

PROGRESS.

EDWARD S. CARTER, EDITOR.

Progress is a sixteen page paper, published every Saturday, from the Masonic Building, 88 street, St. John, N. B.

The Subscription price of Progress is Two Dollars per annum, in advance. Until March 2nd, only old subscribers whose subscriptions expired before February 1st, can renew for the old price—one dollar.

Renewal Subscriptions.—At least one clear week is required by us, after receiving your subscription, to change the date of expiration, which appears opposite your name on the paper. Let two weeks pass before you write about it, then be sure to send the name of the Post Office, how the money was sent, and how it was addressed.

Discontinuances.—Except in very few localities which are easily reached, PROGRESS will be stopped at the time paid for. Discontinuances can only be made by paying arrears at the rate of three cents per copy up to February 7, and five cents per copy after that date. In every case be sure and give your Post Office address.

All Letters sent to the paper by persons having no business connection with it should be accompanied by stamps for a reply. Unless this is done they are quite sure of being overlooked. Manuscripts from other than regular contributors should always be accompanied by a stamped and addressed envelope. Unless this is done the editor cannot be responsible for their return.

The Circulation of this paper is double that of any daily in the Maritime Provinces, and exceeds that of any weekly published in the same section. Its advertising rates are reasonable and can be had on application.

Copies can be purchased at every known news stand in New Brunswick, and in every part of the cities, towns, and villages of Nova Scotia and P. E. Island every Saturday for Five Cents each.

Liberal Commissions will be given to agents for subscriptions. Good men, with references, can secure territory, by writing to the publisher. Remittances should always be made by Post Office Order or Registered Letter. The former is preferred, and should be made payable in every case to

EDWARD S. CARTER, Publisher and Proprietor.

ST. JOHN, N. B., SATURDAY, FEB. 28.

BRIBERY AT THE POLLS.

PROGRESS does not spend any money in elections. It uses all its available surplus in making improvements in its hand-some pages. Therefore, it is not actuated by motives of economy when it expresses the hope that on Thursday next, the electors will give the lie to the oft repeated statement, that money has more influence than principles in determining the verdict of the people. It is not often that a square issue involving a principle as important as that now at stake, is submitted to the people, and although the time has been short for its full discussion, no elector can truly say, that he has not had an opportunity of being informed upon it. No elector can honestly say that the issue does not touch him.

A word about bribery. No man has a right to sell a vote, therefore the buyer has no property in a purchased vote. No man has a right to buy a vote, therefore he has no claim upon the elector even though the latter has taken his money. To sell a vote is wrong, and the wrong is not made any the less by the voter carrying out his bargain. When a man enters the poll booth he does not leave his right of repentance outside. He is not bound in conscience to carry out a dishonorable compact.

How many pulpits in the land will tomorrow warn the electors against selling their birthright as citizens? PROGRESS does not, of course, know; but this it does know, that the indignation against bribery which only finds expression in the pulpit after an election is a pinchbeck article without a trace of the pure gold of virtue in its whole composition. Let the pulpits speak tomorrow. They ought to have spoken before, but is not too late now to do much good. We thank a number of them for complying with our request for their frank opinions on the subject. We print them below.

TO THE EDITOR OF PROGRESS: I willingly comply with your request for a statement of my views on the question of bribery. It seems rather an ill-omened fact in the history of a young country like ours that such statements as you no doubt purpose publishing, should be deemed necessary, but unfortunately there is no need to discuss this question as the fact is not denied. The traffic in votes is not only before us, but has become a flagrant and defiant element in every political contest. Like other forms of immorality bribery has become shameless and exhibits itself in the streets; canvassers do not hide money with which they propose to buy votes, while men who are willing to betray their trust as citizens, scarcely hesitate to place their wares openly in the market awaiting the highest bidder, and the most startling feature of the case is that men who would never think of taking part in such transactions themselves, have come to look on them as trivial and almost necessary accompaniments to an election.

Like every other vice, bribery holds its power over men in its appeal to the lower elements of their natures. An immediate pleasure is accepted in exchange for purity and manhood which are betrayed and degraded for the gratification of some essentially base and criminal passion, and, like every other lust, it becomes stronger as it is exercised, while the man becomes weaker and less able to resist it. It is not to be wondered, therefore, that being tolerated and even encouraged by men of personal integrity as a necessity of circumstances and fostered on all hands by

men who use it as an instrument of their own unscrupulous ends, the hideous leprosy should have got into the very life blood of our Dominion, and have broken out in ulcerous sores upon the body politic. The question seems to be, and I confess it appears to me to be one of surprising gravity and solemnity, how to awaken the public conscience, how to get men to rouse themselves to think, how to thrill them with a sense of horror at the presence of this accursed thing.

If the heirs of a home and inheritance had it in their power to appoint the administrators and guardians of their patrimony, chancery would surely admonish them of the high solemnity of the duty devolved upon them and of the need of discharging the trust wisely and well and above all, of the vital necessity of choosing men beyond the suspicion of dishonor or immorality. Surely, in such circumstances, it would be a most sinister evidence of fitness for the discharge of this sacred responsibility and guardianship, were certain "candidates" for the office to approach the heirs secretly with the offer of money, so as to secure their votes in the matter of the appointment? No one can doubt the result, or that any court, coming to the knowledge of such conduct, would, in the exercise of its supreme judicial oversight, peremptorily and absolutely disqualify such a one from appointment to the office; and hold the weak or unworthy heir as incapable of the exercise of his franchise, in the choice of guardians of the interests of the family.

Would that some chancery of spotless and inviolate integrity and supreme authority might so intervene in the matter of our inheritance!

And such a chancery does exist, so far as its power is concerned; it is the tribunal of the people themselves—the heirs of this fair inheritance. The charter of our British liberty forbids that any court shall control their action with real effect in this matter. They are supreme, and it is at this point that the most alarming features of the case appears. The ultimate source of authority, the final court of appeal and moral rectitude is being debauched and prostituted. Is prostituting itself! Surely it is possible to rouse the fine manhood of our country—candidates and electors alike—to put away from them the suspicion of such a taint. And should money be even now on its way to serve the fearfully mistaken and evil end, let it be stayed, and let the voice of an unbought and incorruptible people be given for the election of honest, honorable men. G. BRUCE.

Is it not most proper at this time to protest against the shameful traffic in votes which is so common at elections? Very much has been said in this campaign about "loyalty and patriotism." If these are virtues which are worth having surely it is an insult to every man's patriotism to offer to buy his vote. This use ought to be put a stop to.

Because it defeats the very object for which the ballot is put into our hands. Each party is supposed to be contending for a principle which will further the welfare of the country and bring the greatest blessings to its people. If then a man can buy for money, the votes of the electors, those from whom he buys them are not loyal or patriotic, but are willing to sell for money what they believe to be for the good and welfare of their country, and so their votes do not represent the conscientious feelings and convictions of their minds. The result of an election where votes are bought and sold means the putting into power, not the party whose aims and objects are to better the condition of the country, but the party which has the largest amount of ready cash.

Bribery is a sin, says one, "not only because it is against the law, but because it lowers the sense of personal responsibility, blunts the conscience," and encourages the spirit of covetousness, greed and selfishness. To whom do those go who want to buy votes? To the gentleman, who is honest, upright, and intelligent? No. They seek the men who have no honor to lose, no good name to sacrifice, no principles to defend. The only cure for this evil, so dishonorable is a radical one. A law should be passed, which will disenfranchise every person who is convicted of either buying or selling a vote. For he who will be guilty of doing either the one or the other, has proved himself unworthy of the trust which his country has put into his hands. FRED. FRANCIS SHERMAN.

It can hardly be hoped that words proceeding from one utterly destitute of political influence will carry a feather's weight with those intent upon success at all hazards in political warfare. "All is fair," the common saying runs, "in love and war," and, since an electioneering campaign is our "civilized" method of fighting our battles—of gratifying the combative element handed down among the instincts derived by heredity from our forefathers—our communities, by common consent, appear to accept it as an axiom that "all is fair, also, in electioneering."

It ought to be the case that any man in a professedly christian land, asked, "What is your opinion of bribery?" would deem the mere proposal of the question an insult; would regard it as standing upon an equal footing with "What is your opinion of theft, or fraud, or falsehood?"—that any man, offered a bribe, would resent it as the

basest of imputations on his integrity; that the offerer should be excluded from society on the same principle on which we exclude the perjurer, the pickpocket, the slanderer. Instead, when successful, it is treated as a capital subject for jesting!

Need it be urged to protesting christians that bribery in every form is sin? And why? Not because a particular law has been made against it—that, indeed! but much more, because it degrades alike the giver and the receiver; "lowers the sense of personal responsibility, blunts the conscience, dethrones the God within a man's soul, erects selfishness and greed and interest in His stead." In one word, the one appropriate name alike for bribers and for bribed in a christian community is—JUDAS. D. MACRAE.

In a sermon, recently preached in the Methodist church, Fredericton, the pastor, Rev. J. SHENTON said in reference to "shaketh his hand from holding of bribes," that a man who took a bribe was not a fit person to exercise the franchise. Such a vote did not express the opinion, if the elector had an opinion, but simply the value of the money paid. Such men held manhood, conscience, and independence at the bid of the highest briber.

The men who sought the suffrages did not want to spend money, but being anxious to be elected for party purposes, and finding that votes could be bought, took advantage of the demoralized state of the people to accomplish their purpose. It was not to our credit that such a state of things existed in this Dominion, that money could be, and was used to debauch the electors. And the only remedy seemed to be, for each and every candidate to refuse to purchase votes, and if men would not vote unless bought, let them stay at home, and the country would suffer no loss. And especially should the churches teach and christian men practice, that no corruption should be tolerated. The christian "shaketh his hands from holding of bribes."

Another clergyman, one well-known and highly esteemed by the largest congregation in the city writes:—"I regret that I cannot take an active part on a subject which is somewhat foreign to my sphere. . . . I have said I regret it, for like many other sensible articles that come to the light of day through the pages of PROGRESS, I believe your plan a happy one. If the good people could only be educated in this matter—made to act through motives of honor and not for filthy lucre's sake, much evil would be avoided, much good promoted. Herein the people are a power—on their voice depends the future form of the country's government. That voice is given them to promote the common welfare, not to barter for a paltry bribe. Too often they violate this trust, lose sight of their own honor, and their country's good, deliver themselves up for the "almighty dollar." This is often done without forethought or a bad will. Education in the matter is what they want. Be it theirs through the fearless columns of PROGRESS.

MEN AND THINGS.

The mahomedans are about to send missionaries to England. They will probably make some converts. The mission established in Paris has done so.

Buddhism makes progress—not very rapid indeed, but it is progress—in England, France and America. There are more buddhists among so-called christians than most people think. The fundamental idea of this eastern faith is the final absorption of all finite intelligence in the infinite. According to it the spirit returns to God who gave it, humanity becomes one again with its Creator, and to this life, after a preparatory interval which may be more or less prolonged—according to the fitness of the individual for this ultimate consummation, will follow a period of eternal rest. Of course upon this there has been engrained an absurd polytheism, an idolatry if you like, and many customs and rites which are monstrous. Nevertheless, fundamentally, it rests upon the subordination of all created things to an infinite God, in whom all that exists is finally absorbed.

VOLTAIRE himself took very little stock in the anticipations of people that any literary work would outlast the author. When ROUSSEAU read him his poem dedicated to posterity, the witty sceptic said it was very good. "But," he added, "Are you sure the people to whom it is dedicated will ever see it?"

VOLTAIRE—what a life his was, and how different it might have been, had he enjoyed a different training? He was brought up by a man who, though an ecclesiastic by profession, was a libertine in practice, and who sought from the very inception of the lad's education to destroy his faith in God, religion and humanity. He succeeded in regard to the latter two; but never quite shook his pupil's belief in the former for VOLTAIRE used to say, "It is so necessary that there should be a God, that if there were none, humanity would invent one."

The philosophy of buddhism and that of the work called *The Unseen Universe*, which Prof. DRUMMOND cites so freely in

his *Natural Law in the Spiritual World*, are not very different, except that the latter deals with the material universe and the former with that which is spiritual.

PROGRESS heard a clergyman once say that among the books that was destined to live forever was this book of DRUMMOND'S. It is dangerous to prophesy immortality for a literary production.

During the early part of the present century JOHN QUINCY ADAMS said that when the bible was relegated to the limbo wherein rests much that the world has deemed precious. VOLTAIRE'S great philosophical treatise would have a place on every student's table and would influence society in all its ramifications—or words to that effect. Now, how many of PROGRESS' thousands of readers know what was the name of VOLTAIRE'S great work? How many of them have read it?

He was a sharp fellow who said of a somewhat conceited but very prosperous man that he "was a self made man and worshipped his maker." He was one of the great army of anonymous ints, whose worth sparkles in the columns of current periodicals. There is an immense quantity of the very keenest humor aloud nowadays which compared with the ponderous jesting of a former generation is like the sparkle of a diamond in comparison with the lustre of a tin pan. Many of those who gained a reputation a century ago for being very clever people, would hardly attract even a passing notice today.

There is an amount of brilliant work done in connection with the daily press which is simply astonishing. In the corners of newspapers there are often verses, which if signed by some famous name would be regarded as amongst the richest gems in the language. A Fredericton boy, himself one who wields a brilliant pen, SLASON THOMPSON, has gathered many of these verses in a book called, if we are not mistaken, *The Minor Poets*.

But perhaps the best part of all the work in a daily newspaper is the simple chronicling of events. The accuracy of this part of the business is something surprising. An impression prevails among some very foolish people thatso long as they can get something to fill up a column, the average reporter is not particular as to his facts. There never was a greater blunder. In the first place there is never any difficulty about getting enough matter, and in the next place a reporter who failed to get the facts, and made up for the deficiency by his inventions, would soon have to seek another job.

"Nothing in the papers," is a common expression; but will some people who use it, just stop a moment and think what might be in the papers if the reporters told all they learn of the night side of life.

ABOUT ANNEXATION.

In these lively election days there is a word that is much taken in vain, viz: annexation. It cannot be denied that the word, or the thing intended by it, has played a large part in the history of Canada. Twice at least have the Americans attempted to annex Canada by arms and signally failed.

In 1775 the Philadelphia congress sent BENJAMIN FRANKLIN, CARROLL and others into "The province of Quebec" (as Canada was then termed), as revolutionary emissaries. But neither the sage nor the future Roman catholic archbishop could cajole her people to merge their political future with that of the people of the revolted colonies. The leading spirits of that congress imagined that they had only to send a military force by way of Lake Champlain to St. Johns in the west, and by Maine to Quebec in the east, to cause the people to flock to the revolutionary standards. A British party in Canada was never afterwards more disloyal in their utterances than was the British party of that time. But when the ragged militia of the States appeared on the soil, its members had no idea of lowering the Union Jack before it. The British population then acted like the wife of the proverbial quarrelsome couple—when a stranger interfered to prevent the man chastising his spouse, she flew upon him and chased him from the house. Its members might spend treasure, show disaffection, yet when the pinch came, they proved themselves loyal at heart.

About the year 1809 governor general SIR JAMES CRAIG conceived the brilliant project of annexing some of the New England states to Canada. That project, of course, fell through, but it gave President MADISON and the democrats one pretext, among others, for declaring war, invading Canada with the object of annexing the country. But the war of 1812-14 proved that the French and British people of Canada had not the then most remote intention of surrendering their national existence. Politically disunited, disaffected towards each other as British and French then were, that struggle had the effect of bringing them together in defence of British connection.

There were then some political malcontents who cheered the successes of the Americans in the war, and, who would have vociferously, welcomed annexation.

There may be some now who, under similar circumstances, would act in like manner. But it is not to be supposed—were the alarm of war sounded now—that the volunteer militia of the present day would do less bravely than the gallant British and French-Canadian volunteers, fencibles, chasseur, and voltigeurs who fought at Queenstown, Stoney creek, Chateaugay, Chrysler's farm and Lundy's lane.

A century has passed since it was said that that was the manifest destiny of Canada to be joined to the great republic. But while the people of Canada have their fortune in their own hands and are determined against annexation, "manifest destiny" will remain a mere rhetorical phrase, for another century at least.

It cannot be denied, however, that there have been ever since Canada has been under British rule, ebullitions of annexationist feeling. The most striking instance of this petulant humor occurred in 1849, when the Earl of ELGIN, as representative of the queen, assented to a bill to indemnify individuals for losses incurred by them during the rebellion of 1847 in Lower Canada (now Quebec.) This act stung the British loyalist population to madness. A crowd in Montreal pelted the governor general with offensive missiles, and burnt the parliament buildings. The party found shelter in a market hall, and passed flaming annexation resolutions. In those days "treason" paraded the streets, naked, unveiled and shouting, but soon retired ashamed into obscurity.

Passing resolutions is an excellent way of letting off political steam, which if suppressed might prove really dangerous. Disaffection towards a present government does not become menacing until the "resolution" stage is passed, and the time has come to take a resolution of action on the paper one. With regard to annexation as a practical movement, the people of Canada are yet far from the first and easy stage of passing resolutions in its favor.

The Rev. Dr. J. MINOT SAVAGE has given a great deal of attention to the class of phenomena known as psychical, and has come to the conclusion that there are some things inexplicable in the present state of knowledge on any other hypothesis than that the dead exist in a conscious state, and have at least a limited power of communicating with the living. Mr. SAVAGE is one of the original members, perhaps one of the founders, of the Society for Psychical Research, and he says that his mass of facts bearing upon the subject is enormous. He has also come in contact with a great deal of fraud; but thinks that he has been able to winnow the chaff from the wheat, and is in a position to go a short distance on the way to a definite conclusion. He claims that his investigations have been conducted on a purely scientific principle; that is, he has looked for facts, and has dealt with the facts absolutely without any desire that they should establish one thing rather than another. In a matter of this kind, belief has no place. A man may believe in perpetual motion, or in the possibility of squaring the circle, but that does not make those problems solvable, any more than his disbelief in any material fact counts against that fact. Mr. SAVAGE goes about as far as any one is probably warranted in going, who looks at the subject from a scientific standpoint. The phenomena to which he refers may have some other explanation than communication from the unseen world, but in our present state of knowledge no other explanation is forthcoming. In this view of the case, spiritualism becomes a tenable hypothesis, but not a demonstrated fact as yet. With mesmerism, hypnotism, clairvoyance and the like, it forms a domain of enquiry of the most interesting nature. There may be underlying all these phenomena an explanation not yet thought of, and some day there may arise a NEWTON in this realm of research who will hit upon the central principle, after which every thing will seem clear. In the meantime, the best that the most of us can do is to keep our eyes open, acting on the old injunction, to prove all things and hold fast that which is good.

When the political campaign opened we asked those gentlemen who would likely be candidates in their respective counties, whose portraits had not appeared in PROGRESS before, to be kind enough to send us their photographs, for use in our engraving department. Some of them were kind enough to comply with our request, but others, through natural diffidence, no doubt, did not "come to time" There are still others whose candidature was announced too late for us to secure such excellent portraits as we present today. We point with considerable pride to the character of the work, the equal of which is not printed in any Canadian publication. We make no attempt to give the "lives" of the candidates. From a business and a professional standpoint they are well and favorably known—their political sins and virtues it would not do for us to comment upon. If we did, our remarks would naturally be honest and frank, and therefore, perhaps in some cases, unpleasant. We believe the people are more interested in the general appearance of the men than the particulars of their lives, and we wish to interest the people every time. The engravings of Messrs. McLEOD and GILLMOR are from old photographs, and though

faithful reproductions, do not do full justice to the originals. That of Mr. CLARKE was engraved some time ago for PROGRESS and is utilized because there was not sufficient time to procure one similar in style to Mr. GILLMOR'S.

The nurses at the training school of the general hospital asked Dr. BAYARD for some advice at the opening of this institution of which the doctor has been the founder and guide. It was given only for them, but a copy having fallen into PROGRESS' hands it is given to our readers in another column as we propose to give every good thing. At the delightful home party which Mrs. BOYD called a "musical," Dr. BAYARD was present and spoke of the nurses and their work. His remarks on that social occasion were well worth reprinting. They delighted many citizens who met to assist Mrs. BOYD in her effort to aid Lady TILLEY'S fund for the nurses. Sir LEONARD TILLEY and SERV. BOYD also told what they knew of the work in which Dr. BAYARD was engaged there during the thirty years it had been in existence.

Referring to Quebec, last week, PROGRESS commented on the absence of the name of WOLFE compared with that of MONTCALM. The *Quebec Chronicle* differs from us, and says:

A short walk to Dufferin terrace would bring you to the splendid shaft reared to the memory of those twin heroes, WOLFE and MONTCALM. A GUY to the plains of Abraham, where the great battle was fought, would bring you to the WOLFE monument. Near by you might have refreshed yourself at the WOLFE inn. Not far off, in the city proper, is WOLFE'S street, which runs from DesSalaberry street to Maple avenue. WOLFE'S Cove is one of the busiest places in summer in Quebec. In St. Sauveur which only lately was annexed to Quebec, is also a street named after WOLFE. It runs from Arago street to cape south. Then we have a whole country christened after the intrepid and valiant soldier. A WOLFE market we have not. The name would hardly be appropriate, and might cause some confusion.

We trust that every reader of PROGRESS will extend substantial sympathy to the widows and fatherless at Springhill. Unfortunately for them the excitement and interest in matters political are apt to delay the general assistance that will surely be extended to them. Let everybody give as much as they can and as quickly as they can.

LETTERS FROM THE PEOPLE.

A Tribute to "Canada." TO THE EDITOR OF PROGRESS.—Please allow me space in your valuable paper to acknowledge the receipt of that instructive and fascinating work, viz: *Stories of New France*, as a prize for the first and answer Canadian History Questions, in the February number of *Canada*. Let me also add that, from an educational standpoint, Rev. M. R. Knight's journal will be a welcome aid to all who are truly patriotic and progressive, in Canadian culture and thought. MASON R. BROWN. Debec, N. B.

They Want to See it in Print. TO THE EDITOR OF PROGRESS: In the early part of the present campaign, Mr. Geo. Hill made the statement at a public meeting in St. Stephen, that in a conversation with himself, Mr. C. D. Owen, agent of the St. Croix cotton mills, expressed himself in favor of the "unrestricted reciprocity" plank in the liberal platform. As the liberals have made something of a canvass of this statement, it has puzzled the conservatives considerably to answer it, therefore Mr. D. F. Maxwell took it upon himself to get a denial of the statement. With this object in view he called on Mr. Owen and presented the case and asked him for authority to deny it, but, instead of a denial, he got an answer to the effect that Mr. Owen did make the statement and was ready to stand by it. This is a severe blow to the conservatives, especially in Milltown as in the previous campaign their main cry was that the cotton mill was the result of the N. P., but now with the business of the mill in the condition it is at present, and its agent advocating reciprocity, the conservatives will not be liable to make much reference to it for the remainder of the campaign. W.

Straight Talk on Illegal Business. TO THE EDITOR OF PROGRESS.—I have watched with great interest your efforts to give us an efficient police force. There is one thing I would like to call your attention to. Why is it that some of our hotels are reported for the illegal sale of liquor? Is it not a shame that they are allowed to carry on their illegal after-hour sale of liquor under the very nose of our chief of police and his pets? It appears strange to me that those keen-eyed and keen-nosed detectives can ferret out all the widows who have not influence enough to secure a license. TEMPERANCE.

The statements of our correspondent must be in a measure true, for we know him to be generally carefully correct. It does not require a very keen observer, moreover, to note the fact that some of the hotels seem to have a vague idea of time between 10 o'clock and midnight. We have no wish to go into the detective or information business, but the facts of our correspondent cannot be disputed, and no one knows it better than the chief of police. Why there should be one law for the King and Prince William street saloons and another law for the less pretentious one on the City road or Brussels street, is one of the things that "no fellow can find out." THE EDITOR.]

Out Again and at Work. The friends of Mr. Thomas Younglaas are just now congratulating him upon his recovery from a recent severe illness. Mr. Younglaas is as much a part of Charlotte street as his well-known clothing store. He has evidently had time, however, to think out some ideas, for, about the first of April, he tells PROGRESS, he proposes to open a branch establishment in Boswick's building, North End. This move will be appreciated by the people of old Portland who are looking more and more every day to the stores around them for what they want. Mr. Younglaas' branch store will contain a splendid stock of ready-made clothing as well as everything in the line of men's furnishings. Those who patronize it will not only save their car fare, but will also be removed from the temptation of credit, for the store will be conducted on a strictly cash basis.