

Science Congress, which held its annual session at Belfast, in that year. From that time Sir James did not appear much in public, though still engaged in professional duties, as his health would permit. He was a man of great benevolence and geniality of character; and while freely giving his time to alleviate the sufferings of the poor, was not unmindful of the social courtesies due to the great who assiduously courted his society. He died on the 6th May last, after an illness of several months' duration, and was buried in the cemetery of Wariston, which is situated in the vicinity of Edinburgh, on the north side of the city. Since his death, meetings have been held in Edinburgh and London, for the purpose of devising measures to secure the erection of a national monument to his memory.

#### CALENDAR FOR THE WEEK ENDING SATURDAY. OCT. 8, 1870.

SUNDAY,	Oct. 2.— <i>Sixteenth Sunday after Trinity.</i> Prince Arthur arrived in Toronto, 1869.
MONDAY,	" 3.—Battle of Wurttemberg, 1813.
TUESDAY,	" 4.—John Rennie died, 1821. Topmost Stone of Toronto University laid, 1858.
WEDNESDAY,	" 5.—Horace Walpole born, 1717. Battle of the Thames, 1813.
THURSDAY,	" 6.— <i>St. Faith, V. &amp; M.</i> Great Fire at Miramichi, N. B., 1825.
FRIDAY,	" 7.—Archbishop Laud born, 1573. Cape Breton ceded to France, 1748.
SATURDAY,	" 8.—Admiral Phipp defeated at Quebec, 1690. Battle of Torres Vedras, 1810.

### THE CANADIAN ILLUSTRATED NEWS.

MONTREAL, SATURDAY, OCTOBER 1, 1870.

Among the events consequent upon the Franco-Prussian war, not the least important is the movement in Italy by which the Pope has been virtually shorn of his temporal sovereignty. The oldest State in Europe disappears before the march of "unification," and probably before another week is out the *plebiscitum* will have pronounced Rome the Capital of United Italy. The event was long foreseen, at least as in the future probable, even by those who held with Mgr. Dupanloup, that the temporal sovereignty of the Pope was an essential to his spiritual independence. Hence, it takes nobody by surprise, though it is nevertheless one of the most extraordinary events of modern history. As yet there is but little information made public respecting the real sentiments of the Vatican as to the *coup* of which the Pope has per force been made the victim. We may, however, judge that he will surrender nothing—that he will recognise nothing but the personal courtesies which the Italians have so readily accorded, and that he will still claim the sovereignty over the States of the Church, notwithstanding their occupation by the Italians, the popular vote, and the acts of administrative authority performed within them in the name of the Italian Kingdom. This attitude of "passive resistance" will not be surprising when it is remembered that *un fait accompli* has no logic for the Pope, as to the matter of right; he may indeed submit to necessity, but we have not seen him surrendering his title to anything that he held in trust for the Church over which he presides. His sovereignty was fiduciary rather than personal. He reigned in Rome in virtue of his pontificate, and he cannot be expected to voluntarily forego any rights which attached to the tiara when it was placed upon his head.

But Victor Emanuel has no bloodthirsty enemy to contend against in the person of the Pope. On the contrary, he expressly forbade his troops to offer armed resistance to the advance of the Italians; and though his orders were to some extent disregarded, yet it appears that not a dozen lives were lost on both sides during the Sardinian conquest of the Eternal City. What a contrast this presents to the incidents in the bloody struggle between France and Prussia! The King of Italy is not without his excuse in marching upon Rome. Had he not done so the Revolution would have not only taken Rome but Florence also, and driven him from the throne. Napoleon and the King outmanœuvred the revolution in 1859; and for a time gained a respite at the sacrifice of several petty principalities, but Napoleon is to-day a prisoner of war; the revolution is abroad in France, and it threatens Italy until we even doubt whether the removal of the Capital to Rome will very long stay its progress. Should Italy continue as at present to be divided into three parties—Reactionists, Constitutionalists, and Republicans—then, humanly speaking, the success of the Republicans is assured. But if the partisans of the ancient and exploded *régimes* would but side with the middle party who support the King, their united strength would be more than a match for that of the revolutionists. It is only in such a combination that we can see any reasonable prospect of "Italian unity," bringing with it the blessings which it promised, and this prospect, it must be confessed, is not a very bright one.

With France restrained from civil war only by the presence of the Prussians, it behoves Italy to move with extreme circumspection. The King was a capital instrument with which to assail the Pope; but the Pope gone, as to his temporal rule, who is going to shield the King from the revolution?

The Emperor of Russia is reported to have been the first to congratulate Victor Emanuel on his possession of Rome. No wonder. The court of St. Petersburg owes the Vatican no good will. A Russian mis-government in Poland has been more than once denounced by the Pope; and perhaps the least that the Emperor could have done was to have shewn his satisfaction at the appearance of misfortune to the authority which had dared to arraign his tyranny in the face of the civilised world. In singular contrast to this is the action of England which has placed a British man-of-war in Italian waters at the service of his Holiness, offering him safe conduct and a secure asylum in the lovely little island of Malta. Italian unity cannot possibly be contemplated by English public opinion otherwise than with extreme satisfaction; but that satisfaction does not prevent the nation from exercising its ancient hospitality; nor would it derogate in the least from the favour with which the English people regard Italian unity that the Pope should accept asylum in British territory. It is, however, quite improbable that he will do so, though the scheme is said to be favoured by an influential section of his counsellors, who may probably see in the retreat to Malta a complete release from the distracting cares of State and a consequent increase of spiritual energy. It is certain, at all events, that the offer made by Mr. Odo Russell some twenty years ago, has been again renewed by the same gentleman, on behalf of Britain, and if it is not accepted it will only be because His Holiness and his Court are assured the most complete freedom in the City of Rome. Victor Emanuel could not contemplate with pleasure the flight of the Pope, for it would expose him to the worst consequences from one or other of the parties by whom he is opposed. It may be expected, therefore, that Italy will make strenuous exertions to induce the Pope to remain; that she will guarantee the most ample liberty of action, and would even support his court in a state of magnificence which his own modest revenues never heretofore permitted. On the other hand, it is stated that the Catholic powers have already offered the Pope ample means to sustain his court, and as the Italians leave him the whole of the Leonine city, comprising the two districts of Rome on the west, or right bank, of the Tiber, and containing the Castle of St. Angelo, the Vatican and St. Peter's, and seem disposed to protect him in the free exercise of his spiritual functions, the destruction of his temporal rule can hardly be regarded in the light of a calamity personal to himself.

On the invitation of the Board of Trade of Montreal there is to be a meeting in this city of delegates from the several Boards of Trade throughout the Dominion, on Wednesday next, the 5th instant, for the purpose of discussing the advisability of forming a Dominion Board of Trade. We have already discussed the project, and have about as little faith in the complete success of its formation as we should have in the utility of its labours if it were formed. In so far as it would tend to break down sectional prejudices, it would doubtless be useful; but in the way of influencing legislation, we think the interests of the people at large would not be forwarded by the class supremacy which the success of such a combination would imply. The scheme, however, is one that commends itself to popular favour, in so far as it tends to draw into pleasant association the mercantile communities of the many business centres throughout the Dominion, and thereby helps to strengthen the bonds of union and good feeling between different sections of the country.

Sir John A. Macdonald, K. C. B., returned to Ottawa on Thursday of last week. He was met at the station by a large concourse of people, who lustily cheered the gallant Premier on his stepping upon the platform. Mayor Rochester presented a congratulatory address, to which Sir John made a suitable reply. An address was also presented on behalf of the St. Andrew's Society. Sir John appeared to be in excellent health, and there is much satisfaction expressed by all parties at his thorough restoration after such a severe sickness, and his return to the active duties of public life.

His Excellency Sir John Young has been elevated to the Peerage of the United Kingdom of Great Britain and Ireland under the title of Baron Lisgard. The Governor-General has made but one impression upon the people of Canada since he came amongst them, that of unqualified admiration, and his new honours will be regarded as a well-deserved tribute to his distinguished abilities.

The citizens of Montreal intend inviting Col. Wolseley to a public dinner, and presenting him with an address in appreciation of his distinguished services to the country as leader of the Red River expedition.

On Tuesday last, at noon, at the St. Lawrence Hall, Lieut. General Lindsay was presented with an address by His Worship the Mayor, on behalf of the citizens of Montreal. The General replied in fitting terms, and amidst the cheers of the assembled company announced that his speech at Eccles Hill, in which he had spoken so favourably of the volunteers, had received the hearty approval of the War Office. The General leaves many warmly attached friends in this city, and a reputation in the country of which any soldier might well be proud.

Mr. Adam Brown has sent in his resignation as President of the Wellington, Grey, and Bruce Railway. We hope, however, that he may reconsider his decision. Mr. Brown's services are too important to be parted with in the present position of the enterprise.

#### LITERARY NOTICE.

CHRISTIANITY AND GREEK PHILOSOPHY; or, The Relation between Spontaneous and Reflective Thought in Greece, and the Positive Teaching of Christ and His Apostles.—By B. F. Cocker, D. D., Professor of Moral and Mental Philosophy in the University of Michigan. New York, Harper and Bros.; Montreal, Dawson Bros.

It appears to be a practice extremely prevalent among writers of a certain class, more especially among those of the pedagogic profession, to employ, when treating of abstruse subjects, the most out-of-the-way and high-sounding phraseology. Some of these authors delight in long Anglified Greek and Latin terms, which they glibly roll out in a manner that is no doubt highly satisfactory to themselves, but which adds considerably to the confusion and dismay of the reader. If brevity be the soul of wit, surely simplicity is the beauty of learning; and one of the greatest mistakes into which an author can fall is to sacrifice elegance to euphuism, and clearness of diction to a ponderous phraseology. Where an abstruse subject is to be explained, the less amount of technical language employed the better. Everything should be clear and plain; anything approaching affectation of style should be avoided, and the author's object, the explanation of difficulties, should never be sacrificed to the desire for writing fine phrases. And where the author gives way to this passion for euphuistic sentences, the result can only be disastrous both for himself and his readers. The latter, whose whole attention should be given to the matter of the work, and who should be able to follow closely and clearly his author's arguments and deductions, has his attention divided by the peculiarity of the phraseology, through which he flounders in a hopeless manner; and by the time he has reached the end of the book his recollections of what he has read will be none of the clearest or most satisfactory. We must confess we fail to see either the wisdom or the beauty of this laboured phraseology, and can only set it down as the result of a very small, though most incomprehensible piece of vanity.

Into this mistake Dr. Cocker has fallen. He has produced a book full of information and that bears unmistakable evidence of being the work of an accomplished scholar, but which is marred by the perpetual recurrence of technical terms, and highdown language. While he endeavours to point out and explain the connection that exists between the philosophies of the ancient world and the system of Christianity—an endeavour in which he has met with no mean success—the author stands before us as an interpreter of the various philosophical systems; and in this character it is his duty, not to mystify his reader by his stilted language, but to remove all obstacles to the proper understanding of his arguments, to be clear, and above all to use language within the comprehension of those whom he addresses. In this particular Dr. Cocker fails. In the note to his preface he says:—"It has been the aim of the writer, as far as the nature of the subject would permit, to adapt this work to general readers." We question very much, with all due deference to the Doctor's perspicacity, whether one in ten of the class known as "general readers" would be able to understand much of the author's information. This is the more to be regretted as considerable ingenuity is shown in the treatment of the subject, and much useful knowledge may be acquired from a careful perusal of these pages.

It is an established axiom that every work produced is written to suit a certain demand, and intended for a certain class of readers. But it is equally true that the class with whom a work will find favour, is not always that one for which the author originally intended it. There can be little doubt but that this will be the case with "Christianity and Greek Philosophy." It was written, or, as the author says, "adapted for general readers," but it appears extremely doubtful whether even those dyspeptic devourers of miscellaneous literature, known as general readers, will be tempted either by the title or the appearance of the work to dip very deep into its pages. The only class among whom the book can obtain any very wide circulation will be the students of divinity and philosophy. To these it will be valuable, not only as being an elucidation of a theory possessing no ordinary amount of interest, but also as containing a very valuable *résumé* of the distinguishing characteristics of the different schools of Greek philosophy. In the second series of this work, which is now in the press, and will shortly appear under the title of "Christianity and Modern Thought," Dr. Cocker treats of the relations existing between the system of Christianity and the various schools of modern philosophy.