

The Canadian Spectator.

VOL. I., No. 37.

SATURDAY, SEPTEMBER 14, 1878.

\$2.00 PER ANNUM.

ZION CHURCH, MONTREAL.

SUNDAY, 15th SEPT.,

Anthem—

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387 and 391 Notre Dame Street,
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Extra Breakfast Souchong	80c
Fine Breakfast Souchong	70c
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Finest Young Hyson	80c
Fine Young Hyson	70c
Superior Young Hyson	60c
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Choice Japan	45c
Good Japan	40c
Extra Oolong	70c
Finest Gunpowder	80c
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None genuine without
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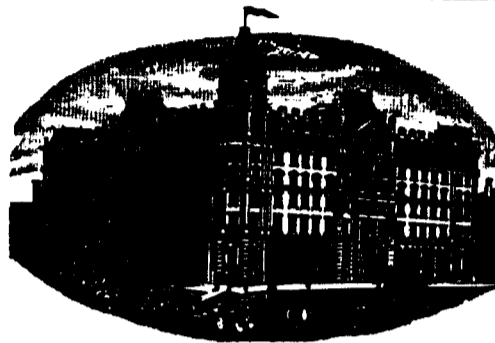
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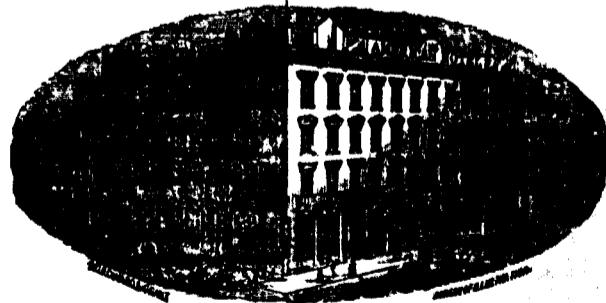
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On Tuesday, Wednesday & Thursday,
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The Exhibition is open to the entire Province.

\$1,200 are offered in Premiums.

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Piano,	\$8.00
Piano (beginners)	5.00
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Per Term of Ten Weeks.

Pupils qualified to teach the works of Beethoven,
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Is the most valuable substitute for the mother's
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In the fever-stricken South it is sustaining infant life
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In these election times it is giving "PROTECTION"
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Every mother should protect her infant from impure
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SUPERIOR PALE AND BROWN MALT,
India Pale and Other Ales, Extra Double and
Single Stout, in wood and bottle.

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Best stand in the city.

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Plumber, Gas and Steam Fitter, Brass
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Keeps constantly on hand a well selected assortment of
GAS FIXTURES,
Comprising, in part,
Chandeliers, Brackets,
Cut, Opal and Etched Globes,
Portable Lights, &c. &c.

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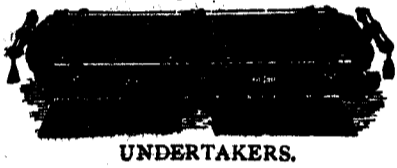
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Armour is a specialty, and full lines of these goods
are always in stock, Air Engines, Helmets, Rubber
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COPPER AND BRASS WORK,

Of all descriptions, made to order on the shortest
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105 ST. JOSEPH STREET,
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Shirts made to order, and a good fit guar-
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Opposite Thompson's Hat Store.

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

NOW ANNOUNCES

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

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

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MONTREAL DISTRICT BRANCH,
J. R. ALEXANDER, M.D., Manager.
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NOW IS THE TIME!

HAVING decided to go exclusively into
GENTS' FURNISHING GOODS, I will
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Manufacturers of Chamber & Dining-Room Furniture.
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Where Goods can be bought at wholesale prices.
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**DR. CODERRE'S EXPECTORATING
SYRUP,** for Coughs, Colds, Bronchitis, &c.
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Diseases, such as Diarrhoea, Dysentery, Painful
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Nervousness, General Debility, and diseases of the
skin or blood.
These valuable remedies are all prepared under the
immediate direction of Dr. J. EMERY CODERRE, M.D.,
of over 25 years experience, and are recommended by
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Dyer, Scourer, Hot Presser, &c., &c. Gentlemen's
Clothes Cleaned and Dyed. Kid Gloves Cleaned.
Established 1863.



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MECHANICS' INSTITUTE BUILDING.
Montrealers visiting Toronto will find our establish-
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A call respectfully solicited.

NORMAN'S

ELECTRIC BELTS and INSOLES

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

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13 Place d'Armes Hill,
Near Craig street.

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all assistance, I beg to in-
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my entire attention to the
artistic production of the
better class of work.
Orders for which are respectfully solicited.

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GENTLEMEN'S OUTFITTERS.

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Family Grocer,

IMPORTER OF

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

Corner of BLEURY and ONTARIO Streets.

Goods delivered to all parts of the city.

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SOLICITORS OF PATENTS.

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

MARY YOUNG,
(Successor to James T. Young.)
BOOT AND SHOE MAKER,
661 CRAIG STREET, - Corner of Bleury Street.
Custom Work a Specialty. Repairs punctually
attended to. The best Dollar Boot in the city.

Testimonial to the efficacy of

SUTTON'S PHILOTETRON.

Mr. Sutton: Montreal, May 29th, 1878.

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

I am, thankfully yours,
PATRICK McKEOGH,
Corner St. Henry and St. Maurice Streets.

Prepared only by
THOMAS SUTTON,
114 ST. FRANCOIS XAVIER ST., MONTREAL.

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

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

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ALLAN LINE.

Under contract with the Government of Canada
for the conveyance of
CANADIAN & UNITED STATES MAILS

1878. Summer Arrangements. 1878.

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

Vessels.	Tonnage.	Commanders.
Sardinian	4100	Lt. J. E. Dutton, R.N.R.
Circassian	4300	Capt. James Wylie.
Polynesian	4700	Capt. Brown.
Sarmatian	3500	Capt. A. D. Aird.
Hibernian	3434	Lt. F. Areher, R.N.R.
Caspian	3000	Capt. Trecks.
Scandinavian	3000	Capt. Richardson.
Prussian	3000	Capt. R. S. Watts.
Austrian	2700	Capt. H. Wylie.
Nestorian	2700	Capt. Barelay.
Moravian	3500	Capt. Graham.
Peruvian	3500	Lt. W. H. Smith, R.N.R.
Manitoban	2700	Capt. McDougall.
Nova Scotian	3200	Capt. Jos. Ritchie.
Canadian	3500	Capt. Niel McLean.
Corinthian	2400	Capt. Meazies.
Acadian	1700	Capt. Cabel.
Waldensian	2800	Capt. J. G. Stephen.
Phoenician	2800	Capt. James Scott.
Newfoundland	1500	Capt. Mylins.

THE STEAMERS OF THE
LIVERPOOL MAIL LINE,
sailing from Liverpool every THURSDAY, and
from Quebec every SATURDAY (calling at Lough
Foyle to receive on board and land Mails and Passen-
gers to and from Ireland and Scotland), are intended
to be despatched

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

Rates of Passage from Quebec:
Cabin - - - - - \$70 or \$80
(According to accommodation.)
Intermediate - - - - - \$40.00
Steerage via Halifax - - - - - 25.00

The steamers of the Glasgow Line will sail from
Quebec for the Clyde on or about every Thursday:
Canadian Thursday, Sept. 5
Manitoban Thursday, Sept. 12
Waldensian Thursday, Sept. 19

The steamers of the Halifax Line will leave Halifax
for St. John's, N.F., and Liverpool as follows:
Hibernian Sept. 3
Caspian Sept. 17
Nova Scotian Oct. 1
Hibernian Oct. 15
Caspian Oct. 29
Nova Scotian Nov. 12
Hibernian Nov. 26

Rates of Passage between Halifax and St. John's:—
Cabin - - - - - \$20.00
Steerage - - - - - 5.00

An experienced Surgeon carried on each vessel.
Berths not secured until paid for.
Through Bills Lading granted in Liverpool and at
Continental Ports to all points in Canada via Halifax
and the Intercolonial Railway.

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H. & A. Allan, or to J. L. Farmer; in Quebec, to
Allans, Rae & Co.; in Havre, to John M. Currie,
111 Quai d'Orleans; in Paris, to Gustave Bossange,
Rue du Quatre Septembre; in Antwerp, to Aug.
Schmits & Co., or Richard Berns; in Rotterdam, to
Ruyss & Co.; in Hamburg, to C. Hugo; in Bordeaux,
to James Moss & Co.; in Bremen, to Helm Ruppel &
Sons; in Belfast, to Charley & Malcolm; in London,
to Montgomerie & Greenhorne, 17 Gracechurch Street;
in Glasgow, to James and Alex. Allan, 70 Great Clyde
Street; in Liverpool, to Allan Bros., James Street; in
Chicago, to Allan & Co., 72 LaSalle Street.
H. & A. ALLAN,
Cor. Youville and Common Sts., Montreal.



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SOUTH-EASTERN RAILROADS.**

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

Day Express, with Parlor Car attached, leaving
Montreal 9 a.m., arriving in Boston at 9.30 p.m.
Night Express, with Pullman Sleeping Car, leaving
Montreal 4 p.m., arriving in Boston 8.25 a.m.

**LAKE MEMPHREMOGOG
ALL RAIL ROUTE. BEAUTIFUL SCENERY.
NO CHANGE OF CARS.**

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

Leave Montreal for Newport at 9 a.m. and 4 p.m.,
Newport for Montreal, 3.38 a.m. and 4.40 p.m.
Fare to Newport and return, from Montreal, \$5.

Friday Excursion.—Tickets good from Friday
p.m. to Monday p.m., price \$3.50, from Montreal to
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at greatly reduced fares.

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Cabin, Intermediate and Steerage Passage Tickets
to all parts of Europe, by most reliable lines, sailing
every WEDNESDAY, THURSDAY and SATUR-
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Choice Staterooms secured by telegraph, free of
charge. Offices: 202 St. James street, Montreal, and
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WINGATE'S GINGER WINE.
A SPLENDID BEVERAGE.
TRY IT.

The Canadian Spectator.

VOL. I., No. 37.

SATURDAY, SEPTEMBER 14, 1878.

\$2.00 PER ANNUM.

THE TIMES.

Those same times are decidedly political in Canada just now. All Europe is in a state of ferment, owing to the "peace with honour" which the Earl of Beaconsfield has brought about; but we have not much concern for the peace or the honour. In the United States the problem of community of interest, as it concerns the North and the South, and is being worked out in a satisfactory way; trade also showing signs of revival; but we are not concerned about that. In truth, we are concerned about nothing but the coming elections. "To be (in office) or not to be, that is the question" which troubles in the mind of each party. But I hold to my expressed opinion that the Liberals will have another lease of life. How they will use it only a prophet could tell us; for, be Mr. Mackenzie never so honest, he must yield a little here and a little there, and much to the presiding genius, Mr. Brown of the *Globe*.

I listened as well as Mr. Perry and his cow-horn brigade would let me to Sir John A. Macdonald's speech on Saturday last. On the whole the address was a good one—not eloquent, but occasionally witty, occasionally wise, and always interesting. The proof that Mr. Mackenzie in office is not exactly what Mr. Mackenzie was in opposition was conclusive; the charges of Governmental incapacity were well sustained, but I am more than ever convinced that "Protection" is only an election cry, and the question cannot come before the country as a direct and distinct issue. If Sir John be returned to power he will act very slowly and cautiously in the matter, and if Mr. Mackenzie retain office he will have to move forward on the "Protection" lines. The election will really have to be decided on the question of men, and not on the question of measures. For myself, I shall vote for the best man.

I am quite willing to allow that the Liberals had strong provocation to the breaking up of Conservative meetings—for the Prime Minister has been treated with roughness and rudeness more than once, and Mr. Darling's meeting in Montreal was most unwarrantably disturbed—but then, ever so many blacks can never make a white, and they should have allowed Sir John a respectful hearing. He deserves that, and a great deal more, at the hands of the public—for he is a friend of the Canadian people in spite of a few sins that may be laid to his score.

But—if I had led that cow-horn brigade, and got a crack on the head, I wouldn't have whined in the papers about having been on a sick bed, etc. I have seen worse election fights than that we had on Saturday night, and to my thinking Mr. Perry got off cheaply.

Said the *Gazette*—10,000 attended the meeting on Saturday night to hear the words of the Chieftain. Said—the *Herald*—2,000—not more. I walked carefully around the crowd, and carefully through it, and judged that it numbered about 5,000. So much for reporters.

But the *Gazette* had not the slightest right to speak as it did of Mr. Darling. To rake up a matter of the kind to which he refers, and to pit brother against brother, was not even fair in matters political. It was simply spiteful, and stupid, and old-womanish.

The *Montreal Herald* has taken to telling *flams* in capital letters. That is the Ultima Thule, thank goodness.

The Orange trial in Montreal has got to be a weariness to the flesh. It seemed awhile ago as if Orangemen were prepared to glory in the name; but it turns out that they are afraid "to criminate" themselves. How is this? Where are the martyrs? I should have thought that at least five hundred would have come forward to say "We are Orangemen." But not one can be found to do that. Mr. Murphy has caught a Tartar, and a Tartar has caught Mr. Murphy, and each is sorry on account of the bargain. Why not put some one

forward to say, "Here I am, an Orangeman, what can you do with me?" Then we might get to know what is the law in the matter. At present it seems to me that both sides are fencing.

It is time to call the attention of the Montreal City Councillors to the state of things existing at the Protestant School on Sherbrooke Street. That school is crowded, and overcrowded, and still more parents want to send their children. I am told that the Commissioners are aware of the fact, and are trying hard to meet the difficulty; but they have to deal with the City Councillors, many of whom can hardly appreciate the advantages of a good education, and so they demur to the needful tax on the public. Further accommodation must be found, and the sooner it is done the better. The Councillors may as well try to believe the truth, that this is the most profitable investment they can make of our public funds.

But one reason why the school is so overcrowded is that wealthy parents send their children there. Now, the school may be quite equal to many private schools—as I believe it is—still, private schools are a necessity and should be encouraged—and parents who can afford it should leave the public schools to the children of the poorer classes.

The election in Toronto bids fair to be a severe struggle, with the usual amount of calling of hard names on both sides. For the Western Division, the *Globe* claims the field for Mr. Hodgins, the "only honest and capable" candidate as against the "Corporation sinecurist," Mr. Robinson; and, in the Centre Division, Mr. Macdonald's success is said to be certain over Mr. Hay. In Toronto East the supporters of Mr. Galley are working hard, with perhaps less chance of success, Mr. Platt's party claiming the victory with confidence,—perhaps, however, "the wish is father to the thought."

A New York school teacher was the other day fined fifteen days' pay for boxing the ears of a small boy, whose adopted father declared him to be an angel without wings. A few days afterward said father had the boy committed by a police justice and sent to the House of Refuge. The question of remitting the teacher's fine is now under consideration.

When the British flag was hoisted over Cyprus it was consecrated by Greek priests, Sir Garnet Wolseley aiding and abetting.

The *London Times* is said to have decided not to send a correspondent to the seat of war in Bosnia, because it would give the insurrection too much importance. What a troublesome thing is greatness.

Germany seems drifting into difficulties in spite of the wisdom and strong hand of the great Chancellor. One of them is Socialism. In the new Parliament eight Socialists have seats, which is proof that this enemy to civil life is gaining strength. The Government has introduced proposals for the suppression of it—which proposals the Conservative parties are ready to accept—but the Progressists, or advanced Liberals, reject them all decisively,—while the National Liberals—acting under the sincere dread of Socialism on the one hand, and of Prince Bismarck on the other—hesitate in the choice of a policy. They are interested quite as much in the negotiations going on at Kissingen as in the best way to ward off a national peril. They are alarmed at the coalition between Prince Bismarck and the Ultramontanes—by which he hopes to put down the Socialists—and they regard with equal disfavour the Prince's effort to maintain the Imperial army. And there is reason for the alarm. To keep Germany in a state of readiness for war, Bismarck has devised a number of financial schemes which he is trying hard to force upon the country. There is to be a Government monopoly of the tobacco trade; the railways are to become the property of the State, and native manufactures are to be protected by heavy prohibitory duties. On the whole, it may be considered that German affairs are in a state of muddle, and it will tax the powers of the astute Prince to make them clear again.

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

Free-trade seems to have fallen upon evil times—for not only here in Canada, but in England the whole question is being brought forward for further discussion. The best evidence of that is to be found in the fact that Professor Fawcett has thought it necessary to address some lectures on *Free-trade and Protection* to the general public. They are admirable as lectures, of course—and of course are quite conclusive, as Free-trade arguments always may be, just because the theory is right—but none the less are the English people in a state of doubt as to whether a change will not have to be made. It is quite easy to prove by all the laws of economic science that Free-trade is not only right in the abstract, but good for any people—still, there is the fact that Germany and the United States and France are doing well on Protection—and the English are a practical people.

But a still greater disquiet prevails in the English world of politics. Even the Jingo's are beginning to be doubtful of the present situation. They are haunted by the spectre of an Empire falling beneath the greatness of its own responsibility—while the financial burden is increasing in a most alarming manner. In spite of all the Ministerial promises and protests as to peace, an idea is afloat that the real state is one of preparation for inevitable war. The Russian movements in Afghanistan are creating suspicion, and many are beginning to think they can see, notwithstanding Lord Beaconsfield's emphatic protests, that Asia is not large enough for England and Russia—that the chances of a collision between those two nations are greatly increased by the English assumption of the protectorate of Asia Minor. There is much that is strange in the state of things. The Earl talked of "peace with honour"; Colonel Stanley has apologised for introducing such a word as "war into his speech in these most peaceful times"; Lord Sandon speaks of a "durable peace"; and Mr. Cross has declared that all the anxiety felt during the last eighteen months was nothing but a "night-mare" which has passed. And yet, the British fleet has not been ordered home. As regards arms and ammunition, there are no signs of a return to the normal peace establishment, for all the great military factories are busy as ever. Can it be that the Prime Minister and the other members of the Cabinet see the storm gathering and are making stern and prompt preparation for a deadly duel with Russia, but keep their fears from the public? That is the only solution I can find.

I am sorry to see from the papers that gambling is reviving in England—for it is one of the very worst pests that can afflict society. The sound sober sense of the English public is against it, and the machinery of the law will be put into operation against it promptly—but it would be as well to make enquiry as to the use many of the London proprietary clubs are put to. It is quite right to put down "hells"—but there are other places called by names less ugly, which as many young men can testify, are not at all like heavens.

EDITOR.

THE ETHICS OF A NATIONAL POLICY.

It is seldom that the problems of actual political life are discussed in an ethical, but only in an economical or prudential, aspect; and it is to be feared that, in the political squabbles of Canada, even the considerations of national economy or prudence are, in most minds, overborne by the questions of success or failure to a party. It may be worth while, however, even though the task may seem somewhat hopeless at present, to try and raise the minds of electors above the meaningless contentions of rival parties, above even the narrow considerations of mere economy, into the purer region of thought in which the judgment is determined by ideas of right and wrong. There is a measure, advocated by the Opposition at the present time, which arrogates to itself the title of a National Policy. In two previous articles I have already discussed the claim of this policy to the title which it has usurped; in the present article I propose to examine the policy in its ethical aspect. This aspect may be considered from two points of view,—in relation to foreign countries, as well as in relation to the different members of the same nation.

In discussing the moral relations of one country to another, the vast problem of international obligations—of international jurisprudence—seems to be opened up. But to avoid all unnecessary digression into such a limitless field, let it be observed that the very nature of our moral convictions implies a progress towards the recognition of obligations to mankind at large apart from all distinctions of nationality. This universality in the reference of our moral judgments forms the very essence of Christian ethics; and every hindrance to the attainment of this moral standard is essentially anti-Christian—is, in fact, one of those barriers to human progress which must be carried away by the rising and widening influence of the Christian spirit. It is obvious, therefore, that our political measures should be estimated, not by the considerations of a narrow nationalism alone, but by the effect which they are likely to exert upon other nationalities. Patriotism is not absolutely a virtue; it is restricted by wider obligations: it holds among communities only the place which is accorded to self-respect among individuals; and it is no more right to justify and encourage my country, than it is to justify or encourage myself, in doing what is wrong to others. I know it is often said in reply to these considerations, that a nation must look after its own interests, that its very existence may depend on its welfare. There is a sentiment which I regret to find expressed by the Editor of the CANADIAN SPECTATOR in a recent issue. It is there acknowledged

(No. 34, p. 269,) that "Free Trade is sublime as an ideal; when the millennium comes, it will come along with it, doubtless. I like to think of four millions fighting for a great principle as against forty millions; but when I am one of the small militant party, the thing gets to be hard." It will be a long time before the millennium comes if we wait till then before we begin to strive after the ideals of humanity; but, indeed, these objections to such a struggle are precisely those which we may hear urged every day by men of obscure moral perceptions and of feeble moral efforts against the demands of the private virtues. "Honesty," it is said, "and generosity and all that sort of thing are beautiful as ideals; when the millennium comes, we shall all be adorned with these virtues. It's fine to think of a few men fighting for virtuous principles among millions of unscrupulous and ungenerous beings; but it is hard to sacrifice one's self for such an ungrateful set, and—in short I was not born to be a martyr, and a man must just do as others do." Is it necessary to urge that this style of reasoning would undermine the foundations of all morality, public and private alike? If Free Trade is a splendid ideal of international communion which must be realised in the perfected development of the human race, then at the peril of our souls let us work for it, at the peril of our national honour let us strive to make it the policy of our country.

But, it is argued, we may not be able to preserve our national independence, unless we first of all try to build up our national wealth independently of other countries. This, however, is not the question. It is not an immutable law of morality, that a separate nationality shall be built up on the American continent to the north of the forty-fifth parallel of latitude; but it is an immutable law of morality, that any nationality, which does exist there at any time, shall fulfil its obligations to the universe. Even, therefore, if we had already attained the unity of a national existence, and even if that unity of existence could be destroyed by allowing the productions of all countries to pour in upon us in return for our own, what right have we to isolate ourselves from the rest of the world, if such isolation is prejudicial to other nations, and beneficial only to ourselves? Is it not better to lose our separate existence in teaching a great lesson to the world, than to live in ignoble luxuries obtained by shirking the national obligations imposed upon us by Providence? Who would not gladly choose for his country a mission like that of Greece or Palestine,—a mission among the great teachers of the human race,—even though that mission could be fulfilled only by the sacrifice of our national independence? China has succeeded in preserving her national identity for some thousands of years, it is said: is that a National Policy which aspires after a similar ideal for Canada?

In all this argument, I have admitted, for the occasion, the principle of the Protectionists, that the exclusion of the wealth of other countries is the best way of building up our own; but the argument becomes immeasurably more forcible when it is taken in conjunction with the fact, that the policy of refusing to take the cheap productions of foreign countries, in order that we may manufacture similar productions ourselves at greater cost, is one upon which no sane man would act who was anxious to make a fortune,—is one which would be equally discarded by any commercial company, by any body of men associated for the purpose of increasing their wealth.

I proceed now to consider the moral aspects of Protection in its bearing upon the relation in which different citizens of the same country stand to each other. In this point of view the policy of Protection suggests several ethical considerations, which can be but briefly indicated here.

1. Protection is a policy which goes right in the face of the fundamental principle of fairness in taxation. To be fair, taxation ought to fall with equal burden upon all classes of the community. Now, the policy of barring our ports against the cheap productions of foreign countries in order to build up manufactures at home is one which necessarily taxes all who are not engaged in manufactures for the purpose of enabling the manufacturers to make fortunes more easily. For it is evidently impossible to protect all the industries of a country; it is impossible to compensate the non-manufacturing classes for the taxes they pay to the manufacturer, without thereby neutralising all the advantage which the protective policy intends to confer. If, for example, the manufacturer is enabled to add twenty-five per cent. to the price of the articles which he sells to the farmer, this advantage would be reduced to zero if the protective tariff enabled the farmer to add twenty-five per cent. to the price of the articles which he sells to the manufacturer. The only tariff, in fact, under which the system of Protection could confer a benefit on any, would be that under which the unfairness of the system would outrage the moral sense of the community by protecting very few manufactures alone. There is no doubt that the persons engaged in these manufactures would fatten like vigorous parasites on all the other branches of industry; but it is equally indubitable that these industries would be drained in proportion to the vigour enjoyed by those that were protected. If the protective system were extended so as to include a larger number of manufactures, its advantages would become less and less certain in proportion to its extent, for workmen would require higher wages to obtain the protected necessities and comforts of life, while the requisite materials and tools and machinery would be likewise increased in price. If all manufactures were brought into the hot-house of Protection, even though every other industry of the country were left out in the cold, they would almost certainly destroy each other. Those, which use little but raw material and survive, though they would be seriously weakened by the increased cost of labour; but most of the manufactures would be suffocated by the very process by which they had been forced. It may be added that, while a distinction is commonly drawn between manufactures and other industries, it is impossible to carry out the distinction, except on a capricious principle; and therefore the collateral distinction between raw material and manufactured product becomes, in nearly every case, illusory when any attempt is made to draw it exactly.

2. Another principle of fairness in the relation of common citizenship is violated by the policy of protecting manufactures. Every citizen should, as far as the laws are concerned, have equal facilities for making a living, equal facilities even for accumulating wealth. No artificial advantages should be conferred by legislation upon one class of the community over another. Now, the fact is that many manufactures would flourish naturally among us, if the

manufacturers would be content with the moderate profits, and the slow accumulation of wealth, for which alone the farmer can hope. Is not the clamour for Protection largely dictated by the circumstance that, without its artificial privileges, the manufacturers would generally require to content themselves with a moderate competence instead of a large fortune, and to take their fair share in that hard labour by which alone the wealth of a country can be developed?

3. An additional injustice involved in the system of Protection is the fact, that it withdraws the capital—that is, the labour—of the people from its most remunerative into less remunerative spheres. It is said, indeed, that Protection may be justified as necessary to tempt capital into manufactures, and that, as soon as they are established in vigour, they will stand alone without Protection. Now, as to the first of these points,—the necessity of Protection for the purpose of inducing capitalists to undertake manufactures,—the most familiar facts in our commercial history disprove the assumption. So eager is capital for investment with any fair prospect of remuneration, that scarcely a day passes without some bogus joint-stock enterprise being rapidly floated on the flood of subscriptions which pour into its stock, even though its brilliant advantages exist only in the imagination of the subscribers excited by the delusive prospectuses of the projectors. But as to the second point,—that, after being protected for a time, manufactures will be able to stand alone,—it is sufficient to say that, even if manufactures, which have been forced into existence by such a process, would survive the withdrawal of the stimulus, it would be impossible to convince manufacturers of the fact. The only means by which they could be induced to surrender their privileges, would be the discovery that the whole system of such privileges is a delusion and a snare to themselves, and that all the industries of a country will flourish with a healthier vigour by every sort of monopoly being swept away. It is this discovery that furnishes the true explanation of a circumstance in the commercial history of England, of which Protectionists commonly make an amusing misinterpretation. Here again the Editor of the SPECTATOR has made himself the mouthpiece of Protectionist reasoning. In the same paragraph, from which I have already quoted, it is said that “under a system of Protection England became ‘the greatest commercial and maritime nation in the world’; and then, when there was a feeble foreign competition, when England was—by reason of money and perfect machinery and skilled artisans—master of the situation, Free Trade was demanded and granted.” Now, the truth is the very opposite of what is here alleged. The true industrial greatness of England has been achieved since the system of Protection was abolished; and even if her industrial greatness had been reached *under* that system, it could not have been reached *by means of* that system. On the contrary, what eminence she had attained before the abolition of Protection can only be supposed to have been attained *in spite of* that system, else it would be impossible to explain the marvellous expansion of all her industries since she entered on her career of Free Trade with the world. There is no proof, moreover, of the cunning generalship which is here ascribed to her in a campaign against other nations for commercial supremacy. She had simply opened her eyes to the fact, that the retired student in the little town of Kircaldy, who made the Science of Economy at home among English readers, had made a great discovery upon which the Wealth of Nations depends; and she simply, but wisely, altered her polity to suit the new revelation of science. It is ludicrously unhistorical to charge her with having first taken care to secure the benefits of Protection before endeavouring to reap those of Free Trade. As well assert that she first of all secured the advantages of Slavery and Persecution before adopting and preaching the great principles of Freedom of Labour and Freedom of Conscience.

4. The last injustice to be noticed here as involved in the system of Protection is its interference with the freedom of individual action. If there is any sphere in which the freedom of the individual should be unrestricted by unnecessary interference of Government, surely such a sphere is to be found in the transactions of trade. Now, the essence of individual freedom is, that I shall be allowed to act up to my convictions of what is right, as long as by doing so I do not infringe upon the like freedom on the part of others. In the matter of trade I hold it to be little short of insanity for a man to prefer paying a dollar and twenty-five cents for an article when he can obtain it for a dollar; and it does not appear to be any wiser for a nation to prefer paying a hundred and twenty-five millions for manufactured articles, when these articles can be purchased for a hundred millions, and the odd twenty-five may thus be employed upon other expenditures. Is it not an outrage upon the principles of liberty, that I should be compelled by law to adopt, in my trading transactions, a course which, in an economical point of view, appears to me insane? I do not dream of interfering with the right of those who differ from me to act up to their convictions; why should they interfere with my right to the same freedom of action? In fact there is a very simple method by which Protectionists may accomplish their object without any of that irritating fuss which they are at present creating in our political life. If they are sincere, let them show their sincerity by acting up to their professions without any legal compulsion. An interesting experiment might thus be instituted between the results of buying always in the cheapest market and those obtained by refusing to buy foreign goods, however cheap they might be in comparison with domestic productions. But unfortunately the Protectionist is as stubborn as any Free Trader in purchasing what he wants wherever he can get it at the least cost, except in so far as he is prevented from doing so by law; and I am credibly informed that some Protectionists have been occasionally observed by their fellow-travellers to be guilty of a little harmless smuggling on their return from a trip to Europe or the United States.

J. CLARK MURRAY.

THE METHODIST GENERAL CONFERENCE.

The Methodist Conference now in session in this city is the Second Parliament of the formerly separate bodies now forming “the Methodist Church in Canada.” Its functions are purely legislative: it having no power to review the executive action of the local annual Conferences; to whom it pertains to carry out existing laws and discipline. Thus it is in no sense a Court of Appeal:

differing broadly in this respect from the General Assembly of the Presbyterian Church; before which any of the lower local Church courts may be brought for review and possible reversal. It may be said to approach more nearly to the idea of an Anglican Synod: from which, however, it has again its special differences. An outsider might imagine that a settled and time-honoured institution like Methodism, which has always plumed itself upon its fixed order and unchanging methods, would furnish little work for a legislative assembly: even though held only once in four years: but it must be remembered that there was considerable diversity in the practice of the different ecclesiastical bodies which are now joined in one. The New Connexion Methodists, for instance, originally separated on certain points of practice: the disagreements remaining at the time of union in 1874. The first General Conference was largely occupied in bringing into line the existing diversities, by a scheme of temporary compromises: and a number of important points were only dealt with tentatively and experimentally; with the understanding that they would come up for review at the present Conference.

In addition to this foreseen business, the results of the experience of four years' working of the new machine, the outside forces of advancing thought have been at work preparing new issues and new problems for the legislative wisdom of the Conference. This is seen by a glance at the Notices of Motion which have been placed upon the paper: and which have been referred to a committee; to which has been given the serious and questionable responsibility of reporting or not reporting upon them. It is thus rendered probable that many pet bantlings will be at once quietly smothered in committee to stop their crying; and will be heard of no more. Whether this is better than the annual “slaughter of the innocents” at the close of a parliamentary session is a question. Probably some of the authors of these propositions will not submit to see their offspring smothered without making a fight for it. On the other hand, much unprofitable discussion may be saved; and this will be something: for the accumulated steam of four years will take a long time to blow off in any case.

Before advertent to some of the points in debate, let us take a look at the Conference. It is held with open doors, so that there are no secrets: except such laundry work as is reserved for the privacy of committees. And yet a stranger would be apt to think that the building chosen for the assembly had been chosen with a view to privacy; for it is extremely difficult to hear five following words from the majority of the speakers. It is true that the hard rasping tones of Dr. Douglas, the Chairman, can be heard distinctly all over the building; as also can the voices of some other speakers: but very many do not evidence the traditional “shouting” of a Methodist preacher, and are altogether inaudible beyond the middle of the church. As usual in such assemblies, a few men only are prominent. The fine head and features of Dr. Nelles, of the College at Cobourg, are at once noticeable: as also the burly majesty of the old Montreal favourite, Dr. Potts: who, speaking but sparingly, yet comes down now and again with sledge-hammer stroke upon some twaddling brother or nonsensical proposition. Dr. Ryerson, the venerable “Bottom” of the Toronto *Globe*, who has played so many parts during his long and active life, gives sign that he can play a good part still. He has a pretty hand for the broadsword, in spite of his great age; and in his address, slashed away famously at the absent Dr. Carman for daring to claim precedence for the Episcopal section of Methodism. Rev. A. Sutherland, the new Secretary of the Conference, is also necessarily prominent. The selection is an excellent one: for Mr. Sutherland is a ready, clear and forceful speaker and business man: perhaps just a little too originating for the recording function he has to perform. Dr. Carroll, from the Toronto Conference, is very noticeable in the meeting: his thin eager face and sharp, almost querulous, tones being soon made familiar by the frequency with which he jumps up to speak. The good Dr. is very deaf; and wields his huge copper trumpet as if it were a marshal's *baton*; or the nozzle of a “Babcock” engine: with which he was distributing heavy gas upon the fiery crowd in front of him. For it must be confessed that the Conference was somewhat noisy and excited in its earlier sessions: and it is *not* pleasant to have to listen to more than five speakers at once!

It is difficult to name all the distinguished men in a Methodist Conference. Each is “one of the most distinguished men in”—his own neighbourhood. But the “Doctors” are all distinguished men certainly: and it is one of the effects of this advancing age upon Methodism that it is becoming extensively “Doctored.” The frequent repetition of the title several times provoked an audible smile. Two names must, however, be mentioned, whose owners have indeed distinguished themselves: the one by his intellectual attainments and Christian culture, the other by the fervour of his devotion to his work, and the amount and quality of what he has accomplished. Dr. Coley's broad-beaming, innocent-looking face scarcely gives promise of the great mental power stored behind it. Yet with all the winning modesty of his address one soon observes the quiet dignity of conscious strength. Mr. Taylor's name suggests the enquiry as to his possible relationship to “Father Taylor” of Boston: for there is a great deal in common in the quaint rough earnestness of their language and style; as well as in the self-abnegation and consecrated effort of their lives. The Conference has honoured itself in the honour it has accorded these two visiting brethren, who, from the far-east and the far-west, have crossed paths and struck hands here in Montreal.

Dr. Coley well expressed the general impression one receives from looking at the Conference, when he quoted the old Yorkshire-woman's “bless their hearts, how bonnie they be”: more grateful than Pharaoh's kine, they *do* look the better for the kindly treatment they have received. The opportunity of comparing men from different sections of the Dominion is not as good as was expected; owing to the disregard of the geographical divisions placarded about the church. Men were forced to crowd to the front in order to hear; or went hither and thither to sit with an old friend: so that the bays allotted to New Brunswick and Prince Edward Island are entirely deserted. The lay element in the Conference deserves notice; though as a rule, it has not made itself heard much in debate. Exception must be made of Mr. W. Kenneny of Toronto: a prominent merchant; whose set determined face with its abundant framing of hair (now, alas! a grizzly gray, though not long since a jetty black) is often turned to address the meeting. Judge Jones, of Brantford, was early

placed in a post of honour on the platform, and so became also noticeable. Hon. J. Ferrier occasionally interjected practical business hints; but beyond these there is little to notice in the lay delegation: many of its members are evidently from the country: and however accustomed to "speak in meetin'" at home, would scarcely venture it in General Conference.

The matters in debate before the Conference are sufficiently significant of the march of events and opinions; and of the powerlessness of even a rigid Methodism to stand against it. It is true that there are some in the Conference who apparently think that Finality was reached at last when the union was formed: and who seem inclined to set up barriers against the rising tide; but the majority are awake to the necessity of bringing their church into accord with the movements of the age. The necessity for action was well expressed by the Chairman in his opening address. Said Dr. Douglas: "During the present Conference permanence and solidity must be given to the system." This can only mean that at present there is neither. Allusion was made more than once to portentous movements within Methodism in both England and the United States which seemed to be ominous of coming dangers in Canada. According to the American journals there is danger there of disintegration and decay: the causes assigned being the lack of a bond of union between the churches, the cumbersome machinery of the church government, and the frequent changes of pastors. To these may be added, in England, the persistent advance of the laity upon the power of government, and the deep under-current of liberal theological thought. It is well for Methodism in Canada that these points are not ignored: but that some of them at least are to receive consideration and discussion. Thus we find among the questions in debate, one regarding the admission of laymen to the Standing Committees: that the people may have a voice in the appointment of ministers to the different fields. It is well known that many men are smarting under what they consider injustice and fraternal tyranny in the matter of their location; and that they loudly hint at professional jealousy: the mere presence of a number of laymen on the Committees would restrain these jealousies somewhat, and would remove the sense of them from the ministers dealt with. Another motion comes from the influential Tabernacle congregation in Toronto, for the extension of the term of ministerial appointment to five years. This motion is echoed from other quarters, and will doubtless become the law of the church: but it marks a great change in Methodism. The same metropolitan congregation petitions for liturgical changes; which, slight in themselves, will make Methodism less distinctive. Thus, for instance, we are to lose probably the "good old" custom of "lining out" the hymns in Divine service; and the preacher is to be privileged to offer prayer immediately on finishing his discourse!

Besides these small subjects of legislation, more important ones are on the carpet. Rev. Mr. Bland, of Montreal, has two motions on the paper which are worthy of notice. One is "to review the whole question" of class-meetings: and the reasons assigned are that "much irregularity exists"; that many ministers are "much perplexed"; and that there is a wide-spread conviction that the Church polity "admits of modification." Of course Mr. Bland means "improvement": and many persons will share his opinion. Here, also, it is possible that Methodism may awake from the improving process as changed as the "little old woman" by the pedlar's shears, in the old nursery rhyme: with not even a "little dog" to recognize it! Mr. Bland's other motion respects the relation of children to the church. It is a deliberate proposal to alter the historic character of Methodist membership. We are to lose the "good old-fashioned" Methodist conversion, and to have instead a membership thus introduced—"When years of sufficient intelligence have been reached, say ten to twelve, let the young people, suitably cultured and spiritually desirous, be formally and publicly recognized by the Church as members." Such is Mr. Bland's motion; and it will at once be seen that it brings Methodism into direct line with the Method of the Anglican Church as regards its membership. The Scriptural right of this method is of course an open question. Now when Methodism gives up "conversion" for "culture" and "desire"—when it reviews the whole question of class-meetings—when it grants a five-year pastorate in place of a biennial itinerancy—when it not only has laymen in its legislature, but places them on its important executive committees, what, in the name of all that is excellent, has become of Methodism itself? It only remains to place the coming "System of Theology" in the stead of Wesley's Sermons as the standard of doctrine, and to relax a little the rigidity of ministerial subscription, and lo!—whatever Christianity may have gained—Methodism itself, historic Methodism, will be a thing of the past.

HUGH DONOGHUE.

A SCHOOL OF BEAUTY.

It is proposed, the papers tell us, to form a School of Beauty, in which the members, male and female, pledge themselves to do all they can to make themselves comely by natural means. This is one of the most startling items of intelligence which I have met with for a long time. It is simply a proposal to revolutionize the costume of both sexes, to substitute a standard of taste for a standard of fashion, and to supplant the hideous by the artistic. What an undertaking! And what an amount of moral courage it will need to give effect to it.

There must, of course, be pioneers in fashion. Somebody must have worn the first stove-pipe, though it is difficult to credit that any human being should voluntarily have endured the amount of contumely such an act must have involved. The name of the man who carried the first umbrella has come down to us, and we know that Jonas Hanway was hooted in the streets because he used that implement to protect himself from the rain. He was a martyr to whose pluck society will be indebted for all time. In like manner innovations in female attire had to be adopted by individuals for the first time. Some woman set the mode of shaving the head and wearing horse hair, clogged with powder and pomatum in place of her own hair. Some other intelligent pioneer first wore hoops, no doubt to the amazement of mankind. So in our own day there must have been a daring adventurer who conceived the idea that society would be charmed with a robe constructed on the model of a single trouser-leg, the fair wearer of which should be compelled to adopt a hop, as a means of

progression, as a sparrow hops down a garden path. These and a thousand other innovations needed courage and self-sacrifice, but all these heroes and heroines must, however, pale their ineffectual light before the devoted band of members of the School of Beauty in the enterprise to which they are devoted.

We are not vouchsafed many particulars as to how the school will set about the work of "making themselves comely by natural means," so as to induce others to follow their enticing example. No limit is given as to the standard of comeliness they will set up. There is, as we have seen in newspaper advertisements, a "standard of natural sherry," and there may be a standard of natural comeliness, but no two persons have ever agreed on what it is. Nature offers a wide diversity even in the matter of natural beauty, and Art, seizing upon this, gives us the most widely-contrasting results. Those who admire the beauties Rubens painted can hardly go into raptures over the ideals set up by some of our modern artists. When it comes to clothing these diversified types of humanity so that they may appear "comely" by natural means and appliances, the task becomes gigantic. People are not agreed even as to how they should be fed, much less as to how they should be clothed. A philosopher has lately written a satire against the atrocious habit of eating animal food! He contemplates with horror the idea of a woman putting beefsteak into her mouth, or even "toying with veal-and-ham or pigeon pie." Of some ideal beauty, he tells us, "she takes but coffee and ambrosial cates." Her sources of nourishment are, to say the least of it, limited; but the coffee and the "ambrosial cates," whatever they may be, and wherever obtainable, (possibly at some local Alexander's) are sufficient, it seems, with the addition of exercise, to secure her an "alabaster skin," "cheeks of peach," and the "dancing sparkle of her eyes divine." Perhaps she is an exceptional personage, else it might be worth while for the new School of Beauty to turn its attention primarily to induce ladies to give up meat and adopt a diet of the ambrosial cate and coffee order. This would induce comeliness of form, and then it would only have to be supplemented by comeliness in attire.

Then, what form of attire? What to pick and choose out of the armoury of beauty for permanent use is the great question. The School of Beauty seems thus far only to have one canon. It won't tolerate corsets as conducive to loveliness. "Prizes will be given to those ladies who can move with ease and grace, and so afford evidence of the free use of their limbs, whilst it will be a leading rule of the school that, though stays may be used as a means of support, they shall not be deemed essential as an accessory to beauty. In other words, a natural waist and a well curved back, with a perfectly posed head will be at a premium, and a woman will not be expected to conceal, by unnatural compression, the possession of organs which are a part of herself, and cannot be dispensed with without loss of life." This is sensible, and may lead to a very important reform—may lead, in fact, to the recovery of beauty of form, in place of the deformity which has so long passed for beauty. Another point to which the school may well direct their attention, is the covering of the feet. Nature in her unsophisticated way has decreed that people should walk on the soles of their feet, flat or arched, as the case may be. Fashion on the contrary ordains that they should walk on their toes, the heels being poised in the air. By the latest French decree, the heel of a boot is placed in the middle of the foot, and this distortion is regarded as a triumph of art. If prizes are to be given, it would certainly seem that one is due to the intrepid maiden who will appear in a boot or shoe in which the foot has free and ample play, even to the extent of the toes getting the freedom necessary for them to act as they were intended to act in walking. But perhaps this is too much to expect, unless Fashion were to ordain a return to the broad shoe of Henry VIII.'s day, with the slashed toes,—a shoe adapted to men with feet far better than the pointed boot which seems to have been designed for animals with hoofs.

People who are to be rendered "comely by natural means" ought to begin by a wide deviation from the style of costume suggested by the fashion plates for both men and women. The dress of men is anything but "comely," except as regarded by the prejudices of fashion. The figure is lost in it, and the cut and fashion of the different garments is formal and inartistic to the last degree. But what change are we to adopt? It would not do to go back to the toga for men of mature age, leaving the tunic for the comely wear of youth. Both look capitally in pictures; but "there arn't weather in pictures," as Will Fern says, and it would be difficult to imagine anything more outrageous than a youth shivering in the Place d'Armes with bare arms and legs on one of our winter days. Of course use is everything, and the ancient Briton who dyed himself with woad, and then left the greater part of his body bare, did not feel the cold. A Roman dandy, it is said, asked one of the Britons how it was that he could with his scanty clothing endure the rigour of the climate. "Why," replied the Briton, "you come here, and yet leave your face uncovered, don't you?" "True," said the other. "Very well, then, I am all face," was the triumphant rejoinder. Short of woad and toga, it is hard to say what costume would restore us to comeliness.

With regard to the ladies, the question is a wider one, and it is not for those of the other sex to presume to hint a fault or indicate an avenue to improvement. This, however, one may venture to say. It is one of the most lamentable things in life that our whole female population should be absorbed as it is in the one question of dress. The changes in the fashions are so rapid and so minute that it takes all a woman's time and thought to observe and to follow them. The vagaries as to dress extend to the veriest trifles, but these trifles become of magnitude in keenly critical eyes. It may be said that a woman is to blame if she bestows so much consideration on dress that she becomes intellectually dwarfed in consequence. Well, there is a great deal to be said on the other side. A woman's fortune in life depends so much on her appearance that one may parody the famous lines and say—

Man's dress is of man's life a thing apart;
'Tis woman's sole existence.

Every girl feels that by neglecting the adornment of her person, and failing to show off her charms to the best advantage, she "loses a chance" in the great lottery of her life,—marriage. Hence the force she attaches to the axiom—"Better out of the world than out of the fashion." This is to be regretted; it is, in fact, a misfortune; but it is difficult to say how it may be remedied. The

simplification of dress is, however, obviously a step in the right direction. Time, thought, and money are frittered away on the multiplicity of details which an artificial style of dress involves, and if by more "natural means" the effects aimed at could be attained with less effort and outlay, it would be a boon to the fair sex, and society would have every reason for gratitude to the School of Beauty.

QUEVEDO REDIVIVUS.

THE FANATIC.

He is a man with a conscience, to whom prejudice is principle; and he prides himself on his possession as other men pride themselves on their birth, their preserves, or their roses. To hear him talk one would think him the sole possessor of the commodity, while all others were mere time-servers crossed with sensuality and warped by untruth. If any one sees the other side of a question, and states the case from an opponent's point of view, that man is—not just, not liberal, nor far-sighted, nor many-sided—but Laodicean and half-hearted, destitute of principle and devoid of conscience. The fanatic allows of no such considerations as complicated interests or individual liberties to modify his policy. If such and such a principle is right in the abstract, *fiat justitia*, and let the heavens with all the existing frame-work of society go to wreck on the spot. Where you, poor weak wretch, thinking that steady growth and the gradual education of public opinion are necessary before a radical change is introduced, would halt and linger and attempt the bit-by-bit reform so dear to men of your miserable kidney, he would cut down to the roots and plant strange trees on the old ground all in one day, and without further preparation. He vaunts his want of pity for the wrong side; and understands how Agag should be hewed in pieces before the Lord, and how the sons and daughters of Canaan should be slain, so that not one of the pernicious brood should be left. He sympathizes with the thoroughness which made the Inquisition burn bodies to save souls and stamp out error. Rough as the machinery was, it was better than the crime of tolerance towards evil, and so far was sanctified. He would like to see some vigorous method possible in the present day, by which the enemies of (his) truth might be dealt with, so that they should not be allowed to darken the light for others; and failing conversion by moral suasion, he would willingly try measures of an unanswerable sort. He says that God would surely bless his efforts, and prosper the good work.

The pious fanatic is more objectionable than even the political, for he has a leverage in the superstition of the unreasoning men which the other has not. A republican may talk himself hoarse, but he will make few converts in a country like our own, where men love lords to self-abasement and princes to idolatry. And again, the absolutist finds Magna Charta and the British Constitution the stone walls which oppose him; and the Englishman's birth-right of freedom is too precious to be bartered for any glittering theory with a benevolent despotism at the base. But the Sabbatarian and the Ritualist can trade on the sentimental piety which is part of the national character, and find in superstition and exaggeration a response to their fanaticism, as an echo repeats a shriek. The religious fanatic would put an end to all freedom of thought and liberty of action; to him certain mystical dogmas and certain unproveable doctrines are as sure as the multiplication table; but he makes no account of the fact that they are not therefore sure for all, but only for those who hold them. No one disputes the multiplication table, and an algebraic problem once solved is proved for all time; but systems of religion and interpretations of texts are as many as each man's individual fancy wills to make them; and fanatic arrayed against fanatic helps reason to a better understanding. He cannot see this. He has worked out his own spiritual problem to his own supreme satisfaction, and those who do not endorse his Q.E.D. are predestined to eternal perdition. If he thinks it wrong to walk in the fields on the Sabbath day, to read the paper, or write a letter, to eat hot meat, or to travel even on the most necessary business, those who, not thinking these things iniquitous, do them, are accursed. If he says that confession is good for the soul, and that the priest has God-given powers not accorded to the unconsecrated, those who suspect the frail humanity of handsome, lusty young confessors more than they credit his spiritual gifts, are on their side accursed, and held to be the enemies of God and children of the Evil One. If he believes in free grace, your filthy rags of righteousness are snares, not signs; if he asks for proofs in good works, prayer and contemplation are in vain. But as he is only the expression of a large part of the human character, he finds adherents wherever he may be; and the religious fanatic is sure to make converts and breed strife where all others would fail.

The free-thinking fanatic is just as unreasonable. He ignores altogether the religious element in his scheme of society, and laughs at that yearning to know which makes men mad for pain at the silence which answers prayer, the blankness which rewards search. For him there is no mystery, and no yearning. He is a man, alive, active, thinking, feeling; one among others; and with *Ego sum* he is content. Why cannot others be the same? In his zeal for the destruction of what he holds to be error, he would pull down the old grey church which stands as the sacred symbol of life and death, of love and sorrow, of hope and resignation to so many simple souls, or convert it into the parish granary. He would banish the clergy, or make them into soldiers and sailors—men of war and violent action in derision of their former peaceful calling. He would bury everyone with civil rites in unconsecrated ground, and he would have no nonsense of prayers or exhortations over the lump of senseless clay consigned to its congenial dust and ashes; also he would marry everyone with civil rites, and forbid all priestly benediction; and he would make the baptism of infants an offence, and the administration of extreme unction a misdemeanour. And all this to gratify his private fanaticism of negation, and in spite of the passionate love of believers for their faith, and the comfort which they derive from the offices of their religion.

The humanitarian would abolish not only capital punishment and bearing-reins, but everything which gives physical uneasiness to human beings and animals alike. Of these, however, he generally prefers the latter, and would not have a dog pricked with a pin in the way of experimentalising on morbid action—no, not to save the human race for ever from future madness or consumption. He has made himself very noisy and conspicuous of late, and

his fanaticism has been aired to the roots; but always mankind has been subordinated to animals, and the highest aims, like the most important discoveries of science, have been ignominiously thrust to one side in favour of the undisturbed enjoyment of cats and dogs. To the humanitarian fanatic physical suffering is the lot of man, wherewith he must be patient and content; but our four-footed fellow-creatures must be exempt from the tax which we have to pay. Rather let great men and noble women perish by scores, as now, of disease that could be prevented, if only we knew its course in the living body; let young children, the wealth of the state and the joy of the home, go down into darkness and the night before they have known the meaning of life or done the work that lay in them to do; let the progress of the race be delayed, the empire of disease maintained, the ruin of families and the anguish of loving hearts be continued, rather than that a few individual animals should suffer pain which is neither anticipated nor shared—pain which is not so great as that which we human creatures are suffering by thousands in every country in the world, and which reacts in the unspeakable misery of all around us. This is the creed of the humanitarian fanatic when dealing with the question of the animals *versus* mankind; and he is on the same sentimental side when dealing with criminals *versus* their victims. The poor unfortunate murderer now in prison is to be tried for his life:—but the dead man is dead;—and to what good the gallows?

Twin brother to this kind of fanatic is the vegetarian who regards meat-eating as only a milder form of cannibalism, and would let the race dwindle into rickety pigmies while the sheep multiplied on the hills and the earth was overrun with beasts preying on each other. He looks with horror at that succulent beefsteak which you are so evidently enjoying; and seasons your dinner with vivid descriptions of how the animals are first overdriven and then slaughtered, and the horrible instance of bungling and consequent torture that he knows of or has witnessed. If he sickens you into loathing, he is a proud man that day; and looks forward to the time when you will become a vegetarian like himself, contented with roots and grain and fruits and vegetables free from the taint of blood, and preferring bulk to concentration. The vegetarian fanatic, who sees little or no difference between eating a man or a calf, is almost sure to be also one who sees no difference between drunkenness and temperance—total abstinence with cabbages being his pet theory for the salvation of society. A pint of beer to a thirsty man, hot and weary, is as much against the law of righteousness, as he has framed it, as successive goes of gin till the sodden brute lies rolling in the gutter; a glass of sherry after the soup ranks like brandy before breakfast; and to maintain the medicinal value of stimulants is, according to him, one of those doctrines of the devil which the teachers should be dealt with severely by law. He is a fanatic to whom moderation is the mother of sin, and whom nothing will content but totality. Extirpation, not pruning—not training—not cutting off the hurtful excrescences and leaving the wholesome stem—nothing of all this for him; but only destruction, and the good and the evil thrown hissing into the fire together.

Sometimes the fanatic is a patriot, loving his own country beyond reason, and as inimical for all others as he is impassioned for his own. Nothing offends him more than the assertion that they order these things better in France, unless it be that other, that they order them ill in England. He cherishes still the belief that one Englishman can lick three Frenchmen any day; that they live on frogs; are all slaves, and wear wooden shoes; and he repeats with gusto the famous definition of "half tiger, half monkey," which seems to him the fittest description that can be given of a gallant, industrious and energetic people, to whom liberty and Europe owe so much. Hint at a rent in John Bull's coat of morals, and you are shown the door; affirm the superiority of Mounseer's, and you make acquaintance with the window. The fanatic will not harbour under his roof, he says, the Englishman who despises his own country; and the printed satires on modern manners or characteristics which reach him are consigned to the flames with every mark of ignominy and disgust. He considers England to be the very centre of civilisation, and the "man at the helm" of progress. Not a nation but ourselves has political liberty or family affections; no other men know how to ride or to drive, to hunt or to shoot, save a few savages and Alpine chamois-hunters; no carriages are so well built, no horses so well groomed; no other workmen know how to make a lock that will fasten, a hinge that will hang, a locomotive that will run, or a ship that will sail; and as for religion, the English Protestant Church is the very Delos of Christianity; and without exactly limiting the mercy of God, he has grave doubts if it will extend very far beyond those sacred boundaries. He wonders at nothing so much as the restless insanity of men who travel about Europe instead of staying contentedly in their own parishes. What is there to see that we have not here among ourselves? There is no ancient building to be compared to Westminster Abbey, nor modern to the Houses of Parliament. Scotland and Westmoreland supply all the beauty for which Switzerland and the Tyrol are famed; and he is always repeating the flattering assertion once made that no lake was more beautiful than Derwent-water, no mountain more imposing than Ben Nevis. Who that has the Thames need go to see the Rhine? and is not to be an Englishman to be one of the kings of the earth? This, at least, is the creed of the patriotic fanatic, and let those who differ from him look out. All who differ from any fanatic, indeed, had better look out, for he tolerates no second opinion, and least of all that which maintains that the other side has its rights, and that its defenders are not conscienceless scoundrels who would sell their very souls if Satan thought them worth the buying.—*Truth.*

"TURK" vs. "R. W. DOUGLAS."

Woe is me, how angry is the gods! How does august Jove descend from his Olympian height, and rudely square his arms, and bandy epithets with the coarse denizens of the streets!

Can this agonized "Rejoinder" be from the pen of that lofty critic, who a brief month ago cast a withering glance at my modest "Plea," and contemptuously went on his way? Verily, Allah has been merciful to me, and has endowed me with a faculty of speech, which even proud and scornful enemies cannot lightly regard.

But, while violent rejoinder from high places is doubtless better than silent contempt, how shall I bear up under the load of detraction which my adversary has ruthlessly heaped upon me in his frantic reply? May the Prophet fortify me!

And now to the fray.

It is not my intention to follow "R. W. Douglas," through the tangled maze of his remarkable misapprehension of my "Plea" and "Defence." To do so would be but little edifying. These articles, to speak *a la* "Senex," suffer violence, and the violent hath taken them by force.

What surprises me greatly in this controversy is the astounding views which Mr. Douglas directs against the people whose cause I have ventured to champion.

What mad dog has bitten him? The Turks are pretty bad, but why foam at the mouth at them? They have not a monopoly of vice. Can it be that he is a disappointed holder of Turkish bonds, who resents in this way the distressing bankruptcy of his unfortunate debtors?

If so, I can make every allowance for him. Wanting some such explanation, his extraordinary rage against them is a puzzle to me. He is certainly without the judicial calm which a disinterested spectator of passing events would be expected to shew. We who demur to this indiscriminate and wholesale condemnation of a nation whose fortunes are on the decline, certainly do not run amuck in this blind and bitter fashion, or we might find a wide and fertile field for disparagement and abuse in the character and history both of Russia, and of the subject peoples whose cause Mr. Douglas and his party so wildly take up. But nowhere do I see a disposition amongst us to make capital in this way. The facts are sometimes touched upon, but that is all. Yet there is something very singular, when one thinks of it, in the fact that so superior a people as the Christian population of Turkey are made out to be, should have so miserably succumbed to the conquering arms of the Turks, and have remained in such abject bondage for so many centuries. Other peoples have suffered defeat by the accidents of war, but have quickly reasserted themselves and won their way back to dominancy.

There is a notable instance of this in our own history. Saxon England, after the battle of Hastings, lay quite as much under the feet of the conquering Norman as ever Christian did under Turk. Yet how speedily did the solid, indomitable qualities of the Saxon come again to the front, and give point and expression to the national character! Why? Because the Saxons were men, as good as, or better than, the Normans whom the fortune of war made their conquerors, and although reduced to a state of serfdom could not be held in that condition, but were bound to regain their position as freemen. The Christian population of Turkey originally fell into the hands of their conquerors because they were a degenerate race, who had lost manliness and forfeited their right to an independent existence. They passed under the yoke, and have remained in bondage because they had not those regal qualities essential to dominant races, and which inevitably bring men to the surface from any depth of temporary immersion which ill-luck or passing weakness may subject them to.

Ugly as may seem some of the prospects which its admission suggests, there is nevertheless a profound and irrefutable truth in that hard doctrine of Carlyle's, "might is right." He who has the upper hand upon the whole, merits it as long as he can maintain it. His right melts away then only when his hand loses its might and cunning. Power, whether physical or mental, or both combined, has ever held, and will always hold sway upon this earth. Now apply this doctrine to Turkey and her subject populations. Take away Russian influence, and Turkey face to face with her rebellious subjects is by a long, long way the master. Any opposition which they can offer melts away like morning dew before the superior manliness and courage of their masters. Even free Greece would shrivel up like a mushroom under the mid-day sun were she to throw herself unsupported in the way of Turkey. I very much question if the standard of insurrection would ever have been raised, but for outside intrigue and encouragement.

Then as to the capacity of the Turk for reform, why does Mr. Douglas shut his eyes to the testimony of the American missionaries? Here we have the evidence of conscientious and Christian men to the tolerance and beneficence of Turkish rule, and to the intolerance of Russia. And we have further the evidence of a man in every way competent to know the truth, Hobart Pasha, that Turkey's honest efforts in the way of reform have always been treacherously undermined and sometimes rendered null by the designing machinations of Russia.

Even so anti-Turk a man as Lord Shaftesbury is fain to admit, in view of the abominations that are being perpetrated in Bulgaria, the utter hypocrisy of Russia.

If the Turkish power be broken it will be not by the native and irrepressible superiority of its suzerainties, but by the overpowering might of Russia. The Turk may be a good deal behindhand, but he has the capacity and the will for improvement.

He is even now a better master upon the whole than Russia would be, or than his Christian subjects would be to themselves.

That the Turk is not immaculate is freely enough admitted, but neither is he the outrageous and unspeakable brute that some people would make him out to be.

A truce, however, to this bootless hammering for and against the Turk.

The practical question before Englishmen at the present time is not whether a heavy charge of misdoing can or cannot be brought against him, but whether on the whole anything in the interests of England and of humanity can be made of him.

England, by the policy of her present administration, has decided that, bad as the Turk may be, he is notwithstanding amenable to reason and open to improvement; and, his longevity being very much to England's advantage, she has accordingly espoused his cause, not as against his Christian subjects, but as against Russia, his hereditary enemy and her probable foe.

As a patriotic British subject I, in common with the majority of my fellow-countrymen, heartily approve of this conclusion, and wish the Turk a long life and a better one. We have evidence that within the last twenty years he has

improved, and we believe that under the beneficent and enlightened tutelage of England he will go on improving. As long as he is reasonable, and the man he is, we shall befriend him. When his improvement becomes hopeless, and his manhood a thing of the past, we must give him up, even though it be against our own interest.

And now, in conclusion, let me say that this will be my last word on the subject. I thank the Editor of this paper for his courteous admission of views opposed to his own, and expressed with a freedom, doubtless, somewhat irksome to him.

To "R. W. Douglas" I leave, if he wish it, the monopoly, whether of Olympian *hauteur*, or of Billingsgate abuse. This condescension in noticing me, although it has led to his indignant discovery of "nonsense," "utter nonsense," and a strong affinity to the sentiments of the "Father of lies," in my humble remarks, is doubtless a boon to remember and to be grateful for. A continuance of the discussion would, I fear, only lead to the intensifying of his exasperating discoveries, the multiplication of explosive rejoinders, and the disgust of readers of this paper.

May Allah enlighten him and

TURK!

A SUNDAY IN THE BACKWOODS.

This summer I spent my holidays in the lake country north of the town of Cobourg. During our first week we camped near a very pretty fall,—a regular Minnehaha, not far from the village of Minden. The following Sunday I was put into harness by a friend who at present enjoys the position of Presbyterian minister in that neighborhood. Early in the morning—about eight o'clock, I think—we started for the scene of operations, a log church, some twelve miles away. Our conveyance, a sort of buggy, bearing the stylish name of "buck-board," was made to do duty for three,—the minister, the minister's wife, and myself. Our drive, though a rough one, was full of interest. For a long time we followed the course of a river which now flowed between banks of emerald, now went splashing and spluttering among the hard-ribbed Laurentian rocks, which are so wonderfully at home in this northern country. After a while the stream widened out into an eccentric but charming sheet of water called Horse-shoe Lake. You could not tell which way was the length of it, nor which way the breadth, there was such a cunning complexity of bays, headlands, river-stretches, and islands. It never seemed the same lake two minutes in succession, for every turn in the road gave us some fresh glimpse of its changeful beauty. No sooner had we lost sight of Horse-shoe Lake on our right than we caught sight of Twelve-mile Lake on our left. On the eastern shore of this lake stood the church.

As we drew near the simple log-building, a new style of church-going appeared to us. Not with rustle of silk along the sidewalk, nor with pompous roll of carriage-wheels were the people coming, but in Hiawatha's own conveyance,—that light, graceful, ingenious thing, the birch-bark canoe. On this side and on that we could see the diamond-like flash of the paddles, as with quick but steady stroke the worshippers approached the house of God. Finally, when the last canoe had reached the shore, we went in and began our services.

Do you ask what sort of folks the sixty or seventy people were who made up the congregation? Were they not rough and ignorant and hard to preach to? Let me take up the adjectives in order. Were the people rough? Yes; a little. Most of the faces were very bronzed, and most of the hands very hard and coarse. Some of the men came to church carrying their coats on their arms, and some came without any coats at all. The women folk were not fashionably attired. They did not need to study how to sit down because of the "hold-backs," "skirt-lifters," &c., which modern society prescribes for the modern girl. According, then, to a fashion-plate estimate, my hearers were undeniably rough. Were they ignorant? No. In the first place, they understood their own line of business just as well as any business man or professional man understands his. And more than that, though the Post-office was miles away they got their papers, and knew something of the way the great world wags. Shrewd, intelligent, thoughtful people many of them were. Were they hard to preach to? Again I answer No! Some of our town and city congregations are like a full sponge,—so saturated with sermons that they can't hold any more. Not so with these people. Their minds were fresh and receptive. They had manners enough to listen to the man that spoke to them. Never did I enjoy a service more than in that log-built church.

Now for the service. The pastor of the church opened with prayer, and the giving out of the 23rd Psalm. In front of the pulpit was the precentor's desk, and behind the desk was the precentor himself. Among my boyish memories is one of a kirk-precentor, who, with gown and bands, looked as grand as the minister. No gown and bands had this backwoods precentor, but flummery, or even for a coat. Gravely he rose and pitched the tune. Gravely the people rose and sang with him:

"The Lord's my shepherd; I'll not want—
He makes me down to lie."

The singing may not have been good, I don't know. But this I do know, that the quaint old psalm seemed to ring out with new force and meaning when sung near the "still waters" of the lake, which I could see gleaming through the windows, and by these dwellers in the forest, whose life must have made the thought of a sheep-herding God peculiarly dear to them. After singing came the reading and the prayer. Then the sermon. I felt nervous, for I did want to speak some helpful, hopeful words to these settlers, and I scarcely knew how to do it. My subject was the influence of Hope upon life. I did not lack for illustrations. The tourist penetrating the woods in search of more beautiful landscapes; the *voyageur* clinging to his upturned canoe, and wearying for daylight and help from the shore; the settler battling with the "forest primeval" in hope of wealthier days,—all came in naturally to fix the higher truths of the Christian life. The people listened well to a sermon which before some audiences would have been a very broad mark for critical sharpshooters. Service being over we went for dinner to a house about two miles from the

church. Our hostess was an intelligent old lady from the Highlands of Scotland. I was not a little pleased when she told me that she belonged to the parish of Norman McLeod's father, and had occasionally seen young Norman himself when he happened to be on a visit home from his grandfather's. Partly for my benefit she recited the 23rd Psalm in Gaelic, and carried on a conversation with our lady companion, who happened to be a proficient in that language. The dinner was not long over when we started back to the village, where I had to go through the ordeal of hearing my brother make his first attempt at preaching. He got along, however, with so much coolness, that when the young fellows of the village heard it was his first effort, they were very skeptical, remarking that "a fellow could say what he pleased when he was a hundred miles away from home." After preaching in the evening for the Methodist minister, who was very hospitable to us, I went to bed early, in order to be ready to start on the morrow towards a country where, for a Sunday or two, we would have no preaching to do, simply because we would have no one to preach to, unless, Orpheus-like, we could charm the wild beasts to be our listeners.

HUGO.

THE POPES.

(86.) SERGIUS I., 687-701, was a native of Sicily. At this time Wilfred had arrived in England and presented to Ekfrid, King of Northumbria, the Papal decree authorizing him to resume his bishopric. The King assembled the nobility and clergy, who rejected the decree, alleging that it had been obtained by bribery; whereupon Wilfred was condemned to nine months' imprisonment. Shortly afterwards, Cedowalla, King of Wessex, came to Rome and received baptism at the hands of the Pope, but a few days later he died. In the year 693, Britouald, abbot of a monastery in Kent, was elected Archbishop of Canterbury, being the first native of England who was raised to that dignity; and the Pope expressed approval of his election by sending him the "pall" or mantle, which was now regarded as the special symbol of archiepiscopal rank. In the previous year a great council of over two hundred bishops of the Eastern churches met at Constantinople. The Papal legates refused to sign the canons of this council, and the Pope approving of their action refused to acknowledge its authority.

(87.) JOHN VI., 701-705, a Greek, was elected after an interval of seven weeks. In 703 Wilfred, Bishop of York, appealed to the Pope against a decree of deposition issued by Berthouald, Archbishop of Canterbury. Wilfred came to Rome, desiring to pass the rest of his days in that city, but the Pope sent him back to England, with letters to the Kings of Northumbria and Mercia exhorting them to co-operate with the bishops for a settlement of the points in dispute.

(88.) JOHN VII., 705-707, was also a Greek. The Emperor Justinian sent him a copy of the decrees of the Council of Constantinople, with a letter begging him to call a Council and approve of these decrees, but the Pope would not comply with this request. Little else is known of the events of this pontificate.

(89.) SISINNIVS, 708.—After the lapse of three months a Syrian was elected, but a few days later he was seized by a violent attack of gout, which caused his death.

(90.) CONSTANTINE I., 708-714, was also a Syrian. Felix, Archbishop of Ravenna, refusing to acknowledge the papal jurisdiction, was taken prisoner by the imperial troops and conveyed to Constantinople, where, by command of the Emperor Justinian, he was deprived of his eyes, being then sent into exile. About this time Coenrad, King of Mercia, and Offra, King of Wessex, came from Britain on a pilgrimage to Rome, and shortly afterwards died there. In October, 710, the Pope was called to Constantinople by the Emperor, who received him with great distinction, "prostrated himself before him to intercede for his sins, and renewed all the privileges of the Church."

(91.) GREGORY II., 715-731.—Early in the reign of this Pope there came to Rome an English monk, named Winfred, who professed a great desire to work for the heathen. The Pope encouraged him in this desire, and finally commissioned him "to preach the Gospel to all infidel nations." Winfred went forth into the country east of the Rhine, where he met with great success, ultimately being consecrated as bishop by the Pope under the name of Boniface. A dispute now arose between the Emperor Leo and the Pope as to the worship of images. Ultimately Leo caused several attempts to be made on the life of the Pope, but the citizens seized the imperial envoys and put them to death. In the year 727 this dispute was renewed, and Leo issued stringent orders that no images or paintings should be allowed to remain in the churches. The Pope then held a Council and excommunicated the Emperor, authorizing the people to take up arms against him. All Italy rose in revolt against the imperial authority. The Emperor wrote begging the Pope to call a general council to inquire into the question of images, but Gregory replied in harsh and defiant terms, refusing to do so. However, the Pope died shortly after sending this reply.

(92.) GREGORY III., 732-741, was elected unanimously. He wrote several letters to the Emperor on the subject of images, adjuring him to adopt the teaching of the Roman Church on that point. He also assembled a council of ninety-three bishops at Rome, which ordered that whosoever should despise the teaching of the Church concerning images should be excommunicated. This decision was sent to the Emperor, who thereupon caused the papal envoys to be thrown into prison, and sent a fleet to inflict punishment upon the Pope. However, the ships sent for this purpose were wrecked on the voyage, and the Emperor then contented himself with confiscating an immense amount of ecclesiastical property. In the year 741 the City of Rome was besieged by the Lombards. The Pope appealed to the King of France for aid, but to no purpose. His death occurred in the same year.

(93.) ZACHARIAH, 741-752, was a Greek. He succeeded in negotiating peace with the King of the Lombards. Boniface, though now far advanced in years, was still laboring with great success in France and Germany. The late Pope had given him permission to name a certain priest as his successor, but

Zachariah revoked this permission. In the year 747 a national council was held in England at Cloveshou, (now called Abingdon), at which Cuthbert, Archbishop of Canterbury and Ethelbald, King of Mercia, were present. Letters from the Pope were read, exhorting all the inhabitants of Britain to holiness of life.

(94.) STEPHEN II., 752, was unanimously chosen, but died the fourth day after his election. As he had not been consecrated, some writers do not reckon him among the Popes.

(95.) STEPHEN III., 752-757, a Roman deacon, was elected. The Emperor Constantine, being very much opposed to the Roman teaching with regard to the veneration of images, used every effort to dissuade the people from this practice, and at length assembled a Council of 358 bishops at Constantinople in the year 754. This Council decided that all images and paintings should be rejected from the Church, and forbade all such to be introduced under severe penalties. The Emperor then pronounced this decision in the public square; and all the images were at once removed from the churches in the city. The Pope, being now pressed to extremities by the Lombards, fled to France, and appealed personally to King Pepin for protection. Pepin sent him to the monastery of St. Denis, near Paris, and made every provision for his comfort. In 755 the king crossed the Alps into Italy with an army, and compelled the Lombards to return to their own country; the Pope then resuming his post at Rome. But in the following year the Lombards again advanced towards the city. The Pope addressed several appeals to King Pepin for aid, and at last wrote him a letter as if from St. Peter, signed in the name of the Apostle. Pepin then advanced into Italy a second time, and defeated the Lombards, capturing several of their cities and handing these over to the Pope, to the number of twenty-two,—thus laying the foundation of the temporal power of the Papal See.

(96.) Paul I., 757-767, a brother of the late Pope, was elected. Little is recorded of his actions, though historians describe him as exceedingly charitable and considerate towards the poor.

(97.) CONSTANTINE II., 768. Immediately on the death of Paul, one Toton, a nobleman of great influence, formed the idea of elevating one of his own brothers (a layman) to the Papal throne. With this view he collected his friends and caused the election to be made in accordance with his wishes. He then compelled one of the bishops, by menaces, to ordain his brother, Constantine by name, to the ecclesiastical orders, and on the following Sunday in like manner obtained his consecration to the episcopate. The people however refused to acknowledge Constantine's authority, and a conspiracy was soon formed which compelled him to retire.

(98.) STEPHEN IV., 768-772. The following day the clergy and the army elected a Sicilian who had been held in high esteem by Paul I. The soldiers attacked and put out his eyes, leaving him lying in the street. He was afterwards brought before a Council of Bishops, who condemned him to be degraded from the ecclesiastical rank. They then decreed that in future no layman should be present at the election of a Pope; but that before ordination the person elected should be approved by the people, the citizens, and the army.

(To be continued.)

CORRESPONDENCE.

THE ESPOUSAL OF LOUIS NAPOLEON.

LONDON, August 16.

SIR,—The prevailing policy of Europe, which has for its object the but-tressing of dynasties and the curtailment of popular liberties, has, if rumour may be depended upon, culminated in a matrimonial engagement between the son of the late Emperor of the French and Princess Thyra of Denmark. The *Constitutionnel* of August 8th announced, and has repeated to day, that a marriage has been arranged between Prince Louis Napoleon and the Princess Thyra. The King of Denmark has given his consent, but the date of the marriage is not yet fixed.

This is a masterstroke on the part of the Bonapartists, which puts Lord Beaconsfield's surprises completely in the shade, and one which will do more to vivify the accursed Bonapartist legend than did the bringing of the first Napoleon's bones from St. Helena, which Lamartine so bitterly opposed, for the reason that it revived the miserable fatalism which attaches to the name of the Corsican.

This proposed marriage is on a piece with the general European conspiracy for the subversion of freedom and independence among the masses. London, Vienna, Berlin, St. Petersburg and the Vatican seem to have entered into a league for the one purpose of fostering royal prerogative and checking the natural development of the democratic instincts of humanity. Unfortunately we are only too familiar with this retrogressive snobbish policy in our only metropolis, which erstwhile, ere Jingoism undeceived us, we fondly imagined to be the headcentre of popular freedom and the capital of that which in all but name was as much a republic, as you have in Canada. We have certainly been startled by the absurd pretensions of plush and the influence of gewgaws and tinsel—an influence which detracts from our intelligence as a people—but withal we have no doubt that the manhood of Englishmen will again assert itself over the effeminate of the Music Halls and over the ignorance and illiteracy of city magnates, but in continental countries the aggressiveness of dynasties is a real danger, and one which is likely to retard the progress of civilization for many generations. The strength of the policy consists in the alliance of the three Emperors, and it is easy to understand that their wishes and interests alike point in the direction of the maintenance and increment of royal privilege. Francis Joseph, a Hapsburg, the scholar and the elect of the Jesuits, is naturally one with the Vatican. What does he care for Magyar, Slav, or any other of the striving and struggling nationalities of his Empire? His first consideration must be the consolidation of his accursed House, and that can be done, even temporarily (for all rottenness must collapse ultimately) only with the assistance of the Holy Father at Rome. Perhaps already the Hungarians realize this,

and that their reasonable hatred of Russia, and their countenance of the Eastern policy of Count Andrassy, has left their chances of independence or even the exercise of their influence far far to the rear. Going north we can easily realize that the Father of all the Russias has been reared in too close and artificial an atmosphere, politically, socially and morally, to regard the overthrow of royalty with complacency, and therefore he is naturally jealous of the triumph of the French Republic over the tricks and craft of the DeBroglie clique of the 16th May, and fearful of the effect of that triumph on the politics of Europe at large. Prince Bismarck too, having achieved the glory of his devotion to fatherland now seems to be trimming his sails, like a stronger Beaconsfield, in deference to the Court, in the direction of "divine right" and the spiritual authority of the Church. Indications of the former are patent enough in Germany, as well as all over Europe, and trifles indicate the latter. For instance, the Bishop of Posen fleeing from his diocese to the open arms of Pio Nono, now returns to his flock with an intimation from Leo XIII. not to contravene the civil power, and Dr. Falk, on the other hand, totters to his fall, as a Minister of the Crown, in concession to the Ultramontanes. The present Pope is too shrewd a man to suppose that he can afford to despise potentates. Democracy would reduce his Church in the course of a decade to something approaching the purity of the Pentecostal three thousand. But he has threatened to espouse the cause of the masses, and that has been sufficient to scare every crowned head in Europe, and to bring every dynasty to his feet—or rather, we may say, to his crux—embroidered slipper. The papacy and dynasties stand or fall together, and at the moment they are united for a mutual increase of power, and jingoism in England and the lack of the crowning grace of Puritanism in France, which unfortunately she drove out at Rochelle and on St. Bartholomew's day, have emasculated the forces which would have rendered privilege and profit in Church and in State alike powerless for evil. It is a dangerous policy which is being adopted in Europe, for jingoism must be short-lived in England, morality must revive in the centre of civilization, and in Germany the general appreciation of the noxious nature of the papacy is fortunately too great for even the iron will of Bismarck to resist. Referring to the present situation and the threatened alliance of the Government with the Ultramontanes, the Berlin correspondent of the *Times* says:—"As to the people and the Liberals more especially, the feelings produced by the news of the Prince taking up with the Ultramontanes are more easily imagined than described. Though the Prince did not begin the war with the Pope, but only retorted when he found himself attacked, yet in the course of the long and exasperating struggle his Cabinet have so often identified their cause with the interests of humanity and culture that if any notable indulgence should now be shown to the Vatican the tone of the press and Parliament is likely to become more energetic than polite. In fighting the Pope the Germans fancied they were resisting the avowed enemy of their Empire no less than of general enlightenment. Were peace to be concluded without victory and as a means of stopping Constitutional progress at home, the criticisms elicited by the first blush of the Kissingen intelligence might grow into loud and sustained censure. The more indispensable it is thought to be that Government should adhere to principle at a time when so many moral and religious convictions are being shaken, the more deeply it is regretted that misgivings like the above should be excited. Or is the Ultramontane alliance to evaporate into thin air like its predecessors the railway and nicotine schemes, notwithstanding the ominous apprehensions raised." Perhaps so, as the Irish Catholics will be thrown over by the Tories in England when, like the Publicans, they have served the purposes of the party. Meanwhile they have their Intermediate Education Bill and their Fenians released from gaol.

We, like the *Times'* correspondent, are disposed to take an optimistic view of the selfishness now prevalent and to think that it will defeat its own egotistical purposes, but what a splendid chance do the fears of royalty and the deep cunning of the clerics present to the Paul de Cassagnacs! If the young Napoleon be ultimately successful in his suit—which heaven forefend for the gentle lady's sake!—he would be more intimately connected with the royal houses than even his grand-uncle. He would become a brother-in-law to the heirs apparent of England and Russia, an intimate connection of the Danish and Swedish royal families, and a relation would have been established with every dynasty of Europe, which would involve the Guelphs, the Hapsburgs, the Hohenlohes, and the rest in a virtual recognition of his rights as an Imperial personage. With the three Emperors, Lord Beaconsfield and the Pope on his side, not to mention the mild and impressionable MacMahon, what would save France?

The late Mr. Senior has recorded a conversation of M. Adolphe Circourt's, in which he said:—"The missions of England have been many. One was the introduction into the world of representative government, another was to give it free trade, another is to keep alive for happier times the embers of liberty that still remain in Europe?"

Will that England now look with satisfaction on the union of Papist Bonaparte and Protestant Dane? It may! But if the present Republic fail in France through the triumph of jingoism in England, another '98 in the one country and another Puritan upheaval in the other will certainly again purify the pestilential atmosphere of Europe and inaugurate the triumph of the government of the people, by the people, for the people.

The *Moniteur* says the report is not true. Let us hope that it is not. But all that we have said of the evil genius which is brooding over Europe remains for some such incident to give it evil play and force, and the Tory Government in power in England is not consolidating the Empire by its cultivation of what Lord Salisbury called our "Imperial interest," but is alienating many from their attachment to what they had supposed to be a *faintant* Sovereign.

SYDNEY ROBJOHN.

"The cup of blessing may and often does run over, I doubt if the cup of suffering is ever more than filled to the brim."—George Macdonald.

Some public men think it unkind in a newspaper to criticise their public acts. They seem to think when it rains and they are caught in the shower, it is the duty of the editor to run out and hold an umbrella over them.—*Ex.*

CURRENT LITERATURE.

"THOS."—A Simple Canadian Story: By George Graham.

This little book is just what the author modestly calls it—"A Simple Canadian Story." The writer is a lady,—as may be discovered by reading the first page—notwithstanding that the masculine George is on the cover—and the style is thoroughly feminine—easy—gossipy—pleasant—a lot of letter writing and letter receiving—children, with their prattle given in full—party-going and holiday-making. There is not much attempt at plot—some of the story being evidently fact, and some of it quite as evidently fiction.

"Thos" is written by a brave woman who, her husband having failed in business, like many another in these hard times, determines to be cheerful and hopeful under it all. She tells the story of the reverse in a simple, bright way, as though she felt that while it is hard to suffer loss, it is not impossible to repair it. In that hopefulness and courage lies the chief value of the book. Because of the spirit that breathes from it we recommend the story.

MUSICAL.

If Mr. Mapleson's visit to New York with his company does not benefit us directly, it has at least been so far advantageous to us as to drive Mr. Strakosch to smaller cities, and so we are to have a "grand operatic concert" in the Academy of Music on the last day of this month. We are to have no less than *two real live prime donne*; not worn out vocalists forced through age to take a secondary position in the musical world, but *bona fide* artists in the full possession of those qualities which have charmed thousands on both sides of the Atlantic.

A contralto *prima donna* is something new, that title being generally given only to the principal soprano in an operatic company, but Miss Cary and Mr. Sims Reeves have earned the gratitude of all future contraltos and tenors, the former having on several occasions borne off the palm from the whole company as regards bouquets and like tributes of esteem, and the latter having recently had his carriage drawn to his hotel by Dublin students, an honor usually accorded only to sopranos of the highest merit.

Miss Kellogg is one of the finest sopranos now living; the rivalry between her and Madame Lucca was so great that immense crowds gathered nightly to hear them wherever they sang, and in Chicago the most extravagant presents were lavished on them by their respective admirers. Sig. Rosnati and Mr. Conly come with good reputations; the others are comparatively unknown, but to hear either Miss Kellogg or Miss Cary we would willingly pay twice the admission fee, and we rejoice in the combination of circumstances which has induced such artists to visit Montreal.

So far as we can judge from appearances the musical season of 1878-79 will be by far the grandest Montreal has yet been blest with. The Philharmonic Society's concert is fixed for the 14th October, and the members of the choir are practising twice a week with laudable energy, so that we may expect a good performance of the "Creation" at last. To those who are unacquainted with this magnificent work we would say, do not on any account fail to hear it; it is the greatest effort of a great musician, and is full of sparkling melody. The "Creation" is a work which is easily understood by all, the subject being one with which we are all familiar, and, although it abounds with well-written choruses, some of them masterpieces of harmony, the themes are so natural and melodious that they are easily understood even by the most uneducated. We have not yet heard who are to be the soloists, but the committee seem determined to have none but the very best, and we think they are right. We feel sure that the public will heartily support them, so long as they carry on their society on a first-class basis.

SIR,—I notice an article in the last issue of the *Jester* entitled "Profitable Patriotism," in which a *prima donna* is censured for charging her legitimate fee of forty dollars for her services at the Fusiliers' Concert. Now as a resident musician, and one taking a deep interest in the progress of art in this city, I must take exception to the remarks of your witty contemporary; more particularly as the lady in question is a stranger in this country, and should receive every encouragement from both the press and the profession.

I do not know whether Mrs. Barnes' services are worth forty dollars or not (never having had the pleasure of hearing her sing), but I suppose that singers, like other people, have a market value, and that the Fusiliers agreed to pay the amount they considered her services worth. They probably will pay for the Rink, printing, advertising, &c., and yet there is no talk of the "profitable patriotism" of the Rink Directors or the others who receive a *quid pro quo*. Why not go straight to the military tailors and ask them to make the uniforms for nothing? then there would be no need of a concert at all, and Mrs. Barnes would be able to give one on her own account, instead of having her legitimate field of labour encroached upon by concert-giving warriors, who thereby lessen her chance of making an honest living by an honourable profession.

Yours indignantly,

September 6th, 1878.

P. R. MACLAGAN.

Nordheimer's Hall is to be made once more into a concert-hall, with a seating capacity of over a thousand. This will be a boon to the city; we would like, however, to see a first-class music hall up town, and will record our vote for any "liberal" gentleman who will erect one.

Dr. MacLagan's organ recitals are becoming more popular than ever; Batiste is still in the ascendant, and Beethoven is nowhere. However, we are glad to see a taste for music of any kind, and must admit that if we had to listen to three pieces of Batiste at one recital, they were all splendidly played. Why not try a little of Haydn or Mendelssohn for a change? Bach is wonderfully difficult, but too deep for most people.

We attended the open air concert given by Mr. Hecker, expecting to hear at least something that was tolerable, if not enjoyable, but are sorry to have to record our bitter disappointment. We have no doubt Mr. Hecker says the Montreal public have no taste for music because they do not support these concerts; for our part, we rejoice to think it is because they have a love for music that they stay away. Let us support our musicians by all means, but let them give us something tolerable to begin with.

OLE BULL.

The following, clipped from an Exchange, may prove interesting to our amateur violinists:—

"Ole Bull is re-engaged for another series of *farewell* concerts this fall. As a farewellist he beats the whole musical world; and singularly enough the great public, in vast numbers, continue to encourage him in each new effort to say good bye. He is a trump card, and draws like a porous plaster.

"It is related of Ole Bull that, in Washington, some years ago, he gave a concert to the *élite* of the capital. After playing a brilliant fantasia, a raw-boned delegate from Arkansas arose and remarked: 'I say, Mr. Bull, when you get done chuning that air fiddle, won't you oblige me by playing something?'

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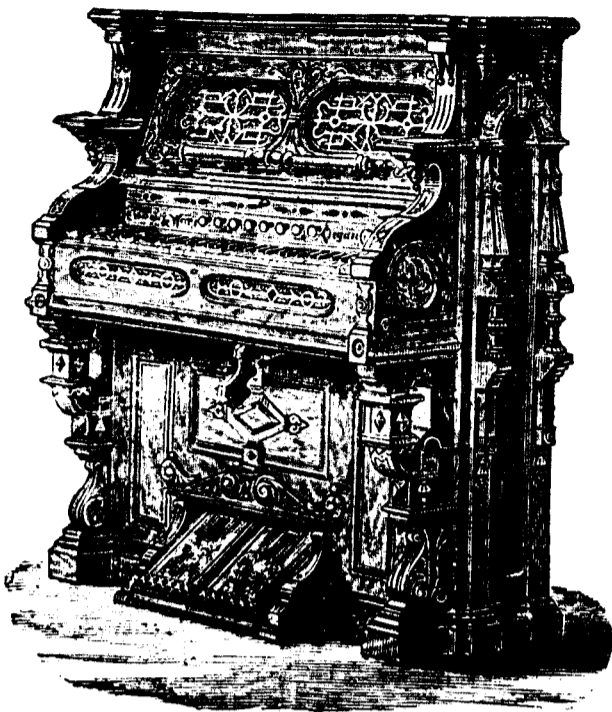
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Montreal East.

To the Electors of the Electoral District of Montreal East:

GENTLEMEN.—

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

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

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

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

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

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

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

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

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

Your obedient servant,

C. J. COURSOL.

Montreal, 26th August, 1878.

Montreal West.

To the Electors of Montreal West.

GENTLEMEN,—

At the request of a large number of Electors of Montreal West, belonging to the Liberal Party—I have consented to offer myself as a candidate for that constituency.

I do so because I believe the Government deserves the continued support of the country, and for these reasons:—Because it has purified our political life, so far as that can be done by legislation, by a series of enactments which make it almost impossible for the poor elector to be seduced or coerced by the wealthy or powerful, thus putting an end, to a very great extent, to bribery, intimidation, and the trickery which attended our former elections, extended in each constituency through two days, and in the entire country over several weeks.

Because ever since Confederation there was a constant yearly accession of enormous amount to our governmental expenditure, which in six years added \$10,000,000 annually to the demands made upon the people, whereas, notwithstanding the obligations created by the former Administration, the present Administration have in four years of office added hardly anything to the annual expenditure, though they have had to pay more than \$1,000,000 for interest on the outlay for public works in excess of their predecessors. They have, therefore, saved this \$1,000,000 a year in the ordinary expenditure within their control, an economy of first rate consequence in times of difficulty.

Because in the administration of Public Works under the late Government, while the greatest amount of money went to contractors who were not the lowest tenderers—the present Ministry awards its contracts almost without exception to the lowest tenderer, thereby abolishing political favouritism and corruption, and saving vast sums of money to the public.

Because the alternative of sustaining the present Government is the acceptance of another Government under a leader who did not, when in power, govern the country with purity.

It has been alleged that the present Government has been, in some way, responsible for the depression under which we are suffering. If so, its influence must have been very wide, since we see the same distress in all trading and commercial countries of the world without any means having been found to obviate the evil of legislation. While, however, they have made no alteration in the tariff, except in the sense of what is called protection, they would, had they followed in the footsteps of their predecessors, have reduced rather than increased the supposed advantages of the classes interested as producers. In a few years the late Government took off the protective duties on sugar, on coal, on breadstuffs, and on salt, and diminished the rate of duty on unenumerated articles from 20 to 15 per cent. If, therefore, I was of opinion that an increase of taxes could in any way, except when demanded by the public revenue, augment the prosperity of those who pay the taxes, I should on this ground hesitate to place the Government again in the hands of men, whose present professions show that they have no settled opinion on the

subject. The tariff, as it has existed since Confederation, contains many anomalies which need revision, and it is very probable that such a revision will be rendered necessary by a demand for a larger revenue. In any case, it is certain that we shall want a high tariff in order to obtain sufficient money for the prosecution of the public works; and, as the same cause will make impossible a prohibitory tariff, since that would destroy the income from Customs, and throw us back upon the undesirable expedient of direct taxation, whatever changes are made, must avoid interference with the great interests of the country.

I am, Gentlemen,

Your most obedient servant,

W. DARLING.

Montreal East.

To the Free and Independent Electors of Montreal East.

GENTLEMEN,—

Designated at a large assembly of the electors of the Eastern Division of the City of Montreal as the Liberal candidate, and encouraged by the support of many influential citizens, I have felt I could not decline a testimony of your esteem and confidence so spontaneously proffered. Such an honour makes frankness imperative and without any preamble, I shall point out the line of conduct I intend to follow, if elected.

INDUSTRY AND COMMERCE.

The City of Montreal is the centre, the metropolis of the industry of Canada. Owing to the great and fruitful activity of its factories, merchants, capitalists and workmen, Montreal has obtained on the American continent, a prominence almost equalling that of New York. Situated at the junction of the sea navigation and that of the canals and great lakes, the port of Montreal exchanges the Canadian products against those of foreign countries. To the interior and foreign trades, as well as to the mercantile navy of the Dominion, the numerous factories of Montreal, employing a considerable number of operatives, give life and activity. Therefore, Montreal has two very important interests to protect, industry and commerce. On their combined and simultaneous development rests its future prosperity. It cannot be denied that, for a few years back, both industry and commerce have suffered from the crisis that has sadly affected not only Canada, but much more so the United States and foreign countries. Many factories and workshops are shut up, building operations are at a stand still, and a great many families attracted to cities by an alluring prosperity, are now idle and destitute. Poverty, felt more acutely in the States, has brought back many hands, and induced speculators to flood the country with goods sold below their cost price. Fortunately, we have seen the worst of the crisis, foreign imports diminish considerably year after year, and we may already foresee the day when things shall resume their level and progress its triumphal advance.

The Government took the right course when they raised the tariff from 15 to 17½ per cent. Yet my opinion is, they should go further—they ought to study the question again, and after a searching enquiry, give to the suffering manufacturing interests enough protection to secure them development and prosperity.

It has been proposed to inaugurate a prohibitive system, to build a new Chinese wall, to isolate Canada, with no other prospect than to cut off half its commerce, destroy the navy, deprive the country of the benefit of millions of dollars spent in the construction of our canals, in the deepening of the St. Lawrence River, and in a few years bring this city down to the level of a country village. It is useless to tell you, gentlemen, that I do not uphold such impracticable opinions, no more than I approve of a free trade having, as a consequence, the ruin of our industry, the draining of the source of public revenue, and the recourse to direct taxation.

The first consideration in elaborating a tariff must be the national interest. This interest will be better protected by a judicious and sufficient protection, allowing to factories the progress without interfering with commerce. Under the working of such a system Montreal has grown prosperous, and the adaptation of the same system to present circumstances should procure to our city a future commensurate to its past.

This additional protection must go along with the completion of the great works of public improvements commenced some years ago, I mean the widening of the canals extending from Montreal to Lake Michigan, the deepening of Lake St. Peter, and the building of the Georgian Bay, connecting our system of railways with the great national line. This branch line, which we owe to the patriotism of the present Ministry, is of a capital importance to the Province of Quebec, and is, in fact, a part of the North Shore Railway. It secures to our port the monopoly of the enormous Western traffic and of the countries on the Pacific. No doubt that before long the Government shall feel the necessity of buying the North Shore road, and assume the debt of the Province of Quebec has contracted for its building.

This I shall call a truly national policy, having all interests equally at heart, and granting to every interest what its prosperity requires: Sufficient protection to national industry, and prompt and easy ways

of transportation to commerce. Such a policy I shall unwaveringly uphold if I secure your confidence.

COLONISATION.

The factious prosperity and the wild speculation during the past years have taken from the fields many hands needed by agriculture. All trades have been overcrowded, and where ten operatives might have made an honest living, twenty more came from the country to compete for the work and the salary they were so legitimately entitled to. This agglomeration of people, and the reduction of labour, have brought on the state of things we witness now. But the suffering workmen have found a remedy to the situation; to give back to agriculture the unemployed hands, to return to the country the surplus of city population, and to open to colonization our enormous forests; such is the idea their patriotism has brought forth. This project, originated in generous minds, deserves the support of all patriots. It ought to call the kind attention of the Government, and I shall do all in my power to ensure its success.

LAWS CONCERNING INSURANCES.

The laws regulating insurance on life or against fire, have been much improved of late; yet they are far from being perfect. Every day the Courts have to decide on just claims contested on the most futile grounds, or in consequence of informalities imputable to the agents of the Companies. Time has come to put a stop to these abuses, in imposing uniform conditions of insurance on the Companies, and making illegal all the conditions actually written on the policies, and having no other object but to evade payment of right claims.

The most severe guarantees ought to be demanded from foreign Life Insurance Companies, to secure the Canadian insured against loss by failure of these institutions, the law ought to compel them to invest in Canada the amount of premiums received in the country to the exclusive benefit of Canadian policyholders; in that way, all possible guarantee against fraud, mismanagement or accidents would be given to the insured.

Such are the most important measures on which I intend to call the attention of Parliament and that of the Government, if you honour me with your votes.

Holding the interest of the country and that of my electors far above all other considerations, I shall give to the present Ministry an independent support, but I shall part with their policy any time your interests may demand it.

If these principles meet with your approval, I shall feel happy to obtain your suffrages and to represent in Parliament the District of Montreal East.

I remain, Gentlemen,

With due consideration,

Your most devoted servant,

F. X. ARCHAMBAULT.

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