

vigorous exercise gives strength and tone, and the zest of danger is often added to the excitement of a trial of skill. But in this case the diversion of the great German monarch was destitute of almost every feature which is supposed to bring such an affair within the category of sport. The nature must be singularly destitute of sensibility, and of all the finer qualities of human nature, which could keep up the meaningless slaughter and watch the agonized flutterings of the poor birds until hundreds were sacrificed to make the pitiful holiday. And the worst of it is, that the feelings of refined ladies of his household, whom it is impossible to conceive of as witnessing the spectacle without repugnance and pain, should have been sacrificed upon the altar of his petty vanity. It would not be complimentary to the German people to suppose that their king was not distinctly lowered in their esteem and admiration by the partridge-shooting exploit. Nor could the soldiers have been delighted with the ignoble part assigned to them.

It is well that Canada has her optimists as well as her pessimists. Among the goodly company of the former may be numbered Dr. Bryce, President of Manitoba College, as witness his inaugural address before the College Literary Society, for 1893-4. Dr. Bryce's reputation as a Dominion historian gives special value to this address, its subject being "The First Quarter-Century of the Dominion." As a concise and graphic sketch of the history of Confederation, from the inception of the movement until the present date, the address is worthy of being widely read by young Canadians. Some of the more soberly critical will take exception to the intensity of the colours as here and there laid on in portraying the present condition and the future prospects of the Dominion; others will find the author's enthusiasm so contagious that the critical faculty will be kept in abeyance. It is not always easy to draw the line between a patriotic and generous enthusiasm, and a tendency to the "gush" and glorification which used to make the Fourth of July orations across the border so ridiculous. Possibly even Dr. Bryce's Pegasus might make the better speed for being held in with bit and bridle at times. But, as a whole, the address is manly and stimulating. As a sample, the following passage, though less eloquent than some, is valuable for the sober truth it contains:—

It should be to us a special duty to magnify and make desirable the independent life of the farmer, as the basis of our Canadian life. May we not find it a profitable thing to introduce into our public schools the study of agriculture and horticulture that our rising youth may be early led into this way of wisdom. What the Northwest, the developing part of Canada wants is farmers. Our fertile prairies with

their inviting acres await the great influx of European and American agriculturists. We resent the statement made lately in this city by one high in the council of the nation that our immigration has been sufficient and that we should be satisfied. Such sentiments show a want of grasp of the circumstances, and bespeak a man with soul too small for the destiny which awaits us. Let us honour farmers, for they are the true representative Canadians. Let us see that the artificial conditions by which agricultural success is hampered are removed, and let the farmer have what nature intended for him, 'A fair field and no favour.'

THE PROBLEM OF THE UNEMPLOYED.

The unemployed are ever with us. An authoritative investigation made in 1885, in Massachusetts, and covering the whole State, showed that thirty per cent. of those depending upon employment were out of work during a portion of the year averaging four months. That is to say, ten per cent. of those desiring employment were perpetually unable to obtain it. It is probable that, taking what we regard as the civilized and enlightened nations, this estimate would be rather below than above the average. Further, there is reason to fear that, whether owing to the constant increase and perfection of labour-saving machinery, or to whatever other cause or causes, the proportion of those for whom, under ordinary conditions, the world of labour has no place, is steadily increasing. What is to be done with or for these? If, as Mr. Keir Hardie forcibly put it during a recent debate in the British House of Commons, "the right to labour is the right to live" for the masses, must we come to the dark conclusion that, through no fault of their own, but owing to conditions, either natural or the outgrowth of our civilization, over which they have no control, one person of every ten of those born into the world has really no right to remain in it. One shrinks from facing, even in thought, the logical result of such a conclusion. Not only so, but most persons will simply and instinctively refuse to accept it. The alternative is, evidently, that there is something radically wrong in our political and social arrangements; that nature has made ample provisions for the wants of all in the provision she has made for the production of food and clothing and other absolute necessities of life vastly beyond the requirements of all; and that all that is needed in order to solve the problem is that her resources should be more fully utilized and the products of industry more equitably distributed. This problem of fair distribution is just now probably the largest, most pressing, and most difficult of all the problems before statesmen, philosophers, and philanthropists, for solution.

We are purposely presenting but a single aspect of the great sociological difficulty which confronts our so-called Christian civilization. We refrain from complicating

it by including the large classes of those who are too lazy or too vicious to desire to work, or the unfortunate many who are unable to do so. Nor do we write with special reference to the abnormal conditions of the present moment, under which vast multitudes besides the ordinary percentage, whatever that may be, are out of employment in the Mother Country, and in the United States. The appalling magnitude of the distress and destitution consequent on this unusual state of things forms a special problem of tremendous difficulty. But the special difficulty is calling forth special energy and effort, and, in some of the cities of the United States, at least, individual and municipal efforts are being combined on a scale of magnitude proportioned to the needs of the occasion. Every generous heart must swell with sympathy in proportion as the true state of the case is realized. But the national emergency is calling forth the national energy and generosity, and, unless seemingly well-founded expectations in regard to the return of ordinary activity fail to be realized, there is reason to hope that the term of extraordinary depression will quickly pass, and the wonted business prosperity return.

But, even with the return of average "good times" on both continents, the old problem of the unemployed tenth, more or less, will remain. What is to be done about it? Shall modern statesmanship and philanthropy prove equally and permanently unable to devise a remedy?

The primary cause of the inequality in circumstances which leaves so large a proportion even of those willing and anxious to work without the means of sustenance for themselves and their families is not far to seek. It is evidently to be found in the selfish or at least self-loving instincts of human nature. These working through the laws of competition which are so universal in their operation, enable the stronger, the more energetic, too often the more unscrupulous, to obtain more than their share both of labour and of its products. The weaker are crowded out. Yet the knowledge of the cause, or more strictly speaking, the mode, by which the result is reached does not of itself suggest the remedy, for in the first place, this cause, having its roots in the very constitution of human nature, cannot be removed by legislation, and in the second place, seeing that it supplies the great motive force which runs the vast and complicated machinery of human industry, to remove it, unless its place could be supplied by some other force equally powerful, would leave the world in a state of stagnation and decay, and the last state of the millions would be vastly worse than the first. It is true that one who accepts in honest simplicity the Sermon on the Mount, might argue with irresistible logic that in the principle of Christian altruism therein inculcated is supplied the alternative force required, and that its universal and wise application to all