

great commerce of the world would commence to flow through her channels. But Canada is joined to her American idols, and will cling to them until the United States herself knocks them down and takes the lead of Canada in Free Trade. The great start that we might get by being by some years the first in this field will be lost to us.

* * *

WILL some one tell us why
Men should willing be to die
For the right to freely think and speak, speak, speak,
While, for the right to trade
Freely, as by nature made,
The masses do not even dare to squeak, squeak, squeak?

* * *

It is true that the advocates of Equal Rights are not making a very great stir just now, but the *Globe* is a little premature in assuming that the movement has completely frizzled out. It is decidedly—and we fear deliberately—astray when it says, "The order 'as you were' has gone forth from the Tory headquarters and the erstwhile Equal Righters have promptly obeyed it. They are now shouting themselves hoarse in the interest of the men who ratified the Jesuit bill, over which such a hypocritical outcry was made." We don't hear any particular shouting just now either for or against the men who ratified the Jesuit bill; but, of course, we don't enjoy the advantage of owning a tall tower from which to do our listening.

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DON'T rashly call 'em ugly names
And "erstwhile Equal Righters,"
And say they bow to party claims
And never will be fighters—
They harried Mowat it is true,
And made things hot and humming,
So wait and see what they will do,
For John A.'s hour is coming!

* * *

CARDINAL TASCHEREAU in a recent pastoral expressed the opinion that none but Christian men should be allowed to sell liquor. His Eminence is right. The transforming of pure wholesome boys into bloated useless wrecks is, as all must admit, one of the most serious industries in which men can be employed under the auspices of a civilized government, and it is meet that such solemn work should only be committed to the hands of earnest Christians who have a deep sense of their responsibility. If an amendment could be made to the law in accordance with the Cardinal's suggestion we would, no doubt, have an immediate and widespread revival of religion amongst our liquor dealers.

* * *

"NONE but Christian men," says Grogan,
"Yes, begorra, that's the plan;
Isn't it a purty business
For a truly pious man?
Look at me; I say two *paters*
Every time I sell a drink,
While each time I bounce a bumper
I cross meself as quick as wink!"

* * *

An intelligent correspondent in the *Globe* suggests the formation of a Workingmen's club in this city, modelled after the institutions in the old country which have proved so great a success. GRIP hopes the suggestion will not be allowed to pass unimproved. What our workingmen need most of all is the educating influence of social intercourse with their fellows. This they are tempted to look for at present in the saloons. These clubs in Great Britain have been a great factor in the production of the powerful, independent public opinion which is the glory of that land, and which is so noticeably absent here. Let the experiment be tried by all means.

BY Jove, did you hear of it, Cholly?
A club for the working classes,
The fellows who actually labor
And wepwesent the mausses!
Where they can wead and gossip
And have their gwog and their pipe,
By Jove, don't you know it's cheeky,
For fellows of such a stwipe!

* * *

To the Editor of GRIP:

SIR,—In GRIP of November the first, I see in Comments on the Cartoons, that the *Times*, of London, advises Canada to declare frankly for Free Trade, and you go on to say that it cannot be doubted that straight-out Free Trade would be money in the pockets of the consumers, *i.e.*, the workmen of Canada, and that we should of course have to resort to direct taxation. May I ask what you would tax, and also if it would not be better to tax the "value of land," in lieu of anything that labor produces? Hoping to receive an answer in your wide-read paper,

I remain, yours, etc.,
A LABORER.

Victoria, B. C.

Certainly, sir, that's the very thing we would tax, and nothing else. A man has a sacred right to all that he produces, and, by the same token, a community which produces the rental value of land has a sacred right to it. Let it go into the public till, and we can enjoy a perpetual surplus without being really "taxed" at all.



THE MODEL LACQUEY.

JEAMES—"The doctor can't be here, sir, 'e says, for 'arf an hour, sir."

IRASCIBLE OLD GENTLEMAN (*sotto voce*)—"Curse him!"

JEAMES—"Yes, sir. Dod gast his blanketty blank blank—"

IRASCIBLE OLD GENTLEMAN (*in a violent rage*)—"What do you mean, you rascal, speaking in that way about my old friend before my very face?"

JEAMES—"You ordered me to curse 'im, sir, didn't you?"

LINES FOR THE TIMES.

NOW that Canadian barley can't go in,
We fancy Uncle Sam may think it queer
That he with meaner stuff must fill his skin,
While Brother Bull enjoys the better beer!

The Bird of Freedom stretched his mighty legs,
And eyed the duty on Canadian eggs.
"Children," he shrieked in ire, "it makes me ill!
What addled egg has hatched this monstrous Bill?"

Dear to the pampered tooth of Uncle Sam
Were savory baked-meats of Canadian lamb,
Till one McKinley, thinking to make clearer
The old man's duty, made his mutton dearer.

CHARLES G. D. ROBERTS.

"KINGSCROFT," Windsor, N.S.