

pose. A fish with exploring tendencies may stray from sea to sea and try to penetrate the depths of each, but when it has wandered into a net its explorations usually end. It acts upon MacMahon's plan: "*J'y suis, j'y reste.*"

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But there are dangers in withdrawing from the combat with doubt. Professor Drummond in his "Natural Law in the Spiritual World" gives several striking instances of the degeneracy attending the non-exercise of certain faculties in various animals, and argues forcefully that an analogous spiritual decline may follow the disuse of any mental or spiritual faculty. In a plea for imperial federation, in *The Week*, of October 23, 1884, I urged that a similar danger threatened a nation content to delegate its foreign relations permanently to a protecting power. A thoughtful friend has recently pointed out another painful result of following the example of the hermit-crab. The comparative lack of liberality of the Anglican Church in Canada and in the United States in providing for its institutions has often been remarked upon; and more than one instance of it have been brought before the public in the deliberations of the last Nova Scotian Synod. This want of generosity and self-reliance my friend attributes wholly to the fact that the Episcopal Church in Canada, and even in the United States, was nursed too long by the establishment in England and the S.P.G. To such an extent has the colonial church learned to lean upon that of the mother country, that, when a deficit occurs in the funds of a colonial college or diocese, one of the first proposals for removing it is, even to this day, to send a begging delegation to England.

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That irreverent journal "Modern Society" twits the Duke of Argyll upon his refusing leases to publicans while he

tolerates a number of distilleries upon his property. The duke, it observes, "is a strong advocate of temperance—among the lower orders." This reminds me forcibly of the spirit of a manifesto issued by the earliest modern temperance association that I know of. The original manuscript, which I copy verbatim, is undated, but from the names of the signatories the late Dr. T. B. Akins thought it must have been signed at Windsor, N.S., in or about the year 1793,—

"We whose names are hereunto subscribed, sensible of the great obstructions to agriculture, and to the well-being of the province in general, which have arisen from the excessive use of spirituous liquors among the labouring poor, to the ruin of their morals and health.

And sensible also that much of the unfortunate attachment to such drinks, that prevails amongst them, proceeds from spirituous liquors being given by their employers as rewards for extraordinary exertions in labour:—

Convinced moreover that such a practice if continued under the present enormous price of rum, will prove ruinous to the farmer:

Do hereby bind ourselves to the public and each other that we will not, after the first day of November next, give any sort of spirituous liquor to any servant or labourer in our employment: nor suffer any to be given with our knowledge.

And we do severally agree that if we act contrary to the true intent of this association, our names may be published to the world as regardless of good faith and the public interest.

Wm. Cochran,	Benj. Wier,
J. Emerson,	Shubael Dimock,
Geo. Deschamps,	Daniel Hammill,
Richard Cunningham,	W. H. Shey,
John Clarke,	John Van Norden."
Nathl. Thomas,	John McLatchy,

How far this pioneer temperance pledge was prompted by tender solicitude for "the labouring poor," or how far this tender solicitude may have been stirred into activity by a selfish regard to "the present enormous price of rum," is a point which I leave for some bolder speculator. Some "temperance folk" are afflicted with such tempers that it is awful to fancy what they might be if inflamed by rum.

F. BLAKE CROFTON.