying in the cheapest and selling in the dearest market. Of course it is not to be understood that no man ever departs from this principle in any of his purchases; it is merely said that if he does depart from this principle his purchase is not directed by considerations of economy. You may praise him as noble, as just or generous; you may vituperate him as vain and foolish, according to the view which you form of his motives; but there is one thing which you cannot do—you cannot call his transaction economical.

Now, this is what is understood by economy, not only in the business relations of individuals. If two or three men enter into partnership, they know that bankruptcy would be the inevitable issue of their undertaking, if they made a practice of seeking any other than the cheapest market for their purchases, any other than the dearest for their sales. If a hundred or a thousand men form a joint-stock company, their hope of a dividend is based on their trust in the economical management of the directorate; and any disclosure of a transaction, in which the directors had paid more than was necessary, or accepted less in payment than might have been obtained, would be sure to lead to unpleasant scenes at the first general meeting of shareholders. And yet now, when some four millions of people have entered into a joint-stock association for political purposes, they are asked to elect a Board of Directors who are pledged, not only to abandon the fundamental principle of economy themselves, but to take forcible measures for compelling every shareholder, whatever his private convictions may be, to abandon the principle too.

Now, if economy means the supply of our wants at the least possible cost,—if this is what economy means for one man, or for a hundred, or a thousand men who form a commercial association,—what is the reason why this ceases to be economy when a few thousand form a political association as in some of the smaller British colonies, or when some millions are combined in any of the larger empires of the world? There is no mysterious force in arithmetical processes to work out such a result; and not the wildest fancy of ancient Pythagorean or of later mystic with regard to the magic powers of numbers ever ascribed to them such an inexplicable potency as this modern extravagance, according to which, by a mere trick of multiplication, the essential nature of economy may be reserved. For, be it observed, a nation—a political community—is simply a number of individuals living under common laws, and when we speak of what is economical for a nation, if we understand the purport of our own language, we must mean what is economical for the individual citizens of whom the nation is composed. If the individual citizens, therefore, acknowledge without hesitation that the only economy for them is to find the most remunerative market for their productions, the least exacting market for the supply of their wants, they have already settled the question as to what economy means for the nation to which they belong; for the nation is themselves.

Such is the essential teaching of every great political thinker, who has

devoted himself to those political problems, in which national economy is involved. It is true, the fundamental law of economy is not so easily traced in the vast and complicated relations of international trade, but this is the case with all the laws which govern the world, in external nature as well as in human society. The simplest laws of motion are ordinarily never seen in isolation. Watch a snow-wreath as it winds itself fantastically during an easterly storm. Could the profoundest mechanist analyse with certainty the various forces, under the operation of which the wreath assumes the particular shape that is gradually piled up before your eyes? And yet no one doubts that the common laws of motion are at work in producing the elaborate result. So no scientific economist doubts that the common law of economy is at work in producing the most complicated results in the economical intercourse of nations. There could, in fact, be no Economical Science, if economy were something so vacillating in its nature as to be capable of meaning two directly opposite lines of action, just as there could be no Moral Science if Right sometimes meant the same thing as Wrong. All our leaders of our Opposition know that their promises of what is misnamed Protection are in direct contradiction to the lessons of Economical Science; they know that unless that science is an illusion, the policy which they advocate would sap the foundations of our national wealth. There are many other aspects in which the policy of the Opposition should be reprobated; but even if the policy of a nation should have no other object than the increase of the national wealth, science and common sense alike compel us to reject the proposal of excluding ourselves from the most remunerative markets of the world as the most anti-national policy that could be proposed. If any political party is willing to lend itself to such a perilous political experiment, the elector, to whom the interests of a nation are dearer than the success of a party, has no choice but to oppose such recklessness by all the political influence in his power. All the more willing must his opposition in the present case be, that such experimenting upon the national welfare is so utterly hostile to that valuable spirit of conservatism, the preservation of which has formed the most useful historical service of the great political party which our Opposition claim to represent.

J. CLARK MURRAY.

### "TURK" ON THE TURKS—A REJOINDER.

"Turk" has written a second article, ostensibly in defence of his first, called "A Plea for the Turks," in answer to my few remarks bearing on his previous production which was published in the SPECTATOR a week or so since. He has thought fit to reaffirm, with considerable additions, what he said in the earlier article, and to address some personal remarks to myself for presuming to criticise his ideas, or rather the fustian which he has substituted in place of them. Methinks if he had rested content after writing his first "Plea," he would have done better, notwithstanding its extreme lameness and debility. Now, the author of "A Plea for the Turks" has lost his temper, and he has committed himself by misrepresenting and garbling; and moreover, he has failed to earn the little reputation for impartiality and humanity which the nature of his "Plea" might otherwise have allowed him. This unexpected result to him, is not very surprising however to others, when they consider how the party in England, with which "Turk" professes to sympathise, has set him such a sublime example of integrity in exalting a barbarian race for political purposes at the expense of humanity and in defiance alike of expediency or necessity. "Turk" has, however, gone much farther than even his friends the Tories would care to go. I venture to say the most unscrupulous Tory in England would hardly dare pen such a monstrous misrepresentation of slavery in Turkey as "Turk" has done in his "Plea." If he did he would bring upon his head swift retribution, for how many are there in England credulous enough to believe that it "partakes largely of the patriarchal spirit, the slave being more an humble member of the family, than simply the property of his master?" Any one capable of reading could, in half an hour, gather sufficient damning evidence as to the utter untruthfulness of the assertion that would overwhelm even the Father of Lies himself. Doubtless "Turk" fancied he was writing the truth, and did not mean to set down nonsense.

In looking over his "self-defence," the most notable thing to be found is the plaint that I look at the Turk, "not from the proper point of view, but through the prejudices of our different civilization, and what we deem our superior enlightenment," and "through this medium he is apt to appear a passingly strange, and therefore objectionable, abominable, being." This may be very true, but it is altogether wide of the mark. I don't object to the Turk living and breathing on the earth by himself, I simply object to a barbarian fanatic domineering over peoples whom he has had the luck to conquer, making of them hewers of wood and drawers of water to his profit, lolling in abject laziness while they administer to his wants, when, if they could but free themselves from his grasp, they are able to rise into independent, progressive nationalities, appreciating freedom, and helping on civilization, which their master is wholly incapable of doing.

The "proper point of view" that "Turk" wishes me to select in order to judge his brethren is in the Bible. He desires me to stand in his shoes and affect—like himself—to see in the "grand, old patriarchs"—"that wonderful Jewish people," whose "simple, primitive form of life is full of beauties, and is redolent of the sweet, (sic) pure, clear air of the desert," some reflection of the Ottoman Turks. What that reflection may be beyond "polygamy, concubinage, despotism and slavery," he does not inform us. He leaves us to draw the inference, if we choose, that the Ottoman Turk is a reflection of the Hebrew because the latter, besides possessing the above-named social characteristics, put his Ammonite captives under saws and under axes of iron, and made them to pass through the brick-kiln, and then he exclaims with warmth that he will claim for his brethren "some faint reflection of those ancient glories." I may misapprehend his meaning, because I happen to agree with him exactly, if he allows the paragraph to stand as it now is. I expect, however, I shall have to read between the lines to get at the real meaning he intends, which, no doubt, is the direct opposite to what he has expressed. In his uncouth fashion he wants us to notice that the Mohammedan Bedouin of the desert of to-day is

in some respects a likeness of Abraham, Isaac and Jacob and their successors, as depicted in the Bible. I should like to know what this has got to do with the Turk, even if I admit its truth. He says that to no people is the world more deeply indebted than to the Hebrews, and he wants us to draw the inference that we are to a corresponding extent indebted to the Bedouin Arab. What utter nonsense!

At all events, the drift of the argument is not to the point. Can enough be said in favour of the Ottoman Turks to justify their remaining in Europe? I do not think there can. No doubt the race viewed as barbarians would not suffer by comparison with other barbarians, but could they be compared advantageously to themselves with any civilized race? Incredible as it may seem, "Turk" not only believes that they can, but he believes we here in Canada would have but little to boast of if such a comparison were made with us. His words are: "How can Mr. Douglas and his school bestow so much violent indignation upon the Turks on account of their sensuality in view of the terrible dimensions of our own 'social evil,' the ill odour of which goes up to heaven from every city and town and village in our midst? Is not this Canada of ours full of abominable abortions, and seductions and rapes? How can Christendom afford to taunt the Mohammedan world with its vileness in this regard?" "Turk" would probably put a stop to this terrible state of things in our midst by instituting polygamy and concubinage; then, doubtless, we should approach as near his ideal of perfection as possible. The slander, however, is too apparent to render us uneasy. "Turk" knows it to be pure nonsense, and he knows also that if it were true it would not advance his argument a hair's-breadth. If we are bad in the way "Turk" designates we are sinning at the expense of our standard of morals, which is not true equally of the Turk, because his standard has been made on purpose to sanction his sensuality. But I deny that the prevalence of crime in Canada has reached "terrible dimensions." It has never been in any way remarkable, nor is it now on the increase, and therefore I cannot deem the way "Turk" has coupled us with his brethren, anything but sheer and uncalled-for impertinence; in the first place it is foreign to his argument, and in the second place it is untrue.

"Turk" admits in his first article that his brethren are brutal, fanatical and lazy, but in his second he claims for them three sterling qualities: they are temperate and truthful and honest. It is scarcely worth while to stop and ascertain how far the bad qualities overbalance the good, but it is worth notice that so little can be said in their favour by even their friends, and even that little not wholly true. Anyway, there can scarcely be two opinions about this: barbarians who are temperate, truthful and honest, but are brutal, fanatical and lazy, are not the people precisely where they ought to be when encroached among aliens, superior in almost every respect to themselves, whom they retard in their legitimate growth towards the civilization which their kindred under better auspices have attained long ago. This in itself is sufficient to justify the bag and baggage policy which very many would like to see enforced.

The Turks may be temperate and truthful and honest among themselves, but they have dropped the two first qualities in their dealings with Infidels and retained the latter with terrible effect. They have certainly been sincere enough in their convictions in appropriating for themselves everything they could lay hold of belonging to other people. To the follower of Mahomet has been given the whole world—if he can take it—and thus by virtue of the divine favour he deems it perfectly in accordance with all that he holds sacred, to lie and pillage and slaughter to his heart's content, provided he do these things in the interests of Islam. The Turk is rendered an aggressive and dangerous animal by his religion, although he was originally bad enough. Take this view of him and his religion by a writer in the *Princeton Review*, and bear in mind that it was drawn by a scholar: "History stamps the original Turk as brutal, sensual, savage, deceitful at the core of his nature, reckless in physical courage, a born robber and tyrant. The Arab will tell you: 'Avoid the Tartar if you can; he will eat you in his love, or hack you to pieces in his hate.'

"His religion has not improved him; rather it has developed the worst parts of his nature. Mohammedanism at the best, as Neander has shown, suppresses wholly the sense of relationship and communion with God, and so prevents the developments which are the glory of the Christian civilisation. The marvellous pictures given in these days, of the devout communion of the Mussulman with God, are the merest fancy sketches. He has no sense whatever of the presence of God. Major Osborne, who confirms this fact, shows that there is no possible element of progress in Islam. Add to this the fact of the divine sanction it gives to the darker and lower passions of man's nature, and its degrading character, even at the best, becomes manifest. It *must* brutalize man.

"But the Turk has not had Mohammedanism at its best." (I hope "Turk" will profit by this.) "He has always followed the system of Abou Hanifa, the second of the four great orthodox imams or founders of the schools of doctrine. It is the Mohammedan Jesuitism. Hanifa's system was reached by deducting from the Koran, and was intended to meet the exigencies arising from the lax morality of Koufa, a commercial city. It assumes that whatever can be deduced from the Koran is true. There is a verse in the second sura of the Koran which says: 'God has created the whole world for you.' That text, say the Hanifite jurists, is a deed which annuls all other rights of property. The 'you' means, of course, the true believers. He then classifies the whole earth under three heads: 1. Land which never had an owner. 2. Land which never had an owner and has been abandoned. 3. *The persons and the properties of Infidels.* From this third division the same legist deduces the legitimacy of slavery, privacy, and a state of perpetual war between the faithful and the unbelieving world. These are all methods whereby the Moslem enters into the possession of his God-given inheritance."

Had not this quotation been interesting as well as true I should not have transcribed it, because, however true and lucid it may be, "Turk" wears before his sight a pair of dark spectacles which will effectually prevent his seeing it thus, and therefore if I had intended it for his edification I should have had simply my labour for my pains. But I address myself to a larger constituency, and it will be very strange indeed if it fails to perceive that the logical outcome of the above system has not been fully exemplified in the history of the Turks. They have always shown themselves to be aggressive, fanatical and barbarous.

they have never shown the slightest sign of civilization, either political, commercial or intellectual; they have never shown any political organization save the coarse and barbarous form of military satrapies, "whose rule is cruelty, and whose taxation is rapine"; and if they have been tolerant, it is the kind of tolerance which, as Mr. Goldwin Smith says, causes the slave-owner to bear with the blackness of the negro, or the Norman lord with the Saxon blood of the villain. The best evidence of their tolerance and of their "patriarchal" spirit is given in the dark and bloody scenes at Batak two years ago, and many similar scenes—multiplied how many times?—as we look back over the five hundred sanguinary years since the race first laid its yoke upon Europe.

As to the other questions raised by "Turk"—the recent Bulgarian and Russian retaliatory atrocities; Beaconsfield's acquisition of Cyprus, and what it portends, &c.,—I have not space nor time to handle them. These matters are not sufficiently plain as yet for anything but speculation, and I certainly do not want to clash my speculations with the unadulterated dogmatism of my antagonist. Time, and time alone, can satisfactorily show these things in their true light.

R. W. DOUGLAS.

### STARS AND GARTERS.

The highest distinction an Englishman can enjoy is that of being entitled to use the letters K.G. after his name. Next to that comes the privilege of the K.G.C.B., and certain other letters follow, in their degree all implying high merit and distinction. Among the upper classes enormous importance is attached to these things, and since few people trouble themselves to know more than that K.G. means Knight of the Garter, and K.G.C.B. Knight Grand Cross of the Order of the Bath, it may be interesting to give a thought to the subject of Orders, especially at the moment when Lords Beaconsfield and Salisbury have recently got their Garters, and even their secretaries at Berlin are thought worthy of Companionships of the Bath.

It is not easy to go back to a time when Orders were first instituted. Most European Courts have one or more, many of them dating from feudal times, but deriving their chief importance in these days from being a convenient means whereby Sovereigns are able to express special marks of favour, or to confer distinctions on persons by whom ordinary gifts would be resented. The Sovereigns are the founders of the Orders. The chief British Orders so founded are the Garter, the Thistle, the St. Patrick, and the Star of India. In addition, there is the Order of the Bath, which stands on a different footing; the Order of St. Michael and St. George, and the Guelphic Order.

The most ancient and illustrious Order of the Garter was founded by Edward III., in 1344. The popular story goes to the effect that at a ball the Countess of Salisbury dropped her garter, which the king picked up and presented to her. The courtiers smiled at the incident, as well they might, when the king, in reproof, said, "Honi soit qui mal y pense." (Evil be to him that evil thinks) and this was adopted as the motto of the Order then founded. In spite of tradition, doubt has been thrown on the whole story; still it may be true, and if so it lends special interest to the investiture with the Garter of the Countess's descendant, the present Marquis of Salisbury. The Order was founded in the name of the Holy Trinity, the Virgin Mary, St. George, the patron saint of England, whom Gibbon treats so contemptuously as the pig-dealer of Cappadocia, no better than he should have been, and St. Edward the Confessor. It consisted of the king and twenty-five knights, and so it remained through all the long years down to George III., who enlarged the select party by directing that the Princes of the Royal Family and illustrious foreigners might be added to the original number. The Order is identified with St. George's Chapel, Windsor, where the banners of the knights hang over their stalls in dusky array. Every event in connection with the Order is interesting, and Shakespeare introduces it in *Henry VI.*, in reference to Sir John Fastolfe's running away when the English army was before Rouen. It is just worth while to remark here that injustice seems to have been done to Sir John Fastolfe, who distinguished himself at Orleans in what is known as the Battle of the Herrings (from his successfully victualling the troops with them after a hot skirmish), and that Sir John seems to have suggested to Shakespeare both the name and character of his great creation Sir John Falstaff. That is a fine passage, in *Henry VI.*, Part I., in which the knight is deprived of the Garter, in regard to which Talbot says:—

When first this Order was ordain'd,  
Knights of the Garter were of noble birth,  
Valiant and virtuous, full of haughty courage,  
Such as were grown to credit by the wars;  
Not fearing death, nor shrinking for distress,  
But always resolute in most extremes.  
He, then, that is not furnish'd in this sort  
Doth but usurp the sacred name of knight,  
Profaning this most honourable Order.

It may be mentioned that ladies were eligible for the Garter as late as Edward IV.'s reign, and that in addition to the badge, the knight is decorated with a gold medallion of St. George and the Dragon, suspended by a blue ribbon (whence our phrase, "The blue ribbon of the turf," and so on) and a diamond star. Most imposing robes of blue velvet are also worn.

It does not seem very clear when the Order of the Bath was instituted; but authorities seem to agree that it was at the coronation of Henry VI., in 1399. But the Order grew and developed slowly into what we now find it. At first the kings created the Knights of the Bath (so called, it is said, from the ceremonial of bathing which the knights underwent on the vigil of the inauguration) at their coronation and on other great and auspicious occasions. Thus sixty-eight knights were made at the coronation of Charles II.; but from that time, for some reason or other, the Order fell into abeyance. It was revived by George I., who gave the badge which is now used, the design consisting of a rose, shamrock, and thistle, issuing from a sceptre between three imperial crowns, with the motto, "Tria juncta in uno." But it was not until 1815, during the Regency of George IV., that the Order was finally settled. The Regent ordained that the motto should thenceforth have a more direct significance, from the Order consisting of three classes—three in one. 1. The Knights

Grand Crosses, the number, exclusive of the King and Royal Princess, not to exceed seventy-two. The Order is essentially military; but one-sixth of this class may be Civil knights, appointed for diplomatic or other services. It is the companionship of this civil division which has just been bestowed on Mr. Montagu Corry and Mr. Phillip Currie, who acted as secretaries to the British representatives at the Congress at Berlin. 2. Knights Commanders, one hundred and eighty, officers holding British Commissions. 3. Companions of the Order, unlimited in number, but no person to be eligible under the rank of major-general or rear-admiral. Here we have the three classes, the members of which are indicated by the initials respectively, G.C.B., K.C.B., and C.B., following their names.

What is called the Scotch Order, that of the Thistle, is very ancient, having been founded by King Achaicus—a personage about whom I am unable to offer any information. The Order seems to have been kept steadily during long years in Scotland; but probably little heed was taken of it by our Court until James II. of England revived it in 1679, and it was re-established by Queen Anne in 1703. The knights, who are few in number, wear a star, with a St. Andrew's Cross having a thistle in its midst, and this effect is repeated in a pendant badge or jewel. There is also a collar which seems to be of an uncomfortable nature for the wearer; it consists of thistles intermingled with rue! Ireland seems not to have had an Order till George III. instituted that of St. Patrick. In the star and collar, the shamrock and harp play the like part to that sustained by the thistle in the Scotch Order—the Scotch scarf, by the way, being green, while that of Ireland is light blue.

This is all that the reader will perhaps care about in the way of details concerning the Orders. That of the Star of India is quite new, and the others are wholly without interest except to those adorned with them. The Order of St. Michael and St. George is familiar to us in Canada, from the fact of the honour having been conferred on several of our public men. Stars and Garters play an important part in the economy of the military and diplomatic worlds, and especially in England, where it has been the policy to make them exclusive. Directly these things are made cheap and easily accessible, as on the Continent, there is an end to their value. It would not indeed be easy to give a direct reply to the practical question—"In what does their value consist?" But neither could that question be answered readily if asked of some other things equally prized and cherished. The colours of a regiment, for example. "Only a little bunting," it may be said; but that bunting is consecrated by a sentiment which induces men to risk life, and to perform miracles of bravery in their defence. It is well that the Throne—the fountain of honour—should have the means of conferring signal marks of approval on those who deserve well of their country. The Victoria Cross, "FOR VALOUR," established at the time of the Crimean War, is a step in this direction, but France has found the advantage of carrying this much further than we have done. The Cross of the Legion of Honour has wrought wonders. And it has one advantage over everything we have. It is bestowed not only for deeds of daring and as the reward of signal enterprise, but in recognition of genius, of resolution, of exertion in every form beneficial to society. This is surely desirable. The military Orders are all very well, and it is convenient to have distinctions to confer on statesmen and diplomats; but those are not the only individuals by whom society is served. The fountain of honour should flow for all who are worthy to be honoured. It is quite possible to conceive of more signal public benefactors than those who wear the Garter, and imagination, if duly stimulated, might shadow forth "enterprises of great pith and moment," exceeding those discharged by a couple of secretaries at the Congress, entitling persons to the Companionship of the Bath. Perhaps in time this may come to be recognized. Meanwhile the country may rest satisfied that a certain power for good, and a convenient form of indicating Royal favour, warrant us in regarding with favour the maintenance of the Knightly Orders.

RUPERT.

### HEREDITY,—PHYSICAL, MENTAL AND MORAL.

"Like father, like son" is an axiom as old as the Fall of Adam. The development and improvement of races and breeds depend upon this principle. So invariable is this law of inheritance, that though particular traits may disappear, or from circumstances be repressed, yet they will crop out in the next generation. The children of the mulatto may be white, yet the traces of African blood will crop out in the nails, the hair, or the skin, in the third or fourth generation. The careful cattle breeder is not content with a sire which shall be perfect in form, in disposition, in colour, but he must be assured of the character of his progenitors. Hence the great value placed upon pedigree, and the extreme care with which the records are kept. While the breeder who wishes to improve his stock is very careful of the sire, he often crosses with other breeds to impart a "strain" which shall add to the value. In the good roadster there must not only be speed, but strength and capacity of endurance. These qualities may be found in crossing two breeds.

Allusion is only made to Animal Heredity to illustrate the subject of Heredity in Man. It will be well, for the better understanding of the subject, to divide it into three parts,—Physical, Mental, and Moral Heredity.

As the generations of the lower orders are marked by the peculiarities of their predecessors, so are men, as nations and individuals, distinctly marked in their physical organizations by the characteristics of their predecessors. Every reader is familiar with some trait which has marked families. Sometimes it is a peculiar shaped nose which marks the family, wherever found; in others, size distinguishes the family. In some, as far as they can be traced, they have been remarkable for height. Intermarriages may have taken place with the Zacheus family and the tendency to height may be modified, but only for one generation. We often find men of the same family all of small stature. The colour of the eyes and hair, peculiarity of mouth, distinguishes many families, and the changes in these organs are those more easily effected by intermarriage than any other. Complexion is another mark of families.

Deformities are most surely transmitted. What is commonly called Club-foot, Hare-lip, Strabismus, are often transmitted. The twelve-fingered men

of Germany are well known, the family for nearly two hundred years having always members with twelve fingers. What is remarkable, amputation of the abnormal fingers does not diminish the tendency of the family to the deformity. Particular habits and tastes prevail in families which cannot be accounted for on the ground of imitation or example. A child may be removed at an early age from the influence of example, yet will develop peculiar tastes and habits, although the change may modify these peculiarities somewhat. One or two examples will suffice. (As before stated, I am arguing from the lower to the higher; that is to say, I am illustrating my case from examples in the lower creation, feeling sure the reader will see the connection existing between the two.) The writer knew an Irish setter dog which was removed from its mother when six days' old and carried away a distance of a few miles. As the dog grew up, it had no chance of seeing other setters, yet it developed all the peculiar habits of the old setter *without any training*. Grant that the pup inherited the sensitive olfactory by which game could be perceived at a great distance, this does not account for the development of the valuable qualities of a sporting dog. If the dog's master left the house without his gun the dog remained quiet; but nothing could restrain the dog if he perceived the gun with his master. He was known to leap through the thick glass of a window to follow him.

The following is vouched for by a writer in the *Atlantic Monthly*:—A cat had been in the habit for years of sitting on her master's shoulder the moment he sat down to dinner. A kitten of this cat, a few days old, was carried in the pocket a distance of twenty miles; as it grew up, without the slightest training, it followed the same peculiar habit. The beaver carries his mechanical habits with him to the Zoological Gardens, where there seems no need for them. The race-horse scarcely needs training. Habits and tastes are a heritage which may be controlled and modified by what Joseph Cook calls "environments," more easily than physical peculiarities. The children of soldiers are marked by their erect carriage and manner, even when removed from the environments of the barracks. But not only are physical deformities transmitted, but more surely diseases particularly of an organic nature. Examples are so numerous that it seems unnecessary to allude to them. Consumption, Scrofula, Gout, and Rheumatism are so hereditary that almost the first question of the physician to his patient is to ascertain the health of his ancestry. It is quite true these diseases do not appear in children whose parents have died from their effects. The tendency is there, and if the vital energy is lowered by any means, disease appears in that form for which there is a tendency. The health and vitality of one parent may modify for a time the tendency to disease until the vital energy is lowered. Cases of these diseases appearing which cannot be traced to hereditary tendency are very rare.

At Tracadie the child of a leper may be apparently free from all trace of the disease, but the next generation will be hideous lepers. Even two generations may be skipped. It is a mistake to suppose that the disease is lessened in virulence by slumbering during one or two generations. On the contrary, the disease seems to have accumulated force, like the cumulative power of colchicum or digitalis. The disease of leprosy seems never to die out. A young Canadian woman was lately sent from Providence to Tracadie with leprosy, whose grand-parents had been in the Lazaretto, on the Miramichi, N.B.

The question arises, then, Can we not overcome this inherited tendency to disease? and the answer is, Most certainly. It is the duty of every one to avoid every tendency toward the inherited disease. For example, in the case of consumptive inheritance, it is manifestly one's duty to be careful of diet. As the disease has its origin in a want of power in the system to assimilate food, the most assimilative food should be used, such as cream, milk, fats, oils, &c. All extremes of exposure should be avoided; sleep in well ventilated rooms is indispensable. So with every disease to which we have a tendency, great care should be used to sustain the vital energy. Excess in food or stimulants must be avoided.

Under the head of *Physical Heredity* alcoholism must be classed, as it seems dependent more upon physical conditions than on the moral sentiments. The most certain inheritance transmitted is that of habitual drunkenness. Every reader of these lines will call to mind families who for generations have been drunkards. The question is, Is a man responsible for such an inheritance? In the case of the drunkard the remedy is simple, "*never drink*," and the heritage will be harmless. It is a tendency so easily aroused that it is like carrying dynamite in one's pocket in the midst of fire. If the consequences of drinking to excess could ever deter men from indulgence, then the fact that they start a fire in their veins which will be transmitted to future generations now slumbering, only to burst out with uncontrollable fury, destroying its victims, or leaving them wrecks of humanity to continue the race of drunkards, should influence them to avoid the very taste.

Turning to *Mental Heredity*, it is as marked as *Physical Heredity*. Intellectual giants have borne simpletons for children. This is due to the excessive cultivation of the intellect and to the neglect of the physical organization. Hence there is a want of balance. It is true that mental qualities are transmitted. Generation after generation of ministers, barristers and doctors have been known. Space does not permit the enumeration of well known families illustrious in their several professions. The science of mathematics has been known to run in families for ages.

In the case of Arts, where skill in handywork as well as mental power are called into play, the inheritance is very distinct. We find among the humbler classes oftentimes good taste and skill in art, and if we turn back we find that some artist has infused this skill into the generation. The question was asked respecting a giant in intellect, how a man of such culture and such a thorough gentleman could spring from such parentage as a humble farmer of New Hampshire with bucolic manner and tastes. The grandfather proved to be a clergyman of most exalted intellect, of polished manners, and of great culture, living in a small village. It is said it requires three generations of cultured "environments" to evolve a true gentleman from a plebeian origin; so also gentlemanly traits crop out in degenerate descendants of three generations. Mental characteristics are transmitted. A tendency to dispute and self-assertion, which leads to litigation, often shows itself in families and characterises them for generations.

Insanity is one of the most remarkable heritances, and is perhaps more certain of transmission than any other trait. Statistics show the inheritance of insanity to be invariable; that is, if insanity appears, in most cases it has been transmitted. For generations upon generations there are families who have always had an inmate in the asylum, or, if not, they ought to have been there. Is there no help for this dread disease? Must we accept our fate of a living death without any hope or relief? By no means. All tendency to excitement—all disposition to worry—to jealousy of friends—to eager pursuit of wealth—to ambition, and to self-indulgence—should be carefully avoided; while self-control should be the great aim of one's life and active interest in the welfare of humanity. In this way transmitted insanity may be avoided. Intermarriage with those of healthy constitution and sound mind may also have a tendency to break the chain of inheritance. The doctrine of "counterparts" in marriage has great advantages; the "natural selection" of our opposites has a tendency to a heritage of well-balanced progeny, both physical and mental.

*Moral Heredity*.—The Bible teaches that we are "born in sin and shapen in iniquity." That however holy and pure our parents may be, there is a natural tendency to evil in every human being is admitted. This tendency may be overcome by judicious training and good example, and the child, when old enough to understand its relations to God, may by divine influence become virtuous and love that which is good and holy, and abhor that which is evil. The question is, Will the child of a saint and a criminal enter life with the same tendencies, providing the environments are precisely the same? Is there an inheritance of crime? Does a criminal father, possessing the same physical organization as a virtuous man, transmit criminal tendencies to his offspring? If we examine the records of prisons, we find that crimes, the result of pauperism and idleness—such as theft, drunkenness and debauchery—are committed by the children of paupers and the idle, while those crimes requiring skill, planning, combination—such as burglary, forgery, swindling, &c.—are committed by those who have had the advantage of education, but have inherited this tendency to crime from parents of loose morals and without principle.

In every community we find educated families who generation after generation have always had criminals among them. Crime does not always present itself in the same form, but it nevertheless appears. We see side by side with the legitimate family, again and again, illegitimate offspring. A family is known to the writer which for generations have had a member in the penitentiary. Family feuds, which are transmitted from father to child, depend as much upon inherited tendency to quarrel as upon the traditions of hate and bitterness. What is it the thief transmits to his offspring? Cunning to plan, and skill and cleverness to execute the theft. Said a notorious pick-pocket to a lady in this city, who reflected upon her character, "If I am a pick-pocket I came by it naturally, for both my father and mother were thieves, but I have never been convicted of the crime," and while talking thus, skilfully extracted the lady's purse without discovery. Cruelty and the disposition to quarrel, which leads to the crime of assault, may be traced in families. Such a family have always been bullies, is a remark often made.

The most striking illustration of the criminal heredity is the Jukes family, inhabiting a district in New York State, which has been called the "cradle of crime." The descendants of one vile woman, numbering several hundred, were nearly all criminals of the worst sort. By intermarriage and harlotry, criminal tendencies were transmitted, so that an honest man was the exception among the descendants, and this exception was caused by the removal of the child from the atmosphere of crime at an early age, and his being placed under good influences. Atheism and infidelity often run in families. Are all criminals the offspring of criminals; by no means, there are too many examples of criminals the sons of good men; this must be said that either tendency to crime has cropped out in the second or third generation, like hereditary disease suppressed and overcome by infused vitality by marriage, yet still being in the race, makes its appearance when the vitality is lowered, or else the training has been neglected. There is a New England proverb, "That ministers' sons and deacons' daughters oftenest go astray." This, however, is a great fallacy, for very minute and careful statistics being taken of families of the ministers of a large district, comprising over a thousand families, it was found that 90 per cent. were not only respectable members of society, but the vast majority occupied prominent places of trust, enjoying the respect of the community. The habit of self-control, the temperate and sober life, the religious and moral character indispensable to the minister, are those qualities which are most surely transmitted. If these physical, mental and moral qualities are hereditary, and the characters of children are dependent upon parents, either by inheritance or environment, then a great responsibility rests upon them lest by want of control of the appetite, of temper, of mind, or indulgence in excesses of any kind, they transmit to the generation following the seeds of vice and misery. This view of the subject of inheritance renders apparent the great value and usefulness of the noble and praiseworthy efforts of Miss Rye, Miss McPherson, and other ladies, who rescue the children of crime from the atmosphere of vice in the cities of Britain, and remove them to homes of health and comfort and moral environments in this country; thus cutting off an inheritance which would have rendered them a curse to themselves and to their native land. In this blessed work all those are engaged who devote their time and means to the judicious management of orphan asylums and homes for neglected children. If any receive the "Well done"; "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," it will be those who rescue helpless infancy from the evil influences which render them a burden to the State, and transform them into good citizens and useful members of society. It is for these reasons that such institutions should receive the generous support of the State and the benevolent aid of every lover of humanity.

S. J. L.

MOUTH,—a useless instrument to some people, in its capacity, by the organs of speech, of rendering ideas audible; but of special service to them in its other capacity, of rendering victuals invisible.

"It is not the cares of to-day, but the cares of to-morrow that weigh a man down. For the day we have the corresponding strength given; for the morrow we are told to trust, it is not ours yet."—George MacDonald.



## CHRIST AND MAN.

A Sermon Preached in Zion Church, Montreal, by Rev. A. J. Bray.

HEBREWS xii., 1, 2.—Let us run with patience the race that is set before us, looking unto Jesus.

God is the fulness of all substance, of all force, and of all law. He is the infinite substance, the absolute force, the eternal law. He is yet more. He is the centre of all substances—their creator and preserver; the centre of all forces—their beginning and end; the centre of all laws—their principle, their sanction and their majesty. And He has revealed Himself to us by substance—as body; by force—as spirit coming into contact with spirit; by law—as king, swaying His sceptre to the uttermost fringes of creation. We see Him without seeing Him, just as we see each other without seeing each other; for though I can see now but rows of mere bodies before me, I know that I am looking upon men and women of life and intelligence, with a spirit looking through eyes and throbbing through limbs. Even so do I see the Father and Mother of all spirits. We are sure of His presence, for His light is on all things; we are sure of His affection—it burns deep in our heart. The sun sometimes gathers clouds to lessen his splendour, but we know the sun is there, blazing out in the blue vaults of heaven. So God, in pity for the weakness of our vision, has wrapped Himself in clouds; but we know that He is there—the fountain of light and of love. He spake unto the fathers by the prophets: declared Himself unto them by direct communication, and to the people by them. In these last days He has spoken to us by His Son, Jesus Christ. We have felt that all things tell us of God; bird and tree and stream; mountain range and deep, green valley; silent lake and restless river, and swelling waves of ocean. But the perfect form of speech has dropped from the lips and life and dying of Christ; in Him we have the brightness of God's glory—the express image of His person.

The first motive—the first impulse to a true life upon the earth must spring from a knowledge of God. Not a knowledge of theologies—or the merely theological God, but a knowledge that comes from personal acquaintance and contact and communion—a knowledge that is wisdom, the direct result of a living and powerful faith. That we can only get from the lips and the life, and the dying of Christ. Christ is the nexus—the connecting link between man and the Father God—He is the revelation and the road. The material universe—the universe of intelligence, the universe of righteousness, are manifestations of God, and have Christ for their centre. But Christ has brought God nigh to man, has restored the child to his Father. The divine side of Christ's work is mystery to us. There seems in it an awful something. When we have declared the divine Fatherhood, how that in love He created all, in love blesses all, and in love will save all—we are filled with great peace, and a joy that must sing. But we feel that all is not said. Who can say it? Not I—and not you. Let us bow before the incomprehensible, sure that it means love to mankind. But Christ's work among us and for us, we may contemplate, and talk of.

I want to speak of Christ to-day—Christ and man—not Christ and God. Not of His relation to the Father, but of His relation to the human race. The writer of the epistle says, "Run with patience, with resolute endurance do mightily and suffer mightily—run ever toward the goal of life, that is to say, toward God," but, never cease looking at Jesus Christ. And what does he mean by that? Does he mean that you are to look to Christ as you toil or fight along the ways of life, just as a wanderer returning home turns his eyes toward the land of his love—or as the benighted one keeps his eye on the light in the window—or as the ambitious will look to some illustrious exemplar of fortitude and the heroism that commands success? Yes—that in some part. He is indeed the great leader of life. He takes it at the beginning—guides its first step and its last; leads the march of man to God. And man must have a leader. I have often said that when faith is born in you, you have a new life—new forces—new powers of vision—new emotions—you see God—you see and feel God. But from the goal of life you are a great way. There is a long and difficult course before you. There are hindrances which your own nature will create, hindrances which others will create for you, by reason of their ignorance or their malice. The world, the flesh and the devil are in the way of life as the marshaled armies, barring the way to God. You see God, you feel His power, you live, but the goal of life—the perfect manhood lies far beyond. The first step you take toward it is in pain and weakness, and the conviction is borne in upon you that you must have a leader—some one to inspire by a great example and a word of cheer. I stand up in my helplessness, I long to run this race and gain the eternal prize, but who will lead me. I appeal to that "cloud of witnesses"—"you are crowned heroes—you have won the prize, for you have reached the goal; is there not one among you who can come to the help of me who am too ignorant of the way and the war—weak from inward sin and outward circumstance? Not one?" No, not one. They look on me—and I must look on Him, Jesus Christ. He is the leader in the race of life.

But stay—not blindly and with unreason am I going to follow. What are the qualifications of this leader? You are going to propose yourself as my guide in an exploring expedition? You are going to take me up Mont Blanc? do you know the way? Have you been there? Are you aware of the perils? My guide on a difficult and dangerous journey must have knowledge? You propose to train me in the arts or science or literature of a country. My first question is—do you know the things you would teach? It is proposed to place a man at the head of an army—he has to conduct it through a difficult campaign of much marching and much fighting. Does he know the country; does he know the art of war? Ignorance of these things means disaster, ruin. Yes—that is doubtless the first qualification for leadership, knowledge. There may be a lofty purpose—a daring courage—a sublime energy—but all will fail if knowledge be wanting. Had Christ that qualification, knowledge? Not knowledge of God—we know He had—for He came from God, and knew His Father's will. He spoke the divine thought in perfect language, which all who had ears to hear might hear; but had He knowledge of man, man's weakness and sin? Did He know the way of life and all the hindrances that stood piled up there? I turn to history for an answer. For the Gospels are history—not a creed—a set of doctrines—a philosophy of religion—or a science of life—but

a simple, though luminous chapter of history. It tells of Christ's word and work among men.

It is customary for us to gauge a man's knowledge of men by his conduct toward them. He professes to be a friend of the fallen and the wretched, coming forward with philanthropic schemes for their rescue; but if you find him tender when he should be stern, and harsh when he should be gracious, you say "That man will not succeed, he has not sufficient knowledge of the people he would help." Now, apply that test to Jesus Christ. He declared from the first that he had come to lead humanity back to its home and its God. He announced Himself as the Leader, and His cry was "Follow Me." And I want you to call to mind how well He knew the men He had come to guide, and how vividly He displayed the qualities needed in a great leader.

If I am to have a leader in whom I can place confidence, I must be sure that he is one with me, that he can pity my weakness, my want and my woe. He must have a fellow feeling, or I shall be afraid. He must have a heart that will beat responsive to my heart. He must be greater, wiser, stronger than I am; yet possessed of a tender love. I do not ask for a critic, or a stern censor; I ask for a guide. Jesus Christ had that tenderness, and has it now; for He is the same yesterday, to-day and for ever. He was tender towards all who knew their want and sin; it was He who said, "Whatsoever you shall do to the least of these My brethren, you will have done it unto Me," an expression which introduced Christian fraternity into the world, and which still enkindles in a thousand hearts the fire of a holy brotherhood. He was tender toward sinners; He sat at meat with them, and when doctrinal pride rebuked Him, He said, "I am not come for those who are in health, but for those who are sick." Catching sight of a publican who, prompted by a burning desire to see Him, had climbed up into a tree, He says, "Zaccheus, make haste and come down, for this day I must abide in thy house." A sinful woman approaches Him, and ventures even to anoint His feet with ointment, to the great scandal of a large assembly; He reassures her by that immortal word, "Her sins, which are many, are forgiven, because she has loved much." They bring before Him a woman taken in adultery, in order to force from Him a judgment which by its very leniency should compromise Him; but He knew her penitence and their hypocrisy, and said, "He that is without sin among you, let him cast the first stone at her." He wept over His ungrateful and parricidal country. He washed His disciples' feet to show that the meanest duty was worthy of the loftiest soul. Even when dying on the cross in pain of body, anguish of mind, and amid the jeers of bystanding bigots, He cried on their behalf, "Father, forgive them, they know not what they do"; He knew their ignorance and pitied it—He knew their sin and pardoned it.

But an unvarying tenderness would be a great failing in a leader, for man has manifold moods. There are times when to spare the rod is to spoil the child. Some evils must only be met by sternness; they must be overthrown by destructive criticism or fierce anathema; they must be burnt out as by fire. Tenderness toward the self-righteous Pharisee would but bolster up his pride. And all men get their Pharisaic moments—times when they are self-confident and uplifted in self-esteem. The true guide to God will smite them down from that pinnacle, and bid them lie in the dust and confess their sin. Christ was the true guide. Self-esteem—whether in a bearded and phylactered Rabbi, or in His disciple Peter—was rebuked as an unclean and unholy thing. He made war against the foul spirit, and scorched it with the fierce anger of his pure soul. He sought to lead men up the rough passes and on to the heights of holiness. Sometimes he spoke them words of cheer and comfort, and sometimes he goaded them along; but always and ever it was done in love. By His sympathy, His undying love, He has become man's faithful and true High Priest. One with us in all things, knowing our infirmity and our sin, His love makes sacrifice and pleads—an offering and a prayer acceptable to God on man's behalf.

And that is the leader you and I want friends—one who knows the way and knows us and is full of love. Who else has got that twofold knowledge? Not one of those angels who are sent to minister to us. They know not the weakness of the flesh and the weariness of the way. And not one of that "cloud of witnesses." Each had his own nature—weaknesses, failings and sins—but His nature differed from mine—and His way to God was unlike mine. I must have one who knows, (not simply humanity, but) me and my way to life eternal. Jesus Christ is that one. There is not a doubt that troubles in my mind—not a weakness of the flesh or of the spirit that he does not know and sympathize with. And there is not a hindrance in the way—not a temptation of the world or of the devil that He has not met and conquered.

Aye, met and conquered. Two more essential qualifications suggested in a sentence. Jesus Christ turned aside from no temptation and no trial. Obeying the impulse of the spirit He went into the wilderness, and there wrestled with the devil of sin. Through the fleshly avenues the fierce temptation came; rising higher, it assailed him through ambition—failing there—the attack was directed at the very citadel of His holiness—His trust in God the Father. The shame of popular contempt was His; the danger of popular favour beset Him also, but He conquered; sublimely triumphed over all, and is set down at the right hand of the majesty on high. The light of victory is on His brow—the conquering sword is in His hand, and He marches over a conquered field—the Captain of our salvation.

Now I come to a great question. The starting point was life—the soul's motion toward God—toward a revealed God. The first movement of that life tells of the need for a leader. Christ offers Himself. He says He has perfect knowledge of me and of the way. He has surmounted every obstacle, and a thousand more than I can meet. He has gloriously conquered. He has sounded the deeps of suffering and lives; He has trodden the winepress alone and triumphed. He says: "Follow me, and I will give unto you eternal life, and no man shall pluck you out of My hand." While the words are yet sounding in my ears, I look upon this Man and say, "Great Captain, true and mighty leader, WHO art thou? tell me thy nature and thy name." I have seen the outer life of Christ, and I long now to contemplate the inner. This Epistle satisfies my want. It tells me that Jesus Christ, this leader in the race of life, is the beginning of all things; He is the Alpha of the universe, At His word chaos melted into order, and light mantled all with beauty. The mountains,

the hills, the trees of the forest and the flowers of the field—the stars that tremble in the blue deeps of space—aye, all intelligences of heaven and of earth were made by Him, and in Him do they all subsist. And what is more, He is the end of all things—the completion of all things—the Omega of all life—the appointed heir of all things. The nations are His inheritance—the earth to its uttermost part is His possession. He is the author of faith—the living link that connects the soul of man with God. He grafts it as a branch into the living vine. And He is the end of all faith. To be like Him is to be perfect,—to be like Him is to be like the Father of all spirits, and the God of all truth. He is the Divine Author and the Divine Heir of all things.

Now, friends, let us put this in some practical form. The way of life is hard. The goal is a great way off for most of us. We want a leader—a Captain. To ask us to go alone—to meet those great hindrances alone—to fight those gathered armies alone—would be cruel. We are weak, and do not know the way. We have a leader—we have a Captain—Jesus Christ. He will be with us always; before us as light; with us as strength. He knows what our temptations are, and how feeble is the flesh. He loved us before we knew sin—He loved us in our sin—He by life and suffering and death redeemed us from our sin, and by His resurrection Heaven is opened to the soul. We are His—among the “all things” to which He is heir. “Run with patience the race that is set before you,” looking unto Him. He is your example, for He by faith has conquered, and put all sin under His feet. He is your life, in you; the hope—aye, and the certainty of glory. He is your Captain, made perfect through suffering. He is your Priest, offering sacrifice to God on your behalf. He is your Saviour, for he has redeemed you from your sin—you are His, body, mind and soul. You are His, for He is God over all, and “heir of all things.” With Him as leader you are under the guidance of absolute truth and power. And you have need of that guidance. Nothing else and nothing less can uphold you against the constant solicitations of great and constant temptations. Housewife, in your home, compelled to be careful for many things; Merchant, in your warehouse, borne along upon the dark tidal wave of competition, with the hot breath of Mammon beating ever on your life; Student, at your books; Preacher, in your pulpit,—you have need of this guidance. And you have it,—a leader divinely full of sympathy and power. Follow Him and He will lead you by a toilsome way to rest—by the field of battle to conquest—by weariness and pain to eternal glory.

“Follow him?” What does that bring to the mind of some of you? To many it conjures up the image of one divinely fair—fairest of the sons of men; one whose every word is love, whose every work is mercy. You look upon His face—it is more scarred and seamed by suffering than that of any man. Yet upon that face shines the brightness of the Father's glory and the express image of His person. He points out the way of life—His way of life; it is rough and full of thorns. But he holds out His hands, saying, “Come, follow me.” With hearts thrilling to a great desire, you say, “Lord, we will follow Thee whithersoever Thou goest; lead on, we follow, though the Cross be in the way.”

But not all of you see Him. Another has your love—another is your guide. It is pleasure, that trips before you with a laugh and a song, saying, “Follow me, and I will make you glad. You shall have honey distilled from flowers, and all life shall be as a feast.” Or it is Mammon, that with dull and heavy tread stalks on, saying, “Follow me: I will give you wealth, honour, and position. I will surround you with all that the heart can crave.” And you follow, with eager ardent steps. Oh, my brothers! *Wherefore?* Ask the votaries of pleasure—ask your own conscience, and you will find that worldly pleasure leads to spiritual pain, and to pursue worldly gain is to find eternal loss. Pause, I pray you. Take this leader Christ. He giveth glorious work, and also glorious rest—great wars and great victories; He giveth a Cross for an hour, and abundant life for eternity. Follow Him! follow Him!—that is your leader.

## THE PROTESTANT PULPIT OF MONTREAL.

(POSTSCRIPT.)

I find that my articles under the above heading have not pleased everybody. I am astonished at this! Three dissentients having taken the trouble to write letters to the CANADIAN SPECTATOR on matters which displease them, I think it well to say a word on the various points thus brought forward.

The first objector is a “Reader of Swedenborg,” evidently a man who is easily pleased, but also hard to please. It “called forth a thrill of gratitude” (from him I suppose) to find the Swedenborgians of Montreal called a Church. He is thankful for small mercies, doubtless: but I have searched my article in vain for such an expression. Therefore I must refuse the gratitude offered for this “sweet boon.” Perhaps “Reader” has been reading the sign on the building where the Swedenborgian meetings are held, which does indeed say “The Church of the New Jerusalem.” Yet “Reader” is not satisfied that his friends *should* be classed as a church. What *would* he like? I “abound in” patience; “yet I do not wish to have that (patience) tried too much!” For the rest, I am willing to accept “Reader's” eulogium on Swedenborgians as helpers in much-needed reforms. Nay, I am quite willing to grant that religion needs to be brought more into the work of the world, and can believe that some ideas of Count Swedenborg may yet be incorporated into the Church of the Future. But I speak in ignorance. I have heard that there is more than should be jeered at, even in the more material or scientific theories of the learned Count: (e.g. his theory of atoms) and I would not dismiss his spiritual theories as altogether absurd without a closer examination than I have hitherto made.

My next critic is Dr. Ussher, of the Reformed Episcopal Church. The doctor should be much obliged to me; for on the little peg of the expression “half-way house to Nonconformity” he has managed to hang a half-page advertisement of the new Church; which, as I understand, the editor of this journal has kindly inserted gratuitously! I acknowledge that the expression was wrong. There is nothing “half-way” about St. Bartholomew's Church; it is entire Nonconformity, pure and simple. The Reformation itself was only a return to first principles; but it was none the less a *new* thing, and proved the

“half-way house” to the sturdier and more thorough-going Nonconformity of a later age. Apart from this I have no quarrel with Dr. Ussher, but great goodwill. Every true son of the Church of the Reformation must deplore that the power of continued or renewed reform within its own lines appears to have been lost.

Holding these sentiments, what shall I say now to “Ritualist,” my last critic? Had I not better turn him over to Dr. Ussher? For he is equally indignant, though on the other side! But *is* “Ritualist” a *he*? The letter is most plentifully underscored, as is a lady's letter; and there is a delicious tone of assumption in it which reminds one of a lady's argument. Yet those who ought to know think that the portrait of the “able and devoted leader of the *great Church revival* in Canada” is drawn by himself! If the Rev. Edmund Wood really sees himself as “the *very embodiment* of Protestantism,” we must echo Burns' cry for the fient's giftie on his behalf. We others can see the “*Ritualism*” and the “*Sacerdotalism*,” but we cannot see the “*Protestantism*.” But “Ritualist” asks for proofs of the relation between, and the identity of, Romanism and Ritualism. I did not assert the identity; but I described the relation as that of “a flabby imitation of the real article.” This charge is continually made by Romanist writers themselves, and “Ritualist” may find it substantiated in the series of tractates issued by the Church Association of Toronto. It may do him good to read these. But any Montreal bookseller will, in exchange for ten cents, hand “Ritualist” a copy of Jenkins' new satire of “Haverholme,” and chapter xviii. of that queer book will answer the question as seriously as it deserves; and furnish all necessary proof from approved modern ritualistic literature. To bring forward proofs in any seriousness would be to have the CANADIAN SPECTATOR given over to a discussion which is worn threadbare, and which would be both interminable and profitless.

QUIEN SABE?

## MUSICAL.

### MUSIC IN THE CHURCH.

One of the greatest musical necessities of our time is the supply of a sufficient number of competent teachers of choir and congregational singing, and until this want is supplied, the psalmody of the people will never be what it ought to be. So much in it depends upon instruction and so little upon originality and invention for all the ordinary uses of art, that unless competent teaching is supplied, a high degree of excellence can never be attained. It is altogether a mistake to suppose that because a gentleman can teach the piano or the organ, he can therefore teach singing. The organist, as such, may teach the choir to sing in time and tune, he may show them the difference between *piano* and *forte*, and that is about all he can do, unless he himself is specially gifted, or has been specially instructed in the vocal art. The teaching of singing is an art of itself, which in ordinary circumstances cannot be taught unless it has been learned. In private life, no person who wishes to attain to a high degree of excellence will ever think of completing their vocal studies without taking lessons from one specially distinguished for teaching singing, and everybody knows that vocal artists must make their preparations through. It is not a question whether the choir or congregation can be taught to sing in time and tune, for that is chiefly mechanical work. Two people may sing the same piece of music with equal mechanical correctness, and yet the music which they produce may be only a specimen of the delightful and the uninteresting; and all the difference is made by the production and management of the voice and by taste. It is in these three last things that choirs and congregations fail, and it is in these especially that they need to be instructed. To produce the voice in the best way, to accustom the ear and the imagination to scale practice, and the practice of various and correct intervals, is the essential preliminary of all excellent singing. But the organist cannot impart what he does not possess; and for this work special teachers are required all over the country. Such disciplinary practice ought to form a part of the work of all choirs and congregations when they come together for exercise in congregational music. Such discipline of voice is imperatively needed, but how difficult it is to enforce it! Many organists will not take the trouble, and many singers would think it beneath them to go through the drill. They want to sing tunes, tunes, only tunes. With them that is everything.

At the International Competition of Choirs at the Paris Exhibition, the first prize was unanimously awarded to the English singers under the conduct of Dr. Sullivan and Mr. Henry Leslie. The singing of the choir is spoken of very highly by the French critics, and *unmusical* England seems to have risen a little in their estimation.

American singers seem to be taking a front rank. One by one they have made their mark in the old world, and are rapidly supplanting both English and Italians in the highest walks of art. Miss Thursby, whose visit to Montreal will not soon be forgotten, has appeared at some of the finest London concerts (having received the honor of a re-engagement from the Philharmonic Society), and now we learn that Mrs. Osgood is engaged for the coming season for the Crystal Palace and other first-class concerts.

When we remember that Mdlle. Albani, also from the new world, has taken such a high position as an opera singer, we must admit that we have good reason to be proud of our representatives, at the same time we deplore the fact that the necessity for foreign travel is forced on these artists, mainly from want of proper support on this side of the Atlantic.

The following is so unique as an advertisement that we need make no apology for inserting it:—Theatrical business at Pompeii, which has been at a stand-still since the eruption of Vesuvius in 79 A.D., appears to be looking up, judging from the following announcement of Signor Luigni: “After a lapse of more than 1800 years, the theatre of the city will be reopened with ‘La Figlia del Reggimento.’ I solicit a continuance of the favour bestowed on my predecessor, Marcus Quintus Martius, and beg to assure the public that I shall make every effort to equal the rare qualities displayed during his management.”

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

DEAR SIRS,—By the advice of my friend, Mr. Inglis, of your city, you sent me a “Holman Liver Pad” nearly four weeks ago; also a letter of advice, &c., &c., and requested me to let you know what effect the Pad was producing in about ten days. Well, Sir, if the advertisement of the Pad had been sent I never would have purchased one, and the idea of letting you know in ten days the beneficial results from simply wearing it seemed to me, who had been suffering for nearly six months, a sort of CRUEL JOKE. However, as the Pad was to hand I resolved, after reading the “lecture” sent, to give it a trial, but I confess I had no faith in its efficacy. Well, thanks to the discoverer of the Pad, it seems to require no faith on the part of the wearer to be benefited by it. I was astonished at the end of ten days to find that the pain I suffered on attempt to take a full inspiration had, as well the cough, almost left me. Please find enclosed \$5 to pay for the Pad sent, and also for another, which I hope will complete the work so well begun. I am truly thankful for the relief I have found from the use of this Magical Little “Doctor Pad.” Long life to him. Please also convey my thanks to Mr. Inglis for having sent it.

Stratford, Ont., and June.

Very respectfully yours,  
G. F. MATTLAND.

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.

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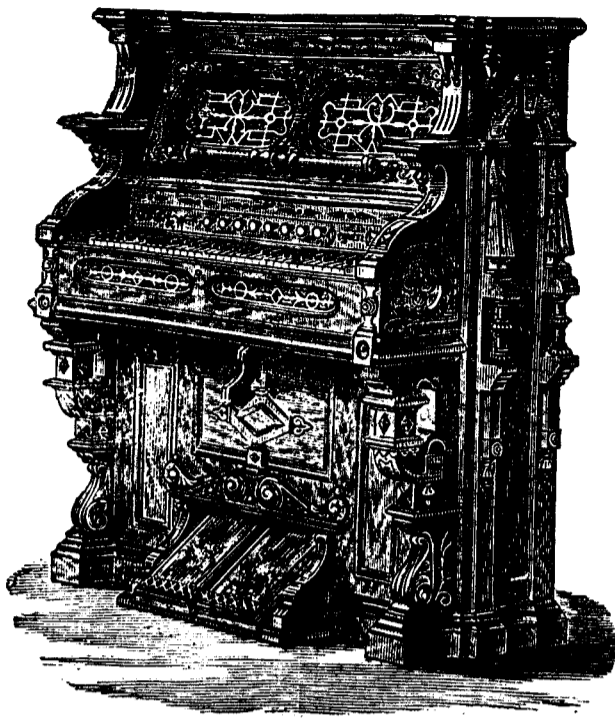
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**ABSORPTION vs. DISEASE.**

IT is a settled fact that the Holman Liver and Stomach Pad has effected more cures—the Holman Liver and Stomach Pad has made warmer friends—the Holman Liver and Stomach Pad has grown faster in favour than all the world's treatments combined.

The Holman Liver and Stomach Pad cures the severest Chronic, Liver and Stomach difficulties. The Holman Liver and Stomach Pads have proved efficacious in at least nineteen-twentieths of all the diseases man is heir to. To the permanently afflicted and the periodical sufferer now is the time to apply the law—the principle of absorption. The reasons are simple enough. The Pad is applied immediately over the Vitals, Liver and Stomach, and centre of the nervous system, which pervades the digestive organs. It contains harmless medicated vegetable properties that absorb all poisonous and deteriorated fluids from the blood and stomach. The Holman Liver and Stomach Pad is not a patent medicine, but a scientific principle.

It is suspended about the neck and worn next the person, over the pit of the stomach. The Holman Liver and Stomach Pad is a sure cure for Liver Complaints, Bilious Disorders, Indigestion, Dyspepsia, Constipation, Diarrhoea, Neuralgia, Rheumatism, Gout, Paralysis, Sciatica, Lumbago, Obstruction in the Spinal Column, Kidney Difficulties, Heart Disease, Intermittent Fever, Roman Fever, Jaundice, Sick Headache, Acute Pains, and Fever and Ague.

Thousands of women bear testimony to the miraculous results in all diseases peculiar to their sex. The Holman Liver and Stomach Pad is the most wonderful discovery of the 19th century, and marks a new era in the history of Medical Science. Ten thousand testimonials have been received attesting the truth of these statements.

This comparatively new method to many of curing disease by absorption, rather than by drugging the stomach with nostrums, is a principle so well understood in England, that a committee appointed by the Royal Medical Society to investigate the hypodermic method of administering medicine, reports as follows: "We may safely take as a broad guide in practice the rule that the physiological activity of nearly every substance which can be used is three if not four times greater when it is given by the skin than when it is swallowed."

NATURE'S LAW.—The principle of absorption is Nature's Law.

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

Price of Foot Plasters by the pair, 50c. Large Body Plasters, 50c each.

**ABSORPTION SALT!**

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

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

The baths of this Salt are usually taken before retiring to rest, and are superior to any others known. The properties contained in the salt makes the baths delightful in their use and thorough disinfectors, and so medicated that whilst they open the pores of the skin, yet it is impossible to take cold from them, as is often the case with other baths.

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

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

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

**Holman Liver Pad Company,**

301 Notre Dame-st, Montreal; and 219 Hollis-st., Halifax, N.S.; Lyman, Clare & Co., Wholesale Druggists.  
All live retail Druggists keep them.

**Montreal East.**

To the Electors of the Electoral  
District of Montreal East:

GENTLEMEN.—

The admirable system of Constitutional Government under which we live, whilst making us the arbiters of our destiny, imposes upon us responsibilities of the gravest kind. The fate of the country is in our hands, and it devolves on every citizen to accomplish what circumstances may require of him. I appear before you to-day in, for me, a new and serious position, because I consider that, in so doing, I am but performing what my country requires of me as my share of a public duty. If by coming forward I have been too presumptuous, you, gentlemen, will say so unhesitatingly. I rely on your judgment and wisdom, and I will thank you for a frankness that will ensure for me during the remainder of my days, the repose of private life.

GENTLEMEN, witnessing the painful spectacle of our interminable financial crisis, of our numberless misfortunes, and that universal feeling of distrust that is paralyzing our courage and our activity, I felt it to be the duty of every worthy citizen to make an effort to ward off from our families and our firesides the merciless scourge of poverty. The evil is, beyond doubt, a public and general one, and by public influences alone can it be combated. Private rivalries must sink into utter oblivion; it is to the civil power, to the hand of the statesman, to the penetrating glance of the political economist that we must apply for the remedy. You, gentlemen, make and unmake ministers and governments, and the general elections are neither more nor less than a Grand Court of Assizes, where you are the judges. The ministers of to-day may not be the ministers of to-morrow, and now is the time for you to praise or to blame, to strike down or to render permanent—it is for you to lay down your conditions. What shall they be? I shall endeavour to assist you in your serious deliberations, and in a few weeks you will let me know whether I have struck the true note.

Our Government has now ruled us for five years. They took charge of a prosperous country; they now return it to us exhausted, nearly ruined, deprived of its capital and hampered in its labour. What have they done with our prosperity? That is the question they must answer unequivocally!

GENTLEMEN, I have always belonged to the grand Conservative school of politics. How could I have chosen any other, having spent my early manhood in intimacy of that great and noble patriot Sir L. H. Lafontaine and of the Honourable Morin? Having spent many years, at the call of my country, in the calm retirement of the magistracy, I owed it to my conscience to raise myself above party strife, without, however, remaining indifferent to the interests of the commonwealth. Governments succeeded one another without its being my privilege to judge them. I witnessed the advent of the Mackenzie Government, and, if it had not my sympathies, at least it enjoyed my respect, and I cannot reproach myself with having in any way trammelled the liberty of its action. If to-day interfere, it is because I cannot any longer remain an unmoved spectator of our ruin. I feel myself called upon to strike the warning note, and without a pang of regret I quit the honours and peaceful tranquillity of a seat on the judicial bench to assist, if it be not too late, in saving our common country.

You know it as well as I, what we are in need of is native industry; for our industries are the representatives of our capital and our toil. Men will speak to you of commerce and the restrictions placed upon it as though it sufficed for a country to purchase in order to boast of its commercial enterprise. Do not forget, gentlemen, that foreign goods simply represent foreign labour, no matter to what extent we may flood our country with them. A country grows rich out of the product of the toil of its children. An article manufactured by a mechanic during his day's labour forms part of the wealth of the country, and nothing is lost in its production; it is so much net gain. If we rest satisfied with importing foreign products we shall be obliged to give in exchange for them their equivalent in money. Thus we might import unceasingly, and never do a sound commercial business unless we ourselves are manufacturers. Had we manufactories, had we the means of giving employment to the strong arms that are outstretched for labour, we should see the raw material around and about us developed into products that would add largely to our wealth. These products would in their turn develop a commerce far more stable, more enduring and remunerative than that which drives our capital out of the country. Every year there is sent out of Canada over twenty millions of dollars for the purchase of articles, the greater part of which could be manufactured at home. We must endeavour to retain the money in our own land—it is necessary for the support, the education and the comfort of our families. To secure this I now come before you, soliciting your aid in the accomplishment of my task. I appeal to you as the advocate of Protection, which the Mackenzie Government openly denounces.

PROTECTION is the main plank of my political platform; by it alone can our manufactories be revived, and labour be given to the willing hands of the people; I desire Protection sincerely and frankly;

it shall be the special object of my political career, if your votes secure me a seat in Parliament. This question I shall deal with irrespective of men or political parties. I wish to see the Mackenzie Government overthrown, because they are ruining the country by a contrary policy, and no future Administration shall obtain my support, unless its policy be one of Protection to our native industries. I am anxious for such Protection as will be reasonable and just, such as can be applied, as every one knows, without increasing the taxes that are imposed on the people. Such a policy of Protection, instead of increasing the cost of articles of prime necessity, would necessarily decrease it; for after a time, our manufactories having acquired strength and perfection, we could manufacture as cheaply as our foreign competitors, and would thus save the cost of transportation and customs duties, which represent at least a quarter of the value of imported goods.

GENTLEMEN,—I oppose the Mackenzie Government for other reasons as well. I oppose that Government because they have taken from Montreal the terminus of the Pacific Railway. By changing the route of that railway, and locating it in the south of Lake Nipissing, they have deprived the Province of Quebec of the means of direct communication with that great artery. They have placed us at the mercy of the Canada Central, over which we can only reach the Pacific Railway through a tortuous and lengthened route, and thus the distance from Montreal to the Provinces of Manitoba and British Columbia is increased over that from Toronto by 220 miles, whilst by the plan of the former Government the difference in the distance was only from 60 to 80 miles.

These, gentlemen, are the views I intend to lay before you during the present campaign; you will decide whether they are sound and in harmony with your interests. I claim your suffrages, feeling convinced that in their realization we shall find the true welfare of our common country.

Your obedient servant,  
**C. J. COURSOL.**  
Montreal, 26th August, 1878.

**Montreal West.**

To the Electors of the Electoral  
Division of Montreal West:

GENTLEMEN,—

At the request of the Conservative Associations of this City, and a large number of my fellow-citizens generally, I have consented to become a candidate for the representation in the House of Commons of the electoral division of Montreal West.

In soliciting your suffrages I deem it my duty to state frankly to you the policy which would guide me if honored with your confidence.

The country is undoubtedly in the midst of a very severe commercial and industrial crisis, how severe, is unfortunately too well known to us all, and especially to the working classes. Without charging upon the present Government the full responsibility for this state of things, I am convinced that it was in their power, by the adoption of some changes in the tariff, to have greatly mitigated the distress; their refusal to do this, their declaration that it is not in the power of Governments to avert commercial disaster, or promote commercial prosperity, has earned for them, in my opinion, the condemnation of the people, and, if elected as your representative, I would not hesitate to use the vote you give me to remove them from the position they hold.

Regarding as I do this trade question as beyond all others in importance, especially to the City of Montreal, I would, if elected, support no Government which did not undertake in an honest and patriotic spirit to inaugurate such a national policy as would promote commerce and manufactures, and develop the material resources of the Dominion.

I have confidence in the profession of the present Parliamentary Opposition to adopt this course, and I should therefore unite with them in the work.

I believe that while in this country we should not shrink from such outlay as may be necessary for its development, every effort should be made to reduce by a wise economy as far as possible the expenditures of the Government.

If elected as your representative, my constant effort will be to promote in every way possible the interests of this city and the Dominion at large.

Soliciting your support at the polls,  
I am,  
Gentlemen,  
Your obt. servant,  
**M. H. GAULT.**

**GRAND TRUNK RAILWAY.**

NOTICE.

On FRIDAY, August 30th, and TUESDAY, September 10th,  
A Special Train, with Pullman Palace Cars attached, will be run from Cacouna to Montreal, leaving at 9 a.m. for the accommodation of summer residents.

**JOSEPH HICKSON,**  
GENERAL MANAGER.  
Montreal, August 17, 1878.