

THE WEEK.

Eighth Year.
Vol. VIII., No. 51.

TORONTO, FRIDAY, NOVEMBER 20th, 1891.

\$3.00 per Annum.
Single Copies, 10 Cents.

THE WEEK:

AN INDEPENDENT JOURNAL OF POLITICS, LITERATURE, SCIENCE AND ART

TERMS:—One year, \$3.00; eight months, \$2.00; four months, \$1.00.
Subscriptions payable in advance.
Subscribers in Great Britain and Ireland supplied, postage prepaid, on terms following:—One year, 12s. 6d.; half-year, 6s. 6d. Remittances by P.O. order or draft should be made payable and addressed to the Publisher.
ADVERTISEMENTS, unexceptionable in character and limited in number, will be taken at \$4.00 per line per annum; \$2.50 per line for six months; \$1.50 per line for three months; 20 cents per line per insertion for a shorter period.
No advertisements charged less than five lines. Address—T. R. CLOUGH, Business Manager, 6 Jordan Street, Toronto.
C. BLACKETT ROBINSON, Publisher.

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THE National Club is to be congratulated on the success of the first of its evenings for the season. The keynote given by the Earl of Aberdeen to the addresses of the evening, and, it may be hoped, to those of subsequent meetings, was well adapted to catch the ear and win the sympathy of all true Canadians. Modest in tone, sober in statement, free from the exaggerations with which speakers on such occasions are too often tempted to tickle the ears of their hearers, his speech was yet full of a quiet confidence, begotten of personal knowledge, in the resources of the country, and full of hope as to its future. The Earl's testimony from observation to the signs of increasing development and stability in the North-West will be accepted abroad as well as in Canada, where the overdrawn descriptions of less accurate and conscientious observers are in danger of being discounted to a point even below their actual value. The way in which the wheat growing capabilities of the great prairies are supplemented by the fruit-growing capabilities of British Columbia goes far to support the Earl of Aberdeen's statement that Canada, the western portion of it at least, is so constituted by Nature as to form a harmonious whole. It is perhaps doubtful whether the prairie country will ever—it certainly cannot for many years—become able to supply its own necessities in the matter of the fruits so indispensable to health and comfort. It is, we suppose, even more certain that the Pacific Province, as its population increases, will be unable to supply its own bread. Hence the two may become constantly drawn more closely together by the bonds of a mutually profitable commerce. We need not attempt to follow the various points of interest touched in this eminently practical speech, but we cannot refrain from expressing the hope that the hint given as to the necessity for raising the standard of Canadian butter, a necessity which is at last coming to be understood and felt, may have its effect. It would not be easy to express more happily the trade policy which should govern our rulers at the present moment than did the Earl in saying that Canada's aim should be to secure as full commercial intercourse as possible with the United States, always retaining at the same time full scope for her own national growth and development. The speaker no doubt saw that these two things, so far from being necessarily incompatible, are both desirable and adapted, under proper conditions, to be mutually helpful. In deprecating the use

of a disparaging tone in speaking or writing of our great neighbours, the Earl spoke words of wisdom as well as of right feeling, which are not wholly needless at the present moment and which it may be hoped will commend themselves to all who may hereafter address the club, while in anticipating a far closer alliance of all the English-speaking nations of the earth he gave expression to the larger and nobler hope which we are glad to see is laying hold of the imaginations and the hearts of men of broad views and high aspirations in both hemispheres. Great dreams have often a tendency to work out their own fulfilment. This tendency we may be sure will not be wanting in the matter in question.

THE action of Jarvis Street Baptist Church in this city in voluntarily paying its due share of the city taxes, amounting to about \$1,100 a year, notwithstanding its legal exemption, is attracting attention abroad as well as at home. Dr. H. L. Wayland, Editor of the *National Baptist*, of Philadelphia, contributes to the *New York Independent* a strong article in support of the principle. The wonder is that the matter has not attracted more attention in Canada. We are accustomed to suppose, and many of us to boast, that there is no connection between Church and State in Canada outside of Quebec, and that all religious institutions are supported on the voluntary principle. But a hasty glance over the lists of ecclesiastical property exempted by law from taxation in our cities and towns can be needed to dispel the illusion. If all the churches in the cities of Toronto and Montreal, for instance, were to follow the example of that on Jarvis Street, the result would be a very considerable reduction of the rates to the present tax-payers of these cities. There are two distinct points of view from which the question may be regarded, that of the church, and that of the municipality. It is conceivable that the latter might have a right in its own interests to give exemptions which the former might, on its own principles, be doing wrong to accept. Dr. Wayland looks at the question mainly from the point of view of the churches, and has little difficulty in making out a strong case of inconsistency against them. The argument in favour of the giving of exemptions by Governments and municipalities is in substance that "the service rendered by the churches to the community is worth more than the sum which the exemption leaves in the church funds." It would not be difficult, we fancy, to show that, considered as payment for service rendered, the exemption system is a most irregular and unfair one, tending almost inevitably to favouritism and other forms of abuse. But from the point of view of the churches themselves, considered as divinely instituted agencies for the spread of religion, and so bound not only to give freely the moral and spiritual benefits they have to confer, but to set in every respect the very highest examples of the purest benevolence, the most absolute unselfishness, and the most scrupulous regard for every principle of right, the claiming or accepting of such exemptions seems particularly hard to defend. It can hardly be contended that there is any essential difference in principle between accepting exemption from taxation to the amount of \$1,000 a year, and accepting the same sum as a direct contribution from municipal funds. But there is surely an element of hardship and an injustice in compelling a larger or smaller number of citizens to pay taxes for the support of religious institutions in which they do not believe, which is very hard to reconcile with the lofty teachings of the Founder of the Christian religion and His early disciples. Moreover, the moral and spiritual benefits conferred on communities by the Christian Churches are, or should be, so far above all commercial considerations, to say nothing of the impossibility of weighing or measuring them so as to estimate their commercial value, that the idea of paying for them out of the city taxes borders on the sacrilegious.

AMONG the beneficent institutions for which the city of Toronto is becoming to some extent celebrated, the Deer Park Sanatorium, which was formally opened on Saturday last, promises to become not the least deserving. If the design of the promoters is successfully carried out, as there is every reason to expect and hope, they will deserve well of the city and Province, and will lay many

who are now victims of diseased appetite under deep and lasting obligations. The Sanatorium, we may again say for the information of those who may desire it, is a private retreat for the subjects of inebriety or narco-mania. The Board of Management recognize the fact that the sufferer from the insatiable craving for alcohol and other narcotics is the victim of disease, whether inherited or superinduced, and every means known to medical science will be employed for its eradication. It is the aim of the management to make the Sanatorium not only a place where the physical health is restored, but in every sense a Christian home, where the whole man, moral, spiritual and physical will be lifted and built up. The intention is to make all the surroundings so pleasant, attractive and home-like that patients will not be subjected to that feeling of social degradation which is commonly experienced in public institutions. The Board deem themselves fortunate, we are told, in having secured the services of Dr. C. Schomberg Elliot as Medical Superintendent. Dr. Elliot has for many years made the subject of Inebriety in all its phases one of systematic study and research, and is moreover believed to be eminently fitted in every respect for the position. The Sanatorium is probably the better rather than the worse for being a private institution, and the public will sincerely hope that its promoters may receive a suitable return on their investment, as well as the higher satisfaction that must result from the consciousness of being engaged in a work whose first and chief purpose is one of noble philanthropy.

THE inaugural address of Professor Hume, delivered at the University on Saturday afternoon, had more than ordinary claims upon the attention of the thoughtful. The speaker stood as the disciple and successor, and so, to a certain extent, as the representative of the late Professor Young. Hence the admirers of that lamented scholar, as well those of them who may never have been quite satisfied as to the clearness and coherence of his metaphysical and ethical teachings as those who ardently accepted those teachings, could not fail to feel a special interest in the deliverances of his pupil at the entrance of his career as his follower in the Chair of Philosophy. Then, again, the subject chosen, "The Value of a Study of Ethics," is one which had the very highest claims upon the attention of every intelligent and responsible auditor. With Professor Hume's vigorous condemnation of dogmatic methods of teaching, as being not, properly speaking, teaching at all, all who have given thought to the subject must heartily agree. The necessity of the study of philosophy, and, above all, of ethics, should scarcely have needed the demonstration it received. In his defence of the primacy of consciousness and his warning against setting up the non-mental as the ultimate reality, the speaker shows himself the disciple of his master, and suggests the query whether he is prepared to go as far as the Master sometimes went in the direction of casting doubt upon the reality of the non-mental as contra-distinguished from the mental, and the further query as to the reliability, on that hypothesis, not, indeed, of consciousness itself, which can, in the nature of the case, testify only to its own affections, but of that "personality" which is so constituted as instinctively and necessarily to refer the sensations of consciousness to a non-existent, or at least unknowable external object. In recognizing in will that self-expression of consciousness which is the essential and constitutive element in personality, Professor Hume gives us a definition which will commend itself to most critics as both acute and sound, but when he speaks of this self-expression of consciousness as intentionally selecting in accordance with ends or ideals of action, he, with one stroke, plunges us into depths from which it would, perhaps, be scarcely fair to expect him to rescue us within the time afforded by one short lecture. If the volition is the constitutive element in personality, whence come the ideals in accordance with which it makes the choice which marks or determines the personality, or in what way can it so separate itself from these ideals as to make choice amongst them, or attempt to frame out of them "the ideal of ideals," which is the perfect personality? Just at this point, we remember, Professor Young always left some of us, perhaps because of want of strength to follow him, in similar difficulties. The train of reason-