The Colonist.

MONDAY, NOVEMBER 8.

Published Every Monday and Thursday by The Colonist Printing & Publishing Company, Limited Liability.

W. H. ELLIS, - - - - - MANAGER.

TERMS:

THE DAILY COLONIST.

Published Every Day except Monday

For year, postage free to any part of Canada.....$10 00
Parts of a year at the same rate.
For week, if delivered..... 20

THE SEMI-WEEKLY COLONIST.

For year, postage free to any part of the Dominion or the United States..... $1 50
Six months..... 75
Subscriptions in all cases are payable strictly advance.

ADVERTISING RATES.

REGULAR COMMERCIAL ADVERTISING, as distinguished from everything of a transient character—that is to say, advertising referring to regular Mercantile and Manufacturing Business, Government and Land Notices—published the following rates, per line, solid nonpareil, the duration of publication to be specified at the time of ordering advertisements:

More than one fortnight and not more than one month, 60 cents.

More than one week and not more than one fortnight, 40 cents.

Not more than one week, 80 cents.

No advertisement under this classification inserted for less than $2.50, and accepted other than for every-day insertion.

Theatrical advertisements, 10 cents per line each insertion.

Advertisements unaccompanied by specific instructions inserted till ordered out.

Advertisements discontinued before expiration of special period will be charged as if continued for full term.

Liberal allowance on yearly and half-yearly contracts.

WEEKLY ADVERTISEMENTS—Ten cents a line solid nonpareil, each insertion. No advertisement inserted for less than $2.

TRANSIENT ADVERTISING—Per line solid nonpareil: First insertion, 10 cents; each subsequent consecutive insertion, 5 cents. Advertisements not inserted every day, 10 cents per line each insertion. No advertisement inserted for less than $1.50.

Births, Marriages and Deaths, $1.00; funeral notices, 50 cents extra.

Where cuts are inserted they must be ALL METAL—not mounted on wood.

VANCOUVER:

Branch Office of THE COLONIST, 609 Hastings street. A. GOODMAN, Agent.

SIR CHARLES' POSITION.

The position taken by the COLONIST as to the duty of all our people to sink political differences in an effort to arrive at the most advantageous methods of realizing the great benefits to be derived from the exploitation of the wealth of the Yukon received strong and unexpected endorsement from Sir Charles Tupper in his speech on Friday evening, after the close of Mr. Ogilvie's lecture. Stronger words of approval of the course taken by Hon. Mr. Sifton in visiting the passes in order to make a study of Yukon routes on the ground have not been spoken by the minister's warmest friends than those which fell from the Leader of the Opposition on Friday night, and we have no doubt that Sir Charles will take occasion, in his place in parliament, to express the same sentiments.

On the great question of transportation routes, Sir Charles spoke in terms of the warmest praise of Mr. Sifton's determination to secure, at the earliest possible day, the opening of an all-Canadian route. With the Leader of the Opposition joining hands with the government to secure the consummation of so important a matter, there remain only details to be settled. Canada is to be congratulated upon the harmony existing upon this point.

In criticising the regulations Sir Charles exhibited the same determination to deal with the merits of this important subject, and his remarks upon this point have a double value because they come from a gentleman who understands the question of mining as well as any man in parliament, and because they express what may be regarded as the attitude of the opposition on the regulations. That position calls for the reduction of the royalty to a percentage which the practice of other countries has shown to be reasonable, and for the abrogation of the reservation of alternate claims. In taking the earliest opportunity to define the position which it is to be presumed he will take as leader of the opposition, when the matter comes up in parliament, Sir Charles has given the ministry the benefit of his views several months in advance of the time when they will be called upon to promulgate their amended regulations or defend them in debate. In this he has exhibited the same patriotic resolve as influences him in sinking political differences in joining hands with Mr. Sifton in the advocacy of an all Canadian route.

MR. OGILVIE'S REPORT.

In his lecture on Friday night Mr. Ogilvie said that he would be compelled to omit a reference to some subjects, because what he had to say about them must first be reported to the government, after which it would be made public through the medium of a blue book. There is nothing to be said against this routine being observed, for it is the invariable rule in public matters; but we suggest that the publication of the blue book should not be delayed until the session of parliament, but should be made at the earliest possible moment.

What Mr. Ogilvie has to say in regard to the Yukon possesses a unique value, and intending miners and others should have the benefit of it as soon as it can be given to them. That Stewart river application, which COLONIST readers will remember as having been first exposed by this paper, is understood to have been founded on information obtained by someone having access to a former report of Mr. Ogilvie, after he had handed it in. We are not finding any fault with this, for the government gave the application very short shrift, and refer to it only to illustrate the great value of Mr. Ogilvie's reports, and the desirability that the whole public should know what he has to say with the least possible delay.

We suggest that the British Columbia representatives in parliament shall bring the point made in this article under the notice of Hon. Mr. Sifton.

MORE FALSEHOOD FROM SEATTLE.

The Seattle Post-Intelligencer has a long interview with Mr. Milne, collector of customs of this port. We question the udgment displayed by Mr. Milne in consenting to be interviewed by the Post-Intelligencer. There was nothing in what he said to which exception can be taken, but the Seattle paper, by the aid of a great display head and an abundance of black type, seeks to make Mr. Milne take an opposite position to that taken by the Minister of the Interior. We all know that Mr. Milne would do nothing of the kind, and no one will be more indignant than he at the manner in which his courtesy has been abused.

To make the matter more clear we may say that on the day previous to the publication of the Milne interview the Post-Intelligencer printed a short summary of Hon. Mr. Sifton's remarks under the caption "Grasping for Trade." This was the poison. It meant death to the hopes of the Seattle merchants, so far as the trade of the Canadian Yukon is concerned. An antidote was necessary. Mr. Sifton had said that the duties would be rigorously collected and the exemption would be repealed. He had said that everything in reason would be done to secure the trade of the Canadian Yukon for Canadian cities. To offset this Mr. Milne is represented as "the chief officer" of the customs service and as dispelling the haze which Mr. Sifton has cast over the situation. Mr. Milne is also quoted as authority for the future policy of the government and the Post-Intelligencer on the strength of his views says that it is certain that owing to the liberal ways in which the laws have been enforced the duties paid by miners will not exceed $10 each.

If the Post-Intelligencer does not know it is time it learned that Mr. Milne has no more to say about the policy of the Canadian government, in the collection of duties, than the pressman in its office has to say about the policy of the paper. Mr. Milne is an employee of the custom service, a valued employee, it is true, but wholly subject to the direction of the government. The use which the Post-Intelligencer has made of Mr. Milne's interview is base and dishonorable. It does a great injustice to an honorable gentleman, who has a high regard to his duties and responsibilities. Worse than this. It puts in circulation a falsehood of the most grievous nature and one that may cost many a miner a large sum of money next year. A more disreputable transaction in the newspaper line has rarely come under our notice.

BUDDHISM.

Seeing that 400,000,000 people adhere to one or the other of the forms of Buddhism, and that for twenty-five centuries it has been a factor of influence in determining the lives of mankind, it may be called humanity's prevailing religion. Originating in Hindustan, whence it was driven, however, by the more aggressive Brahmanism, it spread to Ceylon, over what we used to call Farther India, to Thibet, China, Japan, Siberia, Turkestan and even as far as Lapland. It is impossible to correctly describe this great religion in a sentence or do more than give a general idea of it in an article, but as the object of this series of short monographs is simply to introduce the reader to the greatest subject of human thought, namely, man in his relation to the present life and the future, the few facts that will be given and the brief explanations that will be attempted may be of service.

The basal thought of Buddhism seems to be that life is an evil and that Nirvana, or total extinction, is the one thing to be desired. The motive, so to speak, of the cult is the doctrine of reincarnation, which seems to permeate the Oriental mind as nothing else does. The indestructability of the human unit being admitted, it follows that it must exist in some condition. What is a dog, a tree or a diamond was, in the eyes of the old sages of the Orient, a distinct entity, which, so far as they could see, had no beginning and could have no end. This entity revolved through eternal cycles in and out of every conceivable form in which things exist. That which was a man at one stage, might be a tree at another, a stone at another. Buddha once said to his monks that the very pillars of the hall, which they spat upon, were once monks like themselves, and they too would at some stage of their existence pass through such a stage and worse unless they found Nirvana. It was taught that reincarnation was governed as to its nature by the merits or demerits of the individual, but even if by superior excellence of life, a man attained the highest heaven, after a time he would again find his place in the treadmill of earthly existence. To escape from this endless revolution of lives was the object of the contemplations of Guatama, the illustrious Hindu prince, who is called the Buddha. Guatama is said to have shown in very early life a disposition to deep religious thought, and to prevent him from degrading his caste by becoming a priest, his father selected as a bride for the boy a most beautiful princess. For some years he lived a life of great happiness; but in the lapse of time the bliss which he enjoyed brought back anew to his mind with redoubled force the thought that not only it, but this life itself must end, and after life a new existence began, which might be as intolerable as his present one was enjoyable. He therefore deserted wife and parents and gave himself to contemplation, in order to solve the cause of existence and how to terminate it, receiving in the end a gift of wisdom, which is the basis of Buddhism. This great thought was that existence is due to ignorance and may be terminated by wisdom. It would be tedious and profitless to try to explain how Buddha accounted for ignorance causing existance; but at this stage it may be mentioned that his system takes no account of a Deity. It does not deny the existence of a Deity, but simply ignores it. There is no more need in Buddhism for what one of the modern philosophers calls "the hypothesis of God" than there is in Confucianism. There is not even a negative proposition on the subject.

The second stage in Buddhistic thought is that expressed in what are called "the four noble truths," which may be stated as follows: Existence is pain; Pain is caused by desire; The object of life is to suppress desire; Nirvana can be reached by observing the laws of Buddha, or the eight rules of life. The desire is meant not only the wish to have but the wish to avoid. The eight rules of life are described as right faith, right judgment, right language, right purpose, right practice, right obedience, right memory and right meditation. The observance of these rules will secure wisdom, and ignorance being the cause of existence it follows as of course that wisdom will terminate it, for where wisdom is there will be no desire.

It is not difficult to understand how such a belief should gain adherents in the Orient. The Oriental as a rule is not of vigorous vitality. In Europe, where the blood runs fast in the veins and men are full of vigor, the idea of death is abhorent; but to people of more sluggish disposition and who live on as low a plane as the millions of India, China, Japan, and the other countries named, death is a matter of much indifference. The average Oriental is quite satisfied that the next stage of his existence can hardly be worse than the present, and if he could discover a way to end the whole miserable business he would be the better pleased. Hope, which Sidney Smith said "comes to all but the damned and the seasick," plays every little part in the determination of the Oriental character, for of what use is it to hope, when bound by the laws of Karma to what we have called above, an eternal treadmill!

There is much in the teachings of Buddha that is beautiful in the extreme. Some of his thoughts are among the noblest that the human race has ever known. They are as exalted as the highest teachings of Christianity, so far as they relate to the relations of men to each other. But after all this has been admitted, after it has been conceded that a good Buddhist may be a perfect man, so far as his human relations go, there remains the tremendous fact that the system is the voice of a people in despair. It is the cry of a world in darkness, able to discover nowhere in the whole universe anything permanent but pain. There is in the Buddhist no such thing as an overruling deity, there is not even the refuge of blind chance. The inexorable law of Karma binds creation to its eternal cycle of existence. The Universe is, indeed, a huge blunder, and the whole object of man is to set it right by so living that by degrees everything that is may become absorbed in Nirvana, which is nothing short of annihilation. The Brahman, we shall see, teaches that we may so live as to be reabsorbed in the Fountain of Being, the Christian teaches that we may hope to become one with the Eternal Father, the Mohammedan pictures a future of eternal and unalloyed delight, the Confucianist ignores the future entirely, the Zoroastran believes in an immortality of bliss; but the Buddhist declares that nothing is to be desired but extinction, and to gain this he must follow with tedious steps an almost impassable path until such time as the law of Karma releases him from the necessity of reincarnation. And Karma is, we may add, as inflexible as the rules of mathematics. There is no power in earth or heaven that can alter its course by so much as a hair's breadth.

THE list of bids for the last Canadian loan is published, and reveals some interesting facts. The highest bid was a single one of 96 for £100 of the loan. The largest amount bid was £1,501,300 at £91 2s.; at 91 flat £1,245,110 was offered. Fifteen people offered in all £149,600 at 92 flat.

THE News-Advertiser is grieved over the fact that a good many people want to build railways in British Columbia. We repeat that to the bilious all things are yellow.

AN early session of parliament is said to have been decided upon by the Dominion government.

WE may inform the Kootenaian that Her Majesty did not congratulate Mr. Cleveland on the birth of his boy. The alleged telegram was a fake of "purest ray serene."

THAT Liberal committee have been incubating so long on that platform that a suspicion arises that the eggs may be addled.

BY WAY OF VARIETY.

A Difference: O'Hoggarty—Did Hogan succade in convincin' yez thot ye wor wrong? McIabberty—No, begorra! But he bate me till he made me admit it!—Puck.

He (trembling)—I have one last wish to ask you before we pa-part for ev-ever. She Wha-what is it, George? He—Wi-will you you meet me on Thu-Thursday as usual? She—I will, George.—Judy.

Precocity: Mrs. Figg—Tommy swore today. Mr. Figg—Where is he? I'll fix him. There's time enough for him to begin swearing when he's grown up and married.—Indianapolis Journal.

Fuller Booze—I have been accused of drinking like a fish, but dat's false on de face of it. Tanksey—How's dat, pard? Fuller Booze—'Cause ter drink like er fish I'd have to be wet all over, an' dat's a condition I wuz never yet knowed to be in, see?—Truth.

Kelly—Phwat did yez hit Kerrigan fer? Murphy—He said thot phwat Oi didn't know would fill a hook. Kelly—An' didn't yez make him apolygize? Murphy—Oi did. Oi make him confiss roight befoor all th' crowd thot phwat Oi didn't know wud fill siveral loibraries.—Judge.

Aunt Maria—Did you have a good time at the ball, Hester?

Hester—Heavenly! I enjoyed the waltzes in particular.

Aunt Maria—Why, I thought you did not know how to waltz.

Hester—I don't. That's the reason why Charlie Sweetzer and I took a stroll into the conservatory every time they had a waltz.—Boston Transcript.

"We had to have little Dick's pretty golden curls cut off."

"That was too bad."

"Yes; but his mother couldn't stand the bad language he used when she combed the tangles out."—Chicago Record.

A political speaker accused a rival of "unfathomable meanness," and then, rising to the occasion, said: "I warn him not to persist in his disgraceful course, or he'll find that two of us can play at the same game!"—St. Louis Globe-Democrat.

"Here are some of the finest imported trouserings," said the salesman, "and our suitings——"

"I came in," interrupted the patron, "to look at some vestings and undershirtings."—Chicago Evening Post.

Delia—Prof. Monograph is visiting you, I understand. Doesn't he find the sights and sounds of the city odd?

Amelia—Not at all. Some berry peddlers passed the house to-day crying their wares and the dear old man asked me what college they belonged to.—Puck.

"Meet me in the key of G," said musician to his friend.

"What time will that be?" asked the friend.

"At 1 sharp," replied the musician, and he went out alone into the deep, dark night.—Cleveland Plain Dealer.

"That was a terrible disappointment Miss de Lyle had over her divorce case, wasn't it?"

"How so?" Didn't she secure a decree?"

"Oh, yes, but for some reason the newspapers didn't pay any attention to it."—Chicago News.

Bill Pluggem—Failed in my attempt to hold up that bank cashier.

Sam Swattem—What was de cause of de failure?

Bill Pluggem—Over-production. I produced one gun and he produced two.—Philadelphia North American.

Mrs. Weston—I was reminded of my courtship days to-day by something John said to me. Mrs. Easton—Some term of endearment, I suppose? Mrs. Weston—Yes; he said I was a great goose. He used to call me his little birdie. You see, I have grown some since then. Boston Transcript.

Mamma—Why did you strike little Elsie, you naughty boy, you? Dick—Well, what did she want to cheat me for, then? Mamma—How did she cheat? Dick—Why, we were playing at Adam and Eve, and she had the apple to tempt me with—and she never tempted me—but went and ate it all up herself?—Tit-Bits.

Mr. Wallace (impressively)—Ah! Here is another story of a man who killed himself because his home was unhappy. Mrs. Wallace (sweetly)—And did that make his home happy, or does the paper say?—Cincinnati Enquirer.

An Irishman who had jumped into the water to save a man from drowning, on receiving a sixpence from the rescued man, looked first at the sixpence and then at the donor, saying: "Be jabers, I am overpaid for that job."—Tit-Bits.

"Our chain of evidence against this bicycle thief," said the detective, "is complete up to the time he mounted the bike and rode off. There it is broken." "But why there?" asked his chief. "It appears," responded the sleuth, "that it was a chainless wheel."—Philadelphia North American.

Mr. Beacon Hill—Why, Penelope! What is the matter? Mrs. Beacon Hill—O, Horace! I am afraid Emerson has not that elevated mind we have a right to expect in a child of ours. He just said "Da! Da!" like that common washerwoman's baby I heard in the park.—Puck.

"How did you know, Columbus," asked one of the sages of Spain, "that there was land on the other side of the globe?" "It was simple enough," said Columbus. "I knew that the earth revolved, and I saw that there wasn't enough land on this side to go round. What other conclusion could a logical mind reach?"—Harper's Bazar.

When a woman says her acquaintance's new bonnet is "just horrid," the chances are that she will have one exactly like it in the course of a week or so.—Boston Transcript.

He—My friend is opposed to everything English.

She—Yes, I noticed that in his conversation.—Yonkers Statesman.

Awarded Highest Honors—World's Fair,

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

WHAT THE PEOPLE SAY

Further Suggestions as to Methods of Securing the Yukon Outfitting Trade.

Concerning One John Smith, His Minimum of Knowledge and Maximum of Gall.

TO THE EDITOR:—If Victoria succeeds in getting a fair share of the Yukon trade the public will remember your able and earnest efforts to bring this about, but there is still the same necessity for all interested to go on and use all means possible to reach everyone of the great army of goldseekers, who in the spring will be securing their outfit.

This is the great advertising age and judging for example by the vast sums which must be paid by the vendors of pills, balsam syrup, etc., for curing all the ills which flesh is heir to, advertising must pay, otherwise such an expenditure would not be continued. Indeed, it has come to be taken for granted, that if a business man does not blow his own trumpet, it is just because he has nothing to make wind of and so the multitude because ("they are mostly fools") listen when the sound is loudest, but with sense enough at the same time to buy where they get the best value for their money and the advantages which Victoria offers in this way, which you have so often pointed out cannot be too often or too largely placed before the public.

If Victoria within the next year or two takes on a commercial character with all the advantages which that implies, the next and of still greater importance is how that trade shall be best retained and extended, and I answer by every order which a miner gives being as honestly and as carefully executed as if he were a resident in the same street with the seller.

A man with a code of morals which would allow him to pass the inferior goods because the buyer was going to a great distance and never might return again to complain might make a little extra profit by so doing, but apart from moral considerations it would be a great mistake in the end. Let the merchants of Victoria sustain as they have done the good name of the city, get a name for the good quality of their goods and for the honest and upright character of their dealings and a great and prosperous future awaits Victoria.

This great country with its vast mineral resources only needs capital and honest men to make it perhaps the most important part of the British Empire, but its very wealth may come to be a danger in the future as it has been with other nations and races unless a high standard of moral integrity is maintained and everything mean false or unjust shunned as men would the plague.

Another phase in our history it is to be hoped will be coming, viz., to better supply by native industries our own wants and so largely keep the money in the country which at present goes out of it, for every dollar which goes to another country for any other article which could be produced at home is a dollar in a sense lost, and by whatever amount is spent in this way lessens our national assets to that extent just as surely as if it were thrown into the sea, a truth in political economy which we do not realize as we ought.

Already a small beginning has been made—paper works and a smelter in Vancouver, and in Victoria just now a building is going up in Wharf street for preparing and smoking bacon, both for the home and export trade, the latter being a guarantee of all quality, as nothing but the finest prime meat will do for this trade. It will be a great convenience for local buyers to select their own supplies, and at a price as cheap as they would pay at a distance and so save carriage. Room will be prepared and packed for the Yukon trade to keep perfect in any climate for twelve months. The proprietors have engaged a manager, a man with large experience both in Scotland and the United States, and this more than anything will make the place a success. Well, what next? Patriots whose own pockets are the first or next consideration cannot employ their capital better than starting native industries, especially in view of the approaching boom which next year will see. G. S.

FIRE INSURANCE.

TO THE EDITOR:—Reference has been made in the columns of a contemporary weekly paper to the fire insurance companies, and the statement made that in the past twenty-eight years some forty million dollars had been extracted from the pockets of Canadian policy holders over and above losses paid, and sent abroad to be paid to the fortunate stockholders. As a matter of fact, it costs money to carry on the Canadian business of fire insurance companies, and the question of expense was altogether lost sight of in the above calculation. The report of the superintendent of insurance does not tabulate the business of the past twenty-eight years, but the record of all companies doing business in Canada from 1875 to 1896, twenty-two years, is as follows:

Total premiums received	$161,269,496
Losses and expenses paid in Dominion of Canada	158,341,914
Balance in favor	$ 2,927,582

Against which is the liability of reserve for insurances now in force in the Dominion of Canada, amounting to $6,799,923. Query.—Where are the profits (?) for dividends to stockholders?

J. F.

ADMIRALTY HOUSE TAX.

TO THE EDITOR:—I heard a very good suggestion made this afternoon, viz., that the ratepayers who have paid the assessment for admiralty house, instead of accepting a return of the amount, donate it to the charities of the city. It is well known that the orphans' home is sorely in need of funds, and no doubt other deserving institutions are in a similar position, and the donations thus received would be a great assistance. The donors would not feel the outlay, and it would be practically an equitable donation by all property owners in the city. The suggestion was made by a widowed lady who can ill afford to part with any of her income, the whole of which is earned by letting rooms to lodgers and supplying a few with board, and so it comes with more force. This letter is written at the lady's request. Will you kindly give publicity to it?

VICTORIA.

CONCERNING JOHN SMITH.

TO THE EDITOR:—This gentleman, whose name seems familiar to us, but whom we are at this moment unable to place, comes out on Monday, the 25th ult., in the Victoria Times, with a most extraordinary literary effusion. We have seldom seen a more apt illustration of the time-honored remark about fools rushing in where angels fear to tread. He heads the above-mentioned literary atrocity with the title, "The Imperialists Hymn".

Now, John, we would like to give you a word or two of advice, and at the same time correct one or two very glaring errors of which you have been guilty. We will strive to, in the words of the poet, "Nothing extenuate, nor aught set down in malice;" but John, for the credit of British Columbia literature, and for your own sake, that you may not in future rush heedlessly into print, with the minimum of knowledge and the maximum of gall, we feel it incumbent upon us to point out to you how grievously unfitted you are to play the role of critic in such matters as those you deal with in your somewhat Ingersollian-Socialistic outpouring.

In the first place, you sneer at the COLONIST newspaper for speaking of the "Royal Singer." On this you remark: "Whoever he may be; there have been so many "Royal Singers, and nearly all equally bad." Now, John Smith, are you going to tell us that your Biblical education was so shamefully neglected by your parents that you do not know who the "Royal Singer" was? Did you ever say your prayers at your mother's knee? Did you ever go to the Sunday school which ministers of the Gospel have provided for the benefit of such poor children as you, who, reared amongst the vice and degradation of the lowest orders of humanity, have never had any other chance of learning the sacred truths of the Bible? Give us, please, some information on this point, John. And in return let us inform you that the only person known amongst Christian nations as the Royal Singer was the late King David, a gentleman who, while he doubtless committed some grevious sins, of the same kind as you, friend John, might not care to have picked out in your own life's book from the stained pages of a dubious and muddy past, was yet a man who did not hold it shame to sing his nation's praises of the God (our God, do you mind) who had led them from captivity to victory and power; a man, I say, who was not ashamed or afraid to uphold the rights of his nation, and, according to his lights, fight with both sword and pen the battles of the God he and his subjects believed in.

Then again, John, you refer to "the frantic admirers of the Eurasian rhymer." Well, John, we may be frantic, but most of us are pretty well informed as to the meaning of the word "Eurasian." We fear, John, that the nice, euphonious term may have seduced your uncultivated intellect into using it unadvisedly, without having first inquired as to its meaning. Permit us, with all courtesy, to enlighten your unsophisticated soul on this point. A Eurasian is a person of mixed blood, the child of a European father and an Asiatic mother, or vice versa. Mr. Kipling's parents are British. Be more careful in future, John.

Then, furthermore, John, you take occasion to sneer at those who uphold the British Empire. You think it "blatant Imperialistic bellowing" do you, John? Well, we rather differ from you on that point. There are few things more disgusting than a man ashamed or afraid to stick up for his country. And you think that "the less said about our Imperialism the better," eh, John? Well, we are not so sure about that, either. We have our faults; but life and property are tolerably secure here under the British flag. Filth and crime do not run rampant here as they do in the enlightened (one might almost say blazing) so-called "free republic" south of the international boundary line, and John, in spite of you and such as you, they never shall.

We were looking at the same paper tonight, John, that your remarkable production appeared in on the 25th ult. We notice an item in it to the effect that certain citizens of the United States, to wit, of the State of Kentucky, laid wait for certain of their fellow citizens who were going to the polls and whose political persuasion differed from their own. On the two parties meeting, they proceeded to fill each other's sinful bodies with lead to such an extent that there is great danger that some of the Klondyke tenderfeet may be tempted to locate the said bodies as mineral claims. There is nothing "blatantly Imperialistic" about this, John. It happened in the Great Republic. It does not happen in that Empire whose supporters and admirers you are trying to decry and vilify. On looking at your letter again, John, we are constrained to believe that it is you who are "blatant." If you do not like the Empire, John, get out of it. We can spare you. Go to the "land of the free and the home of the brave," where they lynch men and take women out of their houses at night and whip them half to death. A few years' residence in that sunny clime would give you a much better opinion of our Empire.

Further, John, you sign your letter "Yours, etc." Now, that is a piece of most atrociously bad taste. No educated man would do such a thing. And yet you have the gall to criticize poor Mr. Kipling. You, with a lack of sacred and profane historical knowledge, with a lack of knowledge of the Word of God, and of common literary accuracy that almost places you on the level of a city alderman, you come before an astounded public as a literary critic. Oh, John, John, we could almost weep for you. We dislike to speak so harshly of your abilities (?), but we must do our duty.

Take a word of advice, John. Go quietly about your business; try to do your duty in the humble station in life to which you have been called; be respectful to your superiors; be civil to—but no, we do not think you can have any inferiors; do not again try to tell the COLONIST what should or should not be taught to our school children, because you do not appear to have had much education yourself, and therefore can know very little about the matter. If you don't like the Empire, John, as we said before, get out of it; but don't try to belittle it while you accept its protection. It is a mean little dog that bites the hand which feeds and shelters him, and we fear, John, that you are one of those mean little dogs. Well, kennel-up.

In conclusion, John, would you have written your letter had it not been for the COLONIST advocating the teaching of "Recessional" in the schools? If the Times had advocated it, that would have been a very different kettle of fish, would it not, John? Come, own up, now.

IMPERIALIST.

LAUGHTER.

TO THE EDITOR:—Dr. Parker, in his book "Might Have Been," speaks of laughter as "one of Heaven's own daughters," but that, of course, depends upon circumstances, for instance, there is a marvellous difference between being laughed with and of being laughed at, in which latter case the heaven would be taken out of it.

Herewith is another instance of laughter failing to be one of "Heaven's own daughters." Some rustic, after being at a theatrical entertainment, thus expressing himself, "I know that they laughed at me for they laughed consumedly."

Goldsmith, in his "Deserted Village," makes mention of "the loud laugh that spoke the vacant mind"—this is that kind of laugh generally called a "Horse laugh," and what more repulsive than a loud, ignorant laugh.

Now, there are some people who seem to have no laugh in them, and when they attempted it, their face assumes a seriocomic appearance.

In regard to laughter, it is said when we begin it, it is either with one or other of the vowels oh, a, e, i, o, or u; if this be correct, how admirably adapted is the e e e, of the vowel e, for the fair sex; and that of the vowel o, with its oh, oh, oh, for those of a boisterous turn.

Dr. Parker, speaking of Gladstone, says he has no sense of humor, and adds "Eagles don't laugh."

Lord Brougham, in alluding to the subject, makes this observation: That the aristocracy of England are always careful never to excite laughter in the presence of an inferior, for when people laugh together it puts them on an equality.

In one of Goldsmith's plays appears an instruction given in touch with this exclusive peculiarity of the English aristocracy. One of the characters in the play is an old gentleman who is about giving a large dinner party, and who, on summoning his servants together to receive instructions, says to them: "Now when I tell any of my funny stories at the dinner table, don't you laugh as if you were one of the company." "No, master," they replied, "we won't; but you mustn't tell us that story about Toby Allspice, for then we are sure to laugh." "Well," says the old gentleman, with an approving smile, "you may laugh then."

It is said that man is the only animal that laughs. It is therefore a distinctive privilege, doubtless designed for good, confirming the truth of a familiar saying that every hearty laugh serves to lengthen a man's days.

W. K. B.

Rigby Waterproofs & Overcoats

$7.00, $10.00, $12.00.

MACKINTOSHES,

$8.00, $10.00, $12.00. Best Values.

B. Williams & Co.

CLOTHIERS AND HATTERS 97 JOHNSON STREET.

Rheumatism?

SOUTH AMERICAN RHEUMATIC CURE A UNIVERSAL LIBERATOR.

Relief in six hours! What a glad message to the pain-racked, bed-ridden, despairing sufferer from rheumatism's cruel grasp—and this is a fact, borne out by volumes of evidence, for this greatest of pain conquerors.

Rheumatism is curable—South American Rheumatic Cure is an absolute specific, and radically cures the most stubborn cases in from one to three days.

"I suffered intensely from rheumatism and sciatica. Tried many remedies and many physicians without any lasting benefit. A few doses of South American Rheumatic Cure wonderfully helped me; two bottles cured me."—E. Errett, Merrickville, Ont.

Thousands of freed slaves tell the same story—don't suffer an hour longer.—22.

For Sale by Dean & Hiscocks and Hall & Co.

NOTICE is hereby given that sixty days after date the undersigned intends to make application to the Chief Commissioner of Lands and Works to purchase 640 acres of land situate on the east side of the South Arm of Teslin Lake, Cassiar District, as follows, viz:—Commencing at a post at high water mark, at the S. W. corner of G. R. Porter's claim; witness trees, poplar, five inch diameter, stands four and one-half feet S. E.; spruce tree, ten inches diameter, stands three feet S.W. from said post; thence 80 chains east; thence 80 chains south; thence 80 chains west, to high water mark; thence north 80 chains, more or less, along shore of said lake, to point of commencement.

GEORGE BYRNES.

Victoria, Nov. 3rd, 1897. nos