

As Others See Us.

And as We See Ourselves.

(By A CASUAL OBSERVER)

POLITICS IN THE PULPIT.

"City, faint not; either Truth is born Beyond the polar gleam forlorn, Or in the gateway of the morn."

Two, at least, of our city clergymen—one in the East, the other in the West End—have recently been very candid in their utterances on certain phases of the Prohibition Act and the liquor question generally. As a natural result, some unkind and irritating things are being said of them by friends and dependents of certain persons prominent in the public life of the country. I do not regard this as quite fair to our clerical fellow-citizens, seeing that they have just as much right to renounce on such matters as have we of the laity. As the minister of religion is pre-eminently the friend and father of the people, he cannot be indifferent to any of the social, political, and economic questions affecting the interests and happiness of the colony.

EVILS OF POLITICAL CORRUPTION.

The relations of Church and State, the duties and prerogatives of the citizen, the evils of political corruption and usurpation, the labor privileges and obligations of labor and capital, the ethics of trade and commerce, popular amusements, temperance, female suffrage, socialism, and anarchy—such are vital, and often burning questions, on which hinge the peace and security of the community. Politics has a moral as well as a civil aspect. The clergyman is a social as well as a religious reformer, a patriot as well as a preacher, and he knows that the permanence of our civil institutions rests on the intelligence and the virtue of the people. He has at heart the temporal as well as the spiritual prosperity of those committed to his care. They naturally look up to him as a guide and teacher. His education, experience, and sacred character give weight to his words and example.

OUR SPIRITUAL DIRECTORS AND THEIR RESPONSIBILITIES.

Take the spiritual directors of the denominations here to-day, and I think it will be found that they measure up, fairly well, to the requirements of the onerous and exacting positions they occupy. They appreciate the fact that there is scarcely a social or economic movement of reform on foot, no matter how extravagant or Utopian, that has not some element of justice to recommend it to popular favor. If the scheme is abandoned to the control of fanatic demagogues, or if it will reduplicate the masses and involve them in greater misery. Such living topics need discriminating judges to separate the wheat from the chaff. And who is more fitted to handle these questions than the deity's ambassador, whose conservative spirit frowns upon all intemperate innovations, and whose Christian sympathies prompt him to advocate for his suffering brethren just measures for the redress of grievances and the mitigation of needless misery?

EFFECT OF TEMPERATE AND REASONABLE DISCUSSION.

Obviously, then, the timely interposition of the minister of peace might have helped to check many a disastrous popular inundation by watching its course, and diverting it into a safe channel before it overspread the country. Nor can it be affirmed that the temperate and reasonable discussion of these problems, or at least those phases of them that present a religious or moral aspect, involves any departure from evangelist and apostolic precedent. There is hardly a subject of public interest that has not been alluded to, if not discussed, by Christ or His Apostles. Yes, the province of the preacher is exceeding broad, and no right-thinking person will sympathize with those who would banish politics from the pulpit.

TOUCHING THE THEORY OF GOVERNMENT.

Let me say just here that I am hoping to see the masses of the near future—I mean the people generally—better qualified to appreciate the theory of government, and an hopes to see the time come when our children will be taught the basis of Government, when, for the use of our schools there will be provided a dictionary of every public office from the executive head—His Excellency the Governor—to the youngest clerk in the white service. Were the children to have defined to them the meaning, purpose, function of every office in the island, such knowledge would be a serious appeal to a large number who would take a more intelligent interest in every bearing of civil life. It occurs to me that a dictionary should be brought out at once for our schools and for our libraries, so that the status of the Governor, cost of maintenance, the extent of his executive authority and responsibility to the Cabinet; the meaning of Responsible Government; its executive authority; the Legislative Council, its meaning and its legislative power; the func-

tions of the many officers of the Dominion; the House of Assembly, modes of procedure, a definition of its functions; the Municipal Council, corporate control in any direction; the names of the several officers, their functions, administration and limits of authority; a clear definition of rating and revenue taxation, the meaning and resources of the various funds, powers of borrowing and purchasing; the banking system; names and meaning of every institution, every public body—a terse and clear definition of Self-Government, so that each child, instead of learning the history of the success or failure of Sir Herbert Murray or Sir Henry McCallum, shall rather be taught the present and practical meaning of our institutions and of effective administration of the same.

URGENT NEED OF A LABOR BUREAU.

It is very evident from the unrest and dissatisfaction manifested here for some time past by the toiling masses, that we want, and must have, a Ministry of Labor as a department of the Government, part of whose duty it shall be to exercise a controlling force in the matter of adjusting the difficulties brought about by intermittent employment; such department, of course, receiving all possible assistance from the trade societies. The growing necessity for this has been sufficiently emphasized by those recent demonstrations in Bannerman Park and elsewhere. The dovetailing of interests between the classes and masses could be considerably accelerated if we had a department always obtaining statistics and using them to the advantage of the working community, which may yet come to be synonymous with the welfare of the country at large. Politically, our workmen are not likely to be long connected with either of the two parties; complete independence is absolutely requisite for success. It is a case of hold both at arms length, beg from neither, but quickly and effectively through the agency of the Labor organization, bring pressure to bear wherever it is most wanted.

PLAN OF A GREAT EMPLOYER.

By the way, I notice that Henry Ford, head of the great Ford Motor Company, of Detroit, U.S.A., has just announced an excellent plan to meet the exigencies of the demand for labor there. He says that "for us, Cabot, with much of the interior in its little soil, it is a very good soil," he adds, "almost the whole table land would be forested high." Apparently, the appeal of Labrador to the author of that book was less climatic than ethnological; he found the people "worth while," and not less worth while in his account of the Indians, "whose hospitality and friendliness are so notable." Mr. Cabot has yet to learn much about Labrador, its people and resources—quite enough to furnish data for even a larger volume than the one to which I here and now refer.

NOTHING NEW UNDER THE SUN.

Those recent wonderful achievements in connection with the wireless transmission of music, etc., remind us that "there is nothing new under the sun." For a time interest in the wireless telephone was confined to a few ardent scientists who talked a jargon that failed to arouse any enthusiasm with the ordinary mortal. Then the small boy suddenly discovered he could have a world of fun with "radio" telephones. Presently the small boy's elders became interested. Yes, women and children caught the wireless fever, as a result to-day there are in the United States over 600,000 persons who own apparatus with which to receive wireless messages. It is curious to examine the many inventions which we deem novelties, but which are in reality very old. The ancients knew of the lightning-conductor or, at all events, the method of attracting the lightning. The Celtic soldiers in a storm used to lie down on the ground, first lighting a torch, and planting their naked swords in the ground by their side with the point upwards. The lightning often struck the point of the sword and passed away into the water without injuring the warrior. The Romans, also, seem to have known the lightning-rod, though they let their knowledge slip again into oblivion. On the top of the highest tower of the Castle of Duino, on the Adriatic, there was set, from time immemorial, a long rod of iron. In the stormy weather of summer it served to predict the approach of the tempest. A soldier was always stationed by it when the sea showed any threatening of a storm. From time to time he put the point of his long javelin close to the rod. Whenever a spark passed between the two pieces of iron he rang a bell to warn the fishermen. Gerbert (Hugh Capet), in the tenth century, invented a plan for diverting lightning from the field by planting in it long sticks tipped with very large lance heads.

THE LAND THAT GOD GAVE CAIN.

In his new book on "Labrador," William Brooks Cabot, the American explorer, I notice, points out that this isolated, elemented country (he said Labrador) which Jacques Cartier unkindly christened "the land that God gave Cain," may yet be known as "the last of the far countries." What bearing this fact is likely to have on the settlement of the so-called "Boundary Question" I am not at present prepared to say. At all events, most other regions of the earth left to the hunter races are being fast invaded. Apparently in blissful ignorance of the

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fact that Labrador is still the greatest fishing and sealing country in the world, he tells us—and doubtless, he believes what he says—that "for us, Labrador's only yield to the world, and it is a product of the interior that will not soon fail nor be wholly superseded even if minerals are found."

UNFISHED RIVERS AND GLORIOUS LAKES.

There (on Labrador) Mr. Cabot will still find clear, unfished rivers, glorious lakes, and "nowhere" are such wilderness hills as those of the semi-barrens, velvet, to the feet and fair to the eye. The troubles, says Mr. Cabot, with much of the interior in its little soil, "it is a very good soil," he adds, "almost the whole table land would be forested high." Apparently, the appeal of Labrador to the author of that book was less climatic than ethnological; he found the people "worth while," and not less worth while in his account of the Indians, "whose hospitality and friendliness are so notable." Mr. Cabot has yet to learn much about Labrador, its people and resources—quite enough to furnish data for even a larger volume than the one to which I here and now refer.

WHEN OUR ANCESTORS WERE SAVAGES.

Then again, look at the much-depised Arabs of to-day. They used aloes and camphor as we do; this they did away back in history, when our British ancestors clothed themselves in skins, lived in mud huts and caves, and worshipped Britannia. The spectacles, the probe, the forage, were known in the year 500; indeed, specimens of them have been found in the ruins of Pompeii, and are preserved in the National Museum at Naples. Aristotle noticed that seawater could

session of street-cars. The Romans sank Artesian wells, even in Sahara. The plains of the Lebanon and Palmyra were artificially irrigated; traces of the wells and canals are still being found. In 1855 Papi published an account of an experiment made by one of his friends, named Wilde, who caused flowers to be grown instantaneously. The secret lay in preparation of the ground, but it was not revealed. The message is very ancient practice, and was known to the Romans. Nor were the doctors of those days as far behind us as some people imagine. Paracelsus, in his "Opera Medica," speaks of Homoeopathy, and says that life is cured by like and not contrary by contrary. "Natura's Herald," he says, "shows this, and like things seek and desire each other." Polybius also speaks of healing by similarity. Miraculus used arsenic in infinitesimal doses as a remedy for intermittent fever. In China Camphor India was used pretty generally as a sedative, 200 years before our era.

be made drinkable by boiling it and collecting the steam. The Greeks had a linen crassus, so closely woven as to be impenetrable by the sharpest of swords. We have not found out the secret of it. The Chinese had invented iron houses as early as 1200. Glass houses were about the same time found among the Celts in Gaul, and many centuries earlier in Siam. Truly, there is "nothing new under the sun." We, of the present day, are merely recovering some of the lost arts.

The Store That Shipped the Tea.

LONDON.—In Gracechurch Lane, an obscure byway just outside one of London's busiest commercial centers, American tourists may see over a grocer's store the "Sign of the Crown and Three Gift Sugar Leaves" that marks the location of the shop whence the tea was shipped in 1773 that ultimately went overboard in Boston Harbor during the world's famous tea party. Only the sign, which was but recently restored and which bears in big gold numerals "1750," the year the firm was established is suggestive of remote times. The grocer's shop, conducted by descendants of the firm's founders, over which the sign hangs, is now housed in a modern brick building. Inside nothing distinguishes the place from thousands of similar places of business.

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