

good fortune to meet, and whose support has long been enlisted on the "other side" of the Parliamentary struggle.

The farewell reception to Lord and Lady Lansdowne was of course a brilliant affair, and marked by rather less formality than might have been expected. The proverbial sardine was comfortable and happy in comparison with the social body of Ottawa as it was represented in the drawing-room of the Russell House on the evening of the fifteenth, when His Excellency, still smiling at the enthusiasm which greeted his admirable speech, walked in with Lady Lansdowne on his arm. The evening was divided between farewells and ices, and did not last long. Next morning, however, its chief feature was repeated in the *Citizen*, to the great satisfaction of those who missed the opportunity of observing at the banquet how large a scope the Governor-General's office affords for a sound and comprehensive yet graceful and sympathetic speech, and how thoroughly capable our departing Governor is of availing himself of it. It is very doubtful whether an utterance of the sort, so complete in construction, wide in range, literary in form, appropriate in sentiment, and discriminating and delicate in expression, has ever been made before by a representative of Viceroyalty in Canada. It is safe to say that Lord Lansdowne's speech on this occasion was calculated not only vastly to enhance Canadian respect for himself, which was not necessary, but for his office, which was and is increasingly necessary.

SARA J. DUNCAN.

### COME BACK AGAIN.

CHILD-THOUGHTS, child-thoughts, come back again !

Faint, fitful as you used to be ;  
The dusty chambers of my brain  
Have need of your fair company,  
As when my child-head reached the height  
Of the wild rose-bush at the door,  
And all of heaven and its delight  
Bloomed in the flowers the old bush bore.

Come back, sweet, long-departed year,  
When sitting in a hollow oak,  
I heard the sheep-bells far and clear,  
I heard a voice that silent spoke,  
And felt that both were dear and real,  
And both were mingled in my dreams,  
As leaves that viewless breezes feel,  
And skies clear mirrored in the streams.

Child-heart, child-thoughts, came back again !  
Bring back the tall grass at my cheek,  
The grief more swift than summer rain,  
The joy that know no words to speak,  
The dandelions' wealth of gold,  
That strives to reach my hands in vain,  
The love that never could grow old—  
Child-heart, child-thoughts, come back again !

A. ETHELWYN WETHERALD.

### CRITICISM OF THE BENCH.

THE question that is being discussed by the Canadian press, in regard to public criticism of judges and their judgments, is of interest, not simply to judges themselves, but to the whole community. If we attempt to answer the question on theoretic grounds solely, it is not difficult to arrive at a conclusion. Judges are public servants, and, generally speaking, public servants are peculiarly liable to public criticism, and if that criticism be fair and unbiassed they have no grounds for complaint.

Leaving theory aside, however, and looking at the question with a practical eye, the difficulty that was apparently evaded when theory alone is in question confronts one again. As a matter of fact, every one who reads newspapers at all knows that with hardly an exception their criticisms of men and things are not fair and unbiassed. Religious newspapers are moved by prejudices peculiar to themselves, and political newspapers have their peculiar prejudices ; and legal decisions generally possess so little interest for the public that neither religious nor political papers would discuss them unless impelled by that very prejudice which is fatal to honest criticism, and judges and judgments are viewed not in the sober light of reason but under the more brilliant but less truthful light of religious or political opinion.

There is another argument against criticism of the Bench that is almost more serious. As only the professional man can adequately criticise, or even discuss, legal decisions, it is almost impossible that the newspaper which seeks to do so will succeed, however eminent the ability of the writer. He would find it easier by far to criticise the motives which led to the judgment being given, or would use his skill to show why public weal required that judgment should have been given for the other side ; and although it is no flattery to Canadians to acknowledge that they do not believe everything that they read in newspapers, or in any other printed form, it cannot be denied that newspaper editorials influence public opinion. A judge whose motives are censured by the press, or even by a part of the press, will almost certainly suffer in the eyes of those who are adherent of the newspapers who are the attacking force, and public confidence may be shaken simply because something has been done which a particular journal thinks ought not to have been done. A system of intimidation is inaugurated which is not likely to be healthful for the

Bench itself. Judges should neither be leaders of nor led by public opinion, however fit it may be that that potent force should be the main-spring of the politician's life and action.

That some occupants of the Bench have been and still are unreasonable and arbitrary ; that acts of discourtesy on the part of judges should be criticised by the public and commented upon by the press ; that judges should remember that they are servants, though drawing larger salaries, enjoying greater privileges, and invested with higher responsibilities than other public servants—all this is true, but the moment that religious or political prejudice breaks down the barrier that has separated a position on the Bench from that of the office won by popular favour, that very moment the due administration of justice is endangered. After all, the hopes of the people, as far as the meting out of justice is concerned, rest upon the character of the individual judge, and not at all upon the critical powers of the mighty public press.

B.

### MONTREAL LETTER.

As Professor Felix Adler arrived in Montreal late last evening, and his lecture on "The Religious Outlook" will not be delivered till to-night, I can give you but a synopsis of some deeply interesting theories. This man, to whom New Yorkers in particular owe so much, comes here at the invitation of the Pioneer Free Thought Club.

Glancing through John Morley's tempting *Diderot and the Encyclopedists*, while awaiting Professor Adler's return from a morning's constitutional on our mountain, I came across some remarks refuting the assertion of man's total depravity. Well, it is upon the assumption that humanity has been painted in far darker colours than its hopeful complexion warrants that the members of the Society for Ethical Culture have seemingly founded many of their theories.

From the inconsistent old gentleman at Chelsea, damning the first practical hero-worshipper he saw, down to those fashionable ecclesiastics who take up their cross in the shape of an income of \$15,000 and \$20,000 a year, you must see how, with most, deed and creed keep up but a bowing acquaintanceship. Professor Adler is a bright and particular exception. Without being striking in appearance at sight, from the moment he speaks, we feel that confidence, that instinctive charm, only intelligent honesty and thorough unselfishness can inspire. Picture a Hebrew physiognomy, keen yet gentle, intellectual yet sympathetic, thoughtful yet noticing everything, a pale face with kindly, far-seeing eyes, mobile nostrils, and firm mouth, and you see a man of whose works you will not be surprised to hear nothing but praise.

The Society for Ethical Culture has the mother house, so to speak, in New York, and four branch societies, respectively, in Chicago, Philadelphia, St. Louis, and London, England. The latter, known under the name of the South Grace Ethical Society, had for lecturer Moncure D. Conway, whose post Dr. Stanton Coyt now holds. The Society's motto is "Deeds not Creeds," and its aim, to unite men, no matter what their religious belief may be, to work for their own moral improvement, and that of humanity. It numbers among its members theists, positivists, pantheists.

"Our own opinion," said Professor Adler, "is that people spend far too much time in discussing doctrines, far too little in doing practical work." Then, briefly, he continued, "Intellectual differences are certainly on the increase, and it would be useless to demand that all men should agree ; nevertheless, such diverse creeds need not interfere with ethical interests, were there to be union in doing good instead of argument."

The Society's aims are threefold : the education of children ; the elevation of the labouring classes, and the elevation of women. "But what incentive to this work do you offer people?"

"Doing good will interest a man in doing good. I look upon a picture of Raphael, it pleases, it satisfies me. If such is the effect of the beautiful, why can't that of virtue be the same?"

Professor Adler, in answer to my queries concerning his work in New York, said that the Society had there founded the first Jew Kindergarten, and the first manual training school, where ordinary studies as well as handicrafts were taught. These are supported by voluntary contributions at a cost of \$20,000. Furthermore, it was the first to send out trained nurses to take care of the poor ; first to start model tenement houses for the labouring classes.

From a friend who lately visited Prof. Adler's wonderful institution I learned that not one of the 375 poor children taught there reading, writing, solfeggio, besides sewing, modelling, carpentering, and many other useful trades, pays a cent !

Whatever we may think about this man's theories, there can be only one verdict upon his practice.

Of course it is consoling to know that despite all the old fogies in Christendom effete conventionality must die, and bloodless systems crumble, nevertheless are the toothless, old school opinions extremely exasperating. Last Sunday evening we were told that "female labour in the sphere of men means the reduction of wages for men to that point which will render it out of the question for many men to form and sustain new homes." But why take account of the worker, if the work can be well done in the prescribed time?

Church concerts become more and more popular. On Tuesday evening if you chose to pay twenty-five cents at our Cathedral door, you were admitted to hear Haydn's *Creation*, produced by the choir. Some people think it is time the impish things forming so original a characteristic of the noble pile's exterior ornamentation, and gazing disparagingly upon secular humanity, should turn their goggle eyes inwards. LOUIS LLOYD.