

sightedness of our honoured leader, the Hon. Edward Blake, the steadfast integrity and justice of the Hon. A. Mackenzie, and the practical skill inherent in the phalanx of talent which recent events has placed at the disposal of the National Reform party. Now there is *Hope*, inspired by *Faith*, in the integrity of our leaders—the best men of the day—filled with that *Charity* which suffered long and is kind—mindful of the needs—not of self—but of each class of our populations, rational in its aims and truly National in its Policy—seeking not its own honour or emolument, but finding in the good of others its true “PROPHET.”

### THE INDUSTRIAL STATE.

We can no more put the question of buying in the cheapest and selling in the dearest market upon the high ground of human rights, than we can put a supposed right of immunity from taxation and connection with the State under which one lives upon the same high ground. But it may still be contended that it would be economically desirable that we should always enjoy the two privileges referred to, and that matters should be arranged for our obtaining them. This is a fair enough subject for discussion—the general welfare of all the citizens composing the State being the object kept in view, and not the mere aggrandisement of individuals. Such an object will compel the consideration of the claims of producer and consumer alike. Upon the high ethical ground it is plainly wrong to pay for any commodity a price so small that the producer or maker of the article is injured in his life, health, or well-being for the want of a fuller and at the same time fair remuneration. This has much more the aspect of an ultimate human right. He that seeth his brother have need should relieve him. The best way to relieve him is to employ him fairly; and, in practice, we only get rid of the obligation by closing our eyes to the facts of the case. We do not often know how much it actually costs the worker to produce the article we are purchasing; and so, without scruple of conscience, we are pleased to get it over the counter at as low a price as the dealer will allow it to go for. Still the labourer is worthy of his hire, and the master-purchaser should give the servant-producer that which is just and equal. If he could only find out how to do this, what a world of controversy it would save! Our ignorance of the details of labour compels us to resort to other and compensatory methods. In comparatively rare instances—as, for example, in that “Song of a Shirt,” which emanated from the happy inspiration of Thomas Hood, and so vividly depicted the state of female employment in London in 1844—we had a compendious history of the manufacture of one class of our purchases brought home forcibly to the mind and conscience—but, even so, we know it would have been nearly useless to volunteer a larger sum in payment for the article, as the dealer alone would probably have reaped the benefit, the condition of the worker remaining as before. And so we are thrown by all such considerations upon various social plans for the direct assistance of the classes of people who may be working under great disadvantages—such as emigration and colonization, home migration, lodging houses, transfer of employments, &c., &c., in every one of which, sympathetic assistance is essential, in order to get the work accomplished with any degree of success.

All the free-trade we could offer those depressed work-people would fail very perceptibly to alleviate their condition, for free-trade invariably stimulates competition, and competition is the very thing they are suffering from. Frequently the employer does his best for his people, in the presence of adverse circumstances, and suffers in company with them. And yet this said competition is not altogether a bad thing. A fair competition, either foreign or domestic, being not so heavy as to become prohibitive, will have a large tendency to stimulate the energies of the manufacturing body. If excessive, it can only destroy those energies. The competition should also be steady, and not fitful or capricious, in order to be of service. There is generally little fear of a deficiency in the article of competition in these times. Monopolies do not long endure among a free and energetic and moderately wealthy people. For so soon as any manufacture is seen to be thriving, others will strive to enter it—there being no exclusive privileges, as in olden times, to hinder their doing so; and skill and capital alone acting as the protectors of a speciality in manufacture. When such competition becomes excessive, the law of self-protection and of common sense will soon lead to a diminished production.

All this refers to competition among fellow-citizens and fellow-residents. But the competition of a much more numerous community, across an international border, is, on the contrary, liable to become a far from healthy competition, or one promotive of steady improvement in the home manufacture. The best words to describe it by are irritation and distress. In its nature it is fitful and very often dishonourable—using the latter term for sales which have but little reference to values. In the particular competition to which we as a people find ourselves chiefly exposed, the proceedings are generally taken upon a settled purpose and organized plan of crushing out with the longer purse and greater pertinacity our nascent industries, one by one, and then supplanting them by foreign ones. The home manufacture destroyed, monopoly follows, and higher, instead of lower, prices are the final result. We cannot see that any one is benefitted here, except the foreign manufacturer and dealer, and they only in the way of wild and uncommercial speculation. The philosophy that pervaded the period of Adam Smith's writing and teaching in England was a skeptical philosophy, and he himself pretended not to shape his views according to any Christian leanings. However his followers may now, occasionally, talk of human rights, his study was mainly for the accumulation of material wealth, without much reference to its distribution. So long as it succeeded in expanding the power of “nations,” he was satisfied—just as, somewhat earlier in date, Defoe could talk with complacency of purchasing slaves. And in this view of his, man, the worker, was regarded in the light of a machine and a section of the great national industrial engine. In the century that has elapsed since his light dawned, the world has seen great changes, and the social question has been subjected to much finer and more complete analysis; while later, Communistic vagaries, with their disastrous consequences, have not blinded the eyes of sober thinkers to the undoubted fact that under any social system in which Christian principles are at all recognized

the workers are seen to be entitled to fair treatment, so as not generally to be subjected with absolute rigidity to the fluctuations of the markets, while those fluctuations are always mitigated by the agrarian alternative. Had Adam Smith made the workers' condition a part of his enquiry, his clear perceptions would soon have established for him the truth that the vital agent, being really in manufacture, a machine as well as a person—and a machine affected for its continuance as for its well-being by the treatment to which it is subjected, has to be maintained in its force during the whole course of employment, not only by money-payment, but by various sanitary and moral arrangements. This painfully obvious fact has been a good deal ignored in the past, as we know, though we do not shut our eyes to the important reforms that have marked the later practice of many great manufacturing communities. Much still remains to be done, and we know that in the discussion of such questions we have lighted upon matters in themselves quite as important in a social sense as any that relate to mere markets and demand-and-supply.

The concrete problem of the industrial well-being of a people being thus found to include a broader group of propositions than free-trade disciples commonly allow their minds to be burdened with, we shall all have to wait for the advent of such necessary expansion of view, before the law of common-sense will be thoroughly and rationally applied to individual cases of production and use.

The nation has certain plain industrial conditions to deal with, but differing widely in the details of particular cases. There is certainly a good deal to ameliorate, and we shall be ready to acknowledge that, without undue interference, our efforts should be tempered with the benignant and serviceable principles of Christianity and the New Testament, remembering that it is Canada we are legislating for, and not the world at large. CIVIS.

### THE POPES.

(99.) ADRIAN I., 772–795, was a Roman of noble family, who had made himself generally beloved by the people. The Lombards again advanced into Italy and took possession of Ravenna, whereupon the Pope appealed to Charlemagne, King of France, who crossed the Alps with an army, and besieged Ravenna, where the King of the Lombards had taken refuge. Charlemagne then visited Rome, and was met with great ceremony by the clergy and people; and while in that city he drew up and signed a deed confirming the donation of cities and territory made by Pepin to the Pope, also extending it to include Venice, with Istria, and other territories. Some years later envoys arrived at Rome bearing letters of the Empress of Constantinople, and also from the Patriarch of that city, requesting the Pope to send legates to a Council which was to be held with reference to the question of images. The Pope acceded to this request, and the Council assembled at Nicea on the 24th of September, 787, nearly four hundred bishops being present. At this, which is known as the Second General Council of Nicea, a decision was arrived at in favour of retaining images under certain restrictions, and permitting to be offered to them “the adoration of honour, not the true worship which belongs only to the Divine nature.” The Emperor then caused images to be everywhere replaced in the churches. On receiving from his legates a copy of the acts of the Council in the original Greek, the Pope sent a copy of this document to the King of France, to be examined and approved by the western bishops. The bishops however found the decision of the Council contrary to the French usage; as, although they permitted images in their churches, no veneration was rendered to these. They then drew up a protest stating that while receiving the six General Councils, they rejected with contempt the novelties such as the adoration of images. The King (Charlemagne) wrote to the Pope giving assurance of his firm adherence to the Christian faith, but informing him that “the Fathers of the (French) Council have rejected and despise absolutely this adoration and this servitude, and they have condemned it unanimously.”

(100.) LEO III., 796–816.—On the day of the burial of Adrian, a priest was unanimously elected, by the name of Leo, and was consecrated the following day. Athelrade, Archbishop of Canterbury, came to Rome with letters from Quenulfe, King of Mercia, offering congratulations to the Pope, and promising obedience to his wishes. In the year 799 Leo had become very unpopular in the city, and an attempt was made upon his life, in consequence of which he took refuge in France, where the King received him very kindly. After a few months he returned to Rome, where, in the following year, the French King arrived on a visit, and inflicted punishment upon the conspirators against the Pope. Ten years later, Charlemagne, now Emperor of Western Europe, called a Council of Bishops at Aix-la-Chapelle to discuss the question “whether the Holy Spirit proceeded from the Son as from the Father.” He then sent envoys to Rome to consult the Pope, who in reply recommended them to omit the words “and the Son” from their version of the Nicene creed, thus conforming to that of the Roman Church.

(101.) STEPHEN V., 816–817, shortly after his election, compelled the people of Rome to take the oath of Louis I., King of France and Emperor of the West. He then visited that monarch at St. Remy, near Rheims, and held conference with the king for several days on matters relating to the Church. His death occurred soon after his return to Rome.

(102.) PASCAL I., 817–824, was chosen two days later, and was ordained without waiting for the approval of the King. Notwithstanding this disregard for his authority, Louis confirmed the gifts of his predecessors to the papacy, adding to them the city and duchy of Rome, with Corsica and Sardinia.

(103.) EUGENIUS II., 824–827.—During this pontiff's term, the controversy respecting images was again opened by Michel, Emperor of Constantinople, who sent ambassadors to confer with the King of France on this subject. In November, 825, a Council of the French bishops again condemned the veneration of images. The ambassadors from Constantinople then came to Rome to consult the Pope. Thereupon arose a discussion which was carried on by letter between the Pope, the French King and the Emperor of the East, with no definite result.

(104.) VALENTINE, 827, was elected on the fourth day after the death of Eugenius, but lived to hold office only five weeks.