

protects it may justly tax for protection. But a municipal Government does nothing for any property which is not situated within the city limits, and therefore to property within the city limits its power of taxation must in justice be confined. On a public salary, or an income drawn from sources beyond the limits it can have no right whatever to lay its hands. It might just as well claim the right of taxing the entire earnings of a railway company because the company happened to have at its head-office in the city. The recipient of a public salary, of an income derived from an investment in American bonds, or of profits drawn from business in other parts of the Province or Dominion, pays as a householder and owner of property within the city his proper share for all services rendered him by the city government. To extort from him more merely on the ground that his person or the centre of his business happens to be within the municipal grasp is a plain violation of justice.

IN Ontario not a voice was raised in favour of the now defunct proposition of annexing Jamaica. Government journals were silent, though it seems the Government was inclined to entertain the scheme. But in Halifax advocacy of the measure has been loud. Halifax would be the winter, though hardly the summer, port of the Jamaica trade; and Nova Scotia, utterly disappointed, as she avows, by the commercial results of the Confederation into which she was dragged by the hair of the head, naturally grasps at any promise of increased prosperity. But it would be far better for us, if she is in sore need, to give her twenty, or even fifty, million dollars worth of Better Terms than to take Quashee and his concerns to our arms. A correspondent of the *London Times*, writing from St. Lucia, says that the condition of the West Indies is deplorable, and that nothing can save them but an Imperial loan; so that with regard to the financial consequences of annexation we are warned beforehand; and even if the burden of defending the two thousand miles of water-way could be entirely thrown on the Mother Country, there are many expenses, such as harbours, lights, and public works of all kinds which would certainly fall on the Dominion. But the political consequences would be by far the worst. Can any one doubt what part would be played in Canadian politics by a negro delegation, or a delegation mainly elected by negroes, whose homes and principal interests would be two thousand miles away? We have not yet made the people of Nova Scotia, New Brunswick or British Columbia Canadians, and how much chance would there be of our making Canadians of the population of Jamaica. Only the presence of a small and diminishing number of whites prevents Jamaica from being a St. Domingo. A St. Domingo in fact it almost was while it had responsible government. It is now kept in order, and peace between the two races is maintained by the authority of a Royal Governor. Slavery has left its evil mark on the negroes, who are generally lazy, while much of the work is done by coolies; and we may feel sure that with laziness are combined ignorance and great indifference to anything above yams. The advocates of annexation remind us that there is a large negro element in the United States. That might be a very good reason for not allowing ourselves to be annexed by the United States, but it is no reason for annexing Jamaica. The cases however are not parallel. The negro element in the South States is held under by the more civilized race, while the South altogether is now politically but a fraction of the Union; nor is there anything that can be called a negro delegation, or any negro interest to be bought and sold. There were some negro delegates in the Republican Convention at Chicago, and calumny was busy with their names. When St. Domingo offered itself to the people of the United States they steadfastly refused to accept it, though President Grant pressed upon them the dark boon with all his powers. Between the Black Vote and the Blue, it is very likely that British Canadians would soon be fain to take refuge in the American Union. Once more, then, if Nova Scotia is in great distress, let us give her Better Terms, but let us not be amalgamated with Quashee. Happily, Jamaica herself seems at present to be as little inclined to this strange marriage as Ontario, and Mr. Solomon, on bringing the question before the Council of the Island, finds himself the only supporter of his own scheme.

A WRETCHED, and at the same time instructive, incident in Jamaican history is recalled to memory in the *Life of Carlyle*. Once Chelsea found a hero. The hero was Governor Eyre, who having put to death four hundred men and women, and scourged six hundred, without any cause, was at once recognized as an example of the identity of might with right and a model of moral greatness. He was recognized at least by Carlyle and Mr. Ruskin; for Mr. Froude's faith failed, and he now bewails his fate like Peter bewailing his denial. An agrarian affray took place in a corner of the island between the black peasantry and the whites. Which

fired the first shot was not certain, but lives were lost on each side. The disturbance did not spread beyond the district, and only one white was killed after the fight. The Governor had overwhelming forces at his command, nor was any resistance made even to the smallest party of the military. Yet the hero allowed himself to be completely carried away by the cruel panic of the whites, and carried on for five weeks a murderous and infamous reign of terror. No less than 439 men and women were put to death in cold blood, while 600 at least were cruelly flogged, for the most part on the merest surmise, if not simply on account of their race. The hangings and scourgings of women as well as of men continued for twenty-five days after the complete restoration of tranquillity had been proclaimed by the Governor himself. But these were at all events acts of public atrocity; the hanging of William Gordon was a personal murder. Gordon, a leader of opposition in the Legislature, was Governor Eyre's personal enemy, and the object of his deadly hatred. He was arrested by Governor Eyre himself in Kingston where, no disturbance having occurred, the ordinary law still prevailed, and carried into the district which was under martial law. He was brought before a court martial, the composition of which Eyre himself changed for the purpose, and when even that packed tribunal, fearing to take the innocent blood of a man of Gordon's position on its own head, specially referred the sentence to the Governor, Eyre signed with his own hand the death warrant of his enemy. Gordon's house was sacked and his widow left desolate. Murder, said John Bright, is foul, and judicial murder the foulest of all. A protest was raised and the cognizance of justice was invoked by those who desired that the rule of England over the subject races should for her sake as well as theirs be a rule of righteousness, and knew that, if it were not, the infection of violence and iniquity would in time spread to her own government, as indeed was made clearly manifest by the conduct and language of the Tory Aristocracy and their partisans on this occasion. These men, the list of whom included Bright, Mill, Thomas Hughes, Darwin, Huxley, Herbert Spencer and Harrison, are of course described by Carlyle as "a set of empty insincere fools," and collectively as "a vast blockheadism" into the "abominable belly" of which "impetuous Ruskin plunges his rapier up to the hilt." Such is the emasculate violence which the Chelsea clique mistake for force. Class feeling, embodied in a Grand Jury, closed the gates of justice; but the charge of Lord Chief Justice Cockburn nobly vindicated the principles which Governor Eyre's murderous cowardice had impugned. Mud was of course thrown by the Chelsea clique on the Chief Justice's ermine, which lost nothing of its purity thereby.

AN almost agonized cry has gone up from some of the clergy, or from some one who speaks on their behalf, for the restoration of religious teaching—that is in effect of clerical control—in Public Schools. This is just at the moment when in Belgium the tide has turned again in favour of Liberalism, and the victory gained by the clergy on this question has proved accidental and short-lived. The cry will not be heard: the divisions between the churches themselves and their creeds are too insurmountable; too many people are now outside churches and creeds altogether; the feeling against ecclesiastical supremacy is too strong. The next movement in the educational domain will not be for the restoration of religious teaching, but against Separate Schools. Is it wise to proclaim that religion has no chance of maintaining its hold upon the minds and hearts of the people unless special powers of inoculating the rising generation are put into the hands of its ministers? Is it wise, or worthy of a sincere believer? It is impossible to believe in a God and to doubt that He will uphold the Truth, or to think that the reason which He has given us as the instrument for finding truth if conscientiously used, will in the end lead us astray. That the moral side of our Public School system is weak and needs improvement is too likely; but are the Separate Schools in this respect any better than the rest?

THERE seems, however, to be no reason why we should not be able to provide for our schools something in the way of a moral catechism of a rather more practical and effective kind than the common manuals of Ethics. It ought surely to be possible to impress upon the mind of a child in simple and yet telling words, something like those of the old catechism of the Church of England, the leading rules of its life, individual, domestic and social; its duties to its parents, its brothers and sisters, its school-fellows, its teachers, and all with whom in different ways it is brought into contact; and to place before it the grounds of those duties, the rewards of performing them, and the penalties of neglecting them, not in vague generalities, but in such a form as to reach its heart. To say that instruction of this kind would be very effective might perhaps be rash; certainly it would not approach in effectiveness precepts uttered by living