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CORRESPONDENCE.

FRANCE.

(From Our French Correspondent.)
PARIS, Oct. 21.

UNCOMFORTABLE PEOPLE.

It has been observed that the present is an age of paper. In France it is evidently one of letter paper, as the journals teem with communications from all conditions of public men, explaining charges, denying rumors, and asserting their devotion for France. Foremost in this crowd are the Generals who have been depressed by the Committee for the revision of promotions made by Gambetta. General Crevier was amongst the earliest in the field. He is likely to be sent before a Court-martial. Public opinion was gratified to see this officer put aside. He broke his solemn word of honor with the Germans when taken prisoner of war, and has the audacity to explain in a letter to a journal why he did so. General Nansouty's epistle is more grave. He regards the Committee of revision as only old fogies, and gives M. Thiers a six months' warning before being swept away. This open affront is of a most serious nature. It is pure revolt. The General has been arrested—will appear before a court of his peers, and doubtless will be heavily punished. It is noticed, also, that the ex-Emperor's journal, *L'Ordre*, is much read by the troops. One writer asserts he has witnessed twenty soldiers grouped round a comrade who read it out. Then there is the affair of Prince Napoleon who, for the first time in his life, has become important. The Ministers have made a great mistake in taking so seriously his projected mission to Corsica. They send additional soldiers to the island, and support them by the fleet. Rather costly honors for the nation to pay to the most despised member of the imperial family. A special prefect is ordered to watch the doings of his Highness. Nothing more natural than that the Corsicans should feel devoted to the Napoleons—the race was eradicated among them. But Corsica is not France, and the islanders might prove more French than Bonapartist if troubles broke out. Insignificance was the most prudent state in which to leave "Plon-Plon." He never could work on the army, because he is a coward. He has less chance with civilians, because they laugh at him. With his own friends he is unpopular; and it may be safely predicted, whatever view or line of action he may adopt, he will never conduct it to a successful end.

France appears more assured touching the subject of conspiracies. There is an evident desire to rally round what the President represents—the maintenance of order, and the respect due to law. He is only urged to be firm, and to display his strength when a serious occasion for so doing arrives. If he breaks butterflies on a wheel, splits blocks with razors, he will destroy the growing stability of the country, which the Emperor of Germany—that is, Prince Bismarck—attests. His new Home Minister is proving an energetic Minister, and such the country sadly requires.

PAPER CURRENCY.

Good politics make good finances, said Baron Louis to Louis Philippe. It is to be feared that France is more than on the verge of a monetary crisis. The scarcity of gold and silver coin increases daily, and the commercial inconveniences resulting cannot longer endure. The blue notes of the Bank of France are plentiful enough, but the traders prefer customers to keep them. It demands quite a financial combination to obtain silver for a twenty-franc note. The Jews will "do this paper" for seven per cent. Putting aside the plan of a philosopher for attracting all the gold from Australia and California to Paris, the Bank of France must be relieved somehow of its immense paper currency. The Government—a large debtor to it—must buy in the notes with gold and silver. The issue of notes of five and ten francs is a commercial necessity—a temporary remedy. It is bullion alone that will put a stop to the people hiding the coin. Closely connected with this matter is the state of the nation's income. The Government is called upon to boldly publish the condition of the revenue, to show how far the increased taxation has been productive. France is commencing to feel that nothing but an income tax will meet the expenses of the State.

THE COMMUNIST CAPTIVES.

The Pardon Committee has not yet been occupied with the petitions of the sentenced Communist leaders. Excepting for those condemned to death, the delay is not very reprehensible, and will rather tell in the long run—perhaps for all. The insurgents are reported to escape from Versailles with "accustomed regularity." There was a slight *émoussé* among the prisoners the other day. On receiving their rations of raw meat—to be cooked as they please—the plain joints served as offensive weapons. Arms were laid down on the appearance of Chassepot. Lucas has been arrested; it was he who executed Ferré's order—*faire flamber* the Treasury, which was the signal fire for burning the city. The unfortunate asserted his hiding place left nothing to be desired, but he could obtain nothing to eat. The only favor he asked was to be supplied with food first, and shot as soon afterwards as the authorities pleased. The new organ of the Communists, the *Radical*, has opened its columns for a subscription in favor of the insurgents awaiting their trial. Donations arrive slowly, and the donors figure under curious names. "Down with the Napoleons" is the favorite signature. Blanqui is safely caged in the fortress of Morlaix, on the coast of Finistère. He is still a hardened socialist. He is well cared for; costs the state ten francs per day. It is not a mispent sum. He is in

a state of ignorance of the late events in France, which his writings largely contributed to bring about, and divines the Republic exists, from the postage stamps on his letters. Strange, all the letters he receives or sends bear no signature.

THE NAPOLEON PRESS.

continues to keep home politics from becoming dull. The *Ordre* is dignified and courtly—the *Pays* vitriolic. The latter trusts to heaven and a national vote to restore the ex-dynasty; the former objects to mixing up a special providence in the matter, and relies on a plebiscite alone. Both were in high feather respecting the late military banquet at Tarbes, where *Vive l'Empereur!* was shouted. The cries did take place, but resulted from the likeness of a soldier to his ex-Majesty, who parodied Napoleon's appearance at Sedan, and chanted the "Sire de Fisch-ton-Khan."

The prospectus of a new journal has appeared. This organ will devote all its talent to prevent Bismarck's master from being crowned Emperor of Italy, and will convince the world that since the failure of Souloque and Theodore, the era of Emperors has closed. Exception will be made in the case of the Czar, who, it appears, is only a republican in disguise. Everything will be done to impart a healthy tone to the public mind, and as a proof, the thrilling romance, "The Spectre of the Tuileries," will open the reformation. More amelioration is to be expected from a series of healthy publications, at two sous each, by a co-operative society of printers. They are easy lessons in general knowledge.

LIFE IN PARIS.

The First Revolutionists, in changing the Gregorian calendar, called the month of October *Brunaire*, from its figs. We can now bear testimony to their sound meteorological knowledge. Parisians during the past week have been "children of the mist." The French connect fog with suicides, quoting London vital statistics during a November to prove the theory. Paris corroborates it at this moment, the cases of self-destruction being very numerous. A husband, his mother, and his wife have been discovered hanging in an apartment. The "Last of the Mohicans" has been found poisoned in the city moat. He was clothed in a ragged paletot and tattered pantaloons, and was tattooed on a most hieroglyphic pattern. A note stated that he acted in the penny shows the *role* of the Mohican chief, and lately met with no support. He recommends his wife and eight children to a kind public.

There is no sign of disturbance over-ground in Paris, but it seems we have been dancing on a volcano. The laborers employed in the sewers have had so much fighting among themselves that police have been told off to preserve subterranean peace.

There are societies in Paris for putting up posters, and the discovery has been made of another society for pulling them down. The members belong to the late rag-picking fraternity, which has a weakness for waste paper. The latter article ought not to be scarce, since a bookseller announces the public will find at his establishment any quantity of classical works at six sous per lb. The Alsatians do not like to live under the sceptre of Germany, as they are arriving pretty numerous in Paris. A column of these immigrants slowly marched down the Boulevard de Magenta yesterday, suddenly halted at a given signal, sang a patriotic ballad, and sent round the hat. This detracted somewhat from the feelings of patriotism with which they were previously regarded. It is rumored that other battalions, as fervently attached to France, are expected to arrive at Bagnolles—a district of the city where, in the course of half an hour, you could enrol any number of patriots, hailing from any country decided upon. It was this wonderful locality that supplied the "real" Turks and Chinese, and dwellers beyond Mesopotamia generally, to the stalls of the 1867 Exhibition.

The acquittal of M. Place, late French Consul at New York, on the charge of defrauding his Government by sticking commissions on the contracts for rifles, &c., has not created much astonishment. He returned nearly all the commission he deducted; his instructions were, to say the least, not clearly laid down; and above all, the National Assembly's Commission of Inquiry was censured for pronouncing him guilty before being judicially tried. Politics, too, were mixed up with the affair. The Gambetta party accept the decision as a victory.

Paris, like Rome, will have in February next her Congress of Doctors. Are we ever likely to witness a congress of patients? There is a subject ready for discussion: after attacking the vine and our daily bread, the *oidium* has made an inroad on tobacco.

LESSONS OF THE ELECTION.

(Special Correspondence of the Montreal Witness.)
New York, 8th Nov., 1871.

The first lesson from the election of yesterday is, that when the people have been thoroughly aroused to their danger from corrupt political organizations, they can effectually demolish those organizations, however powerful.

The second lesson is, that honesty is the best policy. The great Democratic party of this State has found that its alliance with Tammany has made it a sharer in the defeat of that most corrupt organization.

The third is, that the German element of the population is becoming a power in the country as the Irish population has long been. The effects of the victories of Sadowa and Sedan are not felt in Europe alone, but in every city of the United States. The long-suffering Teuton is no longer satisfied to remain a cipher, or to be bribed with small places bestowed upon pot-house politicians.

The victory of Genl. Sigel over the whole power of the New York Ring and Democratic party marks an era in the history of this city and State.

The election yesterday was conducted in a remarkably quiet and orderly manner, except in a very few instances. We used to have more rowdiness at an election in Montreal, when its population did not number over thirty thousand, than there is here in a population of thirty times that number, in a struggle which involved the loss of power and plunder—things which bad men do not usually give up without resorting to violence. This good order is largely attributable to the great number of polling places, the stringency of the election law, and large rewards offered for the conviction of any one who should vote illegally. The watching of the counting also was as necessary as the watching of the polls.

I visited some thirty polling booths yesterday afternoon and saw little or no excitement at any of them, and only at one any considerable number of voters. There is quite as great and anxious a crowd in the Bank of Montreal every day a little before three, as there was at any of these polls about the same hour.

The expenditure upon elections here, however, is enormous. The posters, circulars, tickets, and newspapers printed and distributed kept all available presses going, and employed all available bill-posters and distributors. Each party had one or more stands near each polling booth to supply voters with tickets, and two persons at least to watch the voting inside. A vast amount also was spent in advertising, and in getting up banners of immense size to stretch across the principal streets. These banners have portraits of candidates, with their names and the office to which they aspire; but it is remarkable that only Irishmen were thus *plazoned*, unless we except Tweed himself. For a week or more before the election there were meetings and processions every night, and the gratuitous distribution of newspapers containing special appeals reached some hundreds of thousands, though it is likely a large proportion were distributed to the junk shops direct. J. D.

DEFACING POSTAL CARDS.

(To the Editor of the Witness.)

Sir,—I lately sent a postal card to a friend. He wrote me a letter shortly after, acknowledging the receipt of it. A part of what I had written, he, however, utterly misinterpreted. I wrote to him about it. In reply, he said that even a Philadelphia lawyer could not have succeeded much better in deciphering it, as it was much obliterated with post marks, there being not fewer than four.

Of course, Mr. Editor, it is a mockery to grant the public the use of postal cards, if the Post-Office employees are at liberty to disfigure them with post marks, so that no one can read what is written on them. The date-stamps should be put only on the side intended for the address. On that side are the words "The address only to be written on this side." The reason of this is, that Postmasters or their assistants may not have to lose any time in reading the address. Very well, then, if the public has to consult the interests of Post-Office employees on one side of the card, the latter should consult the interests of the former on the other. Yours, Scriptor.

CHICAGO FIRE.

(To the Editor of the Witness.)

Sir,—I have read with great interest Mr. Perry's graphic description of what he saw in Chicago. The remarkable facts he records regarding what might be called the freaks of the fire-bend deserve attention. In alluding to the destruction of the Court House, he says, "The heat was so intense as to calcine the stone-work along the sidewalks, and even the basement walls extending under the walks into the middle of the street, as well as the vaults of the building, melting even the iron supports; yet the wooden flag-staff, 60 feet above the level of the street, was not scorched." He mentions also the fact of the large glass lantern on the tower of the water-works as not being cracked, while at its base massive blocks of sandstone were calcined; and still more remarkable is the fact that the scaffolding of a church tower was not burned, while the body of the building and the surrounding houses are in ruins. These and other proofs Mr. Perry gives to show that the heat did not ascend according to the generally received notion. Due consideration of the circumstances under which the Chicago fire occurred will explain these anomalous facts. At the time the Chicago fire commenced there was a strong wind blowing—almost a hurricane—which was increased as the fire progressed, as Mr. Perry explains in the case in all fires. There is also a still greater increase of wind or current of air when fires occur at the same time at short distances on the same line. In fires during calm weather the heat or sparks ascend; but in the Chicago fire the strong wind drove the heat and cinders in a straight line, just as the jeweller diverts the flame of the lamp in a horizontal direction to the metal which it fuses, while at the shortest possible distance from the line of the flame the temperature is not raised. So at Chicago, the furnace heat was continually directed by the wind upon the stone and iron below, destroying these; while the flag-staff, lantern, and other objects out of the line of the blast, were uninjured. This blow-pipe theory will account for the melting of car-wheels standing on the track, which could not be accomplished by the simple burning of the cars. In like manner a car load of glass was melted and the molten glass run out upon the ground. In the great fire in New York in 1835 the copper sheathing of roofs was in a similar way melted, and endangered life by dropping upon the ground among the people. During the London fire the lead and copper melted from the roof of St. Paul's and run down the heated pavement. The fire which destroyed so large a portion of Montreal in 1854 furnished an illustration of

the intensity and force of this fire blast, which, passing over the large orchard opposite Cornwall Terrace, St. Denis street, scorched the trees and set fire to the wooden houses some distance beyond. In these great fires it is surprising how a wooden structure often escapes while a fire-proof building is destroyed. It is simply because it is outside the line of the fiery blast. In regard to the more complete destruction of stone and iron in streets occupied with the telegraph wires, it is a matter I cannot account for. It does not seem probable that wires could influence the direction or intensity of the fire blast. A theory has been started in the States to account for great fires in "the inflammability of the atmosphere," depending upon some occult cause; but I see nothing to justify such a theory. In conclusion, I think I explain the opinions of many of your readers in thanking Mr. Perry for the report of his interesting experience in Chicago.

CRUCIBLE.

Montreal, Nov. 4, 1871.

MISS ANNIE MACPHERSON—PUBLIC MEETING.

The Hall of the Mechanics' Institute was filled Thursday night to hear Miss Macpherson speak with special reference to her work in London and in Canada, amongst the little match-box makers and London street arabs. Mr. T. J. Claxton, President of the Montreal Young Men's Christian Association, presided and there were a number of ministers and gentlemen on the platform. A hymn was sung, and the Rev. Joshua Denovan read a chapter from the Scriptures and led in prayer.

Mr. Claxton said all had heard of Miss Macpherson, and her work of rescuing from London little wanderers, and bringing them to this Canada of ours. At his request she had consented to meet an audience there that night, and he was sure she would have their prayers; and as she was going back to her dreary winter work, they should follow her with prayers that God would bless her.

Miss Macpherson then said her work had been one of great joy to her from the beginning. Seven times she had crossed the Atlantic, on voyages undertaken at the bidding of her Heavenly Father, taking care of those who had none at home to care for them. This had been to her an employment of joy and love, and she had everywhere met with kind helpers. The uttermost parts of the earth were crying out, "Come over and help us!" and when they came to great and crowded cities like London, it was not one Christian agency alone that could meet the temporal and spiritual need. There were a hundred and fifty thousand children, more or less destitute, on the London streets, with little or no means of escape from their wretchedness; whilst Israel of old had six cities of refuge. Agencies were, however, being now found to take away this blot in some measure, and a place of shelter for these forlorn children was being found here. In one square mile, which was the scene of her ministrations in the east of London, there were a hundred and twenty thousand inhabitants. One thousand dwelt in one court. She had gone into one of those courts on a Sabbath evening. There was the sound of the workman's tools mingling with the chime of the neighboring church bell. But the rooms were empty of the wives and mothers, and there were only their neglected children within them. She pinned upon the door of one of these rooms a picture of Daniel in the Lions' Den, and told the wondering children his marvellous story; then she taught them four lines, and they sung them; and in the midst of all this there came hideous looking women, who were struck with amazement at hearing their children's voices thus employed; and they too heard the story of Daniel, repeated by the lips of their children, and of Daniel's God, ready to bless all of them. Their eyes kindled at what they heard, and their children were soon afterwards sent to the Ragged school. These mothers were again visited. At first they were dirty and smelled of gin; and fine ladies might say, How can you go there—are you not afraid of infection? With scissors by her side and a bag full of remnants Miss Macpherson invited them to come to her and bring their sewing. By and by a discussion ensued about the best way of managing sewing and washing, and by the end of a month a sort of savings bank is set afoot amongst them, and the cast-off garments of ladies, or what would have gone to the rag-bag, were bought by them at an almost nominal price. Thus was the principle of self-help discovered by them, and so profited by that soon these once slatternly women could meet the speaker, and it would be puzzling to say whether their bonnets or the bonnet she herself wore were the tidiest. Sewing classes were established all through the east of London, in churches, chapels, and school-rooms. West end ladies, amongst whom were the Countess de Grey and the Hon. Mrs. Hobart, came there and got their hearts warmed; and it became a joy to labor amongst these people. Miss Macpherson related how her work amongst widows began, and gave a most interesting and touching account of the child of one of these, whom she found, almost a skeleton, selling matches by night on the street. From very small beginnings, indeed, this work of gathering orphan children had grown till what had formerly been used as cholera hospital was taken and converted into a "Home" for this destitute class. These children were subjected to a regular course of industrial and moral training, and those of them who were thought suitable for Canada were sent to a school near Bushy Park previous to being brought out hither. Miss M. also described in a very graphic manner, how she had originally found these little waifs at night, sleeping in all manner of places out of doors, and cowering and

hiding away from the police; and how, when they were first collected together in large numbers at a sort of tea-party, they behaved with a sense of propriety and gratitude that was as pleasing as perhaps it was unlooked for. Next spring she would bring out 150 of these children, who had gone through the preparatory training already alluded to. She had spent the last summer and fall in Canada, where she had met with the greatest kindness; and she related some very touching anecdotes of several of these children that had been placed out with our farmers; and also read extracts from letters showing how much both the children and their protectors profited by their relation to each other. Occasionally these boys, when they had been a while in Canada, betrayed a temporary inclination to resume their old and erratic habits. But she read an extract of a letter showing a very different disposition in a boy now in the service of a gentleman near this city, and which boy Miss M. had taken from a low London lodging house. It was meant to enlarge this good work in spring. A hundred and fifty children would be brought out in May; fifty to the Western Home, fifty to the Central Home at Belleville, and fifty to a Home to be established in the Eastern Townships. She had induced ladies in England to come out to Canada and see the work for themselves, instead of visiting Switzerland. It was heart work and women that were wanted, and one of our Montreal ladies was about to accompany her and assist her in her winter's work in the East end of London. Mr. Claxton's Sabbath-school had been the first link between her work in London and its consummation in Canada, and she described her delight and that of the children on meeting again on this side of the Atlantic. In Glasgow, £2,000 had been subscribed for the building of a Home for this destitute class of children, and their preparatory training, previous to conveying them to our shores, bringing us, she said, what we wanted—labor. She trusted the labor she was engaged in would be remembered; and that divine wisdom might be lent for the due carrying of it out; and that the ladies of Montreal would have the pleasure of making the garments these children would want when they arrived along with her in the ensuing spring.

The Rev. G. Douglas, LL.D., then delivered a brief but stirring address. He greatly rejoiced that in response to the cry from over the water, there was so large a gathering in that hall. He endorsed the declaration that was made the other night in the church over the way by Sir Alexander T. Galt, that no case of suffering when presented to a Montreal public ever failed to receive sympathy and help on a scale commensurate with our city. This large audience was a proof and a pledge of its interest in the present enterprise. Within the whole wide circle of philanthropy, this great question of juvenile emigration came with the strongest appeal. It was not one of suffering manhood, but of suffering and perishing childhood. This came to them in tones to which they had just listened with delight, and which would leave a lasting impression. This appeal was not for a little sentimental and passing pity. It came on a higher plane of thought, and enlisted the profoundest sympathy of the Christian, the statesman and the philanthropist. This good work would help to solve one of the profoundest problems of philosophical thinkers of the present age. We in this sparsely settled country could not realize the density of the population of the Mother-land. If the population of the Dominion were to be compressed into an area four times that of Montreal, it would not show such an overcrowding as there was in London. If all the population of the world were found in Canada this country would not present such a density of inhabitants as was now existing in the British Isles. Then there was the solemn mystery of modern civilization, which, whilst with its wealth and culture it is uplifting thousands, is trampling the millions into deeper degradation. John Stuart Mill, Gladstone and Foster stand confounded before this social difficulty, but the noble lady who had just spoken, and her coadjutors, were coming forward to help the statesmen to solve this problem, by helping to rescue the little ones, and planting them in this land of plenty and of promise of the Dominion of Canada. Some of our statesmen were recognizing the grandeur of this mission, and it was worthy of the consideration of those who guide the destinies of our land. It came with a powerful appeal to every generous heart. Mr. Bright, in his last address delivered in Edinburgh, had drawn a fearful and despairing picture of the state and prospects of a large portion of the working-class of England. But we here recognize the angelic mission that goes from garret and cellar, and searches among the highways and arches, and takes hold of the little ones, lifting them from abodes of misery and placing them in this land of hope. It was proper also to look at the benefit this movement would confer on this country itself. The movement appealed to every Christian heart in that assembly. To engage in it was to imitate the Son of God, by going down into the depths of wretchedness, and bringing these children up from ignorance and material destitution, and placing them on the footing of Christian knowledge and practice. As the diver in Southern seas goes down and brings up pearls or gems, to be afterwards polished by the lapidary to adorn the brow of beauty, so was it the mission of this society for the reclamation of these orphans from the street, to find thereon gems more precious than rubies for the diadem of Emmanuel. He trusted that, as a result of this meeting, we should see a thousand bright-eyed English boys brought hither next spring, and that many of those that Miss Macpherson was bringing would be a benediction to our city, and a benefit to the country at large.

The Ven. Archdeacon Bond now pronounced the benediction, and the meeting separated.

Cotemporary Press.

FEARS OF A REVOLT IN INDIA.

(From the Calcutta Englishman.)

We have lately received information which leaves, unfortunately, no doubt as to the truth of the spirit of unrest in the Punjab, to which the Lahore paper recently gave publicity, and which the Allahabad journal somewhat hastily contained. The evidence before us shows that there is good ground for anxiety in at least three of the great centres of population in the Punjab. This time it is the Sikhs who feel aggrieved, and who threaten us. The almost simultaneous outbursts of Hindu fanaticism against the Mussulman butchers, and the assassination of the Lahore Small-Cause Court Judge, are only straws on the surface which show how the wind blows. We believe that the states of Lahore and Unrisur have already attracted the serious attention of the authorities, and that Jullunder, if not also Ludiana, are under anxious surveillance. While we would deprecate anything like sensational writing on this subject on the part of the English press, we would set our face against any semi-official announcements tending to conceal the true state of affairs. Our ignorance of what has been going on under our very eyes has enabled a great Mohammedan conspiracy to spread over the eastern districts of Lower Bengal, and to keep alive a Mussulman rebel camp on our frontier. For the last few years, every 12 months has produced a state trial, and at this moment another batch of Mohammedans are under sentence of the Patna Court for offences against the State. The frontier campaigns of 1863 and 1868 taught us what vain attempts at concealment of our real position might cost the Empire. The present Government is quite strong enough to face the difficulties of its position, and to put down disaffection with a strong hand. While, therefore, we do not forget the malicious readiness with which a large section of the native press exaggerate and gleat over anything like sedition, we cannot see either the wisdom or the utility of concealing the true facts of the case.

THE MASSACRE AT LOS ANGELES.

Los Angeles is an old Mexican town meaning "The Angels." An American traveller who admired the salubrity of the climate and beauty of the scene, thought that the original Paradise must have been near this spot, as it is written that "man was made a little lower than the Angels." It is a city of some 12,000 inhabitants, embowered in vineyards that extend ten miles square. But, however paradisaical the place, the inhabitants retain little of the primitive innocence. They consist of Mexicans, "Greasers," Irish, a few Americans and Chinese. It is almost entirely Romanist; there being only three small Protestant churches sustained by missionary aid.

The religious people, and those in favor of "law and order," are a small minority; so we can understand how the terrible massacre, disgraceful as that of Tien-tsin, should have taken place. The dangerous classes for a moment got the upper hand; as we find from the following particulars which are gleaned from the San Francisco papers of Wednesday, Oct. 25. Speaking of Los Angeles, they say:—

Funds existing between the two heads of the Chinese companies here, four men, it is reported, were brought from San Francisco by the last steamer to compass the death of one of them. The attempt was made on Monday and proved futile, as all the parties, including their victim, were arrested. On examination yesterday the entire number were placed under heavy bonds, and then parties returned to their respective places of abode. About five o'clock another fight commenced, and Officer Bildrain in attempting to quell it received a shot in the shoulder, calling for aid to R. Thompson, who also received a fatal wound. A brother of Bildrain also received a shot in the ankle. The scene was in the neighborhood of the worst portion of our city, and the first to be attracted were the roughs, thieves, gamblers and vilest of scoundrels who there congregated. Appreciating the opportunity no time was lost, and the fearful work at once commenced. Returning to the houses, the Chinamen fired, while the infuriated crowd, rapidly augmenting, kept up a hot fire, through doors, windows and every aperture which presented a chance for a Chinaman's life. Gradually closing in, the roofs were finally reached, and by means of holes cut through with axes, the work of death was carried on for three hours, varied occasionally by the carrying away and hanging of Chinese attempting to escape.

The better classes, at length aroused from the lethargy caused by the first shock of the horror, rallied and stayed the terrible work, at the risk of many of their own lives. The sheriff, the city marshal, and others did all in their power to turn the mob, but so often have the worst passions run riot here that a mighty effort was required to check them. And after fifteen Chinese had been hanged and nearly many more wounded or killed the terrible tide was turned, and all thereafter caught or arrested were taken to gaol.

From the block during the early part of the affair many Chinamen escaped, some taking refuge in the vineyards, orange groves, and others beyond the river. In the gaol there lay some ten or twelve unwounded prisoners, some six or eight slightly wounded, battered and beaten, and four or five severely wounded, and one of whom has since died—in all some twenty-one dead. At twelve o'clock last night all was quiet. The shocking work had ceased, a duly detailed guard held possession of the Chinese quarters and its surroundings, and respectable citizens retired to their homes. Meantime, however, despite the efforts of the peace officers, the quarters, as well as the bodies, of the Chinese had been despoiled of money and all profitable valuables.

This afternoon the excitement has almost entirely subsided, the demons who carried on the work, satiated with blood and plunder, have retired to their dens, and Chinamen may now walk our streets unmolested. Honest

men have resolved that a like occurrence shall never disgrace our city again. A public meeting will be held in a day or two, and steps taken which will enable us to promptly quell a similar scene of disorder, as our citizens, sickened with last night's horrors, are determined that no stigma of a like character shall ever rest upon us.

The Vigilance Committee of Los Angeles had nothing to do with the attack on the Chinese. They were the ones who took the Chinese from the rioters and who organized to stop the riot—the president leading them on.

A report is said to have been circulated among the Chinese by the lynchers, ordering every Chinaman to leave within forty-eight hours, and numbers have packed up and left the city.

The amount of money stolen from the Chinese is stated at from \$6,000 to \$15,000. The amount probably does not exceed \$10,000 in coin, while in goods and other valuables, about half this amount was destroyed or stolen.

The roofs of their houses are chopped and torn up in places, and the doors and walls riddled with bullets. Two attempts were made to fire the buildings last night, by throwing fire-balls through holes in the roof. But one Chinawoman is reported to have taken any part in the fight, this was in the first affray, and she fired at the man attempting to arrest a party of Chinamen with an empty pistol.

The Chinamen employed on the Rose, and other large ranches in the country, were nearly all in the city yesterday attending the court trial, and riding with their respective companies. The Chinamen of both companies have bought within a few weeks, of dealers in this city, about 300 six-shooters.

The funeral of Robert Thompson took place this afternoon. The eighteen Chinamen were also buried to-day.

THE GREAT CENTRAL DEPOT IN NEW YORK.

The World of Thursday says:—The opening of the Grand Central Depot at Forty-second street yesterday marks an era in the railroading of New York State. Three great lines of railroad now diverge from this one Point—the Hudson River, the New York and Harlem, and the New York and New Haven roads. Passengers walk along the same stone corridor and step into different cars, some going to Boston, some to Montreal and others en route for Chicago, without change of cars.

The noise and excitement have all been transferred to the neighborhood of Fourth avenue and Forty-second street, where one hundred and two trains will come and go every day. As the trains of all the three different lines have to go out on the same track and all come in on another one, extraordinary precautions have had to be taken in order to insure against the crashing of engines and cars. Mr. Toney, the superintendent of the depot, has devised an ingenious set of signals which enables one man to control the movements of all the locomotives in the vicinity of the depot. The signal-man sits in a high tower at the northern end of the depot, and before him is a table covered with small iron knobs, each one of which communicates by a wire with some part of the depot. These wires are all conductors for electricity, and as often as one of the knobs is touched by the operator a bell at the other end will ring.

The train that was to start first was the Chicago express. At fifteen minutes before the time for this train to depart, Mr. Toney, sitting at the table high up in the signal tower, with his watch open before him, tapped one of the white knobs three times, and then glanced down toward the door leading to the Hudson River passenger's waiting-room to see if the response was coming. The door was seen to open—the little bell near the doorman had rung three times—and a steady stream of passengers came hurrying out and filling up the drawing-room cars. At 10.25 the same bell rang twice, indicating to the doorman that in five minutes more the train would start. The time having expired the bell sounded once more, and the door closed, no more passengers being allowed to pass out. Then another knob was touched three times, and a bell in the outside signal-tower rang out loudly three times. In an instant the locomotive, which is never allowed to stand inside the depot, backed up and coupled on to the forward car. A man saw that the coupling was perfect and said, "All right."

The bell rang twice, and instantaneously the whole train moved out and went rolling away on its journey to Albany, Buffalo, and Chicago. In a few minutes it was time to start another train over the Harlem road, and the same process was enacted, except that another knob was touched, and another door opened to let the passengers out. The operator in the signal-tower can also communicate with the trackmen and switch-tenders up the road as far as Fifty-sixth street, all being done as quickly as a flash of electricity can convey the order.

At night lights of different colors are used to assist in giving the signals. A device has also been adopted by which every train as it passes out at the upper end of the Yorkville tunnel touches a spring and sends back an electric current, ringing a bell in the signal tower, informing the operator that the way through the dark passage is all clear. Coming into the city from the junction at Mott Haven every train regulates the signals to be observed by the train following it. The engineer running the last train can always tell if the forward train is less than a mile in advance of him, and if he finds that such is the case, he is obliged to stop until the signal shows him that the train has passed the next mile-post.

DINNER TO THE HON. J. H. POPE.

According to the report in Herald of Friday morning, the dinner given to Mr. Pope, the newly appointed Minister of Agriculture, last night, in the Town Hall of Sherbrooke, was largely attended.

Among those present were Sir G. E. Cartier, Sir F. Hincks, Hon. Peter Mitchell, Hon. Joseph Howe, Hon. Sir A. T. Galt, Hon. J. S. Samborn, Messrs W. Webb, M. P., J. Baker, M. P., Hon. Mr.

Jewell, Boston; C. Colby, M. P., W. McLane, of Hamilton, George Stephen, etc.

Mr. M. H. Cosgrave occupied the chair, and spoke most eulogistically of the guest of the evening, whom he declared to be more eminently qualified than any of his predecessors for the office to which he had been appointed. Mr. Pope, in reply, said, in effect, he had accepted of a position in the Ministry as a matter of duty, and declared his admiration for Sir A. T. Galt, whom he characterized as the leading politician of Lower Canada, and incapable of doing an injustice. In alluding to the question of emigration, with which he was immediately connected, he said the policy of the Government would be one of energy, to attract immigrants, and to retain those already here. Government would do everything to diffuse information, and agents would be sent abroad for that purpose. The Province that offered the most liberal inducements would secure the largest share of immigration. The best way to settle Manitoba and the North-West was to build the Pacific Railway. By this emigrants would be induced to go there. There was a diversity of employment to be found in the Dominion—maritime, agricultural, commercial and industrial. They had these advantages and a free constitution to offer to immigrants. The interests of Canada were safe in connection with the Washington Treaty. The Premier had reserved entire control of the clauses relating to the Fisheries, just as if they had not passed. The Government was right in not declaring a policy till the United States had declared whether they would admit fisher products or not. The Hon. Mr. Samborn followed and spoke of Mr. Pope as being a man who had the interests of the people at heart, and his accession to office was a concession to the Eastern Townships. Sir Geo. Cartier made a speech in which he referred to past legislation both for the country at large and the Eastern Townships, in which legislation he had taken a leading part in conjunction with Sir A. T. Galt. He said his countrymen did not wish to take advantage of their numerical superiority; and he acknowledged the enterprise of the English-speaking inhabitants of the Townships, and the benefit this enterprising spirit had conferred on his own race, who had in some degree caught it from their neighbors. They were in a minority in number, but none would deny their importance, and the fact of their taking the lead in everything. He congratulated them on the appointment of Mr. Pope. He hoped hundreds of thousands of English-speaking people would settle in those Townships by his means. Sir George also defended Mr. Justice Dunkin, in regard to the taking of the census. For the first time, he said, a political hearing was attached to it, as representation had to be adjusted by it, and it had to be taken carefully. Sir F. Hincks, Hon. P. Mitchell, and Hon. Jos. Howe likewise responded.

WESLEYAN CHURCH.
ANNIVERSARY MISSIONARY MEETING.
The annual meeting of the Wesleyan Missionary Society was held Monday night in St. James Street Church. There was a very large attendance. Upon the platform we noticed Sir A. T. Galt, Hon. J. Ferrier, Rev. W. M. Punshon, Dr. Tiffany, the Rev. Gavin Lang, Dr. Douglas, Dr. Wilkes, J. Potts, J. Botterill, S. J. Hunter, A. Campbell, J. Sparling and J. T. Pitcher, with Messrs. Mathewson and Hunt. After the singing of a hymn, the Rev. Gavin Lang read the 72nd Psalm, and afterwards engaged in prayer.
Rev. J. Potts, after a few introductory remarks, said that the Committee had requested Sir A. T. Galt to preside on the occasion, which he had kindly consented to do.
Sir A. T. Galt on rising said that the kindness of the Committee in asking him to preside at the meeting was appreciated by him, though he thought they might have selected some one better fitted for the position. He would only say that he would endeavor to fulfill the duty imposed on him, and he trusted he would be able to perform it with satisfaction. He had two thoughts to offer: 1st. What was the object of the meeting? 2nd. How can we best promote that object? In answer to the first question, he thought that many had come to listen to the eloquent addresses of the Rev. Mr. Punshon and Dr. Tiffany; but whilst they would admire their eloquence, they must not forget the cause for which they pleaded. Their appeals must be brought home to the heart as well as the head. The primary object of the meeting to-night was to receive and adopt the report. The meeting this year had more than ordinary significance. It closed the first year of the Wesleyan Missionary Society in the Dominion. Though the assistance of the Parent Society had been taken away, the work had not been contracted, but had increased. The result was a matter of great thankfulness and gratitude. The speaker then read a resolution passed at the annual meeting of the Society in St. Catharines, in which an appeal was made for more liberality to enable the Society to join other societies in sending the heralds of salvation to other lands. The resolution which he had just read embodied the sentiments of the members who had subscribed to it. He was in many respects a man of figures. Figures to him had a peculiar interest, as he saw in them great results. He did not believe that figures contained only mere day-book facts; they meant prosperity. He would draw the attention of the meeting to the financial position of the Society. The income showed an increase of \$5,718. This sum from a monetary point of view was not large, but it showed a great amount of energy in the working of the Society, and also showed the success of the Society in spreading the Gospel. If this increase had not been made, what would it have indicated? That 15 out of less than 200 missions would have had to be closed, and a large number of people deprived of the means of grace; or, the Society finding its resources inadequate, would have had to reduce the at present small pittance of the laborers engaged in the work. He felt satisfied, however, that the well-known liberality of Montreal would not be wanting. Those who would speak after him knew much better how to deal with the question. It was impossible that all could be missionaries. They were, however, permitted to serve God vicariously. They could serve God and yet enjoy the com-

forts and blessings around them. He felt that the Society was well worthy of support. Montreal had always given to worthy objects. When an appeal came from the destitute sufferers in Chicago, a noble response was given; but it must be remembered that there were those in our midst spiritually destitute and naked.

Mr. J. A. Mathewson then read an abstract of the

FOURTY-SIXTH ANNUAL REPORT, which showed that there were 154 missions with 186 missionaries. The receipts of the Society throughout the Dominion were \$85,619 and the expenditure \$80,788, leaving a balance over the expenditure of \$4,830, which with the balance from 1870, left a balance in hand of \$2,528. The amount realized from the St. James street Auxiliary for the year ending the 31st of June was \$1,340 of which \$41 had been given by the Sunday Scholars. The income of the Society for the year had amounted to \$12,292 of which the St. James street scholars had raised \$2,000, being one sixth of the whole. The reports then gave some interesting details of the work, more especially in the Red River and Saskatchewan Districts.

Rev. J. Potts then said that it had been considered advisable that the Missionary Committee should consist of the Quarterly Official Board, Mr. J. A. Mathewson, Secretary, and Mr. James Ferrier, jr., as Treasurer.

On the motion of the Rev. S. J. Hunter seconded by the Rev. Mr. Pitcher, the report and Missionary Committee were adopted.
After a hymn was sung, the Rev. Dr. Tiffany arose and said he congratulated himself on once more visiting the City of Montreal, and again meeting the President of the Conference. They had reason to congratulate themselves on the report just read, which plainly showed that in all workings God's ways were not man's ways. Christ had commanded us to go and convert the heathen. The day might seem far distant, when it might be close at hand. Reaction was a law of being. All the commerce and wealth of the country depended on it, and in the moral constitution the same rule applied. It was more blessed to give than to receive. It was the same in national life. All great benevolent efforts were centered where commercial life existed. Nations which did nothing came to nothing; but those that stretched out increased and grew. Why had Palestine and Syria gone to ruin, while Old England and New England stood firm? It was because they were steeped in sensuality and infidelity, while England on both sides of the Atlantic was moved by Christianity. The spread of Christianity brought men near to Christ. The speaker then referred to the aggressive power of the Church from the days of the Apostles down to the present time. They were all one Church, and if properly organized in Canada to carry the Gospel abroad, there would be a revival such as the world had never seen. There could not be churches nor school-houses enough, for from one end of the country to the other should go up the hymn of praise, and all creation would shout Hallelujah.

The choir then sang an anthem, after which the

Rev. Mr. Punshon commenced by saying that he was happy to be present to-night for the fourth time at the anniversary of the Wesleyan Missionary Society in this church. It would require a miraculous agency to create two bills without a valley between them; and as Dr. Tiffany had taken them to the top of all the ranges of mountains in the world, they must be content to come down again. He thought the best thing he could do would be to read a few pages of the report. The Chairman had divided his subject so well that he thought he would be justified in taking him on trial; but later he was obliged to suspend his judgment, because he had been giving them some unsound theology. They were not prepared to accept vicarious effort. They did not want a man to condone for the absence of personal service by his willingness to serve on committees, as if a dead coin were an equivalent for a living man. What they wanted was the energy of the living church in the service of God. He wished he was as sanguine of the missionary cause as he once was. It seemed to him as though the aspect of the missionary cause was like the light of the church they were now in: it was neither clear nor dark. The Chairman having set such a good example, he would see if he could not divide his subject too. First there was the need; second, there was the remedy, and, third, there was the result—personal effort for the cause of Christ. He supposed there was now as much need as ever. In the world you would find corroboration enough of the testimony of scripture on this head. It was so everywhere, whether in Britain, the United States, the countries on the Continent of Europe; amongst Mahometans, and in the far-off regions of heathenism proper, where the mind is the prey of error, and life the victim of cruelty—where men live in darkness and die in despair. Wherever they penetrated amongst the aborigines, unchanged for better or for worse by contact with another race, death was found everywhere. There was no spiritual life; the mourners went about the street, and also mourned over many tombs. The world was now as guilty as ever, and the world well knew it. Uncanny questionings ruffled the philosophic heathenism of their minds; education, aesthetic teaching, political freedom, were all utterly inadequate to meet the needs of the race. Death lay too deep for their alchemy. Something divine was needed to remedy their evils. The whole head was sick, and the whole heart was faint, and man could not work out his own salvation, any more than the Ethiop could change his skin. It was impossible for man to charm himself into holiness and heaven. There was, then, a confessed need of a remedy, and that remedy was the Gospel of Christ. God had provided this for man's uttermost need, and it was an uttermost remedy. What else except to save man to the uttermost might have brought the Son of God from Heaven to offer himself as a sacrifice? It was in connection with this great work that Prophets had spoken and Apostles preached, making proclamation of mercy for guilty men. The cross was the safety of a nation, and the salvation of a man. Plant the cross, and all that is lovely would spring up, along with unnumbered blessings. Give the Gospel in its purity, strength and fulness, and nothing more was needed. God is still in the world, governing it to-day as much as he did in the yesterday of the past. Had he not, since he stretched out the firmament as a tent to dwell in, made many revelations of

himself; had he not done many wondrous works, raising up, in his providence, instruments to do his work? God is actively in the world of to-day, though some complained that he seemed to hide himself, because no thunders rolled forth to silence and terrify the scoffer. But God was patient, and worked not by years but by ages. His silence did of itself rebuke the blatant infidel's scorn. But the day of reckoning would come. The Lord would yet whet his sword and bend his bow. He watches over his own cause and over his own Church. The whole universe was an armory for his use; even the rebellion of the wicked could be made his vassal. All the powers of nature, from the greatest to the smallest, in the earth or in the heavens, were ready to do his bidding. Then there was the remedy for all this evil of sin—the message of the blessed Gospel. He thought the Wesleyan Church, in sending this message abroad, ought to have a foreign mission. They should have one to Japan on the one side, and one to Italy on the other; also another to what, for want of a better term, he would call the heathen proper. The speaker then went on to comment on the prevalence of selfishness, even in the Church, and pointed out its baleful results in damping aspirations after the conversion of the world, and in spoiling enterprises of great promise. He urged upon his hearers the necessity of large-heartedness. The cause was the cause of the world, and we wanted a large-heartedness that could swell to the measure of the mighty need. He contrasted large-heartedness with its opposite, and commented on the different modes in which they respectively worked. Missionary enterprise was a perpetual protest against selfishness. It did not ask whether those to whom it was carrying the Gospel were of the same race with those who took the message. The poor Scotch woman, who rushed almost underneath the wheels of the advancing vehicle to rescue a little child from being run down by the infuriated horse, did not think of consanguinity when performing that noble deed; but, when some selfish person asked her why she had thus endangered herself to rescue a child that was not hers, she replied, "Ah, but it is somebody's barn." That reply embodied the very genius of the Gospel, which lay in the words: "Man, my brother everywhere." He then went on to speak in an eloquent strain of the vicissitudes of the Gospel cause and of the varied aspect of the missionary field, which, he repeated, was neither dark nor clear, but sometimes one and sometimes the other. Yet its reverses only served to bring out Christian liberality and additional labor. It was their duty to labor now while it was day, and the results would certainly appear. This last reassuring idea was embodied in some beautiful and vigorous verses, with whose inspiring recitation the address was concluded. Throughout its delivery there was the most marked attention, interrupted only by subdued applause at the many happy turns of thought and recurring outbursts of glowing eloquence.

A collection was then taken up; after which the

Hon. James Ferrier moved a vote of thanks to the Chairman, and to the Revs. Mr. Punshon and Dr. Tiffany. The doxology having been sung, the benediction was pronounced by the Rev. Dr. Douglas, and the meeting separated.

SERMONS TO YOUNG MEN.

In compliance with the request of the Montreal Young Men's Christian Association, special sermons to young men were preached in a considerable number of the city pulpits yesterday. We give an abstract of a proportion of these discourses. Though identical in subject, they are various in its treatment, and contain many wise counsels and solemn warnings well worthy of being seriously pondered by our young men, for whose especial benefit these discourses were prepared, doubtless with much care and labor. It may be mentioned that the congregations listening to them were generally large, and the initiative thus taken may possibly be followed in future years. In no part of the Dominion are discourses of this nature more called for than in Montreal, where there come annually so many youths both from the mother country and our own rural districts, to be exposed to the allurements of a great city.

COTE ST. CHURCH.

The Rev. Dr. Burns preached from the text: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Daniel was young, probably on the dividing line of youth and manhood—a time peculiarly dangerous to youth, when temptation is strong and the mind inexperienced. He was far from home and home influences, including those of the family altar. He was in a large city; Babylon was then the world's metropolis, a city filled with iniquity, abounding with temptations and every outward snare. He, along with his companions, was also in the midst of a heathen court, where every kindness was shown to them, and even a new name given them, also a new costume, to cause them to forget their old home. But Daniel still purposed in his heart that he would not defile himself. He was stable, because he purposed in his heart. Many youths, from want of having their purpose rooted in the heart, fail to stand in the evil day of temptation. Such as these too often came from the quiet and purity of their country homes to a great town; and though at first they were shocked with much that they there saw and heard, they at length came to regard it with comparative indifference. At first such a youth attends God's house twice on a Sabbath; but soon his attendance there dwindles down to the evening service; next he begins openly to take his pleasure on that day; he neglects the reading of the Bible and prayer, and at length all gives way; his character is shattered, and why? because he had not purposed in his heart not to defile himself. The preacher besought young men to keep themselves pure; to avoid evil men; to be careful not to contract defilement in word or in deed,

by reading bad books, and keeping, or even coquetting with, bad company. He then addressed himself to youths who had left their native country, and who, in this new land, might have met with associations so different from those they had left behind. He reminded them most feelingly of the moment when they took their leave of a weeping mother, and when a father bestowed upon them his parting blessing. He also cautioned them against giving way to the least appearance of evil. Things in themselves possibly not evil, such as certain pastimes, were often made so by their surroundings and tendencies. Evil was connected with these pastimes, and without these evils they would cease to go down. When young men were importuned to take part in these, let them manfully say "No!" He conjured them for God's, their parents' and their own sake to do so; for, notwithstanding the harmless look of the doubtful indulgence, there was death in it, even though they might be told it would do them no harm. Above all, let them never, in obedience to any importunity or artful sophistry, give up the Book of God. Probably one reason why Daniel refused to partake of the provision set before him was, because had he done otherwise he would have fallen into a heathen practice, since amongst the Babylonians eating and drinking were accompanied with religious rites. Young men should jealously abstain from all violations of conscience. The thing which they were desired to give up, small though in itself, might be some sign or symbol of their allegiance to Christ and distinction from the world. Latitudinarianism was fraught with danger, and compliance herein was a sin. The saying, "When at Rome do as the Romans do," was a proverb of the devil. It was matter for astonishment how people would do abroad what they would not do at home. But the great rule for young men was not to defile nor compromise themselves; to lose a lucrative situation rather than do a wrong act; to be firm alike against evil solicitations, and open persecutions. If they did this they would prove heroes in the strife. Let them never take a situation on condition of doing a wrong act in connection with it, or of leaving undone an act that was useful and right. They were not asked to be demonstrative in maintaining their integrity, but to abide by their calmly arrived convictions. Let them do this, and yet let it be done in God's strength, or they would fail; but if they relied on His power they would run and not be weary, walk and not be faint.

DORCHESTER STREET CHURCH.

The Rev. Dr. Douglas delivered a discourse to young men in the evening in Dorchester street Wesleyan Church; taking for his text the former clause of the 14th verse of the 7th chapter of the Epistle to the Romans:—

"For we know that the law is spiritual."

He began by observing how much we owed to the Roman law, which, like all human laws, was but the echo of that divine law whose home, it had been said, was in the bosom of God, and whose voice was the harmony of the worlds. The present discourse would be somewhat of a sequel to the one given by him on the previous Sabbath, respecting the young man mentioned in the Gospel, as asking Christ what he should do to inherit eternal life, and whose great defect was in his imperfect ideas of the extent and requirements of God's law. Such being the case the preacher would that night strive to present to the young some correct conceptions of that spiritual law. This law, then, was first a universal law, intelligible to all, and commanding itself to all; second, it touched all actions, and, third, it was far-reaching, and as infinite as duration itself. It was universal in the sense that it touched all moral beings; and he contrasted the grandeur and sweep of this divine law with the limitations of all human law. A journey of a few hours frequently transported us from the jurisdiction of one Government, and the bearing of one code of laws, to that of another. This spiritual law was also intelligible to all. Other laws required years of painful study, and statesmen were continually repudiating laws and enacting others. Neither was any human code perfect. Moreover, this essential spiritual law was stable; everyone knew it, for it was written upon the conscience; and for a man to say that he did not know it was in itself an acknowledgment of guilt, for it showed that by repeated wrongdoing it had become effaced. The preacher showed the various ways in which this law and commanded itself to all, the very best of us being out from their torments, "Righteous art thou O God, who hast done this." No young man could accept this law without adding grace and dignity to his character. It touched all moral actions. Human courts demanded evidence, but in regard to this spiritual law every action was done in the very eye of the Great Lawgiver, and memory and conscience condemned the offender. Let, then, a knowledge of the searchingness of that law keep back from any breach of it, and from consequent remorse. This law took cognizance of many things that human law did not touch. No human law went with the young man behind the counter when for the first time he was tempted to do a dishonest act. How few, if weighed in the balances of this spiritual law, would not be found wanting! It touched the remotest destinies of men, and in its operation travelled into eternity. But the highest achievement of human law terminated with death. Yet, not to overwhelm them with despair, he would point them to a hopeful recognition of Christ, who had kept this spiritual and infinitely far-reaching law, and had come to suffer, the just for the unjust; the dealings of the Divine Being with man thus beginning with law and ending with mercy.

ZION CHURCH.

In Zion Congregational church last evening, Rev. Charles Chapman also preached a sermon to young men. He took for his text Ps. cxix. 9:

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

The question may be asked, Why should young men specially be addressed? Why are the Scriptures constantly addressing them particularly, either in words of encouragement or warning? The reason is evident; they are the creators of the coming age; they have the powers to make it a great and noble one, or to lay the foundation of a future of corruption. Observe in the text

there is a question and an answer. By what means may a young man cleanse his way, escape from the atmosphere of corruption which surrounds him, and attain unto the purity of the children of God? By taking heed to his way. He forms his character by watchfulness by taking the phases of human life and bringing them under his observation. A person wishing to ascend a mountain must first obtain guidance, must find out what are the obstructions and dangers in the path, and after having found out all the difficulties, must apply the information received if he wishes to reach the top in safety. Just so, life is attended with great perils. There are perils to the human body and interests, but beyond these there is a more fearful peril—the danger of losing the soul for ever. There are combinations of evil to destroy the soul, and the Scriptures point these out in their exhortations to overcome them, and "endure hardness as good soldiers of Jesus Christ." If you go forth to meet these perils unprepared you are lost; but by taking heed you may be saved. The Word of God gives the guidance, gives the right views of human life, gives the fundamental truths by the exercise of which a young man may attain unto everlasting life. The Scriptures teach us that the heart is very weak, very easily overcome; and that even before the tempter comes there is a conspirator inside ready to assist him. Don't lean on yourselves for aid. Apply to Jesus to help you that you may be able to keep your heart with all diligence. There is in your nature a ruling disposition which gives a current to your whole life. It leaves a mark on whatever you do. You may not be able to detect it but it is there. Then, how important that it be a spirit that is in unison with God. The heart cannot be made pure from the outside; it is the inward spirit that must be renewed. Again, the Bible teaches us that God sees all things; whatever we do is before his eyes. What a defense in resisting temptation if we would always remember "Thou God seest me." This present life is only part of the whole. It is only infancy—the sowing time; our souls will last forever. We will have to account for all our doings in this world at the Judgment Day, and they will decide whether we will occupy a place in bliss, or sink down to eternal degradation. But how will a young man meet and overcome these dangers? Jesus only is needed to overcome these perils. Young men, you are in peril, and quail when you think of going into eternity; but Jesus who came to save sinners is willing and able to save you. "Wherewithal shall a young man cleanse his way?" By taking heed to his ways according to the light God's words shows upon them, and by believing on Jesus. Young men you may cleanse your way by identifying yourself with the Son of God and deriving from him strength to fight in this war. Life is beset with perils requiring great watchfulness; your heart is very weak; in your nature there is a ruling disposition, good or bad, which gives a tenor to your whole life. God sees you always and everything you do; your life will last for ever; this is only the infancy, sowing time; Jesus is the friend who will renew your heart, and save from these perils. You may not make great conquests, as this world terms them, but being one with Christ you may overcome sin and Satan and obtain eternal happiness.

CHABOLLEZ SQUARE CHURCH.

In the evening the Rev. Mr. Massey delivered an earnest and touching address to young men in Chabollez Square Church, taking for his text the following portions of scripture:

Proverbs 1st chapter and 28th verse: "Ponder the path of thy feet, and let all thy ways be established." Proverbs 18th chap. and 2nd verse: "Whoso findeth a wife findeth a good thing, and obtained favor of the Lord." 2nd Cor. 6th chap. and 14th verse: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" and Prov. 13th chap. and 12th verse: "She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

The preacher's discourse might be called plain counsels to young men. The words of the last text, he said, were the testimony of a great and wise man to the value of true religion. He had tried the world to the full, and found it vanity and vexation of spirit. He had also tried religion and pronounced it to be a tree of life, and more precious than rubies. He, above all men, was competent to form a correct estimate on this important matter. Marriage was a divine appointment, and as such could not be repealed or annulled by human authority. It was conducive to individual happiness, and to the stability, peace and prosperity of society, and when neglected, immorality and degeneracy were the result. In this city too few young men marry in proportion to its size and population. Fashions, the extravagance of young women, the extravagant expectations of mothers, high rents, expensive living, and social customs were among some of the causes. A young man should seek a partner in disposition, taste, and social position like himself. The opposite produces domestic misery, and lifelong contention. The speaker then referred to late and early marriages; approving of Dr. Franklin's counsel, which was to get married early, then the family would be grown up by the time the parents had arrived at the meridian of life, and they would thus have the afternoon and evening of life for repose and enjoyment. On the other hand, late marriages were in almost every sense an evil. These counsels were applicable to both sexes. Both should seek, above all things, God-fearing partners. Nothing could compensate for the lack of this. If this be absent, all else will count for nothing, and less than nothing, at the great day of account. Young men should avoid all evil associations and bad habits, light literature, billiard rooms, the theatre, tobacco, intoxicating liquors and all sensual indulgences. They should abstain from the very appearance of evil. If they took heed to these counsels, they would never regret it; but would find that religion was a tree of life to those that lay hold upon it.

FIRST BAPTIST CHURCH.

In the evening Rev. Mr. Cheatham preached from Jer. iii. 4:—

"Will thou not from this time cry unto me, 'My Father, Thou art the guide of my youth?'"

The preacher first discussed the three questions: What am I? Whence am I? Whither am I going? We are physical, mental and moral existences. But

many, young and old, live as if they were physical existences only; others rise above the physical, but are content with the mental, holding that the mental is the highest manifestation of the man. But they are mistaken. The moral nature is still higher, inasmuch as it links us with the highest, even God himself. We come from God; and whither are we going? We are walking in one of two ways—either the broad one that leads to death, or the narrow one that leads to life. We are now forming a character that is to live forever, and we have all, therefore, need of a guide. If we depend upon our own wisdom we shall certainly go astray. The facts that God has placed within us a voice crying ever to us, "Do right, and that He has written for us moral laws, prove that we have need of a guide. Experience is one guide, the best and the hardest that this life affords, but young persons cannot have this guide, for it comes only with years. To talk of an experienced youth is a contradiction in terms. But there comes a time in the lives of all of us when nothing that we have ever seen or heard of, nothing that experience could teach us, can be to us a sure and safe guide. It is then that we feel the folly of human wisdom and the necessity of a divine guide, one that can speak to our hearts a language not to be misunderstood. To all young persons this necessity is constant and peculiarly pressing. In youth the passions are all active, and it is then that we are most beset with temptation and most liable to yield to it. One false step taken in youth may blast the life or ruin the soul. A single wrong act may be the commencement of a series of wrong acts, and so of evil habits and evil companionships. There is a beginning to every wrong life, and that beginning was a single wrong act, perhaps less than that—a single wrong thought. This shows the necessity of the guidance of some one higher and better than ourselves, who may speak to us in the hour of weakness and the hour of danger. There is a limit to human wisdom and love, and there is no human being of whom we can say, This person shall be the guide of my life. This indispensable guide is God Himself who speaks to us in the words of the text. We shall find His wisdom and strength equal to every emergency, and His love and fidelity endureth forever. May all young persons who have not yet done so, cry at once unto God, saying, "My Father, wilt thou not be the guide of my youth?" Let youth with all its vigor, manhood with all its strength, and old age with all its glory, be consecrated to Him whose due it is.

ERSKINE CHURCH.

Rev. J. M. Gibson took for his text Galatians vi. 7, 8.

"Who soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

There is a time to sow and a time to reap. The spring time of the year—of life—of our eternity—is the seed-time, and the law is that according to the sowing so shall be the reaping. This law is too simple to be stated in the material world, but in spiritual things it is a matter fraught with dangerous and almost universal delusion—men who sow wild oats speak as if they never expected to reap wild oats, and those who sow to the Spirit seem never to fully assure themselves that of spiritual things only must be their harvest. All things in the world are divided into good and bad, and so with the seed men sow. The text distinguished between the good and bad; that which was sown to the flesh and that which was sown to the spirit. Not what a man sows, but what he does it for. It was terrible to see a youth with one hand deliberately sowing to his lusts and with the other even in this life reaping corruption. It was also sad to see the sober, the honorable, the diligent, devoting themselves to comfort, competency, fashion or wealth. Those who sow to these things will probably reap the same. They certainly will reap nothing better. These were good things in their subordinate place, but if they were the object of a man's efforts he should have no profit of all his labor which he labored under the sun when the time came when the fashion of the world should pass away and all its riches should see corruption. The spirit of God as a ruling power in a man's actions made all the difference in their value. If all things were done for God's glory, then all would have fruit to everlasting life. It was a pregnant thought that every sin was not only a sin in itself but was a seed which would germinate and in time bring forth other sins. Some light was thrown on the horrors of hell by this thought of the unchecked multiplication of inward corruptions. Likewise the seeds of life did not end in themselves, but would generate gladness throughout eternity. There was one field in which there was something for all to do, that was the field in which the seed of the word of God was to be sown, and in this connection he referred particularly to the work in which many of the young men of his congregation were engaged, and compared the lives of these with those of such as had devoted themselves only to selfish objects, and besought all to find the sphere in which they were called to labor and work while it was day.

QUEBEC LEGISLATURE.

(From the Herald.)

QUEBEC, Nov. 9.

Mr. Fournier presented a petition against the return of Hon. Mr. Langevin, and praying that the returning officer be summoned to answer for his conduct.

The address in answer to the speech was proposed by Mr. Malhiot, seconded by Mr. Lynch. Mr. Malhiot dwelt upon the enlightened policy of the Government, particularly as regards railways, and thought they were deserving of the thanks of the country for their management of the public funds while giving expansion to our varied resources.

Mr. Lynch seconded the motion, and was warmly applauded.

Mr. Joly criticised the measures introduced by the Government during past sessions, arguing that they had been all through indifferent to the wants of the country. Their emigration scheme was a fiasco, resulting in the arrival of only two Belgian families. He also censured the Government for abject servility to the Dominion Government in the settlement of the arbitration of the debt.

Mr. Chauveau would like to hear other members; but proceeded to answer Mr. Joly (Leader of the Opposition) upon the question of Arbitration, claiming that they had done everything in their power to secure a fair settlement, but would not submit to unjust judgment of the Arbitrators. Upon emigration, he contended that everything possible had been done, and the result was highly satisfactory. Government had published a large number of pamphlets, offering the settlers Crown Lands. He denied that industrial establishments did not exist. In proportion to the population industries were also increasing. The Address was carried, and the House adjourned at six.

QUEBEC, Nov. 10.

A petition was presented by Mr. Holton, on behalf of the Montreal Natural History Society.

Petitions contesting the election returns, from the Counties of Joliette and Bonaventure, were also received. The investigation into the election for the last-named place will disclose instances of bribery and corruption of the gravest nature; so it is rumored.

Mr. Joly submitted the following resolutions on the Arbitration Question for Wednesday next:—

First, That it is much to be desired, that the misunderstanding which at present exists between the Provinces of Ontario and Quebec, on the subject of the division of the debts, credits, obligations and assets of Upper Canada and Lower Canada, be promptly and permanently removed.

Secondly, That the result of an appeal to Her Majesty's Privy Council would not tend to remove promptly and permanently the said misunderstanding, seeing that even if the decision was in favor of this Province it would simply annul all the proceedings taken during the past four years, and compel the parties to begin over again.

Thirdly, That a humble address be presented to Her Majesty, praying her to be pleased to recommend that the British North American Act be amended, so as to authorize the Federal Parliament to assume, on behalf of the Dominion, the debt of the former Province of Canada, as though it had been so from the first, with compensation to the Provinces of New Brunswick and Nova Scotia for the share which those Provinces would have to pay upon the surplus of that debt.

Hon. Mr. Irvine gave notice that on Tuesday next he would move the House into Committee of the Whole on certain resolutions respecting the issuing of marriage licenses. He said, under the present system the fees collected from licenses for Protestant marriages went to the Dominion Government. The object of his motion was to secure these fees for the purpose of Protestant superior education. The fund can be judiciously utilized in that way. The consideration of the resolutions was fixed for Friday next.

QUEBEC, Nov. 13.—Mr. Fournier introduced a bill entitled an Act to amend the act fixing the salaries of the Speakers of the Legislative Council and Legislative Assembly, and of the Members of both Houses. He explained that the bill proposed to reduce the salaries of the Speakers to \$100 instead of \$200.—Carried.

Mr. Marchand moved to introduce a bill regulating the representation in the House of Assembly.—Carried.

Mr. Bellingham moved that Railway Companies in receipt of land or money grants from the Government should make returns to the House of the affairs of said Companies. He remarked the curious fact that many chartered Companies were bound to furnish statements, while certain Railway Companies were not. He referred to a railway with which the Hon. Member for Hochelaga was connected. He desired to know who the Directors of this Company were, and what stock they had subscribed. The statements received from these Railway Companies had not furnished the information required. For instance the Northern Colonization Railway Company had this fall proclaimed that Sir Hugh Allan and several other gentlemen had become directors of that company. These gentlemen, he understood, not being stockholders in the company, could not legally become directors. He wished to draw the attention of the Government to the fact of the difference between the information demanded from different chartered companies, and recommended that the law should be amended. At the request of the member for Terrebonne the motion was held over, and the House adjourned at four o'clock.—Gazette.

DOMINION ECCLESIASTICAL NEWS.

Episcopal.—We learn from the Kingston News that the rectory of Belleville, vacant by the death of Rev. Mr. Greer lately, was offered by the Bishop of Ontario to the Ven. Archdeacon Patton, of Cornwall. The parishioners, however, as we find from later advices, appear to prefer the Rev. A. Baldwin, a younger brother of the Canons of Montreal and Toronto Cathedrals, and it is probable that they will ultimately succeed in obtaining the man of their choice.—The Coaticook (Que.) Observer says that Rev. John Foster, Episcopal Minister of that place, has been appointed to the Rectory of Three Rivers, vacant by the death of Rev. John Torrance. Mr. Foster's removal will be much regretted by the citizens.

An inaugural service was lately held in the New Medical School of Trinity College, Toronto, by Provost Whittaker; to be continued on every Sunday afternoon.—We learn from the *Chronicle* that Rev. Charles Elliott, Rector of Picton (N. S.) is dead. His labors had once covered the ground now occupied by five missionaries. He had resided at Picton many years, and baptized 3,650 persons.—On a late occasion Rev. Dr. Hodgkin had appointed a religious service at the Town Hall, Kincardine (Ont.) At the appointed time he found the place occupied, through a mistake, by a temperance organization. The hall was given up to him at once, and the meeting was afterwards held, at which the Rev. Dr. and two Presbyterian ministers delivered addresses. Fifty persons signed the pledge.

Presbyterian.—The Seaforth *Expositor* says that the Presbytery of Huron lately held its fall meeting in that town. The Clerk was instructed to correspond with congregations paying less than the minimum stipend of \$600 per annum with manse, to their minister. Missionary meetings to be held in different congregations during the month of January.

A new church in connection with St. Andrew's congregation, East Williams, Ont., was lately opened by the Rev. Mr. McDonell, of Toronto, Mr. Watson preaching subsequently in Gaelic. The church, capable of seating 400 persons, was completely filled, and a most successful service was held on the succeeding Monday evening.—Mr. Chiniquy has written to the Editor of the *Presbyterian Record*, Halifax,

to request further donations. His mission debt now amounts to \$1,500. Thirteen agents are already employed as missionaries or colporteurs, and five suitable young men have offered themselves as preachers. The classes are again opened with 110 pupils. Mr. Chiniquy's work seems to be expanding.—Calvin Church, St. John (N. B.), which was destroyed by fire last April, has been recently almost rebuilt. It promises to be one of the finest ecclesiastical edifices in New Brunswick.—On Friday, 4th Oct., the Presbytery of Toronto inducted the Rev. D. Inglis as Professor of Systematic Theology in Knox College. The new Professor has been laboring in the ministry for 16 years previously in Hamilton.

On Monday evening a farewell missionary meeting was held in St. Matthew's Church, Halifax, to say good-bye to Rev. Messrs. J. I. Murray, A. H. Robertson, J. W. McKenzie, missionaries lately mentioned in the *Witness*, who are about to leave for the New Hebrides Islands.—The special meeting of the General Assembly of the C. Presbyterian Church to consider the question of union was held on last Tuesday at Knox Church, Toronto. An earnest debate ensued, but nothing determinate was fixed upon. The discussion will be resumed.

A meeting of the Committee of the General Assembly was held on the same day to devise means for raising \$250,000 in order to the endowment of Knox College. After a long discussion the Committee adjourned till Thursday, in order to mature plans.—It appears by advertisement in the *Guelph Mercury* that semi-jubilee services would be held on Sunday to commemorate the 25th Anniversary of Rev. Mr. Torrance's settlement as minister of the first Presbyterian Church in that town.

Methodist.—On Monday evening last the Sunday-schools of the P. Methodist Church at Toronto, held their 38th anniversary. After the singing of an anthem from Handel's Messiah, &c., two addresses were delivered: one by Rev. S. Jones, of the Church of England, and another by the pastor. The building was "literally packed," and a handsome collection realized.—An effort is being made to build a new Wesleyan Methodist church at Port Hope. On a late occasion the President of the Conference, Rev. William Morley Pumphrey, M. A., visited the town and addressed a congregation assembled in the old church, which is too small and falling into decay. A collection was made when the handsome amount of \$5,000 was realized. The Mayor of the town and another gentleman contributing \$600. The church is to cost \$12,000, and according to the plans, &c., by a Toronto architect, will be a splendid building.—The Manitoba *Liberal* speaks very highly of the Wesleyan missionary in that territory. He accompanied the volunteers, being connected with the expedition throughout. His preaching is appreciated, and his mission is completely successful.

A meeting was held in Brunswick street Wesleyan Church, Halifax, to receive twelve young men, candidates for the ministry, who came out from England by the last steamer. The meeting was large and the proceedings deeply interesting. To Rev. Thomas Anglin, one of the Wesleyan fathers, belongs mainly the credit of inducing these young gentlemen to come to this country to labor under the Eastern American Conference, where their services are much needed.

Baptist.—On last Lord's Day, the new and beautiful Baptist Chapel on Parliament street, Toronto, was opened with appropriate services. The Rev. Wm. Stewart preached to a congregation that completely crowded the seats and aisles, and the Rev. S. A. Dyke (the pastor) preached in the evening. The entire cost of the new edifice, exclusive of site, is some \$5,600. Of this amount, about \$3,600 had already been raised, leaving a debt of \$2,000. For this balance an appeal was made on the following Monday evening at a tea-meeting, and promptly responded to by the friends present subscribing the entire amount.—The Executive Board of the Baptist Missionary Convention for Ontario, met lately in Hamilton. Various appropriations were voted to weak churches, in sums varying from \$250 to \$500 each, for the years 1871-2. A missionary itinerant was appointed to travel amongst the German Churches and communities of Ontario. The Rev. A. Stewart was established as missionary amongst the Tuscarora Indians, and a missionary was sought for to be settled as pastor to a French Baptist Church at Stephen.

RELIGIOUS NEWS.

The Edinburgh United Presbyterian Presbytery have ordained the Rev. Mr. Hanna as a missionary to Jamaica, and the Rev. Mr. McAllister as a missionary to India.

Dr. Haight of New York presented the report of the Rev. R. J. Nevin, rector of Grace Church, Rome, Italy, in which he sets forth the disadvantages of congregations worshipping in foreign countries, and asks that such legislation be made by the General Convention as will give to these congregations parochial rights and bring them into closer relations with the Church at home, and requests that they be allowed representation at the General Convention.

Some few facts concerning church patronage in England will show the need of reform. Out of the 13,000 benefices—i. e. places with salaries attached to them—in England and Wales, the Crown has 1500 at its disposition; the episcopate and senior rectors 2500; caputular bodies 1000; universities, colleges, and official persons 2000. Under private patronage are classed those "livings" controlled by individuals and boards of trustees—and these make up the other six thousand.

An encouraging view comes from facts like the following, showing the self-spreading tendency and necessity inherent in Christianity wherever a true seed of it takes good root in good ground. A native brother, Subba Chund, of Rona, near Allahabad, India, urged by the love of Christ, having made over his farm to his son, and bought a camel for the purpose, has loaded it with Christian books, and gone forth at his own cost on a long journey to spread the Gospel. He has been absent for months, and no word has yet come from him. It was his purpose to carry the name of Christ and the glad tidings of salvation into the wild desert of Rajpootana, among a people who have never seen the face of a Christian.

TERMS OF THE "WITNESS."

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The Witness.

FRIDAY, NOVEMBER 17, 1871.

THE PROPOSED POLITICO-SOCIAL MOVEMENT.

Two things seem to be pretty certain in regard to the story of a new social agreement between workmen and Peers; first, that the story was in the main correct, and, second, that the movement has ended, for the present at least, in a fizzle. The workmen's version of the affair, as given by Mr. George Potter, and corroborated by his fellow negotiators, is to the effect that, some months ago Mr. Scott Russell invited a number of leading workmen to meet him, and informed them that several noblemen and members of Parliament were desirous of co-operating in some movement for the improvement of the condition of the artisan class. Meetings were held by a council of workmen, who drew up the now somewhat famous "seven resolutions." These were handed to Mr. Scott Russell, who acted as intermediary between the workmen's council and the other side. The names of these latter seem to have been withheld, nor were they divulged till many months afterwards; and the workmen stipulated that the resolutions should not be published until the names of the Peers and members of Parliament, from whom it was understood the overtures had come, should have been made known. But in the meantime these resolutions, in some manner not as yet made clear, found their way into the newspapers, and, one after another, a majority of the lords and gentlemen whose names have been given as being parties to the intrigue, if such it must be called, have disowned their ever having committed themselves to such proposals.

Upon the whole, the moral of the transaction seems to be, to show the futility of following out "ways that are dark and tricks that are vain." Truth, candor and fair dealing need no cover of darkness; and, as a general rule, any scheme not conceived in the light, will not bear the light to be shed upon it when it shall have come to the birth. Not but that the "proposals" have some good points about them, along with others that appear crude and even impracticable. The whole of them, in the shape in which they have reached the public, are more suggestive than definite, and the carrying of them out might be easily shirked when it came to reduce them to the details necessary to their embodiment in acts of Parliament. It is rather hard to believe that, so far as there was any intention at all, such intention was not to make a cat's-paw of the vote of the working-class whereby the Tories might regain office. It goes to show, too, that the working-class of England are now an acknowledged political power, sufficiently important to be courted by the proudest of the two great political parties that have divided the Government of the country for nearly two centuries. All merely class legislation is to be deprecated, but under present social conditions it exists, and, for a time, will probably continue to exist. It can only be hoped, then, that this newly acquired political power will be used wisely, to strengthen the social fabric while modifying it, and not put forth vindictively, or in blind ignorance, like another Samson striving to pull down the pillars of the temple to bury both himself and his persecutors.

The London Times, of October 25th, contains a statement on the Peers' side of the question, being the text of a memorandum signed by the Peers, and the commoners who acted with them in this matter. The document shows that they received the advances of Mr. Russell on behalf of the workmen in a very general and non-committal style, while, at the same time, they recognized the national necessity of a hearty good feeling between the different classes of society. The Times says—

We have been requested to publish the following statement with reference to recent rumors as to a supposed "New Social Movement." It would, we are asked to mention, have been published sooner had it not been for the difficulty of consultation between persons widely scattered and much engaged.

Early in the summer Mr. Scott Russell applied to one of the gentlemen whose names have been mentioned in connection with this matter, on behalf of a Representative Council of Workmen, of which he was chairman, and he expressed a strong wish that some leading members of both Houses should consent to act together in considering the reasonable requirements of the working classes, and such legislative measures as might be proposed to them. He urged that friendly relations between two bodies thus constituted might have the good effect of averting alienation of feeling between classes. He offered to be the medium of communication, and he wished it to be understood, if the plan proceeded, that it was to be wholly unconnected with political party or party designs, and strictly limited to the promotion of an object of national importance. The result of this application was, that a certain number of noblemen and gentlemen consented to act together in compliance with the request of the Workmen's Council, and they expressed their readiness, as Sir Stafford Northcote has stated in his published letter, to consider any suggestions for legislation on questions affecting the well-being of the working classes, and to discuss them in a friendly spirit. The subjoined memorandum, expressing the views they entertained, was drawn up and agreed to on the 1st of August, and was communicated to Mr.

Scott Russell. In the absence of Mr. Scott Russell at Vienna no further communications have as yet taken place, nor have any resolutions been signed or sanctioned by the gentlemen in question.

Memorandum.—"At the request of Mr. Scott Russell, as chairman of a council of representative workmen, we, the undersigned, have consented to consider in a friendly and impartial spirit whether and in what manner we can co-operate with this Council in measures calculated to remove the disadvantages which affect the well-being of the working class.

"We appreciate the confidence thus shown to be placed in us; we fully recognize the national necessity of a hearty good feeling between the different classes of society; we believe that this good feeling can and ought to be secured where both parties are in earnest on the subject.

"Awaiting communications from the Council, we readily engage to give an attentive consideration to the measures which may be hereafter submitted by them to our judgment.

"At the same time, we do not conceal from ourselves that the task which we have been requested to undertake is not free from difficulty.

"We cannot become parties to any legislation which we do not believe to be consistent with the real interests of all classes. We must reserve to ourselves the most unfettered discretion in the selection of objects and in the modification or rejection of measures proposed to us for consideration; and we must hold ourselves free, either collectively or individually, to retire from the task to which we have been invited whenever we may be of opinion that our assistance is not likely to be for the advantage of the public or satisfactory to ourselves.

"SALISBURY, JOHN S. PAKINGTON,
 "CANNARVON, STAFFORD NORTHCOTE,
 "LICHFIELD, GATHORNE HARDY,
 "SANDON, JOHN MANNERS."

THE TICHBORNE BARONETCY CASE.

The curiosity in this protracted case, which several weeks' consecutive hearing somewhat satisfied, will by this time be whetted anew. The trial, after an adjournment of some three months, was resumed on the 7th. That interval is not long, and yet it is sufficient in these days of fast-crowding events to have somewhat jostled out of shape in the memory the features of what must always be a memorable case in the annals of English jurisprudence. And yet, though an ancient name and a noble estate are at stake, the real cause of interest lies in a nutshell. For what was it that a Court sat from day to day for many weeks, till both judge, jury and bar were exhausted? Simply to determine the identity of an individual. The question, "Who is who?" is not always easily answered, then, nor is the search so dull, especially when a possible baronet seeks for the attestation of a jury that he is, after all, his mother's son. Even royalty, in the person of the Prince of Wales, and other potentates and lesser powers, were drawn to the Court of Common Pleas, and the newspaper press teemed for two months together with reports of evidence whose very voluminousness was in itself a wonder. What surprising issues are yet concealed in this case it is impossible to say beyond this, that it will probably land the claimant either in the penitentiary, as a felonious impostor, or seat him in the Hall of the Tichbornes, with an income from their estates of the annual value of some £20,000. Is he really Sir Roger? That is the question. If he be, then must the defendant, his nephew, an infant son of Sir Roger's deceased younger brother, relinquish those estates, and the magnificent income therefrom, to the possession of a stranger from the antipodes, whose character will now, probably, never be above suspicion, and whose strange lack of scholastic acquirements, in one claiming to have the blood, and who should have had the education, of a gentleman, seems to stamp him as naturally plebeian, if not downright ignoble.

If the reader has followed the case, he will easily recall the main facts. The plaintiff, who claims to be the eldest son of the late baronet, was born in Paris some forty years ago, and in part educated there. From thence, at sixteen, he went to the Catholic college of Stonyhurst, Lancashire, England, where he stayed three years, and next joined the Sixth Dragoon Guards; but he soon quitted the army and went to South Australia, where he led a sort of vagabond life. His relations lost track of him, and became persuaded that he perished at sea with the ship "Bella," from Rio Janeiro to New York. But the plaintiff denies that he came to this watery end, and, indeed, that he died at all. He declares that he and the crew took to the boats before the vessel foundered, and that they were picked up by the "Osprey," and carried to Melbourne. Being destitute, he took to whatever rough work lay to hand, and thus passed a dozen years under the name of Thomas Castro, a person whose acquaintance he had made in Chili, and whose name he now assumed, not being willing, for family reasons, to be recognized by his real name. There seems to have been but little affection between his parents, and his own relations with them do not appear to have been very tender; and some six years ago he, still under the name of Castro, married a domestic servant. He soon afterwards heard of his father's death, and wrote to his mother, who thereon sent him money to enable him to return. He arrived in England, having, however, first gone through the marriage ceremony with his wife, under his proper name of Tichborne. His mother, who had all along refused to believe him dead, at once recognized him as her son, and he lived with her till her death. His father had died some years previously, and had been succeeded by his second son, Alfred, who died in 1866; but his widow, soon after his demise, bore him a son, the present defendant. Now the defence insist that Sir Roger was drowned at sea in the year 1854, and that the plaintiff is an impostor, being no other than one Arthur Orton, the son of a Wapping butcher. But the evidence is not yet nearly exhausted for the plaintiff, for

whom, we are told, more than a hundred witnesses have still to be examined, while the defendant has a whole "cloud" of such to confront them. The evidence made out a strong case in his favor, especially backed as it was by his mother's recognition, and the positive identification of him by some of his old companions. But, strange to say, the period of boyhood, which generally remains so vivid in the recollection of men, seems to have been almost entirely effaced from his memory. His mother tongue, French, he has completely forgotten, as well as all smattering of Latin, Greek, and Hebrew which he claims to have acquired at Stonyhurst College, not even being able to assign to each of these languages its respective characters. Of Euclid, Crenwell, and John Bunyan he had the most extraordinary notions, or rather no notions at all. It is hard to believe him to be other than a man of a dull disposition, and he is evidently now, and always has been, an ignorant person. His means of education don't appear to have been great, and still less do they seem to have been improved. Perhaps, a brighter man than he would have shown to little advantage had he, like the plaintiff, to be badgered by one of the cleverest as well as one of the most audacious members of the bar for day after day. The acknowledgment of him by Lady Tichborne as her long lost son tells in his favor; but, on the other hand, save herself, none of his relations believe in his identity. It seems incredible that a man so unfitted for the task would have had the hardihood to conceive and carry out a plan at once so dangerous and so difficult of execution. And yet he may be an impostor. It must be remembered that the defence have not been heard, and they assert they can prove him to be Arthur Orton. The latter has not, however, been produced, but it is stated that he will be put in the witness box by the plaintiff, who, by so doing, would probably win his case. It is also said that some of the crews of the "Bella" and "Osprey," have been traced to Australia and their evidence has been taken. On the whole, the case does not look unpropitious for the claimant; but the testimony for the defence has yet to be heard, and with its hearing may vanish all the hopes of the would be Sir Roger.

REFORM THE CIVIL SERVICE.

The case of Campbell, the clerk in the Halifax Post Office, who, although guilty on his own confession of having committed extensive mail robberies, has nevertheless been discharged from custody, has naturally excited a good deal of attention throughout the Dominion. Particulars of the case have been given from time to time in Halifax telegrams, but the following summary may be of interest:—

For a good while past letters containing considerable sums of money have been missing in the Nova Scotia post-offices, and it was ascertained with tolerable certainty that they had been stolen at Halifax. Amongst them was one mailed from the agent of the Bank of Montreal at Miramichi, and addressed to the Halifax branch establishment. These occurrences naturally caused a good deal of annoyance to the clerks in the Halifax post-office, and some, it is believed, even threw up their situations in order to escape from the unpleasantness thus created. Among the clerks was John C. Campbell, son of Mr. Stewart Campbell, M.P. for Guysboro'. Campbell had been nine years in the office; he had received during that period, a salary of \$800, recently increased to \$900, with prospects of further promotion. He was married, and through his wife was also well connected. Attention was first attracted to Campbell by his style of living being altogether beyond his official income. The serious nature of the robberies, and the necessity for putting a stop to such grave irregularities, led to the appearance at Halifax, from Ottawa, of Mr. Dewe, the Post-office Inspector. That gentleman, on his arrival, appears to have satisfied his own mind of Campbell's guilt, but to have formed the opinion, fortified by that of a local solicitor, that he had not at command sufficient legal evidence to convict Campbell in a court of law. A search of Campbell's house did not result in the missing property being discovered, although the fact that such a search was actually made, shows how strongly suspicion must have attached to him as the thief. Mr. Dewe therefore promised Campbell that the Government would not prosecute if he would restore the stolen money and make a full confession. Campbell then admitted stealing the Bank of Montreal letter, with its enclosure of \$1,785, but declared that he had since burned both letter and contents. He also acknowledged stealing letters containing sundry smaller amounts.

Campbell surrendered all the property he seemed to be worth, about \$3,000, and was leaving the country when he was arrested on board the steamer, under a warrant obtained against him by Mr. Jones, Agent of the Bank of Montreal, who was no party to the arrangement made by Mr. Dewe. A policeman had been employed to watch Campbell, and to him the latter made a statement similar to the confession obtained by Mr. Dewe. This was relied on as evidence, but the stipendiary magistrate ruled it inadmissible, and Campbell was discharged. It is since reported that he has left the country.

There has undoubtedly been a very grave miscarriage of justice in the above case, and it is to be regretted that while poor wretches, driven most probably by want and hunger to pilfering, are, with due admonition and comment on the enormity of their crime, sent to jail with hard labor, mail-robbing post-office employees, and other well-connected ignorers of *meum* and *tuum*, should, owing to their social position, and with the help even of their superior officers, contrive to escape punishment. The Press, especially the Opposition organs, have generally condemned the course taken by Mr. Dewe, and enlarged on the serious consequences of condoning crime and interfering with the regular administration of justice.

One aspect of the case, however, seems to have been overlooked, and that is, the necessity shown by it for a complete reform of the Civil Service of the Dominion. At present,

appointments to that service are on the footing of purely political or personal influence, intrinsic merit or fitness for the particular office to be filled being treated as quite a secondary matter, and entirely beside the question. Now, it is quite natural that the influence which availed to procure for a party public employment should also be used to keep him there, to hide his incapacity and faults, and, in the event of grave offences such as Campbell's, to screen him and shield him from the avenging sword of justice. That such has been the case there are plenty of instances besides the present one known to the public to prove, while those that may never be known are undoubtedly numerous.

The only remedy that seems effectual for these evils is to open the Civil Service to all candidates on the qualifications of merit and character alone, as has been to a great extent done in Great Britain through examinations, &c. By this means a body of public servants could be got who, knowing that their own behavior was all they had to stand upon, would be more careful and circumspect than others whose feeling of responsibility was weakened by a habitual looking to the support of their high connections; while heads of departments would be relieved of the trouble and pressure exercised upon them by political and other influence, with its frequent unfortunate results.

Honesty and efficiency, so indispensable in all kinds of business, are not so scarce but that the Civil Service might get fairly supplied therewith, if the door were opened to them by a thorough reform being effected. Till this is done rules and regulations may be multiplied without avail to check malpractices on the part of servants; for, like other employers, Government must always be more or less unavoidably at the mercy of its clerks.

THE AMERICAN ELECTIONS.

The late elections in the United States have gone strongly in favor of the Republicans; as was sure to be the case from the exposure of wholesale corruption under Tammany management of New York City. In Minnesota, their majority is put at 10,000. Even in New Jersey, which was regarded as doubtful, though the Democratic candidate for Governor was elected on account of his personal popularity, the Legislature in both branches is strongly Republican. The Republicans seem to have made a clean sweep generally, the apparent exception being a few cities like St. Paul, Chicago, and Baltimore, so famous for its "Plug-uglies," "Dead-rabbits" and secession mobs. These results are chiefly important as determining the character of the Presidential election next year. This fall election is usually regarded as the harbinger of that. "Coming events cast their shadows before;" and the public voice, so loud and pronounced this year, from California to New York, ensures the continuance of the Republican party in power, and another term for President Grant. He was endorsed by the different State Conventions, the Press and people generally, and his re-election is as good as assured.

Indeed, the General is a singularly fortunate man. He is not brilliant. He is honest and safe. Nor is he infallible. He made, as was necessary, some serious mistakes, and his popularity began to wane. Then, his enemies effected a grand strategical movement, which was called a "new departure." They expected, with this "change of base," and party tactics, to take Washington, when the Tammany disclosures fired the heart of the whole country and all good citizens rally around Grant, whose name is a tower of strength. He has regained more than his old popularity. He is brushed up anew as a candidate. He is "armed so strong in honesty" that he is sure to win.

New York City, that has exerted so important an influence on the country at large, is itself only partially redeemed from the rule of thieves. Unlike the State, party lines were obliterated. Honest Republicans and Democrats united on honest men of either party. Could they adopt and carry out persistently such a policy in future, they would be sure to succeed. But perhaps that is too much to expect. The snake is "scotched not killed;" and we wait with anxiety full returns, and to learn what further steps are to be taken.

AUSTRIA.

The Austro-Hungarian monarchy lacks unity. It is its inherent weakness that it is founded on too narrow a base, like an inverted pyramid resting on its apex. It originally consisted of heterogeneous and hostile states that clustered around the House of Hapsburg. Shorn of its fair proportions since Germany found a new centre of gravity, and relieved of rebellious subjects who could never become citizens, it still presents very much its old aspect of a "kingdom divided against itself." Instead of the healthy opposition of parliamentary parties, there prevails a conflict of races. In the history of civilization in Europe nationality has usually preceded liberty; and unity prepared the way for independence. In Austria all this has been reversed. Any national feeling that exists is only in its germ; whilst the prevailing idea of Provincial independence is much older than the dynasty.

The Emperor Francis Joseph appears conscientiously in favor of constitutional freedom and progress. There were, not long since, rumors of his intended abdication, like that of his predecessor, as he felt his responsibilities too great for his abilities. This would be simply a misfortune to the Kingdom. A weak Government, as under the reign of the English King John, is the period most favorable for the development of freedom.

These hopeful indications are strengthened by the great religious movement in South Germany. Civil and religious liberty usually go hand-in-hand. In procuring any such great and permanent change as is needed, various influences co-operate. They act and react on one another. Yet we must not be too sanguine, as we remember that once be-

fore Austria showed as promising appearances of a wonderful transformation, all of which came to nothing.

Recently there has been a change of Ministry. The retiring Minister, who favored Provincial independence, proved unequal to the emergency, and failed, from the antagonism of races. As there is now no decided majority of either party, there can be no declared policy. Accordingly, an obscure Minister of Finance has been selected to form a Cabinet; on the same principle that a second-class politician is usually elected President of the United States.

It were well if the clamors of opposing races were lost in national sentiments before they are silenced by war cries. It is time that the internal development of the Empire had passed out of the stage of mere constitutional experiments. With Russia's attitude on the Bosphorus and her avowed pan-Slavic policy, Europe cannot afford to have Austria a mere cypher in her international system, like France.

VON BEUST.

The announcement of this statesman's resignation and retirement from the position he occupied as Prime Minister of Austria will, we are sure, have occasioned equal surprise and regret. The Chancellor is a Protestant. He is the only member of the Austrian Cabinet who was a match for Bismarck. It was hoped that the Austrian ship of state would be brought into smooth waters and not go to pieces on the rocks so long as he was at the helm.

What adds to the gravity of this step is the report that the resignation was by intimation from the Emperor that it would be acceptable, and that it was in deference to the feelings of the Prussian Chancellor, who, wishing to engage Austria in a league offensive and defensive, was jealous of his distinguished rival and *quondam* enemy that never liked him. Another rumor is not any more assuring: that the Emperor's wife and mother, who are under Jesuit influence, have succeeded at last in introducing a reactionary policy and removing the Protestant Chancellor, as representing the liberal measures from which we augured so much for the Empire.

The alleged reason for the Chancellor's retirement is the usual one, that the state of his health requires absolute repose. The immediate occasion of the Cabinet crisis was a puerile demonstration of German students in favor of their own nationality and of Count Beust as a Saxon. This naturally gave umbrage. And this question of different nationalities and religions is at the root of all Austria's difficulties. We ought to profit by the lesson in this New Dominion. We are slow to forget that we are English, Irish or French, and to remember only that we are Canadians.

BARBARISM.

Dr. Bushnell caused quite a sensation when, in a Home Missionary sermon, he spoke of barbarism as one of the dangers of the Great West. Yet it is now no mere possible danger looming in the future. It is an actual evil that affects the Republic, north and south, east and west. The older and more settled communities, as well as the newer, manifest its spirit; so that it requires not only the Missionary Societies but all the power of the Central Government to keep it in check.

Our readers are familiar enough with the rioting and thieving in New York that threatened to reduce society to its primitive elements. They have heard too of the "Miners' Unions" of Pennsylvania, that by intimidation and murder set law and authority at defiance. They know that the whole South is honey-combed by the Ku-Klux; so that the President has been empowered to set aside, by proclamation, the Habeas Corpus Act, and to deal summarily with the assassins.

And now from Utah has come a monster petition in favor of polygamy, signed by the Mormon women, showing the utter debasement it causes; as the plantation boast of the South that the slaves were contented with slavery, illustrated its worst effects. Later still, we are shocked to hear of the wholesale murder and robbery of the Chinese at Los Angeles. The peaceful citizens are forced to unite for their own defence, and threaten to form a Vigilance Committee. It is well that the General Government has so honest and able an executive.

RELIGIOUS LIBERTY IN RUSSIA.

The question of liberty of conscience is of many years' standing in the Baltic provinces, and has become complicated with other national and political questions. The Old Russian, or Muscovite, party, the seat of whose power is in Moscow, are fanatical adherents of the Russo-Greek Church, and oppose freedom, as they wish to crush out the German Lutherans. These Germans of the Baltic provinces, though numerically few, have supplied a large majority of the publicists, leaders, organizers and statesmen of Russia. This has naturally provoked the jealousy of the orthodox native Russian party, who hate them as the Southerners do the Yankees. The question about religious liberty has accordingly resolved itself into a struggle of parties and races. The quarrel is between the Reactionists and Progressives—the Muscovites and Germans; between Moscow and St. Petersburg.

The Czar seems consistently liberal in his policy, and anxious for toleration; but his intentions are neutralized by those under him. After the former appeal of the Evangelical Alliance, when the European branch addressed him in June, 1870, he summoned before him the Archbishop of Riga, and thus sharply addressed him: "As I learn, liberty of conscience is interfered with in Livonia; what does this mean?" The effect of the stormy interview was to send his eminence on an episcopal tour through the Province, in which he counselled the priests to discontinue for a season their reactionary movements.

This policy of waiting till the storm blows over would appear to be again followed, as there is at present a lull. The Germans acknowledge a better state of things, and grant that the Czar is able and willing to protect them if made aware of the true state of affairs. Thus the good offices of the Alliance have not been in vain; though the Muscovite foes of religious freedom are powerful and unscrupulous, and resort to as many disguises and plots as the Jesuits.

HARD CASH.

Bismarck, it appears, agrees with Andrew Jackson on Finance; and is determined to carry out his famous "sub-treasury" policy. He insists on the English-subscription part of the French war loan being paid in coin. This demand causes great uneasiness both in England and Germany. The execution of this arbitrary claim would cause financial derangement and panic everywhere. It is, in fact, impossible. According to the London *Court Journal*, "there is no such amount of bullion as Prussia demands of France. All the deposit, public and private, in gold and silver, in Europe and America, is less than two hundred millions sterling, and that would not pay half the indemnity." The *Journal*, therefore, believes that Bismarck intends to hoard the world's finances, and touch England's vitality through her gold. It advises that Germany be paid in bank notes as England's only safety against invasion and ruin.

The Liberal party in Germany also have their fears, as the possession of so much ready money may be employed by the Government for crushing out liberty at home, as well as for ambitious wars abroad. It is regarded as especially injurious to commerce, in the present state of the money market, to keep so many millions of coin locked up in the treasury vaults. The Prussian Chancellor, however, only lays down the same principles as he did before the Austrian war, and at other times, whenever the Opposition attacked this policy. It is, to keep a large sum in ready money always at command. To this he attributes Prussia's military successes. He carries out the maxim that peace is of use to prepare for war. The army and these vast funds render the Government independent of the nation, and make it formidable alike at home and abroad. This financial policy, on the Chancellor's own showing, must be regarded as a menace, if not to England in particular, yet to Europe generally.

PAYING SUNDAY-SCHOOL TEACHERS.—At a recent meeting of the Episcopal Sunday-School Association in New York the novel suggestion was made that Sunday-school teachers should be paid for their work. It was stated that the present system is very defective, for often those who can teach will not, and those who cannot teach are found in charge of classes; and it was thought that this defect might be remedied by paying efficient teachers for their time and trouble. The *Episcopalian*, an influential paper, thinks the suggestion worthy of consideration. If ministers, organists, the choir and the sexton, must be paid, upon what principle of consistency, it asks, can the Sunday-school teacher be omitted from the account? The idea certainly seems plausible at first sight, but it is to some extent founded on a radical misconception of the nature of the Sunday-school teacher's true work. This work is certainly more to influence the hearts than to instruct the minds of the children; and an illiterate teacher who is thoroughly in earnest will do much more good than a man of high culture who cares little about the souls of his scholars. Of course, the man who unites culture to earnest love will make by far the best teacher; but we scarcely think there are many such who would be induced to teach by the offer of money for an hour of Sunday work. The comparison of a teacher's claims for pay with those of ministers, organists, &c., will not hold good after a moment's consideration. The minister has devoted his life to his work, and must live by it; the quality of the music is not necessarily affected by the piquety of the player and singers; the sexton may be able to sweep equally well whether converted or unconverted; but with the teacher the question is different. If the children are familiar with his daily life it will exert far more influence upon them than any improved system of teaching; and men and women of the right stamp are not to be had for money, but for love.

THE "TRUE WITNESS" AND THE ANGLICANS.—We perceive that our contemporary in his issue of Friday (3rd) has made another attack upon the Sabrevois Mission to the French-Canadians, which is supported by the members of the Anglican communion in Canada. Leaving it to the denominational paper of that Church to reply to the charges of the *True Witness*, if thought necessary, we have, nevertheless, a few words to say on the subject.

The chief points in our neighbor's diatribe are, the alleged inconsistency of the Anglicans, who believe in the validity of Roman Catholic ordinations, interfering with the Romish hierarchy in their several jurisdictions, and their folly in raising funds for the support of such a mission whilst their own people are, in some quarters, entirely destitute of the ordinances of Christianity. On the first point, which is of a purely ecclesiastical character, we have nothing to say, except that the *True Witness* must be aware that the Church of England has declared in one of her articles respecting some of the Papal doctrines, which she believes to have been additions to the primitive faith of Christendom, that they are "fond things vainly invented," &c., and in another directs her adherents to Holy Scripture as the sole foundation of Christian faith and practice. Now, whatever be the social virtues of the French-Canadian race (and we should be sorry to deny them) there is no doubt that, holding such doctrines, and many superstitions besides, which have been interwoven with the popular belief in this

Province as in other Roman Catholic countries, they are fit subjects for a mission from the Protestant Episcopal Church. As for the error and folly of sending missionaries to Roman Catholics whilst Diocesan Missions are ill-supported or neglected, we believe that the imputation, if supported by facts, applies chiefly to the Diocese of Montreal, whilst the funds for the support of the mission in question come, if we are rightly informed, from several Provinces of our Dominion. For the rest, that mission supplies religious services to a congregation many of whom have always been Protestants, and furnishes education to their children and to other pupils whom their relatives may place at the Sabrevois College.

RUSSIA.—Public attention has, of late, been divided between Russia and Prussia. At one time there are rumors of an understanding or alliance between them, menacing the liberties of Europe; at another of their preparing for a mortal struggle to decide which shall be master. Meanwhile Russia has recruited her resources since the Crimean war, and is alike threatening Austria, Turkey and India. Her internal development is only a preparation for external aggression. It is the popular enthusiasm, as in Germany, united to an absolute Government that makes her so formidable, as her mighty forces are under the direction of a single mind. Material progress, emancipation, instruction, and religious fanaticism, all are utilized for warlike purposes.

According to the Edinburgh *Review*, her commerce has fostered a warlike marine. Her railway system forms a network that enables her to concentrate her armies. Her finances are restored to a flourishing condition. And Poland has been converted, by the genius of Todleben, into a quadrilateral, more threatening to Northern Europe than the famous Austrian quadrilateral used to be to Italy. She aspires to the hegemony of the East and affects to play the same role on that continent as her fast American ally does on this.

PROGRESS OF CANADA.—The *Journal de Quebec* says that the revenue of the Dominion this year will be \$19,000,000, and that a comparison of this with the revenues of the Provinces composing the Dominion in 1841, will show the astonishing result obtained in 30 years. That of the two Canadas was in 1841 £269,000 or \$1,076,000. If to the \$19,000,000 revenue of the Dominion be added that reserved to the Provinces by the Act of 1867, it will be found that the total revenue of British North America has increased twenty times since 1841. This is certainly a prodigious result and of which we may be proud, besides which Confederation has above all given a wonderful impetus to our commerce and industries.

THE WITNESS A POWER FOR GOOD IN NEW YORK.—In the daily record of the Fulton street Prayer Meeting, we find an item which shows that the prayers which have been offered up for the success of the New York *Witness* are being answered. The paragraph is as follows:—

"A clergyman said that a member of his congregation recently read an article entitled, 'Reasons for Becoming a Christian,' in that excellent little paper which has recently come among us, the *Daily Witness*, and it was instrumental in the conversion of a family! If no other good is accomplished by it, he thought that amply repaid for all it had cost. He added that he considered it the duty of every Christian to aid in the circulation of a paper that furnishes such an amount of good reading matter at so low a price."

THE RECENT AURORAL DISPLAY.—The brilliant display of the Aurora Borealis which was seen here on Thursday evening, was equally striking at New York, whose papers describe it in almost the same terms as did our city contemporaries. The sky in the westward became suddenly illumined by a red light, causing all who saw it in the city to believe that a terrible fire had broken out in Jersey City. Groups gathered in the streets speculating on the nature of the substance that could produce so vivid a reflection; and at length it seemed as if the entire city on the other side of the Hudson was in flames.

THE FRENCH-CANADIAN EXODUS.—The *Opinion Publique* says that, according to American official tables, the number of French-Canadians who emigrated to the United States during the year ended 10th June, 1871, was 26,766. It calls upon public men to give this matter their chief attention, with a view to devise a remedy. It certainly seems a futile thing to be trying to get immigrants, while there is such an enormous leak of the natives of the country.

REVIEWS.

SONGS OF THE SIERRAS.—By Joaquin Miller.—Toronto: Canadian News and Publishing Company.—Montreal: Dawson Bros.

It is one of the saddest signs of the times that unprincipled, not to say immoral, poets can win the ear of the people of Christian lands, and obtain unbounded applause from almost the entire newspaper press in those lands. Why should people who would scorn the idea of choosing immoral associates in every day life take to their homes and their hearts poetry which is subversive of every religious feeling and right principle? We have had quite enough of poems of the Swinburn and Dante Rossetti school; quite enough of the Bret Harte and John Hay style, and it is time the thing was put an end to in high-toned society. We cannot think that a certain rugged picturesqueness of style, and occasional wild beauty of expression is sufficient to constitute a poet, while in his writings the conceptions are low, the ideal lower, and the moral tone entirely wanting. An analysis of some of the poems which compose this volume, from a review in the *Chris-*

tian Union, will show the justice of the position which we have taken:—

"In scrutinizing these poems of Mr. Miller, the instant and saddest impression which they produce regards the applauding public more than themselves. That these morbid fancies and brutal creations should be accepted as the evidence of a new day-dawn of native literature, is about the most disheartening thing in modern progress. Indeed, did we not suspect that this admiration is sheer coquetry, we should begin to think that we are making no progress at all. There are just ten poems in the volume before us. The first is of a man who leaves the woman whom he had loved in boyhood for the mines, enters into an illicit relation with an Indian girl; and when the latter is tortured into maddening jealousy, and finally drowned out of the way, goes back to the East, discovers that she whom he has forsaken had married another, and thenceforth fills heaven, earth and the Sierras with dawning wailings over the faithlessness of woman! The second is of an Indian princess who receives a dagger as a love-gift, the sight of whose silver hilt, her lover tells her, will insure her swift protection in danger from each and all his comrades. These comrades being filibusters, are subsequently compelled to fly the country; the Indian girl follows them in a boat, shows her dagger talisman, and is left to drown for it. Another, when the prairies are on fire, gives her lover her own horse, being the fleetest, and is rewarded for her devotion by being left to burn to death just as the river which would save the fugitives opens to sight. Still another marries an old man in order to acquire the wealth which the real object of her affection needs for his ambition; and, when finally free, is most virtuously disinclined by the hero of her heart, who is of such manly mould that rather than lose what he wants in life, is disposed, he tells us to

"Write a name in blood and orphan's tears!" "The luck of woman, indeed, is not particularly cheerful in any of these Songs, and the author's divorced wife, even, is assured in liquid cadences that she will regret their separation when she hears how famous he has become; and that, seeing nobody knows why they quarrelled, he, the husband, will simulate the blame of it, leaving the world to wonder at his magnanimity. Undoubtedly the sympathies of all readers are keenly enlisted in the heroines; but this is from the workings of sentiments alien to Miller himself. With the latter, woman is a beautiful toy, with lips 'luscious and blood red,' with 'black hair boundless as the night,' with glories of passion and wondrous animal and physical graces and qualities, with vain, self-devotion—admirably picturesque—sad to lose; but nevertheless to be lost, even as pet horses are, and pet dogs are, and all other inferior joys are in this very melancholy world of ours. This sensual and selfish conception of woman—probably the lowest conception of woman that an Anglo-Saxon poet ever ventured upon—is the key-note of the present volume."

FRENCH-CANADIAN MISSION WORK.

Mr. Rivard, the Managing Editor of the *Aurore*, gave a very interesting statement of the work among the French-Canadians at the "monthly concert" of the Eastern Congregational Church on Wednesday evening. He commenced by saying that we were often most ignorant of what was going on at our own doors. Mission work amongst the French in Canada was commenced about 35 years ago, when services were held in Montreal. The next year, Madame Feller began a school in a log house near Grande Ligne. At present there are five missionary societies among the French in Canada, viz., the French-Canadian, the Baptist, the Sabrevois Mission, the Methodist and Presbyterian.

The French-Canadian Society employs some fifteen or sixteen missionaries, and has a boys' and girls' school at Pointe-aux-Trembles, nine miles from Montreal. There are about 80 scholars. A third or fourth of the number are Romanists when they come to the school, but all go away Protestant.

The Baptists have two schools; one at Grande Ligne and one at Longueuil, both having 60 scholars. They have 12 or 14 missionaries. Two of their churches are in the States near the Line. The Sabrevois Mission, carried on by the Episcopalians, had for several years only 8 or 10 scholars; but now has 40 or 50. The Methodists employ 6 or 8 missionaries. There is only one minister under the charge of the Presbyterians of the Church of Scotland, and his Church will in two or three months be merged in the other French Protestant church.

Mr. Rivard went on to speak of the results accomplished. 10,000 had become nominally Protestant, though many of them had left the Province of Quebec. Colporteurs travelled from house to house through the country, living often on a meal a day, sleeping on the floor, and suffering persecution. Some, worn out, had retired; others had died in the work; but devoted men were found to fill their places. The *Aurore*, the only French Protestant paper on the continent, has a circulation of 1000, and has been instrumental in the conversion of several persons.

Mr. Rivard also stated that he had compiled a hymn book, of which he was just publishing the third edition—an edition of 3,000. It was therefore a mistake, as he remarked, to suppose that little had been done, though the good seed has, as yet, been chiefly growing beneath the ground, and a few years will witness wonderful growth and progress.

AURORA BOREALIS.—Between five and six o'clock Thursday evening a magnificent sight was witnessed on the north-eastern horizon. Those who happened to see it were awestruck, many attributing it to an extensive conflagration. At the hour we speak of a bright crimson color occupied the whole of the eastern and north-eastern sky, at one time looking almost like a pillar of fire. Later in the evening the crimson color became very intense, its edges being occasionally softened by a band of narrow streamers of a palish green color. The following account of this most striking phenomenon has been furnished by Dr. Smallwood, of the Montreal Observatory:—

"A few minutes past 5 o'clock yesterday evening, the eastern horizon showed a bank of cumulo-stratus clouds, which reached to an

altitude of 9°, behind which was discernable an auroral light, which increased in intensity as the darkness became more dense. At 5:30, a diffused light of a bright crimson color occupied the whole of the eastern and north-eastern horizon. Rising behind this bank of clouds, streamers were frequently observed, reaching to the constellation *Capreolus*. The light was frequently so dense as to prevent even the stars *Delta* and *Gamma* of *Urs Major* being seen through it. While these appearances were present, a by far more brilliant display was seen in the North-West, triangular in shape, its base hidden by the Mountain, but which appeared about 10° in breadth, and extended upwards, passing part of the constellations *Heracles*, *Corona Borealis*, and *Draco*, to the zenith. The bright crimson color was very intense; its edges were occasionally softened by a band of narrow streamers of a palish green color. Stars below the third magnitude were hidden from view, owing to the great density of this light. Small patches of cumulus clouds were seen passing across and in front of this display. The surpassing beauty of these appearances has been rarely equalled. At 6:15 p.m. the intensity of the brightness was much diminished, and at 7 only a soft auroral light was visible in the north and north-east.

"The *Declination Magnet* was very sensibly deflected from its normal state, showing a great easterly variation."

"The weather during the day was comparatively warm (having succeeded a slight fall of snow), with a rising barometer, which at 6 p.m. stood at 29.92 inches. Thermometer, 37°. Humidity, .806. Wind west; velocity, 3 miles per hour."

ALCOHOL A CAUSE OF DISEASE.—On Tuesday evening, the 7th inst., Dr. Bossey delivered a very interesting lecture on "The effects of alcohol upon the human system," which was very attentively listened to by a large audience of our working-people. Rev. Mr. Massey presided. The lecturer denied that alcohol was anywhere to be found in nature. It was the work of art and man's device, and therefore man, not God, was chargeable with the authorship of the incalculable amount of evil which was traceable to it. He explained the mode of its production, and gave an account of its history. He then traced the effects of it upon the more important organs of the human body, as the stomach, the liver, the kidneys, heart and lungs, brain and general system, and charged it with being the fruitful source of disease in these organs, among which were mentioned enlargement and atrophy of liver, Bright's disease of kidneys, dyspepsia, jaundice, dropsy, gout, heart disease, apoplexy, hypochondriasis, insanity, delirium tremens, general debility and premature old age. He then discussed the questions: Is it a food? Can it afford strength? and showed conclusively that no such qualities could be fairly attributed to it, and that at best it could but stimulate into action the latent forces of the body drawn from nourishing food; but it invariably produced a loss of strength and, if continued, a state of complete relaxation. In support of the various statements advanced he quoted the following eminent men in the profession:—Dr. Beaumont, Aitken, Almslie, Garrod, King Chambers, Physician to H. R. H. the Prince of Wales, Lankester, Lees, W. Smith, Sir A. Carlisle, Carpenter, Ure, Ogilvie, Duclaux, Budd, Peters, Percy and Dr. Gardner, Glasgow, Professors, Lecann, and Lallemand; and concluded with an eloquent appeal in behalf of total abstinence, a most convincing and instructive lecture of an hour's duration. A vote of thanks was tendered to the lecturer.

The total eclipse of the sun next December will doubtless be quite as rich in results as the late eclipse, visible in this country and in Europe. It will be total over a zone about eighty miles wide, passing across Cape York, the Gulf of Carpentaria, and Orkney's Land to the north of Port Warham. All the way from India to Australia, wherever there is a convenient station, competent observers will be placed.

Now that the ripple of excitement over Mont Cenis has passed away, all eyes are turned to the next great engineering attempt—the St. Gothard Railroad. Though far from so great a task, it is none the less interesting, as its completion will enable one to step from summer to winter, and *vice versa*, at a half hour's notice, and to rattle by rail through one of the grandest passes of the Alps.

SUMMARY OF TELEGRAPHIC NEWS.

EUROPEAN.

The Lord Mayor's show with its usual display of festivities and its banquet was held in London on Thursday. Hon. Mr. Gladstone, the American Minister, Hon. Mr. Schenck, and others spoke at the banquet.—A terrible explosion occurred in a coal mine near St. Etienne, France, on Thursday. None of the men have yet been recovered alive. About 50 miners perished.—Extensive strikes are announced as taking place at Elbing, an important manufacturing port in East Prussia.—A political league designed to combat the object and plans of the International Society is being formed in Madrid.—The navigation of the Baltic is closed for the season in consequence of the severe frosts.—The ceremony of unveiling the statue of the poet Schiller, took place at Berlin on Friday in presence of the Emperor and Royal Family.—The Quirinal Palace at Rome is being prepared for the reception of King Victor Emmanuel, who intends residing permanently in the Italian Capital.—Kelly, accused of the murder of High Constable Talbot in Dublin, has been acquitted.—The Spanish Cortes passed, by a large majority, a vote of confidence in the existing Ministry.—President Thiers has authoritatively stated that when the Assembly meets in December Government will propose to end the Provisional regime and establish a definite Republic.—The Queen's health is slowly improving.—It is reported that the Pope intends taking up his residence in France.—Cholera is increasing in Constantinople.—Of the accused Communists, so far tried, 1,084 have been discharged, and 773 convicted and sentenced to various degrees of punishment.—The city of Bristol has contributed \$2,200 for the relief of Chicago.—Several persons were killed at Leeds on Mon-

day by an explosion of gas.—A large fire broke out in Geneva on Monday morning, and had not been extinguished up to Monday night, when the latest report was received.—Several semi-official organs in London advocate a Russo-Austrian Alliance for England in view of the increasing power of Prussia.—Mr. Scott Russell writes to the papers giving a history of the so-called social movement. He says if Prince Albert had been living he would have been its leader. He states that the movement originated in proposals for a union between the Peers and workmen. He denies, most positively that its objects or methods were political or revolutionary, and strongly advocates perseverance in the effort, in the interest of social progress and reform.—The British Government has granted a pension of £390 to the children of Dr. Livingstone. Dr. Livingstone when last heard from was slowly making his way toward the coast.—A comprehensive system of public improvements is to be inaugurated in Turkey in view of the network of railways projected by foreign capitalists in that country. Harbors are to be improved, rivers made navigable, new roads to be built, and every effort made to establish lines in connection with the new railways from different parts of the country.

AMERICAN.

Ingersoll has returned to New York.—Several women voted at the elections in New York last week.—It is reported that Sweeney is to be arrested.—Small-pox is said to be raging in Lima, Peru.—An indignation meeting was held in Brooklyn on Friday night to denounce the Brooklyn Municipal King. It was shown that fraud was openly perpetrated in voting, gangs of repeaters have gone round and voted in almost every district.—No news of the Russian fleet has yet been received at New York.—A few claims only have been received for presentation to the United States and British Commission, which assembled at Washington on Tuesday.—Three children were buried in a coal mine at Pottsville, Pa., on Saturday, by the caving in of a gangway.—The Executive Committee of the Evangelical Alliance met in New York on Monday. They adopted the report of the Russian Deputation and resolved to give the Deputation a public reception after the arrival of the Grand Duke Alexis.—A negro in Baltimore has recovered damages from the City Passenger Railway Co. for being ejected from the cars on account of his color.—Rich discoveries of quicksilver have been made in California.—Another race between "Goldsmith Maid" and "Lucy" came off in Philadelphia on Monday. The "Maid" won in three straight heats. Time—2:25; 2:19; 2:28. Track heavy.—Great excitement has been caused at New York by the arrival of a ship with cholera on board. Active measures have been taken to prevent the spread of the disease.—Small-pox is on the increase in Philadelphia.—A frightful railway accident occurred on the Northern Missouri Railway the other day. While a train containing a number of soldiers was running down a grade at full speed a rail broke, throwing two cars down an embankment, and killing 17 men.—Accounts received from different sources state that the famine in Persia is still raging with unabated violence.—President Grant has stated that he has no doubt about his re-nomination and re-election.

DOMINION.

An accident took place on the Grand Trunk Railway, at Widdow Station, on the 8th inst. As the train was approaching the Station one of the cars ran off the track causing two others to follow. One passenger was killed and several seriously injured.—The work shops of Hough & Co., carriage-makers, Quebec, were destroyed by fire on Friday.—At the Canada Presbyterian Church Assembly at Toronto, the Committee appointed to consider the question of marriage with a deceased wife's sister reported, giving scriptural arguments against such alliances.—The lacrosse match played in Toronto on Saturday, between the Shamrocks of Montreal and the Toronto Club, resulted in a draw, each Club winning two games.—The Imperial troops forming the garrison at Quebec, left that city for Halifax on Saturday to replace the 78th Highlanders, who sail for England.—James C. Nelles, J. P., son of Colonel Nelles, a United Empire Loyalist, committed suicide at Caledonia on Friday while laboring under a temporary attack of insanity.—The International pigeon shooting match which took place at Buffalo on Saturday between Bogardus of Chicago and Ward of Toronto, was won by the former.—The Canadian schooner "Juliette" was lost in Lake Erie off Madison, Ohio, on Friday night. All hands perished except the cook.—At a meeting of railroad managers held at Buffalo on Monday, it was agreed to grant running powers to the Grand Trunk, the Great Western and the Canada Southern, over the Hamilton and Lake Erie Road on the basis of a perfect equality to all companies.—The Toronto, Grey, and Bruce Railway is progressing rapidly.—Scarlet fever and typhoid fever, which have been prevalent in Quebec, are decreasing.—It is stated that the Directors of the Northern Colonization have received a letter from Sir Hugh Allan to the effect that English capitalists are prepared to embark in the scheme if the million dollars from Montreal prove to be forthcoming.

SEMI-WEEKLY SYNOPSIS OF MONTREAL NEWS.

The English Sparrows arrived in this city on Saturday morning, and were let loose in the public gardens in the afternoon. There are several hundred of them, and only a very few died on the passage out.—In compliance with the request of the Young Men's Christian Association, special sermons were preached in nearly all the city churches on Sunday.—The quarter-mile race between the Indian Korarenwe and Isaacson which took place on Saturday last was won by Korarenwe. Isaacson claimed a foul and the race was run over again on Monday, and resulted in a victory for Isaacson.—A most daring highway robbery was committed in broad daylight in one of the streets of the city last week. A lady was going along the street, carrying her purse in her hand, when it was seized by a young man who made off with it and escaped.

Family Reading.

FOLLOWING JESUS.

"Jesus, beholding him, loved him, and said unto him: One thing thou lackest." (Mark x. 21.)

Once I said, "O Master, tell me
How eternal life to gain;
What shall I do for Thy favor,
How Thy kingdom to attain."

"Come," He said, "thy rich possessions
Leave, and thou shalt fitted be
For the kingdom of My Father;
Take thy cross and follow Me."

Then I turned me, full of sorrow,
Counting up life's precious store;
For I knew not all the idols
Cherished in my heart before.

But the Saviour looked upon me,
And He loved me—oh, how well!
Love awake new life within me,
Light upon my spirit ell.

Oh! my Lord! Thy smile was favor,
Though on my cold heart it shone,
And Thy love is life eternal;
So, my empty heart was won.

Now how mean earth's fair possessions,
And her golden treasures dim!
Jesus Christ hath smiled upon me!
I have turned and followed Him.

ANNA SHIPTON.

THE TEMPERANCE DOCTOR.

BY MARY DWIGELL CHELLIS.

(Published in Book Form by National Temperance Society, New York.)

CHAPTER I.

Liberty and moderation:
Watch-words of the olden time,
When the bands of every nation
Sang the praises of sparkling wine:
Liberty, the merrymaking cry,
Liberty to drink and die.

The usual group of idlers were lounging in the bar-room of the Eagle House, smoking cigars of the best brand to be found in the village. This occupation was varied by sipping feed-water, while an occasional newcomer indulged in a less cooling draught.

A sultry summer afternoon. The tiniest leaf motionless in the unclouded sunlight, and Nature's voices hushed, save the lazy droning of myriads of insects. Even the landlord of this flourishing hotel tipped back in his chair, and contented himself with an occasional remark to his guests, rather than the accustomed flow of wit and anecdote.

But suddenly there was heard a murmur in the distance; then loud cries, as if for help, and every one sprang to his feet. "From the river," says one, "somebody is drowning!" and again came the cry, louder than before.

One horse stood saddled under the shed. It had been ridden there by Fred Randolph, and it was but the work of a moment to loose and mount him. Down the street, towards the river, dashed the horseman, followed by almost the entire village. A quarter of a mile was soon passed over, and, from the crowd of half-distracted boys, he learned that little Carl Gore had been drawn into the whirlpool, and Clarence Vane had already "been down three times to bring him up."

"Where is he now?" asked the young man, at the same time divesting himself of hat, coat, and boots.

"Down there," said one. "He's coming up," said another, as midway of the stream the boy appeared holding the body of little Carl Gore.

Two or three powerful strokes, and Fred Randolph took the burden, and turned towards the shore. Clarence Vane made a feeble effort to follow, but the undercurrent seemed too strong for him, and from those who watched, came the cry, "He's going down himself!"

"Swim, swim for your life!" shouted a man who had just driven up, and, roused by the command, he, with desperate energy, placed himself beyond the reach of the treacherous eddy. This exhausted his remaining strength, and he was beginning to sink, when a strong arm was placed under him and he was borne to life and safety.

By this time the crowd of villagers had reached the scene of disaster. There was a confused questioning as to how it had all happened. But, amid the babel of tongues, it was only understood that Carl, who was perfectly at home in the water, had ventured too near the eddy, and been drawn down.

"I told him better," said an older brother, anxious, even then, to exonerate himself from all blame in the matter.

But the father heard nothing, saw nothing, save the lifeless body of his child, which he clasped in his arms, and would thus have rushed home, had he not been prevented by those around him.

"Put them both in this wagon, and let me act as driver," said Dr. Hall.

"Clarence, too! Clarence dead, too!" said Mr. Gore, wringing his hands in impotent grief.

The orders were obeyed, and before the news had reached the Eagle House, the wagon, with its precious freight, was driven to the door, followed by half a dozen men, whose horses had been able to keep pace with the doctor's hot haste.

Clarence had revived somewhat during the ride, and, although perfectly helpless was able to inquire for Carl.

"Did I save him?" he asked, too much confused to remember.

A single word in the affirmative satisfied him, and he relapsed into a half-unconscious state. He was placed in bed, enveloped in hot blankets, and then the whole attention was directed to the child who had given no signs of life.

The crowd came rushing back from the river; others, living a little outside the village, had heard the news and joined the excited throng. Only by the most imperative commands could they be prevented from forcing themselves up the stairs.

"See that not another person comes up those stairs," said Dr. Hall to a man standing beside him. "We must not be interrupted." But at that moment the crowd gave way, and up the stairs, almost at a bound, sprang a young girl with pale face, and long black hair floating over neck and shoulders.

"Where is Clarence?" she asked in a hoarse whisper.

"This way," was the reply, and through the open door she caught sight of him, and, for the moment, thought him dead. Trembling, she reached out her hands instinctively for support.

"Don't be frightened, Genie. He's only tired. He'll be all right in an hour," said an elderly man, turning from the bed and going towards her. At this assurance, with what seemed strange inconsistency, she began to weep, and was led sobbing to her brother.

Just then a man entered the room, bearing a glass of dark liquid. "Here is something that will put you on your feet again," he said, as he raised the boy's head from the pillow.

"What is it?" asked Eugenia Vane.

"Brandy and water," was the reply.

"Then he must not drink it," she said in an excited tone.

"Why not?" was asked.

"Because he must not," she repeated still more emphatically.

"To be sure Clarence will drink it," said the gentleman who had met the sister at the door; "Dr. Walton has ordered it." Taking the glass in his own hands, he held it to the lips of Clarence Vane.

An instant more, and the glass was dashed to the floor. "He shall not drink it. He had better die," said the girl, turning her large black eyes full upon the face of him who had held the glass to her brother's lips.

"Hush, Genie!" said he sternly. "You are too much excited to know what you are saying. Clarence needs a stimulant, and brandy is the best thing in the world for him."

"It is the worst thing in the world for him," Uncle Randolph. Mother wouldn't let him drink it."

"Mother," said the boy.

Mrs. Vane was there to speak for herself.

"Drinking brandy, Clarence!" she exclaimed, the blood rushing to her face and her whole manner revealing her horror of such an act.

"Not a drop," said Eugenia, without waiting for her brother to reply. "I broke the glass, and he didn't taste it."

"Thank God!" exclaimed the mother fervently, while the bystanders looked the astonishment they did not presume to speak.

In the adjoining room, physicians and parents made trial of every means that skill or affection could suggest to recall the spirit of little Carl Gore to its earthly tenement. Noiselessly and hurriedly passed the attendants from kitchen to chamber, giving to all inquiries the same reply, until hope died out in the hearts of the most sanguine. Even the parents felt that further efforts were useless, and this conviction was strengthened by Dr. Walton's assurance that "nothing but the last trump would arouse him."

But Dr. Walton was an old man, and his head not quite so clear as it might have been had his potatoes of brandy and water been less frequent. Dr. Hall was not so sure, and, asking the assistance of two upon whose promptness and perseverance he could rely, he was left with them to continue his exertions.

Not in vain. At length the child breathed; his eyes slowly opened, then closed wearily; but life was there. He was saved, and no one dreamed it would have been better for him and for the world had Dr. Walton's prophecy proved true.

The overjoyed parents were ready to fall upon their knees in acknowledgment of the young doctor's skill. They thanked him again and again; thanked their neighbors and friends, then went to Clarence Vane, and thanked him for rescuing their darling from a watery grave; but in all this, there was no thought or word of thankfulness to Him who holds the lives of all in His hands. Mr. Gore said, to be sure, that he never before had such cause for thankfulness, and proposed, as a proper expression of his gratitude, to keep a free bar for the evening.

He was about to make the announcement, when Dr. Hall asked, as a personal favor, that it might not be done.

"Anything to oblige you, doctor," was the reply; "but I really feel as though I ought to make some return to all these people for their kindness."

"Then do it by closing your bar for the evening. That would indeed be a blessing."

"I shan't quarrel with you to-night, doctor. I am under too great obligations to you; and I'll even close my bar to please you. I know you are one of the new-fashioned temperance men; but Dr. Walton, the squire, and myself belong to the old party who believe in liberty and moderation."

"I understand that," said the young doctor, "and some time I shall be glad to hear the reasons for your faith, and give you mine in return."

Feeling himself now at liberty to leave Carl, he looked in upon Clarence, whom he found anxious to go home. "I will take you in my buggy," said Dr. Hall, "and I can engage that a conveyance shall be provided for the ladies."

Eugenia was about to protest against any provision being made for her, when she remembered that she had neither hat nor shawl, and the fastenings of her hair were strewn somewhere between her home and the hotel.

At this moment came in Esquire Randolph, who considered Eugenia and Clarence Vane as his especial charge, they having been his wards for ten years, and he gladly relieved Dr. Hall of all care on their account.

Meanwhile, the notice, "Bar closed for the evening," appeared in a conspicuous position, and it was soon understood that it was in compliance with a request made by the young doctor. There was no lack of comments upon so strange a proceeding. Some rejoiced openly that this was not to be made the occasion of drunken revelry; some had "nothing to say against the young man," he was smart, of course; that had been proved; but "he'd better attend to his own business." A few gave utterance to their dissatisfaction in terms more expressive than refined, and declared their determination to employ the old doctor as long as he had "one foot out of the grave."

Thus the crowd lost their treat; but a few, whom Mr. Gore considered his especial friends, were quietly invited to the family sitting-room, to test the quality of his choicest liquors. Among those were Esquire Randolph and son, with Dr. Walton.

Direct from this room went the two first-named gentlemen to attend Mrs. Vane and her children. As Clarence appeared, leaning upon the arm of his sister, a hearty cheer from the bystanders testified their appreciation of his heroism.

"Like his father, always ready to risk himself for others. God keep him from all evil, and shield him from all harm!" said an old man, earnestly.

Everybody rejoiced in the rescue of Carl Gore, but there was little said of him. Clarence Vane was the hero of the hour. His fine personal appearance, his advanced scholarship, and his bravery, all were discussed. But there were ominous shakings of the head, remarks made in an under tone, and half-finished sentences, that revealed either fears or suspicions.

(To be Continued.)

THE MERCENARY PASTOR.

It happened that the Bishop of the Diocese came to visit Y—a week before Mr. Carroll intended to take his departure with his motherless children, to his old home, where a church had been offered him, in connection with a school. To him, three or four prominent members of the church complained that the minister was mercenary, and looked more to the loaves and fishes than to the duty of saving souls.

"Mercenary!" said the Bishop, with a strong expression of surprise.

"Yes, mercenary," repeated his accusers.

"So far from it," said the Bishop, warmly, "he has paid more during the year for supporting the Gospel in Y—than any five men in the parish put together."

"Mr. Carroll has?"

"How much do you give?" addressing one.

"I pay ten dollars per week, and give ten extra, besides," was the answer.

"And you?" speaking to another.

"The same."

"And you?"

"Thirty dollars in all."

"While," said the Bishop, speaking with increased warmth, "your minister gave two hundred dollars."

"This, of course, took them greatly by surprise, and they asked for an explanation."

"It is given in a word," returned the Bishop. "It cost him, though living in the most frugal manner, five hundred dollars for the year. Of this, you paid three hundred and he two hundred dollars."

"I don't understand you, Bishop," said one.

"Plainly, then; he was in debt at the end of the year, two hundred dollars, for articles necessary for the health and comfort of his family, to pay which he has sold a large part of his furniture. He was not working for himself, but for you, and, therefore, actually paid two hundred dollars for the support of the Gospel in Y—while you paid but twenty or thirty dollars apiece. Under these circumstances, my friends, be assured that the charge of being mercenary comes with an exceeding bad grace. Nor is this all that he has sacrificed. An insufficient income threw upon his wife duties beyond her strength to bear; and she sank under them. Had you stepped forward in time, and lightened these duties by a simple act of justice, she might still be living to bless her husband and children!—Three hundred a year for a man with a wife and three children, is not enough; and you know it, my brethren! Not one of you could live on less than double the sum."

This rebuke came with a stunning force upon the ears of men who had expected the Bishop to agree with them in their complaint, and had its effect. On the day Mr. Carroll left the village, he received a kind and sympathetic letter from the official members of the church, enclosing the sum of two hundred dollars. The first impulse of his natural feeling was to return the enclosure; but reflection showed him that such an act would be wrong; and so he retained it, after such acknowledgment as he deemed the occasion required.

Back to his old home the minister went, but with feelings, how different, alas! from those he had experienced on leaving for Y—. The people among whom he had labored for a year, felt as if they had amply paid him for all the service he had rendered; in fact, had overpaid him; as if money, doled out grudgingly, could compensate for all he had sacrificed and suffered, in his effort to break for them the Bread of Life.

Here is one of the phases of ministerial life, presented with little ornament or attractiveness. There are many other phases, more pleasant to look upon, and more flattering to the good opinion we are inclined to entertain of ourselves. But it is not always best to look upon the fairest side. The cold reality of things is it needful that we should sometimes see. The parish of Y—does not, by any means, stand alone; and Mr. Carroll is not the only man who has suffered wrong from the hands of those who called him to minister in spiritual things, yet neglected duty to provide for the natural and necessary wants of the body.—Exchange.

EASIER TO START A LIE THAN TO STOP IT.

The poor woman whose cow, according to the first report, kicked over the kerosene lamp that set Chicago on fire has declared, on being "interviewed," that she was not the owner of a lamp, while the question is left open if she ever had a cow. At all events, she insists that neither cow nor lamp of hers had anything to do with the great conflagration. This effort to evade responsibility for the terrible disaster is clearly made too late, whatever are the facts in the case. That story was too good a one to be yielded merely on the question of its truth or falsity. It has already been repeated too many times, and travelled too far to be recalled even by its originator. It would have been easier to quench the fire itself, when Chicago was all ablaze at mid-day of Monday, than now to extinguish the earliest story of its origin. Although reports are not yet in from all parts of the Sunday-school world, there is reason for supposing that that story of the cow and the lamp has been told in at least three thousand Sunday-schools during the last three weeks, and that not less than two thousand superintendents of other schools have it noted to tell at their next concert. Moreover, it has been mentioned in numberless

lecture-rooms, and repeated countless in pulpits, even in some sermons "requested for publication"; while the periodical press, editorially and by contributors, has shaped and re-shaped it, until it is recognized as an established incident in the history of the city of startling metamorphoses. "Possession is nine points of the law." That story is fairly in possession of the travelling Sunday-school talkers. It must take its place henceforth in the stock illustrations of Sunday-school addresses at conventions and institutes, as well as at home school anniversaries and monthly meetings, in enforcement of the text, "Behold how great a matter a little fire kindleth," and in exhibition of "the beginnings of evil." It seems hardly kind in the homeless woman of Chicago to begrudge this good story to the Sunday-school public, when it was so greedily snapped at by illustration hunters and anecdote mongers; but kind or hard hearted, she begrudges in vain. The cow that kicked the kerosene lamp that burned Chicago has already as firm a foothold in the realm of our Sunday-school talkers as has "the cow with the crumpled horn, that tossed the dog, that worried the cat," in the literature of our nurseries. The story may not be truth; but it is sure to be "well stuck to." And the story, now that it has been authoritatively denied is quite as authentic as many another story often repeated by Sunday-school talkers.

The story of Dr. Morrison, the English missionary to China, picked up as a poor boy in the streets of London and brought into a mission school, has been denied again and again by the family of that good man; and a glance at a biographical dictionary would show that Robert Morrison, the son of a Scotch elder, could hardly have received his first religious impressions in a ragged school. But what of all that? The story sounds well, and why should it not be used? Make a note of the number of times you find it mentioned in pulpits, on the platform, or in the religious press, in the course of the next six months, and then ask yourselves, How many persons are at the pains to verify the historical illustrations they use with positiveness? There is a story in some of the school-readers of one George Wilson, befriended in the streets of Hartford by the Rev. Mr. Gallaudet, and going thence to St. Petersburg, to become the rewarded helper of the grand-uncles of the Grand Duke Alexis. That story was denied as positively on the authority of Mr. Gallaudet, as is now the story of the Chicago cow; but the cow and George Wilson and Dr. Morrison must travel together in the service of Sunday-school speakers, so long as good stories are in demand by those who will not be at the pains to inquire into the truth of what they assert as fact. It would, indeed, be well for those who tell historic incidents to children to know first that there is some ground of truth in what they are telling, but we cannot hope that such attention to accuracy will be yet generally secured. We can, however, all learn from the vitality of these Sunday-school fictions how much easier it is to start a lie than to stop it.—Independent.

—The perplexities of Providence are a familiar theme; but probably we do not sufficiently consider how these affect us in relation to the growth of our knowledge. But, it may be said, does not God teach us by means of His providence? Undoubtedly He does. But, generally speaking, He teaches us in a peculiar way, and He teaches a particular part of our nature. He educates the heart rather than the head. He teaches us to trust rather than to know. And hence He teaches us very much by concealment rather than by revelation—by seeming contradictions: "Thou art a God that hidest thyself." Providence frequently comes just like a cloud over the face of our knowledge, and the voice which reaches our poor sense and reason from the cloud seems a plain contradiction of all we had expected and thought. Providence often seems to blot out the "promises," just as the clouds in a wintry night blot out the stars, leaving us suddenly in the dark, as if we had never known anything; or as if we had been deluding ourselves with a light which was not light,—with a hope which was not hope, but a mockery and delusion.—Anonymous.

CHRISTIAN TREASURY.

God's Love.—I think the mature Christian is as well assured of his heavenly Father's love to him as he would be if he were to hear a voice from heaven proclaiming it. He need never ask, "Does God love me? Would I receive these many chastenings, and trials, and disappointments, and losses, if I were indeed adopted and loved of God as his own son?" Such has been his experience of the care and faithfulness which were the outflow of that love; such consciousness of forgiveness, together with such joy and rejoicing, have come to him in consequence of it, and withal such a hope of the glory to be revealed in the world to come, that he may exclaim with the apostle, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." And why may he not, "as a little child," rest securely in that love which will never fail him; but is to abide for ever?—Christian Weekly.

COULD YE NOT WATCH ONE HOUR? (Matt. xxvi. 40.)—We are often in a religious hurry in our devotions. How much time do we spend in them daily? Can it not be easily reckoned in minutes? Probably many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer as "the measure of love" is not very flattering to us. We do not grudge time given to a privilege which we love. Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment presupposes something of mental leisure. How often do we say of a pleasure, "I wanted more time to enjoy it to my heart's content." But, of all employments, none can be more dependent on "time for it" than stated prayer.

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension-bridge to the arch that spans the stream. It will never do to be in desperate haste in laying such foundations. This thoughtful duty, this spiritual privilege, this forerunner of incorporation into this communion with an unseen Friend—can you expect to enjoy it as you would a repast or a dance?—The Still Hour.

"ONLY ONE HOUR."—It is in the very nature of things that religious impressions unheeded will gradually die away. I heard the other day of a young man, the son of pious parents, who had often been urged to attend to the saving of his soul, but in vain. One day, in perfect health, he said he would take a ride into the country. The horse was brought to the door, and he rode joyously away. When some miles from home, his horse stumbled, and he was taken up insensible. Medical help was at hand, and after a time consciousness returned, when he looked up anxiously into the doctor's face and asked him to tell him truly what he thought of his case. The doctor looked at him with emotion, and said, "You appear to desire to know the truth?" "I do," said the young man. "Then," said his medical attendant, "in one hour you will be in eternity!" The poor young man shrieked with terror. "What! only one hour, and I shall be in eternity!" The father and mother arrived, and were quickly kneeling in anguish at his bed-side, entreating him to look to Jesus, urging him to pray; but he exclaimed in an agony, "Oh! I cannot!" and whilst the mother was praying on the one side and the father on the other, he himself continued to exclaim, "Only one hour more, and I shall be in eternity!" In this state he breathed his last.—Gospel Trumpet.

WORK FOR JESUS.

There is a specific life-work for every man, woman, and child. In the words of a late writer the "whole armor of God" was made for the individual. Some years ago a gentleman about to leave a store, where he had been dealing, spoke kindly with the proprietor about his soul. "You are the first man," replied the merchant, "who has thus spoken to me for seventeen years!" Seventeen years of constant intercourse with Christians, and not one word received bearing upon his eternal interests!

Dr. Spring states that he once neglected, for a considerable time, to press the claims of religion upon the attention of a gay young lady of his congregation, though frequently admonished by conscience to do so. Finally, resolving to do his duty, he called upon her, and found her in tears. Instantly divining the cause which led to his visit, she exclaimed, as she rose to welcome him, "My dear pastor, I am glad to see you. I was afraid I was the only one who had escaped your friendly notice."

The impatient are expecting Christians to pursue this course. God requires it, and a simple neglect to do so involves fearful consequences, both for time and eternity.

Christian reader, in view of the amazing worth of souls, be entreated to embrace every opportunity to speak a word for Christ. The dear unconverted friend you meet to-day may be in eternity to-morrow.

It is a mournful fact that the lives of a large majority of the professed followers of Christ are virtually a failure.

Like the oleaster, a counterfeit olive found in Palestine which produces an abundance of leaves but no fruit, they "have a name to live," and only a name. (Matthew vii. 20; xxv. 30; xxi. 19.)

"Nothing but leaves! The spirit grieves. Over a wasted life: And as we trace our weary way, Counting each lost and unspent day, Sad we find at last— Nothing but leaves."

"Ah! who shall thus the Master meet, Bearing but withered leaves? Ah! who shall at the Saviour's feet, Before the awful Judgment Seat, Lay down for golden sheaves, Nothing but leaves?"—Christian Banner.

RIDDLES.

DOUBLE ACROSTIC.

The initials form one of the States; the initials form one of the States; the initials form one of the States; the initials form one of the States.

The seed of a fruit.
A bird's name.
One of the twelve tribes of Israel.
Referring to marriage.
A celebrated Mexican General.
A measure.
Diminutive.
A Latin poet.
A mountain peak.
One of the minor Prophets.
The plural of a south American animal.
One of the United States.

DOUBLE CUTS.

Remove the first and last letters, and change
A lady's title into a girl's name.
A beverage into antiquity.
A fruit into a blow.
A dull blow into a dull noise.
A fragment into the house of an insect.
A wax-candle into an animal.
A dirge into a part of the body.
A blacksmith into an agricultural implement.

BIBLICAL ENIGMA.

Twenty-four letters.
13, 5, 11, 20, 3, 9, was a queen of Persia.
20, 10, 7, is the name of a sea.
1, 21, 8, 10, is an animal.
4, 22, 13, 2, was king of the Israelites.
11, 12, 18, 2, 15, 5, 24, 18, 12, 6, 4, was an ancient race.
17, 2, 18, 4, 12, 8, was a prophet.
My whole is part of a verse of Scripture.

ANSWERS TO RIDDLES.

925—Cal. Ada. Tap.
926—Honesty is the best policy.
927—Silent, listen, tinsel, infelix, enlils.
928—Athens, Madrid, Amalia, Lisbon.

BIBLE QUESTIONS.

381.
Who said, "My transgression is sealed up in a bag?"
382.
What prophet speaks of those that "own wages to put them into a bag with holes?"
383.
Who speaks of a "bag with deceitful weights?"
384.
Who were advised to provide themselves with bags which waxed not old?
385.
What does Solomon say about all the weights of the bag?

ANSWERS TO BIBLE QUESTIONS.

386—Pro. 13:17.
387—Isa. 55:7.
388—1 Cor. 13:7.
389—2 Cor. 5:2.
390—Eph. 6:20.

Agriculture, &c.

TRAINING AND EDUCATING FARMERS.

It was once the prevailing conviction among all classes of citizens that the tiller of the soil, from the nature of his livelihood, must be uneducated, rude in speech, and uncultivated, in manners—a mere "hewer of wood, and a drawer of water." In that twilight of the "Dark Ages," the universal conviction was also that if a boy or young man happened to be slow to learn, and not so brilliant and ambitious as is desirable, it would be the height of folly to attempt to educate him for any of the stations occupied by lawyers, physicians and clergymen; yet, he would make a good farmer. But with the changes which have been wrought by revolving years, and with the developments of science and the improvements in the mechanic arts, new views have supplanted the erroneous notions of many of our ancestors. Now, the impression is prevalent that the science and the art of agriculture require young men and boys of energy and talent. With the change which time has wrought, the once plodding tiller of the soil has been elevated in his calling, so that he sees and feels that mind, brains and education give him an almost irresistible power over the elements which he handles. Instead of making a machine of his own delicately organized body, he now mounts an easy seat and without enduring the fatigue incident to the wearisome labor of a long and sultry day, accomplishes an equal task in less than one hour. More auspicious times have dawned on farmers. The problem has long ago been solved, that he who directs the operations of husbandry, even if his hands are calloused and his brow tanned, may be refined in language, and courteous and polished in his manners.

No class of citizens can have—and none do have—so much leisure and so many excellent opportunities to read, to write, to study, and to become wiser and better, than tillers of the soil, if they will seize the leisure moments. Every farmer and farmer's son may, if he will, appropriate at least two to four hours every day to reading, writing and useful study. Ten hours is as long as any person can labor profitably for any one. A manual laborer will perform more by working only ten hours daily during the season, than if he attempts to keep going fourteen hours. Because a man has been laboring all day in the dirt, it does not follow that he must sit loungingly all the evening in the apparel of a ditcher. A man can slip off his working dress, wash and brush up, and be dressed, ready for the sitting-room, in fifteen minutes. Young men and boys, who must frequently labor at dirty work, should be taught to dress according to their duties; then, when the day is ended, put on a suit that is not unbecoming in the reception-room. After boys have been led on in manual employment, they should be taught that they have delicate bodies to be cared for. An effort should be made to elevate them in the scale of being to a higher and nobler manhood. Don't keep boys on the go from early dawn till bed time. Let the duties of the day be judiciously laid out, so that every one can see what is to be performed and how many hours may be appropriated to every job. Farmers should strive to divest their sons of the notion that their livelihood is but an endless routine of irksome drudgery. Parents and guardians should make an effort to prevent the prevalent notion in the minds of most farmers' boys, that almost any other place is more desirable than home. Let suitable books be provided for the young. Let them be taught that after a few hours have been spent in manual labor, they have important duties to perform by way of improving the mind and cultivating the rough manhood, which will mould the boy who associates with uncouth laborers, if he is not daily brought under the refining and elevating restraints of education and refined society.—*Observer.*

A NEW METHOD OF PACKING BUTTER.—A Michigan dairyman has lately published his method of packing butter. He has oaken tubs, with heads at each end. They are 14 inches in diameter at top, 9 inches at the bottom, and 16 inches high. In packing, a cambric bag is made to fit the tub. The butter is packed in the tub as it stands on the small end—the sack being long enough to extend above the edges of the tub—and is pressed down firmly until within an inch and a half of the top, when a circular cloth is laid over it, the edges of the sack turned down over that, and a layer of fine salt placed on it. The head is now put in its place, the tub turned up, and the butter in the sack, of course, falling down to the bottom, leaves a space all round it which is filled with brine poured through a hole in the small end. When full the hole is corked up tight. The butter floats in the brine and is effectually preserved from the air, and will keep for an almost indefinite period.

ECONOMICAL AND USEFUL MILK-PANS.—There is now a great variety of material to choose from in milk vessels—wood, iron, glass, china, and earthenware all having their advocates. For general use in a large establishment, tinned iron forms a very economical and useful milk-pan. They are lasting, and therefore cheap in the end, although dear to buy; the milk keeps well in them, and the cream is thrown up quite as well as in pans of any other material. They are economical in being easily cleaned—a point of some importance to most people—a smart rub with a cloth and a little fine salt making them shine like silver, a dip in boiling water completing the cleansing process. When not in use they should be smeared with a mixture composed of whiting and oil to prevent injury, as rust taints milk very quickly, and, consequently, if the pans are permitted to become rusty, they are rendered useless.

THE SWEET POTATO AS AN ORNAMENTAL PLANT.—One of the prettiest ornaments to a room during winter may be furnished by a sweet potato plant. Placed in a hanging-basket (in sand) and kept moist with occasional waterings the vine will grow vigorously, clinging to the cords which suspend the basket, and climbing to the ceiling, or depending in beautiful festoons beneath the basket.

Miscellany.

SIMMER'S AWA'.

The sere leaves o' Autumn now fa' thickly
o'er us,
And Nature, once smiling, looks sulky and
sour;
And keenly now whistles the cauld biting
Boreas,
That nips the wee bushes that grow at our
door.
The roses that bloom'd in the garden sae
lately,
And shed their rich fragrance a' round our
bit ha'
And sweet honeysuckle, entwining sae nately,
Alas! wi' the simmer, are a' blawn awa'!

The grey gloomy lift has grown heavy wi'
sadness,
The sun's blinking cauld, wi' a tear in his
ee,
The swallows, once chirping in spirit o' glad-
ness,
Ha'e flown awa' frightened across the wide
sea.
The wild bee nae mair 'mang the heather is
roaming,
To gather his riches and store them sae
braw,
And the mavis, once singing sae sweet in the
gloamin',
Has ta'en't sair to heart, and his sang's now
awa'!

The lammies nae mair on the mountain are
sportin',
And fisking in glee by their minnies sae
dear,
For Nature has brought a sad change ower
their fortune,
And mocks a' the joys wont to brighten and
cheer.
Tho' Johnny, my lammy, has left me for ever,
And gane to his hame in his Father's bright
ha',
In Spring's glorious morning we'll meet ne'er
to sever,
Where sorrow and sighing shall a' flee awa'!

J. T.

[For the Witness.]

"LESSONS TAUGHT US BY THE WAY."

BY L. A. R.

I was passing a shop the other day in which second-hand clothing was for sale, and a number of cloaks and dresses were hanging up outside the door for inspection. Just as I passed a poorly clad man was examining with great earnestness a waterproof cloak, which, although by no means new, still bore the traces of respectability. The man looked at it so wistfully that I felt sure it must be the poor wife at home who was thus pulling at his heart-strings, and methought he already saw her in imagination wrapped in it, looking so warm and comfortable. But then the money, ah! the money, how hard by it was earned, and how many other things were needed! could so many pennies be spared, even for the comfort of the poor old wife, who was doubtless toiling away at home as only the poor man's wife can toil? I passed on without knowing if the cloak was bought or not; but although I probably never shall know whether or not the pulling at the heart-strings was strong enough to open the purse-strings, yet this simple occurrence taught my heart a lesson, and that was to be thankful. And I looked at my gloves, which I had been thinking quite shabby, and they suddenly seemed so much brighter and newer than before, and I thought how very kind Providence had been to me, and how very different were my circumstances from those of this poor man, who was obliged to look so long and wistfully at an old waterproof cloak, which I should have thought far too shabby to think of wearing!

As I walked home I asked my Heavenly Father to make me more grateful to Him for His kindness to me, and the lesson I learnt that day was, to be thankful.

BEST PARLORS.

Almost every American house possesses one of these dreadful altars, erected to what unknown goddess it is impossible to guess. It is a Bogy, before whom from time to time people burn gas in chandeliers of fearful design; to whom are dedicated flagrant carpets, impossible oil paintings, furniture too gorgeous for common day and shrouded therefrom by customary holland. Musty smells belong to this deity, stiffness, angles, absence of sunlight. The visitor, entering, sees written above the portal: "Who enters here abandons conversation." What is there to talk about in a room dark as the Domdaniel, except where one crack in a reluctant shutter reveals a stand of wax flowers under glass, and a dumpy desecrated hostess, who evidently waits only your departure to extinguish that solitary ray? The voice instinctively hushes; the mind finds itself barren of ideas. A few dreary common places are exchanged, then a rise, a rustle, the door is gained and the light of the blessed sun; you glance up in passing—flap goes the blind, inner darkness is again resumed, Bogy has it all his own way, and you thank your stars that you have done your duty by the Browns for at least a twelvemonth!

And yet, upon this dismal apartment, which she hates and all her acquaintances hate, poor Mrs. Brown has lavished time and money enough to make two rooms charming. For ugly things cost as much as pretty ones—often more. And costly ugliness is, as Mrs. Brown would tell you, a "great responsibility to take care of." What with the carpet which mustn't get faded, the mirrors which mustn't get dyed, the gilding which mustn't be tarnished, there is nothing for it but to shut the room up to darkness and all dull influences. And as families are like flies and will follow the sun, the domestic life comes to be led anywhere rather than in the best parlor, and the "taboo" which Mrs. Brown proclaims is easily enforced.

And yet this very Mrs. Brown is quick to recognize the difference when in other people's homes she is shown a cosy and pleasant room. She sits on a chintz sofa in her velvet and ermine, and glances half enviously at the tint-

ed walls hung with photographs, at the sparkling little fire in the grate, the windows gay with sun and green things, the book-cases and tables loaded with volumes. "How I admire an open fire," she says. "But doesn't it make a great deal of dust? And your plants, too—I can't think how you make them grow so well in a parlor."

"A little Croton and plenty of sun is all the secret," she is told.

"Oh, but how dreadfully faded your carpet must get," she goes on. "Such quantities of books, too. Well, I should like to have such things!"

It does not occur to the good lady that for the price of one of those useless mirrors which cost her such anxiety and rubbing with chamoliskin, a choice company of poets, philosophers, and sages could be won to sit forever at her side, informing her with their wisdom. Or that for a tithe of the same her fireless grate would sparkle with Cannel coal for a winter long. Her furniture, her carpets, the dullness of her home, are encumbrances truly, but encumbrances which she bears willingly and would not be without.

And people having the right to live pretty much as they please, so long as they violate no law of the land, it would matter little, except that there are so many Browns and so many best parlors, that society is seriously affected thereby. For a system which necessitates great and troublesome changes in family arrangements whenever a guest comes, tends to narrowness and inhospitality. If the covers must be taken off the furniture, the plated spoons go up stairs and the silver ones come down, the best china be lifted from a top shelf, upon the arrival of each friend, be sure that friend will seldom arrive. Only when what Mrs. Stowe calls "a good liberal average" is established as a rule over all houses, will hearty interchange of social courtesies begin, and the communion of friends, face to face, be regarded as a pleasure rather than a toil.

Above all, let us cast out the "Best Parlor." To the sacred enclosure once called by that name, let us bring our daintier tasks of letter-writing, needle-work, study. Let the walls be beautified with every simple ornament within our reach—the windows opened to receive the sun, and vines and roses set to catch his shining. And over the door once sacred to "Bogy" let us write "Welcome." And so the last shadow of the Bogy will depart, and our homes be very homes indeed.

"From turret to foundation stone."

AUNT BETSEY'S CHILDREN.

Some time ago a lady in London was trying to get a girl to help her in doing house work. Her name was Mrs. Levy. One day while walking in the street she met a friend and asked her if she knew of any good girl that she could get. Said her friend, "Why don't you get one of Aunt Betsey's children?" "Aunt Betsey's children?" Pray who is Aunt Betsey? She is an old Scotch woman who lives in Bird's Alley. She adopts poor, homeless, motherless children; teaches them, takes care of them, gets them into good habits, and then puts them out in good places. I have had one of her children for a good while, and she is the best girl I ever had." "That is very singular," said Mrs. L. "This woman must be a curiosity. I would like to see her for her own sake. I'll go."

The next day Mrs. Levy went to Bird's Alley to find Aunt Betsey's home. As soon as she entered it she saw a large, tidy looking room. The floor was as clean as hands could make it. She saw eight or nine girls, from three years old to fifteen. They were all busy. Some of the oldest were ironing clothes, others were sewing or knitting, and the youngest were twisting up slips of paper to make lamp-lighters.

While she was looking at them an elderly Scotch woman came in. She wore a plain gingham dress, with a white apron, and a large broad-brimmed cap. She made a courtesy to the lady, and her face lighted up with a smile that made it look quite beautiful. "I am looking for a girl, my friend," said Mrs. Levy, "and your home has been recommended to me as a good place to get one. Are these your own children?"

"O, no, ma'm, I'm not so rich as that. But let me see, there's Lizzie, she's been here long enough for a recommendation. She's a strong, hearty girl, ma'm, and never will trouble you with any mean, low ways. Come here, Lizzie. Now, look in her face, ma'm. That's how I choose my children."

"Then are none of them yours?"

"Never had one in my life, ma'm," said Aunt Betsey, with a smile.

"You are paid, then, for taking care of these children, and providing them with a home?"

"Not a stiver, ma'm; who's to pay me? They are all poor orphans, not one of them has a father or mother except me, and I am both to them, they think," she said, as she looked around affectionately at them. "Sometimes I feel half sorry that I took the best things; but what could I do? They'd honest parents as was taken off with heavy sickness, and I couldn't see them left to suffer. True it's but little I can do, for there is thousands of such poor creatures in the world; but I'll do all I can. I've put thirty-one into good places."

"What?" cried Mrs. Levy; "Do you mean to say that you have taken care of, and provided for, thirty-one children besides these that are here now?"

"Yes, ma'm, and the Lord's blessed me to do it with my own hands, for more than fifteen years back. I've never wanted, neither have they; and whether its knack in me, or goodness in them, I don't know, but they'll all mind me, that they will, ma'm, with lifting up a finger."

What a beautiful sheltering cloud Aunt Betsey was! She was working for Jesus, all alone in that little alley, while nobody in the busy world knew what she was doing. But God knew it all. Without husband, or children of her own, without any church or committee to help her, without any means but what she earned with her own hands, she had been a bright, sheltering cloud to thirty-one poor children, besides the eight or nine then in her house. She had clothed them, and fed them, and taught them the best she knew how, and then had found good homes for them where they could be useful and happy.

The example of this good woman shows us

what it is to be a Christian, and how those who love Jesus can make themselves useful. They can praise God, as the clouds do, by giving pleasant shades or shelter.—*S.S. World*

THOUGHTS ON POPERY.

By the Rev. J. Neale, D. D.

CANONIZING SAINTS.

I was a good deal struck the other day in reading in a Baltimore paper the following notice:—"On Monday, the 17th of March, St. Patrick's day, a solemn High Mass will be sung in St. Patrick's church, Fell's Point, and the panegyric of the Saint will be delivered." It suggested some thoughts, which I beg leave to communicate.

Why should the 17th of March be called St. Patrick's day? How is it his day more than yours or mine? What property had he in it more than others? He died on that day, it is true. But was he the only one that died on that day? Many thousands must have died on the same day. Does a man's dying on a particular day make it his? Ah! but he was a saint. How is that ascertained? Who saw his heart? I hope he was a good man, and a renewed person. But I think we ought to be cautious how we so positively pronounce our fellow-creatures saints. Especially should Catholics, since even Peter himself, though, as they affirm, infallible, did not express himself so confidently, for he says in his first epistle (v. 12), of Silvanus, "a faithful brother unto you, as I suppose."

But what if he was a saint—every real Christian is a saint. If any one doubts this, let him consult any part of the New Testament. I trust there were many saints on earth at that time; and I doubt not that other saints died on that day as well as Patrick. I object altogether to the day being called his. I have no idea that the 355th portion of every year belongs to St. Patrick. I have no notion of this parceling out the year among the saints, and calling one day St. Patrick's, and another St. Cecilia's, and so on. At this rate we shall have the whole year appropriated to dead saints.

Ah! but you forget that Patrick was canonized. The church made him a saint, and appropriated that day to him. But I have not much opinion of these canonized saints—the saints of human manufacture. I like the sanctified ones better. Our Protestant saints are "God's workmanship, created in Christ Jesus." But granting the 17th of March to be St. Patrick's day, why is it kept? What have we to do with it, who live so long after? Patrick died in 493, and here, in the nineteenth century, they are keeping his day! I think it is time to have done grieving for the death of St. Patrick, now that he has been dead more than 1300 years, and especially when he died at the good old age of one hundred and twenty. Really, I think it is time that even the Irish Catholics had wiped up their tears for him. Tears—why, they do not keep the day in lamentation for him, but in honor and praise of him. High mass is to be sung as it appears by the advertisement. Now singing expresses praise—and his panegyric is to be pronounced. It is wonderful what a disposition there is among the Catholics to multiply the objects of their religious honor. Oh that they were but satisfied to praise the Lord that made heaven and earth! But no—they must have creatures to do homage unto—angels, and saints of their own making; and, above all, the blessed Virgin, "our heavenly mother," as some of them call her. It would really seem as if they had rather pay respect to any other being than God! They cannot be satisfied with the mediation of Jesus. They must have creatures to mediate and intercede for them. They are always doing things and keeping days in honor of the saints. How much they talk about tutelar saints and guardian angels. It would appear as if they had rather be under the care of any other beings than God.

Now the idea of still eulogizing, panegyricizing, and praising, here in the United States, one St. Patrick, who died in Ireland in 493, how absurd! How is piety to be promoted by it, I should like to know!

By the way, what is high mass in distinction from low mass? They differ in several respects. Among the peculiarities of high mass, this I believe, is one, that it is more expensive than low mass. If you want high mass said for a poor suffering soul in purgatory you have to pay more than you do if you are content with low mass. And so it should be, for the high mass is worth more. Low mass scarcely makes an impression on a soul in purgatory. It is high mass that does the business effectually and expeditiously.

As for us Protestants, we have nothing to do with these masses. We do not find anything said about them in the Bible. The Catholic will pardon me, I hope, for alluding to the Bible. I am aware it is no good authority with him, except now and then a verse (entirely misunderstood), such as that about the rock, which they say was Peter, on whom the church was built, according to them! Only think now, a man that denied the founder of Christianity three times, with profane oaths, himself the foundation of the whole church! Nothing else for it to rest upon but Peter! But the beauty of it is, that this foundation should have had a long series of fundamental successors, down to the present Pope! I always supposed that when a foundation is laid there is an end of it, and that all after belongs to the superstructure. But this is a digression.

It strikes me that in giving this notice, the priests should have used an easier word than panegyric. I wonder how many of our Irish brethren know what it means. But "ignorance is the mother of devotion," you know, is one of their maxims. What multitudes of them said, on the 17th of March, "Blessed St. Patrick." Probably many more than said, "Hallowed be thy name." And every day how much more respect is paid among them to the mother than to the Son! It is as clear as demonstration can make anything, that the Catholic religion is idolatrous. Men may say that it is a very uncharitable remark. But if any one will dare to say it is an untrue remark, I am ready to meet him. Let us inquire first, What is truth? Then we will come to the question, What is charity? And we shall find that charity is something which "rejoices in the truth."

SCIENTIFIC ITEMS.

—One of the latest discoveries in Scandinavia is that of a fresh-water deposit at the bottom of a great bog, containing the relics of a truly Siberian vegetation.

—The device of Mr. Tilgman for grinding hard surfaces by a blast of air charged with sand, is assuming a high importance in the arts. Some beautiful specimens of glass cut and ground in this manner are exhibited in the Institute Fair. A thin slab of marble may be carved in this way in patterns of the most delicate tracery. But what is more marvellous, a picture may be photographed on glass and afterward etched as perfectly as if it were a most delicate engraving.

SUNSTROKE—A new discovery in the treatment of sunstroke has been made in India. Nine men were prostrated at once, all of them becoming unconscious and breathing with difficulty. The physician ordered each of them played upon with a stream of cold water, which for a time produced no result. The treatment was continued, however, for five hours, and every one of the patients recovered. It is thought that the failure of the water treatment in so many cases heretofore, is attributable solely to the fact that it was not continued sufficiently long.

—The history of the introduction of india-rubber overshoes is not a little curious. We must rely on the *Scientific American* for its authenticity. Before 1821 the rubber had been imported only in the form of curiosities, such as crocodiles, turtles, and other objects. A sea captain at that time brought, among other devices, some rubber wrought in the shape of small shoes, and gave them as a present to an intelligent boy. They were closed over the top, and our hero cut them open to find some clay within in the forms of lasts. His next desire was to put them on his feet; but as they would not stretch enough, he used boiling water to soften them, and then succeeded in fitting them. To color them he used ink, which soon washed off; but finally he hit upon the plan of smoking them up in the chimney. He then had complete the first pair of india-rubber shoes ever used in this country, and his success was the beginning of a business which has now immense proportions.

ALPINE CLIMBING.—The *Swiss Times* furnish the following details of the proceedings of the various sections of the Swiss Alpine Club. In order to facilitate the ascent of the higher mountain peaks, the various sections of the club have constructed small huts on the mountains in their several districts, where the traveller may rest at night, in the more elevated solitudes, and where he may find shelter from the fierce storms of these regions. The hut of Cervin, for instance, is 12,527 feet above the level of the sea, perched, like an eagle's nest, in a spot surrounded by one of those frightful precipices; that of Combin 12,000ft. high, also in a wild and lonely locality. The Vauds section of the club erected one, this summer, near the summit of the Diablerets, in a magnificent situation, where there is ample accommodation for a few travellers to pass the night amid the grand scenery of these Alpine regions, and from whence they can enjoy the sight, unequalled perhaps in any other land, of the rising and setting of the sun. In many places, also, roads have been made and sign posts placed, which a few years ago were considered inaccessible, so that the difficulty of finding the way to places has been much lessened. The various sections of guides are also under the supervision of the club, the regulation of their tariffs, and the classification of the individual guides. But the Swiss Alpine Club does not confine itself to this practical work; the great number of the members being scientific men, they apply themselves to various branches of scientific research amid the Alps, and have been rewarded by being able to give valuable assistance and information to several learned societies. The great questions of the glaciers and of the glacial epoch, of the winds, of the cutting down of trees and the planting of others, of luminous and atmospheric phenomena, and of many other problems of interest to geologists, medical men, and botanists, are under the consideration of the club.

"WORKERS TOGETHER WITH GOD."—Does not this suggest a copartnership? God might have demanded our services without compensation. Or if he had condescended to employ us as hired servants, paying us an ample compensation for all our labor, what a stoop of mercy it would have been! Especially it would have been so, since he could have commanded twelve legions of angels, or other means without limit, for the accomplishment of every design. But instead of this, he has made us "workers together with him." He works hitherto, and the Son works, and we work, all in the same great enterprise. Had we capital, experience or wisdom, which rendered this copartnership necessary to him? What did we bring into the firm with us which could render it more stable or efficient? Did God really need our assistance that he should have made us partners with himself?

Some great firms in other countries, we are told, have devised a method by which all employees are made small partners in the concern. This is done that every laborer may feel a common interest in the prosperity of the business. It is said that such an arrangement develops the man and makes him what no mere employment could make him.

Has not God done the same by us? Does he not give us a share in all the glorious results of this most glorious enterprise, the salvation of men, the redemption of the world, for these same reasons? When we are assured that we shall reap if we sow—that our labor shall not be in vain in the Lord—that they that turn many to righteousness shall shine as stars in the firmament forever—that souls saved by our faithful labors shall shine as stars in the crown of our rejoicing—that if we suffer with him we shall reign with him—that if we labor together we shall be glorified together—that if faithful over the capital committed to our trust we shall enter into the joy of our Lord—that if we overcome we shall be partners of his throne, as he overcame and occupies the throne of his Father, we should feel that we are more than servants—children, heirs, partners.—*Morning Star.*

