

with the Indians; when they find their way to lumber shanties they go under direction and in gangs. The habit of roaming the French Canadians have indulged in from an early period; but roaming seldom caused them to form new colonies, and it tended to weaken the infant settlements on the banks of the St. Lawrence; the French Government tried, but in vain, to confine them within a short range and in compact settlements where they would the better be able to defend themselves against the Indians. They explored the country as far west as the Rocky Mountains, when Canada was under the French Dominion, but the chief memorials which they left behind them, except at a few widely separated points, were the French names which they gave to the prominent spots at which they touched. The Roman Catholic Church in Quebec has seized hold of colonization as a means of arresting the outflow of the young population to the adjoining States, and with the hope of bringing back a portion of those who have gone. But, while colonization is proceeding with vigour, repatriation has no present strength and scarcely any future promise. There cannot be a doubt that a much better field is presented by the North-West than by any region into which the French Canadians are now extending new colonies. The North-West they are almost entirely neglecting. This error, for such it certainly is economically, M. Miquelon, the Federal agent at Q'Appelle Lake, is anxious to see corrected. He knows his own countrymen well, and when he says that they prefer starvation to isolation his statement need not be questioned. The consciousness of being left alone deprives them both of courage and energy. They are above every thing gregarious, and they are willing to make great sacrifices to be where they can enjoy the society of their fellows. The practical suggestion which M. Miquelon makes is not in a shape in which, without modification, it can be accepted. The Federal Government could provide sites for the settlers along the Pacific Railway, as it is in fact doing for all comers, but State intervention cannot go to the extent of providing religious instruction. The Pacific Railway Company might perhaps see its way to aid the enterprise in some form, if only by way of experiment. There is no reason why French Canadians, now that the colonizing spirit is upon them, should by their own act and choice exclude themselves from the rich territory and milder climate than they are now seeking of the North-West.

IN one form or another, the municipal question is making itself felt in different Provinces of Canada. In the city of Halifax real estate, unless it was occupied by the owner, was till recently exempt from taxation. As one extreme begets another, Mr. Fysche, without ever having heard of the French Physiocrats, and being oblivious of the existence of Henry George and his book, wrote a pamphlet exactly in the vein of Henry George. Exemption and practical confiscation must in the end be rejected and a middle course taken. But, if Mr. Fysche overshot the mark, his pamphlet had the effect of calling attention to a much needed reform, and a measure of reform was obtained. To follow in the footsteps of Henry George would endanger the security of all forms of property; for no form is so much more sacred than another that if one may be confiscated others could be insured immunity from a like fate.

COMPLAINT is made that Italians, Hungarians and Chinese have found employment on the Pacific Railway, on the ground that Canadians ought to have been preferred. This is protection of a very pronounced kind, and the pen of a professed Free Trader is the vehicle by which it reaches the public. The doctrine is one which strikes directly at the freedom of labour; for if the Canadian employer is to-day under a duty to reject the labour which comes from three countries, he may to-morrow be required to reject labour from half-a-dozen countries, and the next day to exclude all but Canadian labour. If the employer were under any obligation not to buy, the labourer could not sell his labour. Labour has benefited more by the facility of circulation than by any other cause. A congested labour market at one point can be relieved by supplying a demand at another. A change of place is often the only means of relief within the reach of labourers who are suffering for want of employment, and the facility of migration which steam, on rail or ocean, has afforded has given the modern labourer an advantage which was lacking to his predecessor fifty years ago. The United States directed the point of the wedge against the Chinese, and already Italians and Hungarians are prospectively added to the list of proscription. And the demand is scarcely made in a feeble halting voice, below the line, when it is parroted, in the name of Protection, in Canada. But in this demand there is neither Free Trade nor patriotism, nor, it is greatly to be feared, even good faith.

THE third Plenary Council of Baltimore is held at a time when the Roman Catholic Church has become the largest religious body in the United States; and the Republic has, in the words of Bishop Ireland, who

preached before the assembled bishops, become "the choicest field which Providence offers in the world to-day to the occupancy of the Church" of Rome. The gain which has for the first time enabled the Roman Catholics to outnumber the Methodists is due to immigration. By strenuous efforts on the part of the clergy a large portion of the imported communicants have been retained within the fold. But the time has come when the attempt is to be made to find new adherents in the native-born population. Before the third Council of Baltimore, which will probably not separate without adopting the Canon law of Rome, and declaring war upon the Common School System, Bishop Ireland feeling that his words will reach the ears of fifty millions of Americans, undertakes to prove that the principles of the Church of Rome are in thorough harmony with the interests of the Republic. "Rulers," says the bishop, "govern by the will of the people, and derive their just powers from the consent of the governed, in the sense that the consent, the choice of the governed, is the condition upon which Heaven conveys authority." The Church has not waited for this consent when it has given its support to despotic governments. But the doctrine of the consent of the governed being necessary to the legitimacy of the governed suits the latitude of Baltimore, and Bishop Ireland was not likely to say anything to displease that larger audience which he was addressing over the heads of the Council. The harmony of the civil and the spiritual powers he was emphatic in proclaiming: "The temporal administration of the practical methods of government," he said, "are matters for the State exclusively;" adding, as "a Catholic doctrine, that in America loyalty to the Republic is a Divine virtue." This loyalty has sometimes shown itself through the Church in strange disguises; as in instigating the "removal" of President Blanco of Peru. For the Church nothing was claimed but the indisputable right of "proclaiming the principles of justice and morality." This right the Church undoubtedly possesses, and that it is her duty to exercise it is not less clear. But what in the Republic is merely "proclaiming the principles of justice and morality" in some countries means the absolute right to control the civil authority, and it would have the same meaning in the United States if the Church of Rome were relatively as strong there as it is in the Province of Quebec. In the Province of Quebec the united episcopate asserts the subordination of the civil to the spiritual authority, and for the priests claims immunity from the ordinary tribunals. There the bishops are not afraid to say that in their respective diocese they have "the power to teach, to command, to judge," subject only to the Pope. Not the less do they claim that the priests may direct electors how to vote under pain of spiritual censures. This is the way they leave the civil authority free to act in the civil sphere; and bishop Ireland's sermon, innocent as it is made to look, contains the foundation of a no less extensive claim for the Church in the United States. But there is this difference: Bishop Ireland is addressing a republic where his Church is in a numerical minority, and he guards his language and suits it to his audience; while the bishops of Quebec, having no such restraint put upon them, can speak freely.

THE Board of Trade at St. John, N. B., is greatly alarmed at the treaty between the Spanish West Indies and the United States, which is supposed to threaten New Brunswick interests. The intervention of the British Government is invoked and Annexation appears to have been freely spoken of as the alternative. The report of the meeting, however, is a mere summary, and we must await details. There can be no doubt that both New Brunswick and Nova Scotia are greatly disappointed with the results of Confederation.

THE despondency of Commerce over the temporary stagnation in trade in England is probably deeper than the facts justify. The complaint is of decreased business and diminished profits, of production outrunning demand. At each recurring season of dullness, the complaint is true. But in spite of periodical drawbacks, the general increase in foreign commerce has been very great. In 1840 the exports per head of the population amounted to only £1 8s.; last year they had risen to £6 14s. 8d. If profits have been reduced, thrift is greater; for capital continues to accumulate. The deposits in the joint stock banks rose from £421,000,000 in 1874, to £475,000,000 in 1884. This accumulation of capital is the combined result of production and saving; and, while these processes continue to go on the nation cannot economically be in a very bad way. It may be that in the future the supremacy of England's manufacturing industry may cease to be what it has been in the past; but she still has an enormous advantage over many other countries in the command of practically unlimited capital and in the trained skill of her workmen: in the immediate prospect of her commerce there is nothing to cause despondency, though there may be cause for anxiety.