

them go for what they are worth, but at the same time, if the hon. gentlemen have read these letters, they will be convinced that there is a great deal behind them, and that they do represent the research of a lifetime of what is, I believe, an earnest man. They can, by no possibility, do any harm, and they may do good. If they are founded upon right principles, it is impossible that they can do any harm, and if they are founded upon wrong principles, still they can do no harm.

Hon. Mr. MACDONALD (B.C.)—If the hon. gentleman will give us the replies of Lord Salisbury, I think that will satisfy the House, and we will see what he says about it.

Hon. Mr. BOULTON—I do not want to impose these letters upon the House, if hon. gentlemen wish to dispense with them.

Hon. Mr. ALMON—Read them.

Hon. Mr. McCLELAN—I hope the hon. gentleman will not read the letters. I think all the members of the House have had the opportunity of reading them, if they have not actually read them, and I do not see the necessity of reading them now.

Hon. Mr. PRIMROSE—Why should not Monk be immortalized by having them in our Senate Debates?

Hon. Mr. BOULTON—It is not a question whether Monk should be immortalized by having them in the Debates, but I claim my right, as a member of this House, to read a public document. If hon. gentlemen prefer that they should be placed in the Debates and the reading dispensed with, I am satisfied.

Hon. MEMBERS—No, no.

Hon. Mr. BOULTON—I think, then, I will read them.

Hon. Mr. SCOTT—Let them be printed as read.

Hon. Mr. BOULTON—I read letters to the Marquis of Salisbury, British Premier:—

OTTAWA, CANADA,
24th December, 1895.

TO THE MARQUIS OF SALISBURY,
BRITISH PREMIER, &c.

The present attitude of the United States government towards the British, may be perhaps a providential circumstance, which might now easily

be utilized for the great benefit of the world generally hereafter.

If the principle of "arbitration" is what they really desire to see generally adopted, there is no difficulty whatever now in giving them an excellent opportunity to manifest their earnestness and sincerity in this matter.

We need only to invite them to combine with the British government, and with all the other governments in Christendom also, in the effort to erect a permanent international tribunal which shall thenceforth leave no nation whatever any occasion or excuse for resorting to warfare.

This may very easily be accomplished now, simply by arranging for the purchase of Palestine, at its full present commercial value, that that country may now be made a worthy capital for all the nations of the earth, as Washington is at present for all the United States of America; and as Ottawa is for all the united provinces of the Dominion of Canada.

It need not cost a hundredth part, perhaps not a thousandth part, as much as a great war would cost us, to purchase Palestine and make that country a Paradise, where the representatives of "all nations" may meet at stated intervals, and consult together for the best welfare of the whole world.

The millions of poverty-stricken Jews would of course flock to that country as would also multitudes from "all nations," and the Jews would thenceforth cease to be a separate people, for they would then become completely mixed with other people, as is so plainly predicted concerning this time. Ezekiel xxxvii, 16-23.

Our modern railroads were also very clearly foretold, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together." It is scarcely possible to describe the grading for railroads more clearly, and more concisely, than in the words just quoted; of course also it is the railroads and telegraphs accompanying them which will enable "all flesh to see it together," when "the glory of the Lord shall be revealed" at this time, as predicted.

It is very remarkable also that it is at this particular time (when railroads are foretold as becoming universal over the whole earth): that the Almighty calls upon all the nations of Christendom to "comfort" the millions of poverty-stricken Jews, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins."—Isaiah xi, 1-2.

More than eighteen centuries have already passed away since the final destruction of Jerusalem by Titus, and there were but about eighteen centuries from the days of the patriarchs, Abraham Isaac and Jacob, to the time of the destruction of Jerusalem; consequently the Jews have already "received double for all their sins;" and the nations of Christendom are now most emphatically called upon by their "God" to "comfort" the millions of poverty-stricken Jews, who for eighteen centuries have been subjected to the utmost injustice and cruelty although it was by the