

PROGRESS.

W. K. REYNOLDS, Editor.
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 The edition of PROGRESS is now so large that it is necessary to put the inside pages to press on THURSDAY, and no changes of advertisements will be received later than 10 a. m. of that day. Advertisers will forward their own interests by sending their copy as much earlier than in this as possible.
 News and opinions on any subject are always welcome, but all communications should be signed. Manuscripts unsolicited to our purpose will be returned if stamps are sent.
 EDWARD S. CARTER,
 Publisher and Proprietor,
 Office: Masonic Building, Germain Street.

ST. JOHN, N. B., SATURDAY, MARCH 22

CIRCULATION, 6,800.

THIS PAPER GOES TO PRESS EVERY FRIDAY AT TWELVE O'CLOCK.

A WORK OF TIME.

So far as present indications go, the common council for this year will not be any worse than that for the last year has been. It may indeed, and probably will, be better, and though to say that may not be bestowing any high meed of praise, yet every step in the way of improvement should be honestly welcomed. We should be thankful even for small mercies.

It is quite certain that some of the aldermen, concerning whom the people have had a well grounded distrust, will cease to have any part in the control of the people's affairs. There may be some remaining who should not be there, but if the majority are fairly good men, the citizens will have no reason to feel discouraged at the prospect.

What is wanted, as PROGRESS has so often urged, is the breaking up of cliques in the council and the abolition of that sectionalism so prejudicial to the best interests of the people. This is a work which will, under the most favorable circumstances, require time, and the better the class of men chosen, the sooner will the reform be accomplished.

It will also take some time some time to educate the people into the idea that they should name the candidates, rather than allow the candidates to name themselves. It was hoped that a beginning in this direction would be made this year, but it has not been, and most of the men who are now to the front, whatever the merits of some of them may be, are not there in answer to the voice of the citizens. They have come forward and been endorsed, it is true, and one or two have done so in response to very earnest requests, but in no case has there been the choice of candidates.

This is not a reflection on those who are in the field, for some of them would doubtless have been the choice of a caucus, but on the lack of system which encourages bad men as well as good to come forward and possibly get into the council by a "fluke." The best citizens of each ward should choose the men they want, and see that they are elected. In this way intrusive stragglers would have no encouragement to push themselves to the front, as they have been in the habit of doing.

If any new men who are good men get into the council this year, it will be more by good luck than by any forethought of the body of voters of each ward. There should be a better way than this of doing things, and perhaps, some day, there will be. It is a work of time to convince the people just what rights and duties they have in the matter.

ASKING TOO MUCH.

A good many well meaning people have signed petitions praying that Mr. CHARLTON'S bill for the better observance of Sunday may become a part of the laws of Canada. It is probable that some have not been aware of the full scope of the proposed legislation, though no doubt others of the signers consider that it is not stringent enough. The latter will doubtless console themselves that it is the opening wedge for something to rival, at a later day, the Blue Laws of Connecticut.

Allowing for the difference between the bigotry and fanaticism of the Puritan times and the broad and liberal thought of the nineteenth century, Mr. CHARLTON'S bill is quite as offensive and intolerant as were the laws in question. It is so much so that it will probably defeat itself, and should it pass, it will, in most respects, remain a dead letter on the statute books. It aims at too much. It is too grave an attempt to infringe on the liberty of the subject.

So far as it merely aims to secure freedom from annoyance of people who desire to observe Sunday as a day of rest and worship, it is well enough. The great bulk of the people have such a desire, and in a country where the majority rules it is proper that their peace should be secured. In a community where Sunday is regarded as the Lord's day, more holy than any other day, people who so regard it may justly complain if the noise of work or amusement interferes with their peace. Beyond this the law has no business to go. The state has no business to interfere with an individual's right to do as he pleases on Sun-

day, provided his so doing does not interfere with the right of others to do as they please. Yet the bill provides that whoever shall "perform any other work than the household offices of daily necessity, or the works of necessity or charity, shall be guilty of a misdemeanor." It matters not where or how he does it. It matters not what the work is. An author may shut himself up in his room to write. It is a matter between him and his conscience, and is nobody's business, but a pimp may peer through the keyhole and have him arrested as a criminal. And the bill encourages pimps by giving them half of the fine. A reporter may be arrested for taking notes of a sermon, and the entire force of a Monday morning newspaper may be imprisoned and fined if some meddling bigot chooses to make information against them.

It is quite unnecessary to say that the bill has special provisions against buying and selling anything on Sunday, against going fishing, against printing, publishing or delivering newspapers, against running trains and against steamboat excursions. By a singular oversight, there is no provision against driving a carriage or walking as a Sunday recreation, while the bill is equally silent as to smoking and chewing on that day.

There are a good many people in Canada who do not regard Sunday as a day to be observed like the Sabbath of Moses. Some of them, other than the Jews, believe that the Seventh Day never was abolished, and they observe Saturday. Others believe that every day should be observed well and that it is a matter of individual conscience whether one day should be esteemed more than another. It would be supposed that such people should be allowed to observe the day as they see fit, so long as they do not interfere with the enjoyment of it by others. The law may close a boiler-shop, a barroom or a cigar store because it is obvious that each of these may be an annoyance to other people, but it has no business to walk into a man's house and dictate to him what he shall do or not do on that day. The day has gone by when the state can have any degree of success in attempting to interfere between a man and his belief. That is a question between him and his maker.

PROGRESS does not attempt to defend, advocate or apologize for what is known as Sabbath desecration. That is another affair altogether. It simply contends that a law such as that proposed is as impolitic and unjust as the old laws which sought to make everybody conform to an established church. It is beyond the functions of the state to regulate a man's religion in these days, whatever it may have been in the Middle Ages.

A PHASE OF ART.

We hear a good deal about art, nowadays, as applied to the surroundings of daily life. The limited meaning given to the word by painters and sculptors is no longer sufficient for the growing wants of the age, and hence art is understood as applying in its more enlarged sense to almost everything, from such ideals as "the Angelus" to the correct cooking of the once prosaic pork in combination with nutritious number one white beans. The house, ship and sign painter must be an artist to succeed in these days, and so must the cabinet maker and undertaker, to say nothing of the cook, the barber, the bar-tender, the hatter, the plumber and the tailor. We live in an age of art and on a continent peopled with artists.

It is well that it is so. It is a healthful sign of the refinement of our day that art journals are as abundant as cabinet organs, and that the artists in the various callings of life have a literature which must tend to lead them higher ideals and more noble aspirations. One of the most interesting of these publications is that devoted to the interests of our friends the tailors. It is devoted to gentlemen's fashions, and bears the euphonious title of *The Sartorial Art Journal*. This valuable and entertaining monthly is published in New York, by the man who makes the fashions, issues the fashion plates, and is presumably the best authority on the subject in America. His firm is known in French as "Editeurs de Modes Artistiques Masculines." This French may not be strictly correct in a grammatical sense, but no doubt it is fashionable French, and that should be quite enough.

The March number has a very instructive editorial on "The value of fine clothing," the moral of which is that a gentleman should always patronize the most expensive tailor. It refers to the fact that some reputable tailors of fair pretensions charge much less than others, and that men of bad taste are satisfied to patronize the cheaper establishments, living and dying under the impression that they are well dressed. This, it appears, is a dreadful mistake. Between the high and low priced tailor there is a wide and yawning gulf. The *Art Journal* thus touchingly defines it:

There is between them as marked a difference as there is between the performance of a Boorn and an amateur, the speech of a Derw and that of a debating school orator, or the Angelus and a circus show bill.

But this difference is not perceptible to all, any more than is the difference between the exalted verse of Milton and the smooth doggerel of a sentimental school girl. It is not, however, the less marked, nor is it the less valued by those whose art sense rises to the level of its comprehension.

We breathe more freely. It is not every one whose "art sense can rise to the level"



For Strength, For Flavor, For Color, BUY EAGLE TEA. 5lb. Boxes.

IN MUSICAL CIRCLES.

of such comprehension. In the meantime we can trust to the tailor who allows a fair living after he has done with us. This is allowable, for we read further:

Of course if a man desires nothing more than solid service and decent appearance of a suit of clothes, he is foolish to pay for the charming touches of art and super-elegance of finish that go to the high priced suit. So, too, if a man merely eats to live, he sins greatly against common sense if he expends money for anything more expensive than oatmeal, potatoes and rice, and if his sense of melody is satisfied with the boisterous song of a bloated concert hall singer, he is foolish to disburse his wealth in order to hear the divine melody with which PATRI thrills the air.

But if, on the contrary, a man admires the beautiful, is delighted with the elegant, appreciates excellence, and justly values brains, the difference between the price of that which is ordinary and that which is unmistakably excellent is a mere bagatelle.

Yet the common, everyday tailor has his uses in the world of art. This is what is said of him:

The cheap tailor is, of course, a valuable adjunct to the civilizing forces of the age, just as chromos are; but his products are, judged by their real value, most exorbitantly high priced, just as cheap whiskey is.

So then, he fulfills a part in leading the race to higher, nobler, and more artistic things. Humble and far removed as his darkened intellect may be from a conception of true art in trousers and poetry in four-button cutaways, his life is not wholly in vain from the artistic point of view. Let him live on until, when the world grows wiser, all men will seek the tailors with most exorbitant bills, and be happy to dedicate their incomes to them, trusting to Providence and a good credit to supply them with the grosser necessities of life.

SUNDRY HITS AND HINTS.

An age of changes--stump-age.

Do you see anything of Wiggins's storm?

March wind--some of the speeches at Fredericton.

April showers--the ballots which will fall on the defeated candidates.

It isn't always safe to bet on a candidate until you know who else is coming out.

The safest kind of prediction is that which a man thinks of after the thing has happened.

A man about town predicts that there will be six new aldermen at the next council board.

Will there be any bogus telegrams from New York on the eve of the aldermanic elections?

Something will be done about the Old Burial Ground, even if Ald. Knodell isn't in the council.

Mr. Hartley appears to be of opinion that "science" and religion should travel hand and hand in these times.

There has been a lively debate in the legislature on the recent local election, and, incidentally, on the question of stumpage.

Some of the candidates find that an evasive answer turneth away wrath, when they are asked about the dock scheme.

The sun crossed the line and spring arrived yesterday. Several more choice lots of spring poetry have also been received.

The stumpage debate, the resignation of Bismarck and the retirement of Ald. Knodell, have made this an important week in politics at home and abroad.

The maddest man in St. John, of late, is the one who bought 100 tickets for the last drawing of the Louisiana lottery, retained all but a few, and got beautifully left.

What kind of an idea would it be for some of the aldermanic candidates to pledge themselves to devote their salaries of \$100 a year toward the repairs of the Old Burial Ground?

Carleton has a pleasant dream of the future, when King and Queen squares will be parks and the mill pond be devoted to swans and gondolas. That will be after the docks and elevators are completed.

The people who have thought Mr. H. Thaddeus Stevens an amusing cuss will find, before the session is over, that he has an exceedingly long head. He is not a spread-eagle orator, but when he speaks it is right to the point.

According to the *Religious Intelligencer*, "the drunkard numbers about 114,000 members in the United States." Unless the religious papers get better proof readers, the pious and inoffensive sect of drunkards will be forced out of self-respect to get another name.

The other day, a Montreal man was fined \$20 for selling Louisiana lottery tickets, yet the papers state that Mr. C. H. Masters, an official of the Supreme court of Canada, is the lucky winner of a horse in a Nova Scotia lottery. Some of our judges may be drawing a prize in the Louisiana affair some day.

At least two of the city clergymen recommended the reading of good novels, in the course of their sermons last Sunday evening. One of them gave scintillating quotations from a certain book and advised all his hearers to read it. There was a time when the mention of a novel in a St. John pulpit would have been considered rather rank, but the world moves and is not getting any worse, after all.

Advertisement in "Progress." It pays.

Every one will be glad to know that the Trinity choir question is settled at last. The boys are really going to sing on Easter Sunday, and by all I hear said about them I shall expect to hear something wonderful. As a rule, surprised choirs are not a brilliant success in St. John, owing to the effect of the climate on the boys' voices, no doubt, but I hope Trinity choir may be the exception. I think the organist shows very good sense in not choosing anything very elaborate for the Easter services. I have been told that the music will be of the simplest. There was a practice for the men on Sunday after evening, and another for the whole choir Friday evening. I wonder what the Valley people think about losing five voices out of their choir, just at the time they need them most. I believe the boys had been promised for Trinity whenever the rector should require them, so I suppose it is all right.

I did not get to either concert on St. Patrick's day but understand that they were very well patronized.

One of the latest quartette choirs for St. Andrew's church. I don't know that the voices have been all ones so far, but have heard of three very good ones so far. The ladies who are singing at present are to sit among the congregation and lead, as far as possible, in the hymns etc.

Really there is quite a revolution going on in our churches at present. Another change, and one decidedly for the better, will be a new organ for St. James' church. I have not heard whether it is to be built here or not, but think it will most likely be procured from Hook & Hastings, New York.

In a Montreal paper, I saw that Mr. E. Gubb, late organist of Trinity, had been appointed organist of Christ Church cathedral, with a salary of \$1,100 a year. Mr. Gubb has been organist of St. George's Cathedral, Kingston, Ont., since he left St. John, about two years ago.

The concert which was to have been given at Brookville this week is put off till some time in next week.

Miss Bowden left for Boston last Tuesday evening, to spend a short time with her sister, Miss Flossie Bowden, who is studying the violin and cello in the New England Conservatory.

I hear that a young son of Mr. Thomas Morley is coming here to sing in the choir of the Mission church. The lad is at college in England at the present time.

The Dorothy people only had one practice this week, in their room, Thursday evening, which is the regular chorus night.

Both of the musical clubs had their meetings on Tuesday evening and I was fortunate enough to secure programmes of each. The old musical club met at the residence of Mr. D. Russell Jack, Princess street. Schumann was the composer treated.

The evening began with a piano solo by Miss Homer, one of the "Romanesque," I think. Mr. Ludlow Robinson sang "Through the Garden with Hat of Green." A female quartette was given from "Paradise and the Peri." "Wreath ye the Steps" was sung by Mrs. W. S. Carter, Miss Halliday, Miss Elsie Mathew and Mrs. Gilchrist. This was followed by a piano solo, Schumann's arrangement of the "Carnival of Venice," which was performed by Miss Minnie Jarvis. Mrs. W. S. Carter then gave "The Cottage." Mrs. Gilchrist sang "Beauteous Cradle" and Mr. I. Allen Jack rendered "The Two Grenadiers." Miss Halliday sang "I'll not Complain." The last number on the programme was a quartette, "Gipsy Life," and it was sung by Mrs. Carter, Mrs. Gilchrist, Mr. Ruel and Mr. Daniel. Mr. Daniel also gave a solo after the regular programme had been gone through with. I think it was Sobri's "Out on the Rocks."

The next musicale will be held at the residence of Mr. G. Ludlow Robinson, Rockland Road, on the 15th of April. It will be a miscellaneous evening. I forgot to say that during the evening Mrs. G. F. Mathew read a very interesting sketch of the life of Schumann.

The Choral club held its musicale at Miss Lizzie Smith's, Elliott Row, and, as nearly as I could get it, this is the programme that was carried out: The first part of the evening was devoted to practising the cantata, "Christ and His Soldiers," by Farmer. Mr. George Ewing then read an essay of his own composition, on "Charles Gounod." The club then sang the "Market Chorus" from Auber's "Mazaniello." Mrs. Thomas Patton gave Gounod's "Maying." The next number was, I think, a violin solo, "The next musicale will be held at the residence of Mr. G. Ludlow Robinson, Rockland Road, on the 15th of April. It will be a miscellaneous evening. I forgot to say that during the evening Mrs. G. F. Mathew read a very interesting sketch of the life of Schumann.

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