

race in Canada. Dr. Bourinot's monograph shows us that Switzerland—the historic home of European freedom—has existed since the year 1307; has existed free and independent, despite the attraction of great adjacent nations, kindred in race, religion and language. If we take the Swiss people by religions, they are Roman Catholic and Protestant in nearly the same proportions as in Canada. The Protestants are Lutherans, Zwinglians and Calvinists. Taken by races the Swiss are German, French and Italian; and in the languages of these three races are all the laws published, while there exists also a small fragment who speak the Romansch tongue, an interesting, though fast fading, survival of the old Romance language of Southern Europe. Here then is a nation, surviving and still vigorous, which, to borrow the metaphorical stalking horse of our minimizers, is all "wedges." Let us forgive the Province of Quebec for being a "wedge," in the belief that it will wedge the Dominion tighter to that Crown, under whose care its freedom and political rights have been for a century respected.

Our author does not digress into what may seem to be current politics; but the facts are given and suggest necessarily such digressions as these. This is the value of his book; that it bears on living questions. Mr. Dicey (p. 20) is shown as supporting the thesis, through three editions of his work, "that it is quite clear that the constitution of the Dominion is modelled on that of the United States." There is the perennial fountain of error for the English radicals. They are dazzled by the power and success of the United States, and they can see nothing of value to be learned from the Colonies; whereas the Colonies are now in the van of the free communities of the world. Sir Charles Dilke has seen that, in his "Problems of Greater Britain," because he has travelled and talked face to face with the men, outside of the British Islands, who are making the history of free nations; he is not a politician of a school; which those who, from London, survey the whole universe are apt to be. Our author combats Mr. Dicey's notion with success. There are great and essential differences between the Canadian and United States systems of Government, and the kernel of the distinction lies in the Cabinet responsible to the people which the United States does not possess. The Washington Cabinet is nominated by the President from among his outside party friends; the Ottawa Cabinet is nominated by the Premier from among the chosen representatives of the people. The Washington Cabinet is responsible to the head of the Executive, the President; the Ottawa Cabinet is the servant of the House of Commons, and might be swept away at a moment's notice by an adverse vote. This difference is profound, and reaches out through the whole body politic. Mr. Dicey sees only the surface analogies. Let any one attend the sessions of the Ottawa and Washington Senates, and he will see at once the difference. Mr. Bryce, another travelled student, thinks the United States Senate more important than the popular House. In Canada the Senate is being slowly stifled—not that such ought to be the case here, but such could not possibly be the case in the United States. The truth seems to be that, while the American people is English in its social organism and inner life, its political structure is a written constitution framed in essential points upon the lines of 18th century speculation in France; and, just to that extent, it is wanting in the flexibility of the English constitution. That which is English in the United States is to be found in the State Governments, which inherited the old Colonial traditions and charters, and in the English common law which still keeps the people English in their social life.

Now these, and such-like questions, are worth the close attention of our young men; and in Dr. Bourinot's "Comparative Politics" they will find the materials for forming an independent judgment. The institutions of Canada, as Dr. Bourinot shows, are derived from the whole area of Western European civilization; for, while the political life of the province of Quebec is English, its social life is French and Roman. Speculations as to what might have happened if the Quebec Act of 1774 had not been enacted have often been hazarded; but to have attempted the Anglicizing of Canada by law would to commence with have been wrong and therefore inexpedient. Then, if Great Britain had been able to retain the country, she would have had another Ireland across the Atlantic discontented and rebellious; so that, whether it be looked at as a matter of justice or expediency, the Quebec Act seems to have been the best policy open at the time.

Senator Hoare, in a very interesting letter to the author, which has been published in the *Globe and Witness*, points out that the British system adopted by Canada was a development which had not fully taken place in England until after the American Revolution. Our system is framed upon the latest practical adaptations of free government to the changing conditions of modern society. Let those who suppose our institutions to be American imagine our Governor General exercising a veto such as the American Presidents constantly use; and this veto, which would set our country in an uproar, is complacently calculated upon by the better class of American people as its safeguard against the professional political class. The American system is so full of checks and counter-checks against wrong-doing in government that right-doing, in the shape of positive enactment, is very much more hindered than with us.

Such points as these, supremely interesting to us, are discussed at length in Dr. Bourinot's admirable treatise. This is the age of federations and the principle of feder-

ation seems capable of infinite extension. It seems possible to apply it even to nations; and, after the great nations of Europe shall have utterly exhausted themselves in the next great general war, some such system on a grand scale may be suggested. In the meantime no political idea is better deserving of study; and we in Canada are well placed for such a study. In reading these "Canadian Studies of Comparative Politics," we have before us the political principles and the leading political facts of three great federations ranged side by side for comparison from a standpoint with which we are familiar. The work was originally prepared for the Royal Society of Canada, but copies have been printed separate from the Transactions for the use of students of political history who may not be able to procure the larger volume.

S. E. DAWSON.

MADGE.

SHALL I whisper when she passes?

She? Sweet Madge, you know.

See! she comes there—ah, you've missed her!—

With her cheeks aglow.

Madge! Ah, Madge is love and summer,

Sunshine, happiness.

Heaven it is to meet her merely,

Such her power to bless!

Eyes she has that mock the sapphire,

Cheeks that shame the rose;

In her face, as in love's mirror,

Beauty's image glows.

Beauty's? Ah, yes—love and beauty,

Wit and wisdom she.

Proud? Nay: garlanded with goodness,

For sweet Madge loves me!

J. H. BROWN.

RENAN'S PEOPLE OF ISRAEL.*

WE have now three-fourths of the whole work which M. Renan is dedicating to the history of the chosen people. The volume recently published, the third, brings the history down to the restoration from Babylon. The final volume will take it down to the destruction of Jerusalem. We confess that we shall look forward to the publication and the history of the closing scenes with the expectation of more pleasure than we have derived from the previous portions.

In a former notice of M. Renan's book we remarked that we could almost prophesy the manner in which he would treat any particular incident in Jewish history. If we have any careful readers of these notices, they will also be able to predict the character of our comments on M. Renan's so-called history. It could not be otherwise. A certain consistency must be conceded to this brilliant writer—the consistency of one who will hear nothing of the supernatural, and therefore is willing to accept no more of the Scripture Story than can be made to square with his own theory. But the result is very curious. We find, for example, whole sections of the Biblical narrative given as undoubted history, whilst other parts are dismissed with airy facility, although, to the ordinary reader, the one part seems inseparable from the other.

Upon the whole, we think this is not a book which we can commend to the "general reader." Careful students of the Old Testament in the original, those who make a point of reading all that appears on both sides of the questions here raised, will, of course, not neglect M. Renan; although we cannot say that there is anything new here, except the dress, which is charming. So also it will doubtless be the duty of apologists to make themselves acquainted with that form of attack upon the supernatural character of the Old Testament which is most likely to become general public property. But for ordinary students of Scripture or of History, we cannot say that they will be much helped by M. Renan's labours.

In speaking thus we have no manner of wish to deny the author's Hebrew scholarship, or his extensive learning, or his charming power of lucid and elegant expression. These are great endowments, and they must be conceded to him. But the inveterate prejudice with which he approaches these studies, and the want of real critical insight which nearly all his labours betray, make those other gifts not merely unserviceable, but, in our judgment, mischievous.

We have marked so many passages for notice, in the course of our perusal of the volume, that we almost shrink from making a beginning with them. But, although we must leave numerous important passages unnoted, some of them must receive a measure of attention. For example, at p. 215 we have an intimation of his view of the Law (Torah) and of the God of Israel as proclaimed therein. "The Jehovah of the Torah which was born under Josiah [not Moses at all], like that [Jehovah] of Jeremiah, is at the same time the God of heaven and earth, and the God of Israel. He is, at once, the Universal God, and as such absolutely just, and a provincial God supremely unjust. When it is a question of His people, He is egoistic,

immoral," and so forth. It would be easy to answer this kind of flippant talk, and to show that the existence of a privileged people is not inconsistent with universal benevolence; nay more, that a narrow religion was the only possible preparation for a wide and deep and universal one; but it would take too long.

Sometimes we light upon passages which are not only bright, or even brilliant, but illuminating and indicative of nobler vision. For example, at p. 180 we read: "Already, it is true, the genius of Greece made its appearance in the rational order and was in course of creating reason as it had created beauty. The great principle of the fixity of the laws of nature was discerned in Greece by several chosen spirits, Thales of Miletus, Pherecydes of Syros, who probably received their inspiration from Phenicia, which in its turn had received it from Babylon. The superiority of Greece over the East was a fact indicated, if not accomplished. The germ from which science and philosophy will spring forth for the whole human race is clearly visible. Solon and the seven sages, such as they now appear to us, across the charming childishness of their legend, have certainly more intellect than Jeremiah. But in all that concerns social questions, and the question of life beyond the grave, the Jewish sages had an immense advantage. In no Greek city did the struggle against idolatry, against self-interested priests, against rich oppressors, proceed with the same force as at Jerusalem. In short, the battle of humanity was waged, for the moment, in this small city, the name of which was not to be heard throughout the world for a thousand years to come."

There is a great deal here which is true and well said. But it might surely occur to a fairly-balanced historical mind that here is a remarkable phenomenon which is not explained by any theory of development.

The ninth chapter on the "great anonymous prophet," the "great unknown," as Kuenen calls him, the Deutero-Isaiah, has many striking passages. For a moment the writer seems to forget his own theories in admiration of those closing chapters (XL.—LXVI.) which modern criticism generally refers to a later author than Isaiah. So also we have some remarks on the Gospels which mean more to us than they do to M. Renan: "The Gospels are anonymous. It would not occur to any one to say that St. Matthew had talent. Does any one know who composed Homer, or the imitation of Jesus Christ? François de Sales has made the right remark on such books: 'Their true author is the Holy Spirit.'"

Although M. Renan's point of view is purely naturalistic, it must be conceded that he often shows a real insight into the historical relations of human thought, life, development; and this is shown in the closing words of his present volume, when speaking of the return of Judah from the captivity in Babylon. "If," he says, "the return had not taken place, Judah would have had the fate of Israel; it would have been merged in the oriental world; Christianity would not have existed; the Hebrew writings would have been lost; we should know nothing of those strange histories, which are our charm and our consolation. The little band which traversed the desert bore indeed the future with it; it founded definitively the religion of humanity."

THE NEW SCIENCE OF MEDICINE.

AT the fifteenth anniversary of the opening of Johns Hopkins University, on Feb. 23rd., Professor William Osler delivered an address on the progress that has been made in the study of medicine, which is deserving of note as not only clearly showing the benefit that humanity had obtained from the advances made, but also the more rational ideas diffused among the profession upon the treatment of disease. Fifty years ago it was the reproach of medicine that it was obscure and enigmatical, while surgery had made brilliant advances. This is no longer so. The empirical practice of medicine has merged into a positive science, and in spite of the delicate nature of the problems involved the advance in the study of pathology has been equal to that in any other department of science.

While the discoveries of modern science have been great, equally rapid advance has been made in the prevention of disease. A study of the conditions under which epidemics are developed has led to important reforms in sanitation. The watchword of the medical profession is "cleanliness;" and clean streets, good drains and pure water have in many towns reduced the mortality from certain diseases fifty per cent. Methods have been devised for checking the advance of contagious diseases and for preventing their communication from one member of a family to another. The intelligent co-operation of municipal authorities and of the public has added medical science in this work, and improved sewerage, water supply and ventilation, not only in private houses but in schools, factories and hospitals, have been the natural growth of modern medical discovery.

Professor Osler points out that the researches showing the relation of special microscopic organisms to special diseases are likely to lead to the most important results. A new world of investigation has been revealed by the germ theory and its application to contagious and miasmatic diseases. The cultivation of the germs of disease outside of the body enables the investigator to study the products of their growth and to obtain in some instances

* "Histoire du Peuple d'Israël." Par Ernest Renan. Tome Troisième 7f. 50c. Paris: Calmann Lévy. 1891.