

THE WEEK.

Sixth Year.
Vol. VI. No. 44.

TORONTO, FRIDAY, OCTOBER 4th, 1889.

\$3.00 per Annum
Single Copies, 10 Cents.

THE WEEK :

AN INDEPENDENT JOURNAL OF POLITICS LITERATURE SCIENCE AND ARTS

TERMS:—One year, \$3.00; eight months, \$2.00; four months, \$1.00
Subscriptions payable in advance.

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Subscribers in Great Britain and Ireland supplied, postage prepaid, on terms following:—One year, 12s. stg.; half-year, 6s. stg. Remittances by P. O. order or draft should be made payable and addressed to the Publisher.

No advertisements charged less than five lines. Address—T. R. CLOUGHER, Business Manager, 5 Jordan Street, Toronto.

C. BLACKETT ROBINSON, Publisher.

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NOT only the friends of the institution, but all who are interested in the progress of higher education in Canada, are to be congratulated on the recent additions to the staff of Queen's University. Dr. S. W. Dyde, who has been assigned to the chair of Mental Philosophy, and Rev. John McNaughton, who takes that of Greek, are reputed to be men of much more than ordinary ability and promise in their respective lines of study. The appointment of the former reminds us that the Ontario Government will very soon be called upon to name the successor to the late Professor Young. The applicants for the position are said to be numerous, and several are doubtless highly recommended. In the absence of the information which the Government alone possesses it would be presumptuous even to hint at the superior eligibility of a particular candidate, and we have no intention of doing so. As to the principle on which the Government is bound to act in making the appointment there can be but one opinion. Their obvious duty is to choose the best man, no matter where he was born or in what institution educated. The deputation of alumni of the University who waited upon the Government a few days since to press the claims of a particular candidate were, we suppose, within their rights as men of education and citizens. It is quite possible that their friend and fellow-graduate, whose appointment they favour, may be the very best man available for the position. But it must be confessed that some of the reasons brought forward do not seem entitled to very serious consideration. There are, we presume, very few of those interested who would not be glad should a former student of Toronto University and of the late professor be found to have the best qualifications. But when the deputation urge the fact that the candidate they favour is a native of Ontario, a graduate of the University, and an adherent to the philosophical doctrines of the late professor as reasons for his appointment, their arguments are not surely of a very convincing kind, though, other things being equal, they might suffice to turn the scale. Their presentation would, it seems to us, have been quite as strong had they confined themselves solely to the question of personal

ability and merit. Nothing could be more disloyal to the University than to advocate the appointment of any of its professors on any other grounds. We do not suppose the deputation in question did so or intended to do so, but one cannot but foresee that in case the appointment should fall to the man of their choice room would be given for the friends of other candidates to suspect that the choice was influenced by the unessential considerations named.

THE speech of the Hon. Mr. Wilfred Laurier in the Pavilion on Monday evening was in many respects a good tone. Its calm, argumentative style, its manly, yet conciliatory, tone, and its constant appeal to lofty political and moral principles made it worthy of the occasion and of the man. Mr. Laurier patriotically and no doubt sincerely deplores the spirit of mutual distrust which has taken possession of the Protestants of Quebec and the Catholics of Ontario. Unhappily it is impossible to deny that the distrust exists and has grown to dangerous proportions within the last year. In attempting to lay the whole blame for its existence at the door of his political opponents Mr. Laurier reasons as a partisan rather than a philosopher or statesman. The main sources of the distrust lie, it may be feared, much deeper than the plane on which the machinations of any political party can operate. That this distrust has, however, been laid hold of and stimulated for party purposes cannot, unfortunately, be doubted. Every unprejudiced Canadian must perceive that the Conservative leaders have sinned gravely in this respect, but only a purblind partisanship could prevent so keen an observer as Mr. Laurier from perceiving that the Liberals have not hesitated, on occasion, to turn the same evil and dangerous feeling to account for their own ends. It would have been more to the point and more statesmanlike to have inquired whether the result deplored is not really due, in large measure, to the exigencies of the extreme and rabid partisanship which is, unhappily, the dominant force in all our political contests. But the point at which Mr. Laurier seems to us to have most signally failed in his effort to remove distrust and restore confidence was this: He gave, it is true, the most unqualified assurance that, if any of his countrymen "have ever dreamed of closing themselves into a small community of Frenchmen on the banks of the St. Lawrence," he is not one of the number. We see no reason to disbelieve that this truly represents not only his own principles and feeling but those of the limited number of his fellow-countrymen for whom he is authorized to speak. But what about the great majority of his fellow-countrymen, the Nationalists and Ultramontanes who are now altogether in the ascendant? He cannot pretend to speak for these. But it is precisely these whose views and aspirations, being those of the majority, must have controlling influence in determining the future policy of the Canadian French.

MUCH the larger part of Mr. Laurier's speech was devoted to the delicate subject of the Jesuits' Estates Act. He announced his intention to confine his remarks to a defence of the position taken by the Liberal party under his leadership in respect to the question of disallowance. But in reality he went a good deal further and devoted considerable attention to the Act itself, its necessity as a settlement of the question which gave rise to it, and the meaning and intention of the preamble which has proved so obnoxious to Protestant feeling. That his defence on these points is, in the main, sufficient will be, we have little doubt, the verdict of history. The basis of that defence is, of course, the doctrine of the right of each Province, by the terms, written and unwritten, of Confederation, to exclusive jurisdiction within its own domain. With this we have dealt in another paragraph, written before Mr. Laurier's speech was delivered. With the Liberal leader's claim that this has always been the political faith of his party, consistently avowed and followed, we have no special concern, though we cannot forget the freedom and frequency with which the veto power was used during the régime of Mr. Mackenzie as Premier and Mr. Blake as Minister of Justice. We do not think many fair-minded Canadians of either party can fail to appreciate the strong and comprehensive grasp with which Mr. Laurier lays hold of the grand principles of English liberalism, that liberalism which is not

the shibboleth of a political sect, but the real working creed of the nation. His retort to the *Mail's* quotation and application of Karl Blind's declaration that "true liberalism does not consist in furnishing the enemy of human progress and enlightenment with weapons wherewith he may cut its throat," was effective and must waken a response in every Canadian breast. Canada wants not German liberalism, nor French liberalism, nor any form of Continental liberalism, but English liberalism. Not—let us again say it—the so-called liberalism of a Party, but the true liberalism that characterizes the race with which the love of freedom and fair play is a ruling passion. This liberalism, this true regard for liberty, does not authorize the Government to sit in judgment upon the religious faith of any church or class, but deals with all upon their merits as citizens. To revive, as some would seem in their excitement almost ready to do, some old statute, obsolete but unrepealed, to deprive the Jesuits of their rights of citizenship, for no specific act of treason, but simply because some features of their creed seem dangerous, would be eminently un-British, and, we trust, un-Canadian. When Jesuits are convicted of violating the laws, or plotting against the commonwealth, then, and not till then, let them be punished with all deserved rigour. Mr. Laurier's doctrine that even bad and dangerous men have rights which good men are bound to respect, may seem at first thought to go pretty far, but further reflection will show that it is the only principle on which a Government can act without doing violence to the sacred rights of conscience and making inquisition into matters of private opinion and faith. It is the principle, too, on which our municipal authorities have to act every day.

THE fluent and vigorous speech of Mr. S. A. Fisher, M.P. for Brome, Quebec, who followed Mr. Laurier at the Pavilion meeting, brought into prominence certain facts, which should not be without influence upon the thinking of the people of Ontario, in reference to the Jesuits' Estates question. He pointed out some things which were, no doubt, already known to the better informed, but which have scarcely had due consideration in the discussion of the past few months. Among these were, that the Jesuits' Estates question was no new one in the Province of Quebec, but one which had been a source of embarrassment and loss for years; that Catholics and Protestants were alike agreed upon the necessity of having it settled once for all upon a business basis; that the settlement reached was so acceptable to all parties that, after having been for three or four weeks before the Legislature, and after having been studied in all its bearings and details by the Protestant minority, it was finally passed without a dissentient vote. One fact of considerable interest and importance, bearing upon the peculiar clause of the Act which has been specially objected to by the Protestant Committee of the Council of Public Instruction, was probably new to most of the audience. The clause in question is that which provides that while the \$400,000 is given outright to the representatives of the Catholic Church, only the interest of the \$60,000 is to be handed over to the Protestant Committee. The member for Brome now tells us that this seemingly invidious distinction was made at the instance and on the motion, not of Premier Mercier or any French Catholic supporter, but of Hon. Mr. Lynch, the leader of the Protestant minority in the Legislature. The meaning of this amendment, so singular as coming from such a source, he explains to be a fear that the Protestant Committee would give the whole sum to the Universities instead of to the county academies. A somewhat effective point was made by Mr. Fisher when, in glancing at the disallowance question, he reminded the audience that had he voted in favour of disallowance he would have been using his influence as a representative of the people of Brome in the Dominion Parliament to annul legislation which the representative of the same constituency in the Quebec Legislature had helped to enact.

PREMIER MOWAT'S brief speech was chiefly an argument from success. While well-adapted, from the confidence of its tone and its markedly contra-apologetic style, to elicit the plaudits with which it was so often