

which supports and proclaims him secure upon the throne. Patriotism is a good thing when it secures equal justice to all; when it involves a sacrifice of the rights of a majority to secure the welfare of the favored few, it becomes tyranny, and as such, cannot be tolerated. The moment a man cries out hurrah for some autocrat who has done nothing to improve the general condition of his fellows, he at once proclaims himself a slave and, as such, should take his place in the ranks of serfdom. So any system of government, or any act by authority, that is not, as near as possible, mutually advantageous to the general body politic, can only be pernicious in character and productive of evil results. If then, the granting of the coal beds in the railway belt to a body of capitalists for certain purposes and on certain conditions, does not contribute much to the general welfare, a very great mistake has been made, but if, on the contrary it can be shown, as we think it can be, that the maintenance of present arrangements, so far as the coal interests are concerned, will confer great and lasting benefits on the Province, then, instead of making a mistake, the very opposite has been the case. It cannot be supposed that in disposing of the coal lands, the Government relinquished the right to future taxation in any form, whether by royalty, annual license or the imposition of an *ad valorem* tax, and hence, it matters not which method may be adopted, the revenue of the Province will be augmented in proportion to the increased development of this important industry. Mr. Dunsmuir displayed some ability, and not a little tact, when he secured the co-operation of his wealthy California partners. By that act he at once created a market for the sale of vast quantities of coal, and, of course, caused an additional impetus to the shipping trade between this Province and foreign ports. It may be here mentioned that Mr. Dunsmuir has a contract to supply Messrs. Stanford & Co. with 4000 tons of coal per month, which is only a moiety of what is required by this wealthy firm, 32,000 tons per month being the average amount. It is true these gentlemen have coal interests at other places on the coast, but, the fact that one ton of British Columbia coal is equal to one and a-half of other Pacific Coast coal is now fully admitted, while the cost of mining in other parts is considerably in excess of what it is here. Taking these things into consideration, and the fact that Messrs. Stanford & Co. are now associated with Mr. Dunsmuir as full partners in the coal beds of the railway belt on the Island, we have the strongest possible evidence that hereafter the bulk of the coal used by these extensive Coal dealers, will be taken from the mines in this country. Mr. Dunsmuir's annual expenses in the coal trade now foot up the snug little sum of \$500,000. Under the new arrangement it is fair to assume that Messrs. Stanford & Co. will require, at least, 16,000 tons monthly, in addition to what they now take from our mines, and by a parity

of reasoning, it is also clear that the aggregate demand in the future, consequent on the new order of things, will be, at least, four times what it has been in the past. If it required the expenditure annually of \$500,000 to place past productions on the market, it cannot cost less than \$2,000,000 to handle four times that amount, and to this may be added the extra expense of prospecting and opening new mines. Here then we have the yearly expenditure in the Province of, at least, \$2,000,000 from this source alone, with every prospect of a steady increase. This money will be circulated from hand to hand, new industries, heretofore unthought of, will suddenly burst forth, the area of taxation will be extended, our revenue will advance steadily, and by good management a season of general prosperity will ensue.

MOZOOMDAR.

Some time since the Unitarian Church was crowded to hear Protap Chunder Mozoomdar, the distinguished Hindoo reformer. He is on his way home to India after a tour around the world. His travels have been for observation, and he has lectured in Eastern cities as well as in England. He is one of the representatives of the reform movement in India, which is seeking to abolish many practices now in vogue. He speaks English fluently, and is about forty years of age, stout and broad-shouldered, of medium height. His beard is black, slightly tinged with gray. His skin is swarthy and his countenance pleasant and intelligent. In his youth he belonged to the Brahmin caste, but in 1860 renounced the superstitious dogmas of that faith and embraced the theistic belief of the Brahmin Somaj.

In the morning services, were conducted according to the ritual of the faith to which the reformer belongs. After an introduction by Rev. Dr. Stebbins, he began an address on religious unity. He began by asking the question whether such a thing could ever be anticipated as a unity of religious faith or whether men would always continue to make religious belief a matter of disputation and strife. It was to this most serious and important question and its proper answer that he desired to ask the attention of the congregation. He had come, he said, from the banks of the Ganges to speak to Americans on this subject. He stood for the unity of the spirit in the bonds of peace. In essentials, unity—in non-essentials, harmony. Those who anticipated a unity in forms and ceremonies and other non-essentials, would be disappointed. Men never could or would agree in these; but in the essentials of true religion he believed they could and would, sometime, agree and cease to dispute about forms, ceremonies, sacraments and unessential dogmas. Let the dead past bury its dead. Let all good men unite on the great truths recognized with more or less distinctness in all forms of true faith; and for the rest, agree to differ. One of these essentials was the personality and fatherhood of God. We need, first of all, a practical conviction that a living God rules and guides the world; not mere impersonal law. We need a belief in a divine providence so universal that it notes the fall of the sparrow; so comprehensive that nothing pertaining to us, not even the hair of our heads, is too small to be included in its cognizance and care. Another es-