

**Pages Missing**

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## THE TIMES.

I wish to draw the attention of the Postmaster-General to a very absurd regulation as to the delivery of letters when only addressed to initials. For example—I received a letter last week from some person who did not wish to give his name asking me to appoint time and place for interview on an important matter—giving initials to be addressed to Montreal Post-office. I wrote as requested, and on the third day following the letter was returned from the Dead Letter Office for a more distinct address. Now that is a very absurd regulation, and is in force nowhere else in all the civilized world. It answers no good purpose whatever. Why should not anyone have a correspondence under a fictitious name or initials if the parties are agreed? The main idea of the Post-office is not to indentify persons but to deliver letters. The Post-office is not responsible for any frauds by persons outside of its own walls. If I ask for a letter addressed to A. B. that is fair presumptive evidence that the letter so addressed belongs to me.

SIR,—My attention has been called to an article in your issue for October 16, in which some criticisms are made on the appointment of certain tutors in the High School. It is alleged that they owe their selection chiefly, if not wholly, to the fact that they are graduates of the University of Oxford, and that the claims of others were "quite disregarded," while, it is added, the folly of such proceeding is demonstrated by "the most unsatisfactory of results." So far as these assertions are intended as criticism on the course taken by the Board of School Commissioners, I should have treated them with the silence which is the only fitting reply to anonymous attacks. Willing and anxious as the Board are to give every reasonable explanation of their proceedings to those who ask for it under the responsibility of their names, it is neither possible nor desirable to answer statements which, being without acknowledged authors, are of necessity reduced to the minimum of authority.

Unfortunately, however, the absence of authority in an attack does not deprive it of power to injure individuals. For the sake, therefore, of the gentlemen appointed by the Board, it is right that I should meet the statements made, by a truer account of the facts. This is in direct contradiction to the version of the article in question. It is not true that the appointments were given because the applicants were Oxford graduates; they were given because these gentlemen were believed to be the ablest and most accomplished among the applicants. It is not true that the claims of others were disregarded; on the contrary, they were examined with deliberate and painstaking care. It is not true that the course taken was followed by the "most unsatisfactory of results." So far from that, one of the gentlemen appointed is still with us. And the other, though no longer in the employ of the Board, has left us without the smallest stain on his high personal character, and with our unabated admiration for his many and great accomplishments.

An examination of the lists of those employed by the Board will show a great majority of Canadians. No premium is put upon the graduates of any particular school of learning, and none upon the place of a man's birth. The Board has a difficult task, and is not gifted with the attribute of infallibility, but it consists of men who understand the value of knowledge, and who have, I am certain, only one desire,—namely, to discharge their duty in such a manner as shall best promote the thorough education of that part of our population whose interests are committed to their care.

There is one grain of truth in the charges made, and only one. If two men apply for a vacant place in the gift of the Board—one being an Englishman and the other a Canadian; one being a graduate of a British university and the other of a Canadian seat of learning—we do not reject the better man

simply because he is an immigrant, and give the appointment to the worse simply because he was born in this country; nor can I yet see that any "National Policy" could be a healthy one which induced us to do so.

*J. Frederick Stevenson, Chairman P. B. S. C.*

This letter is an answer in part. The fact that the writer did not give his name is of no importance. The main question is, first: Has any preference been given to men from the old university? and second, Have the men appointed failed? The first is satisfactorily answered.

The Montreal C. P. R. Company is still making a gallant fight in the City Council against the more reasonable and honest Aldermen who unfortunately form the minority. When one takes note of the general make-up of that majority, it is easy to understand their position. It suits their purpose to promote the interests of the C. P. R. at the expense of the rate-payers, for are they not first of all—well, say contractors, shareholders and men mindful of number one first, and then Aldermen. Who could imagine of them that they would put their Aldermanic duty before their private interests? Who would accuse them of thought and effort to save the tax-payers of to-day and to-morrow? Surely no one who has formed intelligent judgment about them. It is a pitiful spectacle to see the indignant but persevering minority leaving the Council-room time and again rather than allow, or in any way be parties to a crime against the city. But what can we do? The majority in the Council represents the majority of the citizens.

But why in all reason should the C. P. R. Company have a forty year's monopoly? Has it done anything to deserve the confidence of the public? During what period of its existence has it shown even the remotest desire to make progressive effort for the public good? For years and years it has given the city a wretched service—very slow and not even sure; it allows over-crowding to any amount, even to absolute cruelty to horses and people; it put on an extra service during the late exhibition, but visitors to the city went away declaring that Montreal had the worst street car accommodation on all the continent, and not exactly honest in its management; it promised to maintain the quicker service after the exhibition, but a few days after the crowd had departed we were relegated back to the old slow times of travel; it keeps its roads in most wretched repair, and the only act of generosity ever recorded of it is, that magnificent gift of one dollar each it gave to its conductors for the hard extra work they had done during exhibition time. If the members of this company ought to have a further monopoly of our streets and passenger traffic, let the will of the Aldermen be done, and then—the deluge.

A case of a person being put off the train who presented a return ticket a fortnight out of date was reported last week in the telegraph despatches from the West near Toronto, and an action with heavy damages was said to be threatened. Railway tickets are sold subject to certain regulations and conditions printed upon them, and people would save themselves a great deal of annoyance, loss of time and money in fighting Railway Companies, if they would make themselves acquainted with the cases which have been decided in Canada before they assume an hostile position to the Railway Companies and defy their regulations. A single ticket, for which even the full fare that can be exacted by Act of Parliament has been paid, cannot be used after the time limit has expired; the decision of the Court of Appeals, in the action of Livingston *versus* The Grand Trunk, settled that question, and the law in regard to return tickets sold at reduced rates has been also emphatically laid down.

A business has sprung up in America in connection with railway passenger traffic which has assumed large proportions within the last few years. It is principally based on fraud,—first against the Railway Company, and often against travellers. Persons buy through tickets, sometimes not transferable, and use them a portion of the distance, sell them to a ticket-broker, who re-sells them; and often a ticket is used by three or four different persons between starting-point and destination. This is not the worst feature; stolen tickets are sometimes sold by these organizations, and tickets out of date are palmed off on the unwary and innocent country people, frequently on emigrants who get on the trains only to find that they have bought a valueless article. I have heard of cruel cases of robbery, which resulted in a whole family—father, mother, and young children—being put off a train, holding these worthless tickets. The Railway Companies have no option but to act so or collect fare. Sometimes the deluded and defrauded people return to the place where they bought their tickets, and by threats get back the money they have been swindled out of.

The trial of Abrahams for selling a pass made out in the name of a particular person (not transferable), and valid for a certain time, which had expired long before the sale of it took place, has occupied the attention of the Court of Queen's Bench. The case was a very plain one, and the Court had the advantage of being presided over by the Chief-Justice with a common-sense English-speaking jury. Two young Englishmen, one a Yorkshireman, told a plain story, of how they had gone out on a Saturday night, with their joint earnings of twenty dollars, procured by hard work at a Montreal foundry, to find the cheapest way of getting tickets to Chicago. They were attracted by newspaper advertisements to what is known as a "scalper's" ticket office. They wanted tickets to Chicago, and were offered free passage and parted with their twenty dollars, but when they got under a gaslight outside they found they had got a non-transferable pass to Port Huron, and an utterly worthless pass, out of date, from Port Huron to Chicago. Having been cheated, they took a sleep over the matter, and consulted Detective Richardson on the Sunday morning, who after seeing the Grand Trunk authorities on the Monday, and finding a fraud had been committed, gave the Crown authorities cognizance of the facts which resulted in an indictment being preferred and a true bill being found by the Grand Jury.

If the two witnesses for the defence could have given as unvarnished a tale as the two young Englishmen did, they might have had credence with the jury, but Mr. Davidson, the Crown Prosecutor, pointed out the palpable contradictions between the statements of Mr. Abraham's clerk and "Mr. Samuels," who went into Abraham's store to buy a cigar and get a ticket for a lady friend to New York, and waited there for three-quarters of an hour, while his presence at all was denied by the witnesses for the Crown, so that the utter failure of the defence was evident before the Chief-Justice gave his charge. But when he did so, and asked the jury to believe the evidence on one side or the other, then little was left for speculation as to how the verdict would be given. Notwithstanding that Mr. Keller spoke eloquently and tried to make the matter a Grand Trunk prosecution, the facts were too strong for him, and a verdict of guilty was returned, and Mr. Abraham is held for sentence, some law points being reserved.

DEAR SIR,—You ask for ideas upon Church work. My conviction is, if so-called Protestant Churches would agree to become Protestant indeed and of a truth, instead of as it is, claiming the name and doing the works of the Roman Catholic Church, they would do well. To begin at the beginning, let them all with one consent tear up their worn-out creeds, break down the partition walls which have so long kept them apart, and then they, in concert, should endeavour to build up Christian character, instead as before, make narrow bigots. This is legitimate Church work, all else would follow in due course.

Archbishop Lynch of Toronto has been lecturing on Christian unity. The time is appropriate for the enforcement of such an idea. A little while ago the Toronto Episcopal Bishop refused to join

Christians of other denominations in celebrating the yearly triumphs of the Bible Society because the meetings were held in a Presbyterian church. A western clergyman went to visit his mother and with her attended church services on the Sabbath. The church was of the Presbyterian order, and it was the day for communion. The clergyman took the communion with his mother, and was severely reprimanded for his unepiscopal conduct. In truth it came nigh costing him his appointment. Thus episcopacy.

The Presbyterians held a council at Philadelphia the other day and called it after the great god Pan. The discussion of dogmas was ventured upon and the air became hot. Principal Grant spoke after his manly liberal fashion, putting in a plea for generous dealing with those who do not believe in the right of the church to limit their ideas of the infallibility of its dogmas: The Rev. J. D. Macdonnel spoke in the same strain—and a little more feelingly than the Principal, probably, for he could speak out of his own experience. Later on the same bold and eloquent Toronto preacher, himself a total abstainer, ventured to ask that a platform might be erected big enough to hold Teetotalers and Moderate drinkers, so that the crime of drunkenness may be more efficiently dealt with. This also was regarded as sin, and the hot air of the discussion chamber got hotter, and it was decided that the brethren were too unbrotherly in temper for them to join in that one great token of heaven's love toward all sinners, and of that one pledge of brotherhood in the church,—The Lord's supper. Thus the Presbyterians.

The Baptists have just been holding their annual union meetings in Toronto, and dogmas were up for discussion—at least for one more confirmation. The Rev. Mr. McGregor read a paper on the subject: "What constitutes a regular Baptist Church?" One might have been forgiven for imagining that the question was settled long ago; but evidently it was not, or Mr. McGregor and some others thought they had better put into words once more what, according to their judgment, constitutes a regular Baptist. But the Rev. Mr. Brookman felt that it was his duty to promulgate a different set of opinions, and was eager to show the reason he had for such holding. The meeting refused to hear him. Mr. Boyd entered a protest against this treatment of Mr. Brookman—and the outside rational public will certainly approve of what Mr. Boyd said. The Rev. Mr. McLaurin managed to get a hearing for a brief period, and told the meeting, to its horror, that he did not believe that total immersion was necessary to salvation. Finally, Mr. Brookman was denied the right to make a statement of his views, and—thus the Baptists.

So a lecture on Christian unity is timely. Did Archbishop Lynch make an effort to heal all those differences and show Bishop Sweatman that an Episcopal minister may take the Communion with his Presbyterian mother and not put his Christian manhood at risk? and the American Presbyterians that they might hear the wise and generous words of Principal Grant and Mr. Macdonnel in good temper and take the Communion together afterward without bringing any dishonour on the name of Him who said: "Do this in remembrance of Me?" and did the Archbishop go on to tell the Baptist brethren that they may differ in matters even so important to their minds as adult baptism, and give Mr. Brookman a hearing, and be charitable enough toward the Christians who are not Baptists to believe that they have a chance of salvation by faith, without running the risk of helping on the cause of infidelity? No, alas! alas! The Archbishop wished to unite all people who now differ, by bringing them into one Church—and that Church, his own, of course! Thus Archbishop Lynch. What part does Christian love play in all this sad drama?

A Toronto friend well able to judge in the matter sends the following, which to me is final and satisfactory:—

DEAR SIR,—I note your paragraph in last week's SPECTATOR inviting correspondence as to alleged unfair treatment of the Shamrocks by the spectators, at our late match. There has been so much of what must be wilful misstatement in the Montreal press, especially in the *Gazette*, that I have been on the point several times of writing with our side of the case but have been advised to treat the many untruths with silent contempt. However I am not

willing that you personally should perchance hold a mistaken opinion of our club or our people, and I take the liberty of writing you to say that it is not true that "while the efforts of the Toronto men were cheered to the echo, those of the Shamrocks were received with disapprobation." The cheering was loud and long when the Shamrocks won their games and their really magnificent play was applauded continually. I remember well how quickly a fine catch by McGuire was noted and the cheering because of it only ceased because another fine piece of play followed it before one had time to think. The fact is, we played amid almost deafening applause the afternoon through and the silent moments were few and far between. I am sorry to learn that as the Shamrocks were leaving the field some few hisses were raised, but they were quickly drowned in cheers. There are caddish souls in every community. We have been jeered at in Montreal after a thrashing from the Shamrocks by their friends from Griffintown. Only this last spring we were asked on the field: "Had'nt you better larn dat game dey call Lawn Tinnis." But these things are very small, and only proceed from those at whom we can afford to smile. The match was a grand one, and I am sure you would have enjoyed it intensely. From the newspaper accounts you would think it had been a bruising match, but there was so much of good, clean, lightning play, that the roughness of three or four players did not prevent the game from being one of the finest, if not the finest, struggle ever seen in Toronto. The Shamrocks feel sore about the umpire's decision in the last game, but they should remember that out of three disputes two were given in their favour. I was close to the ball in the last game, and it went so slowly past the flag-pole, and directly in front of me, that I can affirm positively it was not "game." Moreover, the umpire never hesitated, as you will see by his letter in to-day's *Mail*, but said "no game" in a prompt and decided manner. The trouble was, that the field was covered in a trice by betting men, all loud in vociferating that it was "game." They saw it themselves! Herein lies the whole trouble. There was too much money up. The Shamrocks undoubtedly had the fairest of treatment, and the best of luck. They had a wet day, at which I know they rejoiced; they had a Montreal referee (who was honourable as the noonday); a Montreal umpire; they won toss for choice of goals, and they got the first game awarded to them. What else could they want? The fact is, they gave away their whole case when they resumed play in the last game without one word about playing under protest, and after about ten minutes play were beaten.

My friend is right, "there was too much money up." That was the cause of the roughness and ill-feeling, and roughness and disputes will characterise the game and finally discredit it if this gambling is not put down. It is a thousand pities that so noble a game should be prostituted to what is merely vicious.

For many years the Toronto *Globe* was the first newspaper in the Dominion. Whatever those not agreeing with its Puritan style of politics, and hardness, and bitterness generally might say, there was no other paper to equal it for its news and leader writing. But gradually the *Mail* has been overhauling the *Globe*, and now the positions are reversed. The *Mail* is far away ahead of the *Globe*. Its matter is better arranged; its advertisements are not so glaring and vulgar, and its leading articles have a more dignified tone and a better literary style. If any one is disposed to doubt this statement, let him take the two papers and compare them without reference to their politics.

Dame Rumour has lost her head entirely over the impending changes in the Dominion Cabinet. If the garrulous old woman could be believed we should have to regard it as a settled fact that Sir John is to retire on his laurels, having settled with the Syndicate for the building of the Pacific Railway; and Sir Charles Tupper is to join the Syndicate; and that Sir Leonard Tilley is to go to London to look after and adorn Sir A. T. Galt's military attache; and Sir A. T. G. is to be the future Finance Minister; and the Hon. D. L. Macpherson is to take a more active part in the work of Government, and that Messrs. Chapleau and Caron are to enter the Cabinet, M. Baby standing to find something good in the civil service, and a host of other things. But as a matter of fact very little change is contemplated. It is possible that Sir A. T. Galt and Sir Leonard Tilley may make an exchange of positions, but nothing more need be anticipated.

The English Government is well advised in its policy toward the men who are responsible for the state of things in Ireland to-day. This determination to strike at the leaders, who speak and write the people into a suicidal frenzy, reminds one of the old Latin story of how when the king was being consulted in his garden as to how a

rebellion should be put down, and not wishing to commit himself in speech, he walked about striking off the heads of the tallest poppies—which was understood and acted upon. In a few cases of local civil outbreak the same method has been adopted with most salutary effect. As a rule, the men most guilty, the men who inflame the passions of the unreasoning, and incite them to crime, escape the just punishment of their deeds, but now and then it has happened that they have been singled out as the first to fall. Mr. Gladstone's Government has done this wise thing, and the men who have made inflammatory speeches and written articles in treason against the common peace are to be tried for their lawlessness. This is the wisest possible course; it is charity to the many misguided, and justice to the few who wished to save their own hides.

Evidently Mr. Parnell has scraped together courage enough to remain in Ireland and carry on his nefarious work of urging the poor Irish to their own destruction. But what does he and his brother demagogues hope to accomplish, beyond posing as martyrs? Taking all mere poetry and Irish sentiment out of this question, what is demanded that in reason ought to be granted? Are the Irish farmers under any disabilities unknown in England, or France, or Germany, or America? We are told that the land tenure is insecure and paralyzing; that the land laws are iniquitous and ought to be changed. But as a matter of fact, where does the Irish farmer's disadvantage come in? His land tenure is as secure and well assured by law, as that of any tenant in Europe. The truth of the matter is, that nowhere is the peasant farmer more favoured by law than in Ireland. His children are educated at the expense of the State. If he, or a member of his family should fall sick medical attendance is provided by the State. In old age or destitution he is fed and clothed and housed by charges on the property of the country.

A great deal of denunciation is hurled against the feudal system; but feudalism was never known in Ireland, and at present nothing exists which even approximates to that. We hear it said that the Irish peasant is merely a serf; but villenage never existed for a single hour in Ireland. The Landlord and Tenant Act which now governs the relations of landlord and tenant in Ireland distinctly declares that relation to be founded, "not upon tenure or service," but "on the express or complied contract of the parties." Then it comes to this most palpably, that the Irish peasant farmer is in precisely the same position as any other farmer, or business man the civilized world over. He voluntarily makes a contract to which he can be legally held. Is he too much of a fool to be allowed to make a contract? or is he too immoral to be trusted for keeping it? Is he so far wanting in ordinary intelligence that he must be compelled to allow Mr. Parnell and his *confreres* to make agreements for him? or is he so much of a rogue that he must be justified in shooting down his landlord when the bargain has gone against him? Surely the Irish will soon come to see who are their real misleaders.

The fact is that no revision of land laws can put away native Irish discontent: no revision of land laws can enlarge a restricted area, or mitigate an inhospitable climate; no revision of land laws would do way with indolence, and a pauper spirit and reckless marriages. If a change were brought about which would do away for ever with all occasion for agrarian outrages, it would be followed by a period of domestic tragedy. The only conclusion we can come to is, that the malady of the Irish in Ireland is incurable. May a kind providence help our statesman with a new idea or a miracle.

Why do not sensible Irishmen look the fact in the face that Irishmen seem to be under a dreadful curse of snivelling and weeping and wailing. Can any student of history point out a time when Ireland was not unhappy? The individual Irishman is always light of heart and gay, but Ireland is always dissolved in tears. There was a time, preserved in legends, when Ireland was the home of peace and prosperity, but since history began to be written, in an authentic manner, she has wept and moaned and fought her way down through the ages, a victim of tyranny, and oppression and woe. Other people get ashamed of their shame, but the Irish are proud of it. The main glory of the Irish is, that whatever changes may occur, they bear before the eyes of a sympathetic world, the shining crown of martyrdom.

## TRADE—FINANCE—STATISTICS.

Our merchants and bankers are felicitating themselves, and not without cause, upon the marked decrease of insolvencies during the first three-quarters of the present year as compared with last. The decrease in number is about fifty per cent., and in amount fully seventy per cent. Some of our financial journals, alarmed and agitated by an article in that Conservative paper, the *Glasgow Daily News*, condemnatory of Canada's abolition of the Insolvent Act, are fired into enthusiastic advocacy of its re-enactment in some form or other. There are thus plainly two distinct lines of thought current amid the mercantile community, dictated apparently by the special "party" to which each lends support; the one ascribes the healthful result to the withdrawal of the Insolvent Act, which is thus, in their opinion, proven to be wisdom; the other alleges that Government action has had little or nothing to do with it, and that its withdrawal has not withdrawn insolvency altogether, and therefore has not abrogated the continued necessity for legislation fitted to meet the requirements of trade. The balance of hard facts, and it is with these the mercantile community is most accustomed to deal, is decidedly favourable to the latter view; although the former is a half-truth in thus far that large concerns whose bankruptcy under present circumstances of legal recourse, or rather the total absence of all legal adjustment, would entail serious loss on all interested, are supported and floated through by their creditors so long as they can be induced to continue the struggle. Present creditors naturally prefer to stand from under, if others can be tempted to take their place in the "propping" department. It is therefore by no means certain that the returning prosperity, indicated by the recently published insolvency statistics, is so real as it appears; although it is equally true that the improved state of trade, combined with withdrawal of all legal means of discharge, has enabled many concerns, animated by despair, actually to retrieve their position and attain at least a temporary solvency. How far such success is real and lasting time will tell. There can be but little doubt entertained by those of wide experience in affairs that had things been allowed to reach their worst without governmental interference by the withdrawal of the Act, a more rapid and more genuine recovery would have ensued when once that point was reached. We have not allowed ourselves to touch bottom. We have not sunk the new foundation of our prosperity quite deep enough. Possibly the next storm may demonstrate that fact palpably enough to assist our business education.

Meantime, at least we are finding out what an entire delusion and snare common law in each of the separate Provinces becomes, when applied to the adjustment of trade liabilities, or to the recovery of trade debts. The *Journal of Commerce* speaks of the possibility, in the Province of Quebec, of a bailiff's sale at seven o'clock a.m. Already more than one instance of it has occurred, if our information from the trade can be credited. Few will care to deny that this is using law, not for justice, but to aid fraud. Fraud on the part of a creditor is no less evil or disastrous than fraud on the part of a debtor. It is merely a change of "parts" amid the actors. It does not change the "play." It is anything but play to some of those concerned.

The present condition of the law, or rather no-law, inflicts a very heavy strain upon the morals of the leading wholesale merchants; not so much in cases where the insolvent, or embarrassed debtor, is a man of considerable business capacity, and trades on a large scale, for in such cases legal enactments, or the absence of them, are not much regarded. Business rectitude dictates, both as policy and honesty, a voluntary assignment in trust for the benefit of creditors, to which deed of assignment both creditors and debtors become parties, and the assets are then sold either to the highest bidder or to the insolvent at a rate agreed upon between them, said sale carrying with it a full discharge from previous debt. But with small traders, or women, the case is very different. Frequently, from lack of business knowledge, these are not themselves aware of their true financial position, and put off, hoping against hope, buy from new sources when the old cease to care to supply them, and are suddenly surprised by finding a judgment recorded against them by their older creditors to whom they owe amounts overdue, just after they have replenished their stock-in-trade from freshly opened accounts. They find the bailiff in possession, and all their assets suddenly sold at half-price to satisfy one claimant, while furious letters from their former business friends assail them. To their original creditors the problem is continually presenting itself, shall we seize and sell without mercy, or shall we wait and gradually collect our overdue account, with the prospect continually hovering over us that some other, less merciful than ourselves, may step in suddenly and by the process aforesaid deprive us of all recourse? Thus the very existence of the small trader is continually threatened if he fall ever so slightly in arrears, while his creditor's heart is almost perforce obliged to harden itself like a flint in sheer self-defence. Scores of practical illustrations bearing out these views could already be brought forward. Is this a healthful state of things? Is it a benefit to the consumer when the small trader is placed at serious disadvantage, and competition thus lessened? Is it an advantage to a nation to limit the number of independent, self-guiding, self-reliant men and women engaged in trade or manufacture? Is it wise thus to foster monopoly? Is it advancing civilization

or the reverse? Is it a true source of strength to any nation to divide itself into a ruling monied class, and a working class kept in bonds of accumulations of capital in few hands? Accumulations of capital gained in free competition by superior ability or industry there will always be, in obedience to the natural laws of trade. That is sound wealth in a nation. Unnatural accumulations of the same kind, gained under immoral legal enactments, are not sound or durable, and do not promote real national prosperity—and National Prosperity is the "N. P." which will always command the popular vote.

We need an Insolvent Act. We need a law to distribute assets justly and equally among creditors, so long as insolvency shall remain even a possible contingency of trade. We shall therefore need it for some hundreds of years yet. It is arrant folly to remain without it. It is rank injustice to permit common law to become an instrument of oppression or robbery in the hands of the unscrupulous trader, whether he be debtor or creditor. The creditor's interests demand it, in order that when losses are incurred he may receive his due share of that portion of assets which has not been lost, and be enabled correctly to value his own assets ere he incurs new liabilities. Under the present system, as many debts cannot be cancelled or valued, the temptation continually assails him to value them too sanguinely if he be sailing close to the wind himself, and still hopeful of weathering the turning point and again reaching the broad sea of prosperity. The debtor requires it, that he may be able to do his best to mitigate the loss to his creditors; and further, the principle is a just one, and so recognized by most business men, that all a trader has of assets ought to be accepted as full satisfaction for a debt, if such assets be willingly given up by the debtor, and his best advice and services afforded in enabling the creditors to make the most of them. The provisions against fraud may be made more stringent, but an Insolvent Act embodying the above principles must be re-enacted shortly, if we desire to maintain our national growth and prosperity.

Merchant's Clerk.

## BANKS.

BANK.	Shares par value.	Capital Subscribed.	Capital Paid up	Rest.	Price per \$100 Oct. 27, 1880.	Price per \$100 Oct. 27, 1879.	Last half-yearly Dividend.	Per cent. per an- num of last di- vidend on present price.
Montreal.....	\$200	\$12,000,000	\$11,999,200	\$5,000,000	\$155½	\$139½	4	5.15
Ontario.....	40	3,000,000	2,998,756	100,000	91½	74	3	6.56
Molsons.....	50	2,000,000	1,999,095	100,000	98½	72½	3	6.28
Toronto.....	100	2,000,000	2,000,000	500,000	134½	116	3½	5.20
				*250,000				
Jacques Cartier.....	25	500,000	500,000	55,000	92	59½	2½	5.43
Merchants.....	100	5,798,267	5,518,933	475,000	110	86½	3	5.45
Eastern Townships.....	50	1,469,600	1,382,937	200,000	..	..	3½	..
Quebec.....	100	2,500,000	2,500,000	425,000	..	..	3	..
Commerce.....	50	6,000,000	6,000,000	1,400,000	130½	118	4	6.14
				*75,000				
Exchange.....	100	1,000,000	1,000,000	.....	..	..	..	..
MISCELLANEOUS.								
Montreal Telegraph Co.....	40	2,000,000	2,000,000	171,432	132½	85½	4	6.05
R. & O. N. Co.....	100	1,565,000	1,565,000	.....	38½	38½	..	..
City Passenger Railway.....	50	.....	600,000	163,000	113½	82	16	5.30
New City Gas Co.....	40	2,000,000	1,880,000	.....	145	123	5	6.90

\*Contingent Fund. †Reconstruction Reserve Fund. ‡Per annum.

## RAILWAY TRAFFIC RECEIPTS.

COMPANY.	1880.				1879.		Week's Traffic.		Aggregate.		
	Period.	Pass. Mails & Express	Freight and L. Stock	Total.	Total.	Incr'se	Decr'se	Period.	Incr'se	Decr'se	Total.
*Grand Trunk.....	Oct. 23	74,601	170,188	244,789	220,230	24,559	..	17 w'ks	603,943	..	..
Great Western.....	" 15	43,454	76,882	120,336	122,873	7,403	..	16 "	265,253	..	..
Northern & H. & N. W.	" 15	7,586	23,936	31,522	26,305	5,217	..	15 "	58,218	..	..
Toronto & Nipissing..	" 14	1,620	4,283	5,903	4,991	912	..	15 "	5,223	..	..
Midland.....	" 14	2,261	8,193	10,454	10,212	242	..	15 "	29,896	..	..
St. Lawrence & Ottawa	" 16	1,563	1,499	3,062	2,886	176	..	16 "	..	..	2,376
Whitby, Pt Perry & Lindsay.....	" 14	638	1,922	2,560	2,415	145	..	15 "	4,677	..	..
Canada Central.....	" 14	3,493	6,375	9,868	7,836	2,032	..	15 "	34,376	..	..
Toronto, Grey & Bruce	" 9	2,517	5,244	7,761	7,450	311	..	14 "	1,427	..	..
†Q., M., O. & O.....	" 15	7,133	6,727	13,860	5,769	8,091	..	14 "	136,784	..	..
Intercolonial.....	Month Sept 30	73,440	75,153	148,593	125,597	22,996	..	3 m'nth	93,017	..	..

\*NOTE TO GRAND TRUNK.—The Riviere du Loup receipts are included for seven weeks in 1879, not in 1880; omitting them the aggregate increase for 17 weeks is \$632,143.

†NOTE TO Q., M., O. & O. RY.—Eastern Division receipts not included in returns for 1879.

To many the existence of gold mines in Canada is usually considered mythical, we are happy to be able to dispute this conclusion, knowing as we do, the growing interest which is being taken by leading merchants and business men in mining interests of the Dominion. When any mining enterprise is undertaken, the only reliable authority for outsiders is that of experts who can, in mining as in other business form a correct opinion as to the value and prospects of the property. In Nova Scotia, many mines are at present yielding a handsome return upon the capital invested, and the Chaudiere mines are well known; a number of New York capitalists have recently purchased some very valuable mining properties in the vicinity of Marmora: these are men experienced in mining investments and the working of mines, and they have been assaying the ore and find that the returns are very handsome. They have organized a company under the name and title of The Canada Consolidated Gold Mining Co.

to purchase the property, providing working capital for all contingencies and have capitalized the company at the smallest amount that would furnish the money required for the purposes. Having had the mines examined and reported on by the most experienced practical mining engineers and experts and codified the information in convenient form to be accessible and easily understood, the company offers its stock in round blocks at what miners term "hard pan" prices. These reports, maps, prospectuses and subscription blanks are before us and we propose at some future time to give from them some data concerning the extent of the mines, the richness of the ore, and the cost of extracting the gold from them which will show that Canada possesses gold mines which have few equals in any part of the world and which promise to become a permanent source of national wealth. But our object is not to criticise or to endorse the statements made concerning the value of the mines or the profits to be made by working them. These are subjects in which we frankly confess we are not experts, and investors should have higher and better authority than we would be before parting with their money but we call attention to the subject because the whole manner of proceeding offers a lesson which is too often ignored or forgotten in making mining investments, namely that before purchasing mines those who make mining a legitimate business use even greater care and adopt the same precautions in ascertaining the value of what they are purchasing as any prudent man would do in other classes of investment. If these precautions were always taken no doubt mining would present far less risk than it generally does as an offset to the occasional fabulous profits which makes it so attractive to those who desire to grow rich quickly. We would therefore cheerfully recommend The Canada Consolidated Gold Mining Company to the careful consideration of investors.

### PRESBYTERITNISM UN-REVISED.

The Pan-Presbyterian council recently held at Philadelphia has decided that no revision of the Presbyterian Church standards is either necessary or advisable. "What do these standards contain?" becomes therefore a question of some interest both to those who are nominally Presbyterians and those who are not. It is only fair to assume that members of Presbyterian churches fully accept and fully understand them; but it is none the less a fact that very many adherents of the various Presbyterian churches are, in these days and in this Dominion, by no means conversant with the contents of the Westminster "Confession of Faith" and the "longer catechism for the use of adults." There undoubtedly exists also a large, and possibly increasing, class of young and middle aged men who are not even regular adherents of any outward and visible church. Yet they seek knowledge, and some of whom desire truth, and their attention will be powerfully attracted by this action of the Pan-Presbyterian Council; for it says in effect that their standards are so perfect as to require no amendment or alteration, and have been wholly unaffected by the progress in science and enlightenment so wondrously real and actual in this nineteenth century. It may therefore be interesting to many to quote verbatim from the "Westminster Confession of Faith" and the "longer catechism," a few of the doctrinal views which this Pan-Presbyterian council asserts require no alteration.

It is the present writer's aim, as much as possible, to avoid comment which might injure the prejudices, or the feelings of others or their reverence for what is regarded sincerely as truth by its professors. Possibly however, the indulgent reader will permit the occasional use of italics.

In the "Westminster Confession of Faith" are to be found the following sentences:—

"There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, *without body, parts or passions,*" &c.

"By the decree of God, for the manifestation of His glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death. These angels and men, thus predestined and foreordained, are *particularly* and unchangeably *designed,* and their number is so *certain* and *definite* that it cannot be either increased or diminished.

"Our first parents (Adam and Eve) being seduced by subtlety of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to *His own glory.*

"Those whom God effectually calleth He also freely justifieth, *not by infusing righteousness into them,* but by pardoning their sins, and by accounting their persons as righteous, not for anything wrought *in* them, or done *by* them, but for Christ's sake alone.

"The perseverance of the saints depends *not upon their own free will,* but upon the immutability of the decree of election," &c.

"The reading of the Scriptures with godly fear, the *sound preaching,* and conscionable hearing of the work in obedience unto God, with understanding faith and reverence, singing of *psalms* with grace in the heart," &c. &c. "are all parts of the ordinary worship of God.

"The civil magistrate hath authority, and it is his duty, to take order that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and *heresies be suppressed,* all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and *observed.* For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted at them *be according to the mind of God.*

"The end of God's appointing this day (the day of judgment) is for the manifestation of His mercy in the eternal salvation of *the elect,* and of His justice in the damnation of the reprobate. For then shall the righteous go into everlasting life; but the wicked, who know not God and obey not the Gospel of Jesus Christ, shall be cast into *eternal torments.*"

In the "longer catechism" are to be found the following:—

"God, by an immutable decree, out of His mere love for the praise of His glorious grace, hath elected some angels to glory, and hath chosen some men to eternal life; and also, according to His sovereign power and the unsearchable counsel of His own will, whereby He extendeth or withholdeth favour *as He pleaseth,* hath passed by and fore-ordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of *His justice.*

"Original sin is conveyed from our first parents unto their posterity by natural generation, so all that proceed from them in that way are conceived and born in sin.

"The punishments of sin in the world to come are, everlasting separation from the comfortable presence of God, and *most grievous torments in soul and body, without intermission, in hell fire for ever.*

"Christ humbled himself in His death, *felt and bore* the weight of God's wrath, laid down His life an offering for sin," &c.

"Christ maketh intercession by His appearing *in our nature* continually before the Father in Heaven, answering all accusations against believers and procuring for them quiet of conscience, *notwithstanding daily failings,*" &c.

"Justification is an act of God's free grace unto sinners in which He pardoneth all their sins, accepteth and accounteth their persons righteous in His sight; not for anything wrought *in* them or done *by* them, but only for the perfect obedience and free satisfaction of Christ, by God imputed to them, and received *by faith alone.*

"Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it, nor as if the grace of faith, or any act thereof, were imputed to him for his justification, but only as it is an instrument by which he receiveth and applieth Christ and His righteousness.

"We are to believe that at the last day there shall be a general resurrection of the dead, and *the self-same bodies* of the dead, which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ," &c.

"The sins forbidden in the Second Commandment are all devising, &c., approving, &c., any religious worship not instituted by God Himself, *tolerating a false religion,*" &c.

"The reasons annexed to the Fourth Commandment, the more to enforce it, are taken from the *equity* of it, God allowing us *six days* of seven for *our own affairs,* and reserving but one for Himself," &c.

"By 'Father and Mother,' in the Fifth Commandment, are meant not only natural parents, but all superiors in age and gifts, and especially such as by God's ordinance are over us, in place of authority, whether in family, church or commonwealth."

"The honour which inferiors owe to their superiors is, all due reverence in heart, word and behaviour; prayer and thanksgiving for them; *imitation of their virtues and graces;* willing obedience to their lawful commands and counsels; due submission to their convictions; fidelity to, defence and maintenance of their persons and authority, according to their several ranks, and the nature of their places; bearing with their infirmities, and covering them in love, that so they may be an honour to *them* and *their government.*"

"It is required of superiors to love, pray for and bless their inferiors; to instruct counsel and admonish them, rewarding such as do well, and reproof and chastising such as do ill, &c.; and by grave, wise, holy and exemplary carriage to procure glory to God, *honour to themselves,* and so to preserve that authority which God hath put upon *them.*"

"No man is able, either of himself, or by any grace received in this life, perfectly to keep the Commandments of God; but doth *daily* break them in *thought, word and deed.*"

"The spirit of God maketh the reading, but *especially* the *preaching* of the Word, an *effectual* means of enlightening, convincing and humbling sinners," &c.

"Every sin, even the least, being against the Sovereignty of God, and His righteous law deserveth *His wrath and curse,* both in this life and that which is to come, and cannot be expiated but by the blood of Christ."

Such are a few selections—some of them necessarily somewhat curtailed. There is no lack of others quite equal to them. Those interested would do well to study the whole for themselves, and then decide whether the Pan-Presbyterian council acted wisely; or whether Canada has reason to be proud of some of her delegates as who *did* seem to see it necessary that these "standards" which support the ecclesiastical fabric, should be carefully examined, and any rotten timbers removed. Spero.

### THE MORGUE.

The Morgue has become an institution in which all Europe is interested. Every capital has its dead-house—in London almost every parish; but they none of them have the peculiar interest, rules, and influence of the Parisian mortuary. The obscure little building by the banks of the Seine, close under the shadow of Notre Dame, is unique in the morbid history of city life. It gives the sombre tints to the bright landscape of Parisian gaiety, and shows suicide and murder side by side with luxury and frivolity. The name sounds as if it had a curious derivation. And so it has. Morgue, in old French dictionaries, is given for the equivalent of haughtiness and pride; but it had yet an older signification. It meant scrutiny and investigation. We are going back some centuries in the history of French prison life, when it was easier to get into gaol than it is now, and also easier to get out. The whim of a King might take the form of a *lettre de cachet,* and confinement followed with little further ceremony. But then in those days there were no photographers to make detection easy, and no telegrams to make it almost sure. So when a prisoner was brought into gaol, one of the first steps in the prison discipline was to send in all the turnkeys to stare at him. He might escape, and it would be well to provide for contingencies. Now this scrutiny was called La Morgue, and thus the room itself got the same name. But sometimes the dead bodies of malefactors would be brought in, and this especially took place at the great prison of the Châtelet. The Morgue of the Châtelet gradually swallowed up the

similar institutions of other Parisian prisons, and became the great depository for human waifs and strays who had lost or forfeited existence. The bodies were exhibited there, and if friends cared to claim them, the State was very willing to surrender possession.

The new building of the Morgue was erected in 1804 and its rules drawn up and made public. For three days the bodies remained exposed to view, and then, if unclaimed, were buried at midnight under an order of the Prefect of Police. All the papers connected with the case were deposited with this officer, only the clothes were publicly exhibited to assure identification, and yet, notwithstanding all these facilities, more than two-thirds of the bodies so exposed remained unidentified, or at least unclaimed. The Morgue has its legends or its great events. The *employés* find their duties monotonous at times, but such an institution deals in sensation cases, in mystery and in crime. In 1721 the corpse of a soldier was found in the streets, horribly and maliciously mutilated, with a strange piece of MS. thrust into the hand. The inscription told that this was the body of Jean l'Abaty (John the murdered man), who had met the fate he merited, as would those who followed in his steps. Here was a strange tragedy for which no clue was forthcoming. The body was taken to the Morgue; crowds daily thronged round it, but there was no one to identify or to throw light. Long afterwards the truth was known. The murdered man belonged to the gang of the famous Cartouche, who then suspected treachery, as he knew the police were on his track. He gave rendezvous to the young man at night in a deserted quarter of the town, and there the gang set upon him, and the murder was leisurely accomplished. On another occasion the Morgue was the scene of popular indignation that almost reached to a tumult. The Parisian public assembling to gratify a morbidly developed curiosity found one morning the corpses of sixteen little children all laid out for scrutiny. The ages were about the same, and ranged from three to four years. Here, indeed, was a mystery that might seem insoluble. But the explanation came. The famous anatomist, Joseph Hunault, was the cause of all this popular excitement and indignation. He collected these bodies for anatomical purposes, and had deposited them with a friendly brother surgeon interested keenly in scientific research. But in the absence of the professors the police had got a hint of foul play (there was in reality none), and had transported all the evidence of supposed crime to the Morgue.

The storehouse of crime and misery is sometimes (according to its records) the scene of much unfounded suspicion. A dead body picked up in a box, and with the flesh curiously browned, as if it had been boiled or baked, was discovered at Fontainebleau, and sent on to the Morgue. Paris was in wild excitement at a strange murder so effected that identification was almost impossible. And yet the body was in the end traced. A traveller who had just come from Cairo recognised the corpse as a mummy which he had bought at a large figure, and transported with the greatest care. He told his story, but was rewarded by immediate arrest. The supposed murderer and his victim, who had died some thousands of years previously, were confronted before the lieutenant of police, and science had to be resorted to before innocence could be established. The Parisians soon were as much amused as they had been indignant, and a sagacious dramatist, keen for taking a subject, put the whole incident on the stage.—*Graphic*.

### REFORM IN LABOUR AND TRAVEL.

By concert of action among the one thousand Young Men's Christian Associations in America special efforts are to be made to place the advantages of their reading-rooms, libraries, meetings, lectures, receptions, &c. &c. in the way of all travelling men, believing that if accepted the hours not given to business (usually dull and dragging) may be agreeably spent. That is a great announcement from the point of view of the social welfare of an important class. It proves the Associations to be still alive and vigorous, and willing to extend their operations as they find it practicable. They have already succeeded to some extent in reviving that great social influence, the parlour or conversation room, where a cup of coffee can be served, and where rightly and pleasantly disposed young men can meet on a common floor. Our organized churches have their social meetings, but they are not numerous, nor of that frequent and habitual kind that sets its impress upon the habits of a people. But their hearts tell them that the communion of saints can never be made effective without social intercourse. By this new departure the young men are taking the best means to fill their parlours, affording at the same time to the commercial community some taste of the blessings of society, and warding off from their path many perverting influences. The connection will form an element of health and security in the opening career of many, affecting perhaps all their life in this world, and assisting to develop their hopes of happiness when its toils are past. The young men of the Associations will by many be praised, not only for their enterprise, but for their reticence and modesty. Perhaps they have hitherto shown quite sufficient of the latter qualities, and as the scope of their labour unfolds itself their courage will doubtless increase, and they will discover new relations in this work to the actual needs of the time.

This is to be hoped for, because those needs of the day we are living in are at some points undoubtedly of a crying and urgent nature, such as can only contrast sharply with the picture of enlarged home-life they are setting themselves to create. In Toronto the other day we had a bitter cry from one signing himself "Fair Play" in the columns of the *Globe*, setting before us in a succinct and masterly statement the wretchedness endured by the dry goods clerks in that city. There we saw the salesman in chains—chains of service resolving themselves into chains of temptation, with his daily work a hard fight for life—unnecessarily so in a free country.

Dr. Carroll, who lately lectured to the young men in Montreal, hardly seemed to know that such unfortunate anomalies exist in Canada, or we should have been favoured with a wider treatment of the theme, "The young man in chains;" and our temperance friends generally may on all such fields of view perhaps be helped to open their eyes somewhat. Exhaustion, physical and moral, precedes drinking, and they ought to know it. The first beginnings of Young Men's Christian Associations in London in that very drapery trade were followed speedily by a brave effort in a cognate work, and the early-closing movement, afterwards a great success, was inaugurated. There was something of the English practical nature and common sense about that evolution, for it is plain to the unprejudiced that the benefits of the Associations can never be made of avail to young men who scarcely see the light of the sun, and whose nights are largely trenched upon to supply the overbearing demands of their avocations—in place of the natural relation and mental improvement their natures demand. To make an effective inroad upon so flagitious a system may need more vim and courage than merely proclaiming the opening of reading and conversation rooms, excellent as this is; but the duty lies in the path, and cannot fairly be avoided. With it all, let us not forget that when young men are slaves in this new country of Canada, their condition is largely the fruit of their own weakness. A young man who has preserved his health and his muscle has as fine an inheritance as man could wish, and should not dissipate it.

Of safety in travel I had intended to say something. It is a subject on which the mouths of many are stopped by poor considerations of personal interest. An idea was thrown out to the Companies in last week's *SPECTATOR*. The young men and their traveller friends may easily do better in the connection than their seniors have done in the past; but if they will take my advice, they will enlist the help and favour of those seniors in the work of bringing the Companies of the rail and river to a sense of their obligations—and so I close with the simple exhortation to this advanced-guard of their country's and the continent's progress: As youths, be modest; but do not give up your citizenship!

*Amicus.*

### GLASS-MAKING IN CHINA.

Various assertions have been made as to the antiquity of glass-making in China. If the conjecture, that when Pliny mentions Indian glass as the best in the world the product in question was in reality Chinese, be well founded, the fabrication of glass in China began at a very remote period. There is no improbability that such was the case, because there was some intercourse both by land and by sea between China and its western neighbours, although it may not have been very active, and some knowledge of the art may have found its way thither; or may even have been independently discovered by that ingenious people, who in so many arts have shown great power of invention. Their pottery would seem to have been glazed from a very early period, and they have long practised the art of enamelling on metal; both these are arts near akin to that of glass-making. An argument in favour of its having been really of indigenous invention may be derived from the peculiarity of the objects produced, which until very recent times, appear to have been not clear glass for windows or for domestic utensils, but objects coloured in imitation of natural stones, and cut like them into somewhat massive forms. The native writers, at any rate, assert the existence of glass-making among them at a period anterior to the Christian era. According to one of the French missionaries at Peking, who wrote about 1770, the Emperor Ou-ti, one of the Han dynasty, who occupied the throne about 140 B. C., had a manufactory of *lieou-li*, a species of glass, perhaps made with alkali derived from fern which bears the name *lieou-li tsoa*, i. e., the *lieou-li* herb. He also states that the ancient dictionary Eulph-ya speaks of *lieou-li*, that the Ts-yo says that false pearls were made from it, and that a very ancient commentary on the Hiao-king asserts that mirrors were made of glass coated with some composition. We also learn from the same writer that the words *po-li* were in use for glass at a very early time; and he quotes from the Chinese annals that in the beginning of the third century the king of Ta-tsin sent to Tai-tso, of the Wei dynasty, very considerable presents of glasses of all colours; and some years afterwards a glass-maker, who by means of fire could change pebbles into crystal, and who taught the art to disciples. The Wei dynasty reigned in northern China; and the manufacture of glass in Shan-tung, extensively practised at the present day, perhaps owes its origin to the glass-maker of the third century. The missionary goes on to say that "he could furnish many other proofs of the antiquity of the art in China,"

but he confines himself to the mention of a vase of glass presented to the Emperor Tai-tsoa (A. D. 627), which was so large that a mule could have been put into it, and was brought to the palace in a net suspended between four carriages. The manufacture was, however, he thinks, never carried on extensively—the writers who mention it speaking with a kind of contemptuous pity of the false pearls, the mirrors, the celestial globes, the windows, screens, and great vases made under the Han dynasty. The ancient books, he says, stated that mirrors were made from pebbles and a material obtained from the sea and reduced to ashes, an evident allusion to soda prepared from seaweed. Glass-making, therefore, having been in China a manufacture not generally diffused over the country, but carried on in a few localities, it cannot be expected that, with our small acquaintance with the literature of the country, much should have been ascertained as to its history from the native writers. One allusion to glass, which proves it was known to the Chinese in the fourteenth century, may be mentioned; it is from a Chinese writer of about the year 1350, and occurs in an account of Ceylon: "In front of the image of Buddha is a sacred bowl, which is made neither of jade nor copper nor iron; it is of a purple colour and glossy, and when struck sounded like glass." This vessel was the famous *patra* or almspot of Buddha. Considering how little communication took place between China and Europe until the sixteenth and seventeenth centuries, it is not surprising that with one exception very little is to be learnt from any European writer on the subject of Chinese glass. In the geography of El Edrisi, written in Sicily in the year 1154, the following passage occurs in the chapter relating to China:—"Djan-kou . . . is a celebrated city . . . the Chinese glass is made there." Djan-kou has not been satisfactorily identified with any existing Chinese city. M. Labarte expresses his opinion that porcelain, not glass, was really what was made at Djan-kou; but this seems to have been formed rather rashly: the words meaning glass and porcelain differ widely, both in Chinese and Arabic, and neither El Edrisi nor his informants would have been likely to have made any confusion between the two substances, both of which must have been well known to them. At the end of the sixteenth century we get a little light upon the state of glass-making in China. Father Ricci, a Jesuit missionary who was in China about 1590—1600, narrates ("Purchas' Pilgrimes," vol. 3) that he gave a prism of glass to a native convert, one Chuitaso, who put it into a silver case with gold chains, and "adorned it further with a writing that it was a fragment of that matter whereof the heavens consist. One was said to offer him 500 pieces of gold soon after for it, which, till Father Matthew had presented his to the king, he would not sell; after that he set a higher price and sold it." From this we may infer that brilliant colourless glass was unknown to the Chinese, and in another passage Ricci states that the Chinese make glass, "but therein are short of the Europeans."—*Pottery Gazette*.

### ADDRESS TO LOCOMOTIVE ENGINEERS.

A Discourse delivered in Zion Church, Montreal, on Sunday, Oct. 24, by the Rev. A. J. Bray.

Those here to whom I am not a stranger will know that when I was requested to invite the Grand International Division of the Brotherhood of Locomotive Engineers, now holding a Convention in this city, to attend the service here this evening, I at once without doubt or hesitation consented; for I was sure that my friends would show them a courteous hospitality, and use every endeavour to make them feel that they are among those who are earnestly trying to carry out the spirit of our Lord and Master. Our visitors are from every part of this great Continent where railways have been built. They are met in Convention to discuss their position and prospects, to amend any old rules which may need amending, and to legislate upon many things with which their order is concerned, and you and I are not. What that legislation is we outsiders cannot tell; for our friends, very wisely I think, keep their doors closed during the different sittings since the first, and their mouths closed about their own business at other times. Of one thing I feel confident—they are capable of doing all that may be required of them. If there is anything in physiognomy, they are intelligent, and their conduct since they have been in the city would have inspired confidence, if we had not that confidence before they came. You will expect that I shall use the occasion to say what I can that may be useful to our visitors; for you know that I like to preach *special sermons*—sermons out of the grooves in which sermons generally run—sermons that have some present and practical value. But I cannot preach simply and only to this Society; that is to say, I cannot tell them how to conduct their affairs—how to legislate and put into practice—so I must speak of things in general with regard to such Societies, and of things in particular when I come to speak of what concerns manhood and character. The gentleman who first brought me the request very earnestly reminded me that the Delegates belong to every denomination of Christians, and I answered back at once "So do I." And so I do, and therefore shall not offend my friends by attempting to give them any strong doses of denominationalism.

The question naturally occurs on such an occasion as this: Have men the right—speaking of right in the abstract—have they the right to organize themselves into Trades-unions, and other great Societies, for the purpose of com-

elling employers to give just terms to their employees? That question has not been answered to the satisfaction of every one concerned up to this year of grace, 1880. Capitalists especially (a few of them that is) use hard words against them, and think them but unredeemable iniquity. Well, although at times they have wrought harm and not good, I believe, not only that they have the right to organize, but that they *ought* to organize, and are wrong and foolish when they do not. The lower down you go in the animal world, the more simple is the form of life. As you ascend you will find it ever more complex—more organized that is. The nearer you get to barbarism the more simple is the life the people live. As you advance in civilization you find more and more of what is called society, and more and more of various kinds of organizations. There is a natural tendency in us towards this. Men of particular modes of thought or operation are drawn to each other by instinct and interest; they regard themselves as a class, and bound to help each other against those whose interest it is to limit them and undervalue their work. The Jews were more than a nation; they were a vast organization. Christianity itself very early took an organized form for defence and development in the face of great opposing forces. They had one head, Christ—one faith, and one baptism—common interests and common enemies, and they joined forces that they might the better live. And it is quite natural that, when many men are engaged about the same work, and that labour is their capital which they are in duty bound to make as much as they honestly can of, they should concentrate their forces so as to make their power felt when needful for their good, and in the interests of justice. That these Societies have not always acted with prudence is not in evidence against their right to exist—any more than the fact that the Church has often misunderstood her mission, and misused her gifts and abused her power, is proof that the Church is of no good in the world.

The main, the one important question is: What are the objects of the organization? If they are good—if they are for justice and right, then it is right. If they are not for these things, then it is bad. The great Powers of Europe are organized after a fashion just now, and it is good; for the intention is to send the Turk back to his Asiatic home, which he never should have left. Mr. Parnell has managed to organize some poor, hot-headed Irish, and it is bad; for it is based upon folly, and means—first, murder and then suicide. There are some organizations which are utterly useless to the members of it and to society;—you have seen the thing itself when you have looked upon a badge, and you have heard all its meaning when you have heard the beat drum. I have one of them in my mind now, which is nothing more nor better than an organized impertinence.

For what may men organize then? to put the matter in the positive. I answer, first of all for self-protection. That is the first law of nature. There is something which a man calls his own, his right—and not to have that is to suffer a wrong. It is his duty to strive to have justice—nothing more, but that—Justice. And there is such a thing as absolute justice between employer and employed; there is a law which regulates the price of labour; but it is not a fixed and determined thing, written out like the statutes of a land. Sometimes labour is worth more or less than at other times; and some kinds of labour are more valuable than other kinds of labour, and I do not see that one party to the bargain should be judge and jury, all in one, with power to commit—and that the other party must work along never reasoning as to the worth of his work, but blindly trusting to that uncertain thing we call competition. Competition is not the absolutely wise and impartial adjuster of all balances, and I do not see why intelligent men should put faith in it; I do not see why they should not have something, a good deal to say to and for each other about the kind and amount of return they in justice ought to get as the price of their labour. They do but act as men, and not as machines when they do that, and I for one think that men should be men, and not machines. But when that labour is skilled labour, requiring years of apprenticeship, and when learnt involving a constant exercise of the mental faculties, great watchfulness and care, there is all the more reason why an honest effort should be made to secure an honest return for that. The argument is complete when you add to that the fact that the men, of whom I more particularly speak to-night, carry on their skilled labour, not in the safety of a workshop, not under the ordinary circumstances of labour at all, but in a position of extreme danger to life and limb. No one can appraise that danger like themselves; railway stockholders cannot; railway directors cannot; perhaps many railway officials cannot; and certainly the travelling public cannot. If a traveller gets hurt in an accident on the line, he can claim for damages; if one is killed, his friends can do it; but with the driver of the engine it is not so. What then? For his perilous labour he should demand a price which will allow him to put something aside for those dependent upon him in case of emergency. So, I say emphatically, men have a right to organize; not to coerce their brethren; not to set up a tyranny of labour; not to get an undue power over capitalists; not to extort more money than their work is worth—but to protect themselves from the ignorance and injustice and greed of those who have no concern for their fellow-men—think nothing of the hunger and weariness their servants suffer; turn deaf ears to the wailing cry of widows and orphans, but have care and trouble only to know how to get the best possible interest for their money.

And then again: Men have a right to organize when the object sought is self-improvement. I mean improvement in ability, as well as in mind and morals. We grow like trees in a forest—altogether. We do not wait for one to shoot ahead, and then the others will reach up suddenly to make things equal again—but all reach up together—giving shelter to each other, and each promoting the general growth. An organization which has but one idea and one object—defence—will be likely to work mischief; for it will have a tendency to defend what should not be defended—to protect the unskilful and dishonest from their natural punishment—to keep the trade on the same dull plane and hinder progress; but when the one distinct and definite object is to promote the cause of progress—to make the skilled more skilful—the careful more prudent, and all the members worthy of the best among them, I say it is good, and tends to good for all concerned. Mutual sympathy is a far finer incentive to good work than mutual jealousy. Jealousy will make one desire to break his enemies' tools—or deface his work—and *will* break out in words of ungenerous disparagement; but sympathy will rejoice in every appearance of a brother's excelling, and then try hard to equal and outdo it. Men banded together in a pledge to do their work well—that each shall honour himself by doing his man's best, and that all will copy him whose work excels! It is magnificent. Men banded together in a pledge to elevate themselves as a class; to make sobriety a law of life and work; to have truth in the inward parts and in the outward word and act; to help each other in any appeal and protest against injustice, and to compel each other to *give* strict justice wherever due; to promote the cause of a true morality, that the men shall speak right and do right from love of right—that is great as idea and action; and while any body of men keep that well before them they will grow better by aiming high.

One very obvious result must be obtained by this; it will make the men proud of their society, and always anxious to maintain its good name. Men with "Sobriety, Truth, Justice and Morality" for their motto will be ashamed of drunkenness, and unjust demands, backed by taking unjust advantages; they will be ashamed of untruth and of immorality, and they will be more or less anxious to justify their motto. I believe greatly in promoting this sense of dignity and honour among our industrial classes. I would have builders so proud of their calling, and jealous for their honour, that they would refuse to build such sham and shoddy things as most of the houses we are called upon to live in. I would have every class of workers jealous for its own honour and good name, so as to create and keep alive a real *esprit de corps*, a true *noblesse oblige*, which would put a brand upon bad work, and indolence, and bad words, and bad conduct. We know how this has acted in other grades of society; how the old aristocracies of the old world were held by it; how that sense of what they were and what belonged to them as a class ruled their thoughts and actions. We know what it has done for the army and navy; what steadiness; what stubbornness; what heroism it has given them in battle. We know what it is doing in politics, and what it is doing in social life, and why not have it animating the mind of those engaged in every kind of skilled labour? That is the sort of aristocracy we want on this continent. We cannot bring over European Royalty, and Dukes, and Earls, and landlords generally; and we would not if we could. Our royalty can only be of mind and conduct; our dukes are the men who can lead us; we can only have the aristocracy of brain and character; our institutions will be respected only for their usefulness to society, and not for their name and their age. We have the creation of a new state of things, of new names, of new circumstances and grades of society, and I can see nothing better than to put highest honour upon industrial honesty and excellence. This new world will be opened up, and its institutions made good and great—not by crafty and scheming politicians—not by party men who are violent for office and money by it—not by speculators who cheat and rob under a new name for the sin—but by honest industry—by working men and women. Politicians may make Presidents and Premiers, but working men and women make the nation, and it is of the first importance that the nation-makers know what they are about, and do a work that they shall not be ashamed of, and make their position in society one of the most honourable. I am sure that a great change might be brought about in this direction, and for the good of society. I mean that we might elevate skilled labour with a great deal of advantage to ourselves. The skilled labourer is not admitted to what is called society; he is not expected to dress so fashionably as society; not to go out so much, nor sit up so late. I do not wish to injure my friend, the skilled workman, by introducing him into "society," where he would be called upon to go to parties and clubs, and dress fashionably—for he is far better and happier where he is—but from the society standpoint, I do not see why he should not be entitled to membership. As a rule, he is quite as worthy of it as the majority of those who constitute it, and if he were admitted, it is quite possible that he would leaven society for society's good. He might help to put down many abuses and extravagances; he might in time drive the idea into the social head that it is just as manly and as gentlemanly to be an engineer as to be a clerk—just as respectable to wield a hammer or a file as to take samples about the country. And then we should have fewer young men waiting for places, and meantime living on their friends; fewer debts of honour to pay and defalcations to pay

them; fewer unhappy homes on account of small income; fewer vices generally, perhaps. And society would be all the better for that, as you and I know. It would learn better ways of living; it would put honour where it is due; it would glorify true worth, and give to its sons fresh fields for their energies and ambition. For I am sure that there is a far better chance for making a good living and a good name—even of winning distinction in the way of skilled labour, than in the professions, or in politics, or in literature. I would rather be of those who work with their hands, earning a good living and putting a little by for a rainy day, as we say, than be the professional drudge the majority of professional men must be. The work is not half so hard, and not half so wearing to life. Lawyers, doctors, politicians! what hacks they are, most of them? They are always fretting for want of work, or fretting over work, and longing for a little more money to make things approximate to the pleasant. It is a hard and dreary life the major portion of them live. But with the workingman it is not so. He has no false and foolish appearances to keep up; no need to live and dress lavishly, and give and go to parties. His life is simple; he has leisure for mental improvement, and is not maddened by the fevers of business or politics. In that position, as I see it, may be cultivated the best types of manliness. Men have time and opportunity for informing the mind; for the study of science, history and ethics. Their very work; their constant striving of the will; their conflict with difficulty; their *effort* is a means of growth; it makes the mind robust, and gives the man a consciousness of power; it trains him to endurance, to perseverance, and to steady force of will; he has ample time and abundant opportunity for all needful amusement, and is happier far, and more manly than the mere man of fashion, who lives an unreal life without depth of thought, or earnestness of feeling, or strength of purpose; happier far than the drudging professional, whose life is one weary, dreary toil for bread; and happier far than the man whose whole energies are absorbed in business, who has to give all his brain and all his heart to the thing to keep it going. Manual labour is a grand thing, and gives a grand opportunity for the cultivation of true manliness.

But how is this to be accomplished? I speak to all this congregation, but in particular to the members of the Convention. Gentlemen, I have glorified labour in my speech—I have said what may be done by your actions—but how? Let me say, first of all, that this is a matter for each individual man. However good your organization may be, real character, the true elevation of manhood, must be the result of personal endeavour. You must put forth effort in that direction. Organization can get capital together, and lay the track, and cut through mountains, and bridge valleys and rivers, but in each engine is the power to drive it along. You must have an individual mind and heart to do this great thing for yourselves. There is always great danger of men forgetting this, and losing their individuality in the mass, or in the organization. They trust to officials and rules and conventions, and imagine that they have done all the Society requires of them when they have put their name on the roll of membership. That is the bane of our church-life to-day. Everything is left to the minister and office-holders and the system generally. But manliness, truly good character, can only be achieved when each one has a correct and clear idea of his importance as an individual. He must understand that he has a value, not simply, not at all as belonging to a community, and bringing some contribution to a general good as distinct from himself, but that he has a value on his own account. A man is not simply a part of a machine, he is a whole; he exists for his own sake, for the development of his own nature, for the cultivation of personal virtue. He has to work for others; but not as a slave, always as a man;—working, not with downcast eyes and a broken spirit, but with a wise and strong self-regard, and a free will, and an informed mind—making the work noble by the nobility of his thought and purpose.

And that means that each one shall have a profound concern for his own manhood, his intelligence, his mental and moral and religious nature. *We* are not described gentlemen when our work is well-defined. I have not described that quantity known as yourself when I have said what your daily duties are. The *man* is more than the engineer, and cannot be put under it. It is good for a man to know the dignity of his work—it is good for him to be proud of his order and to be jealous of its good name—it is good for him to desire and seek the means for giving and getting justice; but the circle of your thinking and acting cannot be confined to that. Sobriety? Yes; that is good. For the engineer? Yes; that is good. But—sobriety for the *MAN*—that is better; it covers the engineer and some other things. Justice? Yes; get it when you fairly can, and give it always. Do a good day's work, grudging nor labour nor skill. But justice for the man is far better—justice in all the varied relations of life. Truth and morality? Yes; but not simply as engineers. Take these things for yourselves as *men*, and the calling is included. And do you not see what all this leads to? I am sure you do. You know as well as I do that when you have fitted yourselves for your work—giving free play to your faculties, acting honestly and bravely toward employers and society—you have but used a portion of the talents committed to your charge. I was going to say that your aims as engineers will not be reached by you unless you develop by prayer and faith your high spiritual faculties—that

you cannot be sober and just and true and moral if you simply want to fit yourselves for your calling—if you have no higher inspiration than that you find in good wages and a good name; and in saying that I should have said what I most profoundly believe. But I prefer to put it upon higher grounds, and say, while you strive to be good engineers, and well paid, and well thought of by society, remember to strive to be good men, well thought of by Him who judges all actions. When you have done your work and received your pay from your employers you have not done with it; there is one other you must deal with—God. Before Him you stand, not as engineers, not merely as members of a Society, but as men;—each with his original talent or talents, each with his burden of responsibility, each with his duty to his neighbour and his God. He is not merely and only the Judge, a stern Chancellor of the moral realm, demanding from you all that is written in the bond,—He is Father and Mother and Friend, infinitely patient and tender; He will commune with you if you will but lift up your thought in prayer; He knows your sin, and offers you a Saviour, Jesus Christ, “the Lamb of God, taking away the sin of the world”; He will enlighten your mind and strengthen all good purposes, and help you to grow until you have reached the fulness of the stature of a man in Christ Jesus, if you will but let Him; He will fill your minds with lofty thoughts, and your hearts with noble sentiments, and your life with shining virtues, if you but go to Him. Go to Him, my friends: in the faith of Christ, go. Then you will be good as engineers, because you are good men; you will be sober, just, true and moral; you will be true to your calling and your employers, and to the public, *because* you are true to yourselves and to God. Let me ask you to take this thought with you to your homes: If you would do your whole duty and be just; if you would dignify manual labour and show that it can degrade none but the degraded in mind; if you would elevate the labouring classes the world over, I would say to you: “Be Christians.” There is your secret of power—in Christianity. You know how it blesses labour; for He our Saviour toiled at a carpenter’s bench for His bread. You know how it works in God’s great name against class distinctions and every form of tyranny. You know, I trust, what great inspiration for work and hope is to be found in the faith of the Gospel; you know how it promotes virtue and rich experience by giving the soul a lofty communion with God. Take it then, this Christianity; take Him, *Christ*. Make your sobriety, your justice, your truth, your morality an outcome of your religion—then your thought will be a thing; your words will have meaning; your profession will lead to great practice. You will be earnest in business, “fervent in spirit—serving the Lord.”

### CARMEN: A SPANISH STORY.

(Translated from the French of PROSPER MÉRIMÉE, of the French Academy.)

#### CHAPTER III.—(Continued.)

“Such, Monsieur, was the fine life I led. In the evening we found ourselves in a thicket, exhausted, with nothing to eat, and ruined by the loss of our mules. That infernal Garcia drew a pack of cards from his pocket, and began to play with Dancaire by the light of a fire that they kindled. I was lying on the grass, looking at the stars, thinking of Remendado, and saying in my heart that I should like quite as well to be in his place. Carmen was seated on her heels near me, from time to time singing and clicking her castanets; then approaching me as if to whisper something in my ear, she kissed me two or three times in spite of myself.

“‘You are the devil,’ I said to her.

“‘Yes,’ she replied.

“After a few hours of repose she set off for Gaucin, and the next morning a little goat-herd brought us some bread. We remained in the same spot all day, but at night we went to Gaucin, awaiting near by for news of Carmen. Nothing came. At daylight we saw a muleteer leading a well-dressed woman with a parasol, and a young girl who appeared to be her servant, both on a mule. Garcia said to us:

“‘Here are two mules and two women sent to us by Saint Nicholas. I should prefer four mules, but never mind; I undertake this affair.’

“Taking his carbine, he descended the path, concealing himself in the brushwood. Dancaire and I followed him at a short distance, and when we were within reach of the expected booty we showed ourselves, and called out to the muleteer to stop. The woman, on seeing us, instead of becoming terrified, for which our dress would have sufficed, burst into a loud laugh.

“‘Ah! the *Ililipendi*, who mistake me for an *érani*!’\*

“It was Carmen, but so well-disguised that, if speaking another language, I should not have recognised her. She sprang to the ground from her mule, and talked for some time in a low voice with Garcia and Dancaire; then turning to me, she said:

“‘Canary, we shall see each other again before you are hung. I am going to Gibraltar on gypsy business. You will soon hear of me.’

“We separated after she had pointed out to us a place where we could find a safe shelter for some days. We soon received some money sent to us by her, and information that was of still more importance: that on such a day two English milords would set out from Gibraltar to Granada by a certain road. A word to the wise is sufficient. They had many and good guineas. Garcia wished to kill them, but this Dancaire and I opposed. We only took their money and watches, in addition to their shirts, sorely needing the last.

“Monsieur, one becomes a rascal without intending it. A pretty girl

drives a man out of his senses, he fights for her, an unlucky accident happens, he flies to the mountains, and from a smuggler becomes a robber before he has time to reflect. We came to the conclusion that the neighborhood of Gibraltar would not be comfortable for us after the affair with the English lords, and we buried ourselves in the Ronda sierra. You have spoken to me of José-Maria; it was there that I made his acquaintance. He was accompanied in his expeditions by his sweet-heart, a pretty girl, discreet, modest, of good manners, never an unbecoming word, and such devotion! In return he made her very unhappy; he was always running after other pretty girls, he ill-treated, and at times be-thought himself of being jealous. Once he cut her with a knife. Well, she only loved him the more; women are so constituted, especially the Andalusians. This one was proud of the scar on her arm, and exhibited it as if the finest in the world. Then, into the bargain, José-Maria was the worst of comrades.

“On one of our expeditions he managed so well that all the profit fell to his share, while to us were reserved the blows and mischance. But to return to my story. We heard nothing more of Carmen. Dancaire said: ‘One of us must go to Gibraltar to obtain news of her; she must have prepared some work for us. I could go very well, but am too well-known at Gibraltar.’ The One-eyed then said: ‘I also am known: I have played too many tricks there on the Lobsters,\* and having but one eye I am not easily disguised.’ ‘I then must go,’ I said in my turn, enraptured at the mere thought of seeing Carmen again. ‘Tell me what is to be done.’ Dancaire replied: ‘Arrange to go by sea, or to pass through St. Roc as you may prefer, and on arriving at Gibraltar ask on the quay where a chocolate vender named Rollona lives; when you find her you will learn what is taking place down there.’

“It was agreed that we should all three set out for the Gaucin sierra, that I should there leave my comrades and repair to Gibraltar as a fruit dealer. At Ronda a man who was in our confidence procured a passport for me; at Gaucin they gave me a donkey, I loaded him with oranges and melons and began my journey. On arriving at Gibraltar I found that Rollona was well-known there, but she was either dead or had gone to *finibus terre*,† and her disappearance explained, in my opinion, how we had lost our means of corresponding with Carmen. I placed my donkey in a stable, and taking my oranges in a basket perambulated the town as if to sell them, but in reality with the hope of meeting some face known to me. The rabble from every quarter of the world in Gibraltar makes it the tower of Babel, for one cannot take ten steps without hearing as many different languages. I met many gypsies, but did not dare to trust them; I soon took their measure and they scrutinized me. We rightly guessed each other to be rascals, but the essential point was to know if we were of the same band. After passing two days in fruitless wandering I had learned nothing respecting Carmen nor Rollona, and thought of returning to my comrades after making some purchases; when, on passing through a street at sunset, I heard a woman’s voice saying, ‘Orange seller!’ I raised my head and saw Carmen leaning her elbow on a balcony with an officer in scarlet uniform, gold epaulettes, curling hair, the appearance of a great English lord. Carmen was superbly dressed; a shawl over her shoulders, her robe of silk, and a gold comb. The saucy creature, always the same! was shaking with laughter. The Englishman, murdering Spanish, called to me to go upstairs, that Madame wished for some oranges, and Carmen said to me in Basque: ‘Come up, and be astonished at nothing.’ Nothing, in truth, ought to have astonished me on her part. I cannot say whether I felt more joy than chagrin in meeting her. At the door was a tall, powdered, English servant, who conducted me to a magnificent salon. Carmen immediately said to me in Basque: ‘You do not know me, you do not understand a word of Spanish.’ Then turning to the Englishman: ‘I told you so; I recognized him at once as a Basque: you will hear what a droll language it is. How foolish he looks, does he not? Like a cat surprised in a pantry.’ ‘And you,’ I said, in my own tongue, ‘have the look of a shameless jade, and I am strongly inclined to slash your face in the very presence of your gallant!’ ‘My gallant! Bless me! You have guessed that of yourself? And you are jealous of that imbecile? You are even more of a simpleton than before our evenings in the Rue Candilejo. Do you not see, fool that you are, that I am at this moment serving the interests of our people, and in the most brilliant way? This house is mine, the Lobster’s guineas will be mine; I lead him by the nose, and shall soon lead him whence he will never return.’

“‘And I, if you try to arrange the affairs of Egypt‡ in this same way, will take good care that there shall be no renewal of it.’

“‘Oh; indeed! Are you my *rom*, to command me? Garcia approves of it, and what have you to say in the matter? Ought you not to be content in being the only one who can call himself my *minchorro*?’§

“‘What does he say?’ asked the Englishman.

“‘He says that he is thirsty and would like a draught of wine,’ replied Carmen, throwing herself back on a sofa, and laughing immoderately at her translation.

“Monsieur, when that girl laughed it was impossible to resist her or to talk sense. Every one laughed with her. The Englishman began to laugh also, like the idiot that he was, and ordered the servant to fetch me some wine. While I was drinking, Carmen said:

“‘Do you see that ring on his finger? If you wish I will give it to you.’

“‘I would give my own finger to have your *milord* up in the mountain, each of us with a maquila in our hand.’

“‘Maquila? What does that mean?’ asked the Englishman.

“‘Maquila,’ said Carmen, still laughing, ‘is an orange. Is it not a comical name for orange? He says that he would like to make you eat a maquila.’

“‘Yes?’ said my lord. ‘Well, to-morrow bring some more maquila.’

“While we were speaking the servant entered to say that dinner was served, and the Englishman rising, gave me a piastre and offered his arm to Carmen, as if she could not walk alone. Carmen said in our tongue:

“‘My lad, I cannot invite you to dinner, but to-morrow, as soon as you hear the drum beat for parade, come here with the oranges. You will find a

\* Name given by the people in Spain to Englishmen from the colour of their uniform.

† To the galleys, or else to the deuce.

‡ The gypsies usually call themselves Egyptians.

§ My lover, or rather my caprice.

\* The blockheads who take me for a woman of good society.

better-furnished room than the one in the Rue Candilejo, and you will see if I am not still your Carmencita.'

"I did not reply, and was already in the street when the Englishman called out: 'Bring some maquila to-morrow,' and I heard Carmen's peals of laughter.

"I left the house, not knowing what I should do; I hardly slept, and in the morning found myself so angry with the traitress that I resolved to leave Gibraltar without seeing her again; but at the first roll of the drum all my courage forsook me, I seized my straw mat of oranges and ran to Carmen. Her Venetian blind was half open and I saw her large, black eyes watching for me. The powdered servant at once conducted me to her, she sent him off to execute some commission, and as soon as we were alone she threw herself into my arms. I had never seen her so beautiful. Adorned like a madonna, perfumed, furniture of silk, embroidered curtains—Ah—and I looking like a robber, as I was.

"'Monchorro!' said Carmen, 'I have a mind to break everything here, to set fire to the house, and to fly to the Sierra.'

"And then were tender caresses!—bursts of crocodile laughter. She danced, she tore up her furbelows; never did a monkey perform such antics, never a woman such *diableries*. When she again became serious:

"'Listen,' she said: 'Egypt's interests are at stake. I intend him to conduct me to Ronda, where I have a sister who is a nun—'[here fresh peals of laughter]. 'We will pass through a place of which I will notify you. You will attack him: *pille rasibus!* 'Do you know what must be done?' she added, with a diabolical smile that she had at certain moments, and which no one had any desire to imitate. 'Let Garcia be the first to appear; keep yourself a little in the rear, for the Lobster is brave and dexterous: he has good pistols. Do you understand?' She interrupted herself by a laugh that made me shudder.

"'No,' I replied; 'I hate Garcia, but he is my comrade. One day, perhaps, I may disembarrass you of him, but we will settle our score after the manner of my country. I am a gypsy only by chance, and in certain things I shall always remain a true Navarrese.'

"'You are a simpleton, a real *payllo*. You are a dwarf who thinks himself tall when he spits far.\* You do not love me. Go!'

"When she said, Go! I could not leave her. But I promised to return to my comrades and to wait for the Englishman, while she, on her part, swore to feign illness up to the moment of leaving Gibraltar. I remained there two days longer, and she had the audacity to come disguised to see me at my tavern. I also had a project. I returned to our rendezvous knowing the place and hour at which the Englishman and Carmen were to appear. I found Dancaire and Garcia awaiting me. We passed the night in a wood by a fire of fir cones that made a marvellous blaze. I proposed to Garcia to play cards; he acceded, and at the second game I told him that he cheated. He began to laugh and I threw the cards in his face. He stretched out his hand for his carbine, but I put my foot on it, saying: 'It is said that you can handle a knife as well as the best knave in Malaga; will you try your strength against me?'

"The Dancaire wished to separate us. I struck Garcia several blows with my fist; anger made him brave, he drew his knife, I unsheathed mine. We both told Dancaire to allow us a free field and fair play, and, seeing that there was no possibility of stopping us, he stood aside. Garcia was already bent double, like a cat ready to spring at a mouse. He held his hat in his left hand to parry, his knife in front, which is the Andalusian guard. I stood in Navarrese fashion, full in front of him: the left arm raised, the left leg advanced, the knife along the right thigh. I felt stronger than a giant. He darted at me like an arrow; I turned on my left foot, and he found nothing in front of him; but on the instant I plunged my knife into his throat, and it entered so far that my hand was beneath his chin. I turned the blade with such force that it broke. All was over. The knife came out of the wound with a gush of blood as thick as an arm. He fell with his face to the earth, stiff as a log.

"'What have you done?' said Dancaire.

"'Listen! We could not live together. I love Carmen, and I will share with no one. Besides, Garcia was a scoundrel, and I remember poor Remendado's fate. There are now but two of us, but we are good fellows. Come, will you have me for a friend, in life and death?'

"Dancaire offered me his hand. He was fifty years old.

"'Out upon these love affairs!' he exclaimed. 'Had you asked him for Carmen he would have sold her to you for a piastre. How shall we two manage alone to-morrow?'

"'Let me act singly in this matter. Now I can laugh at all the world.'

"We buried Garcia, and removed our camp two hundred paces further. The next day, Carmen and her Englishman appeared with two muleteers and a servant. I said to Dancaire:

"'I take charge of the Englishman. Do you frighten the others; they are not armed.'

"The Englishman was brave; if Carmen had not pushed his arm he would have killed me. In short, I regained Carmen that day, and my first word was to tell her that she was a widow. When she knew how it had all occurred, she said:

"'You will always be a fool. Garcia ought to have killed you. Your Navarrese guard is all nonsense! He had overcome many good fellows more skilful than you. But his time had come. Yours, too, will come.'

"'Yours also, if you are not a faithful *romi* to me,' I replied.

"'Well and good!' she rejoined; 'I have more than once seen in the coffee-grounds that we are to die together. Bah! As we sow we reap,' and she began to click her castanets, as she always did when wishing to drive away some troublesome thought.

"We forget ourselves when speaking of our own affairs. All these details weary you, no doubt, Monsieur, but I shall have soon finished.

"We continued to lead the same life for some time. Several comrades more trustworthy than our late associates joined our band, and we occupied ourselves in smuggling, and also, at times, it must be confessed, we stopped travellers on the highway, but only in the last extremity and when we could not do otherwise. Moreover, we did not maltreat our victims, and limited ourselves to take their money. Several months passed by, and I was content

with Carmen; she continued to be useful in our expeditions, putting us in the way of many successful ventures. She stopped at Malaga, Cordova or Granada, but at a word from me she left everything and came to meet me at an isolated inn, or even in camp. Once only—it was at Malaga—she gave me some uneasiness. I knew that she had made choice of a rich merchant, with whom she probably proposed to renew the pleasantries of Gibraltar. Despite all that Dancaire could say to stop me, I set off for Malaga, entering it in broad day. I sought for Carmen, carried her off at once, and we had a sharp explanation. 'Do you know,' she said, 'that since you have been my *rom* for good and all, I love you less than when you were my *minchorro*? I will not be formented, nor above all commanded. What I wish, is to be free and to do as I please. Beware of driving me out of patience! If you weary me, I will find some good fellow who will repay your ill-turn to Garcia in the same coin.'

"Our captain reconciled us, but we had spoken words to each other that remained on our heart, and we were no longer the same as before. Soon afterwards disaster befell us. We were surprised by a troop of dragoons; Dancaire was killed, as well as two of our comrades, while two others were made prisoners. I was grievously wounded, and but for my good horse I should have fallen into the soldiers' hands.

"With my only remaining companion I escaped to the wood, but worn out with fatigue, with a ball in my body, I fainted on alighting from my horse, and thought that I was about to die in the brushwood like a hare that is shot. My comrade carried me to a grotto known to us, and then went in search of Carmen. She was at Granada, and immediately hastened to me. During a fortnight she never left me for a moment; she did not close her eyes; she nursed me with a skill and devotion such as never woman before showed for the best loved of men.

"As soon as I was able to stand, she secretly conveyed me to Granada. The gypsies find safe asylums everywhere, and I passed six weeks in a house within two doors of the corregidor who was seeking me. More than once, looking through a window-shutter, I saw him pass by.

"At last I was restored to health, but I had reflected very seriously while on my sick-bed, and I contemplated a change in my mode of life. I spoke to Carmen of leaving Spain, and trying to live honestly in the New World. She laughed at me. 'We are not made for planting cabbages,' she said; 'our destiny is to live at the expense of the *payllos*. Listen: I have made every arrangement with Nathan ben-Joseph, who has some bales of cotton cloth that only await your assistance to be smuggled through. He knows that you are living, and relies on you. What would our correspondents at Gibraltar say, if you failed in your word? I allowed myself to be persuaded, and I resumed my villanous career.

"While I was concealed at Granada, some bull-fights took place at Cordova, at which Carmen was present. On her return she very frequently spoke of a very adroit *picador* named Escamillo; she knew the name of his horse, and how much his embroidered jacket cost. I paid no attention to it, but Juanito, the only comrade remaining with me, told me a few days afterwards that he had seen Carmen with Escamillo, at the house of a merchant of the Zacatin. This began to alarm me. I questioned Carmen as to when and why she had made the acquaintance of this *picador*. 'He is a lad with whom one can do a stroke of business,' she said; 'a noisy river has either water or pebbles. He has won twelve hundred *reals* in the arena, and of two things one is to be chosen: either we must have his money, or else, as he is a good horseman and strong, courageous fellow, he can be enrolled in our band. Such and such a one are dead, you need to replace them. Take him with you.'

"'I wish neither his money nor himself,' I replied, hotly; and I forbid you to speak to him.'

"'Take care,' she rejoined: 'when I am defied to do a thing, it is soon done!'

"Fortunately the *picador* took his departure for Malaga, and I set myself to the duty of smuggling the Jew's cotton bales. I was exceedingly occupied during that expedition, Carmen also, and I forgot Escamillo: perhaps she also forgot him, at least for the moment. It was about that time, Monsieur, that I met you, first near Montilla, then afterwards at Cordova. I will not speak of our last interview; you perhaps know more about it than I do. Carmen stole your watch, she also wanted your money, and especially the ring that I see on your finger, and which she declared to be a magic ring that it was very important for her to possess.

(To be continued.)

## CORRESPONDENCE.

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

To the Editor of the CANADIAN SPECTATOR:

SIR,—I would take leave to remind our artistic contributor, "T. D. King," in reference to the staff of wood engravers to be employed on the forthcoming work, intended to do justice to Canadian scenery, that it would be simply impossible to supply Canadian artists in this line, because we do not possess them. We have a few—a very few—skilful hands in wood engraving in Canada, but they are almost never employed on the finest work, and there is, indeed, generally no employment for them of this nature. But the Americans are fast becoming wood engravers, with whom it will have become almost impossible to compete, and I think the work in "Scribner," "Harper" and the "Aldine," will bear me out in this view. They have for some time been noted for their fineness of execution and delicacy in details—while their designs were always spirited—but there was a certain lack of freedom in the general treatment, what connoisseurs call stiffness, which they are now gloriously overcoming. Honour where it is due! Some day we may find ourselves in as good a position as regards this branch, but it will, by present appearances, be a considerable time first.

Art.

\*A gypsy proverb.

## Musical.

### QUEEN'S HALL.

This magnificent concert-hall will be, ere this reaches the eye of the reader, formally opened to the public. It is a matter for congratulation that we now possess (thanks to the enterprise of Sir Hugh Allan) a hall second to none in the Dominion; indeed, we doubt very much if there is anywhere on the continent a more suitable or well-arranged music-room, while the decorations are really elegant.

The hall contains seats for 1,150 persons (as many as are likely, for years to come, to assemble at one time), and will probably accommodate four or five hundred more in an emergency. The design includes a semi-circular orchestra with seats for two hundred singers; on ordinary occasions, however, the lower tiers are removed, disclosing a large platform, judiciously graded. The architects, Messrs. Hutchinson & Steele, are to be congratulated on the success of their labours, as indeed are all who may have occasion either to occupy the platform or the auditorium. The hall is leased, as most things are now, by a "Syndicate," the manager being Mr. C. C. DeZouche. We have no doubt the hall will be steadily employed, as it supplies a large and deeply-felt want.

### THE ORGAN.

The contract for this instrument has been awarded to Messrs. Bolton & Smith of this city. Mr. Bolton has been long known in Montreal in connection with the establishment of Messrs. S. R. Warren & Son, while Mr. Smith, his partner, has for some years conducted the business of the well-known Smith Organ Company of Brome. These gentlemen have leased a large factory, and have already received orders for several organs, including the one for the above hall. It will be put in execution immediately, and the builders expect to have it completed in about three months.

The original design was for a four-manual organ, but it has been decided to connect the solo stops with the "swell" manual, the console to be placed on the ground floor in front of the platform, the trackers and draw-stops running underneath to the back, where the organ is to be erected. Pneumatic action will be applied to the lower notes of the great organ, and other modern ideas, such as radiating pedals, and oblique drawstop action, will be adopted in the construction of the instrument.

The complete specification is too lengthy for publication, suffice it to say, however, that the great organ will contain twelve stops, the swell a like number, the choir nine, the solo organ four, and the pedal organ eight, making, with the couplers, exactly fifty stops. Nearly all the stops will "run through," so it will be seen that the instrument will be, so far as size is concerned, ahead of anything hitherto erected here. A *vox humana* is being specially imported from Paris for the solo organ, which will be placed in a separate swell box surmounting the other chests, and which will, doubtless, prove very effective.

### THE PIANO.

We have been shewn the Grand Weber piano imported by the New York Piano Co. for Sir Hugh Allan, which is to be placed in the Queen's Hall. It is a fine "Concert-Grand" of the newest construction, and is in every respect a first-class instrument. Its tone is powerful and sonorous, while the touch is both light and even. As it will remain permanently in the hall, many of our readers will be able to go and hear it for themselves.

### OUR CANADIAN VIOLINIST.

Mr. Deseve informs us that he has not abandoned the idea of making a tour through the United States, and that the concert-party, consisting, besides himself of M. H. M. Smith, Mr. W. H. Tower, and other well-known artists is to be formed immediately, the initial concerts being already announced in Boston. It seems that the arrangements were delayed in consequence of the election excitement.

We are sorry to lose Mr. Deseve, and feel sure that wherever he may go he will reflect credit on Canada, and add to the increasing reputation of Canadian musicians.

### TORONTO PHILHARMONIC SOCIETY.

We have received the handsome prospectus of the above Society for the current season, and record such information concerning its movements as we think will prove interesting to our readers. The programme for this season will comprise Smart's *Bride of Dunkerron*, *Judas Maccabens*, and Schumann's *Gipsy Life*, with orchestral and choral selections, including several operatic numbers. Mr. F. H. Torrington retains his post as conductor, the organist being Mr. E. P. Doward and the Pianiste Miss Synnus. We noticed among the list of compositions already performed such as *Elijah*, *Naaman St. Paul*, and others which have never yet been performed in Montreal, we hope our Philharmonic will treat us to one of them during the present season, as the repetition of Handel's masterpiece is, to say the least, monotonous.

A Boy's Choir is being formed in connection with the Cathedral; about thirty boys being already enrolled.

THE Mendelssohn Choir re-assembles next week.

Mr. Charles Gould, Jr., has been appointed organist of the American Presbyterian Church.

### CRUEL!

At a concert recently given by a city church choir, the organist favoured the audience with a song, which his friends (rather injudiciously, we think,) *encored*, thus condemning him to perform another solo. This in itself was bad enough, but the *Star* reporter caps the climax in his *critique*. The organist is reported to have sung "two comic songs, which amused the audience very much." Is this ignorance or refined sarcasm?

[The above was crowded out of last week's issue.]

### OPENING OF QUEEN'S HALL.

Owing to want of space we are unable to give an account of the Grand Opening Concert. Suffice it to say that it reflected great credit on the management, and proved the hall to be well adapted for the purposes for which it was built.

## Chess.

### THE LAW OF COUNTING FIFTY MOVES.

To the Chess Editor of the CANADIAN SPECTATOR:

DEAR SIR,—My attention has been called to some correspondence in the *Toronto Globe* in regard to a decision made by the Conductor of the Hamilton Chess Club Correspondence Tourney, under the law for counting fifty moves.

The extraordinary decision rendered, and the support given to it by the Chess Editor of the *Globe* would have been inexplicable to me but for a reference to "preponderance of force" in one of the Editor's answers, which gives me a clue to the misapprehension under which they appear to labour. Preponderance of force, alone, furnishes no reason for the application of the 50 move rule; and more, the greater the preponderance, the further the case is removed from the operation of that law, which is designed to force a draw game to a conclusion, and not for the purpose of enabling a player to escape the result of blundering, because mate cannot be forced in a certain specified time.

The *Globe* Editor appears to object to any inference as to the meaning of the law and to insist on a strict application of the letter of it. I propose to show from the law itself and from the references expressly made to it in explanation of its meaning, by the author himself, that the decision under discussion is perfectly unjustifiable.

The Editor's statement that prolonging the game 50 moves would extend it far beyond the average length has no bearing on the point, even if correct. My own experience would show that if all games were played out to a mate the average duration would be a good deal over fifty moves. His assertion that "the preponderance of force is equivalent to the many moves required to force a winning position" is not clear in its meaning, unless we are to assume that immediately one player gains an advantage he is to be handicapped by the requirement to force a mate in fifty moves. Nor is the term "winning position," which I imagine, in the game which has given rise to this question, one player already had, interchangeable with the "mating position," (perhaps I ought to say *mated* position) which he is compelled to bring about.

The wording of the clause under which the claim was submitted to the referee certainly allows a claim to be made at any time; but the fact of the claim being permitted by the law does not justify the referee in any decision he may choose to give, and this is the sort of idea which the Editor's comments seem to convey.

In a game in a tournament not long ago played in London, the forces at the ending were a King, Rook and Pawn against King, Rook and three Pawns, (at least, I believe these were the forces.) Mr. Blackburn, playing the weaker side, demanded the operation of the 50-move law, but his opponent, Mr. Mason, demurred, on the ground that he had not as yet exhausted all means of winning. Now this case shows, that, whether a player be entitled to quite so much latitude as Mr. Mason claimed or not, the mere question of preponderance in force is not the only one to be considered. If it were, how many games would be played without this law being invoked?

The law in question, (Staunton's XIV) after specifying certain positions and circumstances to which it applies, goes on to say "And whenever one player considers that one side can force the game, or that neither side can win it, he has the right of submitting the case to the umpire or bystanders, who shall decide whether it is one for the fifty-move counting." Mark the wording of this clause; it is not that because one side can force the game that the law applies, (if so where is the need of submitting it to an umpire?) but only that one player may appeal for a decision as to whether the position calls for the action of the law. In making that decision the umpire is bound to consider any explanation of the meaning of the law made by the law-giver himself, and actually accompanying it. To these explanations I am now about to refer. In *Notes and Observations* which refer expressly to the Regulations for playing, we find, on page 31. "Counting fifty moves. A separate chapter has been devoted to this subject which cannot be duly considered in a brief note. \* \* \* The present English law limits the counting to end games with pieces only. But since the rule is intended to force drawn games to a conclusion, it ought clearly to comprise all instances of that nature. \* \* \* The rule in the text extends still further, in bringing any position under its operation which the umpire considers to possess the indefinable qualities of an end game."

The separate chapter commences on page 49 and covers over three pages of small print. I make a few extracts, and observations. "The precise circumstances under which the counting 50 moves may be demanded are not easy to describe in words." Now if preponderance of force were one, what would be easier than to add it to those specified? "Such positions are usually either complicated with pawns which excludes them from the operation of this law." "There is no doubt that some limit must be fixed so that games with R and Kt against R or Bs of dissimilar colors with pawns against each other may not uselessly be continued all day." "We now come to the definition of what is to be understood by an end game, or the much sought estimate of the given relation of force to which alone the rule is applicable." I might make many more extracts to the same effect but confine myself to one more which of itself seems conclusive. "The regulation is simply intended to force a drawn game to a conclusion." Page 52.

I have read the Law and Observations thereon carefully and nowhere do I find any hint or suggestion that the loss of a piece or a pawn or of a piece for one of inferior value entitles the loser to claim the benefits of the 50 move rule. I should like to hear the arguments by which the referee would sustain his decision.

New York 16th October 1880.

Yours truly,

A. P. Barnes.

To the Chess Editor CANADIAN SPECTATOR:

DEAR SIR,—Since my letter of the 16th instant I have read the *Globe* of the same date with the Chess Editor's defence of the position he has assumed in the dispute on the fifty-move question. A lazier and more feeble attempt to bolster up a bad cause I have never seen. After saying (what is agreed on all hands) that the last clause of the rule is the only one bearing on the question at issue, he proceeds to state that he sees no ground for the assumption that end-games alone are referred to, because—firstly, the first section refers to positions that may arise in the opening or middle game (the force of this exquisite piece of logic is readily apparent), and then, after denying that the last clause has the meaning stated, proceeds with beautiful simplicity to quote, in the very next paragraph, Staunton's assertion that the rule is extended for the express purpose of bringing under its operation all classes of end-games. Now, the extension of the rule is the very "last clause" the meaning of which he disputes!

He may class as an end-game a position where mate can be forced in a reasonable number of moves, but before he includes in that category a position where at the sixth move a player has gained considerable advantage, he should be required to demonstrate that mate can be forced in fifty moves. Further than this, it has to be remembered that the fact of a position being an end-game does not, of itself, bring it under this law.

He asks: "Is it too much to ask that the superior force (Queen against Kt and all other pieces and pawns on the board) shall be required to finish the game in fifty moves?" He may not consider so, but, before applying his opinion to a case to be judicially decided, I recommend him to refer to Rule XIX, which, with singular fatality, he proceeds to quote in the following paragraph, that the umpire "must always apply the laws as he finds them herein expressed, and neither assume the power of modifying them nor of deviating from them in particular cases according to his own judgment."

If he had not quoted from Staunton's references to the meaning of the law I should have supposed that he had not read them, and have confined myself to asking him to do so, but now I am at a loss to understand how any one can agree that the law applies to cases of preponderance of force, with no other reason for its application, with such words as "the law is intended to force drawn games to a conclusion," and the more forcible one—"the regulation is simply intended to force drawn games to a conclusion"—staring him in the face.

Yours truly,

New York, 21st Oct. 1880.

A. P. Barnes.

NOTE.—The rest of our column is unavoidably postponed.—CH. ED. CAN. SPEC.

# A MAN

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#### PROVINCE OF QUEBEC, DISTRICT OF MONTREAL.

### SUPERIOR COURT, No. 1,114.

Dame Philomene Chauvin, of the City and District of Montreal, wife of Louis Charles Couvrette, navigator, of the same place, duly authorized to appear in judicial proceedings, Plaintiff, *vs.* the said Louis Charles Couvrette, Defendant.

An action for separation as to property has been instituted this day in this cause.

BEAUSOLEIL & MARTINEAU,  
Attorneys for Plaintiff.

Montreal, 27th October, 1880. 53

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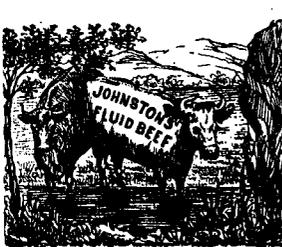
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### CHANGE OF TIME.

COMMENCING ON WEDNESDAY, JUNE 23, 1880,

Trains will run as follows:

	Mixed.	Mail.	Express
Leave Hochelaga for Hull.	1.00 AM	8.30 AM	5.15 PM
Arrive at Hull.	10.30 "	12.40 PM	9.25 "
Leave Hull for Hochelaga.	1.00 "	8.20 AM	5.05 "
Arrive at Hochelaga.	10.30 "	12.30 PM	9.15 "
		Night Passenger	
Leave Hochelaga for Quebec.	6.00 PM	10.00 PM	3.00 "
Arrive at Quebec.	8.00 "	6.30 AM	9.25 "
Leave Quebec for Hochelaga.	5.30 "	9.30 PM	10.10 AM
Arrive at Hochelaga.	8.00 AM	6.30 AM	4.40 PM
Leave Hochelaga for St. Jerome.	5.30 PM	Mixed.	
Arrive at St. Jerome.	7.15 "		
Leave St. Jerome for Hochelaga.		6.45 AM	
Arrive at Hochelaga.		9.00 "	

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