

CALENDAR FOR THE WEEK ENDING SATURDAY,
DECEMBER 3, 1870.

SUNDAY, Nov. 27.—*First Sunday in Advent.* Princess Teck born, 1833.
MONDAY, " 28.—Count de Frontenac died, 1698. Baron Bunsen died, 1860.
TUESDAY, " 29.—Wolsey died, 1530. Steamer "Monarch" wrecked on Toronto Peninsula, 1856.
WEDNESDAY, " 30.—*St. Andrew, Ap. M.* Battle of Sinope, 1853.
THURSDAY, Dec. 1.—Princess of Wales born, 1844.
FRIDAY, " 2.—Napoleon crowned Emperor, 1804. Battle of Austerlitz, 1805.
SATURDAY, " 3.—Belzoni died, 1823. Hamilton and Toronto Railway open for traffic, 1855.

THE CANADIAN ILLUSTRATED NEWS.

MONTREAL, SATURDAY, NOVEMBER 26, 1870.

WITH the approach of winter comes the season of social gatherings, charitable society concerts, national reunions, &c., &c., with their variety of speech and song, music and promenade, coffee and confections. Already these assemblages have begun to challenge the public patronage, and with, we hope, more than their wonted success; and already, as usual, some orator in the heat of his cosmopolitan zeal has for the hundredth time proclaimed his individual aspiration that there might be no more of national societies, no more of isolated working in the cause of charity by Englishmen or Irishmen, French Canadians or Scotsmen, but that all should join in one magnificent association of Canadians without distinction of race, nationality, or creed. The idea is seemingly a charming one, apparently very liberal; but in reality excessively absurd. Neither harmonious national existence, nor the enjoyment of true freedom by the citizens, can be assured by the obliteration of the differences between classes or races, but by the equal recognition of the rights appertaining to each, so that all may enjoy equal privileges. Nor does alms-giving—or charity, as it is now usually called—impose upon men the absurd condition that each individual be compelled to share his limited bounty equally among all the unfortunates of the land. The fact is that this wide philanthropy which debar men from supporting a national society because of its exclusiveness, is very apt to be so diffusive as to evaporate utterly before it lightens the misery of a single sufferer. Most people know the story of the beggar who claimed kinship with a *millionaire* on the strength of common descent from Adam, and the very just recognition of the kinship from the *millionaire* he received—"Here, brother, is a penny, and if you get half as much from each one of your relations, you will be a richer man than I am!" It is to be feared that the liberality preached by the advocates for the abolition of national charitable societies would have about the same practical result.

Though we are by no means blind to the possible mischiefs resulting from national societies, such as the fostering of a spirit of exclusiveness or want of generosity towards men of other nations, the encouragement, in fact, of a spirit of clannishness; yet it is to be observed that as a rule the men who are the most active in promoting these circumscribed means of relieving distress are about the most ready to aid in every general charitable movement which an unusual calamity may call for. This is what might fairly be expected. Such men become familiar with the habit of relieving distress, and also with the way of stirring up the public to aid them in the work. They devote themselves to this generally thankless task, some with great zeal for a few years, others more leisurely for half a lifetime, and as soon as they fall back into the ranks their places are occupied by others, so that the charitable work goes on and expands in some degree of proportion to the wants of the class whom each particular Society is formed to succour. But abolish these small Societies, each working within a limited and consequently manageable field, and merge them all into one grand Canadian Society, and what would be the result? Why that voluntary effort would hardly suffice even to give each poor applicant a penny. It would virtually lead to the establishment of the workhouse and the imposition of poor rates.

The very idea of one National Canadian Society, for the purpose of supplanting existing charitable associations of a national character, is utopian. Already Society in Canada is quite as homogeneous as is that of many other of the civilized countries of the world. Even though our "nationality" is as yet inchoate, surely there is as much in common between the inhabitants of Quebec and Ontario as between those of Connemara and the Lothians; and were the process of fusion less advanced than it is, it could only be a heated imagination that would appeal to the agency of such an *Imperium in Imperio*, as the "Grand

Canadian Society" implies. The familiar saw that "Charity begins at home" is not without its wisdom. The individual is the foundation of the family as the family is of the community, and the latter, while embracing a hundred social coteries and classes, and a vast diversity of associations for business, pleasure, or good or evil works, is ruled by the State, in the spirit of equal justice to all its members. Within the circle of the State's authority it is undoubtedly wise to give the freest scope to the better feelings of human nature, whether they manifest themselves by isolated or associated exertion for the good of others. Nor is the fire of Canadian patriotism to be fed by extinguishing the flame which burns before another shrine, whose glory is reflected upon this country. Inheritors of the history and traditions of France, or of the British Isles, as the great majority of the Canadian people are, they will find it no unworthy custom to keep alive the memory of the countries beyond the sea, whence they or their forefathers came. Yet this is, perhaps, the main point to which exception is taken against these societies, viz.:—that they serve to keep our people divided by national distinctions that have no geographical meaning in Canada. "Why?" cries the impatient advocate of the "One Grand Society," "Why should you be Englishmen, or Frenchmen, or Irishmen, or Scotsmen, when you should all be Canadians?" The answer is by no means difficult; the man who does his duty faithfully by his neighbour and the State in Canada is free to nurse what traditions he pleases, and the more he can be made to feel that he enjoys such freedom, the better and the more loyal a Canadian will he be; the more earnestly will he work in the cause of progress in the circle of his choice, and the more readily assist others, even if they be but his own "kith and kin" from across the Atlantic, to emulate his success.

The truth is that the social influences of the national societies tend to the diffusion of kindly feelings, and an honourable rivalry in good works among the different nationalities as well as the community at large; for let it be remembered that the membership of these societies does not contain a tithe of a tithe of the people in whose name they speak. They are but stewards of a portion of the common stream of almsgiving flowing towards the poor and destitute from the public at large; they gather in donations from all quarters, and distribute them generally with great discrimination, thereby relieving both the authorities and private individuals of much trouble and annoyance, at the same time that they confer upon the poor and the stranger an incalculable amount of good. Their social gatherings, some of which are held, perhaps, for the harmless, if not praise-worthy purpose of "burning incense" to some zealous official who is not altogether impervious to flattery, or for the mere sake of amusement, invariably attract a mixed audience, in which "international courtesies" are exchanged with lavish profusion, and Canadian patriotism preached with a zest that ought to convince the advocates of "One Grand Society" that they have nothing to complain of in respect of that honourable and ever to be cherished sentiment. They have also one other merit, though it is a negative one; like all voluntary associations formed for a good purpose, they invariably break down as soon as they cease to be useful. For the good they do while they flourish, they should be encouraged; and those whose liberality would be offended by being confined to one, should make an equitable distribution of their largess amongst all.

During the past week the complications to which we alluded in our last issue as impending between Russia and the Western Powers, threatened to bring about a rupture. Prince Gortschakoff apprised the parties to the treaty of Paris, that in view of the alterations affecting the balance of power in Europe which had taken place since 1856, the Emperor no longer considered himself bound by the obligations of the treaty, in so far as they limited his right of Sovereignty in the Black Sea. This despatch was promptly replied to by Earl Granville, who disputed the right of one party to the treaty to set its provisions aside without the consent of the other high contracting parties, and boldly argued that the other Powers could not consent to such a course. Austria and Turkey made similar remonstrances. The Russian rejoinder was mild in tone, but substantially maintained the ground before assumed. As, however, the Powers seem disposed to reconsider some of the provisions of the treaty, it is now confidently expected that a Congress will be held, and the differences amicably settled. The question will probably remain in abeyance for a time until the terms of peace between France and Prussia can be considered at the same Congress,—such at least is the prospect indicated by the following cable despatch:

LONDON, Nov. 22.—It is believed here that Russia, in deference to the opinion of the Great Powers, will withdraw the pretensions advanced by Prince Gortschakoff's note, and express her willingness to refer the question at issue to a conference, which will not be summoned till after the termination of the present war. It is also believed that Italy will ultimately join Austria and England in resisting Russia.

Spain has at last found a King, the second son of the King of Italy, Prince Amadeus, Duke of Aosta, a young man as yet unknown to fame, having accepted the proffered crown at the hands of the Cortes, the Spaniards not caring for a resort to a plebiscitum. Throughout the country where the announcement of the vote in favour of Prince Amadeus was not hailed with acclamation, it was received with indifference. It is anticipated that he will be permitted to ascend the throne without resistance. Spain has had a rather long, but, upon the whole, a very mild attack of the revolutionary fever, and she promises to come out of it with a renovated constitution.

CORRECTION—In the seventh line from the top of the first column on page 326, last number, for "Russian," read "Republican."

CORRESPONDENCE.

AN OLD WAR JOKE REVIVED.

To the Editor of the CANADIAN ILLUSTRATED NEWS.

SIR.—The catastrophe of Sedan has already afforded the irrepressible French wits the occasion of two grim jokes. The ex-Emperor has been dubbed by Louis Veuillot—Napoleon le Sedantaire. The seat which he used at Bellevue Cottage on the memorable 2nd September, is said to be a valuable sedan chair, inasmuch as it will yield many a stiver to the Berlin policeman who appropriated it for exhibition.

This is not the first time that the fortress on the Meuse has furnished the theme for a jest. In the autumn of 1642, when the Duke of Bouillon surrendered its citadel, the French wits thus expressed their approval of his choice between two evils: "Le duc de Bouillon a souffert qu'on lui arrachast ses dents pour sauver sa teste." The grave Dutchman Burlaeus was so tickled at this joke that he tried to explain it in his Latin letters to his equally grave friend Wickevoort. Hear him: "Galli, ut acutissimi sunt, aiunt Bullionum Ducem dentes sibi eripi passum, ut capiti suo consuleret!"

Considering the charge of cowardice made against the Emperor, it is a wonder this poor play of words has not been already revived.

Yours truly,

J. L.

ST. JOHN'S, P. Q.,
Nov. 18, 1870.

THE WAR NEWS.

The news of the victory of Gen. d'Aurelles de Paladines produced an excellent effect among the Parisians. The impatience of the mob for a sortie on the enemy had given way and the people became resigned to stand on the defensive, hoping that the army of the Loire would soon come to their relief. Around the City nothing of importance has occurred, except that the Prussians are now endeavouring to establish a second outer line of defence, so that the inner lines may be protected in the rear while operating against the French forces in and around Paris. With this object in view, Prince Frederick Charles, instead of crossing the Loire, marching on Bourges and attacking the army of the Loire in the rear as was intended, is now marching on Paris where all the German forces are being concentrated. The success of Gen. de Paladines has forced this change of plan on the sagacious Von Moltke.

On the 18th a severe battle was reported as going on at Dreux; but it appears to have been a mere skirmish in which the garde mobile were worsted and fled. On the 19th Riccio Garibaldi had a victory over two Regiments of Hussars and a small body of Landwehr at Chatillon. The Prussians withdrew to Château-Vilain, with a loss of 120 men and ten horses. Fighting had also been going on near Nantes on Monday, a five hours' engagement being reported without decisive results. On Tuesday, 21st, a reconnoitring party of 600 Uhlans had an encounter with the French at Yure. The Franks-Tireurs have been successful in several encounters with Uhlans lately near the border. Many of the latter have been killed. More than 1,000 Uhlans have lately been driven into Belgium, where they were at once disarmed. The fighting, since the victory of Paladines, has been confined to skirmishing between outposts and reconnoitring parties designed to retard the progress of the strategic movements now being attempted on both sides. De Paladines' line is now said to extend from Le Mans, through Vendôme, Orleans and Bourges to Nevers. His main body rests on this line, while it is supposed that a large section of his force has passed north to Evreux. His line also extends from Orleans to Angerville and in a triangle, whereof Vendôme, Orleans, and Angerville form the points. The German line extends from Château Neuf through Chartres and Etampes to Fontainebleau. The army of the West under Keratry, and the army of the North under Bourbaki, are moving to effect a junction with that under d'Aurelles de Paladines, and "when these armies," says the speculative correspondent of the *N.Y. World*, "effect a junction, the number of troops will not be less than 265,000, besides their reserves, and 100,000 of the army of the Loire entrenched at Orleans, and holding the line extending north of Chateaudun and Chartres. Part of Frederick Charles' army has established communication with the Duke of Mecklenburg between Etampes and Fontainebleau. The whole force of the former will probably effect a junction on the 23rd. The united strength of his force will then be 120,000. The strategy of d'Aurelles has drawn them considerably south, where he confronts them with an entrenched army of equal numbers, while, with the main body of 265,000 men, he moves on Versailles."

The bombardment of Montmedy and Thionville continues. A small sortie from the former was completely cut off, the whole body being either killed or taken prisoners. Another and larger one was made on the 17th, when the Germans lost five hundred in killed, wounded and prisoners. The *Tribune's* correspondent with Garibaldi, writing from Autun, Nov. 19, denies the truth of the reports about quarrels between the