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CONTENTS OF CURRENT NUMBER.

TOPICS—	PAGE.
Loss of the Franchise	67
A Disgrace to Our Civilization	67
"A Difficult Problem in Politics"	67
Has Canada Solved It?	67
A Novel Suggestion	67
The Tramp Nuisance	68
"General" Booth's Proposal	68
Premier Mercier's Triumph	68
Two Kinds of Protection	68
Protection Gone Mad	68
The Small Farmer Disappearing	68
The Haytian Affairs	68
The County Councils in England	68
The British East Africa Company	68
British Diplomacy	69
England, Persia and Ruesia	69
The Indian Ladies' Durbar	69
FEDERATION AND ANNEXATION	69
A REPLY TO OVER-EXAMINATION	69
THE GOVERNMENT AND THE BANK CIRCULATION	Goldwin Smith. 70
TRUBSH AND POET (POEM)	T. G. Marquis. 71
LONDON LETTER	Walter Powell. 71
MONTREAL LETTER	Ville Marie. 71
THE NORTH-WEST FARMER	Nicholas Flood Davin, M.P. 72
LESSONS FROM FRANCE	Arnold Hautain. 72
VALE (POEM)	Gowan Lea. 73
ARNOLD TOYNBEE	J. M. Hunter. 73
CORRESPONDENCE—	
Tax Exemption	A Citizen of Toronto. 74
Methods of McGill	Medicus. 74
Polemical and Propagandist Novels	H. F. McIntosh. 74
MISS ARDAGH'S "TANGLED ENDS"	G. M. A. 74
A FOREIGN ESTIMATE OF LORD RANDOLPH CHURCHILL	74
PRINCESS ROYAL; A CANADIAN IDYL (POEM)	Samuel M. Bayliss. 76
MUSIC	B Natural. 76
OUR LIBRARY TABLE	77
LITERARY AND PERSONAL GOSSIP	77
CHESS	79

All articles, contributions, and letters on matters pertaining to the editorial department should be addressed to the Editor, and not to any other person who may be supposed to be connected with the paper.

THE fact pointed out by Mr. Colter, the Liberal candidate for Haldimand, in his speech before the Nominating Convention, that no one under twenty-three and a half years of age can now vote in a Dominion election, sets in a somewhat striking light the failure, or at least the temporary break-down, of the Dominion electoral machinery. From a party point of view no reason is apparent why the want of revision of the lists should injure Liberals more than Conservatives. But it is surely desirable that the young men of the Dominion should be encouraged to value and to use the franchise from the period of earliest manhood. As Canada, in common with other English speaking countries, fixes that period at the age of twenty-one, it is quite too bad that even in a single constituency a considerable number of those legally qualified in point of age and other conditions should be deprived of so important a right by the act or neglect of the Government. The same remark applies, of course, to all those who have in other ways become possessed of the voting qualification, since the last revision of the lists. It could not have been very difficult or expensive to provide for revision in those constituencies in which, from any cause, vacancies might occur and elections be held during the Parliamentary term. The wonder is that the Government did not make, or the Commons insist on, such an arrangement.

"A DISGRACE to our civilization," said Mr. Goldwin Smith, in his speech at the Toronto Civic Nominations, of the fact that there are nine lunatics shut up with the prisoners in the city jail. The characterization is none too strong. The same state of things is to be found, we are told, all over the Province. In almost every town and county jail one or more of these most pitiable of all human beings, the demented, are shut up with the criminals and vagrants in the common jails. Shame on the wealthy and prosperous Province of Ontario, that it can permit such things. Shame on the Government and Legislature, so far as the fault is theirs that ample provision is not made for the proper care and treatment of these unfortunates. If fully reported, Mr. Goldwin Smith confined his expression of sympathy to the sane inmates of the prison, thus doomed

to constant association with those whose reason is dethroned. The ordeal is one to which no sane convict should be subjected. But does not society owe a duty also to the poor lunatics? Is it not one of the first and plainest of moral obligations that, in this scientific age, every one who is suffering from brain disease, or any form of mental malady, should have the best appliances that modern science can give to aid his possible recovery? Our hearts and consciences must have become case-hardened by use and wont, else we should recoil in horror from the thought of such neglect and cruelty, under forms of law and in public institutions.

IN a confederation of equal and practically independent states or colonies, what subjects of legislation and administration are properly national and what local? Can any clear and comprehensive principle be found to guide in drawing the line of demarcation between the two? This was undoubtedly the most difficult and perplexing problem before the respective founders of the two North American confederacies. The fathers of the United States Constitution tried to solve it in one way; the founders of the Canadian Confederation in another, and the events have already shown too clearly that neither body was absolutely successful. It is yet too early in the history of both countries to warrant an assertion as to which of the expedients adopted was soundest in principle, and most conducive to absolute success in practice. There are, of course, certain subjects falling so clearly within the limits of national jurisdiction, that there could be no hesitation in either case. Amongst these may be enumerated foreign relations, war or insurrection, commerce, the currency, the postal service, patents, copyrights, etc. In regard to unenumerated matters, the Tenth Amendment to the Constitution of the United States declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." The result is to-day the existence of the very "Difficult Problem in Politics," which Mr. Frank Gaylord Cook discusses in the January number of the *Atlantic Monthly*. While accepting, with pardonable inconsistency, such complimentary foreign opinions as that of Matthew Arnold that the United States have solved "the political and social problem," Mr. Cook proceeds to make it clear that that problem is really very far from being solved. The war of the Rebellion crushed out of sight for a season one set of difficulties, but others of great importance still rear their heads and create much and mischievous confusion, if they do not threaten immediate danger. The regulation of the liquor traffic, and of marriage and divorce, may be specially instanced. Mr. Cook admits that the old doctrine of State rights is still a force in politics, that the Constitution itself is almost incapable of amendment, and, virtually, that the only practical remedy lies in the direction of a suggestion made some years ago by President Woolsey, of Yale, looking to voluntary and concerted action by the Legislatures of the different States, with a view to uniform and concurrent legislation—a consummation which is hardly within the range of political possibility.

WITH the great Rebellion before their eyes as a warning against the principle adopted by the United States, the founders of the Dominion chose the alternative method, and expressly provided that all matters not given over specially and specifically to the Provinces by the Act of Union, should be relegated to the exclusive sphere of the central Government and Parliament. Whether this provision for strengthening the national at the expense of the local element of the constitution, will prove the wiser in the end it is yet too soon to predict. Certainly it has not been thus far found preventive of friction. It is happily evident that in the important matter of the marriage laws the division of subjects adopted in the Canadian Constitution is much the better, and we have escaped the terrible abuses which have resulted amongst our neighbours from the other arrangement, except in so far as the contiguity of the States exposes Canada to some extent to their baneful effects. It would indeed seem that the state of affairs existing in the United States to-day, as the result of this great constitutional mistake, should of itself be sufficient to deter Canadians who place social purity and order above material gain, from all thought of annexation.

Who would choose to become incorporated in a nation in which what constitutes marriage in one State may be no legal marriage in another; in which "persons divorced in one State may in another be lawful husband and wife," and in which "a man may at the same time have two or more legal wives, each in a separate State?" But so far as the settlement of questions of property or prerogative between the central and the local authorities is concerned, it is still too much to assume that the Canadian principle will prove safer than the American, especially should the right of appeal to the British Privy Council be at any time lost or repudiated. In fact, it is hardly too much to say that in the case of both nationalities this question of jurisdiction is the "rock ahead," which threatens most danger to the ship of state. It may be worthy of special consideration by Canadian statesmen whether our neighbours have not in the constitution of their Senate a safeguard which is conspicuously wanting under our own constitution.

THE Kingston correspondent of the *Mail* reports Principal Grant as saying, anent his three weeks' visit in Japan, that the Japanese amongst their other Westernizing tendencies, are growing dissatisfied with an exclusive rice diet, and are becoming bread-eaters. Dr. Grant thinks they will soon want an immense quantity of flour, and asks why this want should not be supplied from our great fertile prairies. The suggestion is far-seeing and patriotic, and may, for aught that appears, be within the range of the practicable. It might supply an additional reason, if any were needed, for pushing forward the Australian cable project. But the conception of the Japanese and other Eastern peoples as bread-eaters opens up a realm of future possibilities much wider than that of a new and immense grain market. Possibly Japan, like India, might betake itself to wheat-raising. The substitution of bread for rice might, we might almost say must, mean vastly more than this. It would mean, amongst other things, the awakening of new tastes, new wants, new ambitions, in a thousand other directions in a word such a revolution in the whole habits of the people, and such a stimulation of their industry and energy, as would lead to commercial operations vastly more important than any resulting from the mere demand, however great, for a single commodity.

THE relief societies of some of our cities and towns are finding a simple but very practical and effective means of dealing with the tramp fraternity, in the application of a work-test to all able-bodied applicants for charity. The indications are that Toronto, which seems hitherto to have been a favourite winter-quarters of the genus, will rid itself of from one-half to three-fourths of its professional mendicants of the travelling variety, by requiring a certain amount of exercise with the wood-saw as an equivalent for the food and shelter given at the House of Industry and the Jail. If it be objected that the lazy and worthless are thus driven forward to another locality, the ready answer is, let every other locality resort to the same expedient. The test is a most righteous one. It accords with the fundamental law of the broadest Christian charity, "If any will not work neither let him eat." If not only every corporation but every tender-hearted individual and family would but take the trouble to provide for and apply some such test in every case, tramp life would soon lose its attractiveness, a reforming agency of a most excellent kind would be set in operation, and immense stores of misapplied bounty would be saved from being worse than wasted, and made available for the relief of the helpless and deserving poor. The resources of benevolence, were they thus turned into the right channels, as they might be if the givers would but take a little more thought and trouble, would be ample in this land of plenty for the relief of all genuine destitution. The meaning and spirit of Christian altruism were grossly, though, no doubt, unwittingly, caricatured by the Vice-President of the American Association for the Advancement of Science, when in his address before the Economic Section of that Society last August, he argued that the precepts of New Testament altruism ignore "the objective and ultimate effect" of the action, and "make not an iota of discrimination as to the effect upon others," thence deducing the conclusion that extreme altruism is just as far from virtue as extreme selfishness. It is a pity