

# The Canadian Spectator.

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## The Canadian Spectator.

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## The Canadian Spectator.

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"NO SIGN," by Mrs. Cashel Hoey.

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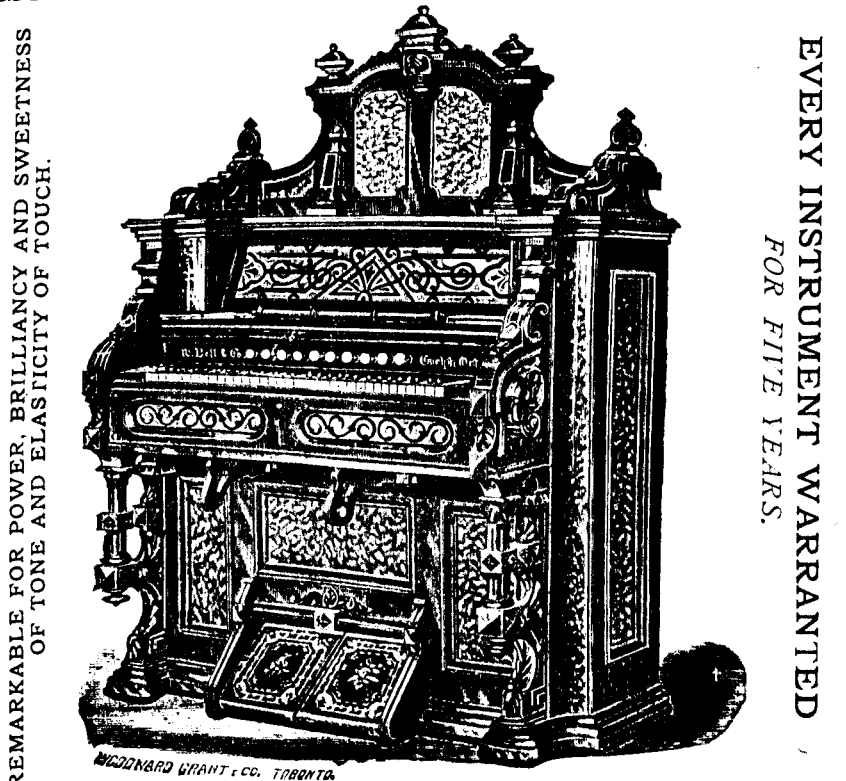
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## THE TIMES.

### AFFAIRS IN CANADA.

The third session of the third Parliament of Ontario was opened on Wednesday the 9th of January, with the usual ceremonies—and a speech from the "Throne" of extraordinary self-complacency and grammar. Thus it opens: "I am glad to meet you again for the despatch of business in connection with the Government of the Province, and *with the legislation which the public needs require.*" Does the Lieut.-Governor really meet the Legislative Assembly "with the legislation which the public needs require," or does he simply indicate the legislation required in the interests of public peace and prosperity?

But passing by the involved sentences—the jubilate notes that break out here and there—the Ontario Assembly may be congratulated on its opening and prospects. There is a surplus in hand—an evidence of watchful economy in all branches of public expenditure—a desire to develop the vast resources of the Province, and to legislate for the general good. The Lieut.-Governor aspires to be more than an ornament, and has set himself to the work of making personal acquaintance with the people in the outlying towns and districts. It is a good example.

The most practical measure foreshadowed in the speech is the one relating to the Civil Service. It is not likely that any violent changes will be made—but as far as they may go they should be radical. Political patronage is a great evil; and in the interests of public and private good, should be abolished.

Sir John A. Macdonald met his friends among the workingmen of Toronto on the evening of the same day to receive an address expressive of their confidence in his ability, integrity and general faithfulness to "The Cause," which address was accompanied by a gold watch to mark the time when the Liberal Government shall be turned out of office, and the Conservatives shall walk into office. That was unfortunately the burden of all the speaking—as it is the burden of almost all Canadian political speeches. We hear but little of principles, but little of policies, and much of office. Sir John is an able statesman, an astute politician, divided from party, an honest man, who, if his lot had been cast in healthier times, would have done a greater work. If he has the majority of workingmen and others on his side, he will soon have the power he covets, and with it an opportunity to inaugurate a better state of things. But Sir John must let the regulator of his watch alone, and try to run down time.

The Hon. Peter Mitchell has resigned his seat, and it is said will be re-elected without opposition.

The Speakership of the Ottawa House of Commons appears to present some difficulty. It is vacant. The Cabinet is silent about it. So is the Conservative party. Mr. Anglin was unfortunate in his trading policy, as far as the Government was concerned. By dint of much scheming he was let down easily, but it will require more than mere scheming to exalt him again. Nothing but hardihood could venture to replace a gentleman in the honourable position of Speaker to whom suspicion and something more has attached.

The *Morning Freeman*, of St. John, N.B., is trying to perpetrate a joke. In a criticism on the first issue of the SPECTATOR, while referring to our demand for religious liberty, it says of the Editor:—"To be free, he must have the power to rob the Catholic Church of the Province of Quebec of the property *it holds in trust for the people, and administers so carefully and so judiciously.*" The *Morning Freeman* is a peculiar paper, but it is decidedly witty.

The Oka Indian trial has come to an end for the present, the jury not being able to agree on a verdict—five declaring that they found it impossible to convict the Indians on the evidence produced before them.

A remarkable article appeared in the *Montreal Gazette* of Tuesday last on "RUSSIA'S POSITION." It declared that the end of the war,

whatever its issue, would leave Russia in no enviable position. That Russia has lost the "sympathy she might have had from Governments or people twelve months ago." That the war has been less "sacred as to aim or execution than most of the wars of the present century." That "not religion and philanthropy, but ambition and revenge, were its chief motives." It calls the war "a farce;" says that the Russians have lost prestige and the Turks have gained it, &c., and then proceeds in a high and mighty way to ask "What good has it effected? Has it bettered, or in any way tended to better, the condition of the christian provinces? Has it done anything to hasten the day of good government among the Pashas? Has it brought the Eastern question any nearer to a settlement? Has it not rather arrested Turkey in the path of reform in which its rulers and *his* advisers have entered? Has it not tended to undo whatever good was done in that direction? Has it not embittered the minds of Christians towards Mohammedans?" &c. And then the sapient writer winds up by saying, "and Russia's claims for compensation for sacrifices through her own obstinacy and pride are not worthy of a moment's hearing. The best thing she can do now is to use the lesson that has been forced on her by using her efforts henceforth to the amelioration of her own condition, and to leave the concerns of others in the hands in which Providence has placed them." Now it does seem strange to find a political writer asking what good a war has done, while that war is yet in progress. Still more strange to be told that the conqueror has lost prestige—that her claims are not worth a moment's hearing—when other European powers are waiting anxiously to know what those terms are, acknowledging that Russia has the right to dictate the price of peace so long as there shall be no interference with their interests! Will the writer of the article indicate to a humble and enquiring public what or where is "the path of reform in which Turkey's rulers and his advisers have entered?" We know what promises were made, and we know that Russia was one of the powers pledged to enforce the fulfilment of those promises, but are ignorant of any reforms accomplished; even of the path, that led to that desired end, being entered upon. Most of the world imagined that the *casus belli* was in the fact that "the path" had not been found by Turkey. When we are told what good was done previous to the war, we may be able to say how much of it has been undone by the war. The Turks promised to abolish slavery, and did not; promised to redress the wrongs of the Christian population, and did not; promised many good things, and did not one of them. Russia, of all the European powers, has redeemed her pledge.

The advice the *Gazette* gives to Russia is really lofty. She is to leave Turkey "in the hands in which Providence has placed them," and she is recommended to use her efforts to the amelioration of her own condition. A glance at recent Russian history would tell the writer that Russia has made most wonderful progress in that direction, consolidating the Empire, developing internal resources, encouraging education; and without war, or even riot, set ten millions of male serfs free. It may be well enough to write for a party, to swear by a party name, be it in England or in Canada, but political writers should be careful not to put forth statements so foolish and misleading.

## THE WAR.

Austria desires the maintenance of the Treaty of Paris; she also wishes to prevent Russia from gaining a preponderating influence; Austria will never renounce her position as a guaranteeing Power. The question relative to the political autonomy of Bulgaria and other conditions affecting Austrian interests as a frontier Power, and in fact the settlement of conditions of peace, cannot be permitted without the participation of Austria. The foregoing declaration has been communicated by the Austrian Ambassador to the Porte. Lord Derby made a similar communication to St. Petersburg on Monday. Nevertheless it is believed no previous understanding existed between Austria and England. It is stated that Russia has not yet communicated the terms of peace to Austria. Notwithstanding the attitude of Great Britain and Austria, it is expected complications will be avoided, and Russia arrive at an understanding with the Powers.

The Press Association learns that the Queen's Speech will express the opinion that the negotiations now pending will result in peace. While no extra supplies will be demanded, the speech hints pretty strongly that they will have to be asked for in a very probable contingency.

## THE LATE KING OF ITALY.

Victor Emmanuel will not be allowed to pass from the stage of life without much note and comment. He has been a notable character in a great drama, playing his part well. Fortune helped him—he did well unto himself, he did well for his people. Not great as a soldier—not great as a statesman—not great in any direction—by earnestness and patience he was enabled to achieve a great work, and leave a lasting reputation behind. He has left to Italy a constitutional government—just laws, giving equal rights—and a free church in a free state. To his son he has left the priceless legacy of a good name.

The House of Savoy—of which the late King was a scion—if not illustrious, is sufficiently old in the princely line to satisfy the proudest of ancestry worshippers. The genealogy goes back until it fades off into the gloom of mediæval times. In the eleventh and twelfth centuries it ruled a small tract of country on the western slopes of the Alps. Near the close of the fourteenth century, by fortune of war and shifting circumstances, Nice was added. Early in the fifteenth century a change of title occurred, the Count of Savoy taking to himself the name of Duke. Then Duke was exchanged for King, early in the eighteenth century, when Sicily was acquired. Sicily was given up—Sardinia being the price—but the royal title remained. In 1815 the map of Europe was reconstructed, Genoa and the territory surrounding being tacked on to the Kingdom of Sardinia, which had become an important political division of distracted and disintegrated Italy. The direct male line of the House of Savoy ceased with Charles Felix in 1830, and Prince Charles Albert, a descendant of a younger collateral line, was raised to the throne. Of him Victor Emmanuel was son and successor.

In 1848 the revolutionary wave of disaster—the “Sturm and Drang” movement—swept over the little Kingdom of Sardinia. In the following year, after the battle of Novaro, Charles Albert was compelled to abdicate in favour of his son, as the only means of saving his kingdom from utter destruction. Victor Emmanuel was twenty-nine years of age. A bold and reckless rider, of haughty bearing, and an avowed conservative. He obtained favourable terms of peace, and began a hard but hopeful work of regeneration. The nation was in a state of chaos. Finance—military defences—civil administration—public works—education—trade—all were in disorder. With patience and skill the King set himself to the work of internal reform. Repressing his autocratic spirit he ruled, in a constitutional way, in the interests of justice and the general good.

The great end he set before himself was the “unification” of Italy, and toward that end he worked his way, and fought his way, as steadily as did Bismarck for the consolidation of the German Empire. Great difficulties stood in the way. The Papacy—ever as eager to hold temporal possessions and power as to assert spiritual supremacy—as bold to claim princely rule by human right, as the power to remit sins, or curse everlastingly, by right divine—had built a wall of circumvallation round Victor Emmanuel and his advisers. The Pope made appeal to law—thundered in the name of the gospel, and was supported, with more or less of earnest interest, by the bayonets of France. It required courage of no mean order to commence that war—it required a rare temper of patient hope to carry it on. The struggle once begun was for life or death. An Italian kingdom or Italian chaos—French sympathies—Austrian intrigues—Romish tradition, and the chronic indifference of a great portion of the Italians were all against the King. England could give no help were she ever so much inclined. She was occupied with watching the course of events, and the unification of Italy had not become mixed up with any British interests.

But Fortune, or what we ought to call Providence, perhaps, favoured the King. In his conflict with the Papacy, and in the formation and conduct of diplomatic relations with other European powers he had as chief adviser, the now celebrated and justly revered Count Cavour, one of the most distinguished statesmen and diplomatists of modern times. Than Cavour, it would be difficult to conceive of a man better fitted to instruct and guide the King in the achievement of his purpose. Although early trained in the art and spirit of war—the Count took great interest in the political events of his time, and held faith in diplomacy as being better calculated than violence and revolution to bring about reform in society and government. He was an earnest student of the times, paying repeated visits to Switzerland, and other parts of Europe, with the object of becoming personally acquainted with the agricultural, industrial, social and political institutions of the great and prosperous nations. England, with her free Constitutional Government, her free Senate, her free Press, her free People was the special object of his interest. The graceful, courteous, well-informed Count became a familiar figure in England’s highest social and diplomatic circles. In his early efforts to establish educational institutions in Italy he was baffled by the priests who had exercised great influence with the Government. Turning his attention to letters, he assisted others in the establishment of a first-class political daily newspaper, which soon became the most influential journal of the middle-classes, and in which

was boldly shadowed out those theories of political and administrative reform which have since been termed “Cavourian Ideas,” as also those views respecting the temporalities of the Church which became the policy of the Italian Government. As Minister of Commerce and Agriculture, and subsequently of Finance, his home policy was characterised by the inauguration of Free Trade, the promotion of education, the appropriation of monastic property to State purposes, the development of the national resources of the country by means of railways, the improvement of postal communication, the reform of finances, the reorganization of the army and the reconstruction of national fortifications. On attaining to the position of President of the Council the “unification” of Italy and the consolidation of her liberty were made the confessed end of all Cavour’s exertions. Victor Emmanuel was wise enough to know and trust his counsellor. From thenceforward all events and all circumstances were made to bend that way. The attempt, though futile, to get a liberal concordat from Rome, as well as the part taken by Piedmont in the Crimean war helped to define and develop the preconceived idea. The alliance formed with England and France against Russia, the despatch of a contingent to the Crimea, marked a great step toward an Italian Monarchy, and its admission into the Councils of Europe as a sixth great power. Perhaps the greatest piece of diplomacy ever achieved by Cavour was when he managed to throw on Austria all the responsibility of the war of 1859. The war was needful to Sardinia, for Austria was in Italy holding territory which had been won by the sword; but it was also necessary that Sardinia should secure the sympathy of England and the help of France. The double object was accomplished. The battles of Magenta and Solferino disposed of Austria’s interference.

But another figure—great and notable in its way, as that of Cavour—entered into the drama of Victor Emmanuel—that of a man who was patriotic to the heart’s core, and will be to the last hour of life a passionate lover of freedom—a fierce hater of priestly domination and intolerance—with genius for most things which mortal may have to do, and courage for anything—Garibaldi. The late King, stern in purpose as he was—earnest in patriotism—wisely counselled by Cavour—could hardly have won such great successes but for the timely help of Garibaldi’s sword. How that help was rendered is a story too well known to need record here. Even the young will remember the surprising audacity with which the effete Bourbon King was driven from the throne of Naples by the Man from Caprera—who wore a red shirt and was called a “filibuster.” He was Rome’s deadly and triumphant foe—but he was Italy’s true and constant friend.

After the Convention of September, 1864, events rapidly followed each other, which made it more and more plain that Victor would succeed in fulfilling his hopes as to the unity of Italy. France took Nice and Savoy as the price of her aid in driving Austria out of Lombardy, but Italy recovered Venetia. The Convention provided for the occupation of Rome by French troops for two years. At the outbreak of the Franco-Prussian war they were actually withdrawn, and the King of Italy entered the Capitol of Italy to rule over a peaceful and increasingly prosperous people. He has left the rich legacy of a good name to his son—has created a love of liberty in the breasts of the people—has shown them and the world that the Church of Rome is not so great a power as she claims to be—and may be successfully defied in the sacred names of Freedom and Justice.

Prince Humbert has succeeded to a great position and a great work. The Papacy in Italy is still at war with the civil power in Italy—ecclesiastical interests are opposed to the liberty and interests of the people. If the present King is endowed with the courage and perseverance of his late father, the work so well begun will be carried to a successful issue. If not—Italy may expect to be driven backward—to lose its dearly bought liberties—to be shattered and scattered by the iron hand of Popery.

## PRACTICAL SCIENCE.

## 1.—On the Harmony between Theory and Practice.

There are two elements which ever enter into the study of nature belonging respectively to the world of sense and to the world of thought. The one, Theory, arises from our endeavours to subject observed facts to definite laws; and the other, Practice or Experiment, arises from our attempts to verify laws by practical results. This Theory and Practice when applied to the ordinary requirements of life become what is called Practical Science.

All persons who intend to follow professions connected with the constructive arts, should have a theoretical as well as a practical training. They should become acquainted with the fundamental rules and principles upon which the art is founded, for on the development of these in practical work will depend the public weal and their own success. The same principle, indeed, obtains in almost every pursuit, and although the theoretical and practical courses are essentially distinct and different, yet an harmonious combination of the two in never gain a practical knowledge of his profession from books alone; nor could a lawyer by mere reading ever qualify himself to practice as a barrister and to plead in open court. The lover of nature will never be satisfied with what is written in books of plants and rocks, however accurately they may have been



sketched, however clearly they may have been described, but will go out into the fields and quarries and see them in their natural states. A farmer too perfects by experience those elements of his occupation which he acquires by reading, and so also must the enquirer gain his practical knowledge by his own experience and observation of the transaction of business.

For many ages, an absurd notion prevailed, that sound theory and sound practice were inconsistent with one another, and it is interesting, though at the same time lamentable, to observe how this idea has descended from generation to generation down to our own times, and has had a very evil influence upon the speculative sciences, but especially upon those which have to do with construction. The old Greek philosophers carried their researches far into the realms of philosophy, of poetry, of geometry and have transmitted to us many valuable treatises on these subjects. Their studies, on the other hand, in the physical and mechanical world were almost valueless. The prevailing and absorbing idea with them was that mental philosophy was the highest and noblest of all human studies, or, as one of them says, "on earth there is nothing great but man; in man there is nothing great but mind:" they therefore considered it a lowering of the dignity of science and an exhibition of inferior scholarship to resort to experimental methods for the purposes of exposition.

The idea was very general that a scientific man was wholly unfit for business, and that anything and everything gross and practical belonged especially to the province of him who had degraded himself to the exercise of some trade or profession. Their physical theories were consequently, almost entirely destitute of agreement with established facts, and were mere empty dreams, which they endeavoured to perpetuate by all possible means.

The Romans must have been eminently skilful in many of the departments of engineering and architecture, and the monuments that have come down to us, of the magnificent works they carried out, will afford many a useful lesson to every engineer. They covered Europe with those wonderful roads, which exist to the present day, and which are marvels of conception and execution, and they made those famous aqueducts and erected those edifices, which show by their construction, that their builders must have been thoroughly acquainted with all that related to masonry and practical hydraulics. We must go back again to the middle ages, for the origin of those structures perfect in symmetry and beauty, for which Europe is so celebrated, and for the production of which the engineers and architects of those times must have had a profound knowledge of the laws of equilibrium and of the proper distribution of material. And yet not a trace of the principles by which they were guided in the execution of their work has come down to us, and in very many cases even their names are lost. The fact is, the so-called scholars were altogether wrapped up in their own conceits, and were occupied in magnifying and increasing their own numerous errors, being fully persuaded that everything practical was too contemptible to be worthy of consideration, and of far too inferior a character for them to have anything to do with it.

The important study of the mechanical properties of materials certainly began at a very early date, and many traces of the effect of this study are still to be found in the first attempts in the art of construction. It must also be allowed that the pursuit of this study has tended to show that the forms and dimensions of different materials have a most important bearing on their durability and strength; and the many types of ancient architecture, in which they were guided by a mechanical instinct, which for the most part was tolerably correct, have furnished us with certain rules, which are also in accordance with the results we obtain from modern theories. It was not, however, until the 17th century that Galileo laid the foundation upon which has since been built up the whole theory of the strength of materials. He was the first to apply geometry to the solution of problems of this nature, and must therefore be regarded as the founder of the science. In one of his dialogues he remarks:—"That the strength of bodies which are geometrically similar, are by no means proportional in a like degree to their similarity," and this is the earliest indication, as far as is known, of the idea of a radical distinction between similarity in mechanism and similarity in geometry. Galileo investigated the conditions of stability of a loaded beam, and gave to the world a theory which was not, however, sufficiently in accordance with practical results to be of much value. Bernoulli slightly modifying the hypothesis which had been adopted by Galileo, hit upon the true theory, which experiment confirmed, and which is now generally maintained; and from that time to the present, the doctrine of the strength of materials has been in a continually progressive state. "Then too, under the labours of such men as Galileo, Bernoulli, and Sir Isaac Newton, it came to be acknowledged that no material object however small, no force however feeble, no phenomenon however familiar, was insignificant or beneath the attention of the philosopher; that the processes of the work-shop, the labours of the artisan, were full of instruction to the man of science; that the scientific study of practical mechanics was well worthy the attention of the most accomplished mathematician." In the 18th century, the theory of the strength of materials was cultivated by the most eminent geometers, physicists and engineers, and in our own time it has been still further developed by such men as Poncelet, Navier, Kirkaldy, Morin, Grant, Vicat, Laure, Hodgkinson, Fairbairn, and many others. Due to the remarks of these men, it has become, on the one hand, a special branch of mathematical physics, and is denoted as the General Theory of Elasticity; and on the other, the methods of the ordinary theory have at one time followed in the wake of, and at another time, anticipated the progress of construction.

The old types of construction were first of all attempted on a small scale, and their dimensions were gradually increased, while in modern times, we have seen totally new types produced, as the fruit of the calculation and thought of the engineer. The Menai Straits and a St. Lawrence have been opened by tubular bridges, and iron and timber bridges of different classes have been erected in all parts of the world, a Mont Cenis tunnel has been driven, a St. Gothard tunnel is being driven, and a submarine tunnel to unite England and France has been projected with almost a certainty of success, retaining walls have been built, and docks and harbours have been closed by iron and wooden gates. I might, indeed, refer you to a multitude of such examples, but will content myself with calling your attention to that wonderful instrument of which all the world is at present talking, I mean the telephone, for the discovery of its properties seems at last to have given us the final victory over that most indomitable obstacle distance, which, indeed, may be now said no longer to have

any existence. Dr. Tyndall, in his address before the British Association, says:—"The Atlantic Cable had its small beginnings in the laboratory of the physical enquirer, but here, also, the positions of the debtor and creditor have been reversed, for the work of the engineer has called the physical enquirer to pursue his investigations with thoroughness and vigour, and has given to those investigations a scope and magnitude which, without the practical stimulus, would have been impossible. The consequence is that the practical realization of sending electric messages along the bottom of the Atlantic has been an immense augmentation of our knowledge regarding electricity itself. Thus does the human intelligence oscillate between sound theory and sound practice, gaining by every contact with each an accession of strength. These two things are the soul and body of science. Sever sound theory from sound practice and both die of atrophy; the one becomes a ghost, and the other becomes a corpse."

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(To be continued.)

## PROTECTION AND FREE TRADE.

It was very correctly stated in the first number of the *SPECTATOR* by Mr. White in his article on a "National Policy" that the use of the terms "Free Trade and Protection has done much to confuse the question which above, and before all others, is important in its present and future influence upon the prosperity of the country."

The application of the principles of Free Trade to the commercial intercourse of nations is unquestionably one of the events of the age. England has taken the lead in this movement, as formerly she took the lead in the opposite policy of protection and restriction, and just as her example was previously imitated, or perhaps resented by neighbouring countries, so in the course she is now pursuing, she will be followed by her rivals, until monopoly ceases to exist, and the only practical legislation will be to leave commerce alone.

Nor can the policy which England has pursued be better illustrated than by quoting a paragraph from the great preacher "Channing" in addressing an association of American merchants in 1841:—"The time has come when you are particularly called to take yet more generous views of your vocation, and to give to commerce a universality as yet unknown. I refer to the juster principles which are gaining ground on the subject of Free Trade;—this is the plain duty and plain interest of the human race. To level all barriers to free exchange; to cut up the system of restriction root and branch; to open every port on earth to every product; this is the office of enlightened humanity. Freedom of the seas; freedom of harbours; an intercourse of nations, free as the winds. Under a wiser and more Christian civilization, we shall look on present restrictions, as we do on the swaddling bands, by which in darker times the human body was compressed."

This question of "Protection and Free Trade" is the more important now, because of the two parties contending for political power in Canada. The governing party now in power favours as far as possible the principle of Free Trade, while the opposition party advocates Protection. The latter declares, that situated as we are in Canada, protection to manufactures is a necessity, and that "cities and towns are impossible unless manufacturing industry is flourishing."

To form a correct opinion on this question it is necessary to look back on the history of trade in Canada for the last few years. It was in 1846, that England inaugurated her new commercial policy. Previous to that time Canada and all of England's colonies were protected in the markets of the mother country. In other words, the grain, flour, lumber, square timber, &c., &c., were admitted into England at a less rate of duty than the same articles from foreign countries, but on the other hand an Imperial Differential duty was collected on imports into Canada. The Canadian merchant in 1846 could not employ a foreign ship, nor could he import foreign or British goods except from the British Warehouse. The United States had not then passed their drawback, or "Bonding Bill," allowing Canadian produce or foreign merchandise to pass through the United States to the Atlantic in bond. Hence Upper Canada (now Ontario) trade was under this system forced through the St. Lawrence and centred almost exclusively in the cities of Quebec and Montreal.

When the purport of Sir Robert Peel's commercial policy became known in Canada, great were the lamentations and predictions—of the ruin and disaster which would inevitably follow the withdrawing of protection to Canada's products. Fortunately, there were a few who differed from the great majority of the merchants of that day—who held different views and rejoiced in the policy being pursued. Those few organised themselves into a Free Trade Association. They memorialized the Imperial Government, expressed satisfaction at what had been done, but as a matter of justice, prayed for a total repeal of the Navigation Laws and Differential Duties, so as to enable the Canadian merchant to compete equally with his neighbour and with other countries in trade.

Canada at that time suffered severely by the sudden change of being largely protected, and of being at once thrown upon her own resources. Canals were unfinished, and only opened in 1849. There were only some twenty-four miles of railway; but taking everything into account, is there any one to-day, who will not say, that this freedom of action in trade, and the self-reliance gained thereby, was worth far more to the people of Canada, than all the enervating influence of the previous system of Protection? Such, however, is a fair as it is a correct statement, as to Protection and Free Trade at that time in Canada.

The trade of the Western States, and of Canada West, was thus thrown open to competition, and the rivalry for the carrying trade of the West was at this time fairly begun between Canada and the State of New York, and this still continues.

How this rivalry is to end; whether the carrying trade from the West is to be swallowed up in the channels of conveyance, centring in New York, or whether the natural facilities which Canada possesses shall be so improved as to secure a share of this gigantic and ever-increasing traffic, depends on the action which

may be taken by future Governments—for neither the present nor past Governments seem to have realized the actual position of affairs.

Up to 1846, we had no manufactures in Canada worthy of notice. In reference to this period of our history, the late Hon. Robert Baldwin expressed a very decided opinion in favour of Free Trade, at a public dinner given to him at Dundas. He said:—"With respect to the great change which England has made, it has come on us, by no action of our own. Having been thus imposed upon us by the irresistible current of events, and the progress of Imperial Legislation, it must be carried out to its legitimate consequences. We must look our condition boldly in the face. Above all we must not allow any sickly attempt to favour what might be supposed to be the shipping or any other particular interest to be successful at the expense of the great body of the people of the country. But what I am bound to contend for is, that the farmers of the country are not to be deprived of differential duties in the markets of Great Britain, for the advancement of the separate interests of any other class of the community, either in the parent state or in the colony itself. Depend on it, there will be no retrograde movement on the part of the Imperial Government, to stop the progress of the mighty movement that had commenced. Let us now learn to depend on ourselves. Let us shake off the imbecility of childhood, and stand erect like men, and I feel assured that Canada will be found equal to the emergency."

This extract from a speech of the patriot Baldwin in Canada West, indicates probably the opinion of the majority there at that time (1847). With protection withdrawn in England on Canada's products, she was left free to inaugurate any policy she deemed advisable.

The Free Traders contended that manufactures should have a chance of being established, and for this end and with this view, they urged the repeal of every duty on raw materials required for manufacturing purposes. The Free Trade Members then representing Montreal, session after session, urged the necessity of this measure, until in 1856, some ninety-four articles necessary for manufacturing were added to the free list, a number which has been increased to 140—while there are only 129 articles which pay duty, and these principally manufactures. There was no protection in doing this. There still remained the necessary duty of the Government to form a tariff based on one simple uniform principle—that of levying the minimum rates of duty that would yield the largest amount of revenue. When such a simple principle is adopted by the Government or Legislature for their guidance in arranging the tariff, experience will show what the lowest rate of duty is, which will yield the highest amount of revenue, and when this is ascertained, the duty of the Legislature is to adopt it. But while the notion is allowed to prevail that any interest requires or deserves to be protected, it is clear that the simplicity of the case is altogether altered, for selfish interests rise up and raise an out-cry for protection. That is the truest National Policy which would most usefully employ Canadian capital and Canadian labour, and best sustain the whole population. The great interests of the country are agriculture, commerce and manufactures. These must flourish together, or languish together, and every act of legislation was dangerous in the extreme, which proposed to benefit one of them, without looking to the results, which might fall on the other. The late famous Mr. Webster (United States) once said "the truth was that all those obsolete and exploded notions of protection had their origin in very mistaken ideas of the true nature of commerce. Commerce is not a gambling among the nations for a stake to be won by some and lost by others. All parties were gainers by just and liberal commerce. If the world had but one clime and one soil; if all men had the same wants and the same means on the spot of their existence to gratify those wants, then, indeed, what one obtained from another by exchange would injure one party in the same degree that it benefited the other. We have reciprocal wants and reciprocal means of gratifying each other's wants. This was the true origin of commerce, its only object being to produce that exchange of commodities between individuals, and between nations, which would conduce to the advantage and to the happiness of both."

Now, one would suppose from what is constantly said that the interests of manufacturers have not hitherto been attended to. It has been shown that manufactures have been largely promoted in Canada by admitting raw materials duty free. Look back from that time to the present and consider that our whole revenue is largely collected from customs duties, always has been, and will probably continue to be so collected, and then say where is the propriety of calling on the Government for protection, as if no protection had heretofore been afforded. Every customs duty on imports is incidentally a protective duty, whether that duty be ten, or as at present, seventeen and a half per cent. The cry however is not to put a new duty on imports, but to augment duties. The demand is for something more than exists, and yet it is pressed as if nothing existed. Again, it is seemingly forgotten that agriculture is the great interest of Canada, and that the proportion of the people engaged in that branch of industry is probably on the ratio of ninety to ten. If, therefore, a heavy protective tariff is placed on imports, corresponding with the American tariff, it is too plain for argument that doing this would be to enrich the manufacturer at the expense of the farmers of the country. If it is examined, it will be found that it is not protection that is required by the Canadian manufacturer, but a more extended market. Large quantities of goods can be made at cheaper rates than small quantities. At present there is only a market for the supply of four millions of people. The manufacturer has his material duty free and a protective duty of 17½ per cent. If he cannot compete with these advantages in his own market, no increase of duties would enable him to do so, and manufacturing will be found unprofitable.

The course pursued by the United States in this matter is to be regretted, for if there is a country on the face of the earth which should show an example to others, she is that country. While she professes political freedom, she favours commercial thralldom, and maintains illiberal and exclusive tariffs after other nations have abandoned theirs. That the United States has suffered, and will still suffer, by persisting in her present policy, no one can doubt. Canada, on the other hand, admits her wheat, flour, coal, corn, provisions, &c., duty free, as when the Reciprocity Treaty was in force and because we find it our interest to do so. The United States, however, have the same right of levying whatever duties they choose on our exports.

There was a time however, when different principles prevailed among the statesmen of the United States. In the time of Franklin, Van Buren, Jackson

and others, it was stated by the American Minister at the Court of St. James, that "the policy of the United States in relation to their commercial intercourse is founded on principles of perfect equality and reciprocity."

Mr. Clay, the father of the protective system, declared that "he had been always anxious that the trade between the United States and the British Colonies should be placed on a liberal and equitable basis. There has not been a moment since the adoption of the Constitution, when they have not been willing to apply to it principles of fair reciprocity and equal competition."

Since the time above alluded to, Canada from being insignificant as to numbers, is now larger than that of all the six New England States added together, and the interest now of both countries is to create as unrestricted a trade as now exists between the different States of the American Union.

JOHN YOUNG.

Montreal, 12th January, 1878.

## THE COMMERCIAL POLITY OF CANADA.

The present prostration of the commercial and industrial interests of Canada appeals to the thoughtfulness of every intelligent citizen, and is calling forth the expression of diverse opinions concerning the appropriate remedies. Some insist that the only need is the advent to power of their own political party and favourite leaders. Others look upon "reciprocity" as the solution of the problem, while some of these carry it to the extent of annexation to the United States. Again, we are told that a retaliating tariff toward that country is the true panacea, but the most common cry is for a protective tariff, which will cause all the consumptive demands of the country to be supplied by her own producers and manufacturers.

In order to form an intelligent opinion of the remedy required, we should first consider the character and causes of the ailment. It should not be forgotten that all the world has been suffering from over production and competition, owing largely to the great development of machinery. All markets have been glutted, prices have everywhere contracted, and widespread bankruptcy has followed. Free Trade England and Protectionist America have suffered alike. Countries with stable and wise governments and the revolutionary States of South America have passed through commercial crises of almost equal severity. It would therefore be surprising if Canada should escape the influence of this universal depression, whoever or whatever were her leaders or polity. But examining closely her present condition, two local causes may be pointed out as aggravating the influence of the general calamity referred to.

First, the diversion of the import and export trade of the Western country, from the Lakes and St. Lawrence, to more Southern routes.

Secondly, exclusion from other markets, and competition from abroad in her own market.

The diversion of the carrying trade requires less consideration than the second statement, as its causes are largely exceptional, the principal one being the strife of railway competition caused by the shrinkage of the volume of business. Canada has embraced the true policy in her scheme of improving her water courses, and having made them effective, it remains to attract attention to them and demonstrate their advantages. Especially must this be done with reference to the great importing and exporting interests of the Western States. Every means should be taken to remove the prejudice which exists toward sending their commerce through a foreign territory, and the identification of the interests of the two countries, so closely allied geographically, should be carefully studied.

With regard to the second cause, it is very clear that one of two courses should be adopted. Either Canada should secure her own markets for herself by excluding the importation from other countries of all articles that can be produced in her own limits, or admitting free competition from abroad, she should seek prosperity by gaining a share in supplying the markets of the world. The first remedy is the panacea of the Protectionists, which has been so often refuted, it will not now be considered. The second course appears the only one worthy of being advocated, and the methods of attaining it are the great themes which demand the consideration of every lover of his country.

The question then is, how shall Canada gain access to foreign markets? First, by being able to produce cheaply. This is to be secured by a low cost of living, cheap labour and an intelligent use of machinery. Secondly, by gaining admittance to those markets on equal terms with other producers, and in this consists the great difficulty. The foreign market to which attention is first drawn is that of the United States. How can we induce her to admit our products free of duty? The natural answer is, by giving her an inducement or compensation. What has Canada to give? Many think that the policy of the United States implies that the only acceptable act would be annexation. For this public sentiment in Canada is not prepared, though many of our leading men believe it to be the best solution, and we must seek another answer. She can give reciprocal trade, the use of her rivers and canals on equal terms with her own vessels. She may have something to give from the award of the Fishery Commission. She can give the right to her coasting trade, the use of her rivers and canals on equal terms with her own vessels. She may have something to give from the award of the Fishery Commission.

Are these concessions too great sacrifices for the good to be obtained? Many whose individual interests would be adversely affected will violently oppose some or all of them. Statesmanship must solve the problem on the basis of the greatest good to the greatest number.

Next we come to the West Indies and Brazil. Their markets are open to us, let us open ours to them by reducing the sugar duties as low as possible, consistently with revenue needs, thus enabling refineries to work and bringing a flow of imports to us. Then let enterprise introduce return cargoes of our own products and manufactures, such as are constantly sent there from Europe and the United States. The more distant markets of Australia, the West Coast of South America, and even India, China and the Islands of the Seas offer open fields for the discovery of profitable marts. An idle clerk sent on a voyage of discovery might enrich his employers more than by any amount of service at home. As to Europe our trade is well defined, but let it grow by increased production. Let the idlers and unfortunates, who can find no employment in the cities, go to the back country and till the soil; let the Government offer

every inducement to settlers to open up farms and develop the agricultural and mineral resources of the country. Is not this policy more adapted to the growth and advancement of the Dominion, than that of building a protective wall around her?

ROBERT C. ADAMS.

### THE TRUE IDEA OF UNITY.

A Sermon Preached at Zion Church, Montreal, by Rev. Alfred J. Bray.

EPHESIANS IV. 11-13.

Every word and all the work of the Apostle bore in one direction, toward the perfecting of manhood. In Jesus Christ he saw the ideal character—the sum and centre of all human perfections—a most incorruptible and unfading beauty, an all-conquering strength. To be like Him was the goal of life; to gain that beauty was the everlasting crown of life. This desire after growth, this longing for a true Christlike manhood had become a great and consuming passion. He wanted to be in all manful qualities like unto his Lord and Master. And he saw that it was possible to man, for it was the purpose of God. By ordinance of heaven the Christian life had been set to an ascending scale. When a man was born again of the Holy Spirit; when he was renewed in his mind and heart, all the elements of a full and perfect man were in him, great germinal forces which if but cultured and allowed free play in mind and heart would make the man like unto the captain of his salvation. And what Paul felt in himself, this strong desire for a full manhood, he sought to inspire in others. He laid before them all the grand possibilities of their renewed nature: told them of God's plan and purpose concerning them as revealed in the life and death of Jesus Christ, and reminded them that the first and main object of all church organizations, of all apostles, and prophets, and evangelists, and pastors, and teachers was the perfecting of the saints, for the bringing of men into the unity of the faith, unto the knowledge of the Son of God, unto a perfect man.

The Apostle points out here in what directions we are to seek this fulness of character, and what all this work of the edifying of the body of Christ is to end in, and, mainly, it is these, a complete unity in the man and in the multitude; the man no more rent with contending passions, and the people no more divided by opposing interests—and this, the knowledge of the Son of God. Men possessing these things shall be strong, shall indeed be Christlike.

I believe that most of us have the desire to be good and like Jesus Christ. Whether the desire is strong enough to mould our lives or not, it is there, deep and burning in our heart. We want to grow. But we know that we must grow with the crowd. Development can only go on in us, the work of faith can only be done in us when we have brought about a state of things which shall be helpful. We must be united; we must be as one; we must form a brotherhood before we can be strong and full men, perfect and Christlike.

That was not a new revelation—it was not a fact brought forth to light and knowledge by the Gospel. Men always knew that in order to be good and strong and prosperous, they must be united. But the Gospel gave it emphasis, gave it new life and new meaning. The great prayer of Christ was that his disciples "might be one." He taught them to seek a community of interests, each doing good to all, and all caring for each. It has been the work of the Church ever since. She has recognized her mission among her own members, and in the world seeking to bind men together in concord and peace. How far she is from the accomplishment of that purpose you and I know only too well. The world is as full of jangling and strife as ever—men are selfish and unbrotherly—the Church itself is broken up into sects and parties, and it seems as if apostles and prophets, and evangelists, and pastors and teachers, instead of being given for the perfecting of saints, for the purpose of bringing men into unity, were given to create parties and divide sentiments. And they have thus divided men into parties and made agreement impossible because that from the first they failed to grasp the true idea of unity, failed to see what are the real and possible grounds of a Christian brotherhood. Two methods have been selected for bringing men into unity. One was to bring about an intellectual agreement, and the other was to unite men in an institution. But in both ways they have failed. And no wonder. From the methods adopted failure was a foregone conclusion. The effort was made, and is being made now, to bring about an intellectual agreement—that men may think of the same thing in the same way—use the same forms of expression, and subscribe to the same logical deductions. But such agreement always has been, is now, and always will be impossible. Men never have and never will be united through the intellect. It is a well known fact that physical truth, though easy, though demonstrable to the reason, is very difficult of common expression. Men discover facts of the material world; they have analysed and synthesised, and reached the point of actual certainty, and yet, not many of them can be got to adopt the same form of words to describe or to define it. Nature seems simple enough—natural truths are not hard to find—and yet scientists have no settled creed, and no fixed form of expression. They have spoken at sundry times and always in divers manners.

If physical truth, though easy, is difficult of a common expression, what wonder that men have found it impossible to bring about an intellectual agreement concerning moral truth. For moral truth is opalescent; it reflects a light from within, and on the surface shows many and varied hues. Take an illustration from the 34th chapter of Exodus. God is the centre of truth and the brightness of all glory, the fountain of grace, the Father of lights in whom is no variableness nor shadow of a turning. Moses having received the law on the Mount hears the Lord proclaim Himself thus:—"The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth generation." There you have truth, absolute moral truth, but it flashes in many colored glory. God is merciful, patient, forgiving. God is a great and just judge, condemning the offender according to a stern and inflexible law. He allows the sin of the guilty fathers to work evil on the innocent children. These are not separate truths; these phrases are not descriptive of the Divine Being in different moods,

or as fulfilling a variety of functions in the moral universe; they tell us of God, of His unchanging character, of His plan and purpose concerning man. If you look for tenderness, it is there, and also a stern, uncompromising justice. Theologians have set themselves to harmonise these qualities; they have drawn nice distinctions; they have talked much about the human attitude toward the Divine Being; they have formulated their creeds and built up their systems, but they have failed to bring about an intellectual agreement, or unite men by getting them to reason in the same way and reach the same conclusions, for there it remains, a whole truth having varied aspects. They do not see God by looking at one aspect; they cannot account for the existence of one by looking at the existence of another. The opal shows various colors; you cannot separate them; they do not create each other, or account for each other or contradict each other. You cannot say the gem is white, or green, or yellow or red, it is white *and* green *and* yellow *and* red. Moral truth shines like that it is opalescent, and can hardly appear the same to any two who look.

So that there is in the human mind and in the nature of truth a principle of variation. Yes, it is a *principle*, and a principle that will make itself respected. It assures to every man who will use his reason an individuality—it gives him a place in the world which is his own—it gives to each a distinct personality, and each has thoughts and emotions and judgments, and a view of moral truth different from all others. Intellectual drones—men too idle or too indifferent to use their reasoning powers—men who let others think for them and reason for them and judge for them, may be brought to use a common form of expression, and to conclude that they have found unity by intellectual agreement; but with serious, earnest, thinking men—men who have grasped the cardinal doctrine of their own manhood, it never will be so.

You will see yet more clearly how impossible it is to bring about unity by intellectual agreement if you will consider also the atmosphere through which men have to look at theology. The Greek mind was of the highest class of human mentality—it was fine, poetic, philosophic. In the Greek, humanity, or that part of man which links him to his fellow-man, was the predominant element. In his view of the universe, man was exalted above all other beings. Through ages he had been working towards his ideal, the perfect man. To him intellect and taste were the supreme faculties. His aim was after the beautiful—but not merely the beautiful; he desired humanity made beautiful—he wanted to see the intellect fully developed and working in most graceful form; he deified and worshipped man in all his gods. And into the hands of the Greeks fell the work of giving some form of expression to the religious idea in man. The Greeks were first to fashion the doctrines of the divine nature. They said—there is a deity who governs the world with omnipotence, and guides the destinies of man with omniscience, but he is not eternal, he is under the universal law by which shapeless masses are developed into perfect forms. To them the gods of Olympus were the summit and crowning point of organized and animate life. And all their doctrines of the divine nature were fashioned upon abstract principles. They gave no heed to emotion, silenced every cry of the spirit and judged from pure reason.

The Greeks handed the results of their reasoning on to the Romans, and the atmosphere was changed. The Romans cared but little for abstract principles—but little for poetic sentiment and graceful figure. The Roman was essentially practical; in his great victorious life he made manifest the power of the human will, which by resolute and constant action will control and wield nature and mankind. Theology was made a faculty of governing—it was another clement of force—it helped the army—it awed the people—it gave weight to authority. The doctrines of sin and penalty, and justice and responsibility were all fashioned under the genius of the Roman mind. They took the sternest words of ancient revelation and made of them a creed. They formulated an angry God in the present, and a fiery torment in the future.

I am not going to say there was not much truth in this. There was. They had grasped certain conceptions of the divine character and man's duty, and made them prominent. But I do say that the systematizing of those truths—the putting of them forth in set form and a stereotyped phraseology made unity impossible. It brought men no nearer together—it healed no existing breaches—it brought about no community of sentiment and interest; on the contrary, it created parties—it rent men asunder—it was the foster-mother of bigotry and intolerance.

Then, when theology was built up into a system, it became a political influence and was made a political power. The union of church and state made a certain kind of belief a political duty and a ground of public safety. To question a creed was to endanger the throne; to rebel against it was high treason. Kings were kings by right divine, and people had to bear and endure impost and oppression by the ordinance of heaven. The church was the pillar of the state; the priesthood a kind of spiritual police, wielding most awful powers, affecting the present and the future, in the name of God. This, of course, led to scholastic nicety of expression. The meaning of every word was carefully considered. Truths were stated in learned fashion, and scripture language explained by a bewildering waste of words. Truth was built into forts; it had its strong citadels, its deep trenches, its implements of war and its skilled officers; it guarded great interests and frowned down all who sought to have freedom of thought and speech. It was not a fountain of life, but a garrison where armed men kept the people in awe. It succeeded in some degree—it humbled the proud; it stayed the hand of the oppressor; it gave the poor a few of their manful rights; it brought into existence a vast and wonderful machinery; it often lifted some great and earnest soul into a lofty sainthood—but it never gave even the fore-shining of a true unity; it over-mastered the intellect but never satisfied it and never conquered it. How could it? The creed was written; the phrases were decided on according to the most profound learning and taste of the day; when lo!—before the very ink was dry, before the priests had time to tell it from the alta-steps—society underwent a change; the atmosphere became clearer or denser, and radical ideas of God, of the divine government, of the rights of individuals, of the nature of right and of wrong, changed. The creed was out of fashion, as a garment, almost before it was worn. For as society changes, men's views on all great and vital subjects change. Be the step backward or forward, it means an altered state of mind.

I will not dwell now on the second method I spoke of, that of trying to unite men by an institutional agreement—the forcing of one set of machinery



and one way of working upon all men. The Romish Church tried to do it for the world; the Episcopalian Church has tried to do it for England. You see everywhere proofs of the failure. The attempt to make all men agree in their ways of interpreting truth—the attempts to unite them on points where of necessity they see differently and feel differently—must utterly fail. Nor can they be made to work this spiritual work in any one way, or by the use of any particular set of machinery. Men differ, and modes of operations and forms of speech must differ. Creeds are stereotyped things, but men grow. Institutions have a settled form, but men develop. The child has but few words—he speaks as a child—but the man has a rich vocabulary. The temple on Mount Moriah was great and very grand: it was built with much labour and most wondrous skill; it did for a time, meeting the wants of a nation, but it passed away, for the nation broadened into a world for whom only one temple was great enough and grand enough—Jesus Christ, the living Lord, in whom man could hide his life and worship God.

What then are the real grounds of unity, how are men to be made brothers? The Apostle gives it here—he calls it “the unity of faith.” Not the unity of theological belief—not the unity of an intellectual agreement—not the unity of a common institution, but the unity of *faith*. We shall find unity in sentiment, but not in science. What was Christ's idea of unity? As far as I can find it is this—A state of heart in which all men should experience love, sympathy and a co-operative benevolence. They were to be united in love to God and love to all mankind: they were to join in works of charity, making all their life a blessing to the world.

And that is the only possible unity, it is the only true unity—the union of hearts. For *love* is the universal solvent. When men are actuated by the sentiment of goodness, when they desire, not only to be good, but to do good, they will come together that they may carry out their lofty purpose. Difficulties that rise up as separating barriers will disappear as snow before the warm breath of Spring. Differences of early education, of modes of thought and of worship will not be hindrances, but only diverse ways of rendering service unto God. Love creates a sympathy so deep, so tender, and yet so strong that all doubts will be solved and all difficulties mastered. And love is the universal composite—it fuses all things, and makes the many into one. Everything it touches gets transfigured: it melts down the hard, it rounds the angular, and beautifies the ugly; it combines the most differing natures by a grand affinity. You know what this love, in the form of Patriotism, has done to fuse incongruous elements into oneness of sentiment and action. Men have been divided on questions of political economy, divided as to forms of government—have ranged themselves under different banners as they stood for or against a king. Some have declared for the old regime and some for the new, but when a danger threatened—when a foreign foe approached, feuds were forgotten, animosities disappeared; animated by one common sentiment—patriotism—they stood shoulder to shoulder as brothers to defend their fatherland. We have seen most wonderful instances of the fusing power of love in the history of Christ's Church. Men of many sects and parties—men divided in matters of creed and matters of outward form, have put their differences aside and joined hearts and hands in some great philanthropic work. That is the ground of unity in the home, a common sentiment, a love that fuses various things into oneness. And that, I am sure, is the spirit, the genius of Christianity. Look at the teachings of Jesus Christ intellectually, —and they are very complex—so complex, so many sided, so many colored that no two men can define them in exactly the same way. But look at Christianity as Religion—it is simple, very simple. It is absolute, pure morality, rightness of conduct: more, it is goodness, the love of God and the love of man acting without let or hindrance. The only creed it lays down is the great truth that springs up spontaneous in the heart—there is a God. The only form it demands is a divine life, doing good deeds from high motives. Its sanction is the voice of God in the soul, the perpetual presence of Him who made us and the stars of heaven—Christ and the Father ever abiding within us. The end of Christianity is to make all men one with God, as Christ was one with the Father. It allows perfect freedom. It does not demand that all men shall *think* alike, but that all men shall think uprightly. It does not demand that all men shall *live* alike, but that all men shall show in their conduct the beauty of holiness. Christ set up no pillars of Hercules, beyond which no man should sail the sea in quest of truth. He laid no rude hand on the sacred peculiarity of individual genius and character, but he allowed free play and full scope to all.

My friends, this is our ground of union. We are not going to unite the different Churches, we are not going to be united among ourselves by agreement in matters of doctrines and of forms; we shall only be made one by the Christianity good men feel in the heart. The Christ in us is always the same to each soul that feels it. There is—a common Christianity, but it is that which burns in the hearts of pious men. If you are going to take current notions of this sect or of that, and call them Religion, you are going to do that which will dwarf you—that which will dry up all the springs of life—that which will make you the subject of an often recurring fear, for often the ground will shake under your feet. But if you take the true word of God and live out that, you shall be strong, standing sure in the time of storm. If you will try to feel and exercise the faith of the Gospel—love, sympathy, benevolence, truth and justice—you will find that you are joined to all the good and great of the past, and to all the good and great of the present. Whatever Church may own them you will find that you are a member of a great and holy fellowship, joined in love and trust to Christ and God, the Father of us all—that the goal of life is full in sight, and a perfect manhood made possible.

Cease, oh my brothers, the vain endeavour after intellectual agreement or institutional union; in all these things respect your manhood and give and take a large liberty, but join hearts and hands in works of goodness—be one in sentiment, one in truth and charity. Let each be persuaded in his own mind—but all striving to be like Christ. Be brothers—fellow-labourers together—co-operating in all and every work of charity; but the bond of union must be the Christ you feel, the ground of union must be the living, strengthening, purifying faith of the Gospel of the Son of God.

A man is thirty years old before he has any settled thoughts of his future—it is not completed before fifty. He falls to building in his old age, and dies before his house is in condition to be painted and glazed.—*Brayere.*

## THE SOUL AND FUTURE LIFE.

### II.

The rational view of the Soul (we insisted in a previous paper) would remove us as far from a cynical materialism as from a fantastic spiritualism. It restores to their true supremacy in human life those religious emotions which materialism forgets; whilst it frees us from the idle figment which spiritualism would foist upon human nature.

We entirely agree with the theologians that our age is beset with a grievous danger of materialism. There is a school of teachers abroad, and they have found an echo here, who dream that victorious vivisection will ultimately win them anatomical solutions of man's moral and spiritual mysteries. Such unholy nightmares, it is true, are not likely to beguile many minds in a country like this, where social and moral problems are still in their natural ascendant. But there is a subtler kind of materialism of which the dangers are real. It does not indeed put forth the bestial sophism, that the apex of philosophy is to be won by improved microscopes and new batteries. But then it has nothing to say about the spiritual life of man; it has no particular religion; it ignores the Soul. It fills the air with pæans to science; it is never weary of vaunting the scientific methods, the scientific triumphs. But it always means physical, not moral science; intellectual, not religious conquests. It shirks the question of questions—to what human end is this knowledge—how shall man thereby order his life as a whole—where is he to find the object of his yearnings of spirit? Of the spiritual history of mankind it knows as little, and thinks as little, as of any other sort of Asiatic devil-worship. At the spiritual aspirations of the men and women around us, ill at ease for want of some answer, it stares blankly, as it does at some spirit-rapping epidemic. ‘What is that to us?—see thou to that!’—is all that it can answer when men ask it for a religion. It is of the religion of all sensible men, the religion which all sensible men never tell. With a smile or a shrug of the shoulders it passes by into the whirring workshops of science (that is, the physical prelude of science); and it leaves the spiritual life of the Soul to the spiritualists, theological or nonsensical as the case may be, wishing them both in heaven. This is the materialism to fear.

The theologians and the vast sober mass of serious men and women who want simply to live rightly are quite right when they shun and fear a school that is so eager about cosmology and biology, whilst it leaves morality and religion to take care of themselves. And yet they know all the while that before the advancing line of positive thought they are fighting a forlorn hope; and they see their own line daily more and more demoralised by the consciousness that they have no rational plan of campaign. They know that their own account of the Soul, of the spiritual life, of Providence, of Heaven, is daily shifting, is growing more vague, more inconsistent, more various. They hurry wildly from one untenable position to another, like a routed and disorganized army. In a religious discussion years ago we once asked one of the Broad Church, a disciple of one of its eminent founders, what he understood by the third Person of the Trinity; and he said doubtfully ‘that he fancied there was a sort of a something.’ Since those days the process of disintegration and vaporisation of belief has gone on rapidly; and now very religious minds, and men who think themselves to be religious, are ready to apply this ‘sort of a something’ to all the verities in turn. They half hope that there is ‘a sort of a something’ fluttering about, or inside, their human frames, that there may turn out to be a ‘something’ somewhere after Death, and that there must be a sort of a somebody or (as the theology of Culture will have it) a sort of a something controlling and comprehending human life. But the more thoughtful spirits, not being professionally engaged in a doctrine, mostly limit themselves to a pious hope that there may be something in it, and that we shall know some day what it is.

Now theologians and religious people unattached must know that this will never serve—that this is paltering with the greatest of all things. What then is the only solution which can ultimately satisfy both the devotees of science and the believers in religion? Surely but this, to make religion scientific by placing religion under the methods of science. Let Science come to see that religion, morality, life, are within its field, or rather are the main part of its field. Let Religion come to see that it can be nothing but a prolongation of science, a rational and homogeneous result of cosmology and biology, not a matter of fantastic guessing. Then there will be no true science which does not aim at, and is not guided by, systematic religion. And there will be no religion which pretends to any other basis but positive knowledge and scientific logic. But for this science must consent to add spiritual phenomena to its curriculum, and religion must consent to give up its vapid figments.

Positivism in dealing with the Soul discards the exploded errors of the materialists and the spiritualists alike. On the one hand, it not only admits into its studies the spiritual life of men, but it raises this life to be the essential business of all human knowledge. All the spiritual sentiments of man, the aspirations of the conscious soul in all their purity and pathos, the vast religious experience and potentialities of the human heart seen in the history of our spiritual life as a race—this is, we say, the principal subject of science and of philosophy, no morality, no polity can rest on stable foundations if this be not its grand aim; if it have not a systematic creed, a rational object of worship, and a definite discipline of life. But then we treat these spiritual functions of the Soul, not as mystical enigmas, but as positive phenomena, and we satisfy them by philosophic and historic answers and not by naked figments. And we think that the teaching of history and a true synthesis of science bring us far closer to the heart of this spiritual life than do any spiritualist guesses, and do better equip us to read aright the higher secrets of the Soul: meaning always by Soul the consensus of the faculties which observation discovers in the human organism.

On the other hand, without entering into an idle dispute with the spiritualist orthodoxy, we insist on regarding this organism as a perfectly homogeneous unit, to be studied from one end of it to the other by rational scientific methods. We pretend to give no sort of *cause* as lying behind the manifold powers of the organism. We say the immaterial entity is something which we cannot grasp, which explains nothing, for which we cannot have a shadow of evidence. We are determined to treat man as a human organism, just as we treat a dog as a



canine organism; and we know no ground for saying, and no good to be got by pretending, that man is a human organism *plus* an indescribable entity. We say, the human organism is a marvellous thing, sublime if you will, of subtlest faculty and sensibility; but we, at any rate, can find nothing in man which is not an organic part of this organism; we find the faculties of mind, feeling, and will, directly dependent on physical organs; and to talk to us of mind, feeling, and will continuing their functions in the absence of physical organs and visible organisms, is to use language which, to us at least, is pure nonsense.

And now to turn to the great phenomenon of material organisms which we call Death. The human organism, like every other organism, ultimately loses that unstable equilibrium of its correlated forces which we name Life, and ceases to be an organism or system of organs, adjusting its internal relations to its external conditions. Thereupon the existence of the complex independent entity to which we attribute consciousness, undoubtedly—*i.e.* for aught we know to the contrary—comes to an end. But the activities of this organism do not come to an end, except so far as these activities need fresh sensations and material organs. And a great part of these activities, and far the noblest part, only need fresh sensations and material organs in other similar organisms. Whilst there is an abundance of these in due relation, the activities go on *ad infinitum* with increasing energy. We have not the slightest reason to suppose that the consciousness of the organism continues, for we mean by consciousness the sum of sensations of a particular organism, and the particular organism being dissolved, we have nothing left whereto to attribute consciousness, and the proposal strikes us like a proposal to regard infinity as conscious. So, of course, with the sensations separately, and with them the power of accumulating knowledge, of feeling, thinking, or of modifying the existence in correspondence with the outward environment. Life, in the technical sense of the word, is at an end, but the activities of which that life is the source were never so potent. Our age is familiar enough with the truth of the persistence of energy, and no one supposes that with the dissolution of the body the forces of its material elements are lost. They only pass into new combinations and continue to work elsewhere. Far less is the energy of the activities lost. The earth, and every country, every farmstead, and every city on it, are standing witnesses that the physical activities are not lost. As century rolls after century, we see every age more potent fruits of the labour which raised the Pyramids, or won Holland from the sea, or carved the Theseus out of marble. The bodily organisms which wrought them have passed into gases and earths, but the activity they displayed is producing the precise results designed on a far grander scale in each generation. Much more do the intellectual and moral energies work unceasingly. Not a single manifestation of thought or feeling is without some result so soon as it is communicated to a similar organism. It passes into the sum of his mental and moral being.

But there is about the persistence of the moral energies this special phenomenon. It marks the vast interval between physical and moral science. The energies of material elements, so far as we see, disperse, or for the most part disperse. The energies of an intellectual and moral kind are very largely continued in their organic unities. The consensus of the mental, of the moral, of the emotional powers may go on, working as a whole, producing precisely the same results, with the same individuality, whether the material organism, the source and original base of these powers, be in physical function or not. The mental and moral powers do not, it is true, increase and grow, develop or vary within themselves. Nor do they in their special individuality produce visible results, for they are no longer in direct relations with their special material organisms. But the mental and moral powers are not dispersed like gases. They retain their unity, they retain their organic character, and they retain the whole of their power of passing into and stimulating the brains of living men; and in these they carry on their activity precisely as they did, whilst the bodies in which they were formed absorbed and exhaled material substance.

Nay, more; the individuality and true activity of these mental and moral forces is often not manifest, and sometimes is not complete, so long as the organism continues its physical functions. Newton, we may suppose, has accomplished his great researches. They are destined to transform half the philosophy of mankind. But he is old, and incapable of fresh achievements. We will say he is feeble, secluded, silent, and lives shut up his rooms. The activity of his mighty intellectual nature is being borne over the world on the wings of Thought, and works a revolution at every stroke. But otherwise the man Newton is not essentially distinguishable from the nearest infirm pauper, and has as few and as feeble relations with mankind. At last the man Newton dies—that is, the body is dispersed into gas and dust. But the world, which is affected enormously by his intellect, is not in the smallest degree affected by his death. His activity continues the same; if it were worth while to conceal the fact of his death, no one of the millions who are so greatly affected by his thoughts would perceive it or know it. If he had discovered some means of prolonging a torpid existence till this hour, he might be living now, and it would not signify to us in the slightest degree whether his body breathed in the walls of his lodging or mouldered in the vaults of the Abbey.

It may be said that if it does not signify much to us, it signifies a great deal to Isaac Newton. But is this true? He no longer eats and sleeps, a burden to himself; he no longer is destroying his great name by feeble theology or querulous pettiness. But if the small weaknesses and wants of the flesh are ended for him, all that makes Newton (and he had always lived for his posthumous, not his immediate fame) rises into greater activity and purer uses. We make no mystical or fanciful divinity of Death; we do not deny its terrors or its evils. We are not responsible for it, and should welcome any reasonable prospect of eliminating or postponing this fatality, that waits upon all organic nature. But it is no answer to philosophy or science to retort that Death is so terrible, therefore man must be designed to escape it. There are savages who persistently deny that men do die at all, either their bodies or their souls, asserting that the visible consequences of death are either an illusion or an artfully contrived piece of acting on the part of their friends, who have really decamped to the happy hunting-fields. This seems on the whole a more rational theory than that of immaterial souls flying about space, as the spontaneous fancies of savages are sometimes more rational than the elaborate hypotheses of metaphysics.

(To be continued.)

## COLLECTIONS IN CHURCH.

I have often been tempted to suggest to a member of Parliament whose friendship I possess, the propriety of inducing Government to introduce the old Farthing into the Canadian currency for the sake of church-going people who have loose money to spend everywhere but in church.

I remember when I was a lad, an old wealthy miser who lived on Notre Dame street, who was caught several times dropping hammered buttons into the "Bag." It was found that he had been in the habit of collecting them, evidently for the purpose. It seems to me that he has left a progeny in Montreal not very much better; that we have hosts of well-to-do people who visit the churches in rotation, and whose godliness on Sundays never costs them a cent; who are very attentive to a good sermon, and very critical of a poor one; very anxious too to occupy choice seats to the inconvenience of regular pew-payers, yet whose charity is never moved in a practical way further than the extent of the smallest silver coin in our currency. Now these people have at least some self-respect. They don't like to be seen putting the common cent on the plate, and would sooner drop in the orthodox nod than even a penny. For them the days of the old "bag" which concealed one's gift are "the good old times." But if the Farthing was renewed it could be slipped in among the other coin unnoticed, and they would have the credit at least of contributing the widow's mite in full hope of getting the widow's blessing. It seems to me that that "widow's mite" is becoming a traditional guide for the conduct of church people. Too many think they assure themselves of the widow's reward by giving her literal "mite."

But seriously, is it not a wrong done when men who grudge not a dollar for their own indulgence any time, search out their small coin to give to the church; when some men who willingly give five dollars to the cause of the devil, grudge even five cents to the cause of God? I think we need plain talk on this subject. Men enjoy sitting in a fine church, which is warmed, lighted and made agreeable for their comfort—the service of song, the service of prayer, the sermon, may sink into their hearts, mellow their souls, rest their minds and their gratitude is only inward, though they must know that without some outward zeal and outward sacrifice a church cannot be sustained as churches are.

I do not generally believe in scolding church-going people to repentance. They must have good points of character if they like to go to church. But really my patience is exhausted. I listened last night to one of the most magnificent discourses it was ever my fortune to hear. Every sentence was ripe in thought; every effort was one of sincerity of appeal, and beauty of rhetoric. It was a master effort. I looked around upon the large and comfortable audience—a large proportion of them not regular pew-holders. "Surely," thought I, "the collection plates will be laden with Her Majesty's countenance in silver." But back they came, four of them on my side, and there as they lay at the foot of the pulpit, I easily counted the number of three, five and ten cent pieces; while on two plates a straggling twenty-five cent coin seemed to blush for shame at the company it was in. On my side of the aisle, I suppose there were from pulpit to door over one hundred and forty people, not counting the occupants of chairs down the aisle. The whole collection on this side amounted to three dollars and a-half! About three cents each for the whole congregation. Yet a score of these people would pay one dollar to see a poor play at the Academy, or fifty cents to hear a poor concert or an ordinary lecture, while many would no doubt indulge their appetites every day in the week to the tune of a dollar or more without a thought.

It will only need these remarks to remedy the wrong to some extent; but there are others who need more urgent appeal. I really think strangers who can afford it should not grudge at least as much to hear an unusually good sermon on Sunday as to hear an unusually bad lecture on Monday. They should look upon their gifts in church, too, in a higher sense than the luxurious expenses of the rest of the week. Of course I do not allude here to persons in straitened circumstances who know every cent they get by heart as well as a man knows his own books or pictures. I am sure the poor and those in straitened circumstances are *the most liberal* givers to the church, according to their means.

## A REMEDY.

1. Parents should teach every child the duty of giving, and every child should be provided with its gifts.
2. Young men ought systematically to give more liberally, and be manly in some self-denial, if necessary, to enable them to do so.
3. Strangers visiting a church ought to try and be liberal towards the church they visit. Though they are welcome, and warmly so, they ought, if they can, to show tangible appreciation of the service.
4. Saturday night, the gifts for Sunday should be laid out.

I will wait to see the result of my suggestions before I petition for the revival of farthings. B.

## NO SIGN.

BY MRS. CASHEL HOEY.

CHAPTER II.—(Continued.)

The Guardians of the Poor at Narraghmore had every reason to be satisfied with the result of their decision in favour of Katharine Farrell. The new schoolmistress was clever, diligent, and efficient; the pauper children were well taught and well-disciplined; and if they did not feel a warm regard for their instructress, that fact did not concern any of the parties to the transaction. There were no complaints, and the general opinion was that Miss Farrell was fit for a better post than that of mistress to a Workhouse School. Some of the ladies who, in various capacities, visited the school, told her that they thought so, and wondered she did not rather take a governess's place; but Katharine replied that she was not qualified for anything beyond the nursery-governess's post which she had relinquished. She had her evenings to herself, the pauper children were no concern of hers out of school hours, and she was accountable to nobody. In Mr. Bellew, the chairman, Katharine had an active friend and patron. His admiration of her handwriting took practical form; he had engaged her to attend at his house on three evenings of every week, to instruct the young Bellews in the noble art of penmanship. Mr. Bellew's house was two miles from the town, but Katharine Farrell cared nothing for the distance, was ready to walk it in all weathers, and had been in the habit of doing so for many weeks before it was observed that Dominick Daly frequently escorted her on her way back.

Dominick Daly held a high character at Narraghmore. He had brought it with him from the County Monaghan, of which he was a native. He was the son of plain people, "small farmers" in that sense of the word which surprises English people accustomed to an interpretation of it that would have a magnificent signification in the sister kingdom. He had been well educated for his station in life, partly at the national school of the district in which he lived, and partly by his uncle, who was a priest, and consequently the pride, honour, and glory of the humble family. But neither the dignity of the brother nor the industry and cleverness of the son, could keep trouble, in the shape in which the small farmers of Ireland are most familiar with trouble, away from the homestead of the Dalys; and a remedy had been found in that resource which Dominick Daly and Katharine Farrell discussed in a tone so fraught with peril, long years afterwards.

The promising young man married a rustic heiress of local renown, who loved him well enough to endow him with herself and her money on unequal conditions. Mary Kearney's five hundred pounds saved the farm and made the old folks happy. She and her young husband were not bad friends, but she early fell into ill health, and after some time became a victim to epilepsy. When his father and mother died, within a few months of each other, Dominick Daly, who had no taste or talent for farming, relinquished the farm to his landlord, on terms so much to the advantage of the latter, that he was generously ready to give his "good-word" to so unprecedentedly easy-to-manage an individual, when he applied for employment in one of the many capacities which had temporary existence during the famine and fever periods, when public and private resources were alike taxed to the utmost for the relief of the suffering population. Dominick Daly fulfilled his functions admirably, and gained a high character, not only for diligence, activity, and probity, but for kindness and humanity. Many were the stories circulated of his helpfulness, his sympathy, his generosity and self-denial. His own slender resources were freely taxed, to add to the sums which it was his business to dispense, and his strength and time were as freely given in the service of the poor. He and his afflicted wife had long lived apart, and such arrangements as had been within his power were made for her comfort. Mrs. Daly had gone to live with a relative of her own, a widow named Cronin, at a small village several miles north of Narraghmore; and the remnant of her "fortune," all that had not been wasted in the vain effort to make the small farm pay, was scrupulously applied to her use and benefit by her husband. Life in common had become impossible; he must shift for himself, and the poor woman, submissive to her hard fate, lived her life of patient suffering, sometimes cheered by a visit from him, when she was capable of being cheered, but gradually becoming less and less able to understand or think about anything except her own bodily condition. A year before the time at which I take up the story of Dominick Daly's life, he met Katharine Farrell, who was then living at Athboyle, in the humble situation which Dr. Bourke had procured for her, as nursery governess—which might be freely interpreted nunserymaid, only for the grandeur of the thing—to his sister's children. Until that hour love had been an unknown sentiment to Dominick Daly. It came to him in so seductive a guise that he was its victim before he had time or thought to reason upon its guilt. The strange beauty of the girl was a revelation to the man who had never seen or thought of beauty of any other order than the red-cheeked blooming comeliness of the country girls; and the dauntlessness of her character had fascination for an unconsciously imaginative mind, with education and tastes, though undeveloped, beyond the class to which Dominick Daly belonged. The girl recognized her conquest, and exulted in it. She knew Daly to be a married man, but she heeded that barrier very little. His wife was dying; she had it from Sam Sullivan, the doctor's assistant. Daly had told him all about the case, and Sam had prescribed for the sick woman with all the fervid zeal and presumption of ignorance. It was a question of a very short time. So Katharine Farrell silenced the few and faint warnings of a conscience which had never been keenly susceptible;—she had been under less than the ordinary influences of religious instruction in Ireland;—and gave herself up to the passionate attachment with which Daly inspired her, with an absence of caution which must have ended in a catastrophe, had Daly not been called away from Athboyle by a piece of good fortune. His services during the troublous times had come under the notice of several gentlemen connected with the neighbouring county, and he was, through the influence of some of them, offered the respectable and decently-paid office of Clerk to the Union at Narraghmore. At the hour of parting a complete understanding was arrived at between Dominick Daly and Katharine Farrell; and he pledged his future life to her with all possible solemnity.

"When I am a free man I will marry you, so help me God," were the words of Daly's promise, uttered with the fullest intent. "Be true to me as I will be true to you."

"How true will that be? There are pretty girls at Narraghmore; and out of sight out of mind with men, they say."

"They say wrong then. There's not a woman's face in all the world I care to look at but yours, and you know it well. May be, darling, if I had a better right to love you—if I could bring you a good conscience as well as a burning heart—you might not be so sure and certain of me; but your hold is on my soul, my girl, your hold is on my soul."

He locked her in his arms in an agony of grief and remorse, and if he had dared to pray while she lay there, he would have prayed that he might see her no more until he should be a free man. And then he left her, and she liked his grief, but was angered by his remorse. It was weak, she felt, and Katharine Farrell disliked weakness. Time went on; her life was very dull after Daly's departure; and news of him reached her but rarely. A constant correspondence, in addition to its being foreign to the customs of people of their class, would have excited undesirable attention, and Katharine had a troublesome observer on the spot, in the person of her admirer and slave, Sam Sullivan. From the few letters which reached her, Katharine gathered that Dominick Daly was filling his post to his own and his employers' satisfaction, and that he was, though as much her devoted and adoring lover as ever, more patient than she had believed he could be, under the sentence of separation. She missed the excitement out of her life; he might dwell upon the sentiment, but she wearied for the sight of him, for the sense of her power over him, for his words, and looks, and caresses. He wrote vaguely, he hardly ever mentioned his wife, and she wanted to know all about her; so that she might weigh and measure her own chances, the probable duration of her own horrid waiting. She would have greedily listened to every detail of the poor woman's suffering condition, as she greedily read everything relating to epilepsy that she could find in the medical books, with a sight of which the unconscious Sam propitiated her.

At length Katharine Farrell discovered an opportunity of escaping from the irksomeness of her life at Athboyle; an opportunity so unlooked for and improbable that it seemed almost miraculous. There appeared in the county newspapers an advertisement by the Board of Guardians of the Narraghmore Union, setting forth that the post of Girls' Schoolmistress there was vacant, and describing the qualifications necessary for a candidate for the same. To what profit Katharine Farrell turned this opportunity has been already told. Her quick perception made it evident to her that it was of the last importance that a previous acquaintance between herself and Dominick Daly should not be suspected by anybody at Narraghmore, and without intimating the nature of her purpose, she wrote to him in these words:—"You will shortly see me, when and where you will be least prepared to find me. Don't show, by word or look, that we have met ever before."

The experiment was successful, and Katharine Farrell was triumphant. She had left her former situation on good terms with her employers, and her present situation ensured her the society of her lover under circumstances which rendered it natural that they should meet frequently. The scene of her daily avocations was in the vicinity of the scene of his, and with ordinary caution they might have been safe. With ordinary patience they might perhaps have been happy; but Katharine Farrell had scant patience, and she wearied at Narraghmore as she had wearied at Athboyle, for "her rival's" death. Yes, she had actually so twisted the truth in her perverted mind that the wife of her lover, the woman whom she wronged, all unconscious of her existence as Mary Daly was, she called in her own thoughts, her rival.

Dominick Daly had not seen his wife for several weeks before this day. He suffered much at this time. His feelings and his conscience were engaged in a strife which grew bitter day by day; a strife which tore and tossed him between the combatants, and was full of horrible temptation to sin still deeper than his unholy love, to sin of thought and hope and wish. And to-day the woman whom he loved so madly, the woman whose hold, as he had truly said, was on his soul, had given to thought and hope and wish, plain, terrible, conscious speech. Aye, and that was not all that had come to him to-day. There was one person

whom Daly and Katharine had not deceived, and whose suspicion Katharine had divined, with the quickness in which she far surpassed her lover. When she said, "Father John suspects us both," she had struck the trail of the gravest danger in the path of their guilty love.

The Reverend John O'Connor was the parish priest of Narraghmore, and of the old authoritative type. He was a stern-tempered man, downright in his ways, and uncompromising in his principles. Fine distinctions respecting the limits of spiritual authority were not in Father John's line. The morals of his flock were distinctly his "own business," and he had a keen eye for a black sheep, or a straggler. He worked very hard himself, and he made his curates work very hard, and one of his notions was that the very poor were especially his own charge, so that the workhouse came in for much of his special supervision, and such of its inmates—a majority, though the population was largely Protestant—as "belonged to him," as he used to say, had good reason to thank him for his zeal, and very little chance of escaping their "duties." Father John looked them up, and looked up the officials too, and very soon and clearly manifested that he was not particularly delighted with the selection which the Guardians had made of a schoolmistress. There was nothing to be said against her recommendations, or her teaching, or her demeanour generally; but Father John found out very soon that she neglected "her duties," and was addicted to the society of Dominick Daly, a married man, and, what was worse, a married man with an invalid wife at a distance. Her education was, no doubt, even above the requisite mark, and she wrote a very fine hand; but, no matter about all that, Father John would have been well satisfied with something less in these respects. Katharine Farrell was not the sort of schoolmistress he wanted for "his" poor children. Daly was a good fellow; he had behaved right well in the famine and in the fever; but he was not over strong-hearted, and that woman would easily be the ruin of him, if she made up her mind to it. Anyhow, it was not right, it must and it ought to give scandal to those whom it was Father John's business to keep from scandal. Father John was an honest and straightforward man, in addition to being an authoritative priest, who would never be troubled with the notion of delicacy with respect to his "tackling" any member of his flock on a point included within his estimate of the range of either faith or morals; and so he made up his mind that he would "tackle" Daly at the earliest opportunity; also that there must be an end to all that he disapproved of in the matter, or that he (Father John) would bring it under the notice of the Board of Guardians, and procure the dismissal of Miss Farrell. Though Katharine was far from suspecting the full extent of Father John's evil-mindedness towards her, it was with a sinking of the heart unusual to her hardy nature that she saw Daly evidently summoned by the priest to an interview, instead of being dismissed with a passing salutation. The correctness of her foreboding was revealed when Daly said to her, the next time they met—

"I could do nothing with him, darling. There's no good in attempting to deceive Father John. He knows men and women too well; he read me off like a book. And he would listen to nothing but that you must go away, or I must."

Katharine received this decision of her lover's with sullen displeasure. Everything was against her. And to think how easily everything might be for her! Only the wretched life of an epileptic woman; a life which was a burden to the owner and a plague to other people, between her and happiness! If Daly's wife would but die, all would be well; there would only be a decent time to wait—a very short time under such circumstances—and meanwhile they might set Father John's scruples at rest, by openly avowing an engagement. To gain time was now an important object. Father John would hardly make her give up one employment until she should be provided with another, and that might not be a rapid process. A clever expedient presented itself to Katharine's ready wit; she might conciliate the priest by putting her difficulties before him, and asking him to find a place of refuge for her. She acted on the idea successfully. Father John received her confidence with sympathy, admonished her as to her present conduct, and promised to get her out of the difficulty as speedily and effectually as might be. But the opportunity was as tardy in presenting itself as Katharine hoped it might prove. The weeks wore on, and nothing occurred worthy of notice, except that Miss Farrell had a brief holiday, and availed herself of it to visit her former employers. So the spring ripened into summer at Narraghmore.

(To be continued.)

## CURRENT LITERATURE.

"THE TATLER," by G. P. Putnam's Sons, New York, with an introductory essay by John Halberton.

The essay gives some explanation of the old *Tatler*, *Guardian*, *Spectator*, *Rambler*, &c. newspapers. The present volume contains articles by Bishop Berkeley, Addison, and mostly by Steele, that prince of writers. The book is, of course, well known to all readers of polite literature, but it should be read by our business young men and our raw writers for the press. It would furnish them with ideas and models for easy, graceful diction. It is difficult not to envy the men who lived in the times of Addison and Steele. Culture was much esteemed, and literature loved for its own sake, and not as now, when nothing is loved or sought but the way to make money. As a corrective to that, we heartily commend the reading of the *Tatler*. The volume is beautifully got up as to paper, print and binding.

ECONOMIC MONOGRAPHS:—

No. I. Why we Trade and how we Trade, by David A. Wells.

No. II. The Silver Question. The Dollar of the Fathers versus the Dollar of the Sons, by the same author.

No. III. The Tariff Question and its relation to the Present Commercial Crisis, by Horace White.

New York: Putnam's Sons; Montreal: Dawson Bros.

The discussions on fiscal policy to which we are accustomed to listen are well nigh invariably mixed with the jargon of party politics; and the public utterances of the commercial world in reference to the hackneyed terms of protection and free trade are for the most part but discouraging illustrations of the prevalence of sciolism and selfishness. It is a hopeful sign that there are men capable of lifting the study of political economy out of the dust and the turmoil of faction strife, and placing it in such measure and shape before the ordinary intellect that unsophisticated patriots may take hold, and by means thereof promote the best interests of their country. The writers of these *Economic Monographs* have undertaken, and most ably discharged the much needed task of unearthing the primary causes of commercial dejection and canker. In the clearest manner they set forth the suicidal and selfish character of a repressive policy in trade, and suggestively urge that their country (the United States) is "too large for protection." The arguments which protectionists derive from the depressed condition of commerce in free trade countries are successfully combated by forces which, although seemingly ignored by mere party politicians, are nevertheless potent to every unprejudiced observer. The subject of Canadian annexation is skilfully handled, and the treatises are rich in facts and illustrations which will confirm unbiased minds in the belief that when a nation shuts other countries out it shuts itself in, and suffers accordingly.

What we call strength of mind implies the prevalence of the calm passions above the violent; though we may easily observe that there is no person so constantly possessed of this virtue as never on any occasion to yield to the solicitation of violent affection and desire. From these variations of temper proceeds the great difficulty of deciding with regard to the future actions and resolutions of men, where there is any contrariety of motives and passions.—*Hume*.

NO MONOPOLY OF FREEDOM.—A good-natured and well-conditioned person has pleasure in keeping and distributing anything that is good. If he detects anything with superior flavour, he presses and invites, and is not easy till others participate;—and so it is with political and religious freedom. It is a pleasure to possess it, and a pleasure to communicate it to others. There is something shocking in the greedy, growling monopoly of such a blessing.—*Sydney Smith*.

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