

the world. It has been wonderfully aided by steam and rail, and will grow in volume as the world advances, though telegraph and telephone come more and more into competition for rapid communication. It needed not his knighthood to render his name a household word. Rowland Hill is exactly the man, and his work exactly the work, that England may well pride herself by recording on her glory-scroll.

A QUESTION in the English House of Commons on Dean Stanley's proposal for a monument to the late Prince Napoleon in Westminster Abbey, brought out from Sir Stafford Northcote an authorized denial that the Queen had suggested it, and an assertion that the idea was the Dean's own. This led to a communication to the *Times*, evidently inspired at least by the Dean himself, declaring that the suggestion came from "the public." As the public now seem dead against it, having recovered from a fit of maudlin loyalty and flunkeyism, it will probably be easy for him to slip out of the scheme altogether. That a Christian minister of the Dean's standing should look on the Bonaparte family with anything but horror, considering the amount of bloodshed and misery it has brought on Europe within the present century through its ferocious selfishness and unscrupulousness, is a striking illustration of the small extent to which political morality has yet penetrated the pulpit. Let us hope we have heard the last of this miserable affair. It is a strange confirmation of the Dean's assertion that this same "public" should so soon thereafter "suggest" the burial within the Abbey of the remains of Sir Rowland Hill, the inventor of the Penny Postage system, one of the greatest blessings of which the nineteenth century can boast.

THE following letter has been written by John Bright to a friend in New York:—

"ONE ASH, ROCHDALE, August 16, 1879.

"DEAR SIR,— * * * The policy of the Canadian Government seems to me injurious to the inhabitants of the Dominion, and, if persisted in, will be fatal to its connection with the mother country. To shut out the manufacturers of England is bad enough, but at the same time to seek to borrow money from her on a guarantee for a loan is a scheme and a policy so impudent that it cannot succeed.

"The great railway project (the Canada Pacific) can only add to the debt of Canada, and this can only cause heavier taxes, and will be made the excuse for still higher protective duties on imports, so that England's generous but foolish help to her colony, if further given, will tend directly to cripple the trade between them.

"I believe the present policy of the Canadian Government is inflicting a wound on the union between the colony and England, from which, if it be not speedily reversed, great changes must come.

"I watch the changes of the protection malady in the States and in Canada with great interest. I cannot think it will continue very long. Your letters will do something to weaken its hold upon those affected by it.

"I am very respectfully yours,
John Bright."

We may hold that we have a right to do as we like with our own affairs in Canada, but the earnestness and undoubted integrity of the great Free Trader in the advocacy of his views, claim a respectful and thoughtful consideration for his opinions; let us hope that his prognostics may not be verified.

THIS is how the New York *Tribune* speaks of the Wisconsin State election:—

The Democrats of Wisconsin are out with a lantern looking for a rich man to run for Governor. They had a slate all arranged, headed by Alexander Mitchell, who it was thought would spend a good-sized keg of money in the campaign. He has positively refused, however, to allow his name to be used, and so has rudely upset all the calculations of the politicians, and put them to their wits' end for a candidate. If elevated railroads had reached the West, some of the beaten candidates of past years might replenish their kegs and try again.

NEW SOUTH WALES, the Australian Free Trade colony, seems forgetful to apply its principles to the trade in land. To eke out a deficient revenue it has been forcing sales of Government lands to others than settlers, thus fostering a monopoly of land to the wealthy. The troubles in Great Britain on the land question convey no warning to her. Bitter personal experience is the only teacher to whom she will turn an attentive ear when, in the far future, the enterprise of the middle classes has been so entirely directed to trade and manufactures that there is a glut of industry in that market. This is England's condition at present. There is an almost entire absence of middle class land-owners or independent farmers. These have been driven from cultivating the soil by "vested rights," and a stimulus thus given

to excessive competition in trade, because in *Free Trade* there are no "vested rights." Both must be set equally free to competition, to restore a just "balance of trade."

THE editor of the London (Ont.) *Herald* is annoyed at my reply to his criticism on an article which he copied from the *SPECTATOR*, and says he merely intended to be "squibolical," and it was all only in play. To his serious charge that I am a Scotchman, I can only assure him that he is wrong again, but I nevertheless am willing to admit that it would require a surgical operation to make one understand that charging the editor with "unnecessary malice" was only a joke.

SUB-EDITOR.

OUR BROTHER CRIMINALS.

It is quite an unexpected pleasure to be able to approve of the views propounded in a Toronto *Globe* editorial. The rarity of the feeling is its charm. Yet to some subjects the *Globe's* forcible, not to say vituperative, style is wonderfully appropriate. Its recent editorial on "Criminals Made Self-supporting" is none too forcible. The strength of invective which characterizes the Grit organ shines on that line with a radiance which is altogether too painfully dazzling when applied to personal politics.

The *Globe* is quite correct in its views, so far as these go, but it takes only the selfish self-assertive view of the question usual to it. It dilates with almost tragic emphasis on the "honest workman who has generally enough to do in supporting himself and those legitimately dependent on him," and opines that these honest workmen "can have no great desire to keep hulking fellows in a state of total idleness, for fear their work would come into competition with their own."

It would be well-nigh hopeless to expect the *Globe* to take anything like a humanitarian view of the prisoners' side of the question; for the conservatism of successful and respectable self-hood wrought out into politics and practical life is what has earned its party's views the descriptive title of "Calvanism in Politics."

Usefulness both to criminals and the community *ought* to be the aim of all prison discipline, and how any one can learn to be useful to others, and thereby useful to himself, without labouring at something useful, is indeed hard to see.

All men, prisoners inclusive, have somewhat in them still of that "image of God" in which they were created. It is true that criminals are such simply because they have failed, or been hindered by others, in their efforts after the development of that manhood within them. They are, therefore, less of men than are non-criminals. Yet manhood is seldom, in this life, utterly lost. If we place a man in a position where he has a chance to develop rightly the qualities which constitute manhood—will and intellect—marvellously few are the instances in which he will fail to do so. If it be granted that will, or love, directed wholly to self, does not really serve or benefit self, but simply contracts the whole being and hinders all expansion of intellect, because the will confines the operation only to the narrow realm of selfish appetites, then we can discuss what is the root of all crime.

Theft in its various forms, adultery in its most hideous shapes, and murder with malice prepense, all flow from the desire of self-gratification and the consequent longing to destroy everything which stands in its way. In dealing with criminals, then, we must endeavour to point the way to an entire change of this root principle. We must place them in circumstances of control which shall as much as possible prevent them from continuing to injure others, and at same time leave them opportunity to direct their will or love power towards doing good, if they care to will or live to that end. To accomplish this, it is needful to put it in their power to be useful—to do useful work—and so benefit others; and should they choose otherwise, limit the evil appetite as much as possible to a self-wrought vengeance recoiling upon themselves.

It has been suggested, but never tried, to make the very food criminals eat dependent on their earnings in labour performed, leaving them the choice to labour or starve, yet granting the privilege to those who thus earn most of bestowing their surplus on others less able to earn it, or to store it up for their own use when their prison career is ended. Just think what such a scheme means. It leaves open even to the lowest criminal, *faith*—a certainty that certain results will follow a certain line of action; *hope*—that even their condition, hard as it may seem, it is in their own power to improve; and *charity*—the love that can labour for others regardless of self. It is, in fact, the lesson of life, taught in a sterner form because they have failed to learn it in a milder atmosphere in freedom among their fellows. It does away with arbitrary or brutal punishments, which brutalize almost equally the chastiser and the victim. It only brings into direct operation Nature's own gentle laws, which are God's laws—to which we ought not to add, and from which we have no right to subtract. It makes effect follow cause, and cause produce effect, directly, without a chance of subterfuge. It makes these laws clear to the evidence of