

The Canadian Spectator.

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The Canadian Spectator.

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The Canadian Spectator.

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- THE TIMES.
- POLITICS IN THE MUD.
- THE HON JOHN YOUNG.
- AN HISTORICAL INCIDENT.
- AN IMPORTANT QUESTION, by Alpha.
- TEN THOUSAND MILES BY RAIL.
- THE POPES.
- THE FUTURE LIFE, by Christian.
- OLIVER MAILLARD.
- SCIENCE AND THE EXODUS, by Principal Dawson.
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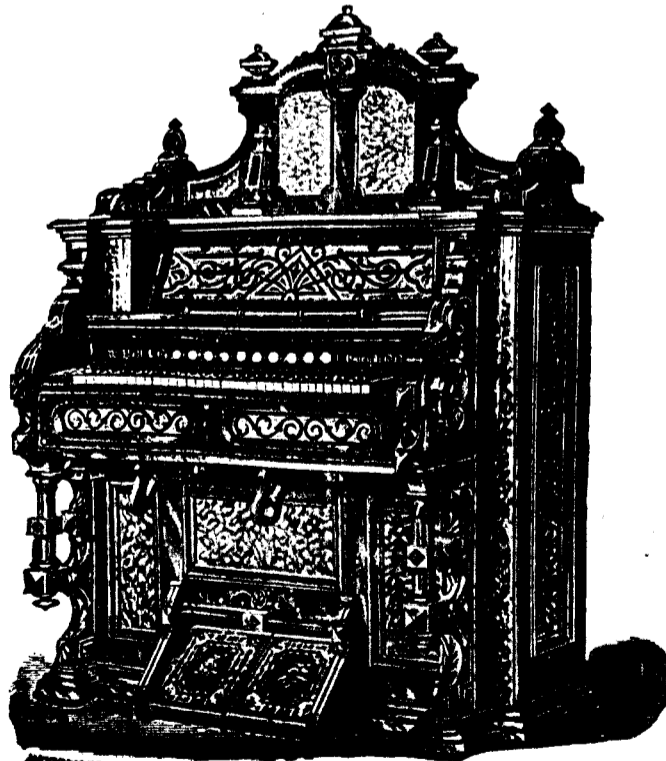
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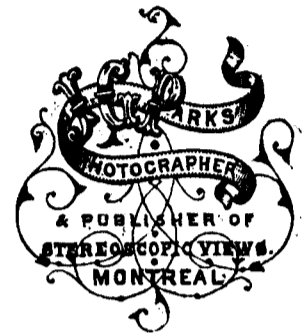
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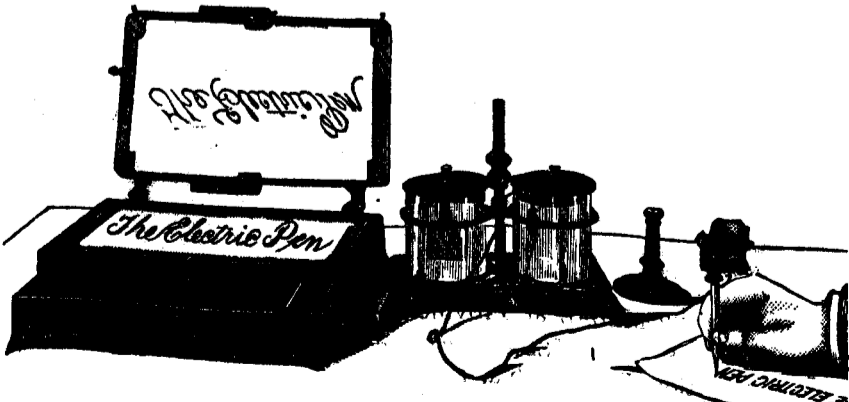
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VOL. I., No. 18.

CONTENTS:

THE TIMES.
THE GOVERNMENT AND THE OKA INDIANS.
THE OKA INDIANS.
THE BUSINESS SITUATION.
ECHOES OF THE PULPIT.
THE FUTURE LIFE.

THE VERIEST BLACKLEG.
CORRESPONDENCE.
THE MILL OF ST. HERBOT, BY THE AUTHOR OF "PATTY."
OUR QUESTIONERS.
CURRENT LITERATURE.
&c. &c. &c.

THE TIMES.

The Dominion House of Commons has had a week of comparative quiet; the complaint lodged by Sir John A. Macdonald that certain of the civil servants had been allowed to absent themselves from duty in order to do some electioneering work in the Province of Quebec raised the only capful of wind that has blown. The Government denied the impeachment, and in the usual way made counter charges which were most effective. Mr. Blake's speech on the rioting at Montreal was for the most part calm, judicial and statesman-like. He was guilty of something very like exaggeration when he said that a reign of terror exists in Montreal—for that is not so—but his appeal to one body of his fellow-countrymen—the Catholics—to be regardful to the rights, under the law of the other, and to the other side—the Orangemen—to remember the prejudices and feelings and temperament of the other should be heard and heeded. His proposal to pass an Act made up of the Public Works Act, and the Irish Act to be put in force in Montreal at the discretion of the Governor-in-Council is not likely to work much good.

The elections for the Province have been made, and the result is a surprise to all parties. The most sanguine of the Liberals looked for a majority of only two or three to start with, which number could be increased by the judicious use of half-a-dozen cheques. But here is a majority large enough for all purposes of working the political affairs of the Province. The Conservatives chose their ground and have been beaten on it. They challenged a vote on the act of the Lieut-Governor in dismissing his Cabinet commanding a majority in the House. The voters have said he was right. They made it a party question, insisting that it must and should have direct reference to the opposing camps at Ottawa. The answer is before us. Of course, the Conservatives will accept it in that light and read it in that way. They made great efforts and have lost the day. Had they kept Dominion politics out of it, the result would not have told so crushingly against them. But these things we learn as the result of the elections: There is a public opinion in the Province: the people will not be led by a few; and the Protestants hold the balance of power. Mr. Thomas White gave a gold medal to the Christian Brothers' School; Mr. Ogilvie, the late M. P. P., sat on a lottery committee for the Nuns; Mr. Baker, ex-Solicitor-General, gave a lot of land at Sweetburg for the Catholics to build a church upon, refusing, as he had a right to do, to give an alms of the same description to the Methodists. But all that magnificent generosity has been wasted, and now the poor leaders of the party find their heart slung at half-mast to flutter in the breeze of a Liberal triumph. Life is full of disappointments.

Rowdyism has got it all its own way in the city of Montreal. Nearly every night some one falls a victim. Peaceful inhabitants must walk the streets after dark at peril of their lives. Even women are not safe. In spite of appeals from this quarter and that, the Corporation makes no move to protect the lives and property of the people. Is it incompetence or indifference? One or the other it must be. Aldermen say, What can we do? It would be easy and right to answer:—Gentlemen, you ought to know what to do; your function is to protect life and property and see to the general good government of the city. But as the Aldermen confess their inability to grapple with this difficulty, we will offer a few suggestions. First of all, instead of cutting down the pay of the police, increase the number of them and pay them well; let them be armed, and let some of them be mounted. Then, swear in a lot of special constables; all the respectable men of the city would respond—those who did not would lay themselves open to suspicion, and might be watched. Also, put some

restriction upon the sale of firearms in the city; deal with them as poison is dealt with among the druggists, so that the purchaser may be known and traced. That would at least have some moral influence as a deterrent. Then, let punishment be meted out unsparingly. If a pistol be found on a rowdy, let him have twelve months in prison. If he be found guilty of shooting with intent to murder, or anything less, let him have the cat-o'-nine tails before he goes to the penitentiary. That was the only way the authorities could stamp out the brutal use of the clog over in Lancashire awhile ago. They put on the lash, and it had a wonderfully reformatory effect. This, or something as efficient, must be resorted to in the city of Montreal. It has come to this: that both Catholics and Protestants have lost control of their rowdies. The Corporation must take it in hand.

The Home Rule party in the British House of Commons is in great disorder and disorganization. It looks like the beginning of the end. At one time it was a compact, and not unreasonable band, having a well-defined object and an able leader. But the obstructive policy pursued by some of its members toward the close of the last session brought it into something worse than disrepute. Mr. Butt protested that he would not be associated with such irregular members as Mr. Parnell and Mr. Biggar, and although they were applauded by some portion of their constituencies it was evident that, as a whole, the Irish people did not approve of their foolish doings. The Irish do not wish to see their representatives degenerate into a mere rabble. And that they were likely to do if they followed the disorderly course upon which they had entered. No reform was promised, and a few days ago Mr. Butt formally retired from the position he had held as their leader. And now some of the Home Rulers seem to have discarded all notions of even ordinary decency. The Earl of Leitrim was murdered in Donegal, and the Government proclaimed a barony, so as to close in all possible avenues by which the assassins might try to escape. This course was condemned by Mr. O'Donnell in a violent speech, in which he made a savage attack upon the character of the dead Earl, contending that the murder was not an agrarian outrage, but had been prompted by revenge for foul private wrongs. Such a thing is, happily, of rare occurrence in the House of Commons. British sentiment protects the dead, and every effort was made to stop the slanderous and unmanly speech. But all that could be done was to exclude strangers and reporters. So Mr. O'Donnell said his say, and, as it appears, broke up the Home Rule party. For many of them, being gentlemen, will resent this, and it remains to be seen whether the next general election will reunite them.

The situation in the East, as to the war, remains unchanged, only that the points at issue are being a little more clearly defined. As it appears now, Russia declares that certain portions of the Treaty of St. Stefano shall be introduced into the Congress for discussion, while England demands that the whole Treaty shall be submitted for correction or approval. Prince Bismarck has ceased all active interference, but Austria continues watchful, while Roumania makes manifest her wrath against what she considers the deception practised upon her by her late ally in taking Bessarabia. Internally Russia is in a state of ferment. Had the war with Turkey been, as it was expected it would be, a military promenade, the Russians might have been disposed to submit the whole Eastern question to a Congress. But the promenade came nigh to a tragic end; Russia had to make great efforts to conquer her foe, which effort say many of the people give her the right to play a prominent part in the settlement of the question, and to obtain some fitting compensation for the vast material outlay in men and money to which she has been put. But England bates none of her claims. The war spirit gets fiercer. The army is found to be more efficient than even the most sanguine could have hoped, while India promises to make large and valuable accessions. The Mussulmans will go to war *con amore*, for they will import religious animosity into the conflict. But all told we may still hope for peace. Diplomacy has not yet exhausted all its resources. Bismarck returns to Berlin and may again try to play the part of pacificator; there is a strong anti-war party in England who believe that no British interest in the East can justify such a gigantic, and in every material way, disastrous war between England and Russia. There is ground for hope that it may yet be peace and not war.

THE GOVERNMENT AND THE OKA INDIANS.

The papers we publish, one from the Government, and one from the Civil Rights Alliance in answer, will throw light upon a most important question. The controversy between the Oka Indians and the Seminary of St. Sulpice has been long drawn out, and, as yet, no one can see the end of it. The Indians hold that they have certain rights on the property of the Lake of Two Mountains—in fine—the right to live on it. The Gentlemen of the Seminary deny their right to anything more than religious instruction. That instruction the Indians decline to receive. Good, say the Gentlemen of the Seminary, then you can go where you please, on this property you have no further claim. The Minister of the Interior is, by legal enactment, the guardian of the Indians, and his part is to see that they have justice at least, if not mercy. But they have other guardians as well as the Minister of the Interior, self-elected, as the Prime Minister put it the other day in the House of Commons; that is to say; they are elected to the work just in the same way as the Hon. Mr. Mackenzie was elected for Parliament—he first elected himself, it is to be presumed, and then got some votes. That is just what the gentlemen forming the Committee of the Civil Rights Alliance did. They saw that certain work should be done, and they were asked in public meeting to do it. The cases are not exactly parallel, of course, for while the Committee of the Civil Rights do the work for no pay in money—the Hon. the Prime Minister draws a large salary for the work done by him. It is a pity that Mr. Mackenzie should have lost his temper over this matter, and have spoken as he did. For a glance at the names of the Alliance Committee will show that at least 80 per cent. of them are leading Liberals—men who are in sympathy with Mr. Mackenzie's Government, and many of whom work hard for that Government, in season and out of season. So the Civil Rights Alliance must not be regarded as antagonistic to the party in power. It is more than probable that the Committee will pass by the ungenerous and heated remarks of the Prime Minister and maintain their fealty to the Liberals.

The Hon Mr. Mills has shown a praiseworthy anxiety to become acquainted with the intricacies of the subject so that a just and final settlement may be reached. But he has need of more light and further information, as the letter from the Department demonstrates. Governments since 1868 have misunderstood the situation. They have gone under the assumption that the Indians claimed—or their friends for them—that the Seminary had no rights, and that the land was the property of the Indians. Even some members of the Civil Rights Alliance had fallen into the same error. But that is not correct. The gentlemen of the Seminary have an indisputable right to the property—it was given to them by an Act of Parliament, and only an Act of Parliament could take it away again. But the question is: Have not the Indians also rights and just claims? Dr. Beers has worked hard and well to put the matter in a clear light before Government and the public. He has said, "I acknowledge the rights of the Seminary; I do not ask that the Seminary shall be dispossessed, but I do demand that the Seminary shall fulfil its trust received from the Government and its obligations to the Oka Indians." Dr. Beers contends that the Indians have by the articles of the original treaty the right to cut wood for houses, &c. And, doubtless, he is right.

The Government seems to imagine that by changing their religious belief and breaking away from the Catholic Church, the Indians have forfeited their original benefits. But that is absurd. There is no such stipulation or enactment anywhere. The rights of the Indians are no where based upon their form of faith. That the Seminary should impart religious instruction to them was one of the obligations; when the Indians declined to receive it longer, that did not release the Seminary from the other obligations required of it. And the Indians—and the Civil Rights Alliance on their behalf—simply ask now that the other part of the compact shall be justly carried out.

It is, without doubt, a difficult matter to bring this question to an equitable settlement, but the Government have it under their control, and should see that it is done speedily. For while the Seminary can afford to let the question simmer and wait on the law courts, the Indians cannot. They have been living mostly on charity for some time past; a precarious thing at the best. Far better that justice should be done to all parties. We do not ask that the Seminary shall be spoiled or disestablished—though perhaps that would be the best thing that could happen—but we ask for a continuation of that wise and friendly policy the Canadians have always pursued in matters that affected the Indians.

Meantime we would commend the very excellent suggestion made in the answer of the Civil Rights Alliance—that the Government Agent at Oka should be instructed to secure to the Indians the acknowledged right to cut wood for their own use.

THE OKA INDIANS.

A STRANGE GOVERNMENT DOCUMENT.

OTTAWA, March 23rd, 1878.

SIR,—I am directed by the Superintendent-General of Indian Affairs to acknowledge the receipt of your letter of the 15th instant, communicating the effect of a conversation you had with the Rev. Mr. Borland, a member of the Civil Rights Alliance of Montreal, with respect to the proposition of the Department to remove the Indians of Oka to Cockburn Island, and enclosing a written statement by Mr. Borland of his views on the subject.

The Department have gone into the whole history of the Oka Indian matter, have read and carefully considered all that Mr. Borland and other friends of the Indians have advanced on the subject, and have taken the best possible legal advice, that advice has uniformly been that the Indians have no legal title to the soil, that the gentlemen of the Seminary are not trustees for the Indians but absolute proprietors of the land, and that no suit against the Seminary with a view to obtain possession of the property for the Indians could be successful. The Department, therefore, cannot accept Mr. Borland's opinion in a legal question as against the opinion of the first lawyers in the country.

More than two years ago Mr. Borland and those associated with him were given an opportunity of bringing a test case before the courts, but up to the present moment they have neglected or at least failed to do so, leaving the Department to draw the obvious inference that their counsel is not of opinion such a suit would succeed. If there is any blame resting upon anybody on account of no action having been taken, it is not certainly upon the Department. From advice given by counsel who have considered every phase of the question with the utmost care, and who brought to their work ability of the highest order, the Department is convinced that the only result of taking the case into court would be to confirm the Seminary in what they claim to be their rights. I need scarcely say that in that event the Indians would receive nothing. The Seminary offer the Indians twenty thousand dollars at present for any rights they *may have*, if they will move altogether from the seigniory.

The Department believe it in the interest of all parties to the dispute, and especially in the interest of the Indians, that all causes of difficulty and difference should be removed, and have therefore earnestly pressed upon the chiefs and leading men of the band the desirability of accepting the offer of the Seminary. The Superintendent-General has not been informed what those who interfere between the Indians and the Department propose to do in case a suit is brought and the result is unfavourable to the Indians. Are they prepared to bear the loss, and to make up to the Indians an amount equal to that which the gentlemen of the Seminary now offer? Are they prepared to give some satisfactory assurance that the Indians, should they prefer their advice to the advice of the Government, are not going to lose by doing so? These are considerations which ought to be carefully weighed by those gentlemen before they take upon themselves the onerous responsibility of urging the Indians to disregard the advice of the Government, and refuse to entertain the propositions which have been made to them.

If an early and favourable conclusion to these negotiations is not arrived at, it is the intention of the Department to withdraw their Agent from the seigniory and leave those who have interfered to prevent the Government from exercising successfully their good offices with the Indians, the responsibility of any difficulty which may arise in consequence. It would be well that the Indians, Mr. Borland and all concerned should know that the gentlemen of the Seminary renewed their offer with a great deal of reluctance, and that it will be open for acceptance for but a limited period.

As to the points raised in the resumé of the conclusions arrived at by the committees of the Civil Rights Alliance and the Methodist Church, which Mr. Borland recites, the Superintendent-General directs me to say:—

1st. That very serious objections have been raised by some of the people of the Manitoulin Islands to that locality being selected for the Oka Indians; but even were this not the case, the Department considered Cockburn Island the best suited and at the same time the most available for the purposes of an Indian Settlement.

2nd. In discussing what the Government would or would not do for the Indians in case of their removal as proposed, it must be borne in mind that the Indians are not nor is it desirable to make them pensioners upon the country. The Government and the Department are merely trustees to administer the property of the Indians as may be thought best for the Indians themselves. There is no fund in the possession of the Government belonging to the Oka Indians, and beyond administering these funds and seeing that no injustice is done them it has not been the practice to go. Their personal wants must be met by their own industry and by Provincial and Municipal authorities.

3rd. It will at once be apparent to Mr. Borland that the erection of a church and parsonage by the Government is something entirely at variance with the well settled policy of the Department, something which must in this case and every other be left for the churches and religious organizations interested in the spiritual welfare of the Indians to accomplish.

4th. Of course it would be necessary to defray the cost of whatever lands on Cockburn Island was purchased for the Indians out of the sum offered by the Seminary. These lands have recently been surrendered by another band of Indians, and the proceeds of any sale which takes place goes to the credit of the fund which the Department administers in their behalf.

The department have no means of purchasing these or any other lands for the Oka band other than such as the amount given by the Seminary in consideration for their removal may afford; but the price of the lands on Cockburn Island is so small, only fifty cents an acre, that the expenditure would be quite inconsiderable.

5th. In conclusion I am to say that the Superintendent-General in his capacity as Trustee for the Indians, in case the proposition he has made to

them is accepted, would arrange all minor details connected with their removal, respecting which Mr. Borland makes enquiry, as he might find it best in their interest.

I am, Sir, Your Obedient Servant,
(Signed), E. A. MEREDITH,
Deputy Minister of Finance.

John McGirr, Esq., Indian Agent, Oka, P.Q.

ANSWER OF THE CIVIL RIGHTS ALLIANCE TO THE GOVERNMENT.

MONTREAL, 23rd April, 1878.

DEAR SIR,—As the legal defence of the Oka Indians, and the settlement of the questions between them and the Seminary of St. Sulpice have been transferred from the Methodist Church to the Civil Rights Alliance, the letter from the Department of the Interior of the 23rd ult., respecting certain proposals made by the Seminary of St. Sulpice had to be submitted to the council. The Civil Rights Alliance is composed of all political and religious creeds, organized to secure the civil and religious rights of any creed or class, and is not a body to "interfere between the Government and the Indians."

The Council of the Alliance regrets that the letter of the Minister of the Interior is a plea in defence of the Seminary, containing not only an undignified threat as to the removal of the agent placed in Oka, but a further retraction of concessions proffered by the Government. The Alliance has no political or religious *animus*. It simply seeks to secure certain rights for a people to whom these rights were given, and which rights were recognized for over a century by the very corporation which now aims to reject them. The questions between the Oka Indians and the Seminary of St. Sulpice are not mere questions of sentiment, but of momentous fact and inalienable legal claims. It may have happened, that in the multitude of advisers, voluntary and even official, who have persistently urged the Government to do justice between these claimants, that some conflicting opinions have obtained, as to the real claims and demands of the Indians.

It does not appear that "the best possible legal advice" taken by Government, has been directed to the real question at issue, inasmuch as the letter of the Minister of the Interior declares that this legal advice "has uniformly been that the Indians have no legal title to the soil, that the Gentlemen of the Seminary are not trustees for the Indians, but absolute proprietors of the land, and that no suit against the Seminary to obtain possession of the property for the Indians could be successful." Eminent legal gentlemen have given the opinion that the titles under which the Seminary claim an absolute ownership of the Seignories, destroy instead of establishing their claim; that the ordinance of the Special Council of 1840, merely confirmed the original grants with the same obligations; that the Act abolishing the Seigniorial Tenure put the Seignories under the common law, as it did the Seignory of Sault St. Louis, the abolition being for the Indians respectively, who should receive the constituted rent in lieu of *cens et rentes*, and the indemnity for the abolition of *lods et ventes*, or the interest of the capital set apart for such indemnity. The 16th section of the ordinance in question (3 and 4 Vict., cap. 20, now cap. 42 of the Consolidated Statutes of Lower Canada), preserves the rights of the Indians. "Nothing in this Act or in the ordinance aforesaid contained, shall extend to destroy, diminish, or in any manner to affect, the rights and privileges of the Crown, or of any person or persons, society, or corporate body, excepting such only as this Act and the said ordinance expressly and specially destroys, diminishes or affects."

Yet this is not the present question between the Okas and the Seminary, and no such desire has been officially expressed to the Government by this Alliance, as the dispossession of the gentleman of the Seminary, and the installation of the Indians as absolute proprietors. It seems evident that the legal advice taken by Government has been directed to an issue not now in question, and one likely to prejudice public opinion against the interests and real claims of the Okas.

The simple questions are these: 1st. Has the Seminary of St. Sulpice obligations to fulfil towards the Indians? 2nd. What are these obligations? 3rd. Will the Government or the courts compel the Seminary to fulfil them?

The Minister of the Interior will perceive that the legal advice received by his Department, as expressed in his letter of the 23rd ult., has no bearing at all upon these questions, and that much of the argument contained in his letter, therefore, fails to meet the real issue.

The Alliance recognizes the fact that the Act of 1840 confirmed certain claims of the Seminary. It does not, however, recognize any revocation of the obligations imposed upon the Seminary by the concessions of the King of France. It rather sees therein an explicit confirmation of those obligations. To satisfy the Minister of the Interior that this position is tenable and just, it would fix his attention upon a few undeniable facts. 1st. The Act of 1837-38, which sought to confirm the Seminary as absolute owners with no obligations to the Indians, was disallowed by the Crown. 2nd. The Act of 1840 was only allowed by the Crown because it contained the very obligations towards the Indians and others which the disallowed Act was made to evade. 3rd. Until within the last forty years or thereabouts, the gentlemen of the Seminary faithfully fulfilled the obligations this Alliance now seeks to have continued, to wit: Erecting house and home for the people, or at least permitting them to erect house and home for themselves with timber from the seignories; prosecuting in the name of and as the guardians of the Indians, trespassers who cut wood on the lands; permitting the people to cut what wood they require for fuel or the building purposes, as well as for the small industries upon which much of their existence depends; providing means for moral and religious instruction, and acting in every sense as Trustees.

Attention is requested to the admissions of the Rev. T. A. Baile, Superior of the Seminary, in his letter of the 12th October, 1868 (Parliamentary Return, Third Session, First Parliament, 33 Vict., 1870, page 13), in which he says, "We allow them to take what wood they require for building purposes or for firewood, but we do not allow them to sell it." Also to his reiteration of this statement on page 23, same Return. "If they want any firewood or timber for building purposes, we allow them to have it." "We have but a few pines

capable of being converted into canoes: when the Indians require any, we allow them to take them, but on the condition that they will not sell them." In general we cut wood on the lands reserved for the Indians *at their demand only*, either to enlarge their fields or to make new ones; and *if sometimes we have cut some without consulting them*, it was on unoccupied or deserted lands." Again on page 36, in a letter dated 26th February, 1870, he repeats, "The Seminary has always allowed the Indians of the Lake to take firewood in the forest for their own use. They have also been allowed, when asked for, to take timber for building purposes." Again in the "Historical Notice" of the question published in 1876 under the names of the present Curé of Oka and the advocate of the Seminary, pages 17 and 26, the admissions are made: "Each head of a family of these tribes of Indians has had permission to take in the Domaine of the Seminary all the wood necessary for building and heating purposes."

If these statements were at all correct, one of the most serious grievances of the Indians could or would have had no existence. But they are directly contradicted by the plain facts that in every instance where the Indians have attempted to cut wood for these purposes, the Seminary has invariably caused their arrest and prosecution since they have seen fit to change their creed. It has also been stated that permission had to be asked from the forest-keepers; but it is a fact, known to residents of the Seignories, that these forest-keepers were solely appointed for the purpose of keeping the French population at the rear of the domaine from cutting wood. They never interfered with the Indians until within the last eight or ten years, but frequently arrested French residents for trespass and cutting wood. It is also wholly incorrect that since the Indians have changed their creed they have been allowed to cut wood. The residence of the Methodist Missionary, owned by an Indian, had to be repaired with lumber bought by private gentlemen; many houses are badly in want of repair, and the Seminary will not let the people cut wood for this purpose; houses have fallen into decay from age, and hundreds of the Indians and their families have been obliged to leave Oka for want of house and home, and are now residents in various parts of Quebec and Ontario. Several families are crowded into small dwellings for want of sufficient houses. The necessary firewood has only been obtained by purchase, and by using decayed stumps found on the lands or canoes from across the Lake. These matters are here enlarged upon to show the Department of the Interior, that the statements made by the Rev. Mr. Baile are utterly disproved by facts; and that in no instance have the Protestant Indians of Oka enjoyed the ancient privileges, which have been continued uninterruptedly to the few Indians on the Seignory who are Roman Catholics.

The Alliance and its advocates do not consider that the Government has any such relations with the Okas as with other Indian bands. The Seminary of St. Sulpice voluntarily assumed the same direct Trusteeship of these Indians and the lands, which the Government now occupy towards other Indian bands. Proof of this is apparent from the statements in the letter of the Minister of the Interior, that "there is no fund in the possession of the Government belonging to the Oka Indians," and that "the Department have no means of purchasing these or any other lands for the Oka band, other than such as the amount given by the Seminary."

The Okas occupy a peculiar legal position by no fault of their own. The Seminary petitioned the King of France in 1717 for the Seignory of the Lake "as a Mission to these Indians," plainly expressing the desire to secure it for "the advantage of the Indian Mission, not only because of the conversion of the Indians, who being further from the city would also be beyond the danger of becoming drunkards, but also to the colony, which in this way would be protected from the incursions of the Iroquois in time of war." It must be remembered that when England took possession of this country, this band of Indians were then under the guardianship and special care of the Seminary of St. Sulpice, on the very seignory where they still remain; and that from that period till the confirmation of the Seminary Title in 1840, the highest legal opinions held that the estates of the Seminary were being held illegally, having become by the capitulation the property of the Crown. It was no fault of the Indians if they were placed by old legislation in this peculiar position, and left by the ordinance of 1840 under the Seminary trusteeship instead of exclusively Government control. In fact, the Crown is directly responsible for this peculiar relationship, as it disallowed the Act of 1837-38, by which the Seminary tried to get rid of their obligations to the Indians, and put their care upon the Crown.

The plain reason therefore why the Government has no fund belonging to the Okas is that the Seminary of St. Sulpice hold and have always held this fund in trust; have held the position towards the Indians for over two hundred years, one hundred and sixty of which have been in Oka. The Government occupy a certain relation towards the Caughnawaga, St. Regis and other Indian bands, which gives it the exclusive control of these Indian funds. The Seminary of St. Sulpice, by the original deeds of concession and the ordinance of 1840, occupy a similar relation towards these Okas, which has given it the exclusive control of the funds belonging to the Okas.

The Seminary maintain that the Okas have no legal rights in Oka; that they are a tolerated people. Government seems to confirm this view. Now if the Okas have no legal rights in the Seignory there, clearly they have no rights anywhere else. Thus they are placed in an inferior and anomalous position, which no other band of Indians occupy. If the ordinance of 1840 was meant to alienate the Indians rights, it was a wrong and an injustice which no Government had or has a legal power to perpetrate, and for which Government must be held responsible. Nothing is clearer, however, from the original deeds of concession, as well as from the petitions presented to the French King by the Seminary, than that these Indians were specially chosen for special instruction and care, as well as a special defence of the Island of Montreal from Iroquois invasions. The letter of the Minister of the Interior declares that the Government "has no funds belonging to the Oka Indians," and has no means of purchasing land for them. Supposing now, as the letter of the Department intimates, that in the event of the refusal of the Okas to accept a money inducement from the Seminary to leave the Seignory, and they are ultimately forced to do so by the same circumstances of annoyance and restriction which have forced hundreds of others to leave, and then there is "no fund forthcoming," does the Department

of the Interior wish it to be understood that the Government has no fund to do for these Indians what it has done and is doing for others?

Does the Department intimate that by withdrawing its agent at Oka, and "leaving the responsibility of the consequences to the friends of the Indians," that it is willing to expose the Okas to the annoyances and open persecutions they have endured for so many years? This must inevitably follow, and the Alliance urges the Minister of the Interior to reconsider the position in which these people would then be placed—one dangerous to the peace and prosperity of the country.

In regard to the Test Case, said in the letter of the Minister of the Interior to have been offered in the interest of the Indians, the offer was made by the previous Government, but no case has been secured under which the questions at issue could be tested, and the Seminary has refused to agree to such a case as will make this possible. It has been the constant aim of the advisers of the Indians to obtain a legal settlement of the difficulty, but the Seminary has systematically resisted every effort to bring a proper test case before the Courts, by harrassing the Indians by criminal proceedings and arrests, without ever yet having secured a verdict,—these arrests having been almost exclusively for attempting to exercise the privilege of cutting wood, which the Rev. Mr. Baile declares they "have always been allowed to exercise."

No such judicial opinion has been solicited as that expressed in the letter of the Minister of the Interior, viz., that "the Department is convinced that the only result of taking the case into Court would be to confirm the Seminary in what they claim to be their rights," and "that in that event the Indians would receive nothing." This, it seems to us, is the jurisdiction of the Courts to decide, and it is the earnest desire of the Alliance that if no fair settlement can otherwise be made, such a test case be entered in the Courts by Government as will finally settle the disputed points. It does not appear to us probable that if the Seminary believed the Okas "have no legal rights," they would offer them even \$20,000 "for what rights they may have."

In the consideration of the proposal to give the Indians \$20,000, the fact stated in the letter of the Minister of the Interior that "out of this sum lands would have to be purchased for the Indians elsewhere," at once renders such a compromise impossible. The fact, too, that Cockburn Island has been deserted by less civilized Indians is certainly no inducement for the Okas to remove there. The letter of the Department speaks strongly in the interests of the Seminary. It offers very poor encouragement to the Indians. Removal under such circumstances would reduce these Indians to the condition of pauperism, which the Department says it is undesirable should occur. Not only is the sum offered wholly inadequate, but the Alliance speaks the earnest desire of the Indians themselves, and speaks it authoritatively, that they be secured on the lands where they have lived so long, the rights they claim, and previously enjoyed undisturbed.

The Alliance is unaware that any hint of making the Okas "pensioners upon the country" has been made by their friends. Societies by the hundred for the relief of the poor of enfranchised communities are necessary; yet the relief which it has been found necessary to extend to the Okas, has been solely in consequence of the curtailment by the Seminary of the privileges and rights they always previously enjoyed to maintain themselves. The people were independent of charity until the Seminary infringed upon their rights. Government has been frequently solicited to relieve communities of white people. Whatever the faults of the Indians may be—and they bear no comparison to those of the more privileged pale face public—an Indian mendicant among the Okas has not been known within the last eight or ten years. In their present distress they have suffered without themselves soliciting aid.

It would be a cruel blow to the interests of the Indians to remove the Agent appointed by the Department. The Alliance is fully satisfied that his presence alone has tended to peace, and is confident that his personal observation and inquiry will convince the Government, that the reports and statements made by the Alliance are fully borne out by facts; and that statements prejudicial to the conduct of the Indians are unworthy of belief. The Alliance would rather suggest that in the interval of the settlement of these questions, the Agent now at Oka, who has evidently familiarized himself with both sides, be given higher discretionary powers, so as to secure to the Indians the acknowledged right to cut what wood they require for building and heating purposes. A serious grievance would thus be removed. The Minister of the Interior will see, that if the Seminary is sincere in its expressions, as represented by the Rev. Mr. Baile, a simple plan is here presented to prove it, and one to which it is hoped the Seminary will consent.

In reply to the questions in the letter of the Minister of the Interior, as to "whether the gentlemen who are interfering between the Government and the Indians are prepared to guarantee that the Indians will not lose by rejecting the offer of the Seminary," &c., the Alliance is satisfied, from the statements of the Indians themselves, that if they are secured in the rights they enjoyed for over a hundred years, and are not persecuted by the Seminary for daring to change their religious creed, their content and material progress will be almost a certainty.

The Alliance would gladly see the Government relieved from anxiety in this whole matter, and will second any fair and reasonable effort to this end. The "personal wants" of the Indians will be secured by themselves once they are allowed to live and labour undisturbed. Responsible gentlemen are willing to try experiments to promote the social and material progress of this special band,—experiments which will cost the Government nothing, and be of deep interest to the Department of the Interior. It is desirable to engage them in various branches of mechanical industry, for which they have shown special capacity. To accomplish this, it is necessary to secure the civil and religious rights of the people, the safety of capital invested, and the retention of the band in their present convenient proximity to the metropolis. No movement is made by this Association on their behalf without first consulting their Chiefs and obtaining their approval. The Alliance would feel it a deep injustice and wrong, were the Okas to be left to their own untutored opinion, in a dispute with a rich and talented body of gentlemen like the Seminary of St. Sulpice, and its advocates, more especially as the Department of the Interior seems disposed to deny that the Okas have any legal rights in the Seminary.

In conclusion, the Alliance cannot advise the Indians to accept the very small sum offered by the Seminary, and the conditions of removal imposed by the Government; and thus not only create the Seminary absolute owners beyond dispute, according to the original title, but place themselves in a much worse position, and remove themselves from the sympathy and support of friends who have done more to educate and enlighten them in ten years than the Seminary of St. Sulpice with all its wealth and power did in a century. This view is that of the people themselves.

The Alliance would respectfully suggest and urge the appointment of a commission, composed of three gentlemen of the Seminary, three members of the Alliance, the head-chief of Oka, with one legal Counsel of the Seminary and one of the Alliance, to discuss the claims of the Indians, the best and most peaceful arbitration or settlement, and to present a signed report to the Department of the Interior. In the event of disagreement, the Alliance will then pray the Government to enter a test case to finally settle the difficulties in the Courts.

The Alliance trusts that immediate action will be taken to bring about some settlement.

Soliciting an early reply,

I have the honour to be, Sir,

Your obedient servant,

W. GEO. BEERS,

Secretary *pro tem.* Civil Rights Alliance.

Hon. DAVID MILLS,

Minister of the Interior, Ottawa, Ont.

THE BUSINESS SITUATION.

The incompetency of the Parliament at Ottawa to deal with the trade difficulties is daily becoming more and more apparent. The Governor General's speech, the accounts, the estimates,—all of the most ordinary routine character,—have occupied the attention of the House these ten weeks or more, and still the ineffectual palaver goes unblushingly on. The active population in general, you may imagine, are very differently employed; those of them at least having any responsibility in merchandising, manufacturing and producing, are absorbed in a death-struggle to keep their heads above water; but their strenuous endeavours, too frequently proving unavailable, they are swept along to the shades of dishonor and bankruptcy, without hardly a sign of sympathy for the general condition being manifested by their representatives at Ottawa. And yet, in a few weeks, if not already, these same majorities of hopeless dead-heads will have the effrontery to present themselves to their outraged constituencies for re-election! What grievance can compare in magnitude with having this fine country—unrivalled in natural resources—sacrificed to the stupidity and indifference of men possessed of little or no business training for the discharge of public duties they have had the temerity to assume? Not a man on either side of the House has ventured an explicit explanation of the *adverse balance of trade*. If the statement of that simple but important fact is beyond their capacity, what can the country reasonably expect from their handy-work?

I take the solitary and abortive attempt of Mr. J. McDonald, Toronto, as a fair example of what we mean. You would expect from a gentleman who has been successful at dealing in dry goods to a large extent, some little comprehension of the subject. Judge for yourself. He takes the customs' records for four years, out of the last ten, and assumes on these figures that imports are ninety-one millions in excess, and calls that a solution, blaming the importers, bankers, and British manufacturers no less, for their confiding credit! Mr. McDonald's own leaders reject all confidence in the mere figures—uncorroborated—but he does not appear to know that much.

Since the advent of Confederation, over a hundred millions dollars cash capital has been imported; the question in point is, Where has it gone to? It does not appear to have been invested in foreign securities, nor have capitalists been importers of Canadian securities from London. If industry is inadequate to pay for the goods imported, then of necessity the capital is consumed; in other words, exported to pay for imports. Canada has a foreign cash account, as well as a foreign merchandise account. If in the latter, exports paid for imports, the cash borrowed by the Government and Loan Societies would be still circulating in the country, which capital would tell decidedly in a reduction of the rate of interest. But no such change being perceptible is additional proof of its absence from the channels of Canadian trade. The sum of cash imported added to the unsettled balances against Canadian importers make up the adverse balance of trade,—the excess of imports! This principle of arriving at the adverse balance is the true one, being supported, not by illusory customs records, but undeniable facts. As regards the principle, we simply challenge contradiction.

The unsettled balances of goods are what is pressing hard on the trade just now. The banks of this country have doubtless assumed a large share of it, depending on the retail trade meeting their obligations at maturity. As to the cash account, we are informed by the Finance Minister that he contemplates effecting another loan to extend maturing bonds between now and 1880! What we have been describing is the actual condition. The question now arises, What are those causes which force trade into the customary channels, leading to excess of credit, excess of imported goods, the borrowing of large sums of money by the Government, and the consequent commercial difficulties? If any one imagines that the trade of the country naturally seeks these channels irrespective of legislation, he is ill prepared to give an intelligent opinion as to the causes and cure of the depression of trade.

We may save ourselves the trouble of seeking for those causes beyond our own mismanagement. In one word, the sole and adequate cause of excessive credit and excessive imports is to be found in the present banking law, which rejects the investment in real estate, and confines the trade of the country to the use of the investment of the capital in the personal property. The consequence is that 400 to 500 millions dollars' capital is ruled out of use, and has no more bearing on the money market than if it were at the bottom of the sea. Under the present law you start a bank with so much paid-up capital, which is

immediately absorbed in the present property forming the assets. For example, a bale of goods is sold and a note made, passed and discounted, creating so much currency. That is the manner by which it is made available. Let the law be extended in like manner to mortgages, and you double the capital for the uses of industry. What can be plainer? It is a great mistake in imagining that the capital of a bank should be limited to cash. On the contrary, the bank capital of the country is equal to the sum of the good mortgages; and the actual cash required for the redemption of the issue need be no more than ten per cent. of the mortgages discounted. Let any man of common sense look into this matter and he will find it so. The trouble has been that men of no business capacity for legislation have been manipulated by bankers, in their own interest. And the cause of excessive credit is in forcing bank capital to do more than it can accomplish with safety. Nearly forty millions of discounts have no capital to back up the transactions. There is a limit to the capacity of capital, and if you strain it beyond what is prudent, you simply inflate prices, and necessitate importations which are not wanted. Importers can afford to pay double the interest that manufacturers can, because they require no machinery nor plant. But exports are thereby limited, and as a consequence the capital is forced out of the country.

By credit competition, banks and the trade generally, through them, are forced to do a risky business, leading to grief and ruin; and nothing will save the country but by bringing to bear the competition of capital. No direct interference with the present system is advised by any means; all that is wanted is to admit of capital competing with credit, and let dealers make their own choice. Under such a law a 100 millions dollars of mortgages would assume the following form:—Twenty-five would become bank capital, and seventy-five discounts, leaving 75 millions circulation, the income of which would circulate at home. Whereas, now the money borrowed on the whole 100 millions mortgages pays an interest which is exported.

ALPHA.

ECHOES OF THE PULPIT.

FROM A SERMON ON JOSEPH, BY THE REV. A. J. BRAY.

Two points of interest arise here for notice. The first is the demonstration we have here of the value of prudence in the affairs of men and nations. Prudence is a wise policy of life. It is at the very beginning of all the virtues, because it embraces human things in its most general point of view. We are, in fact, depositories of a portion of the human life, and, as God governs all life, we govern under him that part which has been confided to us. We see in the lives of great men, what all men have to do in some way or other. The prudence of Joseph saved vast hosts from most horrible pain and death. That is in large and what sort of power is confided to every man. We are what the Latins expressed by the word *Rei-King*—that is to say, rulers and magistrates of life. Not our own only; though that would be much, but our life blends with that of our contemporaries, and that of our contemporaries with the life of posterity. It is true that we wield a sceptre whose influence extends far beyond us. We are all princes of life; each is a providence unto himself. We have received from God that admirable faculty of foreseeing and providing, which in an infinite order constitutes the Divine Providence. We foresee the future, and in the future the effect of our actions; we dispose them for an end; we remove possible obstacles; in fine, we form a destiny; we create that terrible thing which in our ignorance we often call fate, or fatality. For we fail to remember that while it is granted to us to foresee and to provide, it is not permitted to us to withdraw completely, if not all, from the universal drama any fault which we have cast into it. Having once left us, it advances without us; it is borne along by the course and current of things; it takes its place in the general movement; it forms our condition, and also the condition of others. So that prudence is not a mere egotistical virtue, useful, at most, to ensure peace and quiet. Prudence is a royal virtue. When Philip counselled the Athenians to think and trouble themselves less about his views and projects they gave him back for answer:—"We take account not only of the affairs of Athens, but of the whole world." And so it is whether we say it or no. We must throw our dice into the course of life. The prudent father and mother create a beneficent providence for the family; a prudent statesman creates a beneficent providence for a nation. That power is exercised which produces a regular web, in which the times are interwoven, and the past is enabled to command the present, and the present confidently invites the future. And the converse of that is true. A lack of prudence in father and mother creates a fatality for the family; a lack of prudence in a statesman creates a fatality for a nation. Fatality they call it, while the thing is but the consequence of their own decisions. Put a shortsighted fool to govern the affairs of a people, who can discern no danger, nor understand from shadows the nature of coming events, and he will involve them in ruin. Put a prudent man there and he will foresee the danger and provide for its coming. That is the meaning of politics; in that lies the greatness and solemnity of political life. And to see that prudent men are placed in government is the solemn duty which every voter owes to himself, to his contemporaries, and to his posterity.

The other point of interest here is that Joseph was playing a part in the great world drama of which he had not the faintest conception. Every man is a mystery unto himself, the great man in particular. He cannot understand the full bearing of his actions. We know more about them as we look back, for as the ages pass God unfolds His plan before our eyes. God had chosen a family to conserve truth in the earth, to be the perpetual trustee of his promises. But soon there was danger. Judah had mingled the holy seed with the evil race of Canaan; it would extend inevitably if something did not intervene. And God is not lavish of wonder and miracle. He brings His wise counsel to pass through the natural acting of secondary causes. Jacob and his family must go down to Egypt; they must be brought face to face with the foulest abominations of the earth; they must be compelled to see many temples filled with many gods until they shall learn to loathe it and hate it as long as the race shall last, down to the end of time, ensuring for the world one people at least from out whose mind nothing can pluck the swelling thought and passionate faith in one God.

The writer of that greatest and grandest of dramas, the Book of Job, grasps this conception and works it out. Great calamities came swooping down upon a man. Through no fault of his own he is beaten down to the earth; he sits there with nothing left, nothing but his consciousness of integrity. Three friends come to mourn with him—but they find him, they think, hard of heart and self-blinded. But while they are heaping on their accusations look up—for in the heavens the thing is made plain—a man is called upon to vindicate the divine honour, he is called upon to prove in himself that man is not wholly selfish, but can be great in piety, and possess a supreme regard for virtue from love of the thing itself. The arc of God's purpose is far-reaching, and no man can complete it by sight; he can only be glad by the power of faith. How can we tell what part we are playing in the great drama of life? How could Joseph tell when he was sold into Egypt that this was all ordered of the Lord? How could he tell when languishing in prison that great events were depending on the issue? How could he tell when busily governing Egypt that he was helping to uphold the great plan of Providence and to make possible the coming of Christ to the earth? How could he tell when he called Jacob down to the land of plenty that he was securing to the earth for all time a grand monotheism, a faith in the one God of power and love. Tell it he could not; see it he could not. And yet it was so. He was a secondary cause helping to great results; he was a strong link in the chain of events; he was helping to weave the web of humanity around the feet of the Lord Almighty. Can it be that such things are matters of history only? Do such facts never repeat themselves? Is God less imminent in the world of human life now than he was six thousand years ago? I believe not. He still orders all things according to His counsel and His purpose. We are parts of a great whole. In us cause and effect meet. We inherit the past, and we make the future. We belong to earth and to heaven, to time and to eternity, and when great changes come, and startling events, the blaze of prosperity and the music that breaks forth from peace, or the cold blackness of adversity and the sobbing of sorrow, we may be sure that the good and the evil came from Him who is wise and eternally good; that the evil is only evil to us in our short-sightedness; in truth, a blessing not understood. You know not what you are doing, as to the results of it; this only be careful for, that your work is well and faithfully done. If you are called upon to fight heaven's battles on earth, to vindicate God's love to man, to demonstrate the patience of faith, see to it that heaven shall not be ashamed of you, but that God shall say "well done" upon your suffering and your work.

THE FUTURE LIFE.

"Christian," in his four papers on "The Future Life," modestly says that the matter is not clear to himself, yet he would place his views before the readers of the SPECTATOR as best he may, glad of any further light if it can be obtained. The department of the great subject which he has chosen to discuss is "the question of the future punishment of sins," and this he treats with much ability, but, as I venture to submit, unsatisfactorily. The object of this paper is to bring out this last point by a criticism which shall be respectful yet manly, and which deeply sympathises with any humble acknowledgement of our inability to penetrate the mystery in which the subject is necessarily involved.

"Christian" begins by such a definition of "Sin" as limits it to a conscious act of disobedience, a "violation of duty." "Sin" is voluntary wrong doing. But without troubling ourselves about the precise meaning of the word "Sin," the matter in hand demands a far wider and more comprehensive estimate than is thus supplied. It has relation to a sinful condition, to a criminal state of mind and heart. The sin with which this matter has relation is not confined to action, it is found often in want of action, and always in disposition. No matter just now how man comes by it, the thing certainly exists. Our Lord's summary of the whole law is sufficient evidence as taken in connection with the course of mankind. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." When this positive love is not in exercise, there is sin. Our everyday thinking and judging is in harmony with this view of the case. The habitual thief, or slanderer, or profligate is not innocent except when in action, but is all the time in a sinful condition. Any human being whose controlling and impelling principle is selfishness is living in a state of sin.

I am glad to note that "Christian" has no sympathy with the maudlin sentimentalism that is shocked at the punishment of criminals, and that would stupidly, out of pity towards the transgressor, bring on a state of anarchy by good-naturedly condoning all transgression of law. On the contrary, he is very emphatic in declaring that wrong doing must be punished. This point is set forth with much urgency. He enlarges on the inflexibility and the remorselessness of the law which secures this end. I would have preferred the statement that God links inseparably misery—i. e., punishment—to sin, because, though He does this by a law, it should be always understood that such laws, indeed all laws, are under His control. Still it is true that wrong doing must be and is punished. Yet I have to take exception to the representation of the uniform, inexorable, unchanging extent of the working of this law. "Christian" writes as if the full measure of the penalty of transgression must be endured either in this world or in the next; and that there is no power anywhere that can prevent this. If the meaning were that nothing could obliterate or alter the fact of sin, that having been once committed, the thing itself could not be blotted out of existence, there could be no dispute; but the writer speaks of punishment;—he declares that the penal consequences are without reservation or exception, absolutely certain of full infliction, and here we say, No! A law such as is described can have no respect of persons; it is too remorseless in its action to allow of exceptions. Now in point of fact, as appears in the present life, there is nothing invariable but the fact of evil consequence. The degree of it, that which is for the most part its punishment, is the reverse of uniform. Two drunkards, in all respects equally sinners, are often not punished equally. One is rich, and can avail himself of remedies which ward off many of the evil effects of his sin; the other is poor, cannot visit springs, or obtain remedies, and he sinks into *delirium tremens* and death. The same law as exemplified in the action of society is equally partial. One defaulter is detected early in his career, and he is arrested and exposed to legal penalty, or he is denounced and

outlawed, a disgraced and ruined man, living on for years with the mark of his sin branded on his forehead. Another, not a whit less guilty, escapes detection for years, yea perhaps during life is held up as a model of uprightness, and not until death are his frauds discovered, and then the punishment which society inflicts cannot reach him. And if you feel disposed to go deeper down into human experience than physical suffering for physical sin, or than the anguish which society inflicts for wicked injuries done to her,—if you press the consideration of the stings of conscience, the lashings of remorse, that “wounded spirit” which “who can bear?” here again the difficulty meets you that the worst people feel the least; the most outrageous sinner who has come to call evil good and good evil, presents the hide of a rhinoceros to the darts of conscience, or rather knows little or nothing of its stings.

I shall have occasion to refer again to this state of extreme wickedness and terrible hardness of heart into which so many have gradually brought themselves, but just now let another objection be taken against “Christian’s” representation of this law of punishment; I mean that it precludes forgiveness. I know it is said that God loves and pardons the sinner, but forever punishes his sin. But this, let me say, without intending any offence, is a mere play upon words, without honest and fair meaning. If God really forgives the sinner, He then and there forgives his sin. If a king pardons a rebel, he remits all punishment for his rebellion. If a father forgives a prodigal son, there is in his mind no reserve of punishment for what he has done. I suppose “Christian” would say, “aye, but this law of punishment is still in force which the king’s or father’s forgiveness does not touch.” I simply deny that any such law can exist in the case; a law, I mean which inflicts punishment. That is a retributive thing, and you cannot make it terminate on an act or on a state, apart from a conscious and responsible individual—I mean that you cannot punish sin except in a sinner or in sinners; punishment is a word without meaning if it has not relation to something greater than mere action or condition, you must have the living being. Hence the truly philosophical, as well as beneficent aspect of the Scripture doctrine of a substitutionary atonement for sin. God, the offended one, in the person of Christ Himself endures the penalty of the violated law, and having vindicated that eternal law of righteousness forgives and saves even penitent believing sinners. There seems to be no room in “Christian’s” theory for this vital fact in the Christian system.

“Christian” acknowledges that there are so many passages in Scripture, and such representation in the teaching of our Lord and the Apostles, which seem to establish the teaching of the churches that the punishment of the wicked shall be endless, as to render difficult any other conclusion from them. And yet he quotes other Scripture statements that seem to him to teach the final salvation of all men. Accordingly his thought is that Scripture will not be found to settle the question. My fear is that if Scripture does not settle it, nothing can do so. I see not where else we can go for true light upon it. But let that pass. We have rather to examine the utterances of Scripture which are supposed to teach the final restoration of all men. I do not so understand them, and now to the proof:—“Paul says that the last enemy that shall be destroyed is death”—by which quotation “Christian” intends to show that death is the last to be destroyed, whereas Paul here calls death the last enemy and declares that by the general resurrection he or it shall be destroyed. Again, “He speaks of a time when God shall be ‘all in all,’ making no distinction between the blessed and the condemned.” Paul, however, does not here refer to this point at all, but declares that when the Son shall deliver up the kingdom to the Father, He, as the Son, shall close the mediatorial work that the Godhead may be “all in all,” *i.e.*, without distinction of offices as they now exist in the mediatorial economy. Much is made of another text, “As in Adam all die, so in Christ shall all be made alive,” a passage often quoted with the mistake now made. It will be found, on a careful perusal, that the subject under discussion by Paul, who is an exact reasoner, is not men in general, but servants of Christ, believers, they who when they die “fall asleep in Christ,” and he says that “as in the one Adam they all die, so in the other Adam, the Christ, shall they all be made alive.” Thus there is no reference here to men in general. It may be true that in the first Adam all men without exception die, but that is not the truth taught here, the Apostle is writing of one class of men. Again, our Lord’s words are cited in support of universal restoration:—“And I, if I be lifted up from the earth will draw all men unto Me;” words, which whether they refer to His crucifixion or to His being lifted up in the preaching of the cross or both, have exclusive relation to the present state of existence, and simply declare that immense numbers of all classes, all men without distinction, will be drawn to Him, an assurance which has been in fulfilment for more than eighteen centuries, and never more so than at this present.

Without further dealing with specific texts, I have to take grave exception to “Christian’s” genesis of the doctrine of endless punishment. He says that its inception is found in the Jews’ misconception of God in His relation to man. Patriarchy represents Him as a beneficent Being, but after the Exodus came different views of Him as a terrible God. This was needful among a people corrupted by the slavery of Egypt. So, according to “Christian,” we Christians have the same notion; we think of God as a King or a stern Judge, &c. Jewish thought and Christian thought on this subject is “paganism in a religious dress.” Christ’s teaching is contrasted with this estimate of God as making prominent His Fatherhood. But in another connection our Lord’s teaching is described as affected by Jewish and Rabbinical notions existing in His day, and which He employed in parable and other form of instruction. I refer to the papers for the full statement.

Without denying to these representations some slight foundation in fact, or refusing to give the facts due consideration in our exegesis of passages of Scripture, yet as a whole, they present the case, in our judgment, in a manner wide of the truth. The ever blessed God is described in the Book of Genesis, as He is elsewhere, in the aspect of terrible majesty and of justice and holiness, as well as in that of beneficence and compassion. Long before the Exodus, we see the curse upon Cain, “the flood upon the world of the ungodly. The confusion of Babel, the destruction by fire of the cities of the plain, doubtless a mere epitome of judgments inflicted upon sinners by Almighty God. At the time of the Exodus and during the national existence of the Jews there were exhibited innumerable proofs of a Father’s tender mercy and forbearance, as well as of

the retributive inflictions of a righteous Judge and Ruler. Our Lord by no means confined His representations of the Father to the parental aspect of His character, but spake of Him as “to be feared who was able to destroy both body and soul in hell.” Besides, a large portion of Old Testament descriptions of the Most High have been given by men who spake and wrote as they were moved by the Holy Spirit. They are clothed with an authority which it were impious in us to question. We have to take them as the very voice of God. So far as they go they must settle for us the matters to which they relate.

Further, as to our Lord’s teaching, a solemn and emphatic disclaimer must be entered against the theory that it was in any wise substantially affected by Jewish false notions. I mean that, when He spoke of Satan, He did not simply bring in for purposes of illustration or impression Persian or other dualism which we know to be false, but that He meant the great adversary, the devil, a living personality; that when He spoke of hades or gehenna, He meant to tell us of an actual unseen world of the departed on the one hand, and an actual hell on the other, of which that valley of corruption near Jerusalem was a type, and furnished for it a name. We must be profoundly and reverently careful in our treatment of the words of Jesus. Let our theories be scattered to the winds, if they must be, but His word stands forever.

I would also remonstrate against the tone in which our writer occasionally utters his estimate of what God may be expected to do or not to do. On the subject of the punishment of sin there is in the present day too much irreverent assumption that we know what would be and what would not be compatible with the infinite purity, beneficence, and glory of the Divine Majesty. A little modest and awe-inspiring Calvinism would be an excellent medicine for those of whom we complain. Have they considered that the permission of evil in the Universe and in our world, with all the enormous results of dire suffering and horrible calamities, *is in fact* compatible with a Fatherhood of infinite tenderness and compassion? We cannot understand this, but there is the actual fact. How dare we, then, declare dogmatically that God must intend to wipe this evil out of the universe—*must*, because his perfections require it. Who of us is sufficient without presumption so to affirm? “Christian,” with much ability and partial correctness, presents punishment as one of two kinds, of which he regards as remedial, suggesting thereby universal restoration. I quite agree with most that he says on the negative form of punishment, consisting of loss which can never be remedied. This is a penal consequence of neglect of duty, and yet one that I fear does not much affect the sinner’s enjoyment. We very truly say that he does not know what he loses. And if he does not know, his suffering, at least conscious suffering, cannot be great. There is, however, so much that is true and beautiful and withal of vast practical value in the description, that I am unwilling to criticise what may be doubtful. But when our writer comes to punishment and its certain effects, we have to join issue on the facts stated. It is quite true, as we have already declared, that pain supposes life—suffering must be of a living being; but when it is said to be always remedial, we demur. It is true that if it awakens the prodigal to consider, it has been an instrument of good. It is true that if it leads men to inquire what physical law they have violated, it proves the harbinger of repentance. But in neither case is the suffering or pain itself remedial, it is merely the instrument which awakens the faculties, it is left to other agency to bring out the remedy. On the precise subject before us the neglect of an important distinction produces confusion of thought, namely, the effect of pain and suffering on a regenerate and an unregenerate mind and heart. On the last named it is for the most part hardening and rendering worse. We read of those who “gnaw their tongues for pain and blaspheme the God of heaven.” Pain and suffering consciously deserved infuriates and makes wickedly mad the transgressor. He gnashes his teeth with rage and hate on even the kind and compassionate One who awards him a most deserved and necessary punishment. I do not believe that the fires of just retribution ever in themselves called forth a penitent thought or the sigh of contrition; there is nothing remedial in those fires.

The Holy Spirit uses pain and suffering as a loving discipline for the purification of the renewed soul. It is with this reference that the writer of the Epistle to the Hebrews says: “Whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth.” True, loving Christians are called upon to rejoice in tribulation because it worketh patience and experience and a hope that maketh not ashamed, for the love of God is shed abroad in the heart by the Holy Ghost given unto us.” It will not do to infer from a multitude of statements as to the good effect of suffering and pain as a discipline to which true Christians are subjected, that the same effect will be produced on men generally who are being without God and without hope in the world. We must maintain, as proved by the general experience of mankind, that painful suffering and punishment are not in themselves remedial. The fires of purgatory never made a soul better, and hence the idea of a purgatory is a delusion.

If asked, in conclusion, what theory I would propose in lieu of that which “Christian” sets forth, I answer that I abide by the old, that of the fathers and of the ages, until something better can be proposed. In saying so, I am not to be understood as sanctioning horrible descriptions, dreary inferences from hard dogmas, or any other thing unworthy of God and of Christ; nor am I to be supposed to profess any clear apprehension of the nature of the dark future of the ungodly, the Judge of all the earth will do right, but we cannot improve the statement:—“these shall go away into everlasting punishment, but the righteous into life eternal.”

HENRY WILKES, D.D., LL.D.

BOOKS.—I have friends whose society is exceedingly agreeable to me; they are of all ages, and of every country. They have distinguished themselves both in the cabinet and in the field, and obtained high honours on account of their knowledge of the sciences. It is easy to gain access to them. They are always at my service, and I admit them to my company and dismiss them from it whenever I please. They are never troublesome, and immediately answer every question I ask of them. Some relate to me the events of past ages, and others reveal to me the secrets of nature. Some teach me how to live and how to die. Some, by their vivacity, drive away my cares and exhilarate my spirits, while others give fortitude to my mind, and teach me the important lesson how to restrain my desires and to depend wholly on myself. They open to me, in short, the various avenues of all the arts and sciences, and on their information I safely rely in all emergencies. In return for all these services they only ask me to accommodate them with a convenient chamber in some corner of my humble habitation, where they may repose in peace; for these friends are more secure in the tranquillity of retirement than in the tumults of society.—*Petrarch.*

THE VERIEST BLACKLEG.

The end of his talk is mischievous madness.—ECCLES. x. 13.

With men of Mr. Alderman Blank's type, the association of gentleness with manliness is an impossible conception. His ideas of a manly (!) youth were of the old game sort—a tooth for a tooth, a blow for a blow.

"Rather than that—Young Men's Christian Association, indeed—rather than that, I would see one of my sons the veriest blackleg on Epsom Downs, or the lowest sharper that ever poised a cue on the green cloth of a billiard table! None of your mild young men for me!"

And the Alderman brought his hand down upon the profusely and extravagantly spread dessert table, till the walnuts rattled again and the wine glasses jingled.

A lapse of years. His sons *did* despise Christian Associations, general as well as particular, and now we glance at a home—a *home* can we say?—an abode of another sort.

A dormer window looks out upon a mews, an uninviting prospect, but even that was more cheerful than the scene afforded by the interior. Leech, in the most bitter and also pitiful of his sketches, represented one woman in garish attire, a draggled unfortunate seeking protection from the cold and soaking rain of a November night under the shelter of a shop doorway, asking another how long she had been "gay." The irony of words! Such a one, a wreck of loveliness, stands against the worm-eaten post of a bed, in the handsome but bold attitude of a tigress at bay; her nostrils dilated, her eyes flashing and her figure rigid and upright as the deal chair back which she grasps, with nervous energy, with both her hands.

"You, You!" she gasped to her companion, a man with blackleg and sot written indelibly upon his face, but with the bearing and costume, though seedy, of one who "had seen better days," and who, man as he was, was cowed before the Amazon he had provoked.

"You to taunt me! Whatever I may have been, I have been true to you. Be I what I may, your rich father trusted me—your wife, and at this moment I might have had a good home over your head if you had but had the decency to stop your drunken howling and your swearing when you reached home, and if you had but pawned your soul instead of the furniture"—even she shuddered in spite of her rage at her own awful words—"the furniture which your father gave me, gave me for my sake, mind you! for mine! mine!" She screamed in this remnant of her self-respect, "and you, poor pitiful hound, you would be rid of me!" She reared herself with dignity, and with outstretched arm pointing to the door, said:—"Go! and cross my shadow again, if you dare, coward and gambler that you are!"

He went; the last cable that attached affection to him was severed, and at this moment, the youth, whose father dreamed for him the blessed influence of a Young Men's Christian Association raves in a Lunatic Asylum.

"Ten to one, bar one! Now Captain the odds against the Field. Ten to one, bar one!" and anon he mutters with the doleful monotony of a billiard marker—"red on white, yellow your player," and the whole usual jargon of Pool. Of all the madmen there be is "THE VERIEST BLACKLEG."

SYDNEY ROBJOINS.

CORRESPONDENCE.

MR. EDITOR,—A very interesting paper appeared in the SPECTATOR recently on "Flowers in Dwellings." The advantages of air, of summer moisture in our houses for the health of plants and people I can well understand, particularly for children.

There is one point on which I wish for information, and it is this: Will the heat required to produce the evaporation requisite for proper moisture of the air necessitate extra expense of fuel? and how are we to ascertain the proper degree of moisture for a healthy atmosphere? Your plan seems good but expensive.

May I suggest, Mr. Editor, that you give us a few more articles on "every day subjects," such as pertain to our domestic comfort and welfare, and less on knotty theological points.

A CONSTANT READER.

Montreal, April 5th.

Answer.—There need not be any extra expenditure of fuel with proper care. The body of water in the tank would retain the heat, and thus economize it. As to the degree of moisture, when frost is deposited on the cold glass of the window is one indication, but a hygrometer is the most accurate test. The immediate change in the health of window plants and children is another good test of the proper degree of moisture.

SIR,—On reading an excellent article in the SPECTATOR a short time ago,—"A Social Problem,"—I did hope that some of our clever experienced men would attempt a solution or advise a remedy. True, there have been some excellent letters in our daily papers, but most of these merely referred to a certain class,—strong, experienced farmers, men ready to rough it, or to boys of fourteen with a plain education, knowing but little of city life, and having a speciality for farming; healthy, energetic boys, not afraid of wetting hands or feet, willing to clean a horse or milk a cow, or with a yoke of oxen, off to work, rain or shine. These would make the men we want as pioneers to our new lands,—men like our frontier farmers, who have raised homesteads and cleared farms, with a rifle or bowie-knife ever at hand. No danger of these men "returning to their friends more dispirited than ever."

However, we cannot make farmers of all our sons, and it is a serious mistake to push a boy into anything merely for the sake of making a living, or oblige him to follow his father's profession, like it or not. Every boy has a speciality, and parents should carefully study what that speciality is; be it profession, business or trade, by all means educate him for it, and make him stick to it. Those are the young men who should follow our hardy pioneer

farmer to the land of plenty, and give their brains and education in exchange for the other's toil and endurance. Even the poor clerk would find his vocation there; but he must not go with the idea that money grows on bushes, or that he is going to make a fortune. There is too great a rush to be rich among the young of the present day, and because Mr. Somebody cleared \$50,000 in two years, they must do the same. This building castles in the air is too often, I fear, the cause of "many disappointed lives and drunkards' deaths."

There are certainly many men who have made large fortunes, seemingly with but little trouble, and in a very short time; but we must remember these are clever, clear-headed men, quick and shrewd, able to grasp great ideas and make them meet at fortune's door; they double their ten talents. As there is a certain amount of labour to be done in this world, some one must do it,—the man with \$50,000 will not; so our young men of *smaller ability* must not fret and fume if they have to help; work they must in some shape,—earn their living by the sweat of their brow, the most happy and most healthy of all earnings. Above all, let them strive to be content with the station Providence has placed them in. I do hope that the young men who are going to emigrate this Spring will begin in their new homes with the sternest economy, ever remembering "one penny saved is two-pence gained."

They must live without fine clothes, rings, lockets, or kid gloves. I would rather see the hard, horny hands of our honest backwoodsman than these effeminacy's on a man. The young of both sexes are too much the slaves of fashion and show; many, very many living far beyond their means, and I do fear that our city and our sons are suffering more than any other from this fast extravagance, and foolish display.

I could say something to my own sex, the ladies, on this question, but will only add that *more than one-half* of home happiness and home prosperity rests with the woman. I will close this too long epistle with a short account of 35 years' experience in home-life. Began, I was going to say, with nothing. Thanks to our Heavenly Father we had health and determination to form a life and *have* it; annual income \$800; first twenty years enjoyed all the comforts of life and many of its luxuries; mixed in good society and educated a large family; had not much time for gadding about. Not having many pounds to save *we* saved the pennies and bought a house. By one stroke of misfortune lost ten years' earnings; buried two children.

Still kept up heart and worked on; by the way, this working *put the doctor in the distance*; another stroke of misfortune, we had to leave a home enjoyed for twenty years to come to this unhealthy, expensive city, Montreal. Came in fear and trembling, but with energy to do and dare. Now, my dear Mr. Editor, I have been in many large cities in England, Ireland, Wales and Scotland, also some in the Dominion, and can say there is no place to me like Montreal. Providence has favoured our city in many ways; on coming to it we marked our path and determined not to be drawn into the extravagance and show surrounding us, and succeeded, so that we can prove that a family can live as cheaply here as in any city, and as for health, we speak as we find it, and can vouch for the health of our own family and many friends. I should like to transport some of our grumblers to homes I have seen in Liverpool and Manchester, and heard no grumbling. The last fifteen years our annual income has increased, not a great deal, but *we* began to save *dollars* and built ourselves a home in this city, and if our experience will only cheer some of the families in Montreal with small salaries to live within their means and *work* for a fortune, I shall be proud to subscribe myself.

Yours, &c.,

A MOTHER.

SIR,—In the Agricultural Column of your issue of the 27th instant there is an article upon the "Constitutional Elements of the Food of Animals," and the "Aquarium." There are statements therein made which convey a wrong idea regarding the elements of carbon and carbo-hydrates. As your journal deservedly holds a high place in scientific literature, you will, I trust, pardon me for correcting the slight mistakes.

First. A table is given as to the amount of albuminoids and carbo-hydrates in different kinds of food. In the line preceding this table it is stated that "the albuminoids produce flesh, and the carbo-hydrates produce fats or *milk*." That is *pseudo* science, because it is a fact well known to organic chemists that milk is composed of all the elements of blood especially suited for the growth of all the tissues of young (or even of old) animals. Blood or milk constituents are water, fibrum, albumen, chlorides of sodium and potassium, carbonates, phosphates and sulphates of potass and soda, carbonates of lime and magnesia, phosphates of lime, magnesia and iron. Carbo-hydrates, or simply carbon and hydrogen and oxygen, can never produce the nitrogenous and other compounds of blood or milk therein enumerated, viz., salts of iron, soda, magnesia, iron and lime, &c. The statement is preposterous. The carbon and hydrogen and oxygen do not contain them, and the old saw is applicable, "Ex nihilo, nihil fit."

Second. In the paragraph "The Aquarium," it is stated that "the fish give out carbon, which the plants by their growth convert into oxygen, which sustains the life of the fish."

As far as chemical science knows at present, there are about sixty-four elements which do not admit of analysis. Carbon and oxygen belong to that category. Carbon cannot be metamorphosed into oxygen or arsenic or any other element, by any kind of process, living or dead.

According to the paragraph "How to Treat Fish," these animals require to be fed in the aquarium by rice, bread or beef, any of which when eaten and digested will impart to the blood carbon in solution.

The fish for a special object inspire oxygen from the water in the aquarium. This oxygen is absorbed, mixes with the blood of the fish in the act of inspiration, meets with the dissolved carbon in its circulation, and while uniting evolves heat to the animal; and when the union has taken place, a chemical compound has been formed, having properties different altogether from either of its constituent elements. This compound substance is called in chemical language "carbonic acid." God has been there, too, in supervision of the union, and man has found out that that union has taken place (according to the laws of combining proportion) having for its symbol C. O.₂, or one equivalent of carbon to two equivalents of oxygen.

The production of heat to the animal during the affinity being accomplished,

there is no further use for the carbonic acid. It is expired, and becomes diffused throughout the water, and being thus presented to the leaves or lungs of the plants is absorbed by them for their use in turn, for the plant tissue being principally composed of carbon, the instincts of that or those tissues throughout all the living parts of the plant know how to disengage the carbon from the oxygen of the carbonic acid; the carbon is therefore (and wonderful enough) appropriated for the plants' own growth, whilst the oxygen being of no individual service any longer is set free by the living analysis, is expired by the leaves becomes diffused in the aquarium water, to be presented anew to and inspired by the fish, reunion with the dissolved carbon occurs afresh, so thus the motion goes in matter and in spirit. And it is well while it goes that we should call things by their right names. "A spade is a spade." Carbon is carbon, and not oxygen, rhodium, platinum or Tellurium; and please let that be the excuse for this criticism.

Yours truly,

J. W.

DEAR SIR,—In reference to "Impartiality's" letter in your last week's issue, asking why the sympathy of the United States "is ever on the side of England's opponents," etc. I would suggest that if "Impartiality knew more of the United States he would not have put the question. England did, he allows, sympathize with "The South," during the late civil war and the Americans are quite justified in feeling hurt about it. The bond existing between the various States is a compact, comparable with marriage, and not, as our enquirer seems to think, the merely inevitable relations of brothers. Each individual State has taken the others "for better or for worse," and an attempt at desertion (secession) by any is a breach of faith.

Now, as England began the trouble by countenancing error, can her child be blamed if it follows somewhat the example set by so worthy a mother? If "Impartiality" be unprejudiced he can settle the matter for himself.

COSMOPOLITAN.

THE MILL OF ST. HERBOT—A BRETON STORY.

BY THE AUTHOR OF "PATTY."

CHAPTER VII.

A PONY'S TAIL.

Christophe had gone down towards the market-place of Huelgoat. He walked briskly, but with a certain rolling, sailor-like gait, and he whistled as he went along. His frank, comely face and cheerful smile seemed to brighten up the straggling grey stone houses as he passed them by. A few white-capped children were playing about and within some of the doorways; dark-eyed, keen-faced Madame Kerest stood at the entrance to the little inn, scolding her heavy-browed, stupid-looking maid; but for these signs of life, the town seemed asleep.

Past the market-place, however, Christophe came suddenly on a group of men—his cousin the barber, Jules Kerharo, a grasshopper of a man; Pierre Kerest, the inn-keeper; and old Mathurin. Mathurin made a striking contrast to the other two, who did not wear peasant costume; instead of the universal broad-brimmed black hat, they had greasy, faded cloth caps; they wore shoes instead of sabots, and had no buttons or trimmings on their long brown jackets. These two were making a careful inspection of a light brown pony which Mathurin held by the bridle.

The old man's grim, dogged face lightened when he saw Christophe.

"Good day to you all." Mao's voice was as fresh as a boy's; "why, Mathurin, how came you by that little nag? he is too small for work."

The barber clapped his hands, and struck in eagerly—

"That is exactly what we tell him, my cousin; but the old obstinate tells us to mind our own affairs, and—"

"Well, well," Kerest interrupted—he did not care for Christophe, who had no money to spend in liquor—"that is just what you should do, Kerharo, and I have a beard of ten days' growth at your service; we will leave this old obstinate to Mao."

The dogged, insensible look passed out of Mathurin's face, when he found himself alone with Christophe.

"How is it with thee, my lad?" his eyes glistened, "and when art thou coming to St. Herbot?"

"I am coming to the Pardon be sure," said Christophe. "I mean to dance with your young mistress; did she tell you she had seen me?" He looked shyly at the old man.

Mathurin smiled and nodded.

"Yes, yes, my son, leave her alone for that. She does not see thy like in Huelgoat or elsewhere. She has been eager to see thee since first she knew thou wert at the farm."

A warm glow of delight spread over Christophe's handsome face, and he drew himself up with pleasure.

"Thou dear old man! Stay, Mathurin, such a tail as thy little horse has should not hang loose to get tangled and matted, let me see what I can do for thee."

"His tail is long, and he is a good little beast, but I fear he is too small for the work." Mathurin stood looking at the young man as he divided the horse's yellow tail much as Louise had divided her tresses, and proceeded to plait them. "It is because I changed away our old brown mare for this colt that Kerest and the barber make so much ado." He fumbled in his baggy pocket, pulled out a flint and steel, and proceeded to light his pipe.

Christophe could not please himself with the pony's tail; he had half-plaited the thick, long hair, and then seized by a new idea, he undid his work and began again.

"Mathurin," he did not look round; "when thou art home again, wilt thou say who trimmed up the pony?"

"Ah, surely; it will be known that it is too adroit for my handiwork. My fingers are too stiff and crooked for such nick-nackeries. While thou art plaiting

it I will get some tobacco and some sewing thread; that rascal Coeffic has cleared the house of it."

Mathurin hobbled away to the little shop where thread and buttons, and tapes and needles were sold, when such unusual purchases were made out of fair time. Two large barrels of cider, and several smaller ones of wine and brandy, showed that the shop had other and more popular means of existence. It was kept by a sister of Mathurin's, and he was soon engaged in an interesting talk, in which rheumatism and the price of fodder formed the chief topics.

Meantime Christophe had finished plaiting the horse's tail, and was feeling in his pocket for an old bit of string with which to fasten it up in the approved Breton fashion, a fashion which would have irritated Sir Charles Grandison; his back was turned to the road, or he would not have stood so still. He would have desecrated Coeffic coming towards him as fast as his limp would permit, with a most malicious grin on his ugly face.

"Good day, Monsieur Christophe; always hard at work for yourself or your neighbours."

Christophe blushed like a girl; but Coeffic did not mean to give him offence. "How handsome you look," he said; "do you want me to embroider you a new waistcoat for the Pardon, eh?" he looked flatteringly up in the young man's face.

Christophe shook his head.

"I have no money to spend on embroidery; Jeanne is shaping a waistcoat of my father's for me."

The tailor looked compassionate.

"Ah!—an old waistcoat! Holy Virgin! it is suitable, is it not, that the finest young bachelor in Huelgoat should go to St. Herbot in an old waistcoat tinkered up by a serving woman who knows no more how to fashion it than Mathurin's pony, and who was never taught tailoring in her life. Yes, yes, you should see the gown and bodice I have been making for the pretty maid of the Mill of St. Herbot; aha! my young spark can listen now, I'll warrant. I have been at the mill these three or four days, and a little bird whispered to me, for whose sake it was that the pretty Louise was so fussy about the hang of her skirt and the fit of her bodice. And what a bosom that bodice will cover! We tailors hear all the secrets, but mum—we only tell them to the persons concerned."

Christophe knew that Coeffic was a liar, and he looked incredulous, but the tailor construed the real meaning of his look to be "Convince me."

"It is your trade to couple young folks, Coeffic," he sighed. "But I warn you I am an unprofitable subject. I have no money for the Bazvalan, nor can I afford to take a wife."

Coeffic's sharp ears heard footsteps; he looked round and saw Mathurin hobbling briskly forward.

The tailor's red locks brushed Christophe's cheek, as he stood on tiptoe and whispered—

"The mill wants a master, and the maid wants a husband, to her, my man; you can kill two birds with one stone, if you will, Master Christophe."

He limped off with a spiteful look at Mathurin's vexed face, as he came quickly towards his young master.

"Aha!" Coeffic chuckled as he limped home, "that is a fine revenge I am taking on the brutal wild man; curse him! It is always harder to be cut out by a friend than by a stranger, and by his own brother, too; ha! ha! ha!"

He gave so unearthly a yell of delight that a donkey standing within one of the low arched doorways set off braying as if he found sympathy in the tailor's outcry.

(To be continued.)

OUR QUESTIONERS.

Q. In a conversation with a gentleman, the other day, he mentioned he had once seen in his "many travels" a "fata morgana." Not wishing publicly to expose my ignorance (very weak-minded you will utter *sotto voce*) I did not venture to ask him what that might be, so I now apply to you to enlighten me hereon.

A. A fata morgana is a phenomenon of extreme rarity, and but very few—even extensive—travellers have had the good fortune to see one. It is an unusual refraction seen, we believe only in the Straits of Messina. A spectator may see upon—under certain conditions of light—the Sea of Reggio, a series of pillars, lofty towers, palaces, castles, villages, trees and extensive plains with flocks of sheep and herds, armies on foot and cavalry all passing rapidly over the surface. So perfect are these mirages occasionally that even the windows and balconies of the palaces can be easily seen and distinguished.

Q. Can you inform me the origin of the instrument called "monochord?" One would infer from the name the instrument had only one string, whereas it has two.

A. The word monochord comes from two Greek words signifying a *chord*, and *sole*, only. It was originally a musical instrument of one string only, and was invented by Pythagoras, who used it for investigating the laws governing the vibration of strings. Ptolemy used it, and proved his interval by it. In the modern instrument, the extremity of one of the strings is fixed, the other having a weight attached to it, the ends of the other strings are wound round screws fixed to the box in which the whole is put. Moveable bridges diminish or increase as the case may be the vibrating parts of the strings.

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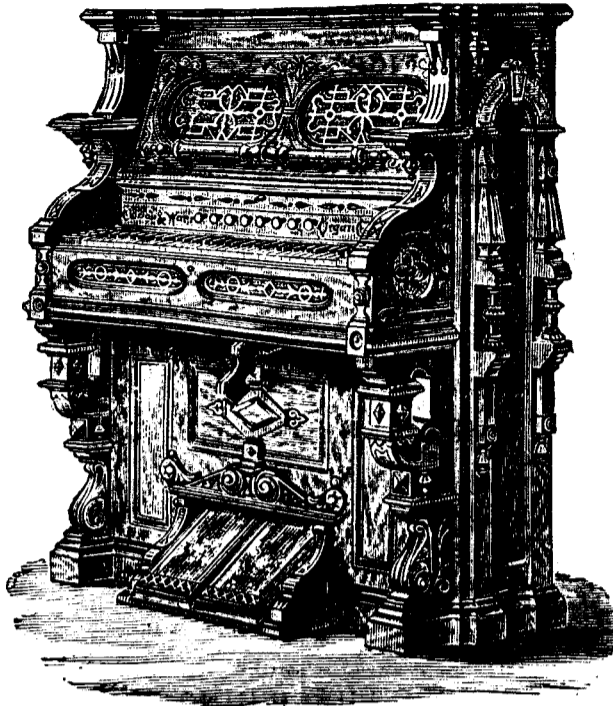
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Polynesian	Saturday, 4th May.

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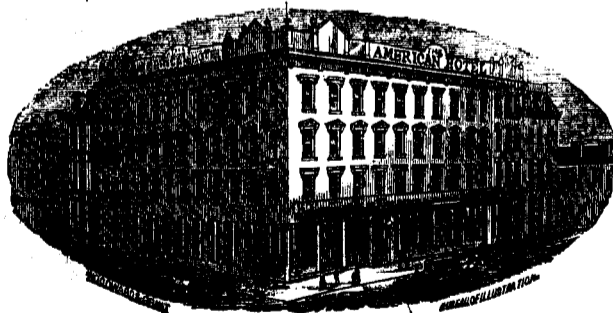
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