

AUSTRALIA.

PROGRESS, PEOPLE AND POLITICS.

VII.

The cities of Australia possess many points of peculiar interest, apart from their being the product of an almost unexampled energy, enterprise and business example.

Melbourne is one of the cleanest, best laid-out, and most pleasantly situated cities in the world. It lies on a succession of gently undulating rises, about three miles from the sea, the suburbs sloping down to the beach. The streets are very broad and well paved. Everywhere there is an appearance of permanent solidity and accumulated wealth, most extraordinary in so young a country. It is said that it would be difficult to pick out a street in London where, in the same space, there are so many fine buildings as in Collins street, Melbourne. In the outskirts of Adelaide, the capital of South Australia, at short intervals apart are to be seen the simple but comfortable dwellings of the small farmers or dairymen, shaded by graceful willow trees, watered by running brooks, and surrounded by beautiful and well-stocked gardens. Adelaide has a university which, in addition to the great work it is achieving in the paths of higher education, serves as a standing monument to the magnificent munificence of its founders—Sir W. W. Hughes, who contributed \$100,000; Sir Thos. Elder, \$150,000, and Mr. J. H. Angus, who gave \$50,000. In Brisbane, Queensland, many of the houses are delightfully situated. The cool shade of their gardens is testified to by travellers as being a heavenly change from the blinding glare and dust of the hot season. Bamboos, orange trees, lime trees, bananas and other fruit trees abound, while the dark green foliage is illuminated by masses of gorgeous colouring from the creeping flowers which grow amongst them in almost the perfection of beauty.

It may be advisable, at this juncture, to glance briefly at a few of the principal political problems which have of late years disturbed the public mind of the Australian colonies. It would be fruitless and, perhaps, uninteresting to consider the petty local questions which from time to time disturb the political horizon of the various colonies, and space will only permit of a glance at the greater questions of the day, such as the New Guinea question, the French Convict question, Intercolonial Federation, the New Hebrides question, and the relations of the Colonies to the Mother Country.

The first two have been satisfactorily settled and do not require much attention here, though causing much excitement and intense interest at the time. Enough to say that in 1882 Queensland annexed, on its own responsibility, all the portions of the vast island of New Guinea unclaimed by the Dutch to British Empire, in order to prevent any foreign nation establishing a colony there, which might one day prove a menace to Australian power and British interests in the Southern seas. The annexation was ultimately disavowed by Lord Derby, then Colonial Secretary, who, however, assured the colonists that no other power should be allowed to take possession of any part of the territory.

Shortly after this, like a thunder peal in a clear sky, came the announcement that Germany had annexed the whole northern portion of the island. Much correspondence ensued between all concerned, angry remonstrances from the colonies, indignation meetings all over Australia, and, finally, the annexation by Great Britain of the southern half of the island, only a portion of what would have been obtained if the action of Queensland had been assented to at first. Lord Derby was, perhaps, the best hated man known to the Australian public at that time. His name invariably caused hoots and jeers, while in many instances he was actually burned in effigy.

The question of the exportation of French criminals to New Caledonia has long been a matter of complaint to the Australian colonies. The convicts escaped from the island and no amount of watchfulness could prevent their landing on Australian shores and committing ceaseless depredations on the homes of the people. It was, therefore, little wonder that, when a few years since the French Government brought in a bill to not only increase

the number of convicts to be sent out by thousands but to establish fresh stations, a bitter and unanimous remonstrance arose from all the colonies. After a great deal of diplomatic correspondence between the French and British Governments, a compromise was arranged which proved measurably satisfactory to the Australians.

The New Hebrides question was merely a fresh example of the readiness of foreign powers to break their pledged word whenever they could find an opportunity, and another proof of the inability of the colonies to protect their interests were the links binding them to Great Britain and the Empire to be severed. France and Great Britain agreed, by convention, in 1878, not to annex the New Hebrides group. In 1886, however, in defiance of this arrangement, several French war vessels were despatched and a considerable number of soldiers landed avowedly to protect French subjects, though the English and Germans, who were much more numerous, had not required any such protection. The French flag was hoisted, but afterwards taken down, in obedience to British protests. Since then a treaty has been made and finally carried out, by which the French were to evacuate the islands, much to the pleasure of the Australians, who dreaded the prospect of another penal settlement being established in their neighborhood.

The principal problem which now faces the Australian people is the one that Canadians settled twenty odd years ago, namely, the union of the colonies into one federated Dominion. For years the subject has been ventilated in the press, and has received the support of prominent politicians, but it was not until the Queensland annexation of New Guinea forced upon the colonies the necessity of having some central body to manage their affairs that any real progress was made. At that time several colonies, actuated by some feeling of senseless jealousy, refused to co-operate with Queensland in its representations to the Imperial Government, the result being that the proposals were not urged with the force necessary to overcome the dilatory policy of Lord Derby.

The natural sequence was that a great inter-colonial conference was held in 1885 and a Federal Council formed, which may be considered as the nucleus of the future Australian Parliament. So far all the colonies have joined in sending representatives to this council, with the exception of New South Wales, and New Zealand. The chief obstacle to inter-colonial unity would seem to be the acute jealousy which the leading colonies manifest in their dealings with each other, and the protectionist principles of some as opposed to the free trade views of others. There can be no doubt of the grand future spread before Australia if the people will only give up their petty provincial jealousies and form themselves into one great united dominion,

Till all their sundring lives with love o'ergrown,
Their bounds will be the girdling seas alone.

Toronto.

J. CASTELL HOPKINS.

WHEN SHOULD LOVERS WED?

I asked the merry April wind,
When should lovers wed?
"When they wisely feel inclined,"
"When the sap is in the rind,"
Laughingly he said;
Then, without another word,
Piping like a happy bird,
On his way he sped.

I asked the solitary moon,
When should lovers wed?
"Not too late and not too soon,"
"Not when life's dull afternoon"
"All its bloom has shed;"
This the goddess of the night,
Answered from the azure height,
Silvered by her tread.

I asked the virgin flowers of May,
When should lovers wed?
"When we come and while we stay,"
"When the robin sings all day,"
All in chorus said;
Thus may lovers counsel take,
For their own and true love's sake,
When they ought to wed.

GEORGE MATRIN.



Through the courtesy of the Rev. L. Brennan, C.S.B., of St. Michael's College, Toronto, we have received a copy of "St. Basil's Hymnal, containing Music for Vespers of all the Sundays and Festivals of the Year, three hundred Masses and over two hundred Hymns." It also comprises litanies, daily prayers, prayers at Mass, preparation and progress for Confession and Communion, and office and rules for the sodalities of the Blessed Virgin Mary. The "Hymnal" is a volume of 375 pages, 350 of which contain music. In noticing "St. Basil's Hymn Book," some weeks ago, we gave some notion of the comprehensiveness of the selection of the hymns which are here reproduced with the music. The arrangement and numbering correspond with those of the preceding work. The selection is adapted to all the seasons of the Christian year. Both books have the sanction of the bishops and other clergy of Ontario. The music has been chosen with care, and in some cases have been revised and harmonized. The material, binding and typography are worthy of the contents. Price, cloth, 75 cents per copy; \$7 per dozen. Printed by Timms, Moor & Company, Oxford Press, 23 Adelaide street East, for St. Michael's College, Toronto.

"The Conditions, Divisions and Methods of complete Education" is the title of a lecture delivered in the summer of 1886 at St. Cloud, New Jersey, by Professor Thomas Davidson. It was the third of a course entitled "St. Cloud Lectures on Ancient Philosophy and Art." This course was twofold, the first section, that of the morning lectures, being devoted to Practical Philosophy; the second section, that of the evening lectures, to Aesthetic Philosophy. At the termination of the course, a wish was expressed by some of the audience that one lecture should be printed as a memento of the whole, and the one whose title we have just given was selected, as best embodying the spirit of the entire course, and as likely to be of most general interest and advantage. Mr. Davidson treats first of the defects in the present systems of education, and then undertakes to answer the question how a complete education may be realized. The following passage may be said to comprise his views in outline: "A perfect system of education ought to extend to every human faculty, regulating all its actions, and should form a preparation for all the duties of life, so that these may be performed in the best manner and with a view to the highest ends. Now, the human faculties may be classified variously and with various degrees of minuteness, but for the purposes of education they may be divided into the cognitive, the affectional and the active faculties. The cognitive faculties are the senses and the intellect; the affectional, the emotions and aspirations; the active, the physical energies and the will. A true education must direct attention to all these faculties. It must train the senses to accurate observation, the intellect to logical reasoning, and especially to estimating the relative value of all objects presented to it; the emotions to purity and harmony; the aspirations to the distribution of affection in accordance with the intrinsic worth of things, as recognized by the intellect; the physical energies to vigour, endurance and ready obedience; and the will to complete submission to the intellect and trained aspirations. Nay, more: all these faculties must be trained in such an order as shall ensure their working in complete harmony, each performing its proper function, none rebelling and none playing the despot. Further still, these faculties must not only be all trained and trained to order and harmony; they must also be trained with reference to all the relations of life, religious, social, political, economical, etc. Lastly, they must be trained to the full extent of their activity, never being allowed to act wrongly, carelessly or disharmoniously. To recapitulate; a true education must (1) educate all the faculties; (2) it must educate them harmoniously and in order; (3) it must educate them with reference to all the duties of life; (4) it must educate them continuously." As to every one of these requisites for a perfect education, Mr. Davidson maintains that our present systems are at fault, and he shows concisely but forcibly that such is the case. As to the application of the remedy, he urges that a complete education is imparted by three agencies—parents, professional teachers and a social order. Anciently the state was the school, and, whether we like it or not, or call them so or not, the state and all other institutions are virtually educational. Still, it is impossible now-a-days to look at the state explicitly in that light. All that remains is to organize a copy of it, with all its institutions, on a small scale, for purposes of education. At Horn, near Hamburg, Goethe's miniature educational state is really carried out, and of its success the lecturer could speak from experience. To bring the social order and all the relations of life into fruitful association with the training of the young is the task for the earnest educationist of the present. The school aimed at cannot be realized all at once. But when realized it would include departments for preparing boys and girls, by development of all the faculties of the body, soul and spirit, for all the duties of life. Prof. Davidson's lecture is full of quickening suggestions for all who are concerned, directly or indirectly, in the great work of education.