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As Others See Us

And as we see Ourselves.

(BY OBSERVER.)
Somehow or other, whatever we tried, the theory's first-rate, the facts won't coincide.

Attitudes like ours, perhaps, it is safely said that autumn is the melancholy season and October the gloomiest month of all the year.

And why? Well, chiefly, because there is so much change in the weather and the uncertainty in the weather and the change in the weather.

Look along the dusty, dreary way, strewn with blossoms fresh and gay; sweet procession of the year is past, withered whirling leaves run rattling past.

One of the most regrettable things in the world to-day is the supineness that may be called moral imagination. Good people are excited to pictures and sensational wrongs, and yet remain cold and unresponsive when dull, continuous wrongs on a large scale—as graft and increasingly oppressive taxation—are so sufficiently staged as to become a routine of life, especially when conducive to equity.

Competition is a means to an end; it is the co-operation of all men for mutual benefit. One almost affirms that there can be no co-operation for mutual benefit except the negative co-operation. There are, in fact, a very few, these exceptional occupations; in production and distribution, which the motive force of common can be eliminated without absolute certainty that their success will be temporary and their ultimate failure certain. Competition is a means to an end. But the co-operation is surely right in the application of either principle.

There is it that important political changes are in contemplation, and they will be effected before the meeting of the Legislature. It is said that overtures have already been made to the Opposition with a view to an arrangement between the Liberal and Conservative parties, and that a practical government, combining the elements of both, is now under consideration.

My mind, however, it is difficult to believe, after past experiences, that there can be any hope of effective co-operation between the two parties. Not is it less difficult to believe that anything good or clean could possibly come of co-operation, if it is brought about in such a way as stated. You "can't gather good results you must plant good seeds."

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They are Nature's real freemen, and give to man's existence on this planet its real interest and value. Therefore all wise statesmen look first, in the ordering of their public affairs, to the effect which is being produced on character, and institutions, customs, occupations, habits and methods of political and social life are measured and estimated first, and beyond every other consideration, by this test. The commonwealth is the common health, the common wellness. No country, not even a little colony like our own, can prosper long which attaches to its wealth any other meaning; yet, as Aristotle observed long ago, in democracies this is always forgotten. They do not deny it in words, but they assume that political liberty, once secured, all else that is good will follow of itself. Virtue is a matter of course.

Make men politically equal, says James Anthony Froude, and they cannot fail to be virtuous. "Virtue is obligation; obligation is binding; and men who choose to be free in the modern sense do not like to be bound. They are emancipated from human authority. They do not re-impose the chains upon their own limbs. Each of them henceforth attends to his own interests. That is, he gets as much pleasure as the money will buy for him; and when he has lost the habits which he has inherited from an older and severer training and is brought to the moral level which corresponds to his new state of liberty, the soul dies out of him; he forgets that he ever had a soul! Nevertheless, outside his politics and his political activities, when his personal interests are not affected, he is the kindest of all animals."

However, the Imperial authorities have bestowed on us parliamentary institutions formed after their own model. But it does not follow that this particular form of government is the best for all times and all countries. The British constitution, with its two parties alternately taking the helm, has grown out of national circumstances. It has been a convenience for conducting peacefully the transition from the feudal England of the Plantagenets to the England of liberty and equality. For better and worse it has answered that purpose, and may for a time continue to answer it. But beyond the English of equality there may be further changes. Nothing in this world reaches its final shape till it dies; and England is not dead.

There are already signs that, even in the Old Country, parties have lost their original outlines, that they are degenerating into factions, and forget the interest of the Empire in the mutual animosities and personal interests. In the colonies or dominions there are no natural parties at all; they have to be created artificially; and it is likely that, if left to themselves, some of the larger dominions would have preferred a government on the model of the American, where a president is chosen directly by the people for a period of years. In the president rests the supreme executive authority. He chooses his own ministers; he is responsible to the nation, and not to congress; his cabinet is not liable to be displaced by factious combinations; and for his term of office he is able to follow some consistent and rational policy.

In the dominions governments have hitherto been chosen with considerable rapidity. It is possible that weary of intrigues and jobs and other phenomena of the colonial system, this or that dominion may conclude that the American plan is preferable, that its affairs would be more wisely and more economically conducted if, too, might elect its own chief, deliver him from the hands of the legislative Philistines, and give him power independent of them. Such a power as this, colonies, of course, could never give to a governor appointed by the Imperial government. A chief minister elected directly by the people would be as the people's minister and not the governor's, as in fiction he is still supposed to be, and the governor would in that case become a superfluous figure. A president elected by the people would be as much a representative of the sovereign as a governor appointed by an English minister. There would be no change of nationality unless the people demanded a change, and if they did demand it an official nominee from Downing Street would not long remain an obstacle. You do not alienate men by allow-

"Beyond the poet's sweet dream lives The eternal epic of the man. He wrests it from the only giver. True to himself, the best he can; Who, drifting in the winds of chance, The inward monitor obeys; And when the battlefield's dust settles, Takes in the crowded sand and lets his conscience speak."

"This is a democratic age," said the leader of the Opposition (Mr. Higgins) in the course of one of his stirring speeches at the House of Assembly last session. Ex-President Wilson tells us we must "make our own safe for democracy." "We must look to the future," he says, "but the great question of all seems to be now no more thought of in the United States, the cradle of modern democracy, than it is thought of here. Americans and 'Britishers' alike talk of their own 'greatness.' Do we clearly know in what a country's greatness consists? Most of us know from experience that whether it be great or little depends entirely on the sort of men and women that it is producing. A sound nation is a nation that is composed of sound human beings, healthy in body, strong in limb, true in word and deed—brave, sober, temperate, to whom political morality is of more importance than wealth or knowledge—where duty is first and the rights of man are second—where in short men grow up and live and work, having to them what our ancestors called 'the fear of God.'"

It is to form a character like the foregoing kind that human beings are sent into this world, and those countries who succeed in doing it are those who have made their mark in history.

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G. KNOWLING, Limited

My Aunt Matilda, lately died, and went to regions sunny, and in her will she specified that I should have her money. It was a hum ble little roll of bills and precious metal, some 500 kopecks hidden in a bowl some rombles in a kettle. The agents gathered at my door before my aunt was planted, and of the goods they had in store they rammed and they raked. Oh, there were men with patent bunks, and men with autumn graters, and elegance in solid chunks came booming from their craters. And there were salesmen boasting 'land' from which the oil was gushing, and gems with subdivisions grand across my lawn came rushing. Solicitors, with eager paws for every graft invented, boosters? Would I not help to build. Would I not send the Eskimos some modern ice cream freezers? "Alan," I sighed, "I was sorrow's cup I got burned her savings up, and not left me a gulder."

MINARD'S LINIMENT FOR HEAD-ACHE.