

may open the way to new markets, may remove obstacles, may subsidise steamers, but cannot compel the people to avail themselves of these advantages. In the case of our people there is little fear. Let the Government set about its work earnestly; let it prosecute it diligently; let it watch over it faithfully. Our people will do the rest."

The cause of education finds in Mr. Macdonald a warm friend, and has claimed a large portion of his time. For some years past he has been on the Senate of the Toronto University; a visitor of the Victoria College, Cobourg, and a member of the High School Board, and his connection with these institutions has not been merely nominal. He is ever ready to help a good cause, and has done much to elevate humanity, by various means. He is a member of the Methodist Church, and had it not been that his health failed him when a young man, and by the advice of his physician, he would have entered the Methodist Church ministry. He has long been a member of the Executive Committee of the Methodist General Conference, and Treasurer of the Missionary Society; and few lay members of the Methodist Church in Canada have taken a more active part than he has in all matters connected with its welfare. Outside of his own denomination he has taken a conspicuous part in the work of the Bible Society, Temperance Reform, the General Hospital, and of the Young Men's Christian Association, and he has been twice elected President at the United Convention of Ontario and Quebec. On the formation of the Evangelical Alliance of the Dominion in affiliation with Great Britain and the United States, the Convention at Montreal in 1888 elected him President. This position he felt called upon to resign early this year owing to certain differences he had—not of an unpleasant kind—with the Board, in connection with the anti-Jesuit agitation, but so far the public has not gained access to any reliable information as to the real cause.

Mr. Macdonald is fond of books and travelling and to both he gives, notwithstanding the claims of his business, a fair measure of his time. He is a constant contributor to the magazines, including the *Methodist Magazine*, and the *Presbyterian College Journal*. He has also contributed to the columns of *THE WEEK* and other local publications. In the summer of 1888 he paid a visit to Newfoundland and Labrador, and after returning home, he wrote a series of letters on what he saw which were published in the *Globe*. These were favourably noticed by the English press. And Mr. Harvey, the well-known historian of Newfoundland, published the following comments on these letters in the *Evening Mercury*, of St. John's, Newfoundland, September 20, '88:

"They are the production of a shrewd, intelligent observer, a keen business man, of matured experience, who is abreast of the times. . . . Mr. Macdonald has written in a thoroughly impartial spirit. He has evidently been able to divest himself of prejudices and party feelings, if he had such, before leaving home, and to look at our country and people, as an intelligent traveller, who sees things for himself, and wishes to collect information and to present it without fear or favour to the minds of other men. He has gone to the most reliable sources for information regarding the past history of the Island, and has thus been able to form a clear idea as to how things have come to be as we now find them. He has obtained correct information as to our natural resources—our fisheries, agricultural and mineral lands and forests and . . . has presented to the world what we believe is, on the whole, as true and faithful an account of our country and people, as could be compassed in a short series of newspaper articles, by one who had only spent a few weeks on the island. . . . He has given us his views as to the right way of improving our condition, and getting rid of present retarding influences—and all this in a quiet, modest, non-egotistical way." But one of the most valuable productions that has come from the pen of Mr. Macdonald is the lecture he delivered before the students of the British American Commercial College of this city in March 1886, and which has since been put into permanent form, entitled "Elements Necessary to the Formation of Business Character." Apart from its literary merits, which are of no mean order, it is brimful of instruction and suggestion for the young man who aspires to win success in the Commercial world. Indeed no young man should be without it, no matter what his business or profession may be, because the principles and conditions laid down are so broad in their application, that they are of equal force and pertinency, in every department of serious pursuit, and particularly in the case of young men who must rely upon themselves for what success their business or calling may hold out for them. The main qualities essential to success, he states to be, truth, honesty, thoroughness, and diligence. Fidelity to one's employer, ability to execute his orders, and enthusiasm in one's work, should place any young man on the last round of the ladder. The author says "Whatsoever is true, whatsoever is honest, do; but do it with your might. Throw your being into it; be in earnest. . . . Now observe, a man may be true; a man may be honest; he may perfectly understand his business; but these principles must be brought into active service, and presented with unfaltering energy." He condemns the belief entertained by some that business success can be achieved by half-heartedness, or by energy which is performed by fits and starts. "There is in business," says he, "as in everything else, no royal road to success. It is work, work—hard work. It is at it, and always at it. . . . Be assured that unless there is diligence, there cannot be prosperity. There is no matter of detail too insignificant to be overlooked. The smallest amounts steadily added to

capital, will in time amount to a sum that will simply astonish you. . . . Be assured, that if you want to have a competency, you must be careful and diligent when you are young."

Mr. Macdonald has been twice married; first to Eliza, daughter of Alexander Hamilton of this city, by whom he had two children, both of whom are dead, and secondly to Anne, only daughter of Samuel Alcorn, J.P. The fruit of this marriage has been ten children, five sons and five daughters, all of whom are living.

Mr. Macdonald, who enjoys the full vigour of all his faculties, affords another proof that hard work never kills. Some writer has said that long life is the reward of philosophy. And philosophical living, if we understand it rightly, is full occupation for both mind and body, with due regard to the laws of nature. At all events, Mr. Macdonald's life has been a singularly busy one, if it has not borne more than its own measure. He has not only done much to improve and develop the trade of this city; he has conferred lasting benefits on this country.

G. S. A.

IN APRIL WEATHER.

LONG ago, in April weather,

When my heart and I were young,
When the bending skies were clearer,
And the bending heavens nearer,
Laughed my heart and I together

With the song the robin sung;

Childhood's heart of innocence,

Childhood's keener, subtler sense,

Linked the meaning with the music,

Grasped, untaught, the eloquence.

Ah! the curse of Eve's transgression!

Duller pulses than the child,

Fewer heart-throbs, senses colder,

Tell my heart and I are older,

Tell of years of slow repression,

Since in dreams the angels smiled.

O! to hear again each note,

By enchantment set afloat,

Like linked pearls of music

From thy palpitating throat!

But my yearning nought avails me,

Still a subtle something fails me,

Haunts, eludes, bewilders, fails me—

The lost heaven of a child.

EMILY McMANUS.

AUSTRALIAN ABORIGINES.

CANADIAN anthropologists will naturally be deeply interested in a race which is rapidly being pressed out of existence, on the Australian island continent, in that struggle, ever increasing in intensity, for the survival of the fittest. This lowest type of man, possessing no written language, and being devoid of picture writing, even in its most primitive form, can leave no traditional records, and but few legends or myths, by which the former career of the race can be preserved. Over vast areas of "The Land of the Golden Fleece," where once the Aborigines held undisputed sway, there now remain but slight traces and a dim recollection of this dying-out people. In the northern portion of South Australia, West Australia, and in Queensland, the blacks are still to be met with in considerable numbers, but the investigator and student finds that in the vicinity of the large towns the remnants of this people have lost their destructive individuality and become but a reflex of their white neighbours. That the total extinction of these people is certain no one conversant with their history can for a moment doubt. The process is at work by which the lowest link in the chain of mankind is being cut off from the progressive types of civilization. The inferior is being trampled out of existence by the superior, and all traces of the unity of the organic chain are rapidly disappearing. Professor Tyn-dall, in his celebrated Birmingham address, said: "We who are foremost in the files of the time have come to the front through almost endless stages of progress," but as Australia is admittedly the youngest continent, it is in consonance with the theory of Evolution that sufficient time had not elapsed to raise the Australian Aborigines, in any appreciable degree, above many domesticated animals ere he found himself confronted by the highest civilization. All that remained for him was to die, thus following, with accelerated rapidity, in the footsteps of the North American Indian, the Maoris of New Zealand, the Fijians, and other natives of the islands of the Pacific. During a recent visit to northern Queensland, where the blacks are found in nearly their primitive state, I collected a number of facts, which I consider worthy of preservation.

RELIGION.

Considered as a race, it cannot be said that they possess in any sense either a religion or any form of worship. Isolated tribes have been met with who have a vague fear of a "Bunyip," or "Big Fellow," but whether this unseen refers to an evil or good spirit or to a powerful animal inhabiting the country, the most painstaking observers have been unable to decide. No general idea or myth as to the creation of the world exists. Folk-lore is not found, though certain traditions have been handed down from father to son in the poetical form which are of a remarkable character, but this only applies to tribes, who appear to have ad-

vanced beyond the narrow limits which hedged in the great mass of their fellow countrymen. The belief is prevalent that anterior to the blacks the land was inhabited by a race very different from the natives themselves. In Western Australia, when the whites first made their appearance they were looked upon as returned black-fellows, who having died once and being transported over the seas, had in some mysterious manner been coated with a white enamel and had finally returned to their native lands in big canoes. So deeply rooted was this idea, that in many instances when permitted, they carefully examined the bodies of their new visitors in the hope of finding scars or other distinctive marks, by which they would be able to recognise former members of the tribe. They also attempted to rub off the white, firmly believing that beneath would be found the original coat of black, and great was their astonishment when they discovered that all their efforts were futile. In some tribes the belief was prevalent that the spirits of the deceased were removed to some particular star, the milky way being regarded as a favourite destination, though it must be carefully borne in mind that a future life, when conceived, differed in no sense from the one which they led in Australia. In no instance have I heard that they entertained any idea of future rewards or punishments. Among the Murray blacks, the idea was current that death was due to man having at an early date disobeyed the great Norralie. The legend, as furnished by the Rev. Mr. Bulmer, runs as follows: "It appears that a bat slept in a tree during the day, and man was told not to disturb its slumbers on pain of death. A woman gathering firewood, accidentally hit the tree, and the bat flew away, whereupon Norralie is said to have addressed man in the following terms: 'Die you, bones wither, bones turn to dust.' " This black man's interpretation is not the result of missionary teaching, as it was current among several tribes a quarter of a century before any teachers went among them with the Mosaic account of the creation. In the Loddon and Riverina districts there are traditions of a great flood in which the earth was drowned, all the people that were saved being "turned into ducks." This however, is probably referable to some great overflow of the banks of the rivers and appears to have been of a local character. In Gipps Land, the idea of a flood runs as follows: "At one time there was no water in the world except what was contained in a large frog. It appears that his frogship would not allow the water to flow for the use of the world. The animals held a meeting at which it was discovered that unless the frog could be made to laugh the water would not flow. Many futile attempts were made, but it was not until an eel came dancing upon his tail that the frog laughed outright, and the water began to flow in a continuous stream. But once that frog began to laugh he could not stop, and only such nations were saved as succeeded in getting into a big canoe, which in some cases is said to have been manned by white men." The latter clause in the legend indicates that it is of recent origin, having, in all probability, been attached to the original myth since the advent of the whites. The natives possess no word which can be translated "soul," the nearest approach being "marat" which signifies a "shadow," or "double self." A few tribes hold the belief that this shadow does not die but has a habitation near the rising or setting sun, but never north or south. Life in the hereafter was to be transitory, but upon all such questions their ideas were ill defined. The Rev. Mr. Ridley states that the natives of the Darling, believed in Baimac, whom they regarded as the creator, and in the divinity of Mudjee. Mr. Gunther found men who enjoyed a lively hope of a future life with great happiness, that is plenty of food without toil.

CANNIBALISM.

During my visit to Queensland several well authenticated cases of cannibalism were known to have occurred, the victims in each case being Chinese gold-diggers, who had ventured beyond the protection of the mounted police. The opinion is prevalent in that colony, for some reason which has not been explained, that the blacks consider the Mongolians much more succulent and toothsome than the Caucasians. The most careful investigation proves that cannibalism was never a common practice, and was only resorted to when food was very scarce. Experience proves that given a race which has not developed sufficient forethought to provide any food for to-morrow, we may confidently expect isolated cases of man-eating. In New Zealand, where the practice was universal, the rat was the largest quadruped, while the birds were small and difficult of capture. There are not wanting philosophers who hold that it was the introduction of the pig in Fiji and many islands of the Pacific which put an end to the horrible practice. When D'Albertis, the celebrated Italian traveller, visited the Arfak Mountains in New Guinea he found no traces of cannibalism; the supply of vegetable food being bountiful, while the sea furnished fish in abundance; the land supplying many animals of the marsupial variety. On the contrary, when he ascended the Fly River, where the country is less productive and where the natives have not the riches of the sea to draw upon, he found that they invariably regarded a dead enemy as the material for an excellent dinner.

TRIBAL CUSTOMS.

The aborigines consisted of tribes of the patriarchal type, governed on a kingly basis. The chief warrior became king. The office was hereditary only when the son proved himself the superior or equal of any competitors, but fighting among the members of the same tribe was the rule rather than the exception, changes in the governing power were very frequent, and instances were not wanting