

THE COW VS. THE PIG.

What an English Officer Has to Say of Matters in Far Away India.

A Montreal Star reporter recently had an interesting interview with Colonel Dowden, of the Royal Engineers Imperial Army in India. Among other things the officer said:—"A cause of probable trouble is religion. You see there are fifty millions of Mohammedans and two hundred and fifty millions of Hindoos in India. The former are the conquering race and, with all their traditions of conquest look down with scorn upon the mild native. Sometimes they come into collision and then the loss of life is terrible. The English act as a buffer between the two, and the appearance of an English regiment is all that is necessary to restore peace. The causes of these riots are ridiculous when you think of it. The Hindoo, as you know, is strongly imbued with the belief in the divinity of the cow. It must never be killed, but petted and worshipped. The Musselman, on the other hand, is passionately fond of beef, and now and then slaughters his cow in the vicinity of a Hindoo temple. Perhaps he accompanies the act with conduct calculated to offend the religious scruples of the Hindoo. This may pass, but the Hindoo has not forgotten. Like all eastern nations, the Musselman abhors a pig, and the first thing he knows after the cow episode he finds in his mustjed or temple a dead pig under circumstances perhaps of great indignity.

The Mohammedans rally to avenge the pig episode and the Hindoos with the cow incident fresh in their minds join battle and put an end to the riot. This is of daily recurrence in India. There is danger, however, of the two sects joining together against the English in case of invasion by a foreign power. Both are anxious to gain the favor of the dominant race, and if a new one should appear with any likelihood of success, then it would be a race for the favor of the supposed conqueror. This might happen at any time when European complications arise."

"Apart from this you think then there is little danger of a general uprising?"

"That is my opinion exactly. As matters now stand we are in a position to protect ourselves. The days of the mutiny are not forgotten, and the Europeans have been in preparation for another ever since. Forts of refuge for the women and children stud the country, and at very short notice a volunteer army of twenty thousand men could be marshalled to assist the regulars in suppressing a revolt. Give us our full complement, seventy thousand English troops, and we will do the rest."

"Have you studied the commercial condition in India?"

"Well, a little. The trouble with us just now is the silver question. So far we have kept the rupee up to a certain extent, but the glut of silver has had a bad effect on values. Of course things are cheaper too, but the only cure to my mind is bi-metallicism. The government went as far in this direction as they dared, and when they found it impossible did the next best thing, they stopped the coinage of silver and told the nations that if they did not take our silver in exchange for theirs they could keep it. That is the present position of affairs."

"What is the local system of government in India?"

"That has been changed considerably of late and in a way to give the native more power. Thus, natives have been allowed to take part in the Viceregal councils and even given the privilege of asking questions. These men are what you might call select men. That is to say they are selected by vote of the inhabitants of a canton or department, and their names presented to the Viceroy for confirmation. With him is left the right to cross out the name of any man whom he thinks it undesirable to take part in the councils of the Empire. And this is causing not a little jealousy between the two races, the Hindoos and the Mohammedans. The former with their preponderance of numbers are able to select their castes for membership in the councils, and the latter are jealous that they obtain a controlling influence."

"Is there much poverty in India?"

"No, there is not. You see the family system prevails there. Every family has a recognized head, and the members, the son, brother, etc., when out working no matter how far off, sends a moiety of his earnings to keep the family pot boiling. When, therefore, he is out of work, sick, disabled, or too old, then he has a lean on the family pot. The native is by no means a poor man. You must not think because he trots around naked that he is hard up. By no means. He goes naked because he likes it. Lucky beggar, he is the best off of all of us."

Rosebery and Gladstone.

Proverbially hard is the lot of the man who comes after the king. When Lord Rosebery succeeded to the premiership of Great Britain, only the most sanguine of his followers could strongly hope that he would succeed in putting together for any considerable time varied and not very cohesive individuals

and groups of individuals who had constituted the somewhat precarious majority of his predecessor. To the main obstacles arising out of any inferiority suggested by the extraordinary personal qualities of the great predecessor, was added the serious disadvantage of which he was himself fully conscious, in that he had the misfortune to be a member of the Upper chamber. This last fact carries with it two special disadvantages. It exposes him to the dislike and distrust of these members and of his party—by no means few—who are hostile not only to hereditary legislators as such, by reason of their irresponsibility, but to peers and other members of the aristocracy, as members of a privileged class. Worse still, perhaps, for a man of Lord Rosebery's type, it deprives him of the opportunity which leadership in the Commons would give, of bringing to bear the personal magnetism which is so often one of the chief sources of a leader's strength, and which can be exercised to its full effect only in daily personal contact. But whatever the immediate cause or causes, the fact that the new Premier is gradually losing his hold on his slender majority has now become too obvious to admit of doubt, and the probabilities of an early defeat are acknowledged even by members of the Cabinet.

Those who are accustomed to read the speeches of the great English statesmen must have been struck with a singular contrast between those of the present leader of the Government and Mr. Gladstone's, even when both are advocating the same policy. This seems to spring mainly from the point of view of the respective speakers. To what extent the difference explains Lord Rosebery's loss of control over certain individual members of the party it is yet too soon to determine. But the moral plane on which the present leader seems to stand is distinctly less lofty than that to which his great predecessor always rose, whether addressing the House or a public audience. Mr. Gladstone's tone was always that of intense moral earnestness. Every measure was advocated on the highest ground of justice and right. His most strenuous opponents, while admitting the fact and perceiving the great increase of power it gave to his arguments, often sought to account for it on the ground of some special facility possessed by him of convincing himself of the truth of that which he wished to believe, and the justice of that which he found it expedient to advocate. Without entering into the question of the origin of this habit of mind, one can hardly deny that he feels the lack of a similar strength of conscientious conviction in the speeches of Lord Rosebery. We do not mean that he gives any indication of want of honesty or sincerity. Quite the opposite. One cannot suspect him of mere opportunism. Still less has he shown any indication of a disposition to seek to catch the rabble by specious arguments, or appeals to ignorance and passion. But his convictions seem to be political, rather than moral or religious, if we may make such a distinction. While his arguments rise higher than mere expediency they seem somehow to lack the fire which comes of deep moral purpose, or the loftiness which is the outcome of a profound conviction that they are broad based on eternal principles. Our reading of the contrast may be wrong but the point seems worthy of study, in relation to the effect of high moral and religious ideas and influences in political campaigns.—*The Week*.

Money Lovers.

However, in every nation there are, and must always be a certain number of this Fiend's servants, who have it principally for the object of their lives to make money. They are always, as I said, more or less stupid, and cannot conceive of anything else so nice as money. Stupidity is always the basis of the Judas bargain. We do great injustice to Iscariot, in thinking him wicked above all common wickedness. He was only a common money-lover, and, like all money-lovers, didn't understand Christ;—couldn't make out the worth of Him, or meaning of Him. He was horror-struck when he found that Christ would be killed; threw his money away instantly, and hanged himself. How many of our present money-seekers, think you, would have the grace to hang themselves whoever was killed? But Judas was a common, selfish, muddle-headed, pilfering fellow; his hand always in the bag of the poor, not caring for them. He didn't understand Christ;—yet believed in Him, much more than most of us do; had seen Him do miracles, thought He was quite strong enough to shift for Himself, and he, Judas, might as well make his own little by-perquisites out of the affair. Christ would come out of it well enough, and he have his thirty pieces. Now that is the money-seeker's idea, all over the world. He doesn't hate Christ, but can't understand Him—doesn't care for Him—sees no good in that benevolent business; makes his own little job out of it at all events, come what will. And thus, out of every mass of men, you have a certain number of bag-men—your 'fee first' men whose main object is to make money. And they do make it—make it in all sorts of unfair ways, chiefly by the weight and force of money itself, or what is called the power of capital; that is to say, the power

which money, once obtained, has over the labor of the poor, so the capitalist, can take all its produce to himself, except the laborer's food. That is the modern Judas's way of 'carrying the bag,' and bearing what is put therein.—*From Ruskin's Crown of Wild Olive*.

Democracy.

Nations are not truly great solely because individuals composing them are numerous, free and active; but they are great when these numbers, this freedom and this activity are employed in the service of an ideal higher than that of an ordinary man taken by himself. The barons achieved as much for liberty, and more than democracy. The most interesting and most truly great peoples are those in which the lines of culture and character (culture without character is no doubt frivolous, vain and weak; but character without culture is on the other hand something raw, blind and dangerous) has been effected most successfully, and its results spread most widely. This is why the spectacle of ancient Athens has such profound interest for the rational man; that it is a spectacle of the culture of a people. It is not an aristocracy leavening with its own high spirit the multitude which it welds, but leaving it a multitude still; it is not a democracy, acute and energetic, but tasteless, narrow-minded and ignoble; it is the middle and lower classes in the highest development of their manhood, that these classes have reached. It was the many who wanted these arts who were not satisfied with less than these monuments. The state is what Burke called it—the nation in its collective and corporate character. The state is the representative acting power of the nation; the action of the state is the representative action of the nation. Nominally emanating from the Crown, as the ideal unit in which the nation centres itself, this action by the constitution, of our country really emanates from the ministers of the Crown. It is common to hear the depreciators of state action run through a string of ministers' names and then say:—"Would you accept the action of these men as your representative?" "In what respect is their judgment of national affairs likely to be any better than that of the rest of the world?" In the first place I answer:—"Even suppose them to be originally no better or wiser than the rest of the world, they have two great advantages from their position, access to almost boundless means of information, and an enlightenment of mind which the habit of dealing with great affairs tends to produce. Their position tends therefore if they are only men of average honesty and capacity to give them a fitness for action on behalf of the nation, superior to that of other men of equal honesty and capacity who are not possessed of those advantages.—*Matthew Arnold*.

The World's Wheat Production.

After the rains of the past week in the North-western States, retarding seeding, or rooting that already sown, and after the long and discouraging drought on the Pacific slope, crop reports again show an improvement. The market last week was tolerably steady, though sentiment in general continues bearish, anticipating liquidations of May wheat holdings. It is not without interest to note that wheat is harvested every month in the year. Taking the first half of 1894, for instance, in January last the harvest was made in Australia, the Argentine Republic, and Chili; in February and March in India and Upper Egypt; this month, Lower Egypt, Syria, Cyprus, Asia Minor, Persia, and Mexico harvest; in May, Algiers, Morocco, Central Asia, China, Japan, and Texas; while June brings harvest in Turkey, Greece, Italy, southern France, Spain, Portugal, the Carolinas, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, Arkansas, Missouri, Kansas, and California. With the world-view of the wheat market which the above might suggest, the question arises whether this country has been suffering in the great grain markets of the world by competition from other lands, or they by ours—a question emphasized by the extraordinary circumstances of the market during the past year, and resulting in the lowest prices on record.

There are thousands of small breeders who are debating in their minds what kinds of horses they can breed with a reasonable chance of making the business profitable. Many of them have already reached the conclusion that good gentlemen's roadsters are the sort for them. Others have decided to raise large, handsome carriage horses, says the American Horse Breeder. Both of these classes, like the best of trotters, are always in demand, and are likely to be for several years at least.

There is probably less risk of failure in breeding carriage horses than gentlemen's roadsters. There is greater fascination, however, for the thorough horsemen in raising the latter. The profits, too, in cases of success may be greater. The probabilities of success in either case depend largely upon the judgment used in selecting broodmares. The general characteristics of the mares are quite as important as their blood lines.

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Here and There.

A bill is before the United States Senate providing for the establishment of an experiment station at which electricity is to be tested as a motive power in all the branches of cultivation of the soil in which horse-power is now used.

Napoleon was a very awkward dancer. On one occasion he danced with a countess, who could not conceal her blushes at his ridiculous postures. On leading her to her seat he remarked, "The fact is, madam, my forte is not so much in dancing myself, as in making others dance."

Tramp: "Can you help a poor man on the road?" Lady promptly: "I saw you looking at the wood-pile; you can—!" Tramp: "You saw me see that wood, did you; well, you won't see me saw it. Then he turned on his heel and pattered down the dim vista of the future, and left the gate of the present open after him."

"Don't you believe the world is growing better?" asked the enthusiastic young woman. "Well," replied the old gentleman. "the older people are less pig-headed and prejudiced than were elderly people when I was a youth. But I do not think the young men of the present day have half the enterprise or judgment of those of my time."

Two boats of aluminum have lately been built in France. One is a ten ton yacht which is being fitted for service next season. The other is a ferry-boat thirty-three feet long, to be run in Central Africa. The latter is made in twenty-four pieces, which can be bolted together, india-rubber being inserted in all joints so as to make the vessel watertight.

While a painter was busy painting the outside of a milk shop the milkman came outside to see how he was getting on, and observed him pouring a lot of oil into the paint. "Why do you put oil into the paint?" asked the milkman. "Man," said the painter, "if paint could do without oil as well as milk can do without water I would never put any in it."

It is not true that the people of our time are tired of hearing the Gospel. Much ado now and then is made about the indifference of the masses of religion, and that they have no interest in Christianity, but the fact remains that wherever there is faithful preaching of the word there audiences gather. It always holds: The common people hear Him gladly.—*Lutheran World*.

Canadian hay is becoming very popular in establishments where large numbers of horses are kept. They are said to thrive on it much better than on English hay, and it is believed to improve both the health and the appetite of the animals. The manager of one large firm is reported to have stated that, prices being equal, he would certainly prefer hay from the Dominion to that grown in the United Kingdom.—*Colonies and India*.

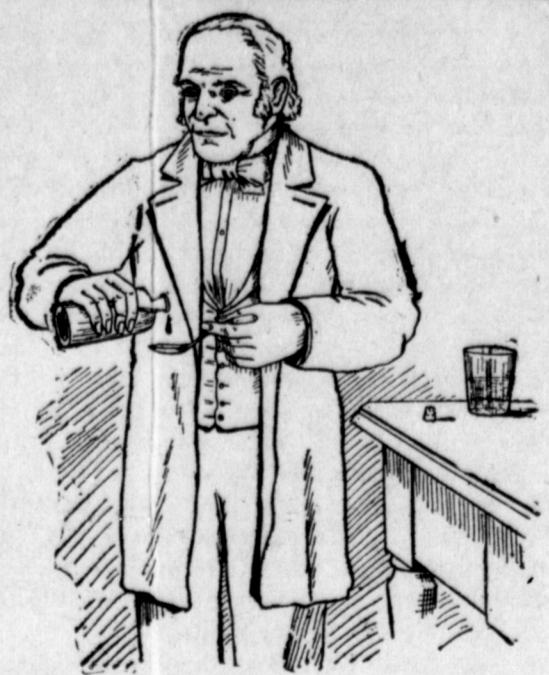
Were I a member of congress I would do everything in my power to suppress addresses over the mouldering remains of my brethren. Not only are these addresses for the most part stupid and heartless, as well as disgustingly fulsome, but insult is added to injury by an inexcusable procrastination in their delivery. Instead of at once paying tribute to the deceased, the living wait until he is forgotten, and then pump up an anguished array of empty benches. Sarcasm can no further go.—*Kate Field's Washington*.

It is probably to King William III. that we owe the introduction of wall-papers into this country. Paper-hangings of a sort, it is true, were in use in England and in some parts of the continent long before the time of William of Orange; but they usually consisted merely of maps of the world, as it was known, then, with fantastic borders of Indians, negroes, and elephants, and other "natives" of far-off regions. The art of paper-hanging in imitation of the old velvet flock was new when William came to England, and it was on the walls of the drawing-room at Kensington Palace that these new hangings were first seen in this country. They took the fancy of the fashionable folk of the day, and their cheapness being an additional recommendation, they speedily came into general use.

Of a deceased American Judge it is said:—His unvarying courtesy as a Judge was proverbial. It was as marked to a prisoner as it was to the biggest counsel before him. He hardly ever demolished an unsound argument without at the same time suggesting that, after all, he himself might be wrong, and there was a well-invented story that he passed sentence on a certain criminal in these words: "Prisoner at the bar, the sentence of the court upon you is—always with deference to your better judgement—that you go into penal servitude for five years."

"When a Judge is first appointed he is generally afraid that his decisions are wrong; when he's been some time on the Bench he's perfectly convinced that his judgements are always right; at last he enters the happy state when he doesn't care a scrap whether they are right or wrong."

And he laughingly said of two counsel, who had been wasting the time of the court employing not very lofty artifices to better of each other, "Surely in the world these two gentlemen will be forever to chase one another round."



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