

its devising, is working most hopefully. The work of allotting lands in severalty is said to be going forward rapidly on reservations where the Indian leaders were at first determined to resist at any cost the breaking up of the tribal relations. The result of the system is, as was no doubt anticipated, that the Indians who are from time to time persuaded to accept allotments in severalty, become the best agents in inducing others to follow their example and to accept the new system as the outcome of beneficence and not of enmity on the part of the white men. The expected result follows. The Indians who receive the allotments soon throw off their allegiance to their old chiefs and begin to assert their rights as citizens. For a time they will of course be in danger of being preyed upon by unscrupulous lawyers and other conscienceless whites, but the natural shrewdness of the Indian character will soon assert itself and enable them to guard against these. As a matter of fact it is said that the ease with which they are plundered, whether by lawyers or agents, is steadily reduced. The platform this year adopted by the Mohonk Conference included the establishment of more Federal courts for Indians, and "where necessary," their compulsory education in schools provided by the National Government. "The Conference," says the *Christian Union*, from which we quote, "was practically unanimous in commending the action of the Baptist, Methodist and Presbyterian Churches in refusing further Government bounties for denominational schools, and entirely unanimous in condemning the spoils system in the Indian service as the capital crime of an infamous system." May we not hope that at no distant day some friend of the Indian may arise in the Canadian Government or Parliament, to do for the Canadian Indians what is now being done for those in the neighbouring Republic?

GERMAN despatches predict, apparently on good grounds, a hot debate in the Reichstag over the Government Military Bill. On the principle of the Latin proverb that everything unknown becomes immense in the eyes of the public, the Government seems to be doing what it can, by shrouding the provisions of the Bill in secrecy, to increase the public excitement. Enough is known, however, to warrant the popular belief that the main object of the measure is to bring about a large increase in the army. This, of course, cannot be done without a corresponding increase in the burden of taxation, which is already pressing very heavily upon the patient people. The proposed increase is said to be due to the discovery by the German authorities that in case of a renewal of the struggle with France they would be outnumbered to the extent of nearly 350,000 men. The plan proposed in the Bill is said to involve raising the number of recruits taken for annual training in barracks from 180,000 to 250,000. This would in ten years add about 700,000 soldiers to the trained soldiery of the Empire. The additional recruits, according to this report, are to be obtained by abolishing certain privileges of exemption, and by rearranging the recruiting system. In order to counteract, to some extent, the opposition which the Bill is sure to arouse, it is said to be proposed to reduce the term of military service from three to two years. This in itself would be undoubtedly a very popular change, as it would materially lessen the pressure of the burden of militarism, at one of the sorest spots. But such a reduction of the time of training would almost certainly be opposed by the German military authorities. Bismarck himself has always taken strong ground against any measure looking in that direction. Be that as it may, it is believed that the Liberals will be a unit in refusing to accept the reduction as an offset to the addition to the number of recruits, and that they will most strenuously set themselves against any increase in the strength of the army or in the military budget. It is to be hoped on humanitarian grounds that their objections may prevail, for there is little doubt that France would promptly respond to what she would regard as a challenge, by still further increasing her enormous armaments, and thus the curse of militarism would be intensified all around. There may, however, be some consolation in the suggestion of the *Christian Union* that the more extreme the measures adopted the sharper and speedier will be the reaction.

THE Montreal *Star* argues forcibly that the present plan of leaving the public business of towns and cities "to the chaps who volunteer for the honour of the thing" is as unwise as it would be for "a railway company to hand the management of a branch line over to such persons as might

come out of the community peculiarly benefited by the road and offer their services gratis." Is not this reasonable and true? We have no right to expect to have our municipal business done properly on strict business principles, as it ought to be done, until we grow sensible and wise enough to entrust it to a few of the best men to be found for the purpose, and pay them handsomely for giving it their whole time and attention. Under such conditions the thing would soon be reduced to a science. Can it be doubted that such an arrangement would secure vastly better service and save thousands yearly to the tax payers?

MR. ASQUITH, the British Home Secretary, and the Government of which he is a member, are about to try what will no doubt be deemed by many a dangerous experiment, in throwing Trafalgar Square open for the great labour demonstration which is to be held on November 13, and for other similar gatherings of the masses, and that, too, on the eve of what threatens to be a winter of great hardship and destitution. In so doing the Secretary is but acting consistently with the Liberal principles he professes, and it is not unlikely that the event will fully justify his faith in freedom of assembly and of speech, as one of the best safeguards of law and order.

PROFESSOR CLARK'S LECTURES ON TENNYSON—II.

THE PRINCESS.

THE "Princess" was published in 1847, five years after the two volumes by which the poet's reputation was established. It is said that he was challenged to write a continuous poem. He had given some hint of this intention by putting forth the "Morte d'Arthur" as a fragment of a projected epic; and now he answers first with the "Princess," to be followed three years later by "In Memoriam," and, after five years more, by "Maud." It was in the third edition, published in 1850, that the six songs first appeared, and no more exquisite compositions of the kind exist in the language. To the edition of 1851, the fourth, the weird seizures of the Prince were added; and in the fifth edition (1853) there was a slight lengthening of the Prologue. Very little has subsequently been altered in the poem.

It has been said that the "Princess" has been less appreciated than most of Tennyson's poems, and Dr. Van Dyke speaks of this and "Maud" as two splendid failures. Fault has been found with it because it is what its author called it—a medley. But the same objection might be urged against "Midsummer Night's Dream," and indeed Voltaire spoke of Shakespeare as a kind of barbarian. And Tennyson would certainly have been pleased to be pelted by the mob which threw stones at Shakespeare. We imagine that those who thoroughly examine the structure of this great poem, consider its theme, and note the development of the plot, will find out that the author did nothing by accident, that all is part of his plan, and that all is needed to bring out the ideas with which he is occupied. It is probable that the plan of the poem was suggested by a passage in chapter 49, of Johnson's "Rasselas."

The theme of the poem is Women's Rights, Responsibilities and Duties, and it was suggested by the curious and interesting movement on the subject which began, or assumed larger proportions, about fifty years ago—connected with the name of Mrs. Bloomer. This was part of a general rising of interest in the condition of women—a problem difficult enough, yet which could no longer be put aside. The movement was characterized by a great many contradictory features. It was marked by earnestness and absurdity, by truth and exaggeration, the revolt against convention passing into a rebellion against nature. And so we find in the "Princess" the grand and the grotesque side by side and passing over into the tragic.

The Princess Ida is in deadly earnest, and although there is an absurd side to the action of the Princess, as was seen by the Prince's father, Cyril, and others, she was right in principle, as was discerned by the Prince, by Florian, and by her brothers. She resented the acquiescence in the condition of women, uneducated and kept down, so that they could hardly escape "the sins of emptiness, gossip, and spite, and slander." She could not help seeing that her own father was a fool, whilst her mother was a heroine. Yet she made serious mistakes, which marred her work. She forgot that woman was not undeveloped man, but different. She made a mistake in ordaining that women should work out their own destiny independently of men; and she erred in regarding knowledge as supreme. All readers of Tennyson are aware how earnestly he protested against this error.

The problem is dealt with in a manner which exhibits the characteristic features of Tennyson's poetry—his insight into the meaning of life and the nature of man, and in language which none could equal, and with pictures which no other imagination could present. The songs, too, as we have said, are perfect.

An objection has been made against the character of the Prince as being insignificant and wanting in distinction. Probably a more careful reading will convince us of

the harmony and completeness of this beautiful creation. The Prince is judged as fair men, unprejudiced men, free from party spirit are judged. He is thought to be weak because he is not one-sided, partial, or exaggerated.

The poem begins by setting forth the occasion of its origin. A party, home from college, were staying at Sir Walter Vivian's; and in the chronicles of the family they read of a heroine who defeated "a wild king," who wished "to force her to his wish"—a miracle of noble womanhood; and the question is asked: "Lives there such a woman now?" Lilian, Sir Walter's daughter, replies:—

There are thousands now
Such women, but convention beats them down:
It is but bringing up: no more than that;
You men have done it.

O I wish
That I were some great princess, I would build
Far off from men a college like a man's,
And I would teach them all that men are taught;
We are twice as quick.

Here is the problem, and the poem contains its solution. The seven men agree to embody the idea in a story, each of the seven contributing a portion, the speaker throughout being the Prince.

The Prince gives the story of his life. He says:—

My mother was as mild as any saint,
Half canonized by all that looked on her,
So gracious was her tact and tenderness.

Afterwards (in Canto vii.) he speaks of her as

One
Not learned save in gracious household ways,
Not perfect, no, but full of tender wants,
No angel, but a dearer thing, all dipt
In angel instincts, breathing Paradise
Interpreter between the Gods and men.

The character of his mother explains, in part, the Prince's view of the problem and his attitude towards it. She is said to represent Lord Tennyson's own mother.

His father was a very different sort of person, rough, domineering, impatient of these new-fangled absurdities about the rights of women.

My good father thought a King a King:
He cared not for the affection of the house,
He held his sceptre like a pedant's wand
To lash offence.

The Prince tells that, "while life was yet in bud and blade," he had been betrothed to a princess, Ida, the daughter of a neighbouring king, and that from boyhood he had worn her portrait and one tress of her black hair near his heart, cherishing the hope that, when the time came, he might claim her for his wife. The King, his father, sent to Ida's father, Gama, a delightful old imbecile, who received the presents conveyed by the ambassadors, but was sorry he could do nothing towards fulfilling the contract.

He said there was a contract: that was true;
But then she had a will—was he to blame?—
And maiden fancies: loved to live alone
Among her women; certain would not wed.

The Prince petitioned to be allowed to go and plead his cause with her—a proceeding his father could not at all understand:—

"No,"
Roared the rough king, "you shall not, we ourself
Will crush her pretty maiden fancies dead
In iron gauntlets."

But the Prince went forth and "found a still place and plucked her likeness out," and while he meditated upon it a wind arose, and "a voice went with it: 'Follow, follow, thou shalt win.'" So the Prince escaped to Gama's court, taking with him two friends, Florian, his other self, and Cyril, a good fellow, superficially wild, who afterwards got them into trouble. Gama is a delightful presentation, and gives the view of his daughter's design and work by one who had no real sympathy with it, not much understanding of it, yet thought she meant well and had some right, and at any rate it would be troublesome to meddle with her, especially as she had the support of her brothers.

It was evidently the poet's intention to give us the views of the Princess's work entertained by different minds, so that we might have it presented under every aspect. Even those who were most unjust to her, like the father of the Prince, had some truth in their objections. Those who saw the ridiculous side, like Cyril, were not wholly wrong. Yet, for all that, there was room for the intelligent and hearty sympathy of the Prince. By keeping these suggestions in mind, we shall perhaps better understand the author's purpose in the development of the story.

The interview between Gama and the Prince is charming:—

Cracked and small his voice,
But bland the smile that like a wrinkling wind
On glassy water drove his cheek in lines.

He received the Prince most graciously.

"You do us, Prince," he said,
Airing a snowy hand and signet gems,
"All honour. We remember love ourselves
In our sweet youth;" and so forth.

He acknowledged the compact, and wished the Prince had his daughter; but she had been upset by two widows, Lady Psyche and Lady Blanche, who maintained that "with equal husbandry the woman were an equal to the man;" and so his daughter had taken up these notions, and had written "awful odes" and "rhymes and dismal lyrics prophesying change beyond all reason." So he had given up to her a summer palace of his, where she lived in her university for maidens, and would see no men. Still, as he acknowledged the Prince had certain rights from the early betrothal, he would give him letters to her.

The Lady Blanche was an elderly, soured, disappointed widow, who said she had been "wedded to a fool," and