

Sir Charles Dilke on Canada.

Sir Charles W. Dilke, author of "Greater Britain," has just published another important work entitled, "The British Empire." The New York "Herald," thus characterizes the eminent writer:—

"Sir Charles Wentworth Dilke is one of the magnificent failures of public life in England, who yet has it in him to rehabilitate his past into a future of magnificent success. He has the finest intellect in the Liberal Party, the most statesmanlike grasp of the actualities and possibilities of his own country as measured with those of other countries, and the most genuine powers of oratorical and literary expression. His "Greater Britain," a record of travel in English-speaking countries in 1866-67, was a marvellous production for a youth of barely twenty-four, and still remains a work of weight and authority."

Of necessity Canada occupies a very considerable portion of this second great venture of Sir Charles Dilke in the realm of contemporaneous historical and political authorship. It may be uninteresting to our readers to glance at the views of the author regarding this Dominion, especially at this period when we are in such close communication with the neighboring Republic. Although we may not fully agree with Sir Charles in all his minute expressions of opinion, still, taken as a whole, he sets forth the position, the surroundings and aspirations of Canada and the Canadians more fully and justly than has any modern European writer to our knowledge. He thus opens his references to our Dominion:—

"That the upper part of the Continent of North America should contain side by side two territories of equal size, of which one has fifteen times the population of the other and more than fifteen times the wealth, would at first sight seem to imply the ultimate absorption of the less rich and populous by the other, and the merging of the Canadian Dominion into the neighboring federation of the United States."

After speaking of the two great opposite elements which harmonize in Canada, viz: The French Canadian Catholic one and the United Empire Loyalist Protestant one, he says:—

"Neither of these two peoples can look forward with pleasure to absorption in the United States, and sensible citizens of the great American Republic are equally unwilling to look forward, on their side, to the swallowing of the country upon their north."

Speaking, in a more particular manner of the French Canadians, the author thus contrasts South Africa with Canada:—

"Until the wretched events which occurred not long ago in South Africa, there was every reason to believe that in that part of the world a colony, of which the bulk of the inhabitants were of a foreign race, would

settle down in the happiest relations between British and Dutch, and in perfect attachment to British rule. It is still our hope and belief that this will be so. If we entertain a confident anticipation of the kind, it is largely on account of our historical and personal knowledge of what has occurred in Canada. We conquered the French Canadians at the end of a terrific struggle for mastery in the new world between Great Britain and France—a struggle which raged over Europe, India and America, as well as on the high seas.

"A great number of years after the conquest of Canada we had so little understood how good relations, which had been brought about for a time, should be preserved, that our French Canadian subjects actually rose in arms for their liberties, their tongue and their religion at the beginning of the Queen's reign. They are now, under the admirable institutions which in our late born wisdom we have conferred upon them, perhaps the most loyal of all the peoples under the British Crown; and they are so in spite of the fact that they have remained intensely French, proud of their race and of its history, and deeply attached to their tongue and its literature. So far is this affection carried that both the revolutionary flag and the revolutionary anthem of France are popular in Canada, in spite of the intense Roman Catholic feeling of the population."

Here is a peculiar passage, which may be in some points, open to discussion, but which indicates the care with which the author has studied the question of Canada and her interests.

"Their distinct institutions and their religion—virtually established in lower Canada, and supreme in education—would be menaced by absorption in the United States, with its common school system. But there is something more than this. The French Canadians belong, not to modern or Republican France, but to France of the old days of the Kings and Church, before the Revolution. They are, even when they call themselves Liberals, as do the majority, and are nicknamed Les Rouges, conservative in turn of mind, and this is even a stronger tie to the British crown than that which has been named above. Their conservatism of spirit forms a bond which would endure even if the common school system should, under Roman Catholic influence, come to be modified in portions of the United States, of which, however, as yet there seems little probability."

From the summary of the work, which we have read it appears to us that "The British Empire" must eventually have considerable weight in the adjusting of many important colonial questions. In any case it is an evidence of the great ability, as an observer, and talent, as a recorder of political events, that Sir Charles Dilke must possess.

Earl Kimberley and Ritualism.

Of all the strange addresses which the great Ritualistic agitation, in England, has given rise to—especially from the Lords Spiritual and Temporal of the Upper House—none is more peculiar, in a certain sense, than that delivered by Earl Kimberley. The noble Lord could not have succeeded better in exposing the weaknesses of Protestantism had he been a Roman Catholic prelate preaching upon the lack of Divine authority in the churches that have separated from Rome. Although his Lordship only arose to refer briefly to one point, which he claims to have been overlooked by other speakers, still he succeeded admirably in going over a vast field in a manner uncalculated to create confidence in the Established Church. He thus opened his speech:—

"I only wish to speak on one point, which has been almost overlooked by every speaker this evening, namely, that in these discussions you are dealing with a Church established by law, and, whatever conscientious scruples you may have, you must remember this. It is essential for the maintenance of the Church that the law of the Church should be respected and enforced. As to how it is to be enforced, I suppose that there are none of us who are not perfectly aware of the extreme delicacy of that subject and of the difficulties in the way of action by those who are entrusted with the task. Nevertheless, it is well to remember that in the eyes of the great mass, though not all, of the laity of the Church of England it is expected that the Church will be maintained as established by law, and I would remind the noble viscount who sits on the bench be-

hind that it is in vain to disregard the fact that this Church is regulated to a large extent under what is known as the Act of Uniformity."

Now here is a Church—claiming to be established by Christ—which derives all its powers from an Act of Parliament; and "it is in vain" for its adherents to regard it in any other light. The law, creating that Church, is the supreme law of the realm and must be obeyed, just as the law that creates a municipality, a department of government, or a court of justice. And he adds:—

"There may be things in that act with which we may not agree. Still, it is the character under which the Church holds its position, not as a spiritual Church, but as a Church established by law and enjoying certain emoluments."

In other words: Protestantism has granted freedom of conscience to humanity, has established the "liberty-giving" principle of "private interpretation"; let no one dare disagree with what has been formulated as the basis of a creed by the Act of Uniformity. You may interpret the Scripture as you please; each one has the right to his own private judgment; each one may follow his individual inspirations; but no one must attempt to disagree in religion, or religious opinion with the law of the land, the great law that has created a Church of Christ, fifteen centuries after he had established what He was pleased to call His Church.

After stating that: "there are clergymen of the Church of England who practice the worship of the Virgin and the worship of saints. There are clergy we know, who practice the

reservation of the Sacrament and ignore the plain and imperative directions of the Prayer-book. There are also others who think that they are justified in praying for the dead."

Then, having pointed out that the injunctions of the Prayer-book are to the effect that such clergymen should go to their bishops in case they have any doubt as to the interpretation of the rubrics, the Earl gives expression to this strange doctrine:—

"As to the mode of carrying it to effect the plain injunction of the Prayer-book, I am not disposed to criticize those who are more able to judge than I am—namely, the archbishops—what is the best mode of carrying that into effect. I would only express this caution. If it were taken in any sense to form a kind of court which would be set up to decide what properly belongs to the civil courts, I should look upon the proceeding with some kind of apprehension, not because I mean to ex-

Hardships of Newfoundland Fishermen.

By R. J. Louis Cuddihy.

The inhabitants of the "Island by the Sea" are for the most part "toilers of the deep." At the dawn of the day the hardy, horny-handed mariners leave their dwellings and proceed to the place where their fishing puts are moored. Having made all necessary preparations they start for the scene of their labors. With snails up, the little crafts go swiftly over the ocean's spray for "White Wings, they never grow weary they carry them cheerily over the sea," and at last reaching a favorable point, they throw out their graplins, etc., and commence their long and tiresome work. The hook is let go with a piece of caplin or squid, the latter being the better of the two, and wait anxiously for a "bite," which comes quickly on some occasions, and rather tedious on others. When the fish is plentiful it takes from two to five hours to load. But on other occasions the patient toilers give up their almost hopeless task after nearly sixteen hours of indefatigable labors. But they are not discouraged, they return next day to the scene of their labors with renewed vigor and battling bravely against the wind and the waves they pursue diligently their avocation. Days pass on, but still the lonely fishermen are hard at work in their little boats.

Is it all sunshine for them? Of a very calm day when the beautiful rays of old Sol shed their bright effulgence over the placid waters, it is quite pleasant work, but, as these days are few and far between on the rock-bound and ragged coast of Newfoundland, the fisherman's life is continually exposed to the "dangers of the deep." At one time the little barks may be seen rising up and down with the waves, and at another buffeted by the waves, and completely at their mercy, and at times, it would seem that the fragile barks would be swallowed up with their occupants, and engulfed in the deep blue sea. Newfoundland has a sad page in its history every year on account of the death of the "bone and sinew" of the Island from rough and terrible weather which comes quite suddenly and unexpectedly to the doomed fishers of the angry and billowy deep.

The following incident which took place last June, will give the reader an idea of the awful hardship and sufferings which the poor fishermen of Terra Nova have to endure. The piece is from a well known pen, and is graphically described:—

"Many people say that the age of miracles has passed away. Perhaps when some of this class read the following their skepticism may vanish and they may be brought to believe that miracles can be performed in this age as well as in the days when the only perfect man lived on earth. This is an age of hard facts, and one will not believe that which he sees with his own eyes. The writer, not twenty-four hours ago, was brought face to face with the facts which he is now about to relate and after he has finished will there be any to step forward and repeat that miracles are things of the past?"

Henry Best and William Spicer, of Rose Blanche, West Coast of Newfoundland, owe their lives to-day to a miracle, brought about by the special intervention of Providence, and I doubt if ever their experience has been equalled anywhere in this country, where, day after day, our fishermen are brought face to face with dangers beyond the ken of the landsman who, in many cases, fondly imagines that the ocean always presents the same calm, placid surface.

On this part of the coast it is customary for the fishermen, about the latter part of May, to put out their skiffs for a trip to St. Paul's Island, which lies between the Cape Breton

press doubt as to the fairness and impartiality of the archbishops, because I think it might encourage what seems to me the most dangerous doctrine, which I think I am not wrong in ascribing to the noble viscount (Lord Halifax) and his friends, that they are not prepared in the last resort to submit to the civil law of this country in reference to the administration of the ecclesiastical law according to the Act of Uniformity. That seems to me to be an extremely dangerous doctrine, because I think it strikes at the root of the Church as an Established Church, and I am speaking entirely from that point of view."

In plain English, he means that the Church being established by Act of Parliament, and the Bishops being ecclesiastics, all matters regarding tenets of creed should be decided, in last resort, by the civil Courts. He would not even "give to Caesar what belongs to Caesar, and to God what belongs to God."

and the Newfoundland coasts, in the mouth of the Laurentian Gulf, bearing west from Channel, distance 45 miles. In their skiff the men take salt, provisions, nets, bedding, cooking gear and general fishing requisites, and spend from two to three weeks on the grounds around the island until their salt is used up, when they return home and unload their catches, refitting for another trip, making perhaps three or four in a season, their movements depending on the plentifulness of the cod.

Best and Spicer along with many others, were at St. Paul's and doing fairly with fish, having secured 16 quintals in a short time, and in another day would have had their stock of salt exhausted, when at 10.30 o'clock on Wednesday morning Best, who was skipper, received a message from his wife at Rose Blanche, via Sydney, C.B., saying that his child was dying, and requesting him to return at once. Immediately preparations were made for a start, and half an hour afterwards their little craft, with all sail set, was speeding merrily on her way, homeward bound with a fair wind, blowing from W.S.W., light breeze and weather fine and clear.

Best, who was anxious to get home, crowded on every stitch of canvas the skiff could carry, and they were rapidly decreasing the distance between them and the N. F. coast, when at 3.30 p.m. the wind increased and they were compelled to haul down the topmast stay sail and tie a single reef each in the fore and mainsails. Notwithstanding this, they were making good progress and congratulated themselves on a quick run, when suddenly and without a moment's warning the wind chopped and blew a regular hurricane from the N. W. With as much speed as they could muster, all canvas was hauled down excepting a shred of the foresail to keep the boat under steerage way. To make matters worse, a heavy sea commenced to run, thrown down the gulf by the force of the north wester, and great care had to be exercised to prevent the boat from being pooped. With a steady hand Best held the tiller and was steering as only a Newfoundland fisherman can steer, when, looking, astern, he espied a great roller rapidly coming up and after them. Crying out to his companion to stand by, he endeavored to bring the boat's head around to meet it, but not being quick enough, and seeing almost inevitable destruction staring them in the face, he had only time to warn Spicer when with a roar and a crash as of ten thousand thunders the sea broke clean over their little vessel swamping her and sweeping everything off the deck before it. Clinging on for dear life when the wave passed they found that their ice flat still remained undamaged, and as the skiff was fast settling down under them they at once shoved the flat over the side, and springing in pushed clear of their doomed boat and waited for the end. A lurch to port another to starboard, and she settled down by the stern, and the last they saw of their floating home was the jibboom pointing upwards, when that also disappeared from their view and the sea took to its bosom the sole worldly possessions of the unfortunates.

Picture them if you can reader afloat in a frail rodney nine feet long, 3½ feet wide and 15 inches deep, a howling tempest overhead, and around them the waves lashed into fury by the storm, miles away from land, without provisions or water and only a pair of oars to aid them, tossed to and fro, almost entirely at the mercy of wind and sea, a northerly wind blowing off from the shore, is it any wonder that for an instant their courage nearly failed

USE ONLY Finlayson's Linen Thread. IT IS THE BEST

them, but remembering He who walked on the troubled waters and commanded their tumult to cease, held them in the hollow of His hand, they commended themselves to His mercy gathered renewed strength, and each, taking an oar, pulled in the direction of the land.

This happened on Wednesday evening, Cape Ray being then nine miles distant, bearing W. N. W. from them, as near as they could judge. One hour afterwards another sea broke over them and Spicer was washed overboard and only kept from sinking by his oar, to which he clung. Best, when he beheld his companion in misfortune struggling in the water, headed the boat around and slowly sculled toward the place where Spicer was floating. When near enough the latter hooked his paddle over the gunwale and working around to the stern drew himself half-way in the boat, from that position hailing out the water with his sou'-wester before getting on board.

After this almost fatal occurrence Best became discouraged and wanted to give up, but Spicer, who had more spirit, would not listen, and said that while there was life there was also hope and that they'd be saved by and bye. This reanimated Best, who again resumed his oar, and when, in a few minutes, the the red glare of the Channel Head Light burst upon their vision, they both felt that indeed their prayers had been answered. Pulling manfully ahead they soon got under the lee of the island, and at 11 o'clock they arrived at Channel Harbor, worn out and exhausted, after being six hours in an open boat exposed to the full fury and force of the tempest and wave.

Meeting with some of their own people they were treated kindly and given changes of dry clothing and warm drinks, and when the writer met them, but for their sad looks it would be impossible to imagine that they had passed through such a thrilling experience."

(To be Continued.)

NOVA SCOTIA MARRIAGE LAW

The Provincial Legislature at its present session, is revising and consolidating the law respecting the solemnization of marriage. It is understood that the only material alteration proposed in the law is one requiring the filing of an affidavit instead of a bond on the part of an applicant for a marriage license. We have reason to congratulate ourselves upon the satisfactory condition of our provincial law on this subject. It aims at the prevention of hasty and secret marriages, such as the divorce courts are so often called upon to attempt to dissolve; and it upholds the religious character of the union by requiring it to take in all cases before a minister of religion. It requires either the issue of a license or the publication of banns (twice or three times, according to the circumstances), and it respects religious



A wreck at sea is not the only place where a life line is of importance. There is a life line for the sick, as well as for the drowning man. It is Dr. Pierce's Golden Medical Discovery. It is not a cure-all, but it is a scientific medicine that goes to the fountain head of a number of serious and fatal diseases. When a man gets seriously sick, he can generally be cured by the right course of treatment. The treatment that cures many obstinate chronic diseases consists of pure air, good food, rational exercise, and the use of a remedy that will strengthen the weak stomach, correct the impaired digestion, invigorate the liver and promote the assimilation of the live-giving elements of the food. The "Golden Medical Discovery" accomplishes all these things.

"A young man lay pale and motionless upon (what neighbors called) his dying bed. Disease of the lungs, liver complaint, kidney trouble, and pleurisy were fast hastening him to the grave. The doctors had given him up to die. The neighbors said, 'he cannot live.' 'Oh, I would not care to die,' he said, 'were it not for leaving my dear wife and little child, but I know that I must die.' A brother had presented him with three bottles of medicine, but he had no faith in 'patent medicines'; but, after the doctors had given him up to die and he had banished every other remedy, he said to his wife, 'dear wife, I am going to die, there can be no harm now in taking that medicine. I will begin its use at once.' He did begin to use it and at first he grew worse, but soon there came a change. Slowly but surely he got better. To-day that man is strong and healthy and he owes his life to that medicine. What was the medicine? It was Dr. Pierce's Golden Medical Discovery, and I, Luther Martin, am the cured man. Dr. Pierce, I thank you from the very depth of my heart for rescuing me from the grave." The foregoing is from Luther Martin, Esq., a prominent citizen of Lubec, Wood Co., W. Va.

freedom by requiring no clergyman either to publish banns or assist at a marriage when the doing so would be against the rules of the Church. In fact the spirit of our law upon this subject is much the same as that of the Church's own legislation regarding it. This being the case, there is every reason why we should uphold the duly constituted authorities in their efforts to carry out the law. There is one point upon which, we understand, those authorities earnestly desire the co-operation of the clergy, viz., the return of the form constituting the official register of the marriage. These forms are furnished by the deputy issuers of licenses throughout the province, and they are to be filled in and returned to those officers of the Provincial Secretary's office, whether the marriage has been by license or by banns.

A small fee is allowed the clergyman returning the register. It is entirely to the credit of our clergy that this fee has been no inducement to them to perform this service; but we have no doubt that a consideration of the great importance of having an authentic record of each marriage in the Province would move those of them that have hitherto overlooked the matter to remedy this oversight. The Church recognizes the right of the State to deal with the civil aspects of marriage, and the State is within its rights in all it requires in this respect in our own Province.—Antigonish Casket.

LOW FARES FOR ATLANTIC TRIPS.

The news comes from New York that it is now possible to get cabin passage to Europe at less than it costs to travel in the steerage. The Atlantic transport line has reduced the minimum first cabin rate from \$60 and \$50 to \$25.

The Hamburg-American line has cut the first cabin rate by the Augusta Victoria and Fuerst Bismarck from \$100 to \$55, and the second cabin from \$50 to \$42.50.

By the Pennsylvania, Pretoria, Patricia and Waldersee the first cabin rate has been cut from \$65 to \$50, and the second cabin from \$17.50 to \$38.

By the Palatia, Patria and Phoenicia, which will carry only second cabin passengers, the rate has been cut from \$45 to \$40, and 5 per cent. is deducted for round-trip tickets.

The Anchor line has cut first cabin rates from \$60 to \$50, and the minimum second-cabin rate from \$37.50 to \$35, and \$30, according to the ship.

The French line has made a reduction of \$10 on all cabin rates.

The Red Star line has cut first cabin rates from \$55 to \$50, and second cabin from \$40 to \$37.

The Allan and Dominion Steamship Companies have decided to meet the cut rates introduced by the American lines, and have issued notices that hereafter there will be a reduction of from \$5 to \$15 in the rates. These will take effect immediately. The Dominion line announces that hereafter the first-class rate between Canadian ports and Liverpool will be \$50 in place of \$55 and \$60, as formerly. The rate from Boston will be \$60 in place of the former rate of \$75.

The second-class rate on the Dominion line's Boston-Liverpool service has been reduced from \$40 to \$35.50. There has been no reduction in the steerage rates, and the schedule will remain as before. The second-class rates between Canadian ports and Europe will also remain as before, namely, \$35.

The Allan line has reduced its minimum rate between Canadian and European ports to \$50, the same as the Dominion line has done, and has met the cut of its competitors at all points.

NEWFOUNDLAND'S NEW GOVERNOR.

Sir Henry McCallum, the new Governor of Newfoundland, arrived at St. John's on Friday last, on the steamship Lake Ontario, accompanied by his wife and daughter and private secretary. A large crowd gathered on the wharf to greet him, and Administrator Little and the members of the Executive Council received him.

Sir Henry is forty-six years old and a distinguished military engineer. He was a schoolfellow of Lord Kitchener.

Toothache stopped in two minutes with Dr Adams' Toothache Gum. 10 cents.