

MR. BALFOUR AND THE PRESS

the scene and by the eloquence of the lips of the man who can only recall Ferguson's name.

faithful friend, noble martyr, the principles you have become a great tree the branches of which the oppressed shall find protection and relief."

has been favorably compared with the body of the eulogistic of the dead arrangement of the slave George Penn Johnston, a body was accorded similar to that of his friend and aid that the Southern party for his funeral oration, was put forward to insult him. This programme (if correct) was carried out, but still Ferguson dead, John's head again. He was a chivalrous man, who on a challenge, asserted his right to the code. His cut" him as a coward, and to restore himself in their to go out with Ferguson, at his life as the result of to punish him for his role of Broderick.

created a great sensation occurred scarcely two years ago, the South against rebellion was forced by the South, who resented the peculiar institution by whom Broderick was the Pacific coast. That rebellion of at least one million lives of money; but it freed the

reans ten years ago, I was which niggers stood when sale by auction; the slave were huddled as cattle and confined on their wharves to their-turn to be bid upon, which buyers and sellers reafter each transaction. At ns were iron rings set in om these rings depended shackles. To those posts only offence was that they nained to insure their fate. instances the men, women early white, but if they had o in their blood they were had been known to sell by colored women and not consequence. When placed ood qualities of the slaves e auctioneer and the buyer nine the teeth, the hair and chattels" as horses are ex- he wretched victims of the e treated with every indig- es of delicate women were sideration than if they had

the past furnished an inter-romantic, imaginative mind e silent rooms into a busy e auctioneer as he called, id, gentlemen, for this likely is handsome, light-colored might be), warranted sound body, and worth \$1,000 of How much, gentlemen, as

ry old man, although old eal better; but I can re-advertisements appeared in e, with the picture of a run- on his back a stick from e little pack that was supposed e devil's change of clothes e. The advertisements ran in

IN London, on April 11th, Mr. Balfour was the principal guest at the annual dinner of the members of the Parliamentary Press Gallery at the Waldorf hotel. Mr. G. E. Leach presided, and among others present were Dr. Macnamara, M.P., Mr. Younger, M.P., Mr. Goulding, M.P., Sir A. Jacoby, M.P., Mr. F. E. Smith, M.P., Mr. Harold Cox, M.P., Mr. J. MacVeagh, M.P., Mr. J. S. Sanders, Mr. Bernard P. Bussy, Mr. C. Moberly Bell, Mr. A. A. Brodribb, Mr. Spencer Leigh Hughes, Mr. Fabian Ware, Sir Douglas Straight, Mr. E. E. Peacock, Mr. Aaron Watson, Mr. J. Nicol Dunn, and Mr. Gilbert Watson (hon. secretary.)

Lord Rosebery, in a letter expressing regret at his inability to be present, wrote: "My indebtedness to the Press Gallery is very great. I do not, indeed, in these days tax them heavily, but in former years I fear I afflicted them sore; and I never view them at their labors without a feeling of the most profound compassion. For on the rare occasions when they are reporting a very good speech they are not able to enjoy it; and on the innumerable occasions when they are reporting a very bad one they must undergo a torture too great for words, besides remorse for waste of time, and a consciousness that they are reluctantly preserving that which on every ground ought to perish instantaneously. I think that you ought to be able to reckon on Mr. Balfour's attendance, because he seems to give more employment to the Press Gallery than any other two men in Parliament. But the reporting of his speeches must always be a pleasure, if reporting and pleasure can under any circumstances be associated."

After the loyal toasts, Mr. E. E. Peacock related that twenty years ago, during a period of Cabinet reconstruction, he called at Mr. Balfour's residence at 1 a.m. Mr. Balfour, in dressing-gown and slippers, received him with great courtesy, and gave him all the information he wanted. (Cheers.)

Mr. Spencer Leigh Hughes proposed "Our Guests." He said they welcomed Mr. Balfour, not so much as the trusted and distinguished leader of a great party in the State, but as one of their assets. Mr. Balfour might not know it, but there was no newspaper man who had not been personally indebted to him on more than one occasion. He was the raw material of a great industry. (Laughter and cheers.) Some wrote of him as a source of pride of every true Briton, others wrote what was evil concerning the right hon. gentleman, while others were engaged in the more arduous task of attempting to explain the right hon. gentleman's position on certain questions. (Laughter.) It was easy to praise public men, and it was easy to blame them, but it was hateful to have to explain them. (Laughter.) The other guests of the gallery were Sir A. Jacoby, chairman of the Kitchen Committee of the House of Commons—who might well be described as the Minister for the Interior—(Laughter)—Mr. Sanders, Mr. Balfour's private secretary, and Mr. Bernard Bussy, who until lately was the "Father of the Gallery," and had recently retired after an honorable and distinguished career. (Cheers.)

Mr. Balfour, who was loudly cheered on rising to reply, said: "I think any politician who is the guest of such a company as that which I see assembled before me must necessarily come before them with some feelings of diffidence; not because he has nothing surprising in the way of oratory to give them—they must be sick to death of his methods. (Cries of "Not of yours.") At all events, he has nothing new to tell them as to his methods of speech or as to his powers of stringing

words together. My diffidence, at any rate, is dissipated both by the kindness of such interruptions as that which has been courteously made, and by the two speeches which have been made this evening. The first speaker narrated an anecdote the substance of which, I confess, I had forgotten. The general purpose of it was that any person connected with our leading newspapers who calls upon me at 1 a.m. for the purpose of obtaining important

news in an interesting national crisis may find me in my dressing gown and slippers, courteous and communicative. (Laughter.) I hope I shall always be both courteous and communicative so far as public interest permits. I am grateful to Mr. Peacock for his recollections; and for the very flattering manner in which he has narrated the anecdote which I may say without vanity, does credit to both of us. (Hear, hear.) At the same time, may I, humbly and respectfully, put in a plea that everybody who wants information will choose the hours between 12 noon and 12 midnight rather than between 12 midnight and 12 noon, in which to see me?"

As for the speech in which Mr. Hughes proposed my health, I have again nothing but thanks for the terms in which he asked you to do honor to the guests of the evening. Mr. Hughes was more than kind in his reference to myself. He told me that I provide the raw material for the manufacture of a large amount of goods which go about the country in the daily press, and, at any rate, whatever our fiscal views may be, none of us desire to put a tax on raw material. (Cheers and laughter.) I have nothing to complain of, very much the contrary, as to the way in which this particular raw material is worked up for public use. Like other politicians, I have those who criticize my views, those who applaud them, those who understand them, and those who explain them. (Laughter.) I have no quarrel with any of those various classes of commentators

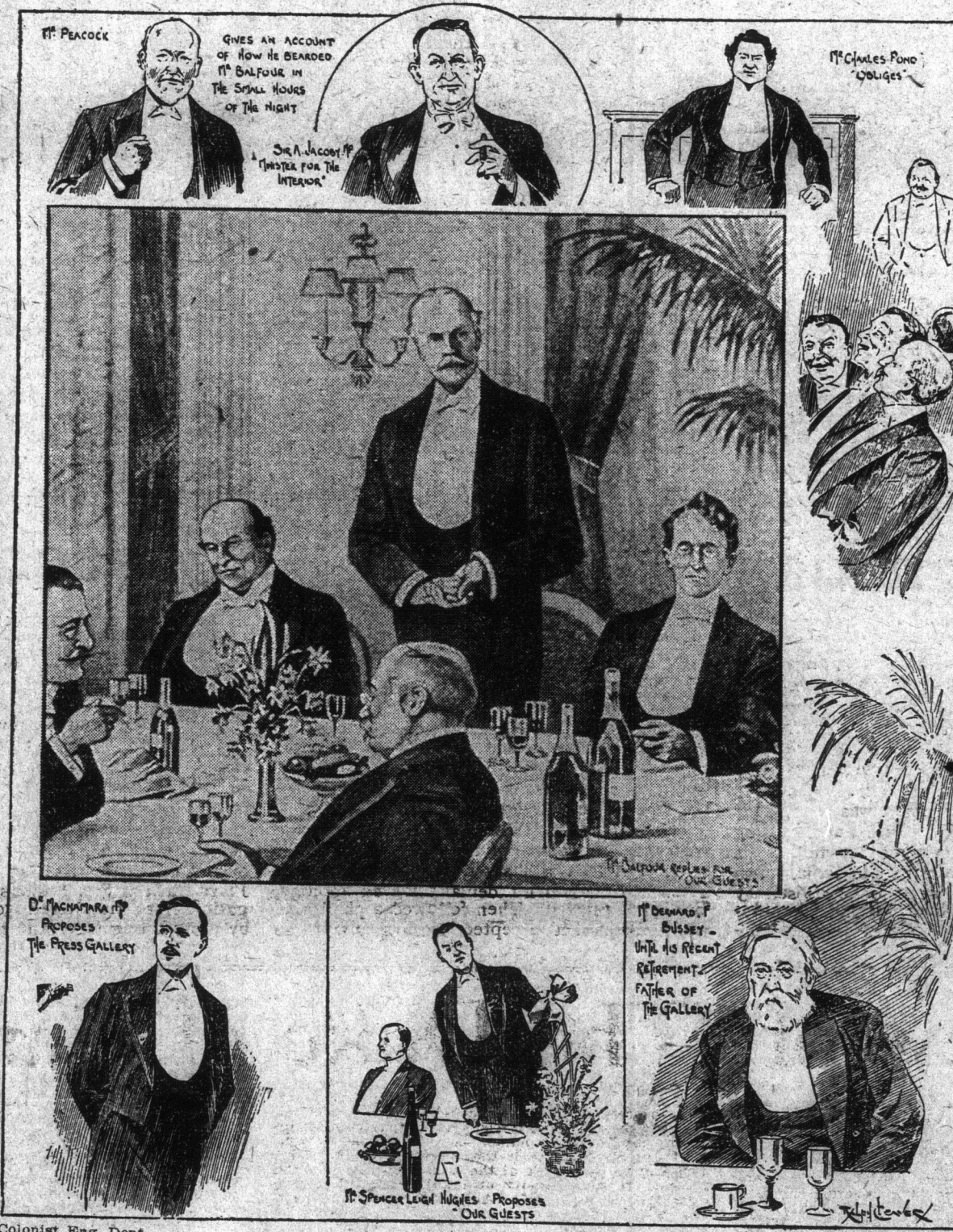
except perhaps the last. I am sure I am always more or less happy when I am being praised, and not very uncomfortable when I am being abused; but I have moments of uneasiness when I am being explained. (Laughter.) But that I suppose is common to all mankind. We all of us like to explain ourselves, and we are all of us equally resentful when there are people so extraordinarily persistent that they do not understand our views.

ion I expressed was that holidays should begin early and last long. That reference to my opinion is a happy illustration of that consistency between a politician's opinion when he is in office and a politician's opinion when he is in opposition which might be a model to all my kind. I do not know whether I ought to say anything with regard to that part of the proposer's speech which referred to the other guests who are present here. There is the

take to heart. He should remember that we have to be careful in these matters, and that, in spite of the happy increase of temperance in the last 100 years, it would be very unfortunate if Mr. Speaker were now asked for a song, great as is the difference between the present occupant of the chair and the respectable gentleman who occupied it 100 years ago. (Laughter.)

I do not think it would be proper that I should terminate a speech of thanks in reply to this toast without saying, on behalf of all the members of the House of Commons present and absent, how much we recognize what we owe to those who watch and report our proceedings. There may be some kind of collision of interest. The man who did more than any one else to promote parliamentary reporting about 100 years ago is said to have summarized his opinion in this short sentence: "The members of the House of Commons never thought the report of their speeches too long, and the public never thought them too short." There is, no doubt, that perennial difference of opinion between the makers of speeches and those who first report and then print them. Nevertheless, although reporting is contrary to all the standing orders of the House, and is a gross breach of our privileges, it must be admitted that the reporting has been and is admirably done in this country. In the first place, it is, as far as I know, absolutely impartial. (Hear, hear.) I do not say that of the accounts of the debates. I think if you compare the general consensus, the general picture of a debate drawn in one journal with that in another of a different political complexion, you will probably find some difficulty in reconciling conflicting views (Laughter.) But the reporting of what is actually said is, I believe, absolutely impartial and excellent. Moreover, most of us who have to make speeches—and I am told that, judged by the number of columns, I make more speeches than anybody else in the House of Commons—suspect that the speaker owes more to the reporter than, perhaps, we are always prepared to admit. I do not go to the length of saying that all the good things are put into a speech which the speaker never uttered, though that has been done. (Laughter.) Lord Brougham is said to have republished a speech of his into which the reporter had put a good many quotations from Cicero. I give public notice that if any speech of mine appears with Latin quotations in it those quotations are due to the reporter, and are not due to me. (Laughter.) At all events, the classic languages apart, we all of us owe to the kind attention of the reporter the excision of many superfluities, not always, perhaps, regarded as superfluities by the orator, the correction of many gross errors of grammar, and an improvement of our oratory which we may be reluctant to admit, but which is nevertheless there. In the name, therefore, not only of your guests this evening, but of that large body of loquacious gentlemen of which it appears I am the most loquacious, I beg to tender to this society my warm thanks, not merely for the hospitality which we have received from you this evening, but for the work which you have done to improve our oratory, to spread our opinions, and to make clear the opinions (laughter) which we conceive, at any rate, that we hold. From all these points of view, and in all these capacities, I beg to thank you, gentlemen, most warmly and most heartily for your hospitality this evening. (Cheers.)

Dr. Macnamara proposed "The Press Gallery," and Sir A. Jacoby supported the toast. The Chairman replied, and, on behalf of the members of the Press Gallery, made a presentation to Mr. Bernard F. Bussy and Mrs. Bussy.



Colonist Eng. Dept.

Courtesy of The Graphic.

offered in that way; but I do not know that I have suffered more than my species generally, and I bear my sufferings, I hope, with adequate philosophy. Mr. Hughes also referred to a speech of mine in which my opinion on holidays was referred to. I had forgotten that statement, but it is my good fortune to be a consistent thinker, and, therefore, I am never dismayed or embarrassed when previous utterances of mine are referred to. (Laughter.) Mr. Hughes said the opin-

the Speaker was Mr. Addington, a gentleman who was nothing if not proper. The whole House except the Speaker was convulsed with laughter. The Sergeant-at-Arms was appealed to. He went to the gallery, and he inquired for the culprit. The culprit retained the presence of mind to point to a respectable Quaker sitting below him, and this gentleman was actually taken into custody as the author of the outrage. If I may say so, that is an anecdote which the chairman of the Kitchen Committee should

Question of Western Education and Eastern Morals

IN Good Friday, the day which all the churches of the West devote to the commemoration of the great cardinal fact of their common faith, it seems not inopportune to consider a problem that is beginning to press with growing insistence upon the civilization which that faith profoundly leavens, says the London Times. What is the action of the civilization of the West upon the religions and the morals of the peoples of the East? What developments does that action suggest as not impossible amongst ourselves? In the East the problem is imminent, for East and West are now brought into closer touch in the domain of belief and of ethics than at any period since the speculations of Averroes penetrated the courts and the schools of Europe from Palermo to Oxford. The nations of Europe with dominions in Asia, ourselves at their head, have undertaken to introduce European learning amongst their Asiatic fellow-subjects. One great Asiatic state, by a feat without compare in the history of mankind, has appropriated the whole body of Western knowledge of the material universe, and in its public relations it has also taken over from us the more essential of our views of right and wrong. Reformers in other Oriental lands seek more or less earnestly to imitate the example of Japan, and all of them regard the acquisition of European learning as the indispensable means to the achievement of their ambitions. But, while we import our learning to Orientals, we cannot impart to them, and they will not accept from us, our civilization as a whole. In its modern form it is the pro-

duct of many factors, two of which stand prominent—our traditional Christianity and our growing knowledge of those laws which regulate the physical universe. It is the compound in varying proportions of the two which mainly determines the moral character and the habits of thought that give our civilization its distinctive stamp. We inculcate the mind of the East with the one element; it is not receptive of the other. We have to fill the void with such makeshifts as we may. Lord Cromer, in his recent book, has given expression, in some passages of singular weight and pregnancy, to the anxiety which the result of this one-sided initiation of the youthful Eastern mind into European thought has long caused the more philosophic of our Oriental statesmen. He speaks primarily of the phenomenon as it presents itself in Egypt, but there is plenty of evidence to show that it exists in slightly different shapes wherever European instruction is suddenly poured in upon the immature minds of Asiatic students. Sir Alfred Lyall has published some acute and suggestive observations upon it, in the form in which he and others of our Indian administrators have observed it amongst the races whom they have ruled. French statesmen have noted it with concern in the French colonies and dependencies, and our well-informed correspondents in China have often drawn attention to its rapid development in the Far East, and to the social and political dangers which it seems to threaten there.

Lord Cromer describes the religious and moral effects of European instruction upon the young Egyptian Moslem very bluntly. It

destroys his inherited religion and it substitutes no other for that which it destroys. "He loses his Islamism, or, at all events, the best part of it. He cuts himself adrift from the sheet-anchor of his creed. He no longer believes that he is always in the presence of his Creator, to whom he will some day have to render an account of his actions." He despises and hates the religion which he has cast aside, and with that religion go the only effective moral restraints upon him. "Cynical self-interest" becomes to him the sole guide of life and conduct. In India it is to be feared that the first fruits of European learning are very similar. The ordinary run of natives who have imbibed European ideas of proof as applied to the material universe find these ideas to be incompatible with fundamental principles of their ancestral religions. The effect of the unbalanced study of the positive achievements of European progress is even more overwhelming upon the vague pantheism of the more intellectual of the Hindus and upon their emotional nature than it is upon the monotheistic faith and the sturdier character of the Mahomedans. But Hindus and Mahomedans alike tend to become sceptics intellectually, though, partly from social and family reasons, and partly from mental habits which may continue to exercise over them a sway of which they are themselves unconscious, they do not often repudiate publicly the creeds in which they are born. Everywhere the shock to the old beliefs would seem grievously to impair the moral precepts which those beliefs inculcate. The older thinkers of

both religions view with dismay the rapid spread of crude materialism amongst the younger men of their communities, and Hindus and Mahomedans have both complained within recent years that European education is undermining amongst their people some of the virtues they most highly prize. The great faiths of the East teach devotion to the family, chastity amongst women, veneration and love for parents, and respect for the powers that be. Those are habits of inestimable value to the community and to the state. It may be said that, in the case of some of these creeds, at least as they are taught to the masses and are practised by them, their lessons are contaminated by much that is depraved and degrading. That, no doubt, is true, but even in their lowest forms these faiths afford to many millions of human beings binding systems of social relationship and definite guidance for conduct. To sap the systems and to impair the authority of the guidance, without the command of better and more effective influences to put in their place, is plainly to imperil the foundations of that social life of which the state is the guardian. Some even of those moral ideals which appeal least to the mind and to the feelings of the modern European may not be without their uses, in the eyes of the statesman, amongst the races which honor them. None, for example, is held in greater reverence by the chief religions of the East than the ideal of asceticism. There are few which are more alien to the modern West. The spread of European

thought tends to bring it into contempt. Can it be brought into contempt without removing a real restraint upon wild passions for which we have no bridle but the criminal law?

It must be borne in mind, in the examination of this whole problem, that there is a profound difference between the state of mind of the European who has given up the dogmatic beliefs of his forefathers and that of the Asiatic who has taken the same fateful step. The European still clings to those portions of the Christian code of morals which most directly affect his conduct as a good citizen. He is enveloped on all sides by institutions and by traditions which spring from that code, and he retains in every fibre of his nature instincts and feelings which survive from his Christian inheritance, and which, indeed, in no small degree survive from the yet older civilizations, that Christianity absorbed and transformed. The upper classes of the Japanese have found a somewhat similar preservative against the subversive moral effects of a renunciation of their traditional creed in their not less traditional system of honor and of chivalrous duties. But, with the members of other Asiatic races, the moral disorganization caused by the rejection of their ancestral religions is usually complete. They have thrown overboard the only compass which they possessed, and there is nothing henceforth to direct them on their course. Appetite and interest are almost the sole motives which actuate them, and able, cultivated, and influential classes whom appetite and interest guide are a manifest danger to their fellows and to the state.

too lazy to run, a negro. An-osh." Flat nose, very dark big hands and feet, and a On his right leg is a scar On his off shoulder there r "S." Fifty dollars will be of the negro to J. Castle, person harboring him after ealt with as the law directs." Within the lifetime of men living, human beings were e chattels and branded with e and horses are branded on es and in British Columbia my readers will doubt the e hideous practice; but it is against a continuance of this ic that Broderick protested e Senate, and in support of e abolition of slavery, he laid a language to Perley which was indiscreet; but bear in the son of a poor Irishman, He had risen, like our own e, from the position of a e the leader of a great party. nt of a great principle by his e might have urged in ex- ecretion, with Otello:

am I in my speech, e with the soft phrase of peace." e shall sketch the further career e of Terry, the gifted jurist e slavery.