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President	J. V. WRIGHT.
General Manager	T. G. WILSON.
Artist and Editor	J. W. BENGOUGH.
Manager Publishing Department	H. HOUGH.

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Comments on the Cartoons.



KING LANDLORDISM—THE NEXT DOM PEDRO WHO WILL HAVE TO GO.—The bloodless revolution in Brazil, by which the Emperor and all imperial "fixings" have been done away with, and a "government of the people, by the people and for the people," has been instituted, is one of the most striking events of this generation. Kings, queens and emperors are no longer regarded as hedged about with any special sacredness; the old idea of "divine right"—which was, no doubt, useful a few ages

ago, and may still have some utility among barbarous tribes—is now laughed at in civilized communities. Royalty, with all its pomp and circumstance, so far as it still exists amongst enlightened nations, exists simply as a matter of convenience. Great Britain, for example, considers that so long as the people really rule, a queen is just as handy as a president, and the formalities of a court quite as desirable in every way as the social environments of the Republican form of government. If Great Britain should in due course see cause to reverse this opinion, the reigning monarch, along with the heir apparent, and all the rest of the outfit, would unquestionably be called upon to go through the Dom Pedro farewell performance. The Brazilians think

they have done a good thing for themselves and their country in abolishing the Empire, and of course the United States enthusiastically assure them they *have*. We sincerely hope it may turn out to be so, but time alone will tell. Brazil can hardly hope to be more successful as a Republic than the United States has been, and will be quite satisfied, no doubt, to make as good a record. And yet the American Republic is to-day battling with difficulties greater than any imperial court could have brought upon her. Dom Pedro and his retinue might reign at Washington as harmlessly as Harrison and his wife's relations, if only the *people* were really free. With the masses enslaved, it matters nothing what name the head of the Government bears, or what the code of state etiquette may be. The fact we want to get at is that there is a more powerful monarch than Dom Pedro *yet* reigning in Brazil, and reigning, too, in the United States and in Canada; and so long as this despot holds the throne it is a cruel mockery or a childish weakness to talk to the *people* about genuine liberty. The monarch we refer to is King Landlordism—the royal gourmand who feeds sumptuously upon the proceeds of labor, and that without performing even the nominal functions which ordinary kings and queens perform. To descend from metaphor, we say plainly that the root of the troubles which now afflict the countries named and others is the system under which the values created by their communities are diverted from their natural use as public revenue, into the private pockets of idle landlords, and this because land is wrongly regarded as a commodity of speculative ownership. Let the reader judge for himself. Supposing that Dom Pedro, the private citizen, were now to come into possession, by purchase or otherwise, of all the land in Brazil, with, of course, the right to either hold it out of use or to charge whatever rent he pleased—what would be the prospects of the new Republic then? Wouldn't he, as King Landlord, living in Spain, be a far more formidable enemy than he ever could have been as Emperor at Rio Janiero?

"REFERRED TO THE COURT."—Although the Act of Confederation permits Roman Catholics to set up separate schools where they are so minded, the law was not intended to encourage them to do so. For years after the establishment of the Province of Ontario, all ratepayers were regarded as supporters of the public schools, and assessed as such, it being the privilege of any Roman Catholic to have himself rated as a separate school supporter by simply giving notice to that effect to the proper authorities. The Mowat Government amended this law so that now the assessors are instructed to set down all persons whom they know to be Roman Catholics as supporters of the separate schools, the privilege being granted to any so set down to have their names removed to the other list by giving a formal notice to that effect. It has been pointed out very justly that this arrangement is calculated to bring those Catholics who prefer the public schools into conflict with their priests and bishops, and on that ground Mr. Mowat has been asked to restore the law to its original shape. This reasonable demand the Government have combatted with arguments of the most sophistical sort—until at length the meaning of the amendment has been enshrouded in a mist. An easy way of settling the matter would be for the Government, by a verbal change in the Act, to make the meaning plain, but this, strangely enough, they will not do. Instead, they have referred the matter to the court—that last resort of cornered politicians—and now they present the funny spectacle of statesmen appealing to chancery judges to interpret for them the meaning of their own words.



THE Canada Citizen is after the temperance members of the Reform Club with a sharp quill, for passively countenancing the grog shop carried on in connection with the Club House on Wellington street. The point is well taken, and we all await with interest the forthcoming explanations of the gentlemen thus living in inconsistency. Of all the forms in which the whiskey traffic carries on its work of ruin, the most insidious and fatal is that of the Club sideboard. It is a great pity that gentlemen cannot enjoy social intercourse without the aid of this infernal stuff, and especially gentlemen who are the leading lights in so