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THE DUNCAN REPORT

It is not surprising that the Mackenzie King Government ignored the findings of its own Commission on Maritime Claims, appointed in 1926, when we find the local Liberal press today apparently ignorant of the most important recommendation which that commission made, namely, for a detailed determination and assessment of Maritime subsidy claims. Only complete ignorance of the Duncan Report would excuse such misstatement as appeared in yesterday's issue of our contemporary, when it confused the purpose of the White Commission with that of the Duncan Commission. The Duncan Commissioners explicitly stated that it was not possible for them to make a final recommendation as to the increase and form of Dominion aid which was required to satisfy the just claims of the Maritime situation. They recommend that machinery should immediately be established by the King Government for this purpose. The King Government, notwithstanding the repeated insistence of Conservative representatives, neglected to do its duty in this respect. The Bennett Government, with the concurrence of the Maritime Premiers, established this machinery in the appointment of the White Commission. We confess that we cannot understand what political purpose the Liberal press seeks to achieve by proving, as it has done conclusively from the Hansard reports, that the Conservatives in 1926 were suspicious of the King Government's good faith, and opposed the establishment of any commission for the purpose of shelving the question of our subsidy settlement claims indefinitely.

Had the Conservatives been wrong in their surmise; had the Duncan Commission recommendations with regard to final subsidy settlement been implemented by Mr. King, then it could be said that their misgivings were unfounded. But the contrary was the case. It is creditable to the Conservative Opposition at that time that this difficulty was anticipated so clearly. Why the commission was not empowered to make final settlement, or the machinery not immediately established which would accomplish this purpose, we do not profess to know. But we do know that it was left for the Bennett Government, after fighting the worst depression in world history, to undertake this task. The Liberal press, apparently, has nothing to say on this point, which is the crux of the whole matter.

Nor does our contemporary seem anxious to answer the question, why, a few months ago, it came out in support of Premier Macdonald, of Nova Scotia in contending that the Duncan Commissioners had ignored their own terms of reference. Mr. Macdonald's reason was obvious enough; he wanted some excuse for appointing a political commission of his own, and it was on the ground that the Duncan Commission had fallen down on its job that he made the appointment. But why should the Liberal press of this Province support him? What a slur on the character and ability of the Hon. Cyrus Macmillan, not to speak of Sir Andrew Duncan and Judge Wallace! Evidently our contemporary was hauled severely over the coals for its misstep on that occasion, for a few days later it came out in fulsome eulogy of the Duncan Commission, protesting that the Commission had done its duty in every respect. With that statement no Conservative has taken exception. It was not the fault of the Duncan Commission that the King Government neglected their recommendation for final subsidy settlement. Nor can it be said that the Opposition of 1926 was in any way responsible. The fault lay with the King Government; and it is to distract attention from this all-too-palpable fact that our local contemporary is at present so much concerned.

THE C. G. I. T.

Twenty years is but a short time in the life of a movement or institution, yet history teaches that it is usualy in this formative period that the foundation is laid for ultimate success or failure. One can safely predict, where the foundation is laid on Christian principles and the aims and objects are in accord with the spirit of the times, that progress will be permanent. This undoubtedly applies to that widely-known movement, the Canadian Girls In Training, which this year passes its first twentieth milestone, and is celebrating the event by the holding of a First National C.G.I.T. week, Feb. 3 to 10.

Today there are in Canada thirty-seven thousand Canadian Girls In Training, representing over 3,300 groups in over eleven hundred centres. Nor has this great movement stopped with Canadian girls; ideas know no national boundaries, and there are now Girls In Training in Newfoundland, Trinidad, Japan, Africa, and India. In fact, the movement is becoming popular wherever Christianity has penetrated, for it is based on the fourfold life of the Master Himself, as described in the verse in Luke: "And Jesus increased in wisdom and stature and in favour with God and man." This is interpreted as meaning: Cherish health; seek truth; know God; serve others,—a truly magnificent program, universal in its appeal, practical in its application, and inspiring in its idealism.

Camp is the highlight for most Canadian Girls in Training. Ten days are spent annually in the out-of-doors with girls of the same age, where the activities include hiking, swimming, and other sports. Bible study and worship are not forgotten. Last summer 3,000 girls attended registered C.G.I.T. camps. Wherever possible an organized Sunday School class is the C.G.I.T. unit. Singing is a favourite group activity, and an appreciation of good music and training in singing is one of the finest things which a girl can acquire in her teens. Projects of various kinds, finding scope in the home, the school, the church and the community are encouraged, such as carol singing at Christmas time, presentation of baskets and toys to poor families, holiday parties, handicraft, poster and scrapbook making, gardening, etc. One of the year's projects is usually related to world friendship and missions and the girls try to perform one service for their local church; many a dilapidated hymn book or choir gown is mended, or chairs painted for the Primary Department. "One group," say The Canadian Girl, official organ of the movement, "in the 'Anne of Green Gables' district on 'The Island,' with the help of the minister's wife, cut out and sewed their own middies a year ago."

The far-reaching possibilities of a movement such as The Canadian Girls In Training are now generally realized. The present occasion is fitting on which to congratulate all associated with the work, and to wish them still greater success in the future.

A SLY DIG

The story of Rev. Mr. Sinclair's efforts to revive the Gaelic tongue at Valleyfield seems to have occasioned general interest. The Toronto Globe facetiously remarks:

"In Prince Edward Island Gaelic is being taken up as a consistent study. This is significant. If the Scots undertake to make this a trilingual country, what can be done about it? Very little that will be effective. And when the Gaelic is broadcast by radio the unilingualists are going to suffer more than they do now with two official languages shattering the atmosphere.

But the Globe is edited by a sturdy Scot, and when it professes to deplore the danger of a Gaelic invasion it is obviously speaking with its tongue in its cheek. Isn't it an old Scottish custom to decry what one secretly takes pride in? At any rate, with or without the approval of the Toronto Globe, the Gaelic movement at Valleyfield appears to be making satisfactory progress.

EDITORIAL NOTES

"Pegged" potato prices are now the rule.

Do not be surprised if the Federal Government goes to the country in June.

The mass mind knows more about Hauptmann than it does about recovery or reform.

Our big income tax payments for 1934 have sent a host of organizations and individuals to seek to share our prosperity.

The Liberal organ is dreadfully afraid Premier MacMillan and Mr. MacPher will succeed in their demand for increased subsidy.

It will probably be a month before the White Maritime Commission submits its report to the Government, which will consider it, have it printed and present it to Parliament.

Premier Hepburn's announcement that he intends to stump Canada on behalf of Mr. Mackenzie King will hardly be relished by those Liberals who favour reform. "Mich" has come out flatfooted against Bennett's policies.

In view of the introduction of "pegging" here it is interesting and heartening to read what Mr. Henry Wise Wood, Progressive, chairman of the Alberta Wheat Pool Board has to say about the success of the Bennett government's policy in the Prairie Provinces. "It is fortunate that in the hour of the great crisis through which the wheat industry of the world is passing, the Canadian Government was awake to the gravity of the situation and had the courage and resourcefulness to adopt measures calculated to prevent a complete industrial collapse. There is evidence that throughout the length and breadth of Canada, and I fear even among farmers who have been great beneficiaries, there is not sufficient appreciation of what the Canadian Government has accomplished during the past three years by the stabilization operations carried on under the able direction of Mr. John I. McFarland, general manager of the central selling agency of the Canadian Wheat Pool. It is true the price of wheat has been low, but no one knows how much lower the price would have gone had the Canadian Government not put its resources behind these stabilization operations. Competent authorities have estimated the increased amount received by our farmers and put into circulation in Canada through the policy pursued in the past three years, to be between one and two hundred million dollars."

Notes By The Way

No longer is a left-handed boy or girl compelled to use the right hand in most Canadian schools, and it has been found that the left-handers are not behind their contemporaries who use the more normal hand. In the Caledonia Public School, it has been found that the eighteen left-handed pupils all are among the leaders in their classes. Fortunately, nowadays, no effort is made to force children to use the hand found least natural and the results are all to the good.—Niagara Falls Review.

The Indiana Supreme Court upholds the freedom of the American press. Don M. Nixon, editor of the Wabash Plain-Dealer, was cited for contempt and sentenced to 10 days in jail and a fine of $100 by Circuit Judge Frank O. Switzer when he criticized the judge for appointing a certain man a bank receiver. The Supreme Court reverses Judge Switzer on the ground that the court matter had been fully adjudicated and that a publisher could not be summary punished unless obstructing justice—"Courts and judges," says the decision, "are not and should not be above criticism." —Steele in Monitor.

The more closely I study the fascinating pages of his diary, the more firmly I persuade myself that the late Lord Riddell may some day rank with Pepys. This epoch of English history is at least as important as the Restoration period, and people in 2235 will turn to Lord Riddell for intimate revelation about people and events in our time just as we turn to Pepys for gossip about his. One piquant entry in Lord Riddell's diary delights me greatly. During the Cabinet crisis just before the war, when Winston's naval estimates were mistakenly regarded as excessive, feeling ran high. Mr. McKenna told Lord Riddell how one night, when they were alone in the ladies' gallery at the House of Commons, "a great lady" put out her tongue at Mrs. McKenna. He did not say how his wife responded to that naughty gesture, and Lord Riddell does not tell us who the great lady was, but obviously she ought to have been smacked.—Ex.

Lithuania is afraid that German Nazis, heartened by the result of the Saar plebiscite, may cross the border and attempt to capture the city of Memel, once part of the old Germany. A similar fear and disturbances in Belgian cantons, formerly German caused the government at Brussels to send troops to the troubled areas. There is no disposition on the part of the rest of the world to cavil or dispute the result of the Saar valley plebiscite; but it would be something different if any attempt were made to seize either Lithuanian or Belgian territory.—Niagara Falls Review.

In its annual summary number, which has just appeared, the Publishers Weekly declares that "Anthony Adverse," with a 1934 sale of 176,100 copies, was the best seller of that year. "While Rome Burns," heads this publication's non-fiction list with a sale of 83,545 copies. It was found that the title output had increased slightly, with 8,198 different books produced in 1934 as against 8,092 in 1933. But twenty-five fewer new books were published last year than in 1933, and a severe drop of 32 per cent. was noted in the classification of law. There were 28 percent. fewer books on music, 16 per cent. fewer books on fine arts and the classifications, games and sports, biography and technical books, also showed decreases.—New York Times.

Writing in the latest issue of Esquire about how queer a people the English are a contributor says that the singing of the nightingale takes precedence over all else. The bird is shy and seldom heard, but a Miss Harrison, living in Surrey plays the 'cello in her garden and attracts the nightingale. The B.B.C. installed a microphone in the garden and whenever Miss Harrison attracts a nightingale and it sings the microphone gets it and no matter who is on the air, even Mr. Lloyd George, is cut off while the bird sings. It is orders. The bird, singing in response to the 'cello, little knows that it is singing to all England and the world at large. This would be important if true. Still the English would do it if they saw fit. Their scheme of living is that what they choose to do is fitting.—Toronto Star.

Many people believe that a room is cooled by an electric fan running in it and often leave fans running in rooms not in use so that the rooms will be kept cool until used. A fan merely sets in circulation the air that is in a room and has nothing whatever to do with the temperature of a room, as can be told by any thermometer. If a fan changed the temperature at all, it would raise it, because of the heat given off by the electric motor. The cooling effect of the fan on a person is due to the increased evaporation of perspiration and not to temperature changes in the air.

Some interesting remarks were recently made by Viscount Lee, to keep English slang pure and undefiled from Americanisms. He said: Hardly any British schoolboy does not know the difference between "okay" and "oh yeah," or does not understand "stepping on the gas," being "bumped off," or 'taken for a ride." We have been endeavoring to vulgarize and doll up the English dialect in our British films to make them more popular in the American market. I profoundly disbelieve in that theory. If once you take away the national tang and individuality from a picture, you have made a profound mistake. You are not going to salt the savour of the English tongue by giving Ophelia a Middle Western accent.—St. Catharines Standard.

That Body of Yours

By James W. Barton, M.D.

WATER AND SALT OFTEN CAUSE EXCESS WEIGHT

When an overweight individual has always been fat—was a fat baby, or put on the excess fat in his or her teens,—it is not always because of eating so much food that the fat continues to accumulate. In a number of these cases the excess weight is due to lack of thyroid juice; the thyroid gland doesn't supply enough juice to use or burn up the fat.

In these cases the use of thyroid extract under a physician's supervision will gradually bring the weight down to the point considered best by the physician.

However whether the excess weight is due to lack of thyroid juice, lack of pituitary juice (juice of gland at base of the skull) or to simply eating more food than is necessary, cutting down on the amount of food eaten is necessary in every case of overweight. In other words even when gland extracts are used, the food intake must be reduced.

Now all overweights know that the ideal way to reduce is to continue to use the usual amount of meat and eggs but to cut down by one-half or one-quarter on fats—butter, cream, fat meat,—and also on starches—potatoes, bread, sugar, pastry.

However, what overweights do not seem to know is that to get the best results they must also cut down on all liquids and also cut down on salt. That liquids must be reduced to lose weight is known to all boxers, jockeys, and others to whom attaining a certain weight at a definite time is a matter of their livelihood.

Fat tissue holds more water—will allow more water to enter into its composition—than will other tissues. Further, salt holds seventy times its weight of water in the tissues. You can thus see that liquids must be reduced, and salt in the cooking and on the food after it is ready to eat, must also be reduced or the body will be somewhat "waterlogged." This water of course adds to the weight.

Now for those of normal weight with no kidney or heart ailments, water and salt should not be reduced in any way as they are both necessary to the health of the body.

But as salt holds 70 times its weight of water, and each pound of fat holds three and a half pounds of water, water and salt should be cut down by those who are overweight.

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The Two Macs

Public Forum

This column is open for the discussion by correspondents of questions of interest. The Charlottetown Guardian does not necessarily endorse the opinions of correspondents.

A Reply To Mr. John Denny

Sir,—Addressing students of London University the other day, Sir John Simon, Foreign Secretary, declared "this thrust and rush of life now experienced is something that has never been known before." Matthew Arnold speaks of the days, which he regarded as already past,

When life ran gaily as the sparkling Thames;
Before this strange disease of modern life
With its sick hurry, its divided aims,
It's o'ertax'd heads, its palsied hearts, was rife.

We are living in a time of high pressure, much worry, and grave uncertainty; a time when elderly statesmen, business men, experienced leaders in thought and action, as well as young men and young women are wondering what the immediate future holds for them. It is gratifying and reassuring at this particular juncture to find the young people of this province, representative of student life and business turning their thoughts to the eternal verities, even if in questioning frames of mind. It has stirred the hearts and minds of parents and clergy alike—not to speak of youth.

The Great War wiped out practically a generation of prospective leaders in Church and State. Those who were not killed outright were in innumerable instances rendered ineffective by wounds, nervous, mental, or physical defects. Hence for the most part leadership has been retained in the hands of older men, waiting for the post-war generation to relieve them. The future, to this extent, lies in the hands of the young people of today.

On behalf of some of these future leaders Mr. John Denny has asked certain definite pertinent questions relating to Christian life and worship. The first of these concerns the House of God—the church—as the place of the soul's nurture. Why, he asks, are Protestant churches as a rule closed on week days, except at the hour of an appointed service. It does seem odd to the uninitiated. But the Protestant Churches do not consider a church building otherwise than for congregational worship. Protestants do not believe God to be any more accessible in a church building than in a closet at home, or in an open field. If any one wishes to commune, individually with God he can do so, nay, is commanded to do so, by entering "into his closet, and when he has shut the door to pray to his Father which is in secret; and his Father, which seeth in secret, shall reward him openly."

Mr. Denny is also concerned about the lack of decorum exhibited by not a few members of congregations, and especialy the absence of reverence and devotion during prayer and praise. This may be attributed to two causes (1) The absence of religious training in the day schools and (2) a legacy in large measure from the days when meeting houses substituted for churches, and where the service was left almost exclusively in the hands of the preacher. An hour, or an hour-and-a-half, is a long time, especially for young people to concentrate on a reader and speaker, and with a hymn thrown in by way of blessed relief.

Whether the singer heeds the tune more than the words or sentiments expressed can be known only to the individuals themselves. We, as individual worshippers, are not in a position to judge, nor have we as practising Christians any right to inquire.

In defence of the practice of rendering congregational praise in psalms and hymns and spiritual songs which may not be in keeping with the conduct and demeanour of all the worshippers, it may be stated that these, like the Book of Common Prayer, are prepared and rendered for the average, intelligent devout worshipper, expressing the feelings and sentiments common to fallen humanity in its aspirations after holiness. Alas, everyone is not always in the right spirit everytime he enters church for devotions, but there are always the faithful few who enter into the spirit and meaning of the prayers and praise. These tend to leaven the whole, are the salt which has not lost its savour. It is this element from the beginning almost till now that has kept the Church of Jesus Christ, in spite of all persecutions, heresies, and opposition, not only alive but vigorously progressive comparatively speaking, in its onward march. The Church cannot be judged by the happenings of a day, or a year, or a decade—but by time and eternity—a day in the sight of the Eternal Head of the Church is as a thousand years, and a thousand years as a day.

Mr. Denny is perhaps a little hard on the "attractions" held out to draw people to church. Bear in mind that the object of many Protestant preachers is to save souls, to make converts, and this they cannot very well do unless they get the unsaved souls within sound of their voice. It may not be an idealistic practice to follow, but nevertheless if it answers the purpose it will be blessed, though it may outrage the feelings of many sincere, devout people who go to church primarily to worship, and for soul nurture.

Mr. Denny earnestly and concernedly raised the question of sin and the future life. No man is without sin, no not one. Human nature is frail, and we are liable to fall every day, and every hour, and every minute. We have to fortify ourselves against such weakness by prayer and meditation and consorting with those whose ideals coincide with ours. If a man expresses contrition, is repentant, makes amends as far as possible for his sin, then he can go to God in prayer, and, through the merits of the sacrifice of Jesus Christ, obtain forgiveness and remission. If he falls again, he can go again to the Throne of Mercy, even up to seventy times seven—but he must be sincere—that is an essential proviso. If he continue in sin, and die in sin, he will go to the place prepared for him.

Julian Huxley, the English scientist, now touring Canada, in his article on "Science and Religion" says the spiritual insight of the Hebrew prophets could not tolerate the idea that material sacrifices and burnt offerings were the best means of propitiating God, and they inaugurated a new and higher stage in Hebrew religion, epitomized in the words of the psalmist: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Jesus could not tolerate the idea that forms and ritual observances were the road to salvation, and inaugurated not only a new religion but a new phase in world history by His insistence on purity in heart and self-sacrifice, epitomised in the words "The Kingdom of Heaven is within you"—which brings us to the after-life. Jesus tells us that in His Father's House are many mansions; if it were not so, he would have told us. This implies that in the Spirit world everyone will go to his own place and associate with kindred spirits in heaven. The after-life is a continuance of the spiritual life we live here. Whether there be a development, a progress, a "raising of the grade" of spiritual life, hereafter is not a question that enters into the discussion. Sufficient for us that we shall be known in the hereafter even as we are known, and that each will go "to his own place." "The Kingdom of Heaven" is possible within us here and now, so likewise is the "dominance of Hell." It is for us to choose, and on that decision shall our spiritual hereafter depend.

Mr. Denny mentions other religions, quoting from Fitzgerald's version of the Rubaiyat of Omar Khayyam; who was the Voltaire of Twelfth Century Mohammedan Persia; and referring to the selflessness of Buddhism. Both these religions have their merits, but both lack that element of Love which is the fulfilling of the Christian law. Buddhism had 400 or 500 years' start of Christianity and has accomplished nothing for the progress and salvation of human nature compared with Christianity. Both, however, hold up an Ideal Man to imitate, Buddha and Christ. In the words of Canon Streeter, Christ's personality is a mirror in which can be reflected the quality of Reality—that is, the heart of the Infinite being. He is, in St. Paul's phrase, the portrait of the unseen God; and if His character is an index of the character of God, then St. John was right when he wrote down God is Love.

A word about the manner in which we should observe "the passing hence" of loved ones. Mr. Denny thinks that as Christians we should hail their advent to Heaven with the Hallelujah Chorus rather than the Dead March. Granted—only we are not counting our loved one's spiritual gain at that juncture, but our own earthly loss. We weep for ourselves because we have lost their physical companionship, their guiding hand, their ready encouragement, their timely admonitions, their love and tenderness. As we lament then, not for them but for ourselves—our loss not their going—the Dead March and similar laments in words and music express and interpret our sorrow and regret, all the pent-up feelings of those left behind, not infrequently our grief for the things we have left undone for the good and happiness here of him who has left us for the blessed hereafter. "Weep not for them but—for yourselves."

In conclusion, these words are to be found in Isaiah xxviii, 20:

"For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."—

Commenting on them Rev. Dr. J. D. Jones of Bournemouth recently said before a gathering of litterateurs and scientists:

"The thoughts of men are widened with the process of the suns,' says the poet, and therefore the system under which our fathers lived in a certain measure of comfort became too narrow for their successors.

"Notice how strikingly true this has been in the matter of scientific theory," and he proceeded to quote instances.

Equally profound and far-reaching changes have taken place in men's religious thought—but unlike the scientists, religious folk are very slow to leave the system of thought in which they have been brought up and are often guilty of trying to force the younger generation to lie upon a bed which has become obviously too narrow.

I believe that a believing Church ought to be able to say what it believes. But it is quite likely that it will not in the twentieth cenury express its beliefs in exactly the same formulae as did the Church, say, of the seventeenth century. To try to make a twentieth-century Christian speak in terms of the seventeenth century is to put him in a bed shorter than he can stretch himself upon and to offer him a garment narrower than that he can wrap himself in it.

And perhaps in days like ours it is urgently necessary for us older folk to lay the warning of this proverb to heart. This is a time of transition, and all times of transition are uncomfortable. Youth especially is in a restless, turbulent, yeasty frame of mind. It is more or less in revolt against old customs and conventions and modes of thought.

The new ideas youth has about religion need not necessarily be right, but so long as our young folk accept Christ and are loyal to Him we older folk must not attempt to make their Christian thinking run into our moulds; we must not attempt to impose our conceptions of Christian truth upon them lest we be guilty of trying to make them lie on too narrow a bed and to clothe themselves with a garment which simply does not fit them. But our bounden duty is to instruct them, to enlighten them, to guard them and to guide them in the fundamentals of the faith and doctrine in which we ourselves profess to believe.

Therefore, let our young people continue their search after truth for thereby will they and coming generations be blessed. Mr. Denny has sent us all mentally and spiritually stocktaking.

I am, Sir, etc.,
In Loco Parentis.

The Selkirk Settlers

Excerpts from the Earl of Selkirk's own account of the Settlement formed at Belfast, Prince Edward Island, in 1803; its Difficulties, Progress and Final Success.

IX

The climate is not capable of ripening Indian corn with certainty; but every article that comes to maturity in England seems in Prince Edward's Island to reach as great perfection as can be expected from the slight and careless culture generally bestowed. The summer is rather warmer than that of England; the winter longer; but in severity not perhaps very different from that of the Netherlands. The cattle are often left to support themselves in the woods during the early part of the winter; but, on the whole, from 1 to 1 1-2 ton of hay to each is considered as requisite for wintering. In summer, the cattle find abundance of food in the woods, sufficient at least for the young stock; but the settlers are too much in the habit of allowing those of all descriptions to take their chance alike. The consequence is, that the produce of the dairy is inconsiderable, and that the full aged cattle are not well fattened. The few who pay more attention, find their advantage in providing better pasture for their cows and feeding cattle. The sheep are more generally kept in inclosed pastures, as they cannot, without danger, be allowed to go into the woods.

These particulars may be sufficient to enable the intelligent agriculturist to form an estimate of the circumstances and ultimate situation to which any emigrant may probably attain, according to the degree of his industry.

The advancement already gained by the settlers, whose progress I have more particularly described, has been spoken of above as uncommon. This, however, is not to be understood as in comparison with that which might have been made in the same circumstances by natives of America. It is by no means unusual among settlers of that description, that the first crop they reap, after beginning to clear a new farm, is more than sufficient for the support of a family and for maintaining them in a degree of luxury, which to the Scottish peasantry would appear absolute extravagance. But the Americans have a great advantage, in their perfect acquaintance with the woods, and in the dexterity which continual practise has given them in the use of the axe. No comparison can be stated between their case, and that of men who from a country where they had scarcely ever seen a tree, were taken at once to a situation, where they could with difficulty find room even to place their huts till they had cleared away the wood.

The people could not, perhaps, have attained a state of independence so soon, but for a combination of advantages rarely enjoyed by European emigrants. Their industry, with all the arrangements for giving it effect, would not have been sufficient, if their habits had been less hardy or their ideas of the necessaries of life less moderate. So many instances indeed are quoted of the ill success of Europeans when placed at once in the heart of the wild woods, that I have heard several gentlemen of the highest abilities and experience in the United States, pronounce an unqualified opinion, that a new settlement could not have formed without a basis of native Americans.

The decisive experimental proof to the contrary that has been stated in these pages, seems to me of some consequence in a public point of view. It shows the utility that may be derived from a class of people who have hitherto been lost to their native country, and abandoned to their fate in a foreign land. Though of little service as manufacturers, it proves that they may be made excellent colonists; and that our North American possessions may be peopled and brought into cultivation, without introducing into them men whose manners and principles are so repugnant to our own constitution and government, as those which are prevalent among the natives of the United States.

Of the possibility of inducing the Highlanders to go to our own colonies, I presume that no further doubt can be entertained; and I cannot help flattering myself that no immaterial progress has already been made toward this object. In some considerable districts, the current appears already to be decidedly turned. How far the example of these may operate in other parts of the country, time only can show; but it can scarcely admit of a doubt, that some further exertion in the same line might secure to our own colonies, all those among our country-men who cannot be retained in the kingdom.

This, however, is an object which cannot be accomplished by the unsupported exertions of any individual. The experiment that has been detailed may perhaps be useful as a preparatory step, and serve to point out the principles on which effectual national measures might be grounded—measures which, if followed up on an extensive scale while the object is within our reach, might secure to the Empire most important advantages. Whether these are to be sacrificed from a deference to the prejudices of individuals, or to be attained by an adequate and timely effort, must rest with those to whom the interests of the nation are more particularly entrusted.

The Poets' Corner

SONNET

I live on hope and that I think do all
Who come into this world, and since I see
Myself in swim with such good company,
I take my comfort whatsoe'er befall.
I bid and abide, as if more stout and tall
My spirit would grow by waiting like a tree;
And, clear of others' toil, it pleaseth me
In dreams their quick ambition to forestall.
And if thro' careless eagerness I slide
To some accomplishment, I give my voice
Still to desire, and if desire abide,
I have no stake abroad; if I rejoice
In what is done or undone, I confide
Neither in friend nor foe my secret choice.

—Robert Bridges.

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