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The editor of THE CRITIC is responsible for the views expressed in Editorial Notes and Articles, and for such only; but the editor is not to be understood as endorsing the sentiments expressed in the articles contributed to this journal. Our readers are capable of approving or disapproving of any part of an article or contents of the paper; and after exercising due care as to what is to appear in our columns, we shall leave the rest to their intelligent judgment.

EDITORIAL NOTES.

The St. John *Educational Review* says:—"We have received the report of the Halifax School for the Blind. Among the features of this admirably conducted and useful institution which mark the year just closed, are the introduction of the Kindergarten methods and the establishment of a technical department for the training of the boys." It is undoubtedly to the credit of the Board of Managers to have been the first to inaugurate the valuable innovation of manual training.

The fast rising town of Calgary has high hopes. It is now looking forward to becoming the iron centre of the N. W. Iron has, it is reported, been found about twelve miles from the town, though the quality and extent of the deposit are not yet definitely ascertained. Good coking coal has also been discovered within a few miles. With these materials in close proximity there are the essentials of economical smelting, provided quality and quantity prove good and sufficient. Boring is proposed to ascertain whether the coal bed underlies the town, and to find whether there are other resources, such as gas. If Calgary is found to possess the requisites for becoming a prospective mining centre as well the actual centre of a rich farming and ranching country, Alberta, and indeed the whole N. W., will receive another impetus to capital and immigration, and we only trust its hopes may be realized to the fullest extent.

Those whom the Gods decree to slay they first make mad—or imbecile. The Toronto *Globe* seems lately to have lost its head after a fashion calculated to make poor George Brown writhe and turn in his grave. To say nothing of its recent notorious "flop" on the Jesuit affair, there was a *contretemps* at Ottawa, doubtless purely accidental, which bore the appearance of a slight at an entertainment to ex-Ministers of the Liberal Party and their wives. It is quite impossible that Lord Stanley could have entertained such an idea, and no doubt explanation has been afforded in Ottawa, but because it had not been made public the *Globe* shakes its head and blinks its eyes with all the solemnity of any other owl, and winds up a specious diatribe with this ominous caution. "Many years have passed since a Governor-General of Canada displayed partisanship in discharging his social duties. If Lord Stanley cannot or will not show that he has not intentionally done so, his recall will soon be in order." We have rather fancied that Lord Stanley was making a pretty good Governor, and it seems to be a pity he must go!

Regarding reaction of sentiment against the pretensions of extremists as everywhere and at all times inevitable, we long ago predicted it as against the mistaken and exaggerated methods of the more extreme Prohibitionists. There have been many signs that it has set in with a strong current. Washington *Public Opinion* of 23rd inst., contains no fewer than forty extracts from journals of every shade of opinion on the recent rejection of the Prohibition amendment to the Constitution of New Hampshire. Three only of the number, and those Prohibition journals, deplore the failure. Three or four more comment on it in a tone of which all that can be said is that it is not inimical to Prohibition, while the rest accept the result with satisfaction, the great majority evincing something very like triumph over the matter.

"Personally," says an American Methodist newspaper, "we do not observe the Lenten season—we do not condemn those who do. We have no quarrel with any one in respect to 'days and meats.' We allow every man to be 'fully persuaded in his own mind,' but we protest against the ridiculous habit of 'society people,' observing it simply because they are tired out, and need rest and recuperation to fit them for the next season's dissipations." The charity of the former part of the above quotation more than atones for the latter portion, which, tho' it embodies a truth, is yet somewhat censorious in tone. On the whole, another paper (Unitarian) takes a view which is at all events the more practical, if not the better one. "However artificial may be the observances which accompany Lent, any season in this modern busy world which brings a period of rest for mind and body is to be encouraged, not merely on account of its origin, but for the sake of its effects. There are over-indulgent people who might be greatly benefitted by observing with some strictness the rules prescribed by some of the sects in regard to fasting. There are fashionable women who would be better for a cessation from worldly frivolities. But the external and superficial aspect of Lent ought not to be confounded with its more wholesome religious significance." And it may be assumed that not every one who is regarded as a "society person" is irreligious.

We cannot but think the system of bonusing railways, manufactories, etc., by cities, towns and other municipalities to be a grave mistake, and we may safely say that it is almost always entered upon without due consideration of the ultimate cost. A company undertakes to construct and to run a public work or a private factory which can only indirectly benefit the public and asks for a bonus of say \$10,000 to induce it to decide on a certain locality. The community before which the temptation is laid swallows the bait and issues debentures, the payment of which is spread over a period of twenty five to fifty years. These bonds, for so small an amount, except in some specially favored localities, bear interest averaging at least 6 per cent. This means, for the sum named, \$600 per year. On such a loan, the debentures being redeemable at the end of twenty years, the interest alone would be \$12,000, or \$2,000 more than the bonus, and, besides the \$10,000 itself has to be paid. So small a bonus would, therefore, without compounding the interest, cost the municipality \$22,000. The debentures may be made redeemable yearly, with interest, or a sinking fund may be established to redeem the debentures. But in any case the interest cost to the municipality must be in excess of the original amount granted. If the people would study more closely the full cost of bonusing and undertaking unnecessary public expenditures, these sums would not be voted so readily as they are.

We have Professor Huxley's own testimony not only that he is an agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible. "I have always been in favor," says the professor, "of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color: and even the noble stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure." In the last sentence Huxley strikes a note which should catch the ear of all religious instructors of the young—parental or otherwise. To those who read the Bible in the full light of what is sometimes called "the higher criticism," its study is of intense interest, but it will never be made to appeal to the young while every poetical passage or historical incident is made to assume a preternatural solemnity.