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THE TIMES.

The Government at Ottawa have given speech in the House on the controversy between the Oka Indians and the Seminary of St. Sulpice. Mr. Mills spoke as not knowing much of the subject, and the Prime Minister gave evidence that he had lost his temper over it. He sneered at the Civil Rights Alliance, and seemed to resent its interference on behalf of the Oka Indians. That is quite in keeping with a communication which has been received from the Deputy Minister of Finance as representing the Department. It is a curious document, and to say the least of it, full of startling no-facts and misstatements, and not quite creditable to the historical accuracy or judicial fairness of the Department. We shall hear more of this in a few days.

Provincial elections can scarcely be expected to turn upon other than local issues. But when the Dominion Parliament is in question, surely local considerations may take second place. Representatives who are to legislate for the benefit of the Dominion as a whole should be selected without reference to those sectional or denominational questions which have too often influenced these contests. There are many important questions which, for the general welfare of the country, require impartial and unprejudiced attention at the hands of the parliament that is soon to be chosen. But if that parliament is to be composed of men selected, not for their political honesty and earnestness, but as delegates representing mainly and before everything else the special and local interests of the comparative handful of electors who have given them their votes, then the only result will be to ensure another five years' reign of the bitter sectional jealousies and antipathies which have disgraced the moribund legislature. The coming election will afford an excellent chance to raise up Canadian politics out of the dirt, once for all. If that chance is to be lost this time, it may prove to be lost for good. The confederation is yet young enough to raise its standard of political morality to a higher level; but another five years might find it too hopelessly sunk in the mire to be capable of such a reformation.

The spring is upon us, and hope revives with nature. The winter has been dull, a time of horrible depression. To meet a man not cast down was like a breath from heaven. Even the men who work at a salary, and have been drawing their pay as they did in the days of universal prosperity pulled long faces as if they too were compelled to look upon a depreciation in their stocks. It was popular to be dumpy and grumpy and generally melancholy. There is a change for the better. It is visible everywhere. Men are straightening up the back as they walk the streets, they speak more cheerfully, and begin to hope that the world may yet live again. The times are somewhat better unquestionably, and this return to cheerfulness means a return of confidence and the near end of the panic. Good has come out of the evil. The storm came beating down, and many a fine looking ship went down—being rotten. We have learnt not to speculate so rashly, and to care a little less for show. It has been a hard time for all shams; a great many of them have exploded. If we are wise, as a people, we shall take the lesson to heart, be content to get rich slowly, care more for reality and stability than mere appearance, remembering that "a living dog is better than a dead lion."

A discussion on the subject of Sunday amusements was lately called out in the House of Lords, England, by a petition from a public meeting held in London, praying that the museums and picture galleries might be opened on Sunday. Among the speakers the Lord

Chancellor and the Bishop of London opposed the petition, while the Earl of Morley, the Duke of Westminster, Lord Truro, Lord Dunraven, the Duke of Somerset and Lord Granville supported it. It was asserted in opposition that if the example was set of opening the public institutions on Sunday the movement would not stop until the state of things was reached which exists on the Continent, where the employed have no protection at all against working on that day; hence, that so far from being of benefit to the working classes, it would be an injury to them. "Once open public institutions on Sundays," said the Bishop of London, "and from these the opening will get to concerts, from concerts to theatres, and from theatres to music halls. And ultimately contractors and shopkeepers will ask, 'Why may I not employ my men on Sundays when persons are employed on that day in music-halls and theatres for profit?' On the other hand it was held that the opening of Kew Gardens, Hampton Court, Grosvenor House, Chatsworth and the Brighton Aquarium on Sundays had proved the usefulness of the plan and the weakness of Bishop Jackson's objections.

European diplomacy on the Eastern question drags its weary way along, leading to what no one can tell. War preparations go on. England threatens; Russia is defiant. Austria is waiting for further developments—while Germany pulls the strings. Whether Europe is on the eve of an interval of peace, or is standing on the threshold of a general war is still matter for speculation. Matters have to be decided in some way or other. The settlement which the Treaty of San Stefano professes to have established is eminently unsatisfactory. The results of the late war are the almost complete dismemberment of the Ottoman Empire and the aggrandisement of Russia to so great an extent as to cause grave danger to the peace of Europe and the welfare of England. Russia is unwilling to let go what she has gained, and although the conditions of the treaty of peace can hardly be acceptable to any Continental State, with the possible exception of Germany, no one of those States seems disposed to resist the carrying out of the treaty by force. So Russia is virtually mistress of the situation. What can England do? She may abstain from taking part in the Congress—a course open to many grave objections. And yet, by going into the Congress she can scarcely hope to effect any very important changes in the conditions of the treaty. A few minor points may be conceded by Russia, but the basis of the whole must stand, namely, the reduction of Turkey to a state of vassalage. What appears desirable to settle the Eastern question is that the new Principality of Bulgaria should be declared nominally instead of practically independent; let the outlying provinces of the West be absolutely detached from the rule of Constantinople, and Epirus and Thessaly be ceded to Greece—which would settle the Hellenic difficulty once and for all. Then Turkey could retire into Asia with a chance of becoming again a vigorous and independent State. All that would mean the complete partition of European Turkey, and the formation of independent States powerful enough to hold their own singly or by means of a confederation. If that idea does not lie at the root of the British Cabinet's policy, it is difficult to guess what was meant by the effort to secure the admission of Greece into the Congress. That way peace may be preserved.

Under the auspices of the Protestant Episcopal Church an ecclesiastical reformation is now going on in Mexico on a considerable scale and in circumstances of great interest and no small promise. Briefly related, its history and purport are in this wise:—With the German troops which formed part of Maximilian's military accompaniment to Mexico came occasion for Protestant religious services. It was not long before these services attracted the attention and awakened the interest of some of the more spiritually-minded Roman Catholics of the country. A movement of inquiry set in, an opportunity which was enlarged by the political changes going on at the same time. Upon the death of Maximilian followed the exile of the Roman Catholic Archbishop of Mexico, and the expulsion from the republic of the Jesuits and the church orders of monks and nuns in general, whose vast and valuable properties were all confiscated. The hour of Protestantism had come. One of the first signs of it was the creation of a commission to visit New York with a request for a missionary of the Protestant Episcopal Church.