

SOME curious events now and again are brought to light with regard to church patronage in England. In the course of the recent debate in the House of Commons on the Church Patronage Bill, the fact was elicited that Tom Cannon, the celebrated jockey, is proprietor of an advowson. It appears that Mr. Cannon was anxious to become "mine host" of a certain hostelry, but as the living went with the hotel he had thus become the proprietor of both. The crack jock is said to be not at all desirous of the Church's favour.

"THE gambling tables at Monte Carlo are evidently doomed, and with them the last public haunts of the professional gamblers in civilized Europe will be closed." Thus writes an editor of an English exchange. Monaco is nominally, indeed, an independent state, and the reigning Prince is not understood to be over anxious to carry out the wishes of his neighbours. The recent numerous tragedies have at last aroused public opinion in the cities of the Riviera to the enormity of the evil. Nice and the other neighbouring towns, moreover, have suffered through the draining of their resources at the gambling houses, and the long-deferred sentence of extinction is evidently soon likely to be carried out. There are few spots more favoured by nature than Monaco, and art has added with wonderful effect to the beauties of Monte Carlo. But there is no reason to believe that Monaco will cease to charm when the curse which blasts it now is removed. Baden-Baden and Ems and Homburg and Wiesbaden had their gaming tables a few years ago, and it was said that the waters would lose their virtues if the croupiers ceased to cry and the tables ceased to turn. But a great king issued his fiat; the beautiful German watering places were purified, and they are now more popular than ever. Homburg has lost none of its popularity, and the surpassing beauties of Baden-Baden, with its music and its fêtes, are not the less enthusiastically enjoyed because the scenes in the Kursaal which Thackeray so vividly described are now happily only evil memories. And no one who knows the Corniche and the Riviera will doubt that Monaco has before it a future brighter and better, one far more worthy of the fair land of which it is one of the fairest corners, than the hideous past with its long catalogue of death and destruction.

CONFLICTING VIEWS ON CANADIAN INDEPENDENCE.

WHILE Lieut.-Col. Denison, Police Magistrate of Toronto, was telling the descendants of the U. E. Loyalists that the only voices heard in favour of Canadian Independence were those of a few hangers-on of the press, who have no stake in the country, and who spend half of their time in the United States, two superior judges of Quebec—Judge Sicotte and Judge Loranger—and a public man of mark, Hon. M. Boyd, were, in the words of a Conservative journal, *Le Quotidien*, of Levis, expressing their "decided conviction that, in the near future, Canada will be called upon to form an independent nation." As these gentlemen are not hangers-on of the press, are not under the condemnation attached to new comers, were born and live in the country, in which, besides, they have something at stake, Col. Denison's list of independence advocates must be slightly varied and enlarged. Col. Denison was not aware that they had expressed opinions so completely in opposition to his own. To M. Royal's mental vision the country appears to be marching on to definitive independence:—

Ce pays a commencé par être colonie; il est ensuite devenue province; sa troisième phase sera celle de l'émancipation définitive. La Confédération a été l'agroupement de provinces qui ont espéré trouver dans la réalisation d'une combinaison hardie, les garanties d'accord, d'ordre social, de stabilité, de puissance, et de relèvement des esprits qui préparent un peuple à ses destinées finales.

With M. Royal independence is scarcely a matter of predilection, for though we are wanting in what he calls the emblem of a people's dignity and force, a national flag, he distinctly guards himself against being understood to deplore a condition of inferiority which he regards as rather apparent than real. He does not wish to see a premature evolution of nationality; its final coming is a matter of time, and time belongs to the Eternal, on whom men are dependent (et le temps appartient à Dieu que mène les hommes). In short, M. Royal's position is that of a man who does not pretend to be superior to destiny; who looks upon a coming political change with the resignation with which one submits to the inevitable.

With Judge Loranger the necessity of independence is a conviction; the colonial state is the feebleness of a country's minority, which cannot be indefinitely prolonged, and to such England herself may put a term.

On ne doit pas se cacher que le régime colonial est à la faiblesse des peuples, ce que la tutelle est à la minorité de l'enfant, qu'il ne peut se prolonger indéfiniment, qu'un jour ou l'autre il peut avoir un terme, et que l'Angleterre peut elle-même briser le lieu qui nous unit.

This may serve to recall Lord Palmerston's avowal that, if Canada desired independence she had only to say the word, and England would wish

her God speed. Judge Loranger's preference for independence is strong, and in fifty years, he predicts, the colonial sentiment will be extinct.

Moi, je suis pour la doctrine Munroe, je suis américain et je suis canadien, et je vous dis que le sentiment colonial dans cinquante ans aura vécu. Les hommes ne sont pas faits pour rester éternellement en tutelle. Quand un mineur a atteint l'âge de la majorité, on l'émancipe. Ceux que l'on n'émancipe pas sont des imbéciles, et les canadiens ne sont pas des imbéciles.

It is going far in the opposite direction to that travelled by Col. Denison to brand as imbeciles all in whose souls the desire for independence does not find a place; but the hand of Judge Loranger does not shrink from attaching this stigma. The course of historic development has generally been on this line; the road travelled has been from colonial dependence to separate national existence, unless when the colonies were practically independent of the parent state from the start. What probability is there that Canada will form an exception to the universal experience of mankind; that for her the sun will stand still, and the universal law of historical development be suspended?

Judge Sicotte, who speaks less positively than his retired brother, says Canada has to choose between imperial federation, independence with separate existence, or independence with annexation to the United States. (Il y a trois issues pour cette terre qui fut la nouvelle France). Against imperial confederation and annexation he equally pronounces; the objection to the first being that distance would prevent complete fusion, to the second that it is not true independence:

Les nationalités les plus vivaces sont celles qui s'appuient sur les incidents qui leur font une vie distincte, propres à elles seules; sur les faits qui constituent sa croissance d'après son développement social, historique; ses qualités, ses différences; sa mission dans les sociétés; son nom dans le monde des nations; son parfum de terroir: choses qui font une individualité, une existence propre et particulière. L'annexion aux États-Unis ne serait pas cette individualité. Nous changerions de nom, de patrie, pour adopter un autre nom, une autre patrie. Evidemment cette issue n'est pas celle que dicte le sentiment vrai de l'indépendance. Il y a de la déchéance dans cette abnégation de tout ce qui nous est propre, pour se donner à plus fort, parce qu'il est plus fort.

The occasion on which these speeches were made was the National Congress of the French Canadians, on the recent extraordinary celebration of the fête of Saint Jean Baptiste. There were present a large number of men of mark and prominence. How were those independence utterances received? An eye-witness replies that each allusion to independence was received with applause. And no protest was uttered, no rebuke has come from the press. If this means tacit approval, Col. Denison's list of independents must be not only largely added to, but wholly changed in complexion.

My present object being a correction of the record, I leave to others a discussion of the question to which the evidence relates. C. L.

A GREAT PREACHER ON WOMEN.

THERE has lately been published a new edition of St. Chrysostom. In reading the homilies of this most eloquent of men, it is curious to note the amount of criticism he devotes to the foibles of the sex. This is really an index of the high civilization to which Constantinople had attained. No better indications can be given of the domestic condition of a people than female life and character supply. In Constantinople, at the beginning of the fifth century, though the city was essentially Greek, we see nothing of that depreciation of females which prevailed in the historical age of Greece. An Eastern principle, it never took root among the Romans; it was antagonistic to Christianity, and over the Greek life of Byzantium the influence of Rome and Christianity was very great. Women find a prominent place in the literature of the time. Nowhere are these portraits more vigorously drawn than in the pages of Chrysostom. Consciously misleading we are sure the Saint could not be, but the tendency of social satire is to exaggeration, and we are not at all certain that, postulating the same freedom of expression as was permitted in his day, language as strong as he was accustomed to use could not now with propriety be applied to woman.

Very little is said about the mental qualities of the ladies. It is on their personal charms the Saint comments. Aristotle tells us that size is one of the virtues of woman; and in the fourth and fifth century no lady in Constantinople, unless she was fairly tall, could be admitted among the belles. In modern times we see ladies with the nose "tip-tilted" successfully set up as professional beauties, but Chrysostom, in his fourth homily on the epistle to Timothy, tells us that a fashionable beauty of his day was required to have a nose straight, with nostrils exquisitely chiselled and in perfect proportion, and the teeth white, small, and regular. The eyes were required to be full, dark, and rolling. Just as the modern ladies, so the beauties of Constantinople called art to the aid of nature. The face was painted and the eyes dyed with stibium. Hence the advice of Chrysostom to a man whose wife is thus addicted: "Do not," says Chrysostom, "terrify her; do not threaten her; be persuasive and insinu-