

spirit—that is to say, the spirit of induction, of research, of foresight, of hypothesis, of observation, of guessing, of ingenuity, and of patience—the patience of a Newton, is more developed by the study of grammar and of literature than by the study of the sciences. In order to analyze a sentence, to seize properly its meaning or to translate his own thoughts into expressions which shall convey his ideas, especially if it should be in any of the ancient languages, the pupil will require to make inductions, to observe, to make attempts, to experiment, to exercise his ingenuity, to make suppositions and hypotheses of every kind. And this exercise will render him more like the inventor of the thermometer, or of the barometer, than if he assisted, from a distance, seated on the bench of his class, at the construction of a thermometer or a barometer. All the summaries of a pupil of science are, for the purpose of cultivating a spirit of scientific invention and of speculation, not worth a translation, a composition or the making of Latin verse. The spirit of acuteness is more necessary for the physicist, for the naturalist, or the geometrician himself than the geometric spirit. During all the time he was at Eton, Gladstone read Homer and wrote Latin verse, and was scarcely taught the elements of arithmetic. Let us reverse matters, and suppose that his literary studies were neglected, but that he was well grounded in arithmetic; it is extremely doubtful if he would have made the incomparable minister of finance he afterwards became." (p. 12.)

That which is of the utmost importance in the publication of this translation is that it should bear the name of one so distinguished in academic and literary circles as Professor Ferguson, of Queen's University, and that it should also possess the *imprimatur* of Knox College. We may be certain therefore that we have here the theories of these two seats of learning, of what is really the intent and purpose of a university; that it is not a technical school for theology, or science, or physical empirical knowledge, but a true centre for the inculcation of high, moral and philosophical education, in which the materialities of life should bear the subordinate place. It is not in disdain of the wants and obligations of each man in his station that this theory is presented; on the contrary, it is with the view of increasing individual fitness and the sense of our responsibility to ourselves and toward others, that the plea for a moral philosophic training is advanced, as one to be considered antecedent to the precise and definite knowledge in the walk of life we resolve to follow. The majority of men must always be poor, and have to labour for the bread they eat. The few who are more fortunate and are not called upon to make this effort must nevertheless employ their minds. The child's hymn of Watts can be quoted as a philosophic fact, that "Satan finds some mischief still for idle hands to do." We cannot live on vacuity. According to our strength of intellect if we do not occupy our minds with what is good, we drift onwards to what is bad. As Scott put it, we must work for an appetite to our dinner, or for a dinner to our appetite. How necessary is it then that higher education be on the more æsthetic ground of avoiding what is material, common place and trivial, and that the youthful mind be strengthened by strong principle and noble resolve. Be not deceived, said St. Paul to the Corinthians, evil communications corrupt good manners. And how many lives have been turned adrift from the bent of that moral inner strength, owing to the absence of all elevation of thought conveyed through years of example and precept.

In a national point of view how great the benefit to raise up succeeding generations of sound thinkers, with broad views of duty, un narrowed by a microscopic view of any particular opinion. Our political life shows the tendency of men unfitted by education and experience to advocate theories of commercial life which they imperfectly understand and fail to argue to its true conclusions. Even if a sound education lead to the avoidance of error and to the establishment of a wise policy how much is gained? The selfishness of politicians, and of classes intent on their material interest, is to be read in the earliest record of history; and that so many years have been necessary to teach tolerance, humanity and the true wisdom of a liberal and generous view of national duty, can be assigned to the imperfect teaching which has so long prevailed. We recommend the perusal of this pamphlet to everyone responsible for the future of his children; and to every public man who can rise above the character of a political charlatan, and that of being an unscrupulous slave of party.

WHEN the penny postage was introduced into Victoria last year, the Postmaster-General estimated that the loss to the revenue for the first year of its operations would be about 96,000%. A return just issued shows that the loss during that period was only 79,584%, and it is stated that the deficiency would have been much less if the strike had not occurred.

MR. E. H. HANKIN of St. John's College, Cambridge, Eng., is said to have discovered a cure for anthrax, to the study of which disease he has devoted himself many years. He based his investigations, according to *Hardwicke's Science-Gossip*, upon the principle of lymph inoculation, which Dr. Koch has so successfully applied in the case of tuberculosis. The glycerine extract in Mr. Hankin's process is precipitated with alcohol, and re-dissolved in water. The experiment has been repeated on a number of subjects with gratifying success. This discovery derives additional interest from the fact that anthrax is not the only disease from which rats (the spleen of which animal produces the protective proteid) enjoy immunity.

CANADA AND THE CANADIAN QUESTION.*

FIRST NOTICE.

CANADIAN readers must put this book down, after reading it from cover to cover, with very mingled feelings. If possessed of the slightest appreciation of classical culture, they have read the author's "Bay Leaves" over and over again, always admiring without stint, and wishing that the great Oxford scholar had accepted the Mastership of his College and given us more work of the same kind. If they understand anything of the moral forces which have made Britain what she is, they are thankful to him for an appreciation of Oliver Cromwell as true as Carlyle's. If in sympathy with either the critical, the historical, the social or the democratic movement of modern times, they are continually astonished at his varied and rapid insight. Above all, they are grateful to such a man for having cast in his lot with Canada, for having done his best to purify journalism and political life and to awaken the people—sometimes with the lash and often with the stings of the gad-fly—out of party slavery and intellectual torpor. All this tribute they can pay him ungrudgingly, and at the same time feel that he is ignorant of the deepest feelings of Canadians. They are obliged to admit, to those with whom his name is as a red rag to a bull, that he is recommending a course which they never intend to take, because it would be inconsistent with honour, as well as fatal to their highest hopes and to true national prosperity. As an Englishman and an Oxford man, Goldwin Smith is almost incapable of rightly understanding Canadian sentiment. He refuses to understand it, and even if the telescope is thrust into his hand, he can always put it to his blind eye. Before knowing Canada, he made up his mind what Canadian sentiment ought to be, and from that preconception he refuses to be turned aside by any number of dirty facts or by a development that everyone else is able to see. That "the honour or true interest of his native country can for a moment be absent from his breast" no one imagines, but then, this is not his native country. The Scotch may be "here, as everywhere, a thrifty, wise and powerful clan," though why the Scotch should be a clan and the English a nation is what "no fellow can understand," except for the Irish reason that the clan remained the peculiar form of social organization in the Highlands, and therefore did not determine the main current of Scottish national life. But there is an insular limitation of view, popularly known as John Bullism, more obstinate and ineradicable than clan feeling, and nowhere is it so obstinate, so serene and so beautiful as in Oxford. The truthfulness and nobility of character with which it is combined saves it from ridicule, but the limitations are none the less apparent to everyone who has not had the good fortune to be born in England. What has just been said may suggest why the book has been read by us with such mingled feelings. It is, as a literary friend writes to-day, "so brilliant, so inaccurate, so malicious even, that it is enough to make one weep." It is marvellously condensed too, and yet the interest is preserved from first to last. In a small volume we have sketched for us the history of French-Canada, of the various British Provinces and of the Dominion. The writer deals with a long history, and with the politics, the constitutions, the race and religious questions, and the relations of all the great English speaking lands down to the present day, indicating clearly from the first his own point of view and his convictions as to the future which manifest destiny is preparing for us. A work like this it is extremely difficult to review. Thousands of facts are referred to that could easily be presented in other lights. The ordinary reader is helpless in such a grasp, for, as everyone knows who reads opposite party newspapers, the conclusion depends on the facts that are selected and the way in which they are massed.

It is difficult to account for the mistakes, which we are compelled to take notice of, seeing that the author "has done his best." One reason is that he does not know Canada, except from maps, books and newspapers. Another is his facility of generalizing, and a desire—which he has evidently tried to curb in this volume—to sting opponents to the quick. He has the power of phrase-making and of giving nicknames that are intended to be offensive. When our best constitutional authorities do not agree with him, they are simply "Courtly pundits," or "Constitutional hierophants." When Canadians, either in fun or earnest, do a little tall talk by way of offset to the cataracts of the same kind of rhetoric indulged in by our neighbours, they are taken seriously and called "Canadian Jingles" or "Paper Tigers." Language even more offensive is freely used, and it does not strike an unbiassed reader as either just or convincing. His very wealth of historical knowledge and fertility of allusion misleads him into seeing resemblances where there is only the faintest analogy. Sometimes his mistakes and selected or half truths cannot be assigned to any of these causes, and they would be unintelligible to those who know that he desires to see straight, if they did not make allowance for the bias that preconceptions may exert on the highest minds. In his case there is not only the general tendency, to which all are subject, of yielding to a prepossession,—there is, too, an unconscious desire to vindicate former prophecies. Always believing our ultimate destiny to be absorption by the United States and saying so in every variety

of way, he even committed himself to a prophecy as distinct as Jonah's with regard to time. More than ten years ago he declared that the life of the Dominion was not worth ten years' purchase. The very imperfect prophet was angry when Nineveh was not destroyed according to his word. Is it wonderful that one, who at any rate is not among the canonical prophets, should be slightly dissatisfied to find Canada not yet destroyed politically, but on the contrary so much stronger that a party is silently growing which believes that she could stand by herself, even though separated from Britain? It is only fair to give instances of those half truths to which I refer, and I shall select some from one section, between pp. 142 and 231. Here is the description which he gives of the action of New Brunswick with regard to Confederation. "The consent of the Legislature of New Brunswick was only obtained by heavy pressure, the Colonial Office assisting, and after strong resistance, an election having taken place in which every one of the delegates had been rejected by the people." When we remember that this narrative is given in connection with the plea that the plan should have been submitted to the people, it is all the more marvellous. The facts are that it was submitted in New Brunswick to the people and defeated; that another general election was held some two years afterwards, when the opponents of Confederation were so completely defeated that there was not the slightest necessity for pressure on the Legislature, light or heavy, from the Colonial Office or anybody else. Again, speaking of the military value of the Intercolonial Railway, he says that "it is for military men to judge," and that at the time when it was projected, "two British officers of artillery pointed out that the line would be fatally liable to snow-blocks," and he then adds: "It would be awkward if at a crisis like that of the Great Mutiny, or that of a Russian invasion in India, the reinforcements were blocked by snow in the wilderness between Halifax and Quebec." It is really too cruel for him to resurrect the names of those unfortunate British youths, but how shall we characterize the parading of them as authorities, against the notorious fact that the railway has been operated for nearly twenty years, without snow-blocks? On the very next page, speaking of the Canadian Pacific, he says, "The fact is constantly overlooked, in vaunting the importance of this line to the Empire, that its eastern section passes through the State of Maine, and would, of course, be closed to troops in case of war with any power at peace with the United States." This is even more extraordinary, for he must know that the Intercolonial is parallel with this section, and could be used if the slightest difficulty of the kind were raised. Just because we had the Intercolonial a short line across Maine for ordinary purposes was quite permissible. When you can go from one section of your farm to another by a road of your own, you may take advantage of a short cut across one of your neighbour's lots. He is not likely to object, especially if he makes something by it, when he knows that you are not absolutely dependent upon his courtesy. In the same chapter on "The Fruits of Confederation," we are told "Ontario was to be forced to manufacture; she has no coal; yet to reconcile Nova Scotia to the tariff a coal duty was imposed; in vain, for Ontario after all continued to import her coal from Pennsylvania." But, it was not in vain. The tariff did give Nova Scotia the market of Quebec Province and of the great railways, and a much larger coal business has been built up, in consequence, than we had with the United States during the Reciprocity Treaty. In the same chapter the explanation given of the fact that the Provincial Legislatures are Liberal, while Parliament is Conservative, is "that the Dominion bribery fund is used in Dominion, not in Provincial, elections, and used with the more effect because a great many of the people, especially in the newly annexed Provinces, are comparatively apathetic about the affairs of the Dominion, while they feel a lively interest in their own." This announcement of his comparative apathy during a Dominion election will be news to every Canadian, but none the less it will make some persons in England and the States believe in the general corruption of the Canadian people, while the account given in the same chapter of Mr. Rykert's case will convince them that we are not fit to be trusted with representative institutions. We are told that on the verdict of the House of Commons Committee being given, "thereupon he resigns his seat, appeals to his constituents, pleading that he is no worse than the rest, and is re-elected." The truth is told here, but not the whole truth; only as much of it as conveys totally false impressions. It is not mentioned that unless he had resigned he would have been expelled; that though he had long been a power in his county he was re-elected by about one-fifth of the electorate, and only because party, unscrupulous in Canada as everywhere else, sought to make capital out of his case; that he would not have been allowed to take his seat in Parliament, and that at the election about a year later he did not venture to offer himself as a candidate. True, the last fact was not known before the publication of the book, but the others were. The case is bad enough, but there is no need to make it worse.

The motive of the whole book is to prove, first, that Confederation was a blunder and that our attempts to build up a northern nation are simply to continue the blunder; secondly, that the political union of Canada with the United States would be for both countries the best thing that could happen to them, and that it would be a good thing for Britain as well. Let us glance at these two fundamental positions.

So decided is he with regard to the first that he again

* By Goldwin Smith, D.C.L. Toronto: Hunter, Rose and Company.