

The Colonist

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negative on that portion of her frontier which lies at the head of the Yukon, in order that a half dozen Seattle grocers and a half dozen other merchants may sell goods to miners.

The regulation of internal taxation is the prerogative of all governments. The Post-Intelligencer wishes the United States government, in the interest of the grocers and other merchants aforesaid, to interfere by duress to prevent Canada from exacting a miners' license from intending prospectors. Such persons have to take out a similar license in British Columbia, and no one ever thought it worth while complaining. Thousands of United States citizens have come over into this country, taken out a license and prospected to their great advantage under it. It is proposed to extend this rule to miners on the Yukon. Thereat the Seattle paper shrieks out a lot of rubbishy threats and wants the congress of the United States to act.

Our contemporary seeks to arouse the whole country on the subject by saying that Boston, New York, Philadelphia and Chicago are interested in seeing that all customs barriers, and every other barrier that will tend to keep Klondyke trade for Canada, shall go down. Perhaps they are. Probably Boston, New York, Philadelphia and Chicago would be very glad to see every barrier thrown down which prevents their merchants from sending goods into Ontario without paying duties, but not one of the newspapers of those cities has shown itself such an arrant ass as to make a demand on congress for the coercion of Canada on that score. The newspapers of those cities know perfectly well that congress is not in the habit of interfering in the internal affairs of Canada or any other country.

The sort of action which the Post-Intelligencer wants congress to take seems like the dream of a lunatic. We do not like to use such language in regard to a contemporary, but it is warranted in this case. It wants congress to declare that no British subject shall enter the Canadian Yukon without taking out a mining license in one of the cities on Puget Sound. This is the suggestion of a newspaper driven to desperation, and makes us incline to the belief that, after all, the editorial eye did see the local story about the average duty of \$60 per outfit.

Here we think is the explanation of the whole matter. For weeks and months the Post-Intelligencer has been persistently publishing the falsehood that duties were not collected, that the exemption was so liberally construed that it covered almost everything, that the amount of the exemption was \$150 worth, that the average duty was only \$10. It was charged with the falsehoods time and again, but persisted in them. At last the truth must come out, and the Post-Intelligencer is forced to admit to its readers that it has been deceiving them all along. It stands in the most humiliating position conceivable. It is proved out of its own columns to have been lying, and deliberately lying. It stands convicted before the world of being the most monumental falsifier of the day. It has persistently, day after day, represented that miners would be under no disadvantage in buying goods in Seattle. It has deceived the merchants upon whose advertising it depends; for it has convinced them that no duties would be charged on United States goods going into the Yukon, and they have acted upon the faith of its statements and got ready for an immense trade. Now it is obliged to confess to them that it has been in the wrong all along, and that upon the few depleted outfits that crossed the Passes this year the average duty was \$60. It is easy to see that the average duty on full outfits taken in next spring will be far greater than this. And mark that this is the average. Some of the outfits must have been very small. Next year they will all be full. This blow to the hopes of the Seattle merchants is a severe one, and there is no help for it. Even if congress should be guilty of the gross international discourtesy of ordering the President to close the Passes at this end, an all-Canadian route would remain open, and the Yukon is by treaty an alternative Canadian route upon which the United States is solemnly bound to place no obstructions to British subjects.

So, though our contemporary sees blood on the moon, we think the reason is that its own eye has been badly blacked, and the decoloration is reflected from within.

So, though our contemporary sees blood on the moon, we think the reason is that its own eye has been badly blacked, and the decoloration is reflected from within.

THE LAST OF THE GREAT RELIGIONS TO BE CONSIDERED IN THIS SERIES IS BRAHMANISM. This is the prevailing religion of India. It is one of the most ancient of all religions. Indeed it is professed to attempt to fix the date of its origin, for it seems to be an evolution from the primeval form of worship of the earliest inhabitants of the peninsula. There is a school of Brahman philosophers who go even further than this and claim that the advanced doctrines of comparatively later times are only a restoration of ideas held unnumbered centuries ago. In his very interesting book, Paradise Found, Dr. Warren attempts to show that Brahmanism contains intrinsic proof that it originated at a time when the whole population of the globe lived in the Arctic zone; then, that is in the Tertiary

period, a region of delightful climate and abundant in perfect forms of animal and vegetable life. We mention this, not to enter into a discussion of the probability of this suggestion, but solely for the purpose of illustrating the extreme antiquity of the tenets of Brahmanism. It is necessary to say that by Brahmanism we do not mean the worship of myriads of gods, which is the ordinary Hindu religion, but the great philosophical system which has been corrupted into a gross idolatry. This is no more Brahmanism than a savage's crude conception of applied electricity would be a correct presentation of that science.

As no date can be fixed for the origin of Brahmanism, so no person can be claimed as its founder. It is an evolved religion. The earliest written accounts of it, as contained in the Vedic hymns, show that, whatever may have been its origin, it had become a mere worship of natural phenomena. This continued for centuries, but gradually there appears in the Vedic hymns the conception of a deity, of something lying behind nature. This thought is evolved by a long process until the following conception is reached: That all things originated in a first cause, which is spiritual, that their existence is due to the exercise of the will of this first cause, that in the end all things will return to the source of their origin, and that the object of human life is to hasten the absorption of the souls of men into the soul of the universe. If this thought is fully digested it will be seen to be full of meaning, and the remarkable resemblance of it to the fundamental principle of Christianity will be apparent. The Vedic hymns say that in the beginning God created the heavens and the earth—not in those words, it is true, but when we are told that Brah formed all things from nothing by the exercise of his will, we have the same thing.

Just here a word on a point which is the cause of much misapprehension. If we find in a system of religion an intelligent first cause, to whom the Universe is subject, and to whom man is responsible, it makes no difference by what name He is called, the same thing is meant. It is intelligible how half-educated people might dispute as to whether Jehovah or Brah was the correct name of this First Cause, but how it could be suggested that they are in any sense rival deities, as we have seen it so often claimed, it is not very easily understood. It is probable, indeed, that one of the great stumbling blocks in the way of securing the assent of an intelligent heathen—using the word as opposed to Christian—to the doctrines of Christianity is this refusal to recognize that where two persons agree that there is a supreme ruler of the universe to whom men are responsible, they are necessarily in accord, no matter by what name they call Him.

Brahmanism probably reached its highest stage of evolution about the second century B.C. It has been claimed that it borrowed its conception of a Deity from Judaism, but this is a weight of evidence is that the conception of the Deity as given in the first chapter of Genesis and that of the later Vedic hymns were probably from the same origin. We have seen that Zoroaster, Persia, was a teacher of monotheism centuries before Christ, and was combating Baalism at about the same date as Elijah was engaged in that struggle in Judea. At the same time, or perhaps later, we find the teachers of Brahmanism rising above the materialism of the earlier Hindus. That is to say, a wave of monotheism swept over Central and Southern Asia several centuries before the Christian era, from which movement we have surviving to-day Judaism, Christianity, Mohammedanism, Parseeism, and Brahmanism, the essential thought of all these religions being that there is above and outside of nature a Supreme God. It would be profitable to pursue this line of thought further, but that must be left until the whole subject is reviewed.

The ethical side of Brahmanism, not by works or sacrifices, can fit himself to be absorbed into Brahman. Hence again we have a singular resemblance to Christianity, which teaches that mere deeds alone and mere acts of worship avail nothing, but that the soul itself must be gotten into harmony with God. The idea is that the soul can be perfectly purified by contemplation. An oft-quoted saying is that "prayer moves the arm that moves the universe." So a Brahman might say that by contemplation a man may fit himself to accomplish anything. It is the application of this principle which is said to account for the very remarkable things done by Hindu priests. We do not now refer to the tricks of the fakirs, but to such things as the suspension of animation and other acts apparently in total defiance of the recognized laws of nature. To the believer in this there is nothing incredible in the claim that Moses developed into a worker of miracles, or that Elijah was able to kindle the sacrifice on Carmel. Like Buddhism, Brahmanism takes account of transmigration, or, as it is called nowadays, reincarnation, and it teaches that the process can only be stopped by qualifying the mind by contemplation for reabsorption into Brahman. The rules for the conduct of life are of the highest possible type.

Such is Brahmanism theoretically, and such is this religion as practiced by the refined and educated among the Hindus. But let no one suppose that the millions of India have any such lofty idea of the faith. It has been demonstrated that the masses never worshipped Brahman. They are and have for centuries been entangled in an inextricable web of tradition, superstition, and idolatry. They have personified and deified nature in a thousand forms. We have said that Brahmanism is the prevailing religion of India, but this must be understood only in a nominal sense, for what the mass of the Hindus regard as Brahmanism is something as remote from it as it is from Christianity. About sixty years ago a great religious revival began in Hindustan. It is known as the Brahmo-Somaj, or "the Society of the Believers in God." It has been a very powerful agent in promoting reform in India. Its greatest leader was Chunder Sen, a man of the most enlightened and elevated views. He died in 1835, and since his death the movement has been checked somewhat. There is, however, a general process of revival of pure Brahmanism. Some of its exponents were among the most conspicuous members of the Parliament of Religions at the World's Fair. Brahmanism lacks only one thing to make it the peer of Christianity. What that one thing is we shall endeavor to show in the general review to be printed next Sunday.

HAPPILY the fate of Durrant is none of our business; but in the interest of humanity we say that since he has once more been snatched from the gallows his sentence ought to be commuted to imprisonment for life. It is an awful thing to speak, a half dozen times. What a terrible satire on the administration of justice the whole thing is.

THE Mail and Empire joins the Globe in opposing any addition to the provincial subsidies. British Columbia has not asked for any; but we can tell our Toronto contemporaries that if we had what we pay into the federal treasury, less our per capita share of the cost of governing the Dominion, we would have a very much greater revenue than we have now.

SOME time ago the COLONIST printed a fair statement of the position of the Songhees reserve matter. The Times objected that it was incomplete. The COLONIST promptly offered to supply any missing facts. We did not think that any had been omitted, but thought that perhaps there were some points that had not been made clear. Our offer has not been accepted. By-and-bye we will be charged with suppressing something about the reserve.

RUSSIA is said to be opposed to the increase of the Turkish navy. This is quite likely. Turkey's army has shown its ability to cope with the forces of the Czar, and if the Sultan can get a navy which will enable him to keep the Russian fleet securely shut up in the event of war, he can snap his fingers at St. Petersburg. For a man who has been sick so long, Turkey exhibits astonishing vitality.

THE Roseland Miner complains that the Coast papers take only a perfunctory interest in Kootenay. The Miner forgets. For week after week the COLONIST fought the battle for railway connection between the Columbia and Penticon and when it found that this could not be obtained, then for a road from Penticon to Boundary creek as a beginning.

LONDON Truth, which is not in the habit of upholding anything shady in company promotion, lays great stress upon the fact that Lieut.-Governor Mackintosh is upon a board of directors, and thinks it a guarantee of the advantages of the project. Truth takes little stock in a certain class of carping critics whose prime motive is jealousy.

THE estimate is made that 9,000 people outfit for Klondyke this year, extending for that purpose \$4,500,000. The lowest estimate is that 100,000 persons will outfit for the Yukon next year. This will swell the outfitting bill to nearly \$50,000,000. We don't want it all.

ARE we Right or Wrong? asks the Roseland Record. On general principle we should say wrong, although possibly in the particular case in question, about which we know nothing at all, you may be right.

WE are glad to learn that the report of Mr. Heinze's sickness, though well founded in the first instance, did not reach Victoria until he was quite well again. British Columbia cannot afford to lose such men as F. Ang. Heinze.

"We have been there to see and we know." So says the Times. "Our wife has gone to visit our mother-in-law," remarked the Podunkville Gazette.

THE Spokesman-Review is very eager for reciprocity with Canada. Our Spokesman contemporary always did know a good thing when it saw it.

Governor Rogers, of Washington, modestly reminds the people that his state is "the one above all others most favored of God." Blessed are the meek.

KEEP the salt cellar handy when you read at breakfast the Washington dispatches as to the intentions of the Canadian ministers.

LORD Salisbury has given France a kindly warning. France will heed it. There will be no war on the Niger.

MORE strikes on the Yukon. Go slow, good people, or all the world will want to start for the Golden North.

THE All-Canadian route is emphatically the route.

Awarded Highest Honors—World's Fair, DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. A Pure Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

AND IT RAINED



IN VANCOUVER. "A little mist this morning." "Yes, thank you." I am after some of Dix's snags.

DRIP DRIP—Pabst Malt Extract and... Vin Mariani for the wet... Salmon Bellies and... Black Codfish for Breakfast... New Fruit for Plum Pudding. Ontario Port Wine... 40c. California Port Wine... 50c. Oporto Port Wine... \$1.00. MORGAN OYSTERS IN TIN AND SHELL.

Dixie H. Ross & Co. B. WILLIAMS & CO., CLOTHIERS, HATTERS AND GENERAL OUTFITTERS. KLONDYKE OUTFITS. Good Value. Low Prices. 97 JOHNSON STREET, VICTORIA, B. C.

THE PRESENT ISSUE OF THE SEMI-WEEKLY COLONIST SEVEN COLUMNS. EIGHT PAGES. Contains all the News INCLUDING FULL REPORTS OF ALL THE LATEST INFORMATION FROM THE YUKON GOLD FIELDS. If you want to keep your friends informed, you cannot do better than send them THE SEMI-WEEKLY COLONIST. PRICE 5 CENTS PER COPY. PER ANNUM \$1.50.

THE CANADIAN PRESS. BRITISH TRADE WITH CANADA. English manufacturers have become alarmed at some developments of Canadian trade, and have sent agents out for the purpose of investigating. It is evident that Great Britain is prepared to rush business in on Canada if her merchants could be sure of their ground.—Montreal Herald.

MARKETS FOR CANADA. Markets for Canadian produce are opening on all sides. Our farmers and fruit growers will do well to note the offer of a French company, which will pay ready money for apples delivered at a French port on the Cheneau, costs and customs to be paid by the buyer. These apples are needed for cider making and so presumably need not be of the very highest class. The chamber of commerce in Montreal is in receipt of several communications on the subject of Canadian fruit, and the chance is certainly given for the lost.—Ottawa Free Press.

SOUGHT FOR WHAT IT IS WORTH. There is the best reason for expecting that the work on the E. & N. railway extension through this place to Seymour Narrows will be commenced in the early spring if not sooner. At the Narrows, steamers will connect to corral the gold islands and Northern trade. We know it will be said this is electioneering talk; but if work be actually commenced in earnest in the spring, as expected, it will be apparent that the election has no connection with it.—Comox News.

THEY OUST OUR NEIGHBORS. The Coast newspapers steal their Kootenay news from the up-country press, and invariably get it horribly mixed, owing to the fact that they do not know enough about mining to be able to distinguish between a stumpy hole and a rawhide trail.—Roseland Miner.

THE POPE'S

Catholics of Manitoba That "Settled" the School. Advised to Persuade Temporarily Lost the Major.

LONDON,