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The Examiner.

Ch'town, February 23, 1874.

REFORM!

The approaching session of our Local Legislature will in many respects, be an important one. The first that will have assembled since Confederation, it will find itself relieved from many duties which previously claimed its attention; and so will have more time to devote to those which remain. We consider that one great advantage which a Federal possesses over a Legislative Union is that the former has, in the Local Parliament, bodies much more able to deal with local questions than could a general Legislature, which would soon be overwhelmed—as is the case with the British Parliament—were it required to attend to all local wants. Our own little Parliament has, then, to suit itself to its new position; and we trust that unusual vigor in the administration of our local affairs, will be the result of its deliberations. We wish to call public attention to some reforms which we hope soon to see accomplished. We pass over the two most important, viz, the Land and School Questions, as both of those are now before the public, and our own views on both have been decidedly expressed. We will say nothing more on these until the Government policy about them is known.

Now is the best time to consider how, most economically, to use the resources at our disposal. True economy avoids both wastefulness and meanness. It pays for nothing unnecessarily,—it pays well for what is necessary; and so secures a good article. It appears to us that in both these respects our public expenditure might be more economical. The expense of our Legislature is too great. A second Chamber is now quite useless. The large province of Ontario has only one House; and with the supervision that the right of vetoing Acts of the Local Parliament gives the General Government, one is quite sufficient for any Province. Let us then do away with the Upper House. The Lower might very well be reduced to twenty four—the number at which it stood some years ago. If necessary, the independence of this smaller House might be secured by providing that the only salaried officials in it should be the Colonial Secretary, Attorney General, and Commissioner of Crown Lands; and reducing the Executive Council to seven. We should think that the Solicitor General's office might now be abolished. Not long ago the Attorney General did all the work. The saving thus effected, roughly estimated, would be:—

Expenses of Legislative Council	$3,500
Expenses of six members House Assembly,	$1,250
Salary of Solicitor General,	$649
	$5,399

The money thus saved should be applied to increase the salaries of the remaining officials. All our public officers are miserably underpaid. The salaries were fixed at a time when the cost of living was about half what it now is. There are business men in this town who pay more to their clerks than the salaries of the Heads of Departments cost the Government. There is always a jealousy about a Government proposing an increase of the pay of its officers; but the salaries are now so absurdly low, that we do not think any reasonable person would object to their being increased, especially if all needless expenditures, such as we have pointed out above, were discontinued. We trust that true economy will be consulted in both these ways.

Those rulers will deserve well of the country who will break up the present system of road expenditure, and devise an efficient one. The present system is rotten and corrupt, expensive and inefficient, and always will be so while the office of Road Commissioner is looked upon as a convenient gift to a political partizan, who has a much greater desire to make money out of it than anything else. We are happily rid of the swarm of Small Debt Commissioners; now let us be rid of the Road Commissioners. The subject is too important to be discussed in a general article such as this; but perhaps the leading features in any improved system would be, that the Board of Works would be responsible for the expenditure of the road grants; and that an inspector for each County, and perhaps also a chief engineer (of course a professional civil engineer) for the whole Island, would direct the works. It would be essential that these officers should be *permanent*; and they should be paid good salaries. They would save twice over, perhaps ten times over, what they would cost.

As all ferries from one province to another are under the control of the General Government, we are left free to pay attention to steam communication in our own waters. We hope to see a steamer plying on the West River very soon, and subsidies given to boats to run to Belfast and Murray Harbor, and more frequently to Crapaud. Those parts of the country not directly benefitted by the railway have a right to be thus specially considered.

We have called attention so frequently to the Poor House, Jail, and Lunatic Asylum, and the shameful condition of these is matter of such public notoriety, that we need not do more than allude to them, feeling confident that some change in the management of all these institutions will be announced by the Government during this Session.

There is one reform, more radical than any we have mentioned, for which public opinion is hardly yet prepared, but which, we are confident, needs only to be better understood to be carried; and that is that Nova Scotia, New Brunswick, and P. E Island should form one province. It will be remembered that to discuss this the Charlottetown conference (which, transferred to Quebec, produced the Confederation Scheme) met in 1864. We trust that we shall not long see three provinces, which, together, do not equal in area or population the one Province of Ontario, burdened with three Lieut. Governors and six legislative bodies. "We are too much governed."

AN IMPORTANT MATTER.

At the last term of the Supreme Court in Charlottetown, Thomas Mattock was sentenced to eight years imprisonment with hard labor,—a deserved punishment—for he had been convicted of one of the most serious crimes known to the law. But this sentence cannot be carried out. So insufficient are our Jail arrangements, that that part of the sentence which imposes hard labor is a dead letter; and this man is sent to spend in complete idleness the period of his imprisonment. This is wrong, in two ways. It makes his punishment too easy in one respect, while in another it is too severe; as even the most hardened reprobate would be rendered more completely demoralized by EIGHT YEARS OF ENFORCED IDLENESS in a place with such imperfect discipline as our County Jail. To anyone who will think of it, the condemning a man, with no intellectual resources, to such a lengthened period of idling, will be seen to be a sort of moral murder.

But, really, this is no case at all for imprisonment in any County Jail, however well arranged. It is a case for a penitentiary; and that the Dominion Government must provide. This man should, as soon as possible, be transferred to one the penitentiaries in the neighboring Provinces, neither of which, we believe, is full. While he remains here, he is a charge to this Province; there, the expense would be borne by the Dominion,—as it ought to be. It will probably be some time before a penitentiary is built here. Until that is done, one of the others should be used. We urge upon the Government the propriety of *at once* bringing this matter before the authorities at Ottawa, and effecting some arrangement. No time should be lost, as probably legislation both here and at Ottawa is needed before a criminal can be removed to another Province; and this and similar cases should be provided for in the coming Sessions.

A short time ago, while commenting upon the state of our Jail, we said that the imperfect discipline was the cause of daring criminal acts in the past, and would encourage crime for the future. The audacious attempt at incendriaism on last Wednesday night is an unhappy corroboration of what we then wrote; and we fear it will not be the last. When shall we learn that a community which neglects its most imperative duties will most certainly pay heavy penalties for such neglect?

ENGLISH POLITICS.

The people of Great Britain have condemned the policy of Gladstone; and he has resigned. According to the *Times* the new Ministry are as follows: Disraeli, First Lord of the Treasury; Lord Cairns, Lord Chancellor; Earl, Derby, Secretary of State for Foreign Affairs; Earl Richmond, Secretary of War; Lord Salisbury, Secretary of India; Lord Carnarvon, Secretary of State for the Colonies; Mr. Hunt, Home Department; Gathorne Hardy, First Lord of Admiralty; Sir Stafford Northcote, Chancellor of the Exchequer. The *Times* also says, "the final result of the elections may be exactly stated as follows: Conservatives, 351; Liberals and Home Rulers, 301. Of these 466 were elected after a contest."

The Last "Penny Readings" of the Season.—St. Peter's Boy's School on Tuesday evening last, was filled to its utmost capacity, by an appreciative audience, who evinced a lively interest in the proceedings until the close, although the entertainment was considerably longer than usual. The programme was full, rich, and ably rendered, making the entertainment 'par excellence' *the event* of the season. it was as follows:—

Reading "Federigo and the Falcon," Hon. T. H. Haviland.
Song, "Kate O'Shane" Miss Gertrude DesBrisay.
Song, 'God bless the little Church around the corner' Mr J. E. Haszard.
Waltz song, "L'Ardit, "Miss Palmer.
Reading, 'A Tale of the Olden Days, Rev. G. W. Hodgson.
Song, 'The forging of the Anchor' Mr. E. R. Burwood.
Reading, 'The legend of Locksby Hall' Rev. John Ellis.
Chorus; 'Stars above us Shine' Company.
Song, 'Angels tell us of our loved ones' Miss Dunn.
Reading, A. Ward among the Shakers,' P. S. Macgowan, Esq.
Solo, instrumental, 'A Fantasy' Prof. Earle:
Duett, 'Fly, Tender Birdling,' Mrs. Brecken and Miss Palmer.
Reading and Song, 'The Gambler's Wife,' Mr. Kinnear.
Chorus, Gipsy's Chorus' Company.
Reading, 'Alladin, or the Wonderful Scamp,' Rev. Mr. Ellis; the entertainment then closed with the National Anthem.

In noticing to-day the last of the series of pleasant entertainments in connection with St Peter's Church, with which we have been favoured during the last two winters, we feel that too much cannot be said in praise of those instrumental in getting them up; and also of the Ladies and Gentlemen by whose exertions to cater to the amusement of our citizens, the 'Readings' has been rendered so successful. We observe, by the way, that 'Penny Readings' have been introduced into Halifax, and other of our Provincial cities; but to St. Peter's congregation belongs the honor of inaugurating them on this side of the Atlantic.

In Paris they take their cod-liver oil in bread. Three hundred loaves being used daily in the children's hospitals alone.

THE HUMAN SOUL.

The subject of Dr. O'Brien's lecture in St. Patrick's Hall on Friday evening last, was certainly one of the most interesting that can be imagined. Yet the audience was not large—the Hall was not more than half full. We must own to feelings of surprise and disappointment on entering the lecture room; for (we reasoned) if a company of professional "nigger minstrels," or even a number of amateur readers and singers, attract a large audience in Charlottetown, surely the people will flock *en masse* to hear the eloquent Dr. O'Brien discourse upon the 'Human Soul'—'the standard of the man." P. R. Bowers, Esq., occupied the chair, and introduced the lecturer. Dr. O'Brien briefly alluded to the science of metaphysics, and then spoke as follows:—

An ancient Philospher is said to have given expression to the sentiment, "Know thyself," and to have considered it a most important knowledge. And truly it is most important. For what would it avail us to know the history of nations, the deeds of renowned leaders, the changes of empires, the huge mass of celestial bodies, with their wonderful order and celerity of motion, if, at the same time, we were ignorant of the nature of our soul, its condition, its origin and its end? Hence it is a study worthy of man to endeavor to know himself, both in a moral and a metaphysical sense. It is not, however, an easy matter for man to know himself; the Greeks called man a '*Mikrokosmos*,' or 'little world,' inasmuch as his wonderful structure exhibited, in a small mass, the greatest marvels of visible creation. It is not my intention to consider the sensible part of man, viz., his body; I will rather speak of his immaterial part—his soul. Suppose that a man knew no truth at all; still, on reflection, one part would present itself to him in such a manner as to make him certain of one thing at least. He would be certain that there was within himself a something,—a principle we will call it,—which felt, perceived, willed. He would be conscious that there was but one such subject, or principle, in himself; because he would find that it was the one same thing which felt, thought and willed. He would not say, 'I think, but another 'I' wills:' no, it would be the one same 'I' that did all three. Moreover, he would be certain, that although he had various and changing affections, still the subject of these was always identical. It is the same 'I' who thinks to-day as thought yesterday, or a year ago. I am one and the same; my feelings, my thoughts and my wishes succeed one another in rapid succession, but still there is within me the same subject of these which changes not; it is, as it were, the stationary screen on which the fleeting images of a magic lantern appear and vanish, and are followed by others. Now, that principle, or subject within us of feeling, thought and will, which is always identical with itself, making the tottering man of eighty recognies himself as the same with the boy who years ago chased butterflies in midsummer, is nothing more or less than the soul. No one can, for a moment, think of denying that there is such a principle within us; no one will assert that we each have two. It is now clear what we mean by the human soul; it is the principle of will, thought, and feeling which each one is conscious of possessing. We will now proceed to show the nature of that principle; or, in other words, we will prove that the soul is a substance distinct and different from the body.

.. .. ..

We take as a fact admitted by all that there is in man a principle, or subject of thought, feeling and will. Now, this principle must be a substance; for amidst all the change of feeling, all the succession of thought, all the wild play of passions, there is a something which is the subject of these, and which remains unchanged, identical with itself from childhood to old age—from the dawn of life to the sundow of the tomb. Now, this principle is what we call the soul. Therefore, our own consciences, and the admission of all others, prove that the soul exists, and that it is a substance. Bear in mind that I am going to proceed step by step in my proofs; I first establish the undeniable fact of the existence and substantiality of a principle in man which I call his soul. Even those who deny the immortality of the soul, or its distinction and diversity from the body, must admit the existence of this principle. I will not advance one assertion without its canvincing proof; I will dislodge inch by inch, by the inexorable force of reasoning, Materialists from their fancied strongholds, and scatter them in wild dismay, like a flock of bats whirling blindly away from the presence of a blazing light.

Taking now, as demonstrated, that the soul is a substance we will prove that it is simple, or, in other words, that it has no physical parts. The soul perceives, or has an idea of a triangle, for instance. Now, the subject of this perception, or idea, is either simple or compound. If you admit it *to be simple*, then we have all we want at present, viz., a subject of thought devoid of physical parts, or a simple soul. If you say that it is compound, then we will reason thus: A compound substance can only have a representation of an object by one part of it being represented on one part of the subject, and another on another; but no one part will have the whole representation. It would be like the representation of a triangle in a looking-glass. Now, if you say that the soul is compound, it will have a certain number of parts. *In that case*, when we perceive a triangle, either there will be a representation of it in only one of the ten parts, or part of it will be in each part of the soul, or the whole representation will be in each of the ten parts. You must choose one of these three hypothesis; no other one can be imagined. Now, if you take the first one, viz., that the representation is in only one of the ten parts of which you say the soul is composed, you admit that there is in man a simple substance which is the subject of perception, for it has the idea of a triangle. Now, this will be the soul; the other nine parts will be only the organs of sense at the most; therefore, in this supposition, the soul is simple. If you take the second hypothesis, viz., that there is a part of the representation in each part of the soul, then no part will have the representation of the whole, and consequently there will be nothing within us which will say I perceive a triangle. Each of the ten parts of which you suppose the soul to be composed, would perceive a tenth part of the triangle; but since these parts are supposed to be really distinct, no one single subject could have an idea of the whole figure. But we are intimately convinced that there is in us a subject which perceives the whole; therefore, this second supposition cannot be admitted. To make this more clear, imagine a mirror endowed with the faculty of perception. If you place an object in front of it, there will be a representation of it in the glass; but there is only a part of the representation on each part of the glass; no one part has the whole. Hence there would be nothing in the mirror which could boast of perceiving the entire figure The same would be the case with the soul were it composed of physical parts. There remains, then, the third supposition, viz., that the whole repsesentation of the triangle would be in each part of the soul. If you adopt this hypothesis, you concede us more than we want; we only ask you to admit *one* simple soul, and you concede us ten. Because each part having a full perception, would be a complete principle of intelligence, and, consequently, a soul. We are fully conscious, however that the subject in us which perceives, is only one. Therefore, neither of these suppositions would favor Materialists. The first one would favor us; the two last are absurd. Now, since no other supposition can be made, in case the soul were considered as physically composed, the invincible conclusion of this argument from reason is, that the principle in us which *perceives, is a substance having no physical* parts, or, in other words, that our soul is a simple substance.

Various proofs, equally decisive, could be added. I will briefly notice another one: When a person chooses anything, there are two faculties engaged in the act,—intelligence and will. Thus, if you look at a ripe peach, your intelligence apprehends that it is mature and palatable; and the will resolves to pluck and eat it. Now these two faculties—intelligence and will—must be in the same subject; because we are certain that the self-same subject, which apprehended the deliciousness of the blooming peach, is the very one that resolved to cull it from its native tree. Now, if the soul were not simple, these two faculties could not be entire in any part of it; or if they were that part would be the simple soul. Either then, you must admit the soul to be a simple substance, or you must say that intelligence and will are not, in their entirety, in any one subject within us; *but to say this latter, would be to fly in* the face of one's most intimate convictions. Therefore, the former must be admitted, viz: the simplicity of the soul.

Again, we have an idea of truth, justice and other abstract things. The idea of these is manifestly simple. Now, the soul which has this idea must, likewise, be simple; because a physically compound subject could only perceive in accordance with its nature,—that is, parts by parts. There being no parts in the idea of truth, the soul which has this idea must, of necessity, be simple.

Having now established that the soul is a simple substance, we will make another step in advance and prove that it is spiritual, that is, that it can exercise its faculties without the aid of corporeal organs. Our soul has ideas which are purely abstract,—that is, ideas of things which have no sensible qualities, such as being, *right, justice*, &c. Now, it is evident that the soul has these without the aid of corporeal organs. For it is a philosophic axiom that the "manner of acting follows the manner of existing;" or, a thing acts in accordance with its nature. Hence, sensible organs can be affected only by sensible things. But abstract ideas have no sensible qualities,—their objects are derived of physical properties; consequently they cannot affect corporeal organs. Since, then, the soul has the ideas of objects which cannot affect the sensorial organs, it follows that the soul can exercise its faculty of intelligence without the aid of the body. It is, therefore, spiritual.

More than this, the will can be exercised against that which the senses desire. A man, subjected to torture because he will not deny his principles, is an example. The sensorial organs are affected by the fire; a deep feeling of pain is excited in the soul; the sensible part of man yearns to leap from the flames and to sacrifice to the gods rather than endure the torments. But the soul says, "No, never; I am satisfied to suffer. Never will I abandon my faith." Here we find the soul exercising its faculty of will against the cravings of the corporeal organs. This faculty must, then, be independent of the body. We have thus the legitimate conclusion that our soul is spiritual. We have already shown it to be a substance, and to be simple; hence we have demonstrated what we assumed, viz: that the human soul is a simple and spiritual substance. Now, since all bodies are necessarily physically compound, the inevitable conclusion is that our soul is a substance distinct and different from our body.

Some may say, "Why employ so much time in proving this? After all, it is only a dry metaphysical question." True, it is a metaphysical question, but it is neither dry nor uninteresting. Moreover, it is replete with great social and religious principles. If the soul were not simple and spiritual the will would not *be free, and consequently* there would be no difference between acts of vice and virtue; if it were not simple and spiritual it would not be immortal, and, as a consequence, there would be no hell to fear, no heaven to gain; our final end would be in this world. We would be creatures of a brief span, doomed to flutter out a moth-like existence amid the false glare of worldly renown, and then to sink into nothing, like the veriest mote that sports a one-day life in the sunshine.

Dreary and unlovable doctrine of materialism—that chills the yearnings of future bliss—that checks the generous impulses of heroism, and restrains the lofty flights of intellect, is all that would remain. We pity the blindness, the debasement of those who bow in servile fear before a sculptured God; but is not the intellectual darkness of the materialist as great, perhaps greater? And there are men who pretend to be cultivated, who lay pretensions to vast literary acquirements, who sneer at the ignorance of the middle ages, who do not blush to assert that there is nought in man except the gross material body that is palpable and visible. Hence we have deemed it well to demonstrate, beyond the possibility of doubt, that in man there is, besides the corporal part, a simple spiritual substance, distinct from the body, different in nature from it, incorruptable, and endowed with intelligence and will. It can exercise these faculties without the aid of corporal organ and consequently when its tabernacle of clay is dissolved it can still live, act and receive, merit reward or condign punishment. Unless a man is prepared to abdicate his reason he cannot deny this. But unhappily in our age we are in too great a hurry: even as you will see men putting on their coat as they are rushing from their house, so too they will quit educational establishments before their mind is fully clothed with the armor of truth. Dollars and cents are the objects in view; if they can read, without stammering, *trashy novels and sickening love-tales*, and calculate interest with tolerable ease, they fancy that they are educated and straightway they begin life.

If they have not received a good moral training, they giue way at once to debasing passions; the light of intellect becomes clouded; faith has either never been possessed, or has been renounced. Like dumb animals, they are content with animal pleasures. Finally, either to banish the fear that haunts them, or because their intelligence has become almost entirely darkened, they admit nothing in man, except flesh and bone, fibres and muscles. Others, again, considering the wonderful structure of the human body, seeing its net-work of delicate fibres, all tending to the brain, are lost in amaze at its harmony of design and disposition of parts, and think that it is sufficient to explain all the thoughts, feelings and affections of man. Had such persons studied metaphysics, they would have learned that it is impossible for material substances, no matter how delicate they may be, to think, feel or reason. Since truth can never be opposed to truth, that which metaphysics evidently demonstrates cannot, by any possibility, be opposed to any fact made known by anatomy. There may be an apparent contradiction, but it cannot be real. Now, there are certain physiological facts which seem to be opposed to what we have said of the soul. Insanity, for instance, may arise from a campression of the skull on the brain, or from a diseased organ, or from *other causes.* Since the soul is *the principle* of reason, it appears difficult to see how the reason could be affected by a vitiated organ. We have two undoubted facts: first, the soul is simple and spiritual; second, insanity might be caused by a physical disorder. They appear to clash; what is to be done? A sensible man would not deny either of them; he would seek to reconcile them; and if he could not succeed, he would humbly profess his ignorance, and recognize the limitation of his intellect. But an unlearned and proud person, not wishing us to think that there was anything beyond his comprehension, would deny the existence of the soul, and untie the knot by ignoring it. We can, however, easily reconcile these two facts, the one of psychology, the other of physiology. God, in creating man, ordained that he should be a being composed of a material body and an immortal soul, so united, that from their union there should arise an individual endowed with the light of reason, and liberty of will. This individual would have a tendency both to sensible and intellectual good by reason of his two natures; yet his reason, being the nobler, should guide and moderate, within due limits, the tendency to earthly things; whilst the will being free should choose the right and, assisted by divine grace, should merit eternal happiness. The soul was thus pre-ordained to a union with the body, and the body was pre-disposed for this union. A mutual commerce, or reciprocity of action, materially exists between the body and soul in the individual. Of itself, the body is a beautiful piece of mechanism; symmetrically proportioned, artistically fashioned. But it is without motion—an inert mass. Imagine the body of Adam fresh from the hand of God that fashioned it, stretched out on its kindred clay. You may admire its noble brow, its well-cut lip, its chiselled parian cheek, its delicate nostril, its raven locks, 'Tis a beautiful, yet sad sight, for the brow is cold, the lips are motionless, the cheeks are ashy; the eyes are vacant. Now imagine you are watching the Almighty breathing into it the spirit of life, that is the infusing into it a soul. How suddenly, how glorious the change! Warmth comes to the brow, motion to the lips, color to the cheeks; the nostrils dilate with the play of emotions; the light of intelligence gleams in the eye. Life and motion are seen where before there were only stillness and death, the mechanism of the body is set in motion: the muscles contract, the form rises from the earth, and Adam walks forth the lord of creation. The soul is thus the vivifier of the body, the principle of life and action. It makes the body move at its pleasure and thus acts upon it: the body recieves on its organs of sense the impression of external objects and transmits them to the soul. In this consists the commerce between soul and body, or reciprocity of action of which we have spoken. In order, however, that this mutual action may continue, the organs of the body must remain in a healthy, or normal state. If they become impaired to a certain degree, or in a certain way, the soul can no longer act on them as usual, and insanity may result. The soul will not be diseased, but owing to the vitiated state of the organic parts of the body, it can no longer employ them properly. The totterings of the drunkard—the phantoms that haunt the victim of *delirium tremens*, are explained by the liquor having acted so on the nerves and organs of sight as to have thrown them out of their normal state. The soul still acts on them, but not as formerly. The fingers may ply as usual over the chords of an untuned harp, but the music instead of being sweet and harmonious will grate harshly on the ear; so the soul may will as formerly to move the body with firm tread, but the locomotive organs being vitiated a stumbling gait is the result. Sleep is a partial cessation of the commerce between body and soul; rest is needful for the fatigued muscles and sinews, and for the harrassed fibres of the brain, but it is not necessary for a soul. The body being composite tends to dissolution; the various forms of disease arise from a dissolution setting in in some part of the system. The whole art of medicine consists in giving such drugs as tend to stay the dissolution of the parts, or to restore the waste that may have taken place If this be not done the process of decay goes on; sometimes quickly, sometimes slowly according as the producing cause is more or less virulent. One by one the organs may become so affected that the soul can no longer make use of them; at length the vital ones give way, the pulse beats no more, the action of the heart is stilled, the commerce between soul and body is rendered impossible, the individual dies. The body moulders in dust because physically compound; the soul being simple and spiritual cannot corrupt. It retains its faculties of mind and will. It lives in another order of things; it receives the reward of its virtuous deeds, or it suffers the punishment of its wickedness.

It would be interesting and instructive to pursue this subject of the human soul still further; to prove from reason the liberty of the will and the immortality of the soul itself. But this would require more time than can be at present devoted to it. I would that our young men studied well logic and metaphysics; without them one can neither be a good reasoner nor a deep thinker. The miserable sophisms that are flaunted in our faces for arguments, the grotesque theories regarding religion and politics which many delve from their brains would then mislead none. God would be apprehended as the Supreme Ruler of the universe; the Creator of all; the one who by reason of his infinite perfections rewards every good action and punishes every bad one. His providential care would be recognized, as would, also, be the necessity of observing whatever he commanded. I wish to make here a remark, in vindication of the truth; it is not done for any offensive purpose. You all know how often and persistently the charges are brought against the Catholic Church, of debasing reason, of favoring ignorance. Of course we all know from the fact, that the greatest literary Institutions were founded by her, and from the fact that the greatest Philosophers were her devout children, that this charge is malicious and groundless. But, perhaps, all do not know that in the time of Leo X, towards the end of what empty-headed, conceited scribblers who know nothing of history, designate as the dark ages, our Holy Church in Ecumenical Council assembled, vindicated the dignity of reason against its revilers. We read in Labbie's Acts of the Councils (Tom. XIV, page 187), that all teachers of Philosophy in universities, should refute the errors of any authority read, regarding the immorality and unity of the soul, the eternity of the world and similar errors, since, so the words read, "these are all soluble." Is this debasing, or exalting human reason? And when the Vatican Council, about four years ago defined that reason could, of itself, know the existence of God, was it debasing or ennobling it? The truth is, that the Catholic Church being guided as she is by the spirit of God, could not assign reason a wrong place. She condemned those who detracted from its power, and she condemns those who with equal unreasonableness claim for it too much. She does not fear its progress, nor the results of its investigation; she promotes the first, and accepts the second if they be logically arrived at from true premises. She it was who during the sixteenth century solemnly declared that the truth cannot be opposed to truth; whilst about the same time Luther was making the monstrous assertion that a thing may be true in Theology, and false Philosophy.

It is time, my friends, to end my speech, although much might still be said on this subject. The result of our reasoning may be thus summed up: the principle within us that thinks, feels and wills, is what we call the human soul—a substance physically simple, and hence incorruptible. It is likewise spiritual, that is, it is endowed with mind and will, and can exercise those independently of corporal organs; hence it can live after the dissolution of the body. The soul is created immediately by God; by reason of its spirituality it would spurn the grovelling vices that grow, like dank weeds thick and fast in a stagnant pool, but being intimately united with the body, it is solicited more or less, to give way to those and to pluck eagerly what seems to be delicious fruit, but which in reality is bitter aloes. Think upon the dignity of your soul, made a partaker of the Divine intelligence; endeavour to develop by natural and supernatural truth your mind, and to train your will in the ways of virtue. Excess in eating or drinking, or the indulgence of the passions, clouds the intellect and degrades the man. Avoid those if you would consult the true nobility of your nature; practice virtue if you desire happiness and understanding. Within a few years at most, the body of which you are so careful, the face whose beauty you prize, will be resolved into their component parts; but your soul will survive this wreck. Lighter than air, swifter than a mountain eagle, it will be in the presence of its maker. Justice, stern and unyielding will be meted out; if during life it cleaved to earthly things and neglected its duties towards God, eternal exile from his presence will be his doom; if it labored for his glory here and fulfilled its duties, it will enjoy through endless ages the fruition of the beatific vision. All its longings will be satisfied, all its fears dispelled; the mysteries of nature will be revealed; the dreary night of its earthly wanderings past, there will succeed a never-ending day of perfect bliss.

The New Duchess of Edinburgh.—Mark Twian in is *Innocents Abroad*, thus describes the Duchess of Ednburgh, as she appeared about seven years ago. "During the Imperial reception whoever chose stepped forward and spoke with the modest little Grand Duchess Marie, the Czar's daughter. She is fourteen years old, light haired, blue-eyed, unassuming and pretty." Further on, the historian says of the Grand Duches, 'She has no heels on her shoes. * * * * I was glad to observe that she wore her own hair, plaited in thick braids against the back of her head, instead of the uncomely thing they call waterfall which is about as much like a waterfall as a canvass-covered ham is like a cataract. Taking the kind expression that is in the Emperor's face and the gentleness that is in his young daughter's into consideration, I wonder if it would not tax the Czar's firmness to the utmost to condemn a supplicating wretch to misery in the wastes of Siberia if she pleaded for him. Every time their eyes met I saw more and more what a power that weak, diffident school girl could wield if she chose to do it. Many and many a time she might rule the autocrat of Russia, whose lightest word is law to seventy millions of human beings. She was only a girl and she looked like a thousand others I have seen, but never a girl produced in me such a novel and peculiar interest before. A strange new sensation is a rare thing in this humdrum life, and I had it here."

Robbery.—On Monday night the building on the corner of Queen and Kent Streets, known as "Carter's Confectionery," was burglariously enatred and nearly $200 worth of groceries carryed away. From the track on the street opposite the shop it is evident that the sweet-mouthed thief was intent upon buisness, and had provided himself with a horse and sleigh. The sleigh s tracks have been followed on the Malpeque Road We hope the rascal who would perpetrate such a deed upon any one, much less upon a young man commencing buisness, will be brought to justice.—*Herald.*

We understand that a communication was addressed to Messrs Tattersal, by the Stock Farm Commitee, and sent by last mail, requesting those gentlemen to select and purchase a through-bred stud horse to be sent out in one of the Allan Line of Steamers in May next. Government have placed £600, stg., at the disposal of the Farm Commitee, for this purpose, in honor of the application of 1871, and a sum sufficent for necessary expences. This amount, it is hoped, will secure a very superior horse for this Island.—*Patriot.*

At the Annual Meeting of the Summerside Bank, held on the 2nd inst., all the Old Directors were re-elected. The financial affairs of the Bank are in a very satisfactory state.—*Journal.*

RECORD OF CONSISTENCY.

From the Ottawa Citizen.

It is said that opportunity makes the thief, and whilst the Ministerial organs are at their business of hiding the delinquencies of their masters, by continuing to bawl 'charter-seller,' events are establishing the duplicity of the Premier in his 'simultaneous election' strategy. When in Opposition Alexander McKenzie ran for the Local Legislature in order to use his influence against dual representation; but when in power he not only held two seats, but accepted a Cabinet position and introduced a bill so worded that dual representation was prolonged until the general elections of 1872! When in Opposition, Alexander Mackenzie anathematized a bonus to railways before Canadian Canals and the municipal loan fund had been considered; when in power he added fully $2,000,000 to the railway subsidy Act, and endeavored to buy up the support of Eastern Ontario by promises of Government patronage! When in Opposition, Alexander Mackenzie exclaimed against coalitions, but when in power he directly swallowed previous professions and aided his colleagues in tampering with Conservatives, purchasing the Speaker of the House by making him Crown Land Commissioner and thus forming a Coalition! When in Opposition Alexander Mackenzie expressed utter amazement at the number of Ministers in Sir John Macdonald's Cabinet; he agreed with Edward Blake that eleven were sufficient in 1867, but in 1873 declared thirteen to be too few, and without consulting the House, added two extra members to his Administration. When in Opposition, Alexander Mackenzie denounced a coalition in the Dominion Parlsament, but when in power coalesced with Richard Cartwright, Richard W. Scott, Isaac Burpee, Thomas Coffin, and other supporters of Sir John Macdonald, and took them into his Cabinet! When in Opposition, Alexander Mackenzie objected to non-portfolio offices; but when in power in Ontario, he agreed that Edward Blake should hold a non-portfolio position, and added an extra member to the Cabinet, and now in the Dominion Government sits at the Council Board with two colleagues holding similar positions. When in Opposition, Alexander Mackenzie poured forth philippic after philippic against the foul murderer of Scott—Louis Riel—but now that he is in power, is ready to grant the murderer an amnesty! When Alexander Mackenzie was in Opposition, no man more loudly condemned the interference of Government officials at elections but when in power he not only countenances such interference, but calmly permits Richard W. Scott and Richard John Cartwright, two Ministers of the Crown, to canvass Government employees' votes, to coerce electors at the polls and to subscribe money to defeat opposition candidates! When in Opposition, Alexander Mackenzie advocated simultaneous elections, but when in power, mark the course pursued by him! The Ontario, and a few of the Quebec elections were called on simultaneously, in Ontorio—South Huron, North Huron, Muskoka, East Peterboro and Algoma being held over. South Huron was a ticklish Riding—and if Centre Huron was once carried the electors at both ends would be in a position to throw their forces into North and South Huron, thereby if possible defeating Farrow, the opposition candidate in North Huron, and electing Cameron, the Government candidate in South Huron! East Peterborough has always returned Grover, a Conservative, and so soon as the elections were over in Prince Edward County, West Peterborough, Northumberland, Durham and Victoria, the entire Grit forces in those Bidings could attack East Peterborough and thus defeat the Conservative—and sure enough, Rogers, the Liberal Conservative, was defeated! In Muskoka the same tactics were pursued with a similar result. But the duplicity of the arrangement did not end here Alexander Mackenzie was aware that the result of the elections in Ontario and Quebec must influence the outlying Provinces; thus the polling was postponed until a Government majority sufficient to carry out any party policy was attained in the Provinces of Ontario and Quebec alone, irrespective of the voices of any opposition which could be offered by Nova Scotia and New Brunswick The smaller Provinces have usually manifested a desire to go with the winning side, and knowing this, the honest heart of the Premier yearned towards them and prompted him to do just what he has condemned in the former Government! Weak ridings were manipulated, elections in sure constituencies took place, and those to be influenced were allowed to await their turn patiently, and until the hands of the Ministerialists in other ridings were free to manipulate them! Thus has it been throughout the career of the politician now placed at the head of public affairs in the Dominion Parliament. When—backed by a bigoted following—he called upon the House to condemn Sir John Macdonald for offering better terms to the Provinces of Nova Scotia and New Brunswick—but once in power, he immediately gives a pledge to one of the representatives of British Columbia, that his Government will give what is described by local authorities as 'equal to a present of one hundred and ten thousand dollars!' In fact, we are sorry to be obliged to assert that throughout his career the Premier, whilst proving himself an adept at political strategy, has uniformly displayed an imbecility of resource when the opportunity of exhibiting statesmanship presented itself; whilst in the most highhanded manner he has strangled every principle he ever advocated, and every question he ever agitated, when by doing so selfinterest and aggrandizement were rewards in prospective.

We ask, what is there pernicious which he condemned in opposition that has not been countenanced by him when in power? We ask, in all sincerity, if that course of rigid rectitude he marked out for his opponents has been pursued by him? Whether mercenary fidelity to his own interests has not prompted him to belie all former professions, and for office, and office alone, to slander his opponents, crush every principle of consistency, and debauch the entire body politic? This, then, is the head of an administration which will now control the patronage and wield the destinies of a country whose interests must be near and dear to every patriot and every friend of the Union of the Provinces. This, then, is the head of an administration composed of many who were recreant to their former leader, and who in the hour of temptation, succumbed to the allurements of place and power, and soothed their consciences by prating about the country's honor and the country's welfare; to this head, then, has Canada's future been yielded. It has been said that in times of tumult and discord, unworthy men too often secure the balance of power and that genius and true statesmanship are fostered by a season of repose; and there is much truth in the philosophy for after a revulsion of this nature, the scum becomes sediment, and those best adapted for holding the reins of power rise to the surface. This, we predict, will be the result of the present political disorder, and those placed in power by chicanery and slander, must assuredly pass into oblivion when questions of momentous national importance have to be dealt with and decided. The Premier will yet find it an utterly hopeless task to retain power by relying on the fertility of his resources in strategy, and realize the truth of the old saying, that an army of stags is more to be feared under the command of a lion, than an army of lions led to the fray by a stag!

BRITISH COLUMBIA.

[From the British Colonist.]

Every true-hearted patriot will deeply regret the news of trouble in British Columbia. That great and noble province will in due time be one of the most populous, wealthy, and powerful in the Dominion. Its scenery is surpassingly beautiful. Its climate near the coast is perfectly charming. Within sight of snowy mountains the vine grows, the grape ripens, the peach gathers its sweetest bloom. It would be, it must be the western gateway of the trade with the East. British Columbians entertained great expectations with regard to their country. They saw in Confederation the prospect of swift and sure development. They saw the realization in a reasonably short time of their brightest dreams.

We do not wonder, therefore, at the shock given to them by the faithless policy of the Grit Government. Their hopes were with one fell stroke dashed to the ground. They were mocked by the offer of $50,000 for a dock at Esquimalt. Mr. Mackenzie held this out to them as a bribe, in case they would give up the old bargain. But before having any communication good or bad with British Columbia, he announced boldly and with a sort of foolish glee, his intention of breaking faith with that Province, and repudiating the terms of Union negotiated by Sir John Macdonald, and solemnly ratified by Parliament and the Crown. He little knew what he was about. He and his blinded followers forgot, perhaps, that they were launching the country upon a sea of unknown and untried perils. They knew not, perhaps, that no British colony, no civilized country of good standing, has ever yet of choice elected a policy of repudiation. If one solemnly ratified covenant can be jauntily broken, why not another, and yet another? What is the limit to be set to bad faith? What is the credit, the faith, the honor of a country worth, when the Government resolve to take the lead in covenant breaking?

We do not wonder at the indignation of the British Columbians, though we regret the method they have chosen to show their anger. They have a perfect right to insist upon the covenant in its completeness, and the Dominion has a perfect right to fulfil its pledges. It is simply disgraceful to stir up this abominable strife when all should be peace and good will.

Mackenzie is not three months in power; yet he has managed to create more serious trouble than ever before threatened the integrity of the Dominion. We know that there are in following many who would not at all regret to see British Columbia carrying into effect the reckless policy of secession, to be followed by annexation to the United States. This would bring about the catastrophe they so ardently desire to see—the overthrow of British power in America. We do hope that no thought of this sort, no wish of this character, finds a place in the Premier's bosom. We put the best and most charitable interpretation on his conduct when we charge him with culpable blundering. He had no idea of the serious consequences certain to flow from his foolish policy.

Almost immediately after the change of Government it was announced by the Premier and several of his colleagues that they would follow the policy of their predecessors. We wish they had honorably adhered to this pledge. If they had done so there would be no outbreak to-day in British Columbia. Unfortunately, Mackenzie has ventured on one piece of policy of his own, and we see the result.

We cannot help seeing the hand of a weak man, or a very cunning enemy in the trouble that has come upon the Dominion. There was a powerful faction which desired above all things to overthrow the late Government. They engineered the Pacific Scandal. They destroyed the prospect of raising money in the English market or building the great railway. They overthrew the Government. They then led Mackenzie to break faith with British Columbia, and in fact, the country at large. They led him to propose his preposterous 'hermaphrodite" scheme, and to pledge in effect the patronage of the Dominion to the Northern Pacific Railway! A policy more blind, and weak, and dishonorable, the worst enemy of the country could not invent.

We do not charge Mackenzie with deliberately plotting to overthrow and destroy the Dominion; but we do charge him and his colleagues with following, so far, a policy which will be as fatal to the country as if they *meant* ruin by it. The truth appears to be that the Grits have devoted their attention for years so exclusively to electioneering, getting up banquets, and processions, and demonstrations for public effect, that they have no time to spare for the science of politics or the art of Government. Only a Government ignorant of the first principles of statesmanship and the foundations of public policy, could have deliberately set about to break faith with a whole Province under the flimsiest pretexts and without any proper excuse.

Men talk of the enormous expense that must be incurred in connection with the Canada Pacific Railway the expenditures that the policy of the late Government would have involved. It would no doubt be very great indeed. But we do not hesitate to say that it would be as nothing in comparison with the cost, the shame, the degradation, the humiliation involved in a public breach of the country's faith It will be found that even in a monetary point of view the expense will be enormous. The credit of the country collapses when men cease to have confidence in the Government. Loans can be obtained, if at all, only at enormous rates of interest. As a people we will be dishonored. We shall be left behind in the race of improvement scores of years. We hope the Government will immediately retrace its steps, and reverse the monstrous policy of faithlessness and folly propounded by Mackenzie. We trust that the disturbances in British Columbia shall serve as a warning to the Government of the danger of tampering with the consitution of the country.

The death of the wife of the historian, Anthony Froude, is announced.

A chiropodist wants $46,000 of Congress for removing bunions and things from the feet of the army during the war.

The South Eastern portion of Europe has been visited by heavy gales, which did much damage.

It is said that three or four coatings of glue on the ends of timber will prevent it from cracking.

Paraffine is recommended as useful in rendering boots waterproof.

THE RAILWAY POLICY.

[From the Manitoba Free Press, Jan. 21.]

Elsewhere in this issue will be found the full text of Hon. Mr. Mackenzie's address to the electors of Lambton, an advance abstract of so much of which as relates to the Canadian Pacific Railway, we furnished our readers last week. We believe that very many people in this country hoped, as they well might, that, when the full text should come to hand it would put a different complexion upon the railway policy than that cast by our telegram, and that our comments thereupon would turn out to have been hastily made. It would have afforded us only too much pleasure had the fuller information been of a character that would have entailed upon us the duty of modifying our position. We did not speak out against the Government policy from any general desire to denounce a Reform Government, of which our previous course is the testimony. Our sympathies had always been in accord with those of the Reform party, and our highest hopes had been vested in a Government with Alexander Mackenzie or Edward Blake at its head. And partly for this reason, but more so because of the better prospects that it would have secured this Province and the North West generally, it would, as already intimated, given us unalloyed satisfaction to have been able, upon fuller information, to say that our fears and complaints had been ill-founded. But, unfortunately, there is no reason for such a gratification.

We can detect no substantial difference between the full text of that part of Mr. Mackenzie's address, treating of the Government railway policy, and the telegraphic summary thereof published and commented upon in our previous issue. We are told in the same words that it is vain to expect the completion of the Pembina and Fort Garry branch this year; no mention is made of the Thunder Bay branch; and we are reassured that, for some indefinite time to come, that portion of the main line between the Red River and Rocky Mountains is to be substituted by putting steamers upon the Saskatchewan and the lakes. The only additional idea suggested is that in the remote future a continuous line of railway will be built. Perhaps some extremely hopeful people can extract some comfort from this. We wish we could. It does not require a Mackenzie or a Macdonald to tell us that a continuous line of railway will be built from east to west, through the great fertile belt of Northwestern Canada! That is inevitable. But the immediate policy announced by Mr. Mackenzie, while most unsatisfactory to Manitoba for interested reasons, is, from a national standpoint, of a decidedly "penny-wise pound-foolish" character. We take it that those "stretches of magnificent water communication which lie between a point not far from the Rocky Mountains and Fort Garry," referred to in Mr. Mackenzie's address, must be portions of the Saskatchewan and the lakes. This being the case, the route could not be open for more than a third of the year. If this comes up to Mr. Mackenzie's idea of what a great national highway should be, we think there are few people in the Dominion that have not over-estimated him. For through traffic, such a route would amount to simply nothing. Another circumstance in this connection, very striking, is that while Mr. Mackenzie manifests the greatest solicitude for economy in the prosecution of this work, he nevertheless proposes proceeding with operations away in the rocky regions of Georgian Bay and Lake Nipissing, for which, for all really practical purposes, there is no actual immediate necessity, but manifests no intention of touching the Thunder Bay branch, which would give this whole western country an immediate outlet and inlet, and would be equal to the requirements for a long time to come, and till the North Shore portion could be more advantageously constructed than at present.

Then, the whole policy savors so strongly of delay, that the hearts of those so intensely interested as are the people of Manitoba, may well grow sick. Only in the matter of the Pembina branch is the slightest clue given, as to the time of active commencement of the work. Time is everything with us. We want operations to begin at once—this year. We do so because our calculations have all been made upon such a basis, in which we were prompted by the pledges of the country, which we had regarded as inviolable. Talking of the "prosecution with such speed and under such arrangements as the resources of the country will permit, without too largely increasing the burden of taxation on the people," may sound very well to people in Ontario.

But while such a policy might be very satisfactory to that Province, it may, on the other hand entail unendurable hardships upon other portions of the Dominion. As we have intimated aforetime, it is too late in the day to modify the Pacific Railway Scheme of the late Government. The country stands committed to it; thousands having confidence in the fidelity of the country, have laid their schemes accordingly; and irreparable injury will be inflicted if the scheme be not carried out as nearly in its entirety as possible, even an approach to which, we feel warranted in saying, Mr. Mackenzie will not make by pursuing the policy enunciated.

Another Indian War.—The Indians beyond the Missouri show a disposition to go on the war path. Near Fort Laramie, on the Rocky Mountains, which is close to the Union Pacific Railway, agent Appleby, Lieut. Robinson, and a private soldier, whose name is not given, were killed by Indians. A teamster named Edgar Gray was also recently killed by Indians. Several railway men in Nebraska were recently fired on by Indians. The following official despatches and other statements are telegraphed from Omaha. General Smith, at Fort Laramie, telegraphs: 'Have just received information that arms and ammunition are *en route* to the agency for the use of the hostile Sioux, furnished by the Interior Department. Have ordered Capt. Eagan out to intercept the train and bring the arms and ammunition to this city.'

It is estimated that there are about 8,000 of the Sioux, Cheyennes and Arrapahoes who could be in field on call if the whole of them are on the war path, which the nature of their attacks along the line from Fort Fetteran to Republican River would indicate. To oppose them are but three companies of cavalry and nine of infantry. Active preparations continue by the military to meet the Indians. It should be borne in mind that these troubles are at the nearest point, over 400 miles from Omaha. The Indians allege ill treatment as the cause of the present excitement among them.

Death of Strauss.—A cable despatch announces the death of Mr. David Strauss, the well known author of "The Life of Jesus." This radical and semi-infidel book has caused a great deal of controversy in the religious world, and has led to the publication of several other works on the same subject, such as 'Neander's Life of Christ,' the very celebrated 'Ecce Homo,' and the somewhat celebrated 'Ecce Deus.' Strauss' work was at the time regarded with great alarm, but the controversies to which it gave rise have only helped to concentrate attention on the gospel history, and to add vigor to the works written in derence of Christianity.

The *Pall Mall Gazette* publishes a report that the British forces, took possession of Commassie, the capital of Ashantee, on the 29th of January, and commenced their march back on the 2nd February.

The Czar intends visiting England in April.