

A REPLY.

When breezes of spring are blowing,
When the heart fresh hopes is sowing,
And Nature with life is glowing,
I'll remember thee.

When summer winds and showers
Shall ripen into flowers
The hope of Spring's glad hours,
I'll remember thee.

And should sad Autumn's mission,
In place of full fruition,
Be blasting Hope's petition,
I'll remember thee.

When winter winds are sighing,
And joys vainly sought are flying,
And Hope in the cold lies dying,
I'll remember thee.

When day with its toil is ending,
And night is with rest descending,
Forgetful of perils impending,
I'll remember thee.

In moments of joyous gladness,
In hours of wearying sadness,
Through trials that torture to madness,
I'll remember thee.

When the pain, and the care, and the sorrow,
Are dimmed in the light that we borrow
From hopes of a brighter to-morrow,
I'll remember thee.

When Death o'er my senses comes stealing,
With its mists earthly pleasures concealing,
And the glories of Heaven revealing,
I'll remember thee.

And pray God that He send from above,
As to Jesus, the white-winged dove,
The peace of His Infinite Love,
And remember thee.

M. KEIVER SMITH.

Tracadie, Gloucester Co., N. B.,
15th Sept., 1879.

ALEXANDER BEGG, ESQ.,

COMMISSIONER FOR MANITOBA AT THE DOMINION EXHIBITION OF 1879.

Mr. Alexander Begg, with whose portrait we present our readers in this number, was born in Quebec, on the 19th July, 1840, and was educated partly in Aberdeen, Scotland, and partly in St. John's, P. Q. In 1867 Mr. Begg went to Manitoba; he can claim the credit of being the pioneer who laboured to establish the first commercial connection between the North-West and the rest of the Dominion. At that time trade was in its infancy, but since then it has grown gradually until it has attained a high degree of importance. Mr. Begg is a partner in the well-known and important firm of Bannatyne & Begg, which includes, besides himself, Mr. A. G. B. Bannatyne. Next to the Hudson's Bay Company, this firm is the largest trading firm in the North-West. During the Rebellion and previous to it, the subject of our sketch made a prominent stand for the people of the country, and strove perseveringly and successfully to secure representative Government for them, opposing the system contemplated by the Dominion in 1868 and 1869 for the government of Manitoba, foreseeing, as he did, that it left the way open to a great deal of trouble, inasmuch as under the proposed system the people would have but little voice, if any, in the selection of their public men. Mr. Begg is favourably known as an author, who has contributed to Canadian literature several works illustrative and descriptive of the North-West. "Dot it Down;" "The Creation of Manitoba;" "A Story of the Saskatchewan;" "Practical Guide to Manitoba;" "The North-West;" and "Ten Years in Winnipeg," are all books which have obtained great popularity, owing to the concise and intelligent way in which their author has placed his valuable and experienced knowledge at the disposal of his many readers. To Mr. Begg's efforts is due the establishment of the first church in Winnipeg; he also built the first steamboat-landing, and was prominent in the agitation for the incorporation of the City of Winnipeg. Mr. Begg can also claim to be the first steamboat and express agent in Manitoba. About two years ago he was appointed Deputy-Treasurer; he also holds the appointment of Queen's Printer. Last winter, in company with the Hon. Messrs. Norquay and Royal, he visited Ottawa as a delegation from Manitoba for "Better Terms," and, as is known to our readers, this mission was rewarded with success. Mr. Begg has been identified with most of the institutions of the Province during the past twelve years, and occupies at present the post of Secretary to the Historical and Scientific Society of Manitoba. He has also been more or less connected with the press of the country since 1870, and has corresponded extensively with U. S. and Canadian newspapers about North-Western matters, on which he is an authority. Mr. Begg was chosen by the Government to represent it as its Commissioner for Manitoba at the Dominion Exhibition, and that he has entered into his task fully and with brilliant success, the unanimous encomiums of the whole press and of the public voice have pronounced in the affirmative. Believing aright that this would be an opportunity for the Province to demonstrate what it was capable of producing, he directed all his energies to bring about a happy result, which he accomplished, and upon which he was warmly congratulated by His Excellency the Governor-General and Her Royal Highness the Princess Louise. He has been unceasing in his efforts to do all that could be done to place Manitoba prominently before the world. That he has done so, must be not only a satisfaction

to himself, but a source of congratulation to the people who have left their interests at his hands. They could have had no better advocate or representative. Should time permit (Mr. Begg is being asked by Toronto, London, and other cities to show his splendid exhibit), he will lecture on Manitoba previous to returning, and it is to be hoped that Montreal, as well as Ottawa, will hear one so well acquainted with his subject. Mr. Begg was married in 1868 to Catherine, daughter of Dr. Hamilton, of Hamilton, Ont., and formerly of the Orkneys.

DR. MAUDESLEY ON MATERIALISM.

Dr. Maudesley, the well-known author of "Body and Mind," and other works in which psychology is treated from the stand-point of physiology, has contributed to the *Fortnightly Review* an article entitled "Materialism and its Lessons." The article, we venture to say, scarcely fulfils the promise of its title. We should expect in the first place, from a defender of Materialism—and it is in this character that Dr. Maudesley addresses the public—a clear statement of what Materialism, as a system of philosophic belief, is, and secondly, a statement of the peculiar conclusions to be drawn therefrom. In other words, first the doctrine, then its detailed development or application. We are indeed given a definition of Materialism, but it is far from a satisfactory one, inasmuch as it is simply the negation of what Dr. Maudesley calls the "Spiritualist" doctrine, of an immanent spirit using the body as its instrument. Materialism, we are told, maintains "that mind is an outcome and function of matter in a certain state of organization." The important thing, however, for Materialism to do is to give us an account of matter. Let Materialism do that—which it surely ought to find an easy task—and we shall then have something to start from. But, far from attempting anything of the kind, the champion of Materialism tells us that "we know no more essentially what matter is than what mind is, being unable in either case to go beyond the phenomena of which we have experience." Then, if we know nothing of the essential nature of matter, how do we know that it is not a "fraction" of mind? The reason why materialists do not like to venture on any definition of matter is that they know how impossible it is to move a step in that direction without using terms which express simple affections of the mind, or states of consciousness. They know that no other terms are open to them, and that it must appear very inconsequent, first, to define matter in terms of mind, and then to say that mind is a function of matter.

We find it hard to compliment Dr. Maudesley on the sincerity of that portion of his argument which goes to show that Materialism is not in any necessary antagonism to Christian belief. If mind is but a function of matter, then the Divine Mind, in which Christians believe, must be a function of matter, and matter, of course, must precede and transcend its function. How is such a position reconcilable with Christian Theism, according to which God is a Spirit, in and by whom all things exist? According to Dr. Maudesley, God, if He exists at all, exists in and by material things. In his reasonings concerning the Resurrection, Dr. Maudesley is certainly not sincere. He says that people shrink from Materialism because it seems to destroy the hope of a bodily resurrection. This, he says, "is a natural, but not a necessary conclusion, as the examples of Milton and Robert Hall prove, since they, though Materialists, were devout believers in a resurrection of the dead." Observe the equivocal here in the use of the word "necessary." The meaning of the word which Dr. Maudesley desires his readers to take is that strict logic does not require the conclusion that the resurrection is impossible on materialistic principles. The meaning, however, which he reserves for his own private use is that the conclusion in question has not, in point of fact, forced itself on all minds, as there are some examples to the contrary. But what comfort can it be to any believer to be told that two men of eminence found no incompatibility between a materialistic philosophy and the doctrine of the Resurrection, if they did so only—as Dr. Maudesley, we feel confident in saying, fully believes they did—through insensibility to the logical requirements of the case? To put the matter in as few words as possible, if Dr. Maudesley is convinced that Materialism deals a death-blow at the notion of a bodily resurrection, it is a very unworthy proceeding on his part to try and throw dust in the eyes of the public by quoting two authorities whom he himself believes to have been in error. This kind of thing will not commend Materialism in anybody's eyes.

Let it be thoroughly understood that we do not attack this portion of Dr. Maudesley's argument with any view of exciting against him an unreasoning theological prejudice. The most "advanced" views have won for themselves a hearing in the highest quarters; and it is folly to pretend that there is any consensus of opinion in these days upon theological or philosophical subjects. But we hold that the first duty of a writer of Dr. Maudesley's eminence is to be sincere. His opinion is his own; he need not give it to the public unless he likes, but, when he does give it, he should give it in its integrity. Our complaint against Dr. Maudesley is not that he is heterodox—questions of orthodoxy or heterodoxy are not discussed here—but that he is not straightforward.

The philosophic weakness of Materialism is seen when we come to the "lessons" which it is supposed to teach. "Each new insight into natural phenomena on the part of man, each act of wiser doing founded on truer insight, each bettered feeling which has been developed from wiser conduct, has tended to determine by degrees a corresponding structural change of the brain, &c." But mind being but a "function" of matter, nothing but structural changes in the brain could have determined any of these things. It is idle to say that the brain changing changes the thoughts and feelings, and that these in turn re-act and induce further changes in the brain; for if any change in mind precedes, so as to be able to induce changes of brain structure, then is mind not a function of matter, but something capable of influencing matter. Yet Dr. Maudesley distinctly gives us to understand that "insight into natural phenomena," wise acts and right feelings, modify brain structure. Truly the ways of Materialism are past finding out! The only way to be consistently materialistic is to treat mind as the nonentity which, on the materialistic theory, it is, and leave it out of the reckoning altogether. To start with matter and then have to bring in mind as a necessary link between different affections of matter is in the last degree illogical. Matter, on Dr. Maudesley's theory, can and will take care of itself, being under the dominion of unchangeable laws; and therefore to tell us what we must do to bring about this, or that change, is (for a Materialist) simply to build with one hand and destroy with the other.

The lessons of Materialism, when we get at them, are lessons of sanitary and medical science. Its morality, Dr. Maudesley himself expressly tells us, is "that which has been the central lesson and real stay of the great religions of the world, viz., that each man should make his life subserve the good of his kind." How the Doctor extracts this unbeam out of the materialistic cucumber is but slightly indicated. The whole value of the article lies in the lesson which it certainly does enforce of a rational reliance on the laws of the universe, but that this is peculiarly a lesson of Materialism is what many will respectfully decline to admit.

Ottawa.

L.

BRELOQUES POUR DAMES.

It is always the smoke from the other man's cigar that is offensive to the young lady.

THE amount of space occupied by a woman when she calls at the post-office is simply remarkable.

JUDGES at baby shows in Kentucky wear masks. It saves unpleasantness after the prizes have been awarded.

ENGLISH society to Mrs. Langtry: "What is your fortune, my pretty maid?" "My face is my fortune, sir," she said.

THOUSANDS of women have painfully observed that marriage means fewer excursions and less ice cream.

MRS. SHODDY lately puckered up her mouth genteelly, and told a gentleman friend that one of her lovely daughters was a bluenett, and the other a bronze.

ONE of the finest compliments ever paid to a woman was that of Steele when he said of Lady Hastings, "that to have loved her was a liberal education."

MARY ANDERSON still admits that she is but twenty, and it won't be many years before the dear girl will admit that she is twenty-one.

IT is a singular fact that a man who is second in command at home always wants to rule the whole of creation when he gets outside his yard gate.

TOUCHINGLY picturesque, tenderly suggestive, and bewitchingly piquant is about the language to be employed in describing the new fall bonnet.

A LADY said to her husband that she had read the art of love just to make herself agreeable to him. "I had rather have your love without the art," he replied.

"HUMPH!" said a young gentleman at a play with a young lady, "I could play the lover better than that myself." "I would like to see you try it," was the naive reply.

A WOMAN who comes into church half an hour late in order to show off her good clothes should be looked upon mildly. She is simply making room in heaven for two women in calico.

WAITING-MAID:—"Good morning, doctor; my gracious lady sends me to beg you to come to her husband as quickly as possible; she does not wish him to die without your assistance."

IT being claimed by one of the sterner sex that man was made first and lord of creation, the question was asked by an indignant beauty, how long he remained lord of creation? "Till he got a wife," was the reply.

WE know a girl who will wrestle with a croquet mallet in the hot sun for hours and not complain. But just ask her to hold on to the wooden end of a broom for a few minutes and she'll have a fit.

SOME one asked Prince G— what the great powers of Europe were. He replied, as only a Frenchman could, and with the wit of Talleyrand: "They are England, Germany, France, Russia and—women."

WOMEN somehow get over childish notions that men never outgrow. Some men celebrate

the anniversary of every birthday as long as they live, while women quit doing so almost as soon as they grow up.

A WOMAN may wear her hat knocked into any conceivable shape, and both herself and hat are pronounced perfectly lovely; but just let a man jam in one side of the hat he wears and he is at once proclaimed a first-class rowdy.

"MEN should not allow their wives to split wood," says a contemporary. This is rather inconsiderate. How can a man refuse when his wife comes up with tears in her eyes and says, "Now do, dear, let me go down cellar and split wood for an hour to get up an appetite."

WHEN a man is sitting on the sofa on a fine evening with a pretty girl, and the conversation is getting to be decidedly interesting to both, it is terrible to have a nail work out of the plaster and let a chromo of "Washington Crossing the Delaware" down on their heads.

To tell the truth, we are surprised that the women folks show the amount of common sense they do. Young men, supposing you were told, say twenty time a day, how bright your eyes are, what magnificent tresses are yours, how enchanting your eyes are, how nice, sweetest, best you are, how long, think you, before you would develop into the assiet kind of a jackass—always provided you were not one at the start!

HUMOROUS.

A LITTLE boy recently said: "Christians are people who will not be punished for their crimes if they go to church."

"THERE are two things," says an exchange, "that a man don't like to admit—that he has been jilted by a woman, and that he drew a blank in a lottery."

WHEN an editor heads a leader "a vital issue," the proof-reader changes it to "a virtual issue," and says it's strange what blamed fools there are trying to edit newspapers.

AN Irish newspaper says: "In the absence of both editors, the publishers have succeeded in securing the services of a gentleman to edit the paper this week."

VERY innocently an Irish newspaper concludes its account of an imposing ceremony:—"The procession was very fine, being nearly two miles long, as was also the prayer of the Rev. Mr. McFadden."

AN old farmer, the first time he eat an oyster stew, was asked how he liked it. "Well," he answered, "I like the soup well enough, but I wish they'd left out them pollywogs."

A GOOD old negro was burned to a crisp recently somewhere down in Georgia. The text of the funeral address, oddly enough, was:—"Well done, thou good and faithful servant."

"WHAT have you been a doin'?" asked a boy of his playmate, whom he saw coming out of the house with tears in his eyes. "I've been chasin' a birch rod 'round my father," was the snarling reply.

"I'LL subscribe for that paper," said Vandербilt, laying down an agricultural journal he had been reading; "its editor is a man of high attainments." His eye had caught an article headed, "Water Your Stock Regularly."

A RULE of the Illinois Central Railroad provides that dogs shall not ride in a passenger car; but a big and ferocious bulldog walked into a car at Chicago, appropriated a whole seat, and rode 300 miles unmolested. "He had such a meaning smile," was the conductor's apology for not ejecting him.

"Gor left, did you?" "Well, ain't I here!" he responded. Then one said he could go across the bridge and catch it, and another told him, when the next train would go, and made various suggestions. The chap looked at the disappearing train a few moments, when somebody asked: "Where were you going?" Then the wicked fellow said: "Oh! I wasn't going on it, but there was a fellow on that train whom I promised to pay a bill."

A WOMAN "set out" a row of bulbs the other day, and turning to the children running about the yard, remarked vigorously, "Now, I just want you to get up and dance on them dahlias just every chance you get," and they did. They invited in all the neighbor's brats and held a cotillion party on those dahlias, and were just about to "all promenade" down the line, when a big stick appeared around the corner of the house, and the enraged woman behind it, when they concluded to "eight-hands round" and skip the fence.

A LITTLE five-year-old daughter of Dr. Pickens Taylor, of Georgia, was taken down with a spell of intermittent. It became necessary to administer quinine, which he did, in the form of small capsules. In order to induce her to take them he told her that they were "little humming birds' eggs, and were very nice." When the quinine had taken effect, she told her father, with great glee, that the little birds had hatched and were singing in her head.

"Oh, boy, with eyes of azure blue,
And ringlets rare of golden hue,
Is it your parents poor to aid,
That thus you toil with hoe and spade?"

Up spake the boy with eyes of blue:
"Oh, Mister, I will tell you true
Why thus I early dig and late—
I'm hunting worms for fishing bait!"