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The Canadian Spectator.

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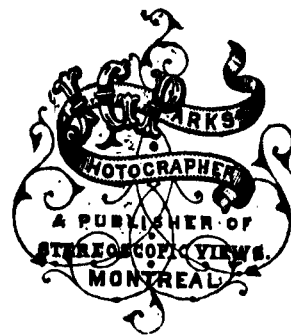
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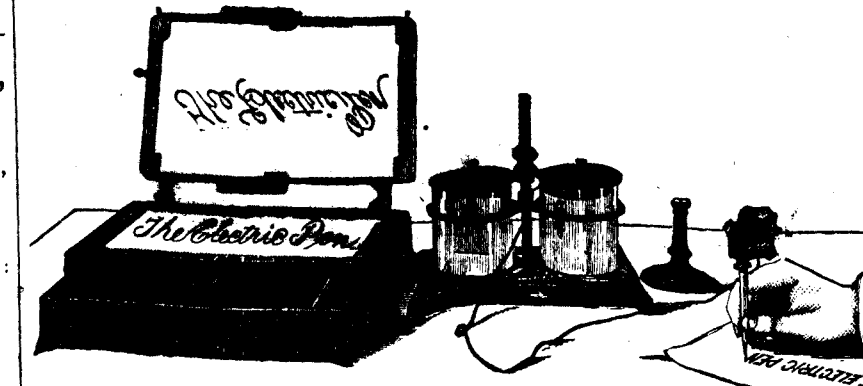
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AUTHOR OF "PATTY."
ETC., ETC., ETC.

THE TIMES.

Dullness prevails in the Dominion. Politics are positively flat. The end of the Ottawa session is near, and the House moves to it slowly and with seeming reluctance. Parties seem to have spent all their spirit in the first part of it, and now nothing can rouse them. First there was a disgraceful war of words, in which, for violence and roughness of speech, Dr. Tupper and Mr. Jones made themselves conspicuous; the head punching and beard pulling of Messrs. Bunster and Cheval marked the climax, and as the pistol is not now in use among Parliamentarians, nothing more potent was possible. There has been another mild debate on Protection vs. Free Trade, but it led to nothing more than tall talk about a "national policy," "great principles," and a vote that had no significance for the country. The Quebec mess has been shirked by the Opposition and burked by the Government, although there is some promise of talk on the matter. But what can come of it? Nothing at all. The Constitution was in no way involved, for, as an article in last week's SPECTATOR conclusively proved, Mr. Letellier is not so much a Lieutenant-Governor as a Lieutenant-Government. He represents his party, and meant to do them a good turn. The failure arises from a want of wit, and not from a want of will.

The farewell spoken by the Countess of Dufferin at the conclusion of the theatrical entertainment given at Rideau Hall was very beautiful and very tender. The Earl is not only a politician of the first class, a brilliant speaker and a wise Governor; he is a representative of the true English gentleman, easy, frank and generous, a very Peer of the realm. He has identified himself with Canada and all that is Canadian; and the motion made in the House, that a request be sent for his re-appointment, found a warm support in all hearts, from Sarnia to Gaspe. His wife is worthy of the place she holds as representative of the Queen Mother of us all, Victoria. Wherever the pair may go, they will be loved, but none will love them better than the people of Canada. When we say them "farewell" we shall say it sadly.

Unless all signs are deceptive, the coming season will witness a perfect exodus from Ontario and Quebec to the new territories of the North-West. The steamboats on the upper lakes have started on their first trips to Lake Superior with the advance guard, soon to be followed by thousands more who regard the prairies of Manitoba and the Saskatchewan as their true land of promise. It is to be hoped they will not be too rudely undeceived. The North-West, it can scarcely be doubted, has a grand future before it, and in a very few years it may be the home of a population leaving the older provinces far in the rear. But the first colonization of a new territory in so remote a part of the continent cannot fail to be attended with many hardships. Many who are on the point of giving up their comfortable homes for the purpose of taking up land in the north-western prairies would do well to wait another year before taking the decisive step.

In England again there is trouble as to theology. The spirit of contention is abroad. Awhile ago the Leicester Congregational Conference made a stir. There was an attempt to have done with theology as a basis of communion, and to establish as a foundation the Christianity which good men feel. There came a lull; and now Dr. Dale has been preaching a doctrine strange in the ears of many. He condemned the general Church of giving up the teaching as to the forgiveness of sins, which condemnation the general church demurs to. He said also that "intolerable as the doctrine of eternal punishment is, and without any foundation in the New Testament, it is no trifling

matter if the disappearance of that error has carried with it one of the central moral truths of the Christian faith." No indeed, Dr. Dale—no trifling matter, as you are likely to find. The Church is awake to his guilt, and is visiting him for his sin of speech. He deserves it, for he should be careful when dealing with such cherished opinions. New fangled notions are a great trouble to the Church; they should be put down in England and everywhere else. Give us the "good old ways;" because they are old, they must be good.

The political situation in Europe changes week by week, like the colours in a Kaleidoscope. Last week it seemed as if war must come of it—now it looks as if we may hope again for peace without having to walk through battlefields to find it. The main source of hope is in the general desire for a peaceful arrangement of the intricate Eastern question. But that can only be brought about when Russia shall consent to moderate her demands. She will so consent. She has had fighting enough for a time, and even now looks national bankruptcy in the face. If another war should come to her hand it could only leave her shattered and broken. She has a large army but no money, and to create a currency is as bad business for a nation as for a man. Then a grain of comfort may be found in the fact that the astute Prince Bismarck is earnestly exerting himself to prevent conflict. The Prince will get something out of it most likely—that is a way the Prince has—and this time it seems to be an effort to make Austria to repeat the blunder of San Stefano—or to bully Austria into a settlement with Russia, and so get it acknowledged that he is a kind of arbitrator in Europe. Germany, at any rate, will keep out of the mess. In the event of war all England can hope from Germany will be a bare and not benevolent neutrality. The Prince is a genius, and so is the Earl of Beaconsfield, with this advantage—the Earl is "on the side of the angels."

In the House of Lords, this week, the Earl of Beaconsfield moved an address of thanks to the Queen for Her Majesty's message calling out the army reserves. The Earl had a chance to make a war speech, and he made it, and stirred up his party. He criticised the Treaty of San Stefano, drawing much the same conclusion as those stated in Lord Salisbury's despatch. He decided that every article of the Treaty was a deviation from the Treaties of 1856 and 1871, yet he would not call them violations. A subtle distinction, no doubt. He showed that the possession of Bessarabia was a matter of more than local importance, as it involved the independent navigation of the Danube. He pointed out the various ways in which the present situation in the East imperilled the British Empire, that the Egyptians had once threatened Constantinople, and so Russia might march to the Suez Canal. The Earl wound up with one of his happy phrases—the Empire must not only be enjoyed—it must be maintained—Lord Granville but a mild criticism—but Lord Derby struck and spared not. He described the position as a deadlock, neither side being willing to give way for fear of losing dignity. While being unwilling to press matters and increase the irritation, he yet denied the existence of such an emergency as could justify the calling out of the reserves. It seemed to him that the Government had simply taken advantage of the war feeling in the country. He dreaded war, for even an Austrian alliance is doubtful, and all other powers are certain to stand aloof. Lord Cairns stood forth for the army, and the Earl of Carnarvon showed by Lord Salisbury's despatch that if England entered the Congress she would do so with her hand upon the sword.

In the House of Commons much the same course was followed. Sir Stafford Northcote, in proposing the address of thanks to Her Majesty for her proclamation, said the calling out of the reserves was not intended to alarm the country by leading it to suppose that great national dangers existed, but to put the army in a condition of readiness for immediate service. The action was no proof that war was intended, but was taken as a precautionary measure. England's object is to prevent the assembling of a conference which should be only a semblance of the thing. He was moderate in tone, and spoke hopefully of a peaceful solution of the difficulty. Mr. Gladstone offered no opposition to the address, holding that a better opportunity would be afforded when a vote is asked for on the supplementary estimates. But he characterized Lord Salisbury's despatch as being worthy of a pettifogging attorney, and no other.

PREROGATIVES OF THE CROWN.

(Continued.)

The principles which govern this question were affirmed very early in the history of the Dominion. We have seen the opinion of Earl Carnarvon upon the status of local Governors. His despatch was dated January 7th, 1875; but in a despatch bearing date February 24, 1869 (Sess Paper No. 16) Earl Granville, then Secretary of State for the Colonies, had, in reality, laid down the rule in relation to the prerogative power of pardon which is applicable to all other powers in so far as they are prerogatives. He had referred the whole matter to the law advisers of the Crown, whose opinion he follows. The power of pardon had actually been assumed by some of the local Governors, but Earl Granville says that "it is part of the Royal prerogative, and after the British North America Act it was to be found solely in the Queen and in those to whom she deputed it." The whole of the constitutions of the Provinces, he says, were changed by the Act of Union "and the powers delegated from the Crown ceased." "It is true," he adds, "that before the passing of this Act the power of pardoning was vested in the Lieutenant-Governors of the several Provinces, but that power was withdrawn, not only by the revocation of the Letters Patent by which it was conferred, but also, as I am advised, by the Queen's act in assenting to the British North America Act, by which Act the authorities given to the several Provincial Lieutenant-Governors were revoked, except so far as is otherwise therein provided; among the revoked powers, the power of pardoning would be one unless specially excepted." It is not easy to see how the force of this reasoning can be evaded. The power of pardon ceased because it was a prerogative power. In geometry it is quite sufficient to demonstrate once the properties of a square. Those properties are ever after included in the definition of the word "square."

Again—it is difficult to see how the local Governors can represent the Crown in their executive acts when there is no communication between them and the Crown. This is demonstrated by the procedure in the case of reserved Bills. The Sessional papers, No. 25, of 1873, and No. 19, of 1871, afford numerous instances of bills reserved by the local Governors of Ontario, Quebec, Nova Scotia, British Columbia and New Brunswick. Some of these were disallowed and others were allowed to stand; but the point to note is that this action was taken by the Privy Council at Ottawa upon the report of the Minister of Justice, and the Lieutenant-Governors are instructed accordingly. The local Governors represent the Queen in a real sense, in the same way that a militia officer, or a judge, represents the Queen in a very limited but real sense. They are *de facto* representatives of the Ottawa Government, and in all cases it would be better to avoid that mischievous and misleading expression "prerogatives of the Crown," and substitute "powers under the Union Act."

In the old days, before the revolution, Ministers were really the servants of the King. They are so yet theoretically, so strong is the hold of the hereditary monarch upon the affections and imaginations of the British people. The haughty Chatham, in the full plenitude of his power often used to confer with King George III. while kneeling at his bedside. It is impossible to speak of the Quebec Ministry as the servants of the Crown in any similar sense, for the local Governor is the nominee of a party. He is responsible to the nominating power, to the criticising power, to the censuring power, to the dismissing power, to wit the Ottawa Government. This Government then takes the place of the Crown in our local system, and it is responsible ultimately to the people of Canada. The Crown holds its prerogative of dismissing its servants by inheritance, the local Governors must show statutory authority for it. If they have this power it must be inferentially from the Union Act, for it is no where distinctly expressed. The local Ministry are, in fact, the servants of the Local Parliament more than the servants of the local Governor or of the Ottawa Cabinet which appointed him. He is the servant of the Central Government, and his statutory power of reserving bills is his lawful check upon improper legislation.

His Honour no doubt acted in perfectly good faith, supposing he had the Queen's prerogative of dismissal. He does not seem to have had any instructions from Ottawa, and the Government there does not appear eager to approve his action. So unusual a proceeding is more likely to embarrass them than not, for if the Governor of New Brunswick had dismissed his Ministry upon the School Act, which the Roman Catholics considered as an act of intolerable tyranny, a revolution in that Province would have been threatened. To fly in the face of such a large majority of both Houses is a very dangerous precedent if it be established. The only other theory possible is that His Honour, like the Stuart Kings, supposed himself to be responsible to God and his own conscience for the use of his power. He has written to Ottawa to justify his action, but if he has informed Her Majesty of the use he has made of her prerogative the despatch has not been published. If Her Majesty were ever to hear of the matter she would have no power to commend or reprimand her *soi-disant* representative.

For the sake of argument let it be, however, granted that the local Governor has the full prerogative of the Crown. The dismissal of a ministry, having the confidence of both Houses, with so large a majority, is a course of action so unusual that only four times has it occurred during the last one hundred and twenty years. Indeed, it may be said only four times since the House of Hanover came to the throne of England. In 1763 George III. dismissed the Grenville Ministry because they insulted him by excluding his mother's name from the Regency bill. In 1783 he dismissed the ministry of the Duke of Portland, but, although he disliked them, he did not venture upon that course of action until they had been defeated in Parliament upon the India Bill. In 1807 he dismissed Lord Grenville's Ministry because they would not pledge themselves to abstain from bringing in a bill for the relief of the Roman Catholics. In 1834 King William IV. dismissed the Melbourne Ministry in an unexpected and sudden manner. The details are given in the second volume of the Greville memoirs. The ministry was at that time in a minority in the House of Lords. It was very weak, and was besides in a transition state from the loss of Lord Althorp in the Commons. Lord Melbourne himself was not anxious to go on, and when the King dismissed him he advised His Majesty to send for the Duke of Wellington. The Duke

in accepting the Government, after hearing the King's explanation, said, "Sir, I see at once how it all is. Your Majesty has not been left by your ministers, but something very like it." (Vide Greville, vol. II, pp. 310, 311.) Now during all this time, from the accession of George III. to the present day, many measures have been carried distasteful to the Crown and yet how seldom has the prerogative of dismissal been exercised. Even this last, though exercised by the King in person, raised a great excitement in England, and the Earl of Durham, who was not a democratic agitator, said in a speech at Newcastle on November 19, "this great military commander will find it to have been much easier to take Badajos and Ciudad Rodrigo than to retake the liberties and independence of the people." If in the Colonies we are to have "prerogatives" thrown about in the loose way of the recent *coup d'état*, we may bid farewell to peace for the future. Prerogative is a dangerous weapon, as Kings of England well know. It had better be left in the hands of those trained to use it. Our local governors, coming hot from the arena of party strife, and put to rule over their party antagonists for a limited term, if they adopt such weapons will be like artillery recruits who are astonished at the recoil and the noise of the gun they have clumsily fired off. If amateur coachmen have to drive, they had better stick to the beaten road, and not essay any unusual feats of skill or follow any untried paths: The recent occurrence at Quebec is utterly without precedent in Canada. Lord Metcalf did not dismiss his ministry—they resigned. One of the speakers at a recent meeting is reported as having cited ten cases of dismissal since 1784, some of which he admitted were arbitrary and condemned. Only ten cases in a hundred years in Great Britain and all her numerous colonies! Surely then, in this Quebec case, there was some great meditated infringement of Imperial rights, or at least of Dominion rights. But no—here the Crown has without instructions been invoked on a purely local question of finance—of economy—of the route of a railway—of the collection of a promised subsidy! But the Queen's Courts have been all the while open, and the Governor's power of withholding or reserving assent remains unchallenged. Why, then, this seeking so far afield when a remedy lay close at hand. A remedy concerning which there was no question, and which is in constant use under our Dominion system.

Sufficient attention has not been directed in this discussion to the essential distinction which renders much of the English usage inapplicable to a subordinate legislature. The Provincial Legislature has continual reference to that of the Dominion, and the Dominion constitution presupposes the existence of the Imperial Parliament. Provision is made in the subordinate legislatures for dissent, reservation, or disallowance, in the case of bills which have passed both Houses. Not a session passes over in the colonies but some Acts are reserved for the concurrence of higher legislatures. The British North America Act gives to local governors powers of dissent, reservation or assent, the same as are possessed by the Governor-General, by commission from the Queen as well as by statute. These powers are in continual use in a subordinate legislature; but in England the Crown never dissents from a bill which has passed both Houses. The prerogative exists and was exercised by William III. in 1693, nevertheless such a thing could not occur now, for the assent of the Crown is given before the measure is brought in and the ministry would have resigned if that assent could not have been obtained. But in the colonies ministers are not obliged to resign if the Governor-General reserves a bill which they have carried. The Copyright Act is a recent instance of this. The first Act failed because, after having been reserved, the Home Government would not assent. The second bill was reserved likewise, although a Government measure, for, in the words of Lord Metcalf, "permission to introduce a bill can never be justly assumed as fettering the Governor's judgment with regard to the Royal assent, for the discussion in Parliament during the passage of the bill through the Legislature may materially influence his decision in the case," (Life, vol. ii. p. 370). Hence the Lieut.-Governor, had he desired to do so, might have reserved the objectionable bill and prevented what he considered evil legislation without taking the violent course of dismissing his Cabinet. This difference between English and Colonial usage is fundamental, and destroys the validity of an argument by analogy from one to the other on this point. In the Imperial Parliament legislation must be final and decisive. The Queen is there in person. Colonial legislation is not necessarily final, there is something always possible beyond it, and, if this is so with the Dominion Government, how much more with that of Quebec. If, then, (which in this instance is not proved) a measure were brought in without the formal permission of the Governor, he would not be deprived of a ready and customary remedy. He could refuse his assent without throwing the Province into a turmoil, and the ministry might either accept the position or resign. No ministry would be likely to attempt such a thing twice.

Liberals who cry out so loudly for prerogative do not seem to have any firm faith in popular government. They would have been shocked if the Governor-General had rejected the Speaker of the House of Commons; an undoubted prerogative of the Crown, and one exercised by Lord Dalhousie in 1827 in the case of M. Papineau, who was elected by a vote of 41 to 5. Is this prerogative also lodged with the Lieutenant-Governors? and if not, why not? Those liberals who desire to invest the local Governors with Royal prerogatives should first enquire as to their extent, and not rush blindly from one extreme to the other. After all the quotations, apropos to this crisis, which have appeared in Mr. Todd's pamphlet and elsewhere, there seems to be nothing which is more relevant than the following extract from Lord John Russell's instructions to Sir John Harvey, by which Responsible Government was introduced into Nova Scotia. It will be found in vol. 1 Colonial Policy of Earl Grey, p. 210, and comes in just before the passage quoted by Mr. Todd, p. 16. Lord John writes: "The object with which I recommend to you this course, is that of making it apparent that any transfer which may take place of political power from the hands of one party in the Province to those of another, is the result not of an act of yours, but of the wishes of the people themselves, as shown by the difficulty experienced by the retiring party in carrying on the government of the Province according to the forms of the Constitution. To this I attach great importance." If his Honour had attached any importance to that principle laid down by the great liberal statesman who introduced responsible government into the Colonies, a dangerous precedent would have been avoided.

QUIT.

THE SILVER DOLLAR—A POPULAR DELUSION DISPELLED.

Throughout all the recent discussion on the silver bill, there is one idea which seems to have been uppermost in the minds of the single standard men, namely, *that silver bullion, as compared with gold, has within recent years fallen 10 per cent.* The same idea has been tacitly accepted as truth by the double standard men themselves. The President bases his recent veto Message to Congress on what, he considers, is beyond dispute—that silver had so fallen, and that consequently a dollar of the old weight of $412\frac{1}{2}$ grains is a dishonest dollar.

It is all a delusion. Silver has not fallen, and never did fall 10 per cent. People have been led entirely astray simply by the manner of quoting the prices of bullion in the London market.

It is admitted on all hands that the fall in the price of silver has been mainly caused by the demonetization of that metal by Germany. The temporary closure of the French Mint against its coinage has, of course, intensified the fall.

It is evident that the lessening of the demand for silver has been balanced by the increased demand for gold, both in Europe and America. The void made by the exportation of the silver from Germany has been filled by the new coinage of gold for that Empire. A lessening of the demand for silver must *decrease* its price—an enlarging of the demand for gold must *increase* its price. Gold must, therefore, in the very nature of the case, have risen as much as silver has fallen.

But why, then, is silver quoted as having fallen 10 per cent?

It could not, in the known circumstances of the case, be otherwise quoted.

England is a single gold standard country. Everything, silver bullion included, must of necessity be quoted *in gold*. So far as mere quotations of prices go, gold is there held as an immovable standard. But as it is impossible to throw a large and clamant demand on gold without raising its commercial value, the quotation of silver in London at 90, or 10 per cent. discount, manifests a fall of silver to the extent of 5 per cent., and a rise of gold to the extent of 5 per cent. Each has receded to the extent of 5 per cent. from par.

Suppose now that England were a single standard silver country—how would the metals be quoted in London?

They would be quoted in silver. Had Germany been a single standard gold country and demonetized her gold, replacing it with silver, gold would have been quoted in London at 10 per cent. discount, just as silver has lately been quoted. It could not be otherwise. Silver would *appear*, in that case, to dominate the gold. But in reality the gold would have fallen 5 per cent. and silver risen 5 per cent.

Suppose, again, that England were a double standard country, and that the same things had occurred with the metals, silver being demonetized in Germany, how would the quotations then be made in the London market?

They would have been quoted in the double standard of England, let us call it the pound sterling.

Would they have been quoted, silver as at 5 per cent. discount, and gold at 5 per cent. premium? No, not in that way.

They each, when severally referred to, would have been quoted, silver as at 10 per cent. discount from par, and gold as at 10 per cent. premium above par. Yet the divergence, *as quoted*, would not be 20 per cent., but only 10 per cent. The price of silver would have been quoted at 18 shillings (18s.)—the price of gold at 22 shillings (22s.)—apparently a divergence from par of 10 per cent., but in reality a concurrent rise and fall of 5 per cent.

Again, suppose England were a silver single standard country, and that Germany and several minor European States had taken exactly the course they have recently pursued in the demonetization of silver, and that silver had been largely thrown on the London market and gold largely exported—how would the metals have been quoted?

Gold, in place of silver, would have been under quotation, and it alone would have been quoted as having risen 10 per cent.—all showing, as plain as words can point out, that in the case which is now causing so much discussion, gold has *risen* as much as silver has *fallen*.

If the United States were to demonetize gold, she would pay her debts in a "bloated" silver dollar—were she to demonetize silver she would pay her debts in a "bloated" gold dollar—if she monetizes both metals, she will pay her debts and undertake all commercial transactions in a true dollar—were she permanently to demonetize both silver and gold, she would permanently impose a public debt *at least* to the extent of the paper currency; and I need not pause to repeat what history tells us on such a point.

It therefore needs no demonstration to show that if the silver dollar now issuing from the American Mints is a dishonest dollar because silver bullion has *fallen* 5 per cent., the gold dollar must be equally dishonest on the score of gold having *risen* 5 per cent.

But the silver dollar now being coined is a most generous dollar. It stands three gold points out of these five above the European ratio between silver and gold. To prevent America recoinng her silver dollar of $412\frac{1}{2}$ grains would most certainly issue in dishonest dollars, and would be a repudiation of contract, on the part of the single standard men, of bonds payable "in coin."

What becomes, then, of all the talk about a "dishonest dollar," or of that financial monstrosity, a "90-cent dollar?"

England has nearly 100 million dollars worth of silver in circulation—does anybody charge England with dishonesty because she has not called in and recoined her silver? France has 300 to 400 million dollars worth of full legal tender silver in circulation—does anybody charge France with dishonesty or tender silver in circulation—does anybody charge France with dishonesty or repudiation of contracts because she has not called in and recoined her silver out of deference to recent panic prices in the bullion market? Germany itself has still about 200 million legal tender silver thalers in circulation—does anybody charge Germany with dishonesty because she does not instantly call in and recoin that silver? In fact it seems as if Germany thought she had gone far enough in this wild destruction of her silver, for she seems to be hesitating, and it is reported that she is compelled already to seek a public loan to cover

her loss in the demonetized metal. Is it not preposterous, is it not wicked, to single out America and brand her with infamy simply because she is recoining her silver on the old and time-honored ratio, *a fuller ratio than that adopted by any European Government*, 10 to 13 per cent. better than the silver of England, 3 per cent. better than the silver of France?

People of Canada, this silver question is one which greatly concerns you. It affects the security of your commerce, the progress of your manufactures, the prosperity of industry, the happiness and comfort of your homes. The well-being of every man in this Dominion who, by his toil, adds to the national wealth, is bound up in this question. Your Senators at Ottawa, worthy gentlemen, have already sounded the note of alarm. They are in terror lest silver should come into your hands. They hate the 'white, the people's money. They are in more concern about gold that nobody ever sees, and whose circulation never added a dollar's worth to the wealth of the country. The other day, in the Senate Chamber, they took quite a fit of rejoicing that there exists a duty of $17\frac{1}{2}$ per cent. to prevent the bright new *full weighted and full standard* silver dollars crossing our borders. Did anybody ever hear of such infatuation? Money, metallic money, and especially silver, is the one thing needed just now to save this country. You have everything else you need, but money you have not. Canada requires at this moment from 20 to 30 millions of these bright new dollars streaming from the American mints, distributed in the hands of her people in exchange for what they have got to sell. I need not say that your commerce is imperilled—its *ruins* are strewn on every hand. Have these Senators really yet to learn that the universal shrinkage and destruction of either of the precious metals, is a public calamity beyond words to express, resulting in stagnation to all enterprise and industry, ruin more or less to all classes, and fraught with peril to every human interest? The banks can afford hardly any relief adequate to cope with this great depression, for there is not paper enough to discount to keep things going, and the collapse of firm after firm only intensifies the trouble. The presence of metallic money is absolutely necessary to sustain values and prices. *Price* itself has its origin and existence in metallic money. The dribble of debased or subsidiary silver coinage—that combined lie and fraud—in the country, has not the weight of a feather in raising, establishing, or sustaining prices. The United States have commenced to build their values and prices on the broad and firm foundation of the double standard of silver and gold—nature's own foundation, labour's true and indestructible foundation—and the man who doubts that that country will thus mightily strengthen all its resources, has not even begun to enquire into this great monetary question. I warn the people of Canada that with their single standard (if they can be said to have any standard at all) they will not be able to hold their own against their powerful neighbour. The trade with the United States ought to be a very large and valuable one, and mutually profitable. We shall be in the position of a one-legged man wrestling with a two-legged man, and *full priced* America will devour *lean priced* Canada. Silver, the *thing* itself, not a promise to pay money, but the *actual money*, the thing of tangible real value, is about to be offered to you; but our Senators stand up between the people and their money, and declare that it shall not enter our distracted and exhausted land. What have the people to say about it?

WILLIAM BROWN.

A MODERN 'SYMPOSIUM.'

THE SOUL AND FUTURE LIFE.

(Continued.)

The theologians appear to have fallen upon evil days. Like some of old, they are filled with rebuke from all sides. They are bidden to be silent, for their day is over. But some things, like Nature, are hard to get rid of. Expelled, they 'recur' swiftly. Foremost among these is theology. It seems as if nothing could long restrain man from this, the loftiest exercise of his powers. The theologians and the Comtists have met in the sense which Mr. Huxley justly indicates; he is himself working at the foundations of a larger, nobler, and more complete theology. But for the present, theology suffers affliction, and the theologians have in no small measure themselves to thank for it. The protest rises from all sides, clear and strong, against the narrow, formal, and, in these last days, selfish system of thought and expectation, which they have presented as their kingdom of Heaven to the world.

I never read Mr. Harrison's brilliant essays, full as they always are of high aspiration and of stimulus to noble endeavour, without finding the judgment which I cannot but pass in my own mind on his unbeliefs and denials, largely tempered by thankfulness. I rejoice in the passionate earnestness with which he lifts the hearts of his readers to ideals which it seems to me that Christianity—that Christianity which as a living force in the Apostles' days turned the world upside down, that is, right side up, with its face towards heaven and God—alone can realise for man.

I recall a noble passage written by Mr. Harrison some years ago. 'A religion of action, a religion of social duty, devotion to an intelligible and sensible Head, a real sense of incorporation with a living and controlling force, the deliberate effort to serve an immortal Humanity—this, and this alone, can absorb the musings and the cravings of the spiritual man.*' It seems to me that it would be difficult for any one to set forth in more weighty and eloquent words the kind of object which Christianity proposes, and the kind of help towards the attainment of the object which the Incarnation affords. And in the matter now under debate, behind the stern denunciation of the selfish striving towards a personal immortality which Mr. Harrison utters with his accustomed force, there seems to lie not only a yearning for, but a definite vision of, an immortality which shall not be selfish, but largely fruitful to public good. It is true that, as has been forcibly pointed out, the form which it wears is utterly vain and illusory, and wholly incapable, one would think, of accounting for the enthusiastic eagerness with which it appears to be sought. May not the eagerness be really kindled by a larger and more far-reaching vision—the Christian vision, which has become obscured to so many faithful servants of

* *Fortnightly Review*, vol. xii. p. 529.

duty by the selfishness and vanity with which much that goes by the name of the Christian life in these days has enveloped it; but which has not ceased and will not cease, in ways which even consciousness cannot always trace, to cast its spell on human hearts?

Mr. Harrison seems to start in his argument with the conviction that there is a certain baseness in this longing for immortality, and he falls on the belief with a fierceness which the sense of its baseness alone could justify. But surely he must stamp much more with the same brand. Each day's struggle to live is a bit of the baseness, and there seems to be no answer to Mr. Hutton's remark that the truly unselfish action under such conditions would be suicide. But at any rate it is clear from history that the men who formulated the doctrine and perfected the art of suicide in the early days of Imperial Rome, belonged to the most basely selfish and heartless generation that has ever cumbered this sorrowful world. The love of life is on the whole a noble thing, for the staple of life is duty. The more I see of classes in which at first sight selfishness seems to reign, the more am I struck with the measure in which duty, thought for others, and work for others, enters into their lives. The desire to live on, to those who catch the Christian idea, and would follow Him who 'came, not to be ministered unto, but to minister,' is a desire to work on, and by living to bless more richly a larger circle in a wider world.

I can even cherish some thankfulness for the fling at the eternity of the tabernacle in which Mr. Harrison indulges, and which draws on him a rebuke from his critics the severity of which one can also well understand. It is a last fling at the *laus perennis*, which once seemed so beautiful to monastic hearts, and which, looked at ideally, to those who can enter into Mr. Hutton's lofty view of adoration, means all that he describes. But practically it was a very poor, narrow, mechanical thing; and base even when it represented, as it did to multitudes, the loftiest form of a soul's activity in such a sad suffering world as this. I, for one, can understand, though I could not utter, the anathema which follows it as it vanishes from sight. And it bears closely on the matter in hand. It is no dead mediæval idea. It tinctures strongly the popular religious notions of heaven. The favourite hymns of the evangelical school are set in the same key. There is an easy, self-satisfied, self-indulgent temper in the popular way of thinking and praying, and above all of singing, about heaven, which, sternly as the singers would denounce the cloister, is really caught from the monastic choir. There is a very favourite verse which runs thus:—

There, on a green and flowery mount,
Our weary souls shall sit,
And with transporting joys recount
The labours of our feet.*

It is a fair sample of the staple of much pious forecasting of the occupations and enjoyments of heaven. I cannot but welcome very heartily any such shock as Mr. Harrison administers to this restful and self-centred vision of immortality. Should he find himself at last endowed with the inheritance which he refuses, and be thrown in the way of these souls mooning on the mount, it is evident that he would feel tempted to give them a vigorous shake, and to set them with some stinging words about some good work for God and for their world. And as many of us want the shaking now badly enough, I can thank him for it, although it is administered by an over-rough and contemptuous hand.

I feel some hearty sympathy, too, with much which he says about the unity of the man. The passage to which I refer commences on page 632 with the words 'The philosophy which treats man as man simply affirms that man loves, thinks, acts, not that the ganglia, the senses, or any organ of man, loves, thinks, and acts.'

So far as Mr. Harrison's language and line of thought are a protest against the vague, bloodless, bodiless notion of the life of the future, which has more affinity with Hades than with Heaven, I heartily thank him for it. Man is an embodied spirit, and wherever his lot is cast he will need and will have the means of a spirit's manifestation to and action on its surrounding world. But this is precisely what is substantiated by the Resurrection. The priceless value of the truth of the Resurrection lies in the close interlacing and interlocking of the two worlds which it reveals. It is the life which is lived here, the life of the embodied spirit, which is carried through the veil and lived there. The wonderful power of the Gospel of 'Jesus and the Resurrection' lay in the homely human interest which it lent to the life of the immortals. The risen Lord took up life just where He left it. The things which He had taught His disciples to care about here, were the things which those who had passed on were caring about there, the reign of truth, righteousness, and love. I hold to the truth of the Resurrection, not only because it appears to be firmly established on the most valid testimony, but because it alone seems to explain man's constitution as a spirit embodied in flesh which he is sorely tempted to curse as a clog. It furnishes to man the key to the mystery of the flesh on the one hand, while on the other it justifies his aspiration and realises his hope.

Belief in the risen and reigning Christ was at the heart of that wonderful uprising and outburst of human energy which marked the age of the Advent. The contrast is most striking between the sad and even despairing tone which breathes through the noblest heathen literature, which utters perhaps its deepest wail in the cry of Epictetus, 'Show me a Stoic—by heaven I long to see a Stoic,' and the sense of victorious power, of buoyant exulting hope, which breathes through the word and shines from the life of the infant Church. 'As dying, and behold we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.' The Gospel which brought life and immortality to light won its way just as dawn wins its way, when 'jocund day stands tiptoe on the misty mountain tops,' and flashes his rays over a sleeping world. Everywhere the radiance penetrates; it shines into every nook of shade; and all living creatures stir, awake, and come forth to bask in its beams. Just thus the flood of kindling light streamed forth from the Resurrection, and spread like the dawn in the morning sky; it touched all forms of things in a dark, sad world with its splendour, and called man forth from the tomb in which his higher life seemed to be buried, to a new career of fruit-

ful, sunlit activity; even as the Saviour prophesied, 'The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.'

(To be continued.)

TEN THOUSAND MILES BY RAIL.

(Continued.)

Now we are in the land of the saints. Here is Saint Octave, and also Saint Flavie. Such ecclesiastical names seem mightily incongruous with this array of side tracks and freight cars, these workshops, engine sheds, coal shoots and other preparations for prospective traffic which the railway has established at this point. An hour later and we come to Rimouski, episcopal headquarters for the Lower St. Lawrence district, and centre of a powerful ecclesiastical organization that exerts almost unlimited influence among the *habitants*. We have now reached a comparatively populous district, with fishing settlements all along the shore, and many small villages scattered throughout the inland country to a considerable distance back from the riverside. The railway runs parallel to the river, sometimes so close to the water's edge that we can almost feel the salt spray from the waves as they dash in and break on the shingle beach. Near Rimouski a short branch road connects with a wharf where during the summer season the Liverpool mails are landed. The most attractive scenery on this part of the coast is at the little village of Bic, where a cluster of islands encloses a lovely bay, presenting in every direction a perfect panorama of beauty. The fishing in this locality is considered the best in the province.

Another halt of half an hour at Trois Pistoles for dinner, and then the terminus of the Intercolonial is soon reached. At River du Loup the cars are transferred to the Grand Trunk, and after a short delay we are again traversing the broad prairie-like meadow lands that extend several miles back from the river bank for nearly the whole distance up to Quebec. Here we see French Canadian farming in all its unadorned simplicity. The country is cut up into long narrow strips of land apparently reaching continuously from the riverside to the foothills away southward. The crops are mostly hay or oats. Occasionally one sees a field of wheat, but of very unpromising appearance. Even in this, the last week of August, there is not much to indicate the harvest month, every field presenting the same sickly and sodden aspect, as if longing for a few hours of our bright western sunshine to give it life and vigor. Indeed the method of harvesting in this district appears quite independent of any ripening of the grain, as in some of the fields a portion of the crop had been already reaped, green and immature as it was. The pursuit of agriculture in this district is carried on under difficulties that would be insuperable to any less patient and docile a race than that which has so tenaciously maintained its foothold in this remote northern region for these many generations past.

At the end of a long day's travel, the familiar outline of the fortress-crowned rock of our new-world Gibraltar looms up stern and dark in the faint twilight, as the Point Levis wharf recedes into the gloom behind us. Who can ever tire of Quebec! The grand old city retains its hold on the memory of every visitor who has once gazed on that glorious landscape revealed from Durham Terrace. But this is no time to linger here. In a few hours more the stately towers of the old French Church of Montreal come into view, and here is the next halting place before striking out for "fresh fields and pastures new."

After a stay of some days in this city I went to Boston. But it must be distinctly understood that I do not recommend this as the most direct route to California. However, leaving Montreal one afternoon at half-past three by the Delaware and Hudson road, and slumbering peacefully through the night hours as the cars dashed along at express speed through some of the grandest scenery in the Eastern States, early next morning I woke up and saw that we were passing a broad river, which somebody said was the Connecticut. An hour later I was enjoying a cup of coffee at Worcester, and admiring the spacious and cleverly-designed station building at that place, which struck me as exhibiting much architectural originality. Then, through the most uninteresting region imaginable, a dreary waste of stony desert whence not even New England ingenuity can extract any profitable return, the train keeps up a good forty-mile-an-hour speed until, just in time for a reasonably early breakfast, its passengers are landed in the gloomy and unsavoury recesses of the ancient edifice that constitutes the terminus of the Boston and Albany Railroad.

A legend of uncertain age recalls to the memory of the present generation a time when Boston was popularly regarded as the Hub of the Universe. At present it is better known as the City of Restaurants, where beans cooked in twenty-four different styles are procurable at small cost, and where a variety of brown bread that has established a well-nigh universal reputation was originally compounded. To another important section of the community, Boston is even yet the Mecca and Medina in one of their creed, inasmuch as it enshrines the publication office of the *Banner of Light*, and in other respects still holds the foremost rank in the deluded world of Spiritualism. A more solid pre-eminence is that claimed for this city as the centre and brain of the intellectual energy of the Republic, whence emanate the progressive ideas which have instilled into the educational systems of the Eastern States whatever of vitality and earnestness they possess to-day. But for all that Boston is a disappointing city. For me, as perhaps for many other foreigners whose acquaintance with Boston is of very recent date, there will always be two cities of that name,—the one a visionary republic of letters, a Utopian community of intellectual giants, an impossible revival of more than Augustan culture; the other an interminable alternation of cheap eating-houses and retail dry goods stores, with a fleeting panorama of street cars overlaid with very commonplace humanity, most cosmopolitan of type.

Perhaps the most interesting building in the city is the new Church of the Trinity, recently erected for Mr. Phillips Brooks at a cost of over seven hundred thousand dollars. Though somewhat heavy in exterior outline, and internally overdone in excessive detail of superfluous ornamentation, this structure is generally acknowledged to be the most notable of the many ecclesiastical edifices which have arisen throughout New England cities within the past few years. Among secular buildings, the new station of the Boston and Providence Railway is well worth a visit; displaying as it does a combination of true constructive genius and adaptive capacity in every detail that is a welcome feature in Ameri-

* Mr. Martin's picture of the Plains of Heaven exactly presents it, and it is a picture greatly admired in the circles of which we speak.

can railroad buildings, which for the most part display a contemptuous disregard of every principle save that of the barest utility.

But my visit to Boston was of short duration. Leaving that city by the morning express of the Albany road, I was soon on my way westward, regretting that arrangements previously made had placed it out of my power to select the more interesting route by way of Fitchburg and the Hoosac Tunnel, which would have given me an opportunity to make acquaintance with some grand mountain scenery, and at the same time enable me to appreciate at its full worth the Canadian energy and perseverance which completed the great tunnel after several American contractors had given up the task in despair. The Albany route traverses the same mountain range some thirty or forty miles further south, by a series of heavy grades where two powerful engines can only haul the train at easy walking speed, in some places. This range passed, the train glides down the steep descent beyond at a breakneck pace, stopping only for a moment at Pittsfield, near which place is the celebrated Shaker Village of New Lebanon. But just now we have not time to spare for a ten mile drive over the hills to interview Elder Frederick Evans and ascertain whether the most remarkable religious community in the world is still progressing as prosperously as ever.

Soon after this the beautiful vale of the Hudson comes in sight, far below us, towards the west; and a rapid run of twenty minutes more brings us under the shadow of the huge capitol that New York State is building for the benefit of her legislators, at the risk of bankruptcy to herself. Hard by the placid Hudson glides due south, bearing its load of heavily-freighted canal boats that have worked their way down the sinuosities of what has been disrespectfully termed the Erie Ditch.

(To be continued.)

SCIENCE AND THE EXODUS.

BY PRINCIPAL DAWSON, MCGILL COLLEGE, MONTREAL.

II.—REPHIDIM AND SINAI.

(Continued.)

If this question be considered as settled then it remains to inquire which of the mountain summits of that group of hills in the Southern end of the peninsula which seem to be designated in the Bible by the general name of Horeb, should be regarded as the veritable "Mount of the Law." Five of the mountain summits of this region have laid claims to this distinction; and their relative merits the explorers test by seven criteria which must be fulfilled by the actual mountain. These are: (1) A mountain overlooking a plain in which the millions of Israel could be assembled. (2) Space for the people to "remove and stand afar off" when the voice of the Lord was heard, and yet to hear that voice. (3) A well defined peak distinctly visible from the plain. (4) A mountain so precipitous that the people might be said to "stand under it" and to touch its base. (5) A mountain capable of being isolated by boundaries. (6) A mountain with springs and streams of water in its vicinity. (7) Pasturage to maintain the flocks of the people for a year.

By these criteria the surveyors at once reject two of the mountains, *Jebel el Ejneh* and *Jebel Umm-alawi*, as destitute of sufficient water and pasturage. *Jebel Katharina*, whose claims arise from a statement of Josephus that Sinai was the highest mountain of the district, which this peak actually is, with the exception of a neighbouring summit 25 feet higher, they reject because of the fact that it is not visible from any plain suitable for the encampment of the Israelites. Mount *Serbál* has in modern times had some advocates, but the surveyors allege in opposition to these that they do not find, as has been stated, the Sinaitic inscriptions more plentiful there than elsewhere, that the traces of early Christian occupancy do not point to it any more than early tradition, and that it does not meet the topographical requirements in presenting a defined peak, a convenient camping-ground, or a sufficient amount of pasturage.

There only remains then the long-established and venerated *Jebel Musa*—the orthodox Sinai; and this in a remarkable and conspicuous manner fulfils the required conditions, and besides illustrates the narrative itself in unexpected ways. This mountain has, however, two dominant peaks, that of *Jebel Musa* proper, 7,363 feet in height, and that of *Ras Sufsafeh*, 6,937 feet high; and of these the explorers do not hesitate at once to prefer the latter. This peak or ridge is described as almost isolated, as descending precipitously to the great plain of the district, *Er Rahah*, which is capable of accommodating two millions of persons in full view of the peak, and has ample camping-ground for the whole host in its tributary valleys. Magnificent photographs of this plain and the mountain are given in the work, which leave no reason to doubt that it is just such a theatre of the giving of the law as the most sanguine and vivid imagination would conceive. "From the time when the traveller enters the plain, the peak of *Sufsafeh* stands out sharp and clear against the sky," and he never loses sight of it for a moment till "he crosses the dry wady bed at its foot and gazes up at the tremendous cliff in front of him, and which is sufficiently steep to be described as a mountain that may be touched." Farther, it is so completely separated from the neighbouring mountains that a short and easily intelligible description would define its limits, which could be easily marked out.

Another remarkable feature is that we have here the brook descending out of the mount referred to in the Exodus, and besides this five other perennial streams in addition to many good springs. The country is by no means desert, but supplies much pasturage; and when irrigated and attended to forms good gardens, and is indeed one of the best and most fertile spots of the whole peninsula. The explorers show that the statements of some hasty travellers who have given a different view are quite incorrect, and also that there is reason to believe that there was greater rainfall and more verdure in ancient times than at present in this part of the country. They further indicate the *Wady Shreick* in which is the stream descending from the mount, as the probable place of the making and destruction of the golden calf, and a hill known as *Jebel Moneijeh*, the mount of conference, as the probable site of the tabernacle. They think it not improbable that while *Ras Sufsafeh* was the Mount of the Law, the retirement of Moses during his sojourn on the mount may have been behind this peak, in the recesses of *Jebel Musa*, which thus might properly bear his name.

Other interesting considerations are of a political and military nature. It was necessary for the Israelites to have a secure dwelling place for some time, in order that their religious and social institutions might be fully organized before their march northward to Canaan. For this purpose the plain of *Er Rahah* and the region in its vicinity were admirably fitted. It is in the very heart of the peninsula, and approached only by passes easily defended, one of which the Israelites themselves had to force at *Rephidim*. It was too remote to be attacked by Egyptian expeditions, had these been sent against it, and the Amalekites after their chastisement at *Rephidim* were not likely to assault a place whose strength was so well known. It was on the borders of the territories of the friendly Midianites, with whom Moses had sojourned so long and was connected by marriage. It would thus give a secure abode, with supplies of water and pasture; and after the hardships already endured by the people, would appear to them a haven of comparative rest; while on the other hand it was sufficiently a wilderness to wean them from Egyptian habits and train them to the hardihood of a desert life.

In geological character the Sinai mountains, including the Mount of the Law, are of great antiquity and simple structure. They consist of a red syenitic granite associated with other ancient crystalline rocks, and on which rest mica schists and gneisses much older than the sandstone of the region, which is known to be of the age of our Coal-formation rocks. Thus the syenite of Sinai, though a rock of igneous origin, must have been cooled down in the far back Palaeozoic age of Geology. This effectually and forever disposes of the theory held by some interpreters of Exodus, that Sinai was a volcanic mountain, and that the terrific phenomena which accompanied the giving of the law were those of an eruption. It is to be observed also that "the thunders and lightnings and thick clouds" of the Mosaic narrative, rather resemble the appearances of an atmospheric disturbance than of a volcanic eruption.

Lastly—for the benefit of those who love to consider the purely human element in religion, Moses had sojourned in the region, and knew perfectly the way by which he was leading his people; a way which he had fully learned in his long exile. The place had been indicated to him by divine revelation, but independently of this it is evidently one of those grand shrines of nature which man vainly tries to rival in his temples and cathedrals, and which strike awe into the human heart, and lead it to lofty thoughts and imaginings; and such a place must have had peculiar impressiveness to a people reared in the flats of the Egyptian delta and who had just been stirred by the marvellous experiences and excitements of their flight from Egypt. It was thus one of the most fitting spots on earth to be the theatre of the revelation to man of a new and purer faith, unmixed with the figments of human invention, and leading to a worship of the one God the Creator.

(To be continued.)

THE FUTURE LIFE.

No. II.

I have dwelt on the argument from the character of God and His relation to man. There is another argument for the doctrine of eternal punishment drawn from the New Testament Scriptures. Let us look at that a little. I readily grant that there are many passages in the New Testament which seem to teach the doctrine of eternal punishment, as it is held by the churches. But it must in fairness be also admitted that many passages teach the doctrine of final restoration. For myself I am convinced that the Scriptures do not solve the problem. Jesus Christ speaks of "everlasting fire, prepared for the devil and his angels," of "the worm that dieth not, and the fire that is not quenched," of sins against the Holy Ghost which "shall never be forgiven, neither in this world, nor in that which is to come." These texts, if taken without any reservation, or refinement, clearly convey the idea of a condemnation to which there is no end. But on the other hand there are passages which emphatically teach the doctrine of final restoration. The Apostle Paul says that "the last enemy that shall be destroyed is death." He speaks of a time when God shall be the "all in all," making no distinction between blessed and condemned. Then "all things shall be gathered together in Christ," as the Head. And again, the passage I quoted before that, "as in Adam *all* die, even so in Christ shall *all*," not some, but *all* be made alive. Here is an apparent contradiction. But we are sure that the Word of God cannot contradict itself. All that we can do is to try and find the general teaching of Scripture, and then perhaps we shall find some reasonable explanations of passages that bewilder us now.

I dwelt in the previous article on the religious ideas the Jews had about the future life. They believed that they were the elect of God predestined to a blessed state, in a blessed place; a new Jerusalem, whose streets were of gold, and walls of jasper, having a temple immeasurably grander than that which crowned the Mount Moriah. For their enemies there was a state and a place of torment. They called it hell or gehenna. The idea became firmly rooted during that dark period which intervened between the return from captivity and the coming of Christ. From the almost intolerable miseries of life, they took refuge in the hope of a future Paradise, and unable to avenge the wrongs they suffered, they comforted themselves with the idea that their enemies would have to suffer endless, and horrible, torture in the world to come. Of course Paganism, by which they were greatly influenced all this time, had much to do with it. Just outside of Jerusalem was a horrible place—the valley in which Ahaz at one time set up their worship of Moloch, to whom children were burnt alive in sacrifice. It was polluted in the time of Josiah; and in the time of Christ it was the place where all the refuse and filth of the city lay rotting and smouldering with the fire and the worm. That valley of Hinnom became the symbol of hell. The imagination took hold of it, and many a Rabbi pointed to it as the very entrance to Gehenna itself. Now Jesus Christ was a true teacher of the people. He had a method of teaching—and one part of it was this—to seize hold of current notions or popular ideas, and use them for His own purposes. That He did with the ideas of priesthood and sacrifice, and ceremonial law. And that He did with the current notions of a future state. But instead of applying them to the future, He made them bear upon the present. Instead of speaking of a hell after death for Romans and bad Jews,

He spoke of a judgment that was taking place among them—of a fire that was already kindled and was trying every man's work. He spoke of the good in spirit as being in heaven—and of the bad in spirit as being in hell. The Jews were anxious about the resurrection of the body—but Christ told them that the resurrection of the spirit now, the new birth, was far more important. He called them away from the contemplation of remote rewards and punishments, to the great and tremendous realities of this life. Of the future life He spoke but little, and then, instead of the voluptuous paradise of the Jew, and the majority of Christians, He gave a simple, moral conception.

That is a truth that we Christians have yet to learn, for the most part. We have taken the Jewish notion of heaven and hell—put them in the future, and interpreted the teachings of Christ as referring to the future. It has been taught by us that Christ first revealed a future heaven, and then established a community or a church, that should prepare men for it and lead them into it. "But the fact is that the foundation of the 'kingdom of heaven' upon earth for its own sake, and for the present good of man independently of his future destiny, was the one great object of all His teaching." His purpose was to create new life in men: to make them holy in thought, and word, and deed: to inspire them with love to God and love to each other—to give them that meekness which is true power, and that purity of heart, without which no man shall see the Lord. Instead of pointing to some remote future, and telling them that beyond the grave they would find the rest, and the blessedness, and the reward they craved, He said, "the kingdom of Heaven is among you." He told the poor in spirit, and the persecuted for righteousness' sake, that they were blessed—for the kingdom was their's. They had it in actual possession. He speaks of Capernaum as being exalted to Heaven by opportunities; but because they were rejected, Capernaum would speedily be cast down to hell again. In the series of parables, this teaching is most definite. Read those parables in the light of modern theology, that is, read them as having reference to the last day and a future life, and they are difficult if not impossible of explanation. But read them as bearing directly upon the present life, and the judgment that is going on in the earth, and they are plain and practical teachings which the unlearned can understand. They bear, of course, indirectly upon the future—for all teachings and deeds that concern this life must have some reference to the future life. Life is not made up of a series of transformations or transmigrations, but is a continuous development. But when Christ called men away from over anxiety about to-morrow's meat and clothes, bidding them "seek first the Kingdom of God, and its righteousness," He did not refer to a future life, but to the present life on earth—He called them from the pursuit of material good, to the culture of things spiritual and eternal. His whole Gospel bore most of all, and first of all, upon the present life; for He came not simply to make men happy, but to make them good: not to give them great joys, but to give them great and perfect character. The teachings of the Apostles are in the same line. They did not, as many have done since, and as too many do now, preach faith in Jesus Christ, and the doing of good works, as a way of shunning a future hell and gaining a future heaven; but they called men to faith because it was the inspiration to holiness, because it brought them into union with God and gave them power to conquer the world. The writer of the Epistle to the Hebrews puts this most clearly. He treats heaven and hell as present states. He refers to Israel's sin of unbelief, and the penalty of that was forty years' dreary wandering in the desert. He goes no further than the graves. Esau lost his birthright, and for the rest of his life suffered for his folly. But he does not follow Esau further. The Kingdom of Heaven in all its glory is in their possession. "Ye are come unto Mount Zion, to the city of the living God and the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and Church of the firstborn which is written in heaven, and to Jesus the Mediator of the new covenant."

I am not saying that in the future there can be no heaven and no hell. There must be both. But I mean to say that the doctrine which says heaven and hell are places only to be got at by going through the grave, has wrought most mighty mischief among men. I can easily believe that the fear of hell has restrained many men from deeds of violence, and kept rough spirits in something like conformity to good behaviour. But it has been the parent of an unreal and superficial religion. It has taught men to trust in creeds rather than in character. It has taught men to rely on faith when they come to die rather than on a life of faith and holiness. The result of this teaching has been, and is now, to make this the only practical question with multitudes, "How long can conversion be postponed?" They have the notion that to get converted is to escape hell and all the consequences of their sins. It is not so. The flames may be, and often are, kindled in us here, which rivers of tears shall not quench. And there is torment after death: punishment for all and every sin that men may do, here or there. But not eternal. Oh, not that—it cannot be. God the Father has not said so, and Christ the Son has not said so.

Do men know what dishonour they have done God by having and trying to account for the doctrine of eternal punishment? When I call them to mind, I know not whether to weep or to speak out fiery words of indignation. They have read the gracious, tender invitations of God to men. They have heard the constant, patient pleading, "Turn ye, turn ye, for why will ye die?" They heard it declared that he will "have all men to be saved and come to a knowledge of the truth." But they cared more for their hideous dogma, their pagan belief, than for the character of God; and Luther dared to say that God was not sincere in calling upon sinners to forsake their evil ways and live: and that, as addressed to the finally impenitent, His language is that of mockery and scorn. Calvin declared that such exhortations, as well as the other means of grace offered to all, were designed, not for the real conversion of those who shall finally perish, but to increase their guilt and overwhelm them in the more fearful condemnation. So that God actually deceives men, and invents methods by which their sin and punishment may be increased. Is that God-like—is it Father-like—is what any parent on earth would do toward his children? No!

CHRISTIAN.

The aim of education should be to teach us rather how to think than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of others.—*Beattie.*

INVENTIONS.

AGRICULTURAL IMPLEMENTS.

To a young country like Canada, in which the extent of land to be tilled is out of all proportion to the labour that can be employed, it soon became a necessity to find some mechanical appliance which would take the place of the scythe and the sickle, and, fortunately for us, when the requirement arose the attention of inventors on both sides of the Atlantic had been for some time directed to this subject, and the result of their labours, although falling far short of the almost perfection which has been since attained, answered the purpose at the time.

Our Canadian mechanics were however not content simply to profit by other men's labours, but entered themselves into so congenial a field of industry, and it may be safely said that the combined efforts of Canadian manufacturers and inventors have resulted in the production of reaping and harvesting machines which may vie with the best productions of British and American firms.

Such being the case, it may be of interest to the readers of the SPECTATOR to trace briefly the gradual progress made by human ingenuity in this direction.

It is somewhat curious to remark that, up to the end of the last century, the methods of gathering in grain and the implements employed for that purpose were nearly identical with those shown in the paintings executed perhaps 3,000 years before on the walls of tombs in Egypt, the one exception chronicled being the machine which, according to Pliny, was in use in what is still a great wheat growing country, the plains of Central France.

This was a kind of box on wheels, propelled from the rear by oxen, carrying on its front edge small teeth, which, as the machine was pushed forward, tore the ears from the straw which was left standing in the field. It would also seem from the description that it was necessary for the attendant to sweep the ears into the body of the cart. (A tribute to the wisdom of our ancestors is given by the fact of a modification of this machine being the most approved means of gathering clover seed.)

The first machines which, as far as can be seen, were put into practical operation since the days of the Gallic reaper, were those of Plucknett, Smith and others, and which the work was done by a horizontal cutting circular blade, but already (in 1786) a modification of the primitive idea, in which a cylinder, armed with rows of combs tore off the ears, throwing them into the box of the machine, had been devised by Pitt, other inventors subsequently trying to accomplish their purpose by shears and rotary scythes. The celebrated machine of the Rev. Mr. Bell followed the original model, in placing the draft behind, but a reaper, invented by Ogle, in 1822, actually shows all the features of a successful machine, the horses being placed in advance, a cutter bar projecting at the side and a reel gathering the grain to the cutter.

This machine was also provided with a grain platform tilted to drop the gavel, but was unfortunately so badly constructed as never to be capable of working.

All these machines were of British origin, but from this time (1828) numberless experiments were tried by American inventors, the one who achieved most being Hussey, who patented as a mower the first really valuable harvester, the slotted finger bar, invented by him being a great step in advance in the construction of the machine.

McCormick, however, may really be considered as being the first to bring the reaping machine to any practical value, but further allusion to his invention and what has been since done must be given in a succeeding article.

FRAS. HY. REYNOLDS.

NINO BIXIO.

BY EVELYN CARRINGTON.

(Continued.)

How the untimely peace placed Custozza and Lissa beyond retrieval, when, under Cialdini, the main army was preparing to renew the conflict with far more promising conditions—when Medici had all but reached Trento, and the volunteers were making a goodly stand in the passes of the Alps—is a matter of history. Bixio's letters of this period are melancholy reading; he was bitterly disheartened, even more as a seaman than as a soldier. The disaster at Lissa cut him to the quick, so much the more because, with grave forebodings in his mind, he had implored the government to give the naval command to Garibaldi instead of to Persano, and he was convinced that had he been listened to, the chronicler of that event would have had a different tale to tell.

In 1870 Bixio was once again under fire, beneath the gates of Rome. He had hastened up to the Eternal City from Civita Vecchia, where the Papal commandant had capitulated to him, happily without a shot being fired. With the entry of the Italian troops into Rome, the career of Bixio, the soldier of Italian independence, closed: the career of Bixio, the politician, may equally be said to have closed on the day he witnessed, with eyes moist with tears, an Italian parliament, opened by an Italian King, in Rome. That hour he felt—not, indeed, that there was nothing more to do, but that his own work, the work of the revolution and the sword, was complete. It behoved him now, he thought, to devote what years remained to him to the interests of his family, and he believed that in pursuing this object he could at the same time render one last service to his countrymen in the shape of a needful and salutary example. His mind was still full of the ideas that had been present with him when he sailed in the "Goffredo Mameli:" he had never tired of bringing them before the notice of the distinguished persons with whom he was brought in contact, and of the Chamber of Deputies. It was his constant conviction that Italy ought to have such a mercantile marine as would raise her to the position of a first-class commercial power. That in most respects she was essentially fitted to assume this position was not to be disputed; all that was required, in Bixio's opinion, was the liberal encouragement of government and the growth of private enterprise. Among the innumerable benefits accruing from commercial greatness, Bixio well pointed out that not the least would be

But Christophe had been petted by women all his life, and to him Jeanne was no wiser than the rest; she was his old nurse, and sure to be blind in matters relating to him.

"Thou art croaking," he spoke gaily; "to hear thee one would think Jean Marie was like one of the West India planters the sailors of Le Croisic talk about, and that I should be lashed to death. Besides, Jeannette, I believe I am to have the mill of Rusquec."

A look of incredulous wonder lightened in the old woman's eyes; but she did not volunteer an opinion.

"There are tenants there for the present," was all she said, and then she mounted one of the oak benches, lifted down a skin of lard, took a spoonful from it, and replaced it. Then she lifted the lid from the soup-pot, in which herbs and vegetables had long been simmering, as it hung on the great iron chimney-hook, and stirred the grease well into the boiling liquid.

"The master is late," she said, still bending over the blazing logs.

"Yes; and I am hungry. Give me my dinner, Jeanne, as soon as it is ready."

A yellow dog that had been lying asleep jumped up and ran out with a whine of welcome.

"There he is—well?" Christophe turned inquiringly; he had begun to wish for the mill.

Jean Marie took no notice; he seemed occupied with his own thoughts. He seated himself beside the rough table, waiting for his dinner. There was abundance of homespun table-linen in the armoires both upstairs and down, but it was only used on high festivals.

Christophe went up and touched him on the shoulder. "Well, brother, how about the mill? Is it settled? When am I to take possession?"

Jean Marie turned slowly and looked in Christophe's face, to gather in the meaning of his words. The remembrance of their talk yesterday had been so overshadowed by the impression Louise had made on him, that it cost him some effort to understand his brother's meaning. The point at which memory was most distinct was his own proposal that Christophe should possess the mill through Louise. A flush spread over his swarthy skin, and his eyes grew darker with anger.

"The mill is not for thee," he said, roughly; "it is in good hands; thou art not wanted there."

Christophe stood with open mouth, surprised at this outburst; but Jeanne did not give him the chance of answering.

"Pardon!" she pushed by him with a red porringer full of steaming soup, and set it down before Jean Marie, and then took a long, dark-looking loaf from a basket, and placed it on the table. As she handed another bowl of soup to Christophe, she said,

"Eat, my boy; for thou art hungry."

The peaceful look in her eyes quieted Christophe.

"Jean Marie is cross, because he wants his dinner," he thought; "I shall let him come round by himself."

So the young man swallowed his meal hastily and in silence, and went out. He had done a good morning's work—why should he not take a little rest? constant work was bad. Jean Marie had made himself at thirty a middle-aged man; he had worked too hard.

A little way beyond the farmhouse the ground on the opposite side of the high road goes down in a sudden precipitous descent to the valley of rocks which is so special a feature of Huelgoat; it is not easy to descend into it from this side; the orthodox way to it lies at the end of the village past the old water-mill, and across a bit of rock-strewn waste land, gay just now with a golden wealth of furze and broom blossoms.

But Christophe was an expert climber. He slid down the craggy basin between huge masses of grey rock, some of them twenty feet high; and arrived half-way down the hollow, he niched himself comfortably between two rocks, on a heap of brown heather, and lit his pipe. All about lay the gigantic rounded blocks of granite. Above him was a little brown lark circling higher and higher to the blue sky.

"This is pleasanter than fishing," thought Christophe. He lay listening to the lark, and watching the thin wreaths of tobacco smoke disperse as they tried to mount. All at once, another sound mingled with the lark's song; but it did not at first arouse him. In his state of easy enjoyment, the plaintive notes sung in a clear treble came as a pleasant contrast to his own happy feelings. He was too lazy to think of the cause, only he listened with more and more awakened sense as the sound resolved itself into a village song he was used to sing himself.

Then he raised himself on one arm and listened intently. The voice was young as well as sweet. Christophe looked about, but he could see only stones. He got on his feet and looked down into the valley.

On the other side, approaching the bottom of the rocky dell from the furzy waste above, was the figure of a young girl. As Christophe rose up she saw him, and her song ceased. They were some distance apart, but they were struck with each other's appearance. Louise said to herself, "This is Christophe Mao;" but the young man only wondered who the pretty creature could be, and from whence she came.

"Doubtless I have not seen all the girls of Huelgoat; there was not a woman on all the islands of the Morbihan to compare with this one. She and I must make acquaintance."

Christophe was not conceited, but a man who has been petted by women is rarely shy with them; and chance now helped him. Louise's foot slipped on a smooth, moss-grown stone, and she fell on the grass with a little outcry of pain.

Christophe sprang down the hollow and up the other side like a goat.

"Are you hurt?"

Louise blushed, felt her ankle, and then smiled at him, and quickly got up.

"No; oh no; only a little shaken. I came down to look at the *Ménage de la Vierge*. I have not peeped into the Gulf since I was a little child. Hark! I can hear the water now."

The *Ménage de la Vierge* was one of the mysteries of the wild place. From the lake of Huelgoat the stream issued in a canal which carried water to the mine about two miles away, and also in a cascade which fell some sixty feet and

then disappeared among these enormous stones, below where Louise's foot had slipped. But at the bottom of the valley came a sound of rushing water.

"It is nothing here," said Christophe. "Let me take your hand and guide you to the grotto."

Louise smiled, and then she blushed with pleasure.

"Thank you," and then she placed her hand frankly in his.

Christophe's heart beat more quickly as he clasped her hand. This was not the first pretty girl he had helped on her way; and yet, as he now gazed freely at Louise, he thought he had never seen any beauty like this before.

"Take care;" and as she climbed from one monstrous rounded grey mass to another which looked more slippery, he pressed the girl's hand tightly. "Now rest a moment; there is a still more difficult bit to get over. Do you live in Huelgoat?" he added.

"Oh, no; but if you knew where I live, you would say, 'I ought not to need your help.'" She looked at him archly; "Why, I live on stones like these. I am Louise Rusquec, and I live at the Mill of St. Herbot."

Christophe felt full of delight; his eyes shone on the young girl.

"Ah, I might have known it; had you belonged to Huelgoat I must have seen you sooner."

"Are you Christophe Mao?" she asked; but her eyes drooped, and she felt timid.

"Yes! I am Jean Marie's brother!" he said. They had reached the grotto: it was only a natural shelter, made by the juxtaposition of some of the enormous stones. Behind rose the wooded hill, and about and among the stones the lady-fern and harts-tongue showed wherever they could get a hold; and brambles and brake clung everywhere. The rush of the unseen water had grown louder under their feet, and now, as they advanced into the cavern, the noise was deafening. At length they descended to the mouth of the gulf; the stones were so steep and slippery, and the whirling rush of water below so bewildering, that Louise shivered, and clung, giddy and terrified, to her guide. Christophe put his arm strongly round her and drew her back from the edge of the gulf, and for a moment he stood clasping her, while the girl lay passive on his arm. But this was only for a moment; Louise recovered her scared senses, she pushed the young man's arm from her waist, and began to walk back alone.

Christophe felt rebuffed, and for him it was a new and discouraging sensation.

"Can you get back alone?" he said, timidly.

"Yes, I thank you; it is easy now," and she seemed really anxious to escape from him.

"What have I done?" the poor fellow thought; "I meant no offence. I only feared she would slip into the gulf, and now she will not even look at me."

Louise thought in this fashion, "Ah, he despises me; he thinks me too free; he shall not think so again; he shall not even touch my hand; I will guide myself."

After all it was much easier to get up the steep rocks than to get down them, and she climbed so well that Christophe had no excuse for proffering help. She stopped at the place where she had slipped.

"Good-bye, Monsieur," she spoke, coldly; "thank you for helping me."

Her unkindness stung him to speech.

"I have offended you against my will. How can a man know what to do? Should I then have let you fall into the gulf?"

Louise felt greatly troubled.

"I have not blamed you, Monsieur. I thank you: farewell!" She spoke quickly, and hurried away, without one look to warm her cold words.

(To be continued.)

This is true liberty, when freemen having to advise the public, may speak free; which he who can and will, deserves high praise, and he who neither can nor will, may hold his peace. What can be juster in a State than this.—*Euripides*.

The only ends for which governments are, and obedience rendered to them, are the obtaining of justice and protection; and they who cannot provide for both, give the people a right of taking such ways as best please themselves in order to their own safety. The whole body of a nation cannot be tied to any other obedience than is consistent with the common good, according to their own good.—*Algernon Sydney*.

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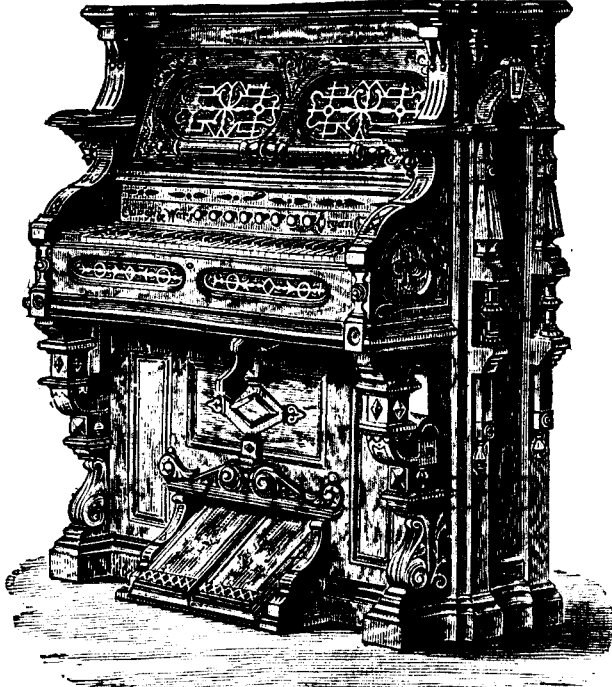
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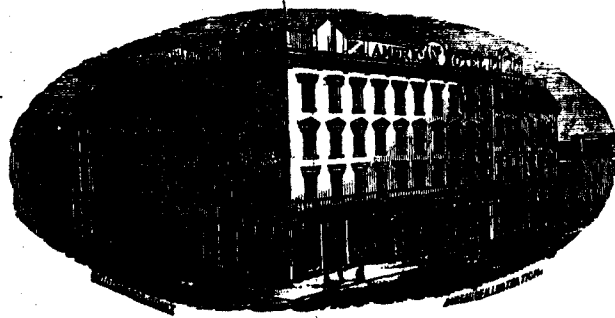
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I shall strenuously oppose those measures in connection with the Railway Bill that have not for their object the strict fulfilment of the original contract between the City of Montreal and the Directors of the Northern Colonization Railway Company, and the building of the terminus and workshops within the city.

I shall also oppose strongly all attempts at unnecessary taxation.

All measures calculated to further the education of the poorer classes will receive my hearty support.

Differential Legislation I will oppose, as I cannot see the justice of charging more for licences in the City of Montreal than in any other place in the Province.

I shall also move for a bill having for its object the better protection of the working classes with contractors, making every contractor employed by the Government deposit a sufficient sum as a guarantee against fraud on their part in their engagements with their employees.

As your representative in Parliament I shall act independently, and I shall be found always ready and willing to support measures having for their object the good and welfare of our Province.

Your obedient servant,

J. McSHANE, JR.

Montreal, 3rd April, 1878.

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To the Electors of the Western Division of the City of Montreal.

real.

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I disapprove of and would have opposed the bills imposing taxation on mercantile contracts introduced by the late Government, and I am also opposed to the measures provided by the Railway Bill for the enforcement of its provisions.

If elected, I shall advocate economy in every way, and shall maintain the interests and rights of the City of Montreal.

I shall endeavor to improve the administration of justice in this Province, and shall try to do my duty as your representative in every respect.

I have the honor to be, Gentlemen, Your Obedient Servant,

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