

assure him that the real sleeping dog will not be allowed to lie. The question of *profit* is seldom discussed by bankers, but the question as to how this progressive country is to have its borrowing wants supplied by its banks if the lending power referred to is taken away is frequently discussed by bankers, and will be brought home to every borrower in Canada if any attempt is made to tamper further with the currency. SOUND CURRENCY.

THE FISHERIES QUESTION.

To the Editor of THE WEEK :

SIR,—The Fisheries Act referred to in my last communication was, in its passage through the House, shorn of some of its most valuable clauses, and, indeed, for all practical purposes, it was comparatively inoperative.

The question, however, from necessity, had become a very perplexing and troublesome one, for bitter murmurings were heard on all sides. The fishermen were now confronted with a stern fact. They found that they now had a new element to contend against, in the shape of a larger fleet of American vessels, manned by well trained fishermen, who were occupying all the best fishing stations on the coast.

These complaints were reasonable and just, for they were handicapped by the large bounties that were paid to the American fishermen—of some \$225,000—annually (see Boston Custom House returns for that period). Not only so, but they had to contend with the French fishermen (see note), who received some ten francs per quintal, almost equal to the market value of the fish.

Very many letters were received by your correspondent, asking for information relative to the fisheries, and the rights that American fishermen had acquired under the Reciprocity Treaty. No definite information could be given them; for though another Fishery Act had been introduced, it had fallen through, and things remained in a very unsatisfactory state.

At this time, and at the desire of many friends, your correspondent compiled his work on the "Salmon Fisheries of the St. Lawrence and its Tributaries," asking the attention of the Executive and the Legislature to the necessity of enacting salutary laws for the protection of the fisheries.

The kindly remarks of the press and the members of Assembly and the Council when the work was published and thrown among them was very gratifying. This little volume was dedicated, by special desire, to His Excellency, Sir Edmund Head, who had shown unswerving interest on the subject, and soon after Col. Retallach, the Governor's Secretary, was instructed to inform me that a Fishery Act was being drafted, which, it was hoped, would meet the necessities of the case.

In 1857 your correspondent was called to Toronto, and was informed that Mr. Cauchon (with the assistance of the genial and kind-hearted Dr. Fortin) was preparing the draft of a Fishery Act, which Dr. Adamson, on whom I called, said, with a reticence not usual with him, that he believed the Bill was a "tolerable good one."

On meeting Mr. Cauchon the next day, he asked me to call at his office and he would show me the draft of his Fishery Act. I did so, and read the draft very carefully. It contained some good clauses, but there were errors, both of commission and omission, that left it very incomplete, nay, fatally so.

I expressed my opinion candidly and courteously, but those who knew the peculiarities of disposition of that lamented gentleman will understand how pertinacious he could be. In this case he was more than dogged, for he would accept no suggestion nor allow any amendments to be made.

The same day I again saw Dr. Adamson, told him I had read the draft of the Bill, and that it was very imperfect. The doctor said: "Well! we can do nothing, he will not alter it for any one, nor will he listen to reason." All this was very unsatisfactory, and it could not end here. Sectional prejudices could not interfere with the public good. Your correspondent felt much annoyed and did not conceal his opinion.

Friends, both in and outside the Parliament, agreed that amendments were necessary. The veteran sportsman, Col. Prince, Mr. Price, Mr. Brown, Mr. Darcy McGee, with several of Mr. Cauchon's colleagues, and others whose opinions were of value, were very desirous of making the measure as complete as possible.

Days passed on, rumours were rife, and a concatenation of events occurred that few at the present day know anything of, nor of the force of circumstances that led the Hon. Mr. Cauchon to retire from the Ministry.

A few days after this last event the Solicitor-General (Hon. Henry Smith) placed in my hands Mr. Cauchon's proposed Fishery Act, and asked me to make such amendments as were deemed necessary. After consulting with those whose opinions were of value, I made such amendments as I deemed necessary.

The Solicitor-General took charge of the Bill in the Assembly and the Hon. P. Vankoughnet in the Council. The measure went through both Houses, with little or no opposition, amid such personal encomiums that your correspondent can never cease to remember.

Among many others, the "Fishery Act" received His Excellency's sanction at the close of the Session, and, as it was deemed necessary, it was put into active operation within a month from its passing.

And now comes the *modus operandi*.
Ottawa, 20th January, 1889.

SPECTATOR.

NOTE.—By the by, the papers state that the French Government are kicking up their heels, and, like our

American neighbours, are threatening reprisals, if they are not permitted to put what construction they like on the Treaty of Utrecht. Like Mr. Secretary Bayard, they would like to ignore Newfoundland altogether, as he (Mr. Bayard) tried to *pooh-pooh* Canada's interference in fishery matters.

He was soon set right by the Imperial Government, however, for the Queen in Parliament had declared that all matters touching Canadian interests must be relegated to the Parliament of Canada for final decision. This concession, as I have said elsewhere, was won for us by our worthy Premier, and it is a boon of great value.

And so, in the present case, Newfoundland must be a consenting party to any arrangement, and she will suffer no unjust interference with her rights. The convention of 1818 was as plain as language could make it, but Mr. Bayard wanted to prove that *black* was *white*.

Apropos to the little Island of Miquelon is a very curious and laughable incident that I would now relate. In looking over some old documents yesterday I came across a commission appointing a relation of mine (my wife's father) to the "Royal Newfoundland Fencibles." It bears King George III.'s signature, and is dated 25th April, 1795.

The laughable part of the matter (as told me) is this: During the war with France the Fencibles were ordered to capture the Island of Miquelon. They, with a party of blue jackets, left Newfoundland, reached St. Pierre in the night, landed quietly, and surprised the old commandant by marching into his bed room, where he was taken, almost napping—a regular "surprise party." They took the old officer and his command prisoners, left a party in charge, and returned to Newfoundland. A bloodless victory!

After the war was over the island was restored to France, a questionable act of generosity on the part of Great Britain, if we may judge from appearances. S.

ACROSS THE SEA: ROUNDEL.

ACROSS the sea! Oh restless, tossing waves
Bring you no message hitherward to me
From that dear shore your other margin laves,
Across the sea?

Outward and farther out, triumphant, free,
A freighted ship the swelling current braves
And spurns the spray with swift, untrammelled glee!

With weary pain my lonely spirit craves
Eastward, to shape my course to thee—to thee
Mocking and loud the wind-tossed water raves—
Across the sea!

Montreal.

HELEN FAIRBAIRN.

CHRISTIAN REUNION.*

THERE are very few subjects indeed which have the same width of interest as that of Christian Reunion. And there is no subject in which the well-being of civilized humanity is more deeply concerned. On this subject there is not, and hardly can be, a difference of opinion. Whatever men's opinions may be with regard to supernatural religion, there are at least very few who will deny that Christianity has been a civilizing influence in the world; and that there is no other power to take its place if it were removed or set aside. Mr. Mill has confessed that even the unbeliever could hardly give a better counsel for life than this, that we should so live as to please Christ. Of what other system, of what other teacher could anything like this be said? When, however, we pass from Christianity generally considered to the Christian churches in particular, we shall find the widest difference of opinion. Some will tell us that the divisions of Christendom have been the greatest hindrances to the progress of true religion, while others with equal confidence maintain that, but for these divisions, Christianity would have been extinct. Moreover, there can be little doubt that a great change has, in reference to these matters, been passing over the Christian Church.

Perhaps we might say that Divine Providence is wiser than we are—that there have been times when divisions were almost necessary in order to preserve any real interest in Christian truth. Such at least seems the lesson taught to us by the actual experience of the past. But we believe that there is a growing conviction in the Churches that separation has nearly done its work, that we have got the good out of it that it was intended and calculated to convey to us, and that the time has come to seek for the blessings of union. Certainly there was a time when division was "in the air." Every year seemed to bring forth a new sect, as confident in its own infallibility as those which had gone before it had been weighed in the balance and found wanting. But now we can hardly doubt that *Union* is in the air. Already separated members of one and another Christian denomination have drifted together, and if the union is imperfect and incomplete, at least it has been desired, undertaken and begun.

It is something that the idea of union should be entertained. It is something that men should acknowledge the evils of disunion, that they should be ready to admit that whatever good may, in former times, have come out of the evil of disunion, it is getting clear to us that there are

**Christian Reunion*: The Hulsean Lectures for 1886. By Rev. John de Soyres, M.A., Cambridge, Rector of St. John's Church, St. John, N.B. St. John: J & A. McMillan, Toronto: Hart & Co.

still higher blessings to be obtained by means of union. It is quite likely that if, even after the crisis of the German Reformation, there had been only one communion, many important aspects of religious truth might have fallen into neglect; and God, in his providence, provided for their being kept alive by permitting divisions to take place, by means of which certain opinions, some true, some probably exaggerated and one-sided, yet necessary for the maintenance of the truths which they represented, were kept alive.

But it is now generally believed that division has done its work, and that we may hope, at no distant time, to see a church whose limits shall be sufficiently extended to admit of all the various sections being found within it, subordinate opinions being treated as open questions and no longer as cardinal doctrines of the faith. Of course, it is in this way alone that the reunion of Christendom can be effected, and it does not now seem impossible that the time may come when it will be realized.

The Reverend Mr. de Soyres, well known to many of us as the editor of an excellent edition of *Pascal's Provincial Letters*, has done useful service by the publication of his *Hulsean Lectures on Christian Reunion* in which he treats principally of previous efforts, since the Reformation, to bring about the desired result. The survey which he places before us is a very useful one in every way. Lecture I. deals with the not very satisfactory attempt of Martin Bucer in England, and ends with the pathetic story of the Patriarch Cyril Lucar.

If we were to judge from those first efforts, we should indeed feel despondently about the prospects of the reunion of the Christian Church. Nor will the remarkable career of the Scotsman, John Durie, admirable as was his spirit, heroic as was his life, bring us much more comfort. Nor again shall we find our hopes revive when we become acquainted with the efforts of Bossuet and Leibnitz, for certainly it would be difficult to think of two men more noble, more fit for the work of reconciliation than these.

Upon the whole this excellent book of Mr. de Soyres leaves upon our minds a sense of failure, and yet not altogether of the hopelessness of the enterprise which has so often failed. For he shows partly that the age was not ripe for mutual understanding, partly that wrong methods were adopted, that each party wanted to have union effected on its own basis. And, although the conclusion does not inspire us with much hope in regard to future efforts of the same kind, still we are conscious that the times have changed, and that many of the obstructions which existed in former days have, in these later times, almost passed away. In any case we can commend these lectures as furnishing useful information, very seasonable for our times and such as may enable us to avoid the rocks on which previous enterprises have struck and foundered. We should also draw attention to the concluding discourse on the "Hugonots and the Church of England."

Some time ago we treated of this important subject in commenting upon the Circular Letter of the Lambeth Conference. We then spoke of the real difficulty which would present itself in connection with the question of Episcopacy. Count Joseph de Maistre used to say, Ultramontane as he was, that the hope of a reunion of Christendom lay in the Church of England, which was, more than any other church, both Catholic and Protestant. A curious commentary on this statement is found in the controversy which has arisen, within the Church of England itself, since the ministry of Mr. Knox-Little in this city.

We have so often been told that the Church of England contains such various elements that she might well receive any amount of Communion into her embrace. So far, no doubt, the statement is true. Among English Churchmen, clergymen as well as laymen, there are persons on the one hand whose opinions are not distinguishable from those of Plymouth Brethren, and on the other those who are hardly different from Roman Catholics. But how will this fact contribute to reunion, unless those two parties are contented to live together in brotherly love? Of what use will it be to bring all the living creatures into the same ark, unless they have some one to keep them from flying at each other, or unless they come in on the clear condition that each one is to tolerate the other? Like our neighbours we read the daily newspapers; and there we see sermons from one party attacking the opinions of other parties, letters replying to these sermons, other letters replying to these again. And these controversial productions are not of the sweetest description. And in the midst of this not very seemly scramble we are told that a conference is about to be held in which representatives of all the Protestant Communion will take part with the view of ascertaining what steps may be taken for bringing about the reunion of Christendom. Well! "Hope springs immortal in the human breast!"

"DE ROBERVAL—A DRAMA."*

TAKING the evidence of accepted English drama and the opinions of critics, a play proper should be the artistic expression of human action as a result of human thought, an unfolding of effects, rather than a marshalling of facts or a pursuance of abstract thought. The latter duties are for the historian and the philosopher; but the dramatist cannot be confined to either method, though he must be allowed both, in the transformation of thought into speech and fact into action. A dramatically-written narrative, incapable of representation by men before men, fails in

**De Roberval*, a drama; also the *Emigration of the Fairies*, and *The Triumph of Constancy*, a romance. By John Hunter-Duvar author of *The Enamorado*, etc. St. John, N.B.: J. & A. McMillan.