

sumptuous American dinners could make him. He had even visited the mine *in propria personâ*, and what more could he do?

Of course he had to consider also that his profession as a minister of the denomination to which he belonged demanded nothing less than a renunciation of everything connected with mammon or money-making pure and simple; above all, speculation. But then the Doctor was a man of broad views, and held that denominational tests, though sworn to in good faith at the time of induction, were to be interpreted, not literally but liberally, even as certain scriptural maxims were interpreted in the spirit, not the letter of the text. For himself, he could declare that no one who knew him could say that he loved money for its own sake.

Not he. Dr Bruno felt that he could look the whole world in the face and defy it to say that he loved money as money. If he did undertake to float this very promising concern, it would only be because he saw in it abundant opportunities of doing good, of ultimately carrying out his schemes, and of finally proving to a sceptical age that it is possible to make the best of both worlds.

One grand characteristic of Dr Bruno was that he never did things by halves. He was naturally of a sanguine speculative disposition, seeing the end of things clearly from the beginning, and allowing no possible contingency to arise and eclipse that view. He not only saw it himself, but he had the singular faculty of making others see it too, as distinctly as one sees a distant mountain top against the golden glow of sunset. His position and character afforded him every