

her tariff on agricultural products. Her farmers demand protection, and as they have votes, they are listened to. Her statesmen have always been equally solid with regard to fishery privileges, partly because good Roman Catholics must have fish to eat, and still more because there is no better training for sailors for the navy than the banks and shores of Newfoundland. The French have for centuries claimed rights there, and they are not going to give up what they have, by the last Treaty concerning them, without knowing the reason why. All that can be done is to determine what those rights are, then to allow them without grumbling, and to wait for a better time coming. Meanwhile, it is quite clear that the Dominion of Canada can press for their reasonable determination with more power than Newfoundland, and the sooner therefore that Miss Colonia (for I believe she is entitled to that distinction) accepts our hand and heart the sooner is she likely to have peace and such happiness as mortals may look for.

It has been hinted that it would be dangerous for Canada to have anything to do with such an unsettled question, because French-speaking Canadians would, in the event of friction, take sides with France. Such a supposition shows some little ignorance of human nature. We all sympathize with our own kith and kin, but if they begin to encroach on our property we fight them more bitterly than we would fight strangers. We are more jealous of their interference, and if anger is once excited it is cherished longer. Had France or Germany proposed to lay a cable from New Caledonia to Vancouver, via. Necker Island, no Senator of the United States would have raised his voice against the Hawaiian Republic leasing that bit of useless rock; but as it was Britain, the whole Senate lost its head and went in for tail-twisting, and the President's recommendation was unceremoniously kicked out of doors. The Senators knew that it would cost the country millions of dollars to indulge in this outburst of childish spleen, because they must lay a cable when they refuse Hawaii permission to accept the one actually offered (*gratis*, so far as the States are concerned), but that did not induce pause for a moment. They were ready to put their hand in the pockets of their constituents, cut off their noses, or gouge out their own eyes to spite their best friends, simply because there had been that little unpleasantness between the two countries a century and a quarter ago. It the same way, the French Canadians were in raptures over Napoleon's victories up to 1812; but when the allies of Napoleon came in the form of invaders of Canada, they were welcomed at Chateaugay and elsewhere, with "bloody hands to hospitable graves." So would it be, once Newfoundland was a part of Canada, should France prove an irritating neighbour, or try to press her rights till they became wrongs. French Canadians are above everything else Canadian.

I must refer the readers of *THE WEEK*, who wish to know the exact terms of the treaty rights of France, to Dr. Kingsford's volumes (vol. VI, p. 493, and vol. VII, p. 160-3), assuring them that, on many other subjects as well as on this, they will find exact information, gained at a great expenditure of labour, and expressing the hope that they will order the series, either for their own library or that of the High School, Mechanic's Institute or Reading Room with which they may be connected.

G. M. GRANT.

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### Life and Letters of Dean Church.\*

MARY C. CHURCH, who edits this volume of her father's letters, says in her preface: "It has been my aim to make it a book of letters rather than in any sense a complete biography." As a result we have a model "life and letters" in one volume. Two other features of this book greatly add to its value. Dr. Francis Paget, the Dean of Christ Church, has written an introduction to the letters in which he gives us a most beautiful sketch of the mind that may be found in them. Canon Scott Holland has also written an introduction to that part of the volume which relates to the Dean's life at St. Paul's. These two sketches agree in their testimony to the correctness of the idea which England seems to have formed of Richard William Church, that he was one of the wisest and best men of his generation.

Dean Church's life, from the time his boyhood ended, fell naturally into three almost equal periods. Eighteen years were passed at Oxford; then came nineteen years at Whatley; and these again were followed by nineteen years at St. Paul's. The editor taking advantage of these natural divisions has divided the "letters" accordingly. Dean Church's life was interesting and to some extent eventful. His youth was spent abroad, for the most part in Italy, which he loved. In 1836 he graduated at Wadham College, Oxford. In 1838 he was elected to a fellowship at Oriel. There he was surrounded by the leaders of the Oxford movement, and was the chosen friend of Charles Marriott, Newman and others. As Junior Proctor in 1845 he inspired the *nobis Procuratoribus non placet* which prevented an irate convocation from associating tract 90 in the condemnation which had just been passed upon "Ideal" Ward. In 1853 he retired to the little village of Whatley in Somersetshire. After the stirring scenes through which he had just passed, he welcomed this period of quiet. He spent his time winning the love of his people and in the quiet study of literature and history. During this period he wrote many excellent articles and reviews for the *Guardian* and other papers. In 1871 he was dragged by Mr. Gladstone, not without the entreaties of Canon Liddon, to take Dean Mansel's place at St. Paul's. It was under his direction, with the assistance of the late Bishop of Durham (then Canon of St. Paul's), Canon Liddon and the present Dean, that St. Paul's became what it now is—a great power in the religious life of the nation.

It is very difficult to know what to select from the volume before us. The beautiful and penetrating sketches by Dr. Paget and Canon Scott Holland are full of passages which we would like to quote, but there is one passage in which the Dean of Christ Church tries to set forth the secret of Dean Church's influence over the best and greatest men, which we cannot overlook. "But further back in his character than either patience or anger there was an habitual feeling of which only those who knew him well, perhaps, became distinctly conscious, but which, when once it has been discovered, might be traced in much that he said and did. It was as though he lived in constant recollection of something that was awful and even dreadful to him; something which bore with searching force on all men's ways and purposes, and hopes, and fears; something before which he knew himself to be, as it were, constantly arraigned; something which it was strange and pathetic to find so little recognized in current views of life. He seemed to bear about with him a certain hidden, isolating constraining and ennobling fear which quenched the dazzling light of many things which attract most men; a fear which would have to be clean got rid of before time serving or unreality could have a chance with him. Whatever that fear was it told upon his work in many ways; it helped him, probably, in great things to be unworldly; it sustained with an imperious and ever present sanction his sense and care for perfect justice, in act and word, in his own life and in his verdicts on the past; and it may well have borne part in making his style what it was, for probably few men have ever written so well and stayed so simply anxious to write truly."

It is interesting to note how, in his early years, Dean Church speaks of Bishop Butler and Maurice. "It is a great wish of mine to be properly acquainted with Butler, to lay the foundations of my own mind amid his works, to have him ever facing me and imbuing me with his spirit," and a little later, "There is something in Maurice, and his master, Coleridge, which wakens thought in me more than any other writings almost: with all their imputed mysticism they seem to me to say plain things as often as most people."

Those who have followed the religious movements of our time will find many interesting letters dealing with the Oxford Movement, "Essays and Reviews," the ritualistic struggles, etc., etc. In almost every case Dean Church is on the side of that large and generous charity which saw the verdict which would ultimately be pronounced and generally accepted. It is of special interest to know that Dean Church did not share in the panic produced in the religious world by the publication of the "Origin of Species." In 1860, he writes to his great friend, Dr. Asa Gray: "It is wonderful 'shortness of thought' to treat the theory of natural selection as incompatible with the ideas of a higher and spiritual order." One remarkable trait in the Dean's character must not be overlooked. It is noted by Scott Holland in these words: "Of all that elder race (the Tractarians)

\* "Life and Letters of Dean Church." Edited by his daughter, Mary C. Church; with a preface by the Dean of Christ Church. London and New York: Macmillan & Co. Toronto: Copp, Clark Co.