

the letter. He told me that he had never received nor expected to get anything for what he had done, and that he never was advised nor asked to do it. I consider Boyes to be an enthusiastic politician on the Liberal side, and a great admirer of Mr. Young. I do not know where Boyes is now, and I have never been in his house. At first Boyes seemed to treat the matter as a joke, but latterly he seemed to be in great trouble and seemed to be earnest in all his statements, and he told me that he did not know Mr. Young nor Mr. Palmer.

Thanks to this overwhelming evidence, Mr. Palmer, we are most happy to state, has not only been reinstated in the responsible and honorable position which he held in the Montreal Post Office, but he has received the most flattering testimonials of personal respect from his superior officers, who have offered him a three months leave of absence, and pledged themselves to pay all reasonable expenses incurred by the defense which he was obliged to enter upon.

CORRESPONDENCE.

FALLACIES OF FREE-TRADE.

To the Editor of the CANADIAN ILLUSTRATED NEWS.

SIR.—To the unthinking mind there is a charm in the word "free." What is free in one sense may be very costly and dangerous in other senses. As familiarity is said to beget contempt, so freedom is very liable to degenerate into folly. What is called free-trade might be called *foolish-trade* with a great deal more propriety. It is bad economy. It looks only to immediate saving or profit; and nothing is well done in which this is the main motive. Immediate saving or profit causes the farmer to crop without manuring his land. Immediate saving or profit causes the consumer to buy and use inferior articles. In both cases, however, it is well known that the saving, in the first instance, is more than compensated by the loss in the end.

We spend money to make money. Little is ever made otherwise. When we increase the duties on imports, to bring about a permanent reduction in the price of home manufactures, this is our motive. It is not partiality to home manufacturers, as a class, but foresight and self interest which cause us to do so.

Protection is foresight. It is simply looking at the question in all its bearings, from beginning to end. Free-trade principles correspond exactly with certain customs of barbarous tribes and nations. Persons who from age or other illness, for the time being, are unable to keep up with the rest of the tribe in their journeys or emigrations are left behind and allowed to perish. So it is with free-traders; an industry, however useful, which is temporarily unable to compete with older and stronger industries, is allowed to perish for want of some trifling relief. Each industry or trade for which a nation is adapted should be made to assist all other industries, and they in return should aid in its development. Trades or industries, like individuals, should conform more to the habits of civilized man than to those of the brute creation. For example, if a human being is about to perish, nothing is more common than for another human being to afford him relief. It is otherwise with the brute creation. One beast may starve in the midst of a numerous flock, without another offering to place a mouthful of food within his reach. Free-trade is an unnatural doctrine and opposed to the higher order of nature's economy. Free-trade reminds me of the saying—"root hog or die." It is well known, however, that this advice very seldom holds good. It would not pay. There are times when it is much wiser to afford certain ones a little extra food and care.

Protection shapes the back to the burden. If a man buys a farm, a team, a waggon, a plough, a spade, clears a fallow, or drains a field, he increases his immediate liabilities on expenses. This, however, does not increase his poverty, or incapacity for meeting his requirements. With such increased expenses his ways and means for meeting them increase also. Where protection increases the cost of an article to any extent it also increases the purchasing power of consumers to a much greater extent. For example, this country imports thousands of tons of iron annually, while it has iron ore in abundance and wood for fuel for smelting purposes. At present getting rid of the wood is an expensive operation in farming, but were the mines being worked it would become a source of profit. Frequent changes in the tariff and the advocacy of free-trade principles are what prevent capitalists from engaging in these enterprises. Till a settled protective policy is adopted all these enterprises will be neglected. If protection tended to withdraw capital from agriculture or other existing industries it would be different, but this is not the case. Where capital or labour is thus drawn, it is from the foreign countries which would have supplied the goods in the absence of protective duties, and home manufactures. Thus if we exclude any portion of American manufactures and replace them with home manufactures, the capital and skilled labour required to do so will come from America directly or indirectly. It is only a question with us where our workshops will be. If work will not go to the workshops the workshops will come to it. When J. & P. Coats were prevented by the duties from sending their thread to the States, they simply established a factory there by exporting capital and skilled labour for the purpose. It is the capital and skilled labour of foreign countries we want; not their manufactured goods. It is only by rendering the latter unprofitable that we can get the former. Protection, in a country like this, puts every industry into healthy operation. It brings more immigrants than all the agents Government could employ. Better still, it keeps them here when they come. This is not the case under a free-trade policy. Immigrants brought here now, at the public expense, are known to go right over to the States for want of the very conditions which home manufactures would supply. With protection we have work for all classes, with free-trade we can employ little more than agricultural labourers. No large stream of immigration will ever set into our shores till we have employment for all classes. The agricultural labourer will follow his mechanical friend. We want a larger home market for our own produce. For this purpose we want immigrants capable of producing what we now import. There are persons in England who oppose emigration. It is not long since Mr. Roebuck, M. P., said in a speech that he hoped "England's family of children will still cling to her, and that he holds to be a dastard any Englishman who incites them to seek a new home across the sea." Now every manufacturer in England is naturally opposed to emigration and

will be, so long as our tariff permits him to sell his goods here with profit. But raise our tariff, so as to enable home manufacturers to undersell him, and he will immediately come here with both capital and skilled labour. If we want to draw immigration we must also draw the capital which is employing those immigrants where they are now. If that capital comes, immigrants will follow without any effort on our part. On the other hand if we get the immigrants to come without the capital, we cannot keep them when they are here. Cheap labour is essential to English manufacturers, and for this reason they discourage emigration, especially of the better class of skilled labourers.

Protection against goods alone can never expose the consumer to extortion. The free importation of labour and capital renders monopoly impossible. If, B, a Canadian manufacturer, is making large profits, C, a foreign manufacturer, will soon be here with his skilled labour and capital to compete for a share of the business. In doing so, C must, if possible, undersell B, otherwise he cannot establish a business. Then if both B and C, are making exorbitant profits other foreigners will come into competition with them. Each can secure business only by underselling his predecessors. Thus free-trade in goods is not necessary to protect consumers from extortion. While the door is open for the importation of capital and labour a new country has all the free-trade its real interests require.

Yours truly,

W. DEWART.

RELIGION AND THE DRAMA.

Many things and many customs we respect only because of their antiquity, and on this ground, if on no other, the drama, claims our highest consideration. Through all ages and times the drama has come down to us, even from the creation of the world. What we have to consider is the relation of the drama to ancient and modern religion. The learned writers of antiquity agree in stating that tragedy, as well as comedy, was primarily a choral song. It was, therefore, the choral element that gave the religious tone to the drama. To the sacred choral songs and dances the Greek drama owed its origin, and that dramatic representations should enter into the ceremonial of public worship is quite consistent with the Greek religious belief. This worship was addressed to Dionysius, the God of Wine, whose death and birth symbolized the decay of nature and its revival in the spring; the latter the cause of much rejoicing, the former of great lamentations. The introduction of subjects not connected with the history of subjects not connected with the history of Dionysius is attributed to Thespis, who flourished B. C. 580, when Pisistratus, a man of splendid talents, had control of affairs at Athens, and used every means to cultivate the tastes and intellects of his people. By him Thespis was encouraged to introduce a single performer, who recited some mythological legend relating to Dionysius, and accompanied his recitation with suitable action, and was therefore styled an actor. Not long after Thespis, Aeschylus appeared, who added a second speaker to the individual reciter of Thespis, and thus the germ of tragedy—Dialogue—was created. Sophocles added a third speaker to the dialogue and advanced the drama in every respect to perfection. The sublime tragedies of these three great master minds breathe the highest moral tone, the deepest religious fervor, the truest wisdom and are in full sympathy with all that is pure and holy. That the drama comprehends and develops the events of human life with a force and depth that no other style of poetry can reach no lover of the classic poets or student of Shakespeare will deny. Nothing in our modern literature can compare with the antique poets, and it is a noticeable fact that the sublimest ideas of our great modern poets are expressive in a dramatic form, which so fully satisfies the wants of both sense and soul. The Book of Job may be considered as either an epic or dramatic poem.

B. C. 304 dramatic exhibitions were first introduced at Rome because of a pestilence which afflicted that city, and, in order to appease divine wrath, a company of stage-players was sent for from Greece as a means of propitiating the favour of Heaven—the true reason, no doubt, being to divert the minds of the people from their sufferings. The drama was not to the Romans, as it was to the Greeks, a handmaid of religion. And it never flourished at Rome as it did at Athens, its birthplace. The Romans were not an intellectual people, and chose the bloody combats of the gladiators, and other amusements of a brutalizing character, rather than tragedy, which appeals to the higher feelings.

Nævius presented comedy in a form which enabled him to hold up to public scorn the prevailing vices and follies of the day.

Horace considered the stage as a public instructor, and but for the introduction of the pantomime, B. C. 107, which threw such discredit on the stage as to call forth the well-deserved attacks of the early Christian fathers, the drama would yet be preserved in all its original purity, and would have carried out the object attributed to it by Aristotle: "The world would have seen in the drama not only an innocent amusement, but a powerful engine to form the tastes, to improve the morals, and to purify the feelings of the people."

With the introduction of the pantomime the stage lost the patronage of religion and from that time degenerated, until plays became of a character so lascivious that both actors and poets were banished. And for more than a thousand years the drama was lost to the world. But at the dawn of the Christian era the drama was resurrected, and in many countries the dramatic art was used for the furtherance of religion. And as civilization progressed, theatrical entertainments, consisting of representations of the Old and New Testaments, with an occasional play founded upon the life of some saint, were performed by or under the direct management of the clergy. These were called miracle and moral plays, and were for the instruction of the people and for the diffusion of religious feeling. At the time of the Reformation the drama was a powerful auxiliary in events of national as well as of religious importance, and was made the instrument of both Catholics and Protestants. Bishop Ball, under the patronage of Queen Elizabeth, wrote plays designed to promote the cause of the Reformation, and Haywood strengthened by his dramas the opposing side. During Cromwell's protectorate the drama severely suffered by the persecution of the fanatical Puritans, who declared it to be wicked and diabolical, and in February, 1647, succeeded in closing the last play-house left open in London. And not until Charles the Second was firmly established on the throne did the drama again raise its head.

A. D. C.

THE LITERARY WORLD.

A new edition of Chambers' Encyclopedia appears in England this month.

A translation of "Othello" into Hebrew has just been published at Vienna.

A new quarterly magazine, *Mayfair*, will shortly be published in London.

A new political novel, by Mr. Laurence Oliphant, author of "Piccadilly," will shortly be published in England.

Two translations of Byron's "Childe Harold's Pilgrimage" have appeared at Florence within the last few months.

L'Illustrazione Ticinese, a new Swiss periodical, has been brought out at Lugano. The first number is devoted to the history of Switzerland.

Alexandre Dumas's "L'Homme-Femme" ("El Hombre-Mujer") is being published in Spanish in *La Idea*, a new journal of Montevideo.

Mr. Alexander C. Ewald has in preparation a life of the "Young Pretender," founded upon letters and State papers in the Public Record Office, which have been unknown to previous writers on the Rebellion of '45.

The Emperor of China has commanded a collection of Chinese poems from the earliest times to be made. The collection will be published in 200 volumes. The Emperor, it is said, possesses a library of more than 400,000 volumes.

A new Irish magazine, to be called *Now-a-Days*, is to be started in July, to which Mrs. Cashel Hoey, Miss Mulholland, Miss Catherine King, authoress of "Petite's Romance," Mr. W. G. Wills, and other Irish men and women will contribute.

The public will hear with interest that the collection of Speeches and other Unpublished Political Writings of the late Lord Lytton, now in the press, will be accompanied by a biographical memoir and a review of his political career, of considerable length, by his son.

A letter of Keats to John Reynolds, written in 1818, has just been published for the first time. In it the poet says: "Man should not dispute or assert but whisper results to his neighbour; and thus by every germ of spirit sucking the sap from mould ethereal every human might become great, and humanity instead of being a wide heath of furze and briars—with here and there a remote oak or vine—would become a great democracy of forest trees."

The London *Athenæum* says George Eliot's latest volume of poems, which we noticed the other day, is "in all poetic respects an advance upon the 'Spanish Gypsy.'" In those qualities which, without being indispensable to poetry, supplement and elevate it; in large-heartedness, tenderness, and humour, it is worthy of the author of "The Mill on the Floss." It cannot fail to advance its author's reputation, bringing her nearer our sympathies, as well as placing her higher in our admiration.

Two curious Manuscripts have recently been added to the Library of the British Museum. One is a portion of a treatise by King Edward VI., on "The Sacrament of the Body and Blood of Christ," written in French in the King's own hand, with corrections by his tutors; the other, brought from the Pekin Summer Palace, is an account of the Chinese conquest of Nepal in A.D. 1790, written in verse by the Emperor of China, the text being embroidered in red silk on a blue ground by the ladies of the Imperial family, and bound in quaintly carved wooden covers.

Some attention has been directed of late years by writers in America and in England to the literature of tobacco, which, to the surprise of many bibliophiles, is found to constitute a respectable class of itself. An exceedingly curious little book on this subject has just been privately printed for Mr. Wm. Bagge, of Shirle Hall, Sheffield, under the title of "Bibliotheca Nicotiana—a First Catalogue of Books about Tobacco." It comprises the title in full of about 170 separate works of various dates from 1547 to the present time upon the properties and uses of this popular herb. The collection of titles covers, in fact, with tolerable completeness the special literature of tobacco since its original introduction to Europe, and is in a remarkable degree curious and interesting.

Mr. Swinburne's tragedy of "Bothwell" has just been published. It begins with the murder of Rizzio, and ends with the flight of the Queen to England. The poet's delineation of the vacillating character of Darnley is said to be a fine piece of analysis. One of the most stirring scenes in the tragedy represents Darnley as apprehending the evil which was about to befall him, but without knowing when or how the blow would be struck. Mr. Swinburne follows Mr. Burton in assuming that Mary Stuart was a party to the murder of her husband, and that her subjection to Bothwell was a voluntary act on her part. Bothwell himself is made very rough and violent to his wife after he has once got her in his power. The tragedy is in five acts, but it contains innumerable scenes. It is the poet's intention to follow it up with another and last poem on Mary Stuart, the subject of which will be her exile and death.

The Temptation of St. Anthony has been made a novel of by Gustave Flaubert, in such wise as to make the *Athenæum* call it "the strongest book that France, famed in novelty of all kinds, has given the world in recent years." It is full of pedantic display, soliloquy, and sentimentality. The temptations are elaborated from those set before the Saviour; the lusts of the body are assailed; the thirst for blood, ambition; and the strongest siege is laid to the desire for knowledge. The saint "is whirled through the mysteries of the universe, views planets and suns in their course, and sees the birth of new worlds. Before his view pass also the endless cycles of humanity, with their gods, wooden, metal, animal, and human. The Hierarchy of Olympus, the Sphinx, the Chimera, and other strange, shadowy, and terrible forms pass on to oblivion. With a final picture of the development of matter from the universal world through the vegetable to the animal, night passes, and the saint regards the face of Christ shining from the sun's disk, and betakes himself once more to his customary employment of prayers. Nothing can exceed the crude realism of the descriptions. The mysteries of ancient worship are described as though Paris were Eden, and the world had not yet learned the use or beauty of drapery."