

honourably accepted and fulfilled its terms. This gentleman and his brother, rising above the bitter prejudices around them, were directly instrumental in succouring the British garrison at Detroit, then invested by France's terrific friend, Pontiac; and, in short, but for their timely assistance, as Parkman expressly states, Detroit "must have been abandoned or destroyed." Surrounded by such perils, and amidst the extremely disaffected French population of that remote frontier the British Commandant, Major Gladwyn, fully recognized the value of their services, and in his letter to General Amherst, of the 8th July, 1763, acknowledges his "infinite" obligation to these two exceptionally high-minded men. The grandfather's good faith and fealty dropped like a mantle on his son—the Baby of 1812—the Honourable James Baby. This excellent man, carrying out the principles of his father, adopted fully and frankly the new order of things, and was largely instrumental in making British rule intelligible and acceptable to his people. He was appointed to Governor Simcoe's Executive Council in the first government formed in Upper Canada. In 1809 he became Lieutenant of the Western District, with authority to organize the militia, nominate officials, and recommend those most fit for the Commission of the Peace. To these duties were added that of suggesting where Protestant churches should be built, the Government never doubting his good faith because he was a Roman Catholic. Afterwards, in the War of 1812, every reader of Canadian History knows of his services to the Empire, on the Detroit frontier; services which involved the neglect and injury of his private affairs, and a long confinement in Ohio as a prisoner of war.

In his turn, this loyal and efficient administrator's son, William L. Baby, followed a like rule of action, and applied and maintained it in the Rebellion of '37. In that civil outbreak—a particularly trying time on our western frontier—Mr. Baby's share in its transactions was worthy of his descent, and forms an interesting episode in its history. In conjunction with his friends he gave effective aid in dispersing the horde of scoundrels who, under the name of "patriots," swarmed over the river from Michigan for the sole purpose of robbery and murder. With his own hands he seized the pirate leader, Theller, on the schooner *Ann*, and bore him through the breaking ice, on his herculean shoulders, to the shore. Having performed throughout a brave man's part in restoring order to his distracted district, he laid by his musket and retired into obscurity—one of the true men who had done their duty to their country without thought of favour or reward.

Nearly sixty years have passed since then—years of hard work and upright life—and now his services and his traditional claims seem to be forgotten. Departments, like corporations, possibly have no souls; but one cannot help thinking that official ignorance is accountable for the injustice done to Mr. Baby; that his great age and his other claims for generous treatment are unknown to the administrators of the Customs Department. Let us hope that it is so; that "the evil is wrought by want of thought," and not by "want of heart." Canadians are now everywhere rejoicing in the vigorous growth of a national sentiment. They are proud of Canada and of the brave men and women who sacrificed themselves for her independence. But whilst they are erecting monuments to the dead, let them also remember the living. Let them insist upon justice being done to a venerable Canadian of historic name who is still alive; whose singularly disinterested nature has allowed others, nay, has assisted others, to pass him in life, but who, in his career, has faithfully carried out the traditions of his family, and deserved well of his country.

C. MAIR.

Kelowna, B.C., August, 1895.

#### THE CANADIAN FLAG AGAIN.

SIR,—I have read with much interest the letters on our national emblem, and think Mr. E. M. Chadwick's suggestion of the triple leaf would be not only "the most graceful," but also the most suggestive. The band uniting those should represent the Imperial Crown, or federation of these three great constituent nationalities, while its form, the Prince's feather or *fleur-de-lis* would be most pleasing to our Lower Canadian people. The leaves might be of different colour, the crimson and gold of autumn with the delicate green

would give a very handsome bit of colouring to any design. As I wrote some time ago in *The Empire*, this should be on a white disk—on the fly of the British ensign.

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#### SOCIALISM AND INDIVIDUALISM.

SIR,—The industrial question interests me exceedingly, and as I always expect to get some light and learning out of *THE WEEK*, or, at least, some clearness of statement, I was much disappointed by last week's article on this subject, principally because of its given definition of Individualism. I have no wish whatever to enter into any controversy on this subject, so I write this simply to show what are the commonly accepted definitions, if thereby it may help us to a clearer understanding of the world-wide subject now so much debated. The writer's argument is, that Socialists make a false attack when they claim that Individualism is purely selfishness, and then he goes on to show that this is not so, finishing up with the usual defence of Individualism, and disapproval of Socialism. Now there is one thing that must be first recognized before discussion is possible, and that is any form of industry in any age is but the resultant of the character of the age that contains it. In other words, the lower the general character is, the lower is the industrial stage, the greater is the field for selfishness, and the predominance of class interests, and conversely the higher the character is, so does that age apprehend the true economic principles which ought to govern social life. The world is governed by its heart, that is, its sentiments, or its passions, and the logical process only endorse or condemn them, they never lead. Individualism can only be fully approved if, by its own action, it is the speediest way to reach the highest social principles; if the evolution of society receives under it its strongest progressive impulses. The attack of Socialism is simply this: Individualism has now done its best and we have this industrial pandemonium,—evolution of society is impossible; hence a radical change is needed. Their arguments do not convince me; only this, if it lies in the plane of our civilization to improve our general character up to the altruistic stage, then Socialistic life would be its necessary form.

But what I wish to say is mainly this. That there are three emotions of our mind which dominates our industrial life—and these three emotions are at eternal war with one another—namely, our selfishness, our sense of fair play (that is, the equitable emotion), and our altruism. Spencer's names for these emotions are: egoism, semi-egoism, and altruism. The phrenological is: selfishness, conscientiousness, and benevolence. Bain's classification is this: the self-regarding emotion, the social regarding, and the self-sacrificing emotion. The beauty of these definitions is that we see what man is, or may be. There is no doubt or mystery as to what the aim of society is, as it is evident our purpose ought to be to dethrone selfishness, establish justice, introduce a reign of justice and equal opportunity to all of us, under which it is confidently hoped the highest and greatest happiness-giving emotion of the mind, namely, benevolence and love, would easily become a common possession and endowment. The only further explanation is this, as egoism and semi-egoism as distinct definitions may appear a little clouded: Egoism, as understood, is always self-regarding, aggressive, predatory, the emotion impells to nothing but personal and individual interests; the semi-egoism regards self to this extent that it seeks its own, a fair day's wage for a fair day's work, wants to be paid for its physiological expenditure, but while it is solicitous for self to that extent it is equally willing to allow similar claims. The emotion is the very essence of fair play. Individualism untempered was the only thing possible, when each life had to do its level best to sustain itself, and society only became possible as some conception of the rights of others obtained. And now to-day our society yet remains particularly imperfect and unprogressive because many of our institutions, laws, customs, and habits are still swayed by a very large measure of selfishness. But our hope resides in this, that every law and all our spheres of conduct, will be more fully, judicially investigated, so that the hidden microbe of selfishness may be detected and speedily eliminated, for, as one of our sacred prophets says: *Iniquity is enthroned* when injustice is established by law.

WM. BOWES.

Pinkerton, 13th August, 1895.