

middle sitting on an ass, led by John. As He passes the middle place the curtain falls, for it must be changed into the Temple.

Christ comes upon the open stage, now dismounted, and speaks to the hushed multitude. His voice strikes you at once as distinctive, and even more appropriate than His person; calm and full, heard without an effort at the back where we sat, although He does not speak loudly. His voice, in the moments of His trials, touchingly patient, in speaking to His mother, friends, or disciples, is very tender. The little band of followers gather around Him, all carrying staves in their hands, and He addresses them all, using the Lord's own words: "Unless a corn of wheat fall into the ground and die, it abideth alone," and signifies, in words they do not understand, His death. He is dressed in an under-robe of grey, with a scarf-like mantle of deep magenta. I think there is a signification in the colour; the red, perhaps, was also royal. Of course, purple in those times would have been out of place. He is tall, with a well made figure, a noble, majestic presence, and graceful in every movement, a perfect dignity and tender humility of expression, and withal such simplicity. He gives one the impression of seeing in the future, what the others had no foreboding of—Calvary—in strange contrast to the paintings of Christ, with delicate beauty and high arched eye-brows, His eyes being deep set; but I find the manliness of the face infinitely preferable to the effeminacy which those old painters gave to our Lord.

You must not be disappointed if you see little or no beauty in the photographs I sent you. Why should we expect it? We are told that "He shall have no beauty that we should desire Him." Look at the photograph of the Last Supper. Can you not see "The Man of Sorrows?" Also the patient pain in the scene of the crowning. That was after He had been scourged and mocked, struck in the face and pushed from His stool to the floor, helpless, with His hands bound, yet every brutality reflects on His abusers, and but adds to His maintained dignity and kingly majesty.

The Temple is now opened; the scene is splendidly represented; tables of money-changers, cages of doves, sheep, jars of oil, and the merchants leaning over their tables, bargaining excitedly. The by-play throughout the whole is very good, even in those who have no part assigned to them.

For a moment the Saviour regards them; then advances and reproaches them in Scriptural words, and then turns to the priests. "Who is this man?" cries one. "The great Prophet from Nazareth," answer the multitude. Then Christ takes some little cords, ties them quickly together, and strikes a few light blows. In an instant all is confusion; they are driven before Him like a herd. Doves loosed fly over our heads, jars and tables are upset; one cries "my lambs!" another "my oil!" and many get down on the floor picking up the coins. The Saviour's dignity is in contrast with the violence of the High Priest who comes upon the scene and, finding he cannot overawe Him, denounces Him as an enemy of the Laws and the Prophets, crying: "Moses is our Prophet; all who are faithful follow me!"

Christ takes leave of the people and goes with the disciples to Bethany.

The next is a tableau. Joseph's brothers seeing him afar off plot to take his life; this is given as an Old Testament type of the meeting of the High Council conspiring against Christ.

At the end of the room is a low balcony, on which the High Priests sit; the others are at the sides in rows. The meeting is stormy; and very well acted; Caiaphas declares that Christ will cause the downfall of the Temple, and is an enemy of the Law, that it is better that one man should die for the people. This, the Bible says, "he did not say of himself but being High Priest he prophesied." They all pass the sentence of death on Him and next consider how to get Him into their power. It is decided to ask the help of the traders of the Temple. They are brought, and, indignant at the way in which they had been driven out of the Temple, willingly promise to further the design. One says, he knows a disciple who he thinks would be capable of betraying his Lord. The idea is accepted, and so they separate. One of the most touching scenes, the parting from His mother and friends at Bethany, is prefaced by two tableaux: "the Lamenting Bride of the Song of Solomon" and "Tobias' Farewell." Christ comes talking with His disciples, telling them that He must go down to Jerusalem; that all that was spoken of Him was about to be fulfilled; that He is about to leave them. Judas stands apart; he fingers the purse which he carries, and says to himself "If He leaves us without provision what will become of us? There is hardly anything here."

They pass and the scene is changed to the house of Lazarus. Christ and the disciples come and seat themselves at the table. Martha serves, and by and by Mary comes, kneels before Him and anoints His head and feet. She can say nothing but "Rabbi! Rabbi!" The covetous Judas asks the Lord to reproach her for the waste of the precious ointment, and Christ answers: "Let her alone, she has wrought a good work on me." Judas seats himself aside and broods over the emptiness of his purse, and the 200 pence which might have been got for the ointment which Mary Magdalene brought to Him in penitent love.

We next see Him on His way to Jerusalem. Bethany lies in the distance, and He turns saying farewell to it, sorrowful that He shall never enjoy its peace again. His mother and her friends come to say good-bye to Him.

The scene is not, of course, in the Bible, but it is beautiful. He tells her He is going down to Jerusalem to sacrifice, and she says she has a foreboding as to what sort of an offering that will be. She asks to be allowed to go with Him, and He says "not now, but in a little while." He says farewell to them all, and Mary, weeping in the arms of one of her friends, watches them disappear.

The tableau of the elevation of Esther represents the acceptance of the Gentiles and the Jews' rejection. Vashti kneels with her face hidden in her hands, at the foot of the throne, up the steps of which the king is leading Esther.

Christ is on the road with His disciples. Jerusalem is seen from the crest of Olivet, on which they stand, with its fortified walls and domes. Christ weeps at the sight, and John asks Him why He is so sorrowful. "The fate of the unfortunate city," says the Lord, "goes to my heart." What is that fate? they ask; and Christ tells them how her enemies shall encompass her round about, and the reason, because she had rejected the Prophets and would kill the Messiah. "Let us not go down to Jerusalem," they say in fear. He answers: "The cup which my Father has given me to drink shall I not drink it?" He speaks further of His death, and they not understanding, but in sympathy, are sorrowful. He sends Peter and John with instructions to prepare the passover for them, telling them how to find the house. They kneel and say "Master, thy blessing," which He gives, and they go on in advance. Then He addresses the others, as He often does, saying: "Come, Children, for I desire to enter my Father's House once more," and they follow on the road taken by Peter and John. Before He goes Judas asks Him what is to become of them if He leaves them, and He answers gently: "O Judas be not more troubled than is necessary." Judas now remains behind. He says to himself "shall I follow or not; He himself says He is about to die; He has lost the power He once had with the people, and the High Priests are seeking to kill Him." The remembrance of the ointment comes to him and he exclaims: "No, I will be no longer His disciple." Just then the messenger of the High Priest, who has been standing behind him, touches him on the shoulder. He starts, turns and asks what he wants. The man questions him about his Master saying, he, too, would become a disciple. "How goes it with Him?" he asks, and Judas answers "not well." The man then declines to be a disciple, and asks Judas why he continues with Him. Others come and persuade him very cleverly to show them the place where his Master is, and which is He. Judas agrees for money and they depart.

The next scene is one of the most real-looking in the whole; the scenery is very good. John and Peter follow the man with the pitcher to his house, and ask for the upper-room, which is willingly, joyfully granted. A street in Jerusalem is very well represented, the old stone walls, the well from which the man is drawing water, even to some rubbish thrown at the back of a house.

(To be Continued.)

CORRESPONDENCE.

THE LABOUR QUESTION.

To the Editor of THE WEEK:

SIR,—Labour agitations in the first instance spring from a better knowledge of what is due the labouring classes, contingent upon the enlightened ideas of an educated community, who have by their ability to discern and by the necessities pressing upon them come to the conclusion that "in unity is strength," and that if they are not to be made the slaves of others, public attention must be drawn to the relative position of labour and capital. The working classes of to-day are an important factor of the electorate, and under good organization a power in the land. The possession of this knowledge by a well educated class of men is a natural incentive for a demand for better terms, and is an indication of a spirit of progress, which is the sequel to civilization. We hear people talk of the dissatisfaction of the working classes as though it was a crime, whereas it is an evidence that the blessings of education are being felt on all sides, and men not only live, but live and learn, and that what was sufficient for an uneducated community falls far short of the wants and necessities of an educated one. To endeavour to better our condition is a duty devolving upon each one of us, but in doing so let us not infringe on the rights of others, and let the motto of "live and let live" be more generally thought of and acted upon.

The grievances under which the labouring classes suffer have been the growth of years, and have been borne patiently, with only an occasional murmur, and it is only during the last few years that their exhausted patience has given itself vent, in the forms of labour demonstrations, strikes, and labour unions. By these methods they have shown a knowledge of the injustice of the position they occupy (especially in large cities under what is known as the sweating system) and have been able to attract public attention to their just claims. That these agitations are more than mere ripples upon the surface no one who reads the public press of the day will deny. The Emperor of Germany, looking to the interest of his empire, has identified himself with the labour congress lately held in Europe, and shown, by the personal interest he has taken in the subject, that he recognizes that some remedial legislation

is necessary to protect the interests and facilitate the improvement, progress, and happiness of the country.

His Holiness the Pope, having due regard to the interests of both Church and State, has requested the prelates throughout Europe to procure all information possible on the same subject to see what can be done to ameliorate the present condition of affairs. Unless some legislation is soon introduced to allay the growing uneasiness among the working classes and counteract the grasping selfishness that is daily gaining ground amongst the wealthy, the gulf between the two will grow broader and deeper and get beyond the control of those who now try to hold it in check. It is of the utmost importance to the whole community that the deliberations and resolutions of the late labour conference held in Ottawa receive careful and unbiased consideration at the hands of the Government of the Dominion, and measures adopted to bring about a better and more satisfactory understanding whereby the interests of employer and employee will be rigidly guarded.

First and foremost comes our emigration policy. A country should conform its emigration policy to the requirements of the day and not foster indiscriminate immigration to the detriment of the interests of the majority of the public.

The system of assisted emigration (especially in a country like ours, having a protection policy) should be abolished.

Past and present experience show that through it very undesirable additions are made to our population, that no consideration is given to the fitness of the parties emigrating or whether there is profitable employment for them. Labour should be worth a certain figure to enable a man to keep himself as becomes a civilized member of society, and therefore the supply should be regulated by the demand, so that a man may get a fair day's pay for a fair day's work.

We, in fact, get, in the majority of cases, the refuse of the over-populated towns and cities of the old world to swell our criminal classes, and help to bring here the very surplus they are only too glad to get rid of. This is an agricultural country and every inducement should be held out to bona fide agricultural emigrants, who, having means of their own, are willing to invest them in securing homes here and in endeavouring to better their condition. Other matters which need some restrictive legislation are stock speculations in the necessities of life, and combines.

The former by corners made on exchange enhance the price of food far above its actual worth, and the poorer classes are the principal sufferers. No thought is given by the moneyed speculator who corner grain or other products (and gives them an inflated value) of the deprivation he causes to the poor consumer, or whether he ruins half a dozen others in his desire to get rich. Then we read that in some cases, not content with cornering the market, he wilfully destroys tons of meat, fish, and fruit.

By methods such as these the full benefits of bountiful harvests are not felt, because the products only get to market by small quantities, the design being to keep up prices.

Regarding combines, they are of recent origin. Not content with the profits of trade on a fair competition, they endeavour to kill out competition altogether, get their own price (see some of the prospectuses in the London papers) and of course pay as small a scale of wages as possible. Enterprises of this kind seem to be looked upon as legitimate, but combines of labour are hounded down as being socialistic in their tendencies and a menace to the public peace. This comparatively new monopoly seems to be specially adapted to countries living under a protective policy, and the United States and Canada seem to be the fields best suited for the purpose. English capital is invested and the investors are mostly British manufacturers of various kinds, who do here what would not be tolerated and what would not pay in a free trade country, and are morally committing crime, and the Governments that permit it are accessories to the fact. The saying that there is one law for the rich and another for the poor is here exemplified. Another measure of legislation want in introduction is that provision be made for a "Board of Arbitration on labour questions."

A board of this nature composed of employers and employees of the different trades, with powers to call for evidence in cases of dispute, and amply provided with reliable information as to the requirements of the labour market, would be a step in the right direction. If the public interest is to be attended to, and the progress and prosperity of the nation to be felt by all, measures somewhat of the nature herein advocated will have to be brought forward, so that the bounties which Providence sends to rich and poor may not all be grasped by the former and considered their special inheritance, to the deprivation of the latter, but that each may labour to advance the common good of the country, and that during the remaining years of this nineteenth century such a change may be brought about as shall usher in the next with peace and kindly feeling amongst us all.

Ottawa.

JOHN DARBY.

WHOSE turn may it be to-morrow? What weak heart, confident before trial, may not succumb under temptation invincible?—*Thackeray*.

SORROW is knowledge; they that know the most must mourn the deepest o'er the fatal truth; the tree of knowledge is not the tree of life.—*Byron*.