

MOSES—The Great Hebrew Statesman, Legislator and Poet.

SUMMARY REPORT OF REV. G. W. HODGSON'S LECTURE.

The audience in the Market Hall last night was a large and good one. His Worship the Mayor was Chairman. Before introducing the lecturer, he said he thought the "Women's Benevolent Society," under whose auspices the lecture was to be delivered, should command the sympathy and assistance of every good citizen. For it is a Society formed to aid poor persons—more particularly women—by furnishing them with work, and thus enabling them to aid themselves and keeping them from the degradation of subsisting on the gifts of others.

Rev. Mr. Hodgson, on coming forward, said the consideration which had induced him to occupy the honorable position to which he had been invited by the Women's Benevolent Society was, that the cause is a good one. He had selected "Moses" as the subject of the lecture, because he had himself long felt that of all the great men of sacred and profane history, Moses held by far the foremost place. The history of Moses has both a divine and a human aspect. He proposed, on this occasion, to regard it from the latter point of view—not because he thought it the most important; but just, as in a great poem, it is sometimes of great advantage to analyze it—to examine each line and word in it—in order that a clearer perception may be had of its beauty as a whole, so it may be of advantage to consider the true and noble life of Moses from the lower, human point of view. Regarded in this way, the career of Moses exhibits a great, true, practical work, done by a great, true and practical man. The scene opens in Egypt—fit theatre for such a drama. Egypt was, even in the time of Moses, an ancient land. The pyramids were to Moses what they are to us—venerable monuments of a hoary antiquity. In his time the records of Egypt ran back for centuries. It was then the centre of the world's civilization. Now, all is changed but the great features of nature. In this ancient and highly civilized land lived the Hebrews. It is the habit of many to think of them as a degraded race—a nation of slaves. But it takes a great nation to produce a great man; and little men could never have been led by a great man such as Moses was. The spirit of greatness was in the Hebrew nation. If depressed, it was but for a time; and it rose to the occasion when called to do great deeds. It appears that Egypt was, before the time of Joseph, overrun by nomadic tribes led by men called Shepherd Kings. These wrested the sceptre from the ancient dynasty. But after a time they were driven out and the former line of rulers was restored. An alliance was then entered into between the restored rulers and the Hebrews who were given the land of Goshen, and by reason of their military spirit were expected to protect the restored rulers from any further incursions on the part of the enemies who had been deposed and driven over the Egyptian border. They were then admitted to many privileges and allowed to worship the God of their fathers. But as the rulers of Egypt began to feel secure in their power, they grew jealous of the Hebrews who would not conform to their usages and religion. A Pharaoh arose who knew not Joseph. The Hebrews were attacked and persecuted. Their civil power was completely broken. In such circumstances Moses was born. He was nurtured and educated in the court of the King of Egypt. He improved the opportunities of his youth and turned the instruction he then received to good account in the great deeds of his later years. No doubt he heard his people reviled by the Egyptian courtiers. No doubt he heard schemes for their humiliation; and he seems to have gradually withdrawn himself from the court of Pharaoh, filled with the idea of emancipating the Hebrews from the power of their oppressors. One day, in his indignation at the wrongs they suffered, he killed an Egyptian. The next, he reproved two Hebrews who were at strife. These two actions, at the inception of his career, afford a key to his life. They exhibited his intense hatred of wrong and his great love for his people. But in the ardor of youth he had made a mistake—he had struck too soon. The Hebrews were not yet ready to strike for liberty. He had to flee to the wilderness and wait for forty long, weary years. Meanwhile he was undergoing a heavy discipline. Like Alfred the Great and Joan of Arc, in obscurity he was being prepared for the glorious work of liberating a nation. His heart was all the while with the afflicted people in Egypt. He always considered himself and his family strangers in the land in which he found refuge. But he learned to recognize that his help was in God. He became filled with the thought of God. A common wayside bush blazes for him in the divine light, and he hears the command to do work which he has, from his youth longed to do. Strange that now he shrinks from it. Now he doesn't want to go to the rescue. His cry is, "Who am I that I should bring forth the children of Israel out of Egypt?" "O my Lord I am not eloquent, neither heretofore nor since thou hast spoken with thy servant, but I am slow of speech and of a slow tongue." There is no better sign that a man is fitted for great public duties, than his perception of the responsibility and difficulty they involve. What, is it possible that there ever was a man who did not seek for power—a man who did not ask for place? Imagine Moses writing a modern election card—asking the free and independent electors to elect him to represent them; promising that he would, if elected, do what they wished him to do? Some people ridicule the idea of a man succeeding to power by

hereditary right; but this much can be said of such a man: he has not to stoop to ask for the power he is called upon to exercise; he has been born to the place and educated with a view to his occupation of it. In great crises of a nation's history a man may be spontaneously, as it were, elected by his fellows to command them and lead them out of their difficulties. This is the highest and best form of election. The electors may select a man to represent them, and elect him without exertion on his part; and this is honorable. But the lowest way in which a man can obtain a position of power and influence is by his going round from door to door soliciting the people to elect him, and offering to act, in his office, according to their pleasure for the time being. The true leader shrinks from his position because he has grasped the idea of what the place lays upon him. In this light, the conduct of Moses, when called to deliver Israel, shines out very grandly. The great and wonderful events which followed the acceptance of the charge laid upon him were secondary to the struggle in the mind of Moses while lying in the desert. Being slow of speech, Aaron accompanied Moses to do the talking; but, as in most cases, the conduct of this talking man appears to very poor advantage beside that of the man of action. The Israelites had crossed the Red Sea, had sung their song of triumph, and were encamped before Sinai. Moses was in the mount. He was about to give to the people the Law, written by the "finger of God." While descending with the tables of stone, in company with Joshua, his ears were greeted with strange sounds. Joshua thought there was a noise of war in the camp. But Moses said "Not the voice of the shout of conquerors, neither the voice of the cry of the conquered, —but the noise of singing do I hear." They ran together to the spot; and there found the people dancing round their golden calves. What had the eloquent man been doing. He had been weakly yielding to the clamor of the multitude. The man of action cried, "Who is on the Lord's side?" gathered the men of his tribe around him, ordered them to gird on their swords and punish their sinning brethren. But when he had demolished and scattered the idols and vindicated the true God, he retired again to the mountain; and there his prayer was, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet, now if thou wilt forgive their sin; if not, blot me, I pray thee, from the book which thou has written." Such was his sense of justice that he must severely punish his erring people; and such his love towards them, that he was willing to lay down, not his life only, but his immortal soul, in order to obtain for them the forgiveness of their offended God. Like all great men, Moses had to suffer much misrepresentation. Even his own brother and sister were jealous of him. But how grand and magnanimous was his conduct when, after the return of the spies and the refusal of the people to enter the promised land, he wandered with them forty years in the desert. They were not yet ready to go in and possess the land. Those who came out of Egypt (including himself) must pass away; a generation born in freedom, must arise before the nation could be fit for its inheritance. He might then have left them to wander and die in the desert. He might have gone away to Egypt. But he was true to his duty; and for thirty eight years he led them, and bore with them, even when a large portion of them had relapsed into idolatry.

We now come to speak of Moses as a Legislator. All true laws must be based on the Will of God; and this was the spirit in which Moses legislated. Laws founded on anything else must inevitably fail. This is the primary cause of the failure of all our bankruptcy laws. It is right that a man's misfortune in business should not always press him down. But if the law recognizes the right of a man who buys \$100 worth of property to pay for that property with \$75, \$50, or \$25, and permits him afterwards to accumulate wealth without requiring payment of the debt in full, it recognizes a breach of the 8th commandment. Such a law cannot, therefore, give satisfaction. If our modern legislators would but legislate in this matter, in the spirit in which Moses legislated, they would, in all probability, succeed in making a good law. Moses gave a land law to the Israelites. Under it, all the land was strictly entailed; but persons were precluded from holding large estates; and they could not divide their estates into very small farms; for every fifty years the estates reverted to the heirs of the original holders. The Mosaic system contained features similar to those of both the French and English systems, while it did not admit of the extremely large estates of the latter or the extremely small estates of the former. But it had nothing in common with the American system, under which every one may give, sell, or mortgage or retain their lands just as they please. The family was the central idea of Mosaic Legislation, and the land laws were made with the view of holding-together the family. The lecturer had been in favor of the abolition of the Leasehold System as it existed on this Island. But he had heard that many of the persons who had obtained freeholds under the present law are now mortgaging their lands. In England and Ireland, during the past few years, there have been short crops and various losses to the farmers; and we have heard of numerous remissions of rent, with consequence. But is it likely when times come to our farmers, as come they will, that Mortgagees will remit a large percentage of their interest? The lecturer questioned whether farmers who hold their farms under mortgage are in as good a position as those who hold them under lease. The lecturer then called attention to the usury law of Moses—under which a Jew was not permitted to receive interest for money loaned to one of his own nation. While the lecturer did not object to a fair

interest being paid by persons accommodated with money, he thought it monstrous that the machinery of our Courts should be put into operation for the purpose of wringing from poor men interest at the rate of twenty, twenty-five, and even fifty and hundred per cent. The law did not compel the payment of bets or liquor bills; and he thought it should not compel the payment of extravagant charges of interest. In the selection of men for the public service Moses strove to get men of ability. He made no enquiries into a candidate's politics. He had no fears for "the party." In this regard the lecturer spoke very strongly in favor of a permanent non-political Civil Service, in which men should rise from the ranks in proportion to their ability.

The lecturer spoke of the poetry of Moses in glowing terms; but we are obliged to cut short this report. After he sat down, the Chairman complimented him, saying the lecture was "one of the best he ever listened to." On motion of R. R. Fitzgerald, seconded by A. Stronach, he was formally tendered the unanimous thanks of the audience.

A LENGTHY summary of Professor Caven's lectures will appear to-morrow.

BOSTON MIXED PICKLES, in bulk, 20 cents per quart, at Hall's Fish Market.

CAPE COD CRANBERRIES, and Baldwin Apples, at Hall's Fish Market.

REMEMBER the great clearing-out Sale of Dry Goods, Ready-made Clothing, etc., etc., at Joan Kelly & Co's, to commence at 11 o'clock, to-morrow, the 18th, and to continue from day to-day until the entire Stock is cleared out. Bargains may be expected.—W. D. STEWART, Auctioneer. [f 17]

LECTURE.

MR. E. J. HODGSON

Has consented to deliver his Lecture upon FRANCIS OF ASSISI, —ON— Tuesday, 24th February Next, —IN— St. Peter's Schoolroom, AT EIGHT O'CLOCK. Admission 15 cents. Tickets for admission can be obtained at W. R. Watson's. Feb. 18, 1880.

APPLES.

100 BARRELS BALDWIN'S & RUSSETTS. GARVELL BROS.

Sole Leather.

700 SIDES LOGAN'S BEST, 50 Sides " No. 2. CARVELL BROS.

TEA.

170 CHESTS, } Strong and Excel- 55 half-chests, } lent flavor. CARVELL BROS.

Molasses.

65 PUNS, } Bright Molasses. 20 Bbls. CARVELL BROS.

SUGAR.

78 PACKAGES (Hhds. and Bbls.) White Granulated, Bright Porto Rico, Barbadoes, Cuba. CARVELL BROS. Feb. 18, 1880—2w ws

PEA SOUP.

PREPARED with Pea Flour and seasoned and flavored with the finest herbs and seasonings, to which is added Liebigs' Extract of Meat, making one of the most nutritious dishes that can be obtained. A 25 cent Tin will make 3 quarts of thick Soup. For sale at

BEER & GOFF'S.

Feb. 18, 1880.

For Sale!

A FIRST-CLASS "King Bird Colt," three years old. Apply at EXAMINER Office. [f 18, 3w 2w]

Labrador Herring.

CHOICE CATCH OF 1879. Smoked Salmon, Salt Trout, " Herring, " Shad, " Halibut, " Mackerel. At HALL'S FISH MARKET. Feb. 18, 1880—tf

Herring. Codfish.

CHEAP FOR CASH,— 50 bbls. Herring, 100 qtls Codfish, 200 bags Salt. D. SMALL, Head Queen's Wharf, opposite I. C. Hall's.

To Fisheries and Factories.

ONE TON AMERICAN MANILLA MARLIN (Tarred and White), Cotton Lines, Twines, Leads, Hooks, Bait Mills, Fishing Anchors, Cotton Ducks (light and heavy), 100 coils of Manilla Rope, Hemp Rope, Wire Rope, Paints, Oils, Tar, Oakum, Ships Chandlery, Sail Making, Light Ducks for Boats' Sails. D. SMALL. Jan. 21, 1880—tf

83.

FEBRUARY! 1880.

STOCK-TAKING.

WE hereby inform the public of this city, and the Island generally, that previous to Stock-taking, we have resolved to clear out as much of our Winter Stock as possible. We are aware that at this season it is hard to get people to buy even at reduced prices; but in the face of this difficulty we have made up our mind to adopt full measures, and sell our Wool Goods and Dress Goods at a sacrifice.

Our Goods have been very cheap all winter, as the run of trade we have had fully testifies. Our store has become the resort of those Ladies who know how to make a penny go a long way, and who know a cheap article when they see it; and when we say we are going to reduce the prices of our Dress Goods and Trimmings, we know we shall be believed. We are particularly anxious to clear out our present Stock, in order to introduce as much of the newest style of Dress Material as possible, and at the very lowest prices. We shall make special prices on Black Cashmeres, Black Merinos, Black Cords and Lustres, Lustrines and Brilliantines. Our Fancy Wool Goods will be sold at less than cost. Our Stock of this class was the largest, most select, and finest in the city, and the remains of it will be sold at a great sacrifice. Blankets, Quilts, Horse Rugs, &c., will be cleared out at great Bargains.

We make no apology to the Tea-drinking public for drawing their attention to our fine flavored and rich Teas, 32, 36, and 40 cents per lb. They are receiving the highest praise, and those who use them, strongly recommend them to others. Our trade in this article is growing rapidly. Tea appeals to the most subtle of the senses, and as the proof of the pudding is in the eating, so the proof of the Tea is in the drinking. Friends, try it.

83, QUEEN STREET,

TREMAINE & METCALF.

Ch'town, Jan. 21, 1880.

Fire. Marine. Life.

HORACE HASZARD, General Insurance Agent,

REPRESENTING Commercial Union Fire Assurance Company, of London, England; Capital £2,500,000 stg. British-America Fire Assurance Company, of Toronto, Ont.; Capital (paid up in full), \$500,000.00. Sun Mutual Life and Accident Insurance Company, of Montreal.

MARINE INSURANCE ALSO EFFCTED. Office, South Side Queen Square. Ch'town, Feb. 17, 1880—1m eod



Canadian Pacific Railway.

Tenders for Rolling Stock.

TENDERS will be received by the undersigned up to noon of MONDAY, the 23rd FEBRUARY instant, for the immediate supply of the following Rolling Stock:—

- 4 First-class Cars.
- 2 Postal and Baggage Cars.
- 60 Box Cars.
- 60 Platform Cars.

Drawings and specifications may be seen, and other information obtained on application at the office of the Engineer-in-Chief, Pacific Railway, Ottawa, and at the Engineer's Office Intercolonial Railway, Moncton, N. B. The Rolling Stock to be delivered on the Pembina Branch, Canadian Pacific Railway, on or before 15th of MAY next.

By Order, F. BRAUN, Secretary. DEPT. OF RAILWAYS & CANALS, Ottawa, 7th February, 1880. [f 16 42w]



MAIL CONTRACTS.

TENDERS addressed to the Postmaster-General, will be received at Ottawa, until 12 o'clock noon on FRIDAY, 12th MARCH NEXT, for the conveyance of Her Majesty's Mails on proposed contracts, for four years, from 1st April next, over each of the following routes, viz:—

- Barrett's Cross and Park Corner, Cardigan Bridge and Lot 56, Cardigan Bridge and Railway Station, French Village and Mount Stewart, Georgetown and Launching, Georgetown and Murray Harbor North, O'Leary Station and West Cape, St. Andrew's and Railway Station.

Printed notices containing full information as to conditions of proposed contracts may be seen, and blank forms of tender may be obtained, at the Post Offices at which the services commence and terminate, or at the office of the subscriber.

W. W. McLEOD, Asst. P. O. Inspector. P. O. Inspector's Office, Charlottetown, [f 15 30th January, 1880. ] 3i

GOLDEN SYRUP.

Very Choice.

8 CTS. PER POUND,

BEER & GOFF'S.

Jan. 13, 1880.

Valuable Property for Sale.

THAT FARM lately owned by John and Peter Meikle, situate on Lot 23, in Queen's County. For further particulars apply at the office of Messrs. Hodgson & McLeod, Charlotte town. Jan. 9, 1880—eod

COOKED CORNED BEEF

Most Economical for Family Use, being More than Twice its Weight of Uncooked Meat.

Sold by the lb. and in Tins,

BEER & GOFF'S.

Jan. 13, 1880.

Valuable Property for Sale.

TO BE SOLD, all that part of Town Lot No. 74, in the first hundred of Town Lots in Charlottetown; having a front of 67 feet, Dorchester Street, and running back 80 feet, together with the buildings thereon erected. For further particulars apply to Messrs. Hodgson & McLeod Charlottetown. Sept. 15, 1879.

THE WEEKLY EXAMINER.—Persons having relatives or friends abroad, and desiring to keep them informed concerning P. E. Island, cannot do so in a better or cheaper way than by subscribing to THE WEEKLY EXAMINER. Sent, postpaid, to any address in Great Britain, the United States, or the Dominion, on receipt of One Dollar.