

# THE WEEK:

A CANADIAN JOURNAL OF POLITICS, SOCIETY, AND LITERATURE.

Fifth Year.  
Vol. V., No. 49.

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"From Gravelotte to Sedan."

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**ROBERT LOUIS STEVENSON'S NEW SERIAL**

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**"THE EVERY-DAY LIFE OF RAILROAD MEN,"**

By Mr. B. B. ADAMS, Jr., will be among the most widely popular of the Railway articles, it being sixth in the series. Mr. Adams writes, from a standpoint of one who is familiar from first to last with the employe's life, its duties, its dangers, and its pleasures—the first really adequate account of the practical work of railway men. Mr. A. B. Frost has furnished twenty drawings to accompany the paper.

**"MEMORIES OF THE LAST FIFTY YEARS,"**

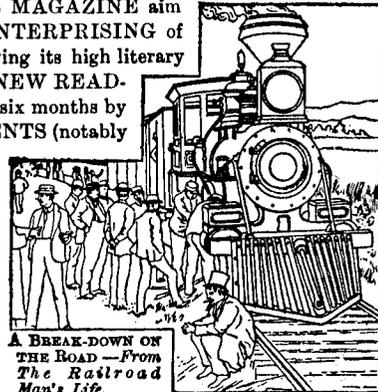
By LESTER WALLACK is continued by a second instalment of the veteran actor's reminiscences. In this paper he touches upon his career both in England and America. With twenty portraits.

MR. AUGUSTINE BURRELL contributes a short paper on MATTHEW ARNOLD, one of his bright, critical articles, with a full-page portrait taken from a late photograph. GENERAL A. W. GREENEY, chief signal officer, writes upon a timely topic, "Where Shall We Spend Our Winter?" a companion to his article, "Where Shall We Spend Our Summer?" MR. STEVENSON'S paper will be entitled, "The Education of an Engineer." Mr. W. C. BROWNELL contributes a clever paper in the series of "French Traits" on "French Manners." There are two short stories, one "The Port of Missing Ships," JOHN R. SPEARS, and "Barnum West's Extravaganza," by ARLO BATES. Closing chapters of the serial "First Harvests," by F. J. STIMSON. Poems, by Mrs. JAMES T. FIELDS, and others.

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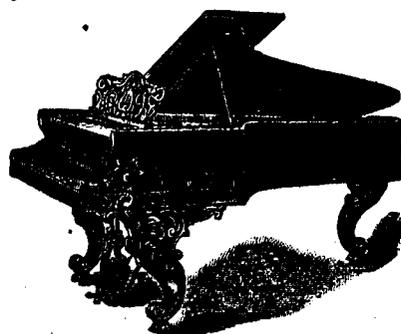
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All articles, contributions, and letters on matters pertaining to the editorial department should be addressed to the Editor, and not to any other person who may be supposed to be connected with the paper.

THE situation in Manitoba at the date of this writing is, so far as known, that the Provincial Government is awaiting the decision of the court on the renewed application of the Canadian Pacific for an injunction to prevent the crossing. Should the injunction be granted, it is not known what action the Government will take. Should the injunction be refused, and that in force *ad interim* be dissolved, it is expected that the legal advisers of the Canadian Pacific will immediately make a fresh application on some other ground. The policy being so clearly one of obstruction, the Government will, no doubt, be strongly advised and disposed to brook no further delay, and to attempt to put in the crossing by force. As Superintendent Whyte says that his instructions are to resist to the utmost of his power, and as he has already a strong force in readiness on the spot or in the vicinity, there is undoubted danger of a deplorable collision. In the event of the refusal of the injunction—and it is not easy to see how it can be granted in the face of the affidavits of members of the Government that the road for which the crossing is sought is a Government work—the question will assume an aspect which we do not remember to have seen discussed. Has a private corporation, such as the Canadian Pacific Company, a right to resist, of its own motion and by force, the action of the Provincial Government within the Province, under any circumstances? Is not such resistance an unlawful and rebellious defiance of the constituted authorities? Grant, for the sake of the argument, that the Local Government is wrong in its contention, and that its act is in violation of the paramount law of the Dominion under which the railway holds its charter, does this justify the private corporation in taking the law into its own hands without warrant from the Dominion Government, instead of relying upon that Government for the defence of its rights and property? If the Canadian Pacific has no right of resistance, save that given by its strength—and the converse proposition would surely involve absurd consequences—then the affair resolves itself into a struggle as to whether the duly constituted and responsible Government or the irresponsible and self-seeking railway corporation is to rule the Province. Surely in such an issue the Dominion Government

is bound either to prevent the Company it has created from forcibly resisting Provincial authorities, or to encourage those authorities to assert their local supremacy by the use of all the resources at their command. If laws become silent when arms are taken up, if the Dominion Government can rely upon all good citizens to come to its aid to suppress rebellion, irrespective of their private views as to the causes of that rebellion, the same principle should surely apply to the Provincial authorities within the limits of their own jurisdiction.

It is speciously argued, on behalf of the Canadian Pacific Railway, and against the Manitoba Government, that the question in its present stage is a legal one, pure and simple, and that "when the existing laws have been applied to the case by the competent judicial authorities, then will be the time, if necessary, to consider questions of policy." This argument ignores important matters of fact. It ignores the fact that the question, so far as it is a legal question, was made such by the action of the Railway Commission, in referring the matter to the Supreme Court, instead of granting the order authorizing the crossing, which order was asked for and expected as a matter of course. It ignores the fact that the technical objection raised by the Canadian Pacific contravenes the obvious intention of both Houses of Parliament in the Special Act of last Session. It ignores, too, the fact that the action of the Canadian Pacific authorities in forcibly obstructing and resisting the Manitoba Government has, of itself, taken the question out of the purely legal category. It would surely be absurd to contend that a private company may, by raising a technical legal question, and by upholding its own view by force, balk the intention of the Government, Parliament, and people of Canada for "two or three years." That this is what is aimed at is clear, not only from the actions of the Canadian Pacific Company, but from the express words of its legal agent before the Manitoba Court. If so monstrous a doctrine were admitted, how would it be possible to resist the claim of the Province of Manitoba to be indemnified for the enormous loss that it might and would probably suffer, in consequence of the failure of the Dominion Government through defective legislation, to secure the fulfilment of its pledge to the Province and the Dominion?

SINCE the foregoing was in type the unexpected has happened; Judge Killam has given judgment continuing the injunction, not, however, on the ground of the contention on which we assumed he was to pronounce, viz., that the railway wishing to make the crossing was really being built by the Northern Pacific Company, not by the Manitoba Government, but on the general ground of the paramount right of the Dominion Legislature to govern in the premises. "It seems to me very clear," said the learned Judge, "that the Dominion Parliament must have the power to enact both for the protection of the company it has created and for the protection of the public in the use of an important work constructed under its authority." Thus stated, the judgment seems unassailable, and its effect is to throw back the responsibility for delay, and for all the consequent loss, irritation, and danger upon the Dominion authorities, without, however, relieving the Canadian Pacific Company from the appearance of pursuing a course of obstruction which is in violation of the spirit of its implied contract, under last winter's legislation. It is understood that the Manitoba Legislature will be summoned to deliberate in regard to the matter.

THE question of co-education of the sexes is still being earnestly discussed by the friends and patrons of McGill University. The opinion is evidently gathering strength and must eventually prevail that the reduplication of the college lectures for the exclusive benefit of the young women of Donald Ladies' College, while the latter are pursuing substantially the same courses as those followed in the male department, is an unnecessary, and therefore an unwise, expenditure of time and energy. A friend has forwarded us a letter from Mrs. Lucy Stone, the editor of *The Woman's Journal*, of Boston, in which the history of Oberlin and other colleges in the Western States, and of the School of Technology in Boston, is referred to as fully warranting the statement that co-education is no longer an experiment in the United States, and that there is no longer a question either of its value or of its safety and wisdom. We have no doubt that the well-nigh unanimous testimony of those educators in Canada who

have given the system a fair trial could be safely appealed to in support of the same conclusion. Though the innovation was for a time strenuously opposed by some of the authorities of Toronto University, we are not aware that any practical evils or difficulties have been found to attend the system since its adoption. In fact we may say that we have yet to meet the professor who, after experience of both methods, seriously objects to the co-attendance of students of both sexes in the class or lecture room. Many, on the other hand, are ready to testify that they find the advent of a band of earnest and ambitious young women, such as by an easily understood process of natural selection find their way to the college halls, to be healthful and powerfully stimulating to students of the other sex, who naturally do not care to be distanced in the race by their fair competitors.

ALL this may, of course, be granted without committing one's self to the view that co-education is absolutely the best, the ideal, college system. It is one thing to admit that it is wise that college lectures and college training should be effectively given in mixed classes, in preference to either of the alternative evils of an overworked professoriate, or an inferior course for women. It is quite another thing to agree with those who regard co-education as a method to be adopted on its merits, where the conditions admit of a choice between it and separate colleges equally and thoroughly equipped and amply endowed. There would still be, no doubt, some room for discussion, but, the option being given, the great majority of educators would, we have little doubt, prefer on the whole, and for valid reasons, the separate institutions. That an overwhelming majority of the parents of the young women would, at least in Canada, unhesitatingly make the same choice we cannot doubt. Whether such a preference on the part of parents, and, as we may no doubt add, on the part of most of the young women themselves, is an outcome of wisdom or of prejudice, its weight as a stubborn fact cannot be overlooked. Another remark may also be necessary to guard against misapprehension. Co-education is by no means synonymous with co-residence, though the two things are often confused. The former system has sometimes to suffer by reason of its association in the minds of objectors with the latter. Whatever may be the case in the United States, there is no reason to believe that colleges on the Oberlin plan will find favour at any early day in Canada. The experience of such institutions as the Woodstock Baptist College, which, after being conducted on that plan for twenty-five years, has now transferred its women's department to Toronto, to reappear as Moulton Ladies' College, combined with the almost universal practice at other Canadian institutions, shows that the tendency is in the other direction. It is probably in reference to the co-residence feature of Oberlin that Mrs. Stone, in the letter referred to, observes that there is no question of the safety and wisdom of co-education, "any more than there is of the two sexes in the same family." The comparison, though often used by upholders of the co-residence system, is, it strikes us, unfortunate, since it is evident that the unrelated students in such institutions cannot by any possibility stand in brotherly and sisterly relation to each other, nor can it be at all desirable or natural that they should try or be asked to do so.

THE decision of the Board of Governors of McMaster University, sanctioned by the recent Convention of representatives of the Baptist Denomination at St. Catharines, to establish a department for technical instruction in connection with the Woodstock College, is a new departure on the part of the voluntary colleges of the Province. The policy is no doubt wise and far-sighted. It but brings the educational work of the body into line with the most advanced educational ideas of the day. But it is none the less an innovation of considerable significance so far as the educational institutions of Ontario are concerned. In view of the novelty of the experiment it may be found necessary for a time to repeat the explanation that the intention of an industrial department in such a school is neither to teach a trade nor to manufacture products for the market, but simply to train the hands of the pupil and his faculties of perception and observation. The great utility of such training in its practical aspects and relations is now generally admitted, and is, indeed, too obvious to leave much room for question. The claim of such training to a place as an integral and organic part of any course of education, without which such education must be incomplete and seriously defective, is not yet so fully recognized as it is likely to be in the near future. Whether a corresponding department, adapted to the sex, is to be introduced for the benefit of the young women attending Moulton Ladies' College, in this city, we are not informed. Moulton College stands, we believe, in exactly the same relation to McMaster University as Woodstock College, and there is no argument in support of technical training for young men, which will not apply with equal force, *mutatis mutandis*, to students of the other sex.

THE storm of excitement that has been stirred up over the innocent but unfortunate letter of the British Minister at Washington fairly caps the climax of the absurdities of the political campaign in the United States. It must be admitted at once that the letter itself was singularly ill-advised, and the wonder grows how a diplomatist who has had so much experience, and so good an opportunity for studying the peculiarities of American politics, could have been betrayed into such a blunder. That the snare was deliberately spread in the interests of the Republican candidate and party is by no means creditable to the party methods. That it should have been successful, though spread almost in the sight of the victim, is a marvel to the onlooker, who, of course, has the immemorial privilege of being wise after the event. But that a cause, seemingly so insignificant, should have so much power to influence the result, as is admitted both by the exultation of the Republican leaders who are turning it to so good account, and by the annoyance and trepidation of the Democratic leaders against whom it is being turned, is a fact which should be humiliating to both nations. It must be humiliating to all loyal subjects of Great Britain to be thus reminded that there have gone forth from her own shores an army of voters whose ruling passion is intense hostility to their father-land. It must be humiliating to all respectable Americans to be reminded that the issue of a Presidential election may be decided by an unseemly pandering to the blind hatred cherished by an un-Americanized and ignorant section of its citizens, against a friendly nation of cognate speech and origin.

THERE can be little doubt that the "private" letter incident will result in the resignation or recall of Lord Sackville. The former is more probable, as he must be pretty thoroughly disgusted with American politics, however enamoured he may be of many American customs and institutions. Whether Cleveland or Harrison is elected, Lord Sackville's future relations with the Washington Ministry could hardly be cordial. To a Republican President and cabinet he would stand as one who, though bound by all the precedents and traditions of his office to be neutral, had cast his influence in favour of the opposite party. To President Cleveland he would stand as one who had attempted to strengthen his (the President's) popularity at the expense of his personal and political honesty. It is very evident that speedy action of some kind is imperative. There seems no reason to doubt that the matter is being pressed upon the attention of Lord Salisbury with an energy and persistence born of the nearness of the presidential election, and, however one might be disposed to deprecate the state of political feeling under which so trifling an affair could be magnified into an occasion for the recall of an Ambassador, it cannot be denied that there is much force in the view of Lord Sackville's blunder which is, it is said, being specially urged on Lord Salisbury's attention. The only ground on which the Minister's action in writing the obnoxious letter could be defended is that of the duty of a British Minister to give advice to a British subject. But as the letter which drew forth the unfortunate reply purported to be from one who had become naturalized in the United States, Lord Sackville, in replying, put himself in the position of writing to an American citizen seeking to influence his vote in the coming election. In view of past quarrels over the question of citizenship, and the fact that England is now committed to the full recognition of the validity of the naturalization process, Lord Sackville's letter trenched on delicate ground, and amounted, technically, to a distinct breach of neutrality.

THE blunder of the British Minister at Washington may have a serious meaning for Canada should President Cleveland feel constrained, by way of demonstrating the sincerity of his celebrated anti-Canadian message to Congress, to use the powers of retaliation with which he was clothed a year ago. Such a result is, it may be hoped, highly improbable, but it is by no means impossible. In view of such a contingency, the Canadian Government is no doubt wise to see to it that the rolling stock and other equipments of its railroad connections with the Atlantic are equal to any demands that may be made upon them. The spur should also be effectual in urging them to lose no time in completing the arrangements, which are said to be now awaiting their action, for the establishment of a first-class steamship service between Great Britain and our Atlantic ports. It seems almost incredible that President Cleveland can be so ill-informed as to entertain the views ascribed to him by the press, that, as a consequence of the abolition of the bonding privilege, Canadians would be compelled to choose between the alternatives of paying a double duty on British imports and transferring their custom to the United States. But if prominent American politicians are really under such a delusion, it may act as a strong incentive to them to try the effect of the proposed commercial pressure. Forewarned, Canada should be forearmed. However strongly

most of us may deprecate the idea of hostilities of any kind on the part of our neighbours, all will be of one mind in the determination, should such a thing unhappily occur, to make the best of the situation, and refuse at any cost to yield to coercion of any kind.

THE London *Spectator* complains that Lord Rosebery "thinks only of opinion in the colonies and never of opinion in London." This contains at least a moiety of truth. Few who know the England of to-day can doubt that the *Spectator* is right in saying that England "will not fight for Canadian cod." Fewer still will doubt that the *Spectator* would have been equally near the mark had it added that England will not tax the food of her people to cement Canadian loyalty, or even to secure Canadian custom for her manufacturers. But those who know Canadian sentiment know that it is no less true that Canada will not fight to help England maintain some fancied balance of power in Europe, or to secure some territorial advantage in Africa, nor will Canada tax her people for the support of England's immense armaments. And who can blame the people of either country, the great majority of whom are engaged in a daily hand-to-hand conflict to keep the wolf from their own doors, for their lack of interest in quarrels with which they have no immediate concern and possibly no genuine sympathy? Disguise it as you may, three thousand miles of ocean are a formidable non-conductor. The sum of the whole matter in regard to Imperial Federation, stripped of the halo of misty splendour with which the loyal imagination surrounds it in the distant clouds, is that, on the one hand, England will never give what the colonies—Canada at least, of which alone we presume to speak—would want; and, on the other hand, Canada will never give what England would want. As for the rest, very few of those who understand the intense love of freedom from restraint which Canadians seem to inhale with their bracing atmosphere, and which makes them impatient of the slightest pressure of the yoke which they have, as provincialists, imposed upon themselves in Confederation, will, we think, doubt that Lord Rosebery is wrong in thinking that the retention of the colonies would be secured by any tightening of the bonds which unite them with the mother country, and the *Spectator* right in thinking that "the empire depends upon the present looseness of the federal ties."

LORD ROSEBERY'S eloquent plea for Imperial Federation, addressed to the Leeds Chamber of Commerce, will convince few of anything save the sincerity of his advocacy of an utterly visionary scheme. That the future relations of Great Britain to her great and growing colonies constitute a most difficult problem, no one who has given the least serious thought to the matter needs to be convinced. But the absolute hopelessness of all attempts to devise a practicable scheme of federation of the Empire becomes more and more apparent the more it is discussed. It is scarcely too much to say that Lord Rosebery's own speech, presenting all that can be said on behalf of the project by one of its ablest advocates, will operate powerfully against it. The considerable part of the speech which was devoted to showing by statistics the truth of the maxim that "the trade follows the flag" may be conclusive so far as the trade relations of the colonies with such foreign countries as have different languages, customs, and currencies are concerned. So far as it applies to Canada in its relations to the United States and the mother country, respectively, it is, we believe, without force, mainly for the reason that the Canadians, like Lord Rosebery himself, find it difficult "to consider the United States as a foreign power." Chambers of Commerce, such as that Lord Rosebery was addressing, are not in the habit of being much affected by sentiment, even though it be national sentiment. They know that matters of trade are matters of self-interest and of fact, and must so be regarded. It is impossible for anyone who is at all familiar with the facts of the case to doubt that, other things being equal, the great majority of the people of Canada would trade just as readily with the United States as with the mother country. Whether a given consignment or a given order shall be sent across the border or across the ocean is, in ninety-nine cases out of a hundred, decided solely on the grounds of cost and convenience. Hence it is clear that, even assuming that any commercial union were possible between Canada and England, it would be in the power of the United States to more than offset the advantages of such union to Canada, by simply offering equally favourable terms, and this it would probably be to their advantage to do.

A GOOD deal of discussion was raised in England by Lord Bramwell's address before the Economical and Statistical section of the British Association at its annual meeting a few weeks since. This learned and brilliant lawyer had as his theme "Political Science." His lecture may be

described as a brave attempt to arrest the current of thought which has for some time past been sweeping the students of the "dismal science" towards new views and conclusions, and to turn it back into the old channel. He boldly declared that, in his judgment, the main governing precept of political economy is "*Laissez-faire*—let be." It is needless to say that to re-enunciate this as the cardinal principle of the science, is to condemn by wholesale a large proportion of British legislation, including Factory Acts, Merchant Shipping Acts, Land Acts, Education Acts, and a host of similar enactments which have their reason-to-be in a conviction that it is the duty of the State to protect the weak against the strong, the poor against the rich, and the ignorant against the cunning and unprincipled. It is far too late in the day for even Lord Bramwell's eloquence and wit to turn back the wheels of legislative progress and re-enthroned individual selfishness and greed as the supreme arbiters of the fate of the masses in the struggle for existence. The root fallacy in the exploded *laissez-faire* theory is perhaps best exposed in the remark of Cairnes, as quoted by one of Lord Bramwell's critics. It is easy enough to show that people, as a rule, follow their own interest, as they see it. But this is a very different thing from following their own interest in the sense in which it is co-incident with that of other people. All experience shows that a broad chasm yawns between the two principles considered as laws of conduct. "This chasm in the *laissez faire* schools," says Cairnes, "has never been bridged; the advocates of the doctrine shut their eyes and leap over it." But it is the existence of this chasm which gives rise to the imperative necessity that the people as a body, that is the State, shall interpose its authority to secure the altruistic effect which the selfish instinct of the individual not only ignores, but too often antagonizes.

It cannot be denied that there is much force in one of the arguments used by the Bishop of Manchester, in his opening address as President of the Church Congress, to show that the work of such a congress cannot be relegated to the periodical press. "Newspapers and periodicals, like men, take definite sides, and, unfortunately, when they have taken their sides they are mainly read by the people who agree with them. You cannot bring both the *Church Times* and its readers and the *Record* and its readers into the same hall, force them to hear each other speak, to answer, to explain, and even, it may be, at times to retract and apologize." In these words the Bishop lays bare at a touch the radical defect of the modern party newspaper, whether religious or secular. It is, it is true, one of the hopeful signs of the times that the number of journals that manage to preserve a good degree of impartiality is slowly increasing. But even the most independent of these, so long as it is under the management of an individual, can hope to attain but a limited success. The most fair-minded and dispassionate manager is pretty sure to have his personal and party prejudices, and by these, in spite of his best efforts to hear both sides, his work will be more or less shaped and coloured. On the other hand there is something which, did it not reflect so keenly upon the intelligence and candour of the age, would be almost ludicrous in the eagerness with which multitudes who persuade themselves and profess to others that they are searchers after truth, seek out the papers which advocate the views to which they are in a manner pledged, and discard all others. There is, too, something not far removed from burlesque in the seriousness with which editors will marshal arguments in support of the opinions which they know are already held by their readers, while well aware that these arguments will not be read by one in a hundred of those who need to be convinced. May it not be that the newspaper of the future will be formed by amalgamation of those of opposing views? Suppose, for instance, *The Globe* and *The Empire* were to combine their editorial forces and henceforth, appear as a single paper, one-half of every issue being under the management of a Liberal, the other half being under that of a Conservative editor. Each reader, then, of either party would have both bane and antidote before him in the same sheet. We venture to recommend a five years' trial of the experiment, with a view of studying its effect upon Canadian politics.

"HE who excuses himself accuses himself." It might have been well for Sir Charles Warren, the Chief of the London Police, had he been reminded of the old French proverb, before going into print to explain the failure to ferret out the monster of Whitechapel notoriety. Notwithstanding the impatient criticisms of an excited press and public, no thoughtful tribunal would accept such a failure, temporary, it may still be hoped, as proof of want of efficiency on the part of the police, or acumen on that of the detectives. Neither policeman nor detective can be expected to have any supernatural powers. It is quite conceivable that the best efforts of the very highest order of ability in both may at times be baffled by

criminal cunning. But when the Chief of Police comes forward and ventures not only to lay the blame of failure upon a reign of lawlessness and terrorism, under the shelter of which crime may become rampant, but even to fix the guilt of such a state of affairs upon one of England's most prominent statesmen, he has laid bare a weakness of character which cannot fail to draw upon him assaults far more effective than any which have hitherto been made. It would, perhaps, be premature to criticize Sir Charles' effusion too severely in advance of the receipt of the full text, but the sample given by cable certainly appears to be ill-advised in the extreme. It would not be surprising if the baffled and excited Chief should find himself unable to withstand the storm of indignation he has so rashly excited.

THERE are some indications that English patience with the Portuguese is becoming exhausted by the persistence with which the latter throw obstacles in the way of the English on Lake Nyassa, in their struggle with the slave hunters. A recent letter in *The Times*, dated "East Africa, August 20th," describing how a gallant attempt made by a party of natives, led by Englishmen, to carry an Arab stockade, had failed owing to the want of proper armament, seems to have aroused considerable feeling. The Portuguese on the coast, it appears, delay in every possible way the passage of the arms and ammunition needed by the English, and absolutely forbid the entrance of a field gun, without which it is impossible to cope effectively with the slave-catchers. The *Spectator* thinks that "submission to the tyranny of weakness may be carried too far," and that "it may be necessary one day, if this kind of secret favour to slaving goes on, to occupy Goa as a material guarantee that it shall cease." It would be a pity, in view of the suspicion that would naturally attach to any such action, that the necessity should arise, and it is to be hoped that the Portuguese may yet be found amenable to a better kind of argument. At the same time the whole civilized world will sympathize with English indignation at finding every effort to check the barbarities of the slave traffic in the interior of Africa hampered or defeated by the connivance of the representatives of what claims to be a Christian nation.

PREMIER FLOQUET's scheme for the revision of the French constitution is obviously a makeshift, and seems likely to share the fate of such political compromises by failing to satisfy either party. The proposal to make the Ministry irremovable for a limited term of years, except by a formal declaration of want of confidence by the Chamber, seems to amount to a confession that the English system of responsible Government, in its full development, is unworkable in the French Republic. On the other hand the proposed curtailment of the prerogatives of the Senate, by lodging the power to dissolve the Chamber of Deputies in the President alone, by depriving it of the right to reject financial bills, and by limiting its power over other measures to a suspensory veto for two years, largely increases the power of the Chambers, thus tending towards a complete democracy. In this way it would, apparently, more than counteract any increase of stability that might be hoped to result from the change first named. The Boulangists must be lacking in astuteness if they fail to make capital out of an Act which, while in itself an admission of the need of revision, proceeds so illogically, and with such apparent absence of governing principle.

### THE LAMBETH CONFERENCE: DOCTRINE AND WORSHIP.

It may possibly be a relief to our readers to know that we are coming to the end of our comments upon the results of the great episcopal gathering at Lambeth. And yet we venture to think it would be very difficult to find a series of subjects for consideration of an importance equal to those which engaged the attention of the assembled Anglican bishops.

With regard to the subject now before us, it may possibly seem somewhat out of place in a journal devoted mainly to literature and politics. But such a judgment would be rather superficial. It is not merely that these subjects are regularly discussed in the daily papers which are of a more fleeting and ephemeral character than a weekly journal; but further, it is utterly impossible, in an arbitrary manner, to separate religion from literature and politics. Of course the treatment of such subjects in our columns is subject to different conditions from those which are recognized in the *Theological Review* or in the organs of particular communions; but we are well assured that, so long as questions of religion and Church are discussed in our columns with becoming liberality and ordinary good taste, these discussions will be welcome to our readers.

Now, it so happens that the subject of the Creed of the Christian

Church is, at the present moment, of special interest. The Presbyterian Churches have recently been seriously exercised on the question of the revision of their Confession, and it seems quite likely that, before long, some definite step may be taken to establish a more simple Creed for that Communion than the minute and somewhat metaphysical Westminster Confession. In thus writing we do not for a moment deny or forget the great ability, the massive theology, even sometimes the beauty of language of that remarkable document. In England the recent action of Mr. Spurgeon has led to a reconsideration of the terms of communion in the Baptist body, that distinguished gentleman having declared his inability to continue a member of the Baptist Union in consequence of the presence of unorthodox persons among its members.

The revision of the authoritative documents of a Church is a very serious matter, but the refusal to revise is no less serious. And a change is resisted by two totally different classes and on different grounds. The Conservative members (of any and every communion), are afraid of what they consider the latitudinarian tendencies of the day; and the liberal theologians are greatly afraid lest a revision of the formularies should lead to a tightening of bonds which now hang somewhat loose around them. We think that the latter have quite as good cause for apprehension as the former.

It must be acknowledged that as Creeds, Confessions, and Articles become antiquated, they lose their binding force. The meaning of words and phrases gets modified; questions, burning when the Confessions were composed, in time are reduced to ashes. Who, in these days, could believe in the hot battles, for example, of the Gomarists and Remonstrants in Holland? How many living men care two straws about the decision of the supralapsarian and sublapsarian controversy? Mr. Spurgeon is one of the most convinced and pronounced Calvinists surviving in the most Calvinistic of communions, and yet he does not propose to make the "five points" articles "of a standing or a falling Church." Are there any Particular Baptists left?

The consequences of those changes in regard to the confessions of a Church are very evident. By degrees a certain number of articles get to be shelved, or men are found to contend that they do not bear the same meaning to us as they bore to those who compiled them. They were directed, not against present modes of thought, but against those which have passed away. There is a great deal of truth in these contentions; but they are a little dangerous. When Dr. Newman wrote Tract Number Ninety to prove that Anglicans might hold doctrines hardly distinguishable from those of Rome, against which the articles had been directed, it is hardly wonderful that a howl should have arisen. Even now we should protest and that was more than forty years ago. So when a learned Scotch Professor, Dr. Macpherson, took upon him to show that the ordinary Calvinistic interpretation of the Confession of Faith is erroneous, we might ask if we had been dreaming. But such is the fate, the necessary fate (if such a phrase is not tautological) of all documents as they grow old. The bands which were once tight and firm have fallen "loose and ineffectual." Moreover, they are not applicable to the questions of the day.

Many of our readers will remember the famous case of "Essays and Reviews," and the trial of two of the writers for heresy, and the outcry, on the part of a large number of clergy and a considerable number of laity, when the accused were finally acquitted. It was loudly declared that there had been a miscarriage of justice; yet most persons will now confess that the statements of the Anglican formularies were of such a nature that they could not be shown explicitly to condemn the position of Mr. Wilson and Mr. Williams. Another remark may be made which would hardly have been anticipated at the time of the judgment, namely, that the Anglican Communion and almost all the other Reformed Christian Communities have accepted the contents of that judgment, allowing considerable freedom of opinion in regard to the inspiration of the Scriptures and the doctrine of future punishment.

It is quite clear, then, that the Churches are getting into some difficulty with these venerable Confessions. On the one hand, the maintainers of Confessional orthodoxy declare that the progress of the non-natural interpretation of these formularies has advanced so far that they are ceasing to bind anyone. On the other hand, the advocates of greater latitude in dogma complain that these antiquated statements are a burden to those who are hardly expected to believe them in their primary sense, and yet are required to declare their adhesion to them.

And here a serious difficulty of another kind arises. If we are to take in hand the revision of our Confessions, on what principle is the work to be accomplished? Shall we be satisfied with a few broad facts and principles, or shall we imitate the leaders of the Reformation, and substitute elaborate statements equally minute with those which we dislodge? Shall

we put up barriers against Rome on the one hand and the Polish Brothers on the other hand, or shall we have only one simple Creed, such as the Nicene? The Chevalier Bunsen, unless memory deceives us, proposed that the Church of the future should have a Liturgy but no Articles.

As we have already referred to this subject we need add very little more in this place. Every one, among Protestants, is agreed that the Lay Creed should be as elastic as possible. But we doubt very gravely whether a Creed for the Clergy equally indefinite would not be a cause of division rather than union. There can be no real unity without a principle underneath it, and the principle must be clearly and dogmatically stated.

We do not propose to discuss the conclusions of the Lambeth Conference in regard to the Standards of Doctrine, or we might have something to say about the Athanasian Creed, more particularly as to the excision of the "damnable clauses." It is generally agreed, even by orthodox Anglicans, that those clauses serve no good purpose in the present day, however it may have been in the past. But this is a matter which concerns the members of the Anglican Communion and not Christians in general, so we need not stop to ask whether the Resolutions of the Committee (the Encyclical Letter does not touch the point), have given the wisest possible decisions on this subject.

To one aspect of the subject, as being of the widest possible interest we will draw attention before concluding. We refer to the popular notion that the Churches might unite on the basis of a non-dogmatic religion, or on that of Holy Scripture without any special definitions of the faith. With regard to the latter suggestion there is a sense in which the Bible is the basis of all Christian Creeds. But this is not the sense of the proposal. The meaning is, that members of the Church should simply declare their adherence to the teaching of Scripture, and form their own conclusions as to its contents. Anything more hopeless we can hardly imagine. We do not possess the first elements of agreement in a common belief of the nature of Scripture authority. And, even among those who are agreed on this fundamental question, there is the widest difference of opinion as to the doctrines which it teaches. All this is so well known that we should hardly care to say it again, only that simple-minded people are constantly propounding this scheme as a remedy for our divisions.

With regard to the other proposal to unite upon the basis of a non-dogmatic religion we imagine that the proposers have scarcely thought out their scheme to the end. They can hardly mean a religion without any doctrines at all; because the very foundation of religion is a doctrine. We mean the existence of God—of a God who can be known, of a God who claims our worship, our obedience, our trust. Here we have already quite a bundle of doctrines. And we can hardly stop here. We must ask again how God makes Himself known, whether in the processes of nature and history alone or in a supernatural manner as well; and we must answer the question, practically at least, one way or the other. And then come all the Christological questions which agitated the Church in the early days of its history; and whether we answer them in the sense of the great Councils or in any other sense, we are practically formulating doctrines. We quite understand the protest against needlessly multiplying the number of doctrines, and we cordially join in it; but this is a very different thing from abolishing doctrine, and it is high time that people should understand this clearly and give up speaking nonsense on the subject.

It will be seen that we have not here, to any great extent, followed the leadings of the Conference for the reasons which we have given. Our own remarks tend more to illustrate the importance of the question to the Christian Church at large; but we do not deny that the utterances of the Bishops on the subject are sober and weighty, and well worthy of consideration, especially on the part of members of the Anglican Churches.

### THE CLAIMS OF INDUSTRIAL CO-OPERATION.

THE new organization of industry which is known as Co-operation, is no longer a mere speculative invention of economists, a mere dream of social reformers. Its practicability, in many forms of industry at least, has been established by successes, often sufficiently encouraging, sometimes even brilliant. The utterances of the recent Lambeth Conference may force the scheme on the attention of pious minds who have looked upon it hitherto with suspicion. It may, therefore, be of some service to the movement if, by an inquiry into the justice of its claims, we shall find that it strikes its roots deep down into the soil from which all the rights of man take their growth.

The fundamental right of every man is the right to be treated as a *person* and not as a *thing*. The distinction between persons and things is one of the profoundest in human thought. A certain school of speculation indeed has, in ancient as well as in modern times, endeavoured to avoid the full recognition of this distinction by reducing persons, in the last analysis, to things. But whatever may be made of this theory as a speculation, certainly in the practice of law and morality men must treat one another as if there were an absolute distinction between a self-conscious person who knows what he does and an unconscious thing which simply does what it is impelled to do by the play of the forces surrounding it in the world. A thing, having its entire nature and action determined by the agencies of its environment, is simply a means to the accomplishment of ends outside of itself; it has, in fact, no self to form an end for anything. But a person, by moulding his life and character by his own consciousness of what he is doing, is no mere instrument of outside purposes; he is an end to himself. This it is that gives every man an infinite value to himself, making him feel that the true worth of his life is to be found, not in anything external—"not in the abundance of the things that he possesseth"—that in fact he might possess the whole world of external things, and yet it would pro-

fit him nothing if he were not also master of his own self, if he were to lose his own soul.

It is, therefore, the essential fact of all justice—the foundation of every right—that every human being may, as a person, claim to be treated as his own master in the sense of being sole owner of himself. To be his own master or owner, however, implies that he has the sole right to dispose of those powers with which he has been endowed by nature, and which make him the person that he is. This is merely another way of saying that the fundamental right of personality is the right of freedom, that is, the right of a man to use himself—to use all his powers—in any way that seems good to him, so long as in doing so he does not interfere with the same right on the part of others.

It must, therefore, always be a chief end of society to vindicate the right of freedom as a reality for all its members. But to make this a reality for the labourers of the world, it is necessary to make them free, not merely in the theory of our laws, but in actual fact. For this, however, it is further necessary to keep a firm hold of the real relation between the contracting parties in a contract for labour; only thus can we avoid such a conception of that relation as would encroach on the inalienable personal rights of the labourer by reducing him to what is virtually the condition of a slave. Now, there is a description of this relation which is common among economical writers, useful enough for certain purposes, but liable to give a very dangerous misconception of the labourer's intrinsic rights. This is the description which speaks of the labourer's contract as simply an ordinary case of buying and selling. However legitimate this description may be in certain points of view, it must not be forgotten, that it is at best merely an illustration—a figure of speech—and if a figurative phrase is ridden to death by being treated as if it were a statement of literal scientific exactness, then, instead of throwing light upon the subject it is intended to illustrate, it is sure to introduce confusion, if not an absolute reversal, of the truth.

Is it, then, anything like an exact or adequate statement of fact, that the labourer, in contracting with his employer, is simply selling a commodity. There are many minor differences between the labourer's contract and an ordinary contract of sale, which need not be noticed here; but there is one fundamental distinction which is of chief interest at present. The labourer cannot, in any exact sense, be said to be selling a commodity at all. True, he is said to sell his *labour*; and misled by a common illusion of abstract language, many writers seem to think of labour as if it were a concrete thing that might be handled like a loaf of bread or a tub of butter. If the labourer were selling or even letting a machine which the buyer or hirer wanted to do a certain quantity of labour for him there would be a sufficient amount of truth in the description of the transaction as the sale of a commodity. But no civilized nation now allows by its laws, any man to treat another, or even himself, as merely a bit of mechanism to be bought and sold, or even to be let and hired, like any other commodity. In this respect the law of civilized peoples acknowledges that it cannot by its declarations make just what is not a *fact*, and it is not a fact that man is simply a machine. He is indeed an organization of certain forces which may be employed by him, like a machine, to do mechanical work; but, even when thus employing himself, he remains infinitely more than a machine. Whatever, therefore, may be the nature of the contract which an employer makes, he can never in justice treat his employee as if he were a mere machine doing work for him—as if he were a mere "hand."

If, then, the contract of a labourer cannot be correctly described as simply the sale of a commodity, what is the correct representation of it? That is a far more accurate account of the contract, which describes it as a contract of *service*; that is to say, it is a contract on the part of the labourer to put his powers of body and mind at the service of his employer. The employer desires to produce some article of value which will add to his wealth. He has obtained possession of the raw material out of which the article is to be produced; but the other factor of production—the labour required to transform this material into the article desired—he has to obtain from some one else. He seeks a workman gifted with the requisite skill, or he finds the workman seeking him; and the two enter into an agreement, each to render his own special contribution to the desired product. This is, in its essential form, the contract between employer and employee. Is there any justice, is there any scientific truth in describing this contract as if it were essentially identical with the sale and purchase of a commodity? Here there is no transference of a *thing* from one of the contracting parties to the other. There is an agreement on the part of both to unite in contributing each an indispensable factor towards the production of a joint result. They are, therefore, joint agents in the production of the object desired. In point of fact, if not in the eye of law, they are engaged in a co-operative enterprise, their contract is one of co-partnership; and there can never be any adequate recognition of justice in the contract till the remuneration of the labourer is actually based on this fact.

The possibility of carrying out such a principle of remunerating labour will be considered in another article. J. CLARK MURRAY.

THE title of Sir Morell Mackenzie's book, by the way, is an offence to many of the author's most ardent admirers, suggesting, as it does, the hero of a transpontine melodrama, or a *Family Herald* novelette. In justice to Sir Morell Mackenzie, it should be known that he is not wholly responsible for it; it is understood that it was proposed by an exalted lady, who is very closely interested in the work. It is stated that before publication the pages were submitted to that eminent man of letters, Lord Oathorpe. This fact may, perhaps, partly account for the *raciness* of the style.—*Truth*.

## TRIOLET.

Love and light went over the sea,  
 Fled hand and hand together,  
 Leaving the chill and dusk for me.  
 Love and light went over the sea,  
 Pass'd with scent of dying heather,  
 At first breath of wintry weather.  
 Love and light went over the sea,  
 Fled hand and hand together. EVA H. BRODLIQUE.

## LORD SACKVILLE AND HIS LETTER.

EARLY in September a person, describing himself as a naturalized American of English birth, wrote from California to the British Minister at Washington, representing that he had been greatly impressed with the fair and friendly disposition of President Cleveland toward the Mother Country, and with the economic policy expounded in his Tariff message, and had quite made up his mind to vote for his re-election, when the President's surprising message to Congress in favour of retaliation upon Canada, threw the writer into a state of doubt as to whether Mr. Cleveland had really surrendered to the Jingo element in the States, or had descended from his high perch to dabble till election day in the mud of American politics. This doubt the writer of the letter asked the Minister to aid him in solving, in order that he and such others of his kind as he could influence might cast their ballots in the way that gave the best promise of preserving the *entente cordiale* with Great Britain.

Upon a *priori* grounds, the Minister ought to have been astonished at the receipt of such a letter; but, as a matter of fact, the mails constantly bring to him so many letters, embracing such a variety of subjects, and phrased in so many ways, that the astonishing thing would be to receive a letter sufficiently unique in origin, topic or expression as to excite even a mild sensation of surprise. As a single and not extravagant example, I will mention that, not so many years ago, Her Majesty's Minister at Washington received a letter from a British subject residing in the West, requesting the Minister to go personally to Pennsylvania to inspect some copper workings wherein his correspondent had been offered an interest; advising him that he should accept or reject the offer conformably to the Minister's report, and, in a postscript, adding that he should hold the Minister responsible for any neglect or misinformation in examining or reporting upon the property. To this communication a tranquil answer was made, informing the person that the Minister had not such a knowledge of the subject as would justify him in assuming the double responsibility of directing the correspondent's investments and guaranteeing their productiveness. By comparison with such a letter, the letter from California seems commonplace enough, and it not unnaturally failed to excite either surprise or suspicion in the mind of Lord Sackville, who deemed the writer to be one of the many Englishmen recently naturalized through the efforts of the British-American Association, and attributed his frank and inartificial expressions and modes of expression to sheer simplicity. He, therefore, proceeded to answer the letter without more heed or consideration than was usual in replying to the many letters he constantly answers on matters not exactly pertaining to his office as an Envoy. That this was indiscreet, having regard to the subject of the letter he was answering and the time of its receipt, seems indisputable, but the Minister is one of the most amiable and accessible of men, taking infinite pains to meet the wants and wishes of all sorts of people as to all sorts of things wherein no obligation of any kind rests upon him, beyond that of a charitable and accommodating disposition, and, accepting the letter of his correspondent without a doubt of its being just what it purported to be, he proceeded to answer it conformably to his own nature and the supposed sincerity and truthfulness of the communication to which he was replying. If it was proper to make any but an exclusively formal answer, no objection can be raised to the answer that he made, wherein he certainly showed a scrupulous regard to the political independence of his correspondent and to the proprieties of his own position. He stated nothing that was not matter of self-evidence or general public knowledge or opinion, and the language used contains no just ground of offence in any particular.

The letter of the so-called Englishman was a decoy, prepared by some small politicians appendent to the Republican party in California, and after holding the reply to it long enough to make arrangements with the magnates of the party at the general headquarters in New York, it was given to the public on the eve of an Irish-Republican meeting in that city, which was to be addressed by Mr. Blaine, who could be trusted to handle it with the satanic skill for which that astute politician is famous. The paucity of legitimate campaign material in the letter was compensated for by the industry with which the party organs and orators had for several months been holding up Mr. Cleveland as the "English" candidate and the Mills Tariff Bill adopted by him and his party as an "English" measure. It is evident that the Anglomania that had been cultivated by the Republicans was the moving cause of the fraudulent device to procure something from the British Minister that could be used to support and intensify the chauvinistic feeling already created, and so actively fomented by the irreconcilable section of the Irish party in America.

Mr. Bayard, on being shown a printed copy of the letter, expressed the opinion that its private character dispensed the American Government from taking any notice of it, and this view he still held when Lord Sackville subsequently called upon him to acquit himself, if necessary, of any appearance of official and diplomatic impropriety. After this visit, Mr. Bayard, through the medium of the press associations, gave out a semi-

official statement to the effect that the letter received by the British Minister was evidently a low partisan trick played upon the Minister, to which the latter had unfortunately fallen a victim, and there the incident was supposed to have terminated, so far as the Government here was concerned. But the gleeful and unscrupulous exploitation of the letter by the Republicans, and the fears of Mr. Bayard's party friends, appear at this writing to have forced the hand of the Secretary of State, and it is probable that the withdrawal of the Minister will be effected as a sacrifice to the exigency of the President's candidacy for re-election. Upon that assumption, I venture the remark that in Lord Sackville the Mother Country and Canada have possessed an exceedingly useful and creditable diplomatic representative, and one whose social and business habits have been very much in harmony with modern ideas and particularly adapted to the democratic conditions existing in this country. Without affecting modes or manners other than came to him by birth and breeding, the sincerity and heartiness with which he entered into the duties of his place and the life and habits of the people about him; his friendly and sympathetic interest in the public and personal affairs of those among whom his lines were cast for the time being; his readiness to see, hear and aid anybody seeking to enlist his interest or feeling in any proper way and object, and all the incidents of his domestic and personal life, so far as they could come under external observation, have united to make him the most popular of British Ministers—certainly since the time of Lord Napier. An evidence of the fidelity with which he has observed one rule and limitation of his office is to be found in the array of facts that contentious journals are mutually but vainly making, to prove, one side as against the other, that his friendships, intimacies, and predilections have been largely with these or those persons, identified with this or that political party.

Since the unexpected publication of his letter, the course of the Minister has been consistently frank and courageous. Disdaining the native politician's trick of "reserving the defence" as a means of gaining time and multiplying opportunity, he has seen and freely talked with the representatives of the press, saying in substance: I wrote the letter; I had a right to send such a letter to a private correspondent; I should write it again under just the same circumstances; I insist on the strict propriety of language; I am sorry, but not responsible if anybody is hurt by its dishonest publication; I make no apology for the letter; I do not expect to be called to account for it; I have no preferences in the political contest occurring in the United States; I expect the Fisheries Question to be settled as amicably by one party as another, so soon as the election is out of the way; I do not believe that the Mills Tariff Bill is of any general consequence to my country; and I accept the axiom of Mr. Gladstone and Sir Lyon Playfair that high tariff in the United States is of more benefit than injury to British manufacturers in relieving them from world-wide competition with the Americans.

No Republican statesman has shown loftiness enough to denounce the outrage done to the confidence of the Minister, or to scorn to use the outrage for such profit as he can get out of it; many Democratic statesmen are professing an indignation against the letter that they do not feel, as a means of defence against the depravity of their opponents; the spokesmen of the Administration appear to have been driven by panic from the respectable and rational position that they first took upon the question. Of all the prominent characters engaged in or affected by the matter, the Minister alone appears to have come out with the semblance of honour; for a mere professional indiscretion, due to perhaps an excessive generosity of disposition, cannot weigh long or heavily against a man. B.

Washington, October 27, 1888.

## PARIS LETTER.

THE Comtesse de Paris has taken example by the Primrose League and has established a Rose League for the Monarchists of France. The ladies are to work by tens and to be enrolled as *Dames Dixainières*. The receipt ticket books will be sent to head-quarters on New Year's Day, the *jour de l'an* which means so much in France; the day when every gentleman leaves cards on every lady of his acquaintance, and when the very air is thick with gifts. The Comtesse de Paris engages to inspect the lists personally, and "not to forget" the names of the subscribers. The question of the possibility of a monarchical restoration in France is one which is very seldom discussed in general French society. The tradition is lost; nevertheless in the slow but sure disintegration of all other parties there exists, we cannot but think, some hope for the House of Orleans. The Republicans are divided among themselves to a degree which can only be appreciated by those on the spot, who can see the Radical papers at a half-penny a sheet which flood the country districts. Scarce a day passes without a violent article by Henri Rochfort in the *Intransigeant* directed not against the imperialist or monarchical pretenders, but against the actual President and his Ministers; and the *Lanterne*, the *Cri du Peuple*, the *Cocarde*, all follow suit. Hitherto the Orleanists have needed a man—or a woman. The Comte de Paris, by whom we once were honoured with a long conversation, is a thoughtful, intellectual gentleman; and in the war "Capitaine Robert" bravely did his duty, until he was unfortunately discovered to be the Duc de Chartres and turned out of the army of the Loire. But neither of them seem to possess the faintest touch of the quality which marks a man among his fellows, not always a noble quality, and often, even when not ignoble, a point for criticism and discussion. What made Earl Beaconsfield? His incontestable talent, or the peculiar aptitude which enabled him through a long life to always put the best facts forward? And how much of the marvellous career of Napoleon I. was due to his supreme military genius, and how much to the talent, so aptly

described by Madame de Remusat, for creating and dressing up his brothers and sisters as kings and queens? Henry IV. had his distinguished face and his quaint *franc parler*. Louis XIV. had his consistent grandeur and his marvellous peruke; grandsire and grandson in addition to many great gifts and qualities had also each their *panache*, and used it with admirable effect; but the Orleans princes have hitherto worn, so to speak, no feathers in their cap. The Duc d'Aumale would have had more chance, though his powers are rather those of the Academician. He may be described as a literary soldier, a brave and distinguished officer given to letters and the arts. If the Comtesse de Paris, who must now be nearing her forty-fifth year, develops a genius for organizing, the Rose of France may yet play a part in the history of Europe. It is not only more respectable and poetic than Boulanger's black charger on which he has ridden to popularity much like the traditional knight of Banbury Cross, but it is a symbol deeply rooted in the soil of the country, for when was the time when an Orleans was not to be found standing at least upon the steps of the throne of France.

The naval examinations in France have this year borne with increased stringency upon the question of colour-blindness, or as the affection is termed "*le Daltonisme*," after our famous chemist John Dalton, who was it seems the first to draw attention to the subject, being himself unable to distinguish red tints. As several young men who had gone through severe studies for the navy have been refused on the application of the test for colour-blindness, it is now proposed that a preliminary examination should be held upon this point before the young fellows begin their technical work, and it is stated that the defect is to a certain extent curable when taken in time. It is not only on railways that colour-blindness on the part of an official of high or low grade is extremely dangerous. The deciphering of signals at sea may be rendered incorrect by the inability of the captain to appreciate red and green. M. le Docteur Favre, a physician attached to the Lyons line, has written an elaborate report, stating that drunkenness, the abuse of tobacco, or any great nervous fatigue may end in producing colour-blindness; and he urges on the railway companies to change their red and green signals for blues and yellows. It seems that the latter dyes are more expensive; but the real difficulty lies in the obvious fact that the French railways form part of an immense continental network, with innumerable points of contact with the lines of Geneva, Italy, Switzerland and Belgium; and that the other nations must be equally persuaded that Daltonism is a serious danger. There is little doubt, however, that the needful reforms will gradually penetrate the railway world.

I have received the following account of the Emperor of Germany's arrival at Rome:

"Through ——'s influence we were allowed to visit the apartments in the Quirinal destined to the Emperor. They are those that were occupied by Pope Pius VII. and from which he was removed by the French troops in 1809. We were told that till lately nothing had been altered, but *autres temps autres mœurs* is essentially true of Rome; it breaks the heart of anyone who knew and loved Rome thirty years ago to come back now to its broad boulevards, Republican institutions and attempted artistic renewals. But the Quirinal, owing perhaps to Queen Marguerite's good taste, is comparatively uninjured, though it gave us a certain shock to find Pope Pius' oratory transformed into a smart Japanese boudoir filled with the *chinoises* in which modern Italians delight; the study opening out of it was filled with flowers and evidently not meant to be worked in, the bedroom which followed reminded one of Louis XIV.'s bedroom at Versailles with its brocaded furniture and beautiful ceiling by Biseo representing Sleep as a lively lady surrounded by Cupids; but to the dressing-room is reserved the highest praise. Having heard our Italian friends speak of it as being truly wonderful we pressed forward. What was our disappointment on entering an ordinary bathroom, filled of course with every modern bathing appliance? 'Do you suppose he will use that?' asked ——, pointing to a shower bath. 'I suppose that he will,' said I. 'With cold water?' 'Yes, of course!' 'Then he is a truly wonderful man!' remarked ——, drawing a long breath.

"In the streets we noticed the strong Teutonic element, it seemed as if every German in Italy had come up to Rome to welcome his Kaiser. The thoroughfares were decorated with flags and bunting, and as the six gala carriages rolled past, a certain amount of enthusiasm was displayed. The Emperor looked ill and tired hardly taking the trouble to bow occasionally; on the other hand King Humberto, about whose health so much nonsense has been talked lately, looked remarkably well, and pleased with himself and all the world; Crispi looked annoyed—they say that the Emperor forgot to shake hands with him at the station—and Count Herbert Bismark uncomfortable. When they all disappeared inside the Quirinal we lingered, having been told that the Imperial guest would certainly show himself, and soon we were rewarded by seeing Queen Marguerite appear with him on one of the balconies. Then for the first time really hearty cheers broke out, some of the Italians were shouting out '*Viva nostri Imperatri*.' To-day he is going to be received by the Pope. You may imagine how angry this makes all the Conservative Liberals, *i.e.* Garibaldians, and modern Radicals."

The Emperor's Italian tour has been but little noticed in Paris, and is not thought to portend anything serious.

The great news has gone forth that M. Emile Zola is about to pose as a candidate for a *Fauteuil* in the French Academy. He has lately received the ribbon of a Chevalier of the *Legion d'Honneur*, the first grade. His candidature will be vehemently opposed, as the intellectual circles of Paris, especially those in which ladies play a large rôle, regard Zola's books with unfeigned disgust. Still, as he is very persevering, he will probably force the doors of the *Palais Magasin* in the end. M. A. B.

## AT FERNCLIFF\* ON THE ST. LAWRENCE.

SWUNG in a hammock, up above the river,  
Whose blue waves flecked with foam go racing by,  
While, on the cliff, the broken sunbeams quiver,  
Beneath the pine trees and the August sky.

Cool shadows play upon the wild wood grasses,  
The granite rocks with lichens overspread,  
And lo! the south wind fondles, as it passes,  
The fern leaves clustered in their mossy bed.

Before, as in Apocalyptic vision,  
The waters stretch in streets of molten gold,  
Between fair islands with their fields Elysian,  
And charm of light and shadow manifold.

Long drawn out vistas, in blue distance ending,  
Are fretted with spread sail and splash of oar,  
While hues of sky and wave together blending  
Reflect the foliage of the forest shore.

The drone of bees comes softly from the clover,  
The trill of robins from the garden bed;  
Two eagles, poising in the zenith, hover  
And wheel, amid the white clouds overhead.

The scene is full of exquisite surprises  
For listless eye which wanders at its will;  
A place for day-dreams, till the moon arises  
And makes the beauty more bewitching still.

O dear old earth! must soon thy summer splendour  
Burn out in autumn flames and pass away?  
Shall all these things to death their spirits render,  
When we and they have lived our little day?

Peace! restless heart, let no foreboding sadness  
Upon thy vision of enchantment dwell,  
The earth is His, with all its joy and gladness,  
Who, Lord of Heaven, hath done all things well.

These forms of joy, these symphonies supernal  
In spreading wave, in wind, or wood, or sky,  
Are dim reflections of the one Eternal,  
Whose glory we shall enter, by and by.

In that long summer season of renewal,  
Shall rest the spirit, by earth's tempests tossed;  
In rapture gaze on the celestial dual  
Of all created things, no feature lost.

Bright summer days, old friendships, and loved faces,  
No autumn frosts nor winter's blighting breath,  
No wail of grief from joy deserted places,  
No pall of night nor clammy hand of death.

Kingston, August, 1888.

K. L. JONES.

## METHODS OF MCGILL.

READERS OF THE WEEK who are interested in the educational institutions of the country will learn with surprise that the autocratic administration of McGill College is still on the defensive in its attitude towards its recent unfounded charges against its most popular Professor. The undignified haste with which these charges were made by the Principal, and entertained, if not sustained, by the Board of Governors, formed as distinct a contravention of prudence as of justice; and the delay in proceeding either to unequivocal proof, or to unequivocal withdrawal, constitutes now as distinct a breach of civil as of moral and religious law. There is no spectacle more noble than an acknowledgment of having done an injury, if it comes as the immediate and spontaneous expression of inborn manliness, and there is no shift more despicable than its counterfeit, enforced by the demands of a supposed self-interest, or an imperilled dignity. True dignity is as oblivious to self-interest as it is self-creative and self-supporting; and a zeal for extraneous props is suggestive more of the nocturnal gourd than of the oak of the forest. Charges perpetrated upon a twenty-four hours' deliberation, ought to have carried their incontestable proof with them, or, rather, the proof should have preceded the charges. Otherwise the defence is shifted from the shoulders of the accused to those of the accusers.

The case has been one of accuse in haste and repent at leisure. The intention seems to have been to *silence* rather than to *accuse* the Profes-

\* Ferncliff is the beautiful summer retreat of our gifted Canadian authoress, Agnes Maude Machar (Fidelis). These lines are in memory of a delightful visit to Miss Machar, in her *chalet* home.

sor; and some insight is gained into the minds of the administration when it becomes evident that the prestige of the College hangs more upon a suppressed discussion of its systems, than upon the personal and professional reputation of its Professors. It appears to have been assumed that the accusation ought never to have been criticized. During five months the zeal of the Board has been continued in the direction in which it was begun. After such an outburst over "the discipline and morals of the students" we had anticipated a distinct programme of special intercession, a period of sackcloth and ashes to redeem the "subversion," with possibly the endowment of a new chair of special vigilance. But the outburst is followed by a concentration upon something quite distinct from morals and discipline, in which the blow reveals its true aim.

In the letter of the Principal, written on his own responsibility, which carried the accusations to the Professor, and which was afterwards laid before the Board, the speech referred to is characterized as calculated to interfere with the prospect of endowments supposed to be pending towards the extension of the separate classes for women into a separate college, and the haste with which this action was taken is clearly stated to be, not in the interests of the discipline and morals which the speech had subverted, but in the interest of the said prospective endowments. However, it happens that there is no statute of the University by which the speech could have been attacked in this particular connection, and the one on discipline and morals was put on special duty. That this is no misinterpretation of the intention has been abundantly proved by steps taken since.

1. The Principal's letter was succeeded by one from the Board in reply to the Professor's ignominious denial of the charges and his demand for their immediate withdrawal. This communication asks from the Professor a re-consideration of his reply, and one more in accordance with the spirit of the Principal's letter—that is, more in accordance with the reference to the endowments than with the reference to the morals. The bow-wow of the accusation is transformed into the pooh-pooh of the point, and the withdrawal of the charges is of secondary importance.

2. The next step was a request that the Professor should meet a committee of two members of the Board to confer—for it must be remembered that the accused is not a member of the Board, and the accuser is its chairman. In this conference there does not seem to have been a single eye to the discipline and morals; nor does there seem to have been a single eye to the reputation of the staff; but a single and unswerving eye towards the *silencing* and the *endowments*. The Professor was instructed as to what a University is, and as to what a Professor is. A University is not an institution with rules and regulations to which the highest official as well as the humblest student must conform; it is not a seat of learning to encourage the investigation of this wonderful world and of our complex human mind—to build up on a solid foundation of truth and righteousness the self-governing power which lies dormant in us all. A University is like a bank, a brewery, or a cotton-mill, whose chief aim and boast is its cash receipts. The Principal of a University is its manager, whose dictation must be accepted, whose opinion must rule, and whose dictum is Alpha and Omega. The Professors are the operatives, whose every failure to accept the dictation, opinion, and dictum of the manager is followed by immediate expulsion. A smile on the Professor's face drew forth the threat that he held his position at the will of the Board, and the warning that it was the Board's pleasure that in future he should exhibit no symptom whatever of intellectual vitality, but consign his reason to a case prepared for it in the museum.

3. Shortly after the conference there appeared a letter in THE WEEK from one of the Governors, the which appears to be more truly subversive of the morals and discipline of the University—and of all morals and discipline—than all the imaginary offences compiled against the Professor ten times told. And this for two important reasons—first *in itself*, and secondly, *under the circumstances*. *In itself* it was a discussion beyond the walls of the university, of a university question—the identical crime with which the Professor was charged; and if this Governor has not been convicted of the said subversion of morals, it must of course be because he discussed it from the Principal's standpoint. *In itself* it was of such a slanderous nature as could be covered by no statute whatsoever, and which, until it be officially withdrawn by the Board, stands as a stigma against the university whose interests it professed to serve. The *circumstances* in connection with the letter are peculiar. The opening action of the conference was a demand from the Professor for an assurance that the charges made against him had not been entertained, and a statement from him that *this* was the understanding upon which he agreed to confer with the committee. Although it has since become evident that this was anything but the object of the conference, nevertheless, the assurance was given, and at the Professor's request was afterwards ratified by the Board. Anyone who has read that Governor's letter will find it hard to believe that it was published *after* this assurance, and *after* this ratification; that it was written *by one of the two members of the conference*; and that it has never been either censured or withdrawn by the Board. With such facts confronting us, we are forced to conclude, either that this conference was illegitimate, having proceeded upon a basis directly opposite to that insisted upon by one of the contracting parties; that the letter referred to was a deliberate mis-statement to the public; that it was a betrayal on the part of the writer of his position as a Governor to display an uncalled-for personal animus; or, that it was an unconscious and unintentional letting the cat out of the bag.

We have heard much about the strange case of Dr. Jekyll and Mr. Hyde on the boards of the London theatres, but we believe this to be the first attempt to put it on the Board of a University!

This extraordinary letter has been followed up by the most astounding

step. It was not beyond the range of imagination that the Professor, on reading this letter, should have had his faith in the verbal assurance of the conference somewhat shaken; and as the communications from the Board continued to be not entirely such as should have been sent to a man against whom there was no accusation of any kind, he asked once more for a *distinct and unequivocal acquittance*, adding that, in the circumstances, any further delay must compel him to seek other vindication.

In face of the fact that the withdrawal of charges had been couched in ambiguous terms, and that the assurance given in conference had been so conspicuously contradicted by one of the men who had given it, the Board proceeded—not to send a formal minute of complete acquittal, not to quote a single sentence from the speech under arrest, not to supply one single atom of proof touching their charges, not to explain the letter in THE WEEK—but to construe the Professor's demand into a threat, and offer him the alternative of *withdrawing it or of handing in his resignation*. Of course, what from the Professor constitutes a threat, from the Board is a legitimate piece of procedure.

Such is the administrative mind of one of our Universities. The plot has revealed itself. All who know anything of McGill will recognize in it the natural outcome of the manner in which this separate class hobby was forced upon an overwhelming opposition. A despotism which ignores all voices but its own, must, for its very existence, choke public discussion. It may proceed to maintain the hobby it has introduced, and to remove the man who represents the sentiment of the undergraduates, the graduates, and the community. But it cannot avoid its own doom. Just as soon as the Principal shall retire from McGill—and we presume that he cannot fail to see that in his own interest, as in that of the University, he can hardly remain—the scheme will collapse.

McGill should remember that it is not legislating for one man, or for one set of men, but for *the people*, and that the eyes of the Dominion are on it. There is one step which we take the liberty of suggesting to it in the dilemma in which it has placed itself. We do not ask it to decide whether women shall or shall not receive a medical education. Women who want that have learned where to go for it. McGill may yet regret them more than they will regret McGill. If the benevolent donor of the Donalds classes in arts would transfer his endowment to what classes are absolutely desirable to be separate in the medical school, he would be infinitely more certain to hand his name down to grateful generations. This would form a fitting cope-stone to the Victoria Hospital, and McGill might become one with the public sentiment and requirements. Then we might see the graduates rallying round their *alma mater*, instead of, as at present, losing themselves in a sort of hopeless indifference or alienation.

The sentiment of Montreal regarding the McGill situation found healthy and spontaneous expression recently, when the great mass of students and others congregated about Prof. Murray's house, and insisted upon this popular teacher making his appearance and hearing from them directly their unanimous declaration of confidence in him.

If "Truthseeker" requires any more facts, we shall be happy to furnish him. Our store is far from being exhausted. MEDICUS.

#### CHARADE.

My head is a number familiar to you;  
It is also a liquid, and strange, but yet true,  
'Tis not dry nor yet wet, nor cold nor yet hot.  
It runs through all lands, but the deep knows it not.  
My body is small, and never in sight;  
Good sooth! it is barely the fourth of a mite.  
In heaven and earth it may plainly be seen;  
In morn you search vainly, but find it at e'en.  
Tho' tedious the search, it is true as you please,  
In the end you are certain to find it with ease.  
My tail's its own head, a strange piece of news;  
The truth it loves dearly, base falsehood eschews.  
The poet and painter alike it embrace;  
And nothing from art can its features efface.  
My whole is a word, a curious one quite;  
It may help in the day and yet hinder at night.  
'Tis a word, did I say? and yet I know better;  
For in truth it is simply but just half a letter.

Answer—Let.

E. A. M.

[The above is republished in corrected form.—Ed. THE WEEK.]

#### CORRESPONDENCE.

To the Editor of THE WEEK:

SIR,—In a recent number of THE WEEK, you had a notice of a paper read by Mr. Edwin Chadwick, before a Sanitary Association in London, England. Mr. Chadwick has devoted his life to sanitary reforms and the promulgation of sound ideas on sanitation. In the paper alluded to he pointed out that, in a period of about twenty years, as the result of proper attention to sanitation, the annual death rate of London has been reduced from 24 per 1,000, to 15 per 1,000 of the population. This represents an enormous saving of human life. In order to show what might be done in the same way in Canada, I give you the population and annual death rate of twenty Canadian cities and towns, as published in the Montreal *Star* of the 14th January last:—

READINGS FROM CURRENT LITERATURE.

A MURDERER TRACKED BY BLOODHOUNDS.

MR WILLIAM BUCHANAN, writing to the *Times* with reference to the employment of bloodhounds in tracking murderers, mentioned the following incident:—"In 1861 or 1862 (my memory does not enable me to give a more exact date) I was in Dieppe, when a little boy was found doubled up in a horse-bin with his throat cut from ear to ear. A couple of bloodhounds were at once put upon the scent. Away they dashed after for a moment or two sniffing the ground, hundreds of people, including the keeper and myself, following in their wake; nor did the highly trained animals slacken their pace in the least till they had arrived at the other end of the town, when they made a dead stop at the door of a low lodging-house, and, throwing up their noble heads, gave a deep bay. On the place being entered, the culprit—an old woman—was discovered hiding under a bed. Let me add that the instinct of a bloodhound, when properly trained, for tracking by scent is so marvellous that no one can say positively what difficulties in following a trail it cannot surmount."

AUTUMN.

Here in this scented spot doth Autumn stand,  
Her laden arms close clasped to her breast,  
Her brow upraised, turned toward the distant west,  
To view what holds the stretching trusty land,  
Half-hidden by September's gloomy band  
Of lurking shadows, where anon shall rest  
The weary Earth, who now hath done her best  
To yield her tribute to that queenly hand.  
About the eaves the pilgrim swallow sails;  
Late butterflies flit through the purple air,  
And poise 'mid fuchsias on the emerald grass;  
Here faints fair mignonette; the late rose pales,  
Her last sweet breath, like some half-uttered prayer  
Sighed out at eve, as Autumn 'gins to pass.—*London World.*

THE "GREAT EASTERN'S" FIRST VOYAGE.

THE *Great Eastern* made her first Transatlantic voyage to New York after a very successful, but by no means rapid, passage of ten days and a half. In many respects the vessel fully answered the expectations of her builders. Her vast bulk aided the fineness of her lines in cutting through the opposing waves without any apparent shock. To those which rolled upon her sides she rose with an easy swing, and they passed to leeward, seemingly deprived of their fury; others struck her with full force, but no vibration or shock was communicated to the vast mass. It was speedily discovered that there were two prime defects in her appointments—it was impossible to raise the steam in the boilers which animate the paddle-wheel engines to the full power; and the wheels themselves were not so placed as to act upon the water with effect. The power of the ship was put to a most trying test. A strong north-westerly gale had raised a rough sea. "It has always been said that she never could or would pitch, but the truth is this ship does just the same on a small scale that ordinary vessels in a sea may do on a very large one. The *Great Eastern* against a head sea makes a majestic rise and fall, where a steamer of 2,000 or even 3,000 tons would be labouring heavily, and perhaps taking in great seas over her bows. It was a fine sight to watch her motion from the bows, splitting the great waves before her into two streams of water, like double fountains, and to look along her immense expanse of deck as she rose and fell with a motion so easy and regular that the duration of each movement could be timed to the very second." The ship being off the banks of Newfoundland, the temperature decreased so rapidly that it was feared that floating icebergs were near, and the speed was slackened, and precautions taken against accident; and, when not more than 450 miles from New York, the ship ran into a dense fog, through which she had to feel her way. These circumstances materially affected the duration of the voyage. The most anxious part of the whole navigation was now at hand—the passage over the shoals and bars which impede the passage to New York harbour, and the ship was repeatedly stopped to take soundings. All dangers were boldly passed, and the dawn showed the coast in a dim blue line, with the spit of Sandy Hook lying like a haze across the sea. The lighthouse was passed at 7.20 a.m., and the *Great Eastern* had completed her first Transatlantic voyage. From Sandy Hook the vessel passed into the harbour, stirring up the sand on the bar, but escaping all danger by the admirable readiness with which she answered her helm. The advent of the great ship had been expected in America with an eagerness which cast into the shade even the interest taken in her at home. She was a great and startling "fact." Therefore, no sooner was her arrival telegraphed, than the bay was studded with yachts, schooners, and steamships whose passengers marked every portion of her progress with vociferous cheers; all the ships were covered with flags, the bells rang out, the cannons roared, the wharfs and houses were crowded with enthusiastic welcomers. Even the Government Fort Hamilton fired a salute of fourteen guns.—*The Sea: its Stirring Story of Adventure, Peril, and Heroism.*

THE fire loss of the United States and Canada for August amounted to \$10,236,000; thus exceeding the loss for the same month of the preceding year by nearly \$2,000,000. The total loss for the first eight months of the present year amounted to \$88,035,320, against \$85,245,600 for the same period last year.

	Population.	Total deaths.	Deaths per 1,000 of population.
Montreal.....	186,257	5,214	27.99
Toronto.....	118,403	2,546	21.50
Quebec.....	63,835	2,143	33.57
Hamilton.....	41,280	855	20.71
Halifax.....	39,900	819	20.52
Ottawa.....	32,857	945	28.76
St. John, N.B.....	27,950	592	21.18
London.....	26,047	477	18.31
Winnipeg.....	20,238	400	19.76
Kingston.....	15,109	292	19.32
Guelph.....	10,216	170	16.64
Belleville.....	10,176	168	16.50
Three Rivers.....	9,500	305	32.10
Chatham, Ont.....	8,437	145	17.14
Sherbrooke.....	8,330	228	27.37
Peterborough.....	8,149	161	19.75
Fredericton.....	6,980	144	20.77
Sorel.....	6,750	303	44.88
St. Hyacinthe.....	6,311	264	41.83
Galt.....	6,322	114	18.03
Total.....	653,047	16,585	25.40

From this it appears that the population of these twenty cities is 653,047, the deaths, 16,585, and the annual death-rate 25.40 per 1,000. Comparing this with the London death rate of 15 per 1,000, it is apparent that the deaths are annually 10.40 per 1,000 more than would occur were the same rate attained as in London. In other words, out of the 16,585 deaths that took place in the above mentioned twenty cities, no fewer than 6,789 would not have occurred had there been strict and proper sanitation. This is a sufficiently terrible showing in the aggregate; but how much worse is it when we take some of the places in detail. In Montreal with its death rate of 27.99, the deaths are nearly twice as many as they should be. There can be no valid excuse for a high death rate in such a city as Montreal. It is so situated that perfect drainage, with properly arranged sewers, could easily be attained, and a pure water supply to be had without difficulty. But 27.99 tells a tale of dirt and neglect. If the death rate were brought down to what it should be—and Montreal should not have a higher rate than London—2,420 lives would have been saved last year alone. But as I write I find in the *Montreal Star*, of the 20th October, editorial remarks complaining that another meeting of the Health Committee had adjourned for want of a quorum, and that this was the fourth consecutive meeting that had been so postponed. When those of the citizens whose duty it is to see to sanitary matters are so shamefully neglectful, what wonder that the death rate stands high, while disease propagates unchecked?

Toronto makes a somewhat better showing than Montreal, but 21.50 per 1,000 is too high a death rate for a city possessing such natural advantages as Toronto. It points unmistakably to preventable causes that should be removed. There were 770 more deaths than would have occurred if Toronto's death rate were brought down to 15 per 1,000, as might be done by proper care and attention.

In Ottawa, the capital of this Dominion, where one might naturally expect a good example to other cities, and where the situation is such that the drainage should be perfect, a record of 28.76 per 1,000 shows a condition of things worse than Montreal, and points with certainty to imperfect sewage, foul drinking water, and general dirt, with the inevitable result of hundreds of lives annually lost.

But what shall we say of Quebec, where the death rate is 33.57 per 1,000; where more than twice as many people have died as should have died; where 1,177 deaths, out of a total of 2,143, are to be attributed to neglect of common sanitary precautions. Such wholesale destruction of human life in these enlightened days is terrible.

But if this makes one shudder, what words have we for Sorel and St. Hyacinthe, with death rates of 44.88 and 41.83 respectively? The deaths here are nearly three times as numerous as they should be. The places must be foul in the extreme; and probably polluted water in conjunction with festering sewage, spread sickness and disease unheeded.

There is no one fact in sanitary science that is more thoroughly established, than that dirty streets, polluted drinking water, and imperfect sewers cause disease and death. All the "filth diseases" as they are called—scarlet fever, measles, diphtheria, typhus and typhoid fevers, etc.—are traceable to these causes, and wherever these causes exist the effects are apparent in an increased death rate. The death rate is a certain barometer, rising or falling according as filth, in its various simple or subtle forms, accumulates or is removed. These are facts that almost any school boy knows, but few, I imagine, are aware of the large number of lives annually lost through inattention to sanitary matters. Think what it means to lose 6,800 lives annually in these places alone that I have mentioned. Think of the sum total of sorrow and grief, of misery and weeping that is implied by these figures, and all because people will not learn of science in regard to these every day affairs.

Nor are the recorded deaths the only results—deplorable and heart-rending though these be—of an uncleanly condition of our towns. There are all the cases of sickness—far outnumbering the deaths—that leave behind them long months and perhaps years of suffering from impaired health, or constitution weakened.

The apathy that exists among the general public on hygienic questions is astounding. They sit calmly indifferent under a death rate of 30 or 40 per 1,000—that means hundreds of lives lost annually—while they go into hysterics over a few accidental deaths, with passionate exclamations about the destruction of human life. There is no destroyer so fell, nor one who regularly and persistently claims so many victims, as the dirt fiend, and he can only be successfully fought by organized Health Committees in every city that will manfully and energetically do their duty.

Sherbrooke, 23rd Oct., '88.

GRANVILLE C. CUNNINGHAM.

## OUR LIBRARY TABLE.

WIT AND WISDOM OF SAMUEL JOHNSON, selected and arranged by G. Birkbeck Hill, D.C.L., Oxford: The Clarendon Press.

The compilation of this Johnsonian *mdlange* has been a service well rendered by Dr. Birkbeck Hill, whose fitness for undertaking the work was admirably manifested in the publication, for the Clarendon Press, of an elaborate and scholarly edition of Johnson's Works, which appeared early in the present year. Though Johnson, in his day, was a voluminous writer and filled a large niche in the literary world of his time, he has not, in reality, left much for the modern student of letters to browse upon. His *Dictionary*, to which seven years of his working career were devoted, is long since obsolete; and much of his other literary labours represented mere "hack work." Few men of his powers, indeed, whose lives have been devoted to letters, have left behind them less of direct value, though we have ample compensation in Boswell's inimitable biography. If we except *Rasselas*, *The Rambler*, and his *Lives of the Poets*, there is little else that the modern student of English literature will seriously miss. In those works, and strewn through much else that he wrote, there is, however, a great wealth of thought and much sound, practical philosophy, always clearly, vigorously, and often impressively put, which we should regret to see lost to the world. The quality of much of this work is remarkable, though its style has happily fallen into disuse; and we can well understand how its writer gained by it so much authority among his contemporaries. Dr. Hill's compilation gives us much of the cream of his author, and perhaps as much as the busy modern reader will care to digest. The matter is topically arranged, and prefaced to the collection is an admirable introduction.

POEMS OF THE PLAINS AND SONGS OF THE SOLITUDES. By Thomas Brower Peacock. New York and London: G. P. Putnam's Sons.

The name of this Western poet recalls to us his namesake and, we believe, distant relative, Thomas Love Peacock, the English poet and novelist, who was the intimate friend of Shelley. Like him, the modern bard partakes, in no small degree, of the literary tastes and sentiments of the closing years of the eighteenth and the opening years of the nineteenth century, for much of his verse reminds one of Scott, Byron and Moore, with a dash of Poe, and some of the characteristics of Wordsworth. In other respects, he is the peculiar product of the New World, and in his volume he gives us some characteristic sketches of border life and the romance which is interwoven with border warfare. It is hardly necessary to say that his metre, and his regard for the niceties of poetical composition, are as free and untrammelled as is his imagination. But there is a swing in his narrative verse, in dealing with border *émules*, which reminds one of Scott, and a tenderness and passion which Scott had not, and which makes one forget the occasional roughness and crudity of his literary art. The two chief poems in the volume are "The Vendetta" and "The Rhyme of Border War." The former deals with imaginative incidents occurring in Corsica, in connection with the outlawry of a man who, to revenge himself on an enemy, takes to sea-roving and piratical exploits. The latter is a story of guerilla warfare, which raged on the borders of Kansas and Missouri during the Rebellion. Much of the verse is spirited and fluent, and not a little of it rises to the heroic, with occasional passages of much thoughtfulness and graphic vigour. The minor poems are unequal; though several of them are not lacking in beauty and show the author to possess a fine poetic imagination with some of the other and essential qualities of the poet.

SELECTIONS FROM THE POEMS OF ROBERT SOUTHEY, edited, with Biographical and Critical Introduction, by Sidney R. Thompson. London: Walter Scott; Toronto: W. J. Gage and Company.

The critic's memory of the beauties of Southey as a poet must, we take it, be that of most present-day readers of English literature. If the Laureate, who by only seven years preceded Tennyson, is remembered at all, he is remembered by such pieces as were wont to find their way into School Readers, viz., by "The Battle of Blenheim," "Lord William," "Inchcape Rock," and, perhaps, by that fine extract on the immortality of love, from "The Curse of Kehama," which begins thus:—

"They sin who tell us love can die."

Laureate as he was, Southey has been unable to hold his place in the popular memory. This may or may not be a misfortune; but there is no reason for the comparative neglect of the poet. It is doubtful whether his place in the divine choir is higher than that of the third class, and even in that class he lacks the tuneful qualities which keep green the memory of many minor poets. Mr. Thompson, while not extravagant in his praise of Southey, makes the best case he can for his author, as a man and a poet. As a writer of prose, in which Southey does himself more justice, particularly in his *Lives of Wesley and Nelson*, than in his verse, his edition, in the present volume, takes little note. Of "Thalaba" and "Kehama," he justly shows us the defects, not only in metrical form, but in their artificiality and over-elaboration. Their lofty parabolic teaching, and the deep truthfulness with which they are informed, he may without demerit be allowed, however, to praise. Of "Roderick," too, he may be permitted to say good words; for besides the greater human interest in the poem, it has higher merits as a work of art. Though making these admissions, and recognizing the felicity of description and genuine feeling which are manifest in not a little of this voluminous writer's work, we are still of the opinion that Southey's claims to remembrance are not high, and that his merits are more negative than positive. The volume, we may add, forms one of the "Canterbury Poets," and like all the issues of this dainty series is worth the amount of their modest cost.

LIFE OF JOHN BUNYAN ["Great Writers" Series]. By Edmund Venables, M.A., Canon of Lincoln Cathedral. London: Walter Scott. Toronto: W. J. Gage and Company.

We sometimes think—if it is not heretical to admit the fact—that if people would read their Bunyan more and their Bible less (for purposes of controversy, at least), sects would be fewer and the union of the Christian Churches would not seem chimerical and hopeless. It is now long since Dean Stanley remarked that, by the Catholic spirit which breathes through his writings, especially through "The Pilgrim's Progress," the tinker of Elstow "has become the teacher, not of any particular sect, but of the universal Church." Bunyan, however, was a controversialist, and sometimes a heated and vehement one; but his vehemence had nothing in it of the bitter spirit of intolerance, nor had he in the least the sectarian temper. What he contended for, was not the minor matters of external difference and the non-essentials of belief, but the vital truth as it is in Christ. "If you are the children of God," were almost his last words, uttered now two hundred years ago, "live together lovingly." "Divisions about non-essentials," he said, "were to churches what wars were to countries. Those who talked most about religion cared least for it; and controversies about doubtful things and things of little moment ate up all zeal for things which were practical and indisputable." To the breadth of his relig-

ious sympathies, no less than to the attractiveness of his immortal allegory, and to the vigour, clearness, and direct bluntness of his speech, does Bunyan owe his hold on the universal heart. Of all books, *The Pilgrim's Progress* is the most fascinating and intensely human. Its style is homespun, and its vocabulary is "the vocabulary of the common people." Though homely, its speech is never coarse; and it has a power of riveting the attention, and of impressing the heart, which every preacher and moralist that ever lived might envy. The writer's soul glows in every line of his great work, and savant and peasant alike feel the thrall of this. The wealth of his imagination, too, is phenomenal, and this is, perhaps, best seen in the vividness as well as in the variety of his characterization. How true they all are to life, and how effective, as well as felicitous, are the names by which Bunyan distinguishes them! How expressive is each of the long list—Mr. Facingbothways, Mr. Readytohalt, Mr. Littlefaith, Mr. Twotongues, Mr. Timorous, Mrs. Lightmind, Mr. Turnback, Miss Muchafraid, Madam Wanton, and Mr. Lechery! And how familiar to the ear and impressive on the heart are the phrases, Hill Difficulty, Doubting Castle, Giant Despair, Valiantfortruth, Interpreter's House, Slough of Despond, and Vanity Fair! But we recall that we are not writing an essay on Bunyan, only a notice of a new book. We thank Canon Venables for his work: it is a scientific monograph and a fine and sympathetic bit of criticism. The author has given us few biographical facts that are new, but he has done better,—he has set more vividly before the reader much of what is old, and has not scrupled to reproduce, in a new and charming setting, critical estimates of the great allegorist familiar to all students of Bunyan. This, perhaps, is the best service the modern biographer can render.

## BOOKS RECEIVED.

LETTERS FROM HELL. Montreal: J. Theo. Robinson.

THE QUICK AND THE DEAD. Montreal: J. Theo. Robinson.

FROM 18 TO 20. Montreal: J. Theo. Robinson.

ADVENTURES OF CAPTAIN JOHN MACKEN. Montreal: J. Theo. Robinson.

LETTERS FROM HEAVEN. Montreal: J. Theo. Robinson.

A STRANGE MANUSCRIPT FOUND IN A COPPER CYLINDER. Montreal: J. Theo. Robinson.

UNDER-CURRENTS. By the author of "Phyllis," etc. Toronto: Wm. Bryce.

The completed story in the November *Lippincott's* is "Earthlings," by Grace King. It is delicate and beautiful, and will be read with much interest. Among the articles worthy of mention we note "The Experiences of a Rope Walker," by J. F. Blondin; "At Last: Six Days in the Life of a Teacher," by John Habberton; and "Morality in Fiction," by Edgar Saltus. There are three poems; and the departments are all well sustained.

*Macmillan's Magazine*, for October, is well up to the mark. The two leading papers are "John Brown," and "Shakespeare Unawares." In the former the great abolitionist is portrayed by a kindly hand; and in the latter Mr. Arthur Gage tells us how in spite of ourselves "we talk a great deal of Shakespeare unawares."

## LITERARY AND PERSONAL GOSSIP.

The first volume of the Scribners' *Cyclopedia of Music and Musicians* is nearing completion.

MESSRS. ISBISTER have in preparation "The Life and Letters of Mary Howitt," edited by her daughter.

MRS. OLIPHANT'S biography of Principal Tulloch will soon be published by Blackwood. It will be dedicated to the Queen.

AN edition in the Greek of the *Iliad* and the *Odyssey* will soon be brought out by White and Allan, with the imprint of the Chiswick press.

MR. T. FISHER UNWIN will shortly publish a work of great interest on the subject of Sir John Franklin's fate, giving facts not hitherto disclosed.

*Hood's Comic Annual* for 1889 will contain humorous stories in prose and verse by Messrs. G. R. Sims, G. Manville Fenn, Hans Breitmann, and others.

MR. MURRAY will publish a collection of the principal public speeches of the Prince of Wales during the last quarter of a century, edited by Dr. Macaulay.

MRS. FORSYTH GRANT, whose contributions have frequently graced the columns of THE WEEK, will shortly bring out a volume, entitled *Scenes in Heaven*.

THE indefatigable Paul du Chaillu has created another marvel, *The Viking Age*, which the Scribners will soon publish with twelve hundred illustrations.

THE final volume of the *Encyclopædia Britannica* will appear next month. An index volume will then be prepared to facilitate reference to the whole work.

AN imperial mandate has been executed in China directing the president of the Imperial Academy to translate *Shakespeare* into Chinese for the benefit of the young princes.

AN account of the Canadian Fisheries Dispute by T. H. de Ricci is in preparation in London (Sampson, Low & Co). It will give the legal bearings of the case from an international point of view.

REV. T. DEWITT TALMAGE has identified himself with the Historical Publishing Company of Philadelphia and Chicago, and this firm will have the exclusive right to publish all books written by him.

A new work, entitled *Picturesque Australasia*, is about to be published by Messrs. Cassell and Company, in monthly parts. It will be written by Professor Morris, of the Melbourne University, assisted by writers in the various Australian Colonies.

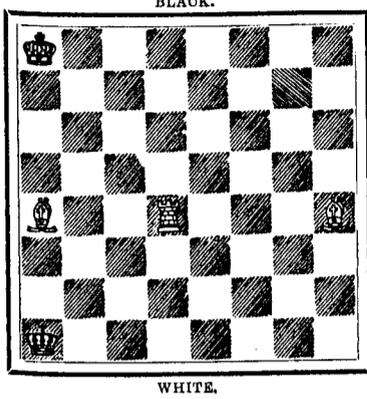
SIR MORELL MACKENZIE'S "Frederick the Noble" is selling in London as fast as it can be turned off the press. Two booksellers are said to have sold 400 copies each within an hour. Sir Morell has prepared a rejoinder to his critics, which will go to press this week.

MR. GILBERT VENABLES, Q.C., who died recently in London, was an old hand on the *Saturday Review*. All the obituary notices, says the *Pall Mall Gazette*, refer to the fact that it was he who broke Thackeray's nose at school, but none of them has referred to the only feat of which he was proud—namely, that he was able to write the summaries of the year in the *Saturday Review* entirely from memory.

AMONG their Christmas books for this year, D. Lothrop and Company announce an illustrated edition of Mr. Stedman's *Star Bearer*; *The Five Madonnas*, from famous paintings, with Felicia Hemans' *Evening Hymn to the Virgin*; *The Luck of Eden Hall*; *The Holy Grail*; *The Lost Earl*, with other Poems and Tales in Verse, selected from the works of J. T. Trowbridge; Lamb's *Dissertation on Roast Pig*, with drawings by Bridgman; two of Tolstoy's short stories, *What People Live By* and *Where there is Love there is God*; and the "Artist Gallery" Series, furnishing photogravures of the noted paintings of seven famous artists, with portraits and biographies.

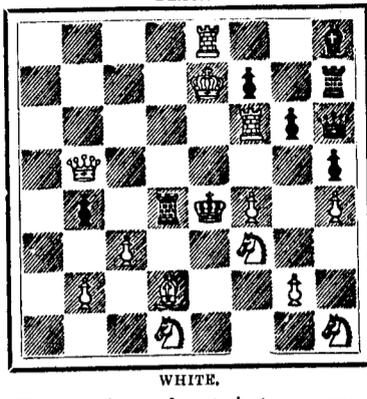
CHESS.

PROBLEM No. 301.  
By A. T. DAVISON.  
Toronto Chess Club.



White to play and mate in three moves.

PROBLEM No. 302.  
By J. C. J. WAINWRIGHT, Boston.  
From *Columbia Chess Chronicle*.



White to play and mate in two moves.

SOLUTIONS TO PROBLEMS.

- No. 295.
- |                |          |
|----------------|----------|
| White.         | Black.   |
| 1. Q-R 7       | 1. P-K 6 |
| 2. Q-R 6       | 2. K-K 5 |
| 3. Kt-Q 6 mate |          |
- If 1. R-Q 4  
2. R x R +  
3. Q-Q 7 mate  
With other variations.

- No. 296.
- |                |          |
|----------------|----------|
| White.         | Black.   |
| 1. R-K 6       | 1. B-B 4 |
| 2. Q-Kt 5 +    | 2. P x Q |
| 3. Kt-B 4 mate |          |
- If 1. K-B 4  
2. K-B 7  
3. Q-B 4 mate  
With other variations.

THIS GAME WAS PLAYED AT SALT LAKE CITY BY MR. GOSSIP AGAINST MESSRS. J. BARNETT, ARTHUR PRATT AND AUSTIN PRATT IN CONSULTATION.

From *Columbia Chess Chronicle*. (Ruy Lopez.)

White.	Black.	White.	Black.
MR. GOSSIP.	THE ALLIES.	MR. GOSSIP.	THE ALLIES.
1. P-K 4	P-K 4	20. Q x B	Q-Kt 3
2. Kt-K B 3	Kt-Q B 3	21. Q x Q	P x Q
3. B-Kt 5	Kt-B 3	22. R-Q 1	R x R
4. Castles	B-K 2 (a)	23. Kt x R	K-B 1 (e)
5. P-Q 4	K Kt x P	24. Kt-B 3	K-K 2 (f)
6. Q-K 2	P-B 4 (b)	25. K-B 2	K-Q 2
7. B x Kt (c)	Q P x B	26. K-K 3	K-B 3
8. P x P	Castles	27. K-Q 4	P-Q Kt 4
9. R-Q 1	Q-K 1	28. P x P +	P x P
10. Kt-Q 4	P-B 4	29. Kt-Q 1	P-Kt 5 (g)
11. Kt-Kt 5	Q-B 3	30. Kt-K 3	P-Q Kt 4
12. Q Kt-B 3	Kt x Kt	31. P-K R 3	P-Kt 6 (h)
13. Kt x Kt	B-K 3	32. P x P	P x P
14. P-B 4	Q R-Q 1	33. P-Kt 4	P-Kt 3
15. B-K 3	P-B 5	34. P x P	P x P
16. P-Q R 4	P-Q R 3	35. P-R 4	K-Q 2
17. R-Q 4 (d)	B-B 4	36. K-B 5	K-K 2
18. R x R	R x R	37. Kt-Q 5 +	and Black resigns.
19. Q-B 2	B x B		

NOTES.

- (a) The proper course is 4. Kt x P, 5. P-Q 4, B-K 2. The transposition of those two moves ought to give to the first player the advantage; thus 4. B-K 2, 5. Kt-B 3, P-Q 3; 6. B x Kt +, P x B; 7. P-Q 4.  
(b) Not good; Kt-Q 3 is the proper move.  
(c) White fails to make the most of Black's weak play: 7. P-Q 5, Kt-Q 5; 8. Kt x Kt, P x Kt; 9. B-Q 3.  
(d) We would prefer here P-R 5.  
(e) Black misses here the opportunity to obtain the better game by P-Q Kt 4.  
(f) With the preceding move the Allies began a faulty manoeuvre with their King, in consequence of which they hamper the movement of the Bishop, which cannot be utilized without allowing the adverse Kt to enter at Q 5, checking in most cases. They should have played here B-Q 2, followed by P-Q Kt 4.  
(g) The loss of the game might well be ascribed to this move; Black ought to have taken possession of the diagonal by 29. B-Q 4; 30. Kt-K 3, B-K 5; whereupon they could have utilized their King after making the Queen's site impregnable by P-Kt 3.  
(h) This is bad, but Black is bound to lose, as White cannot be stopped from P-Kt 4.

"MIND your P's and Q's." This expression is generally believed to have arisen from the former bar-room usage of scoring up against customers the amount of beer for which they had been trusted, P standing for pint and Q for quart. Scores of this sort were settled weekly, and the application of the saying is self-evident. But Charles Knight suggests the more plausible explanation that the expression arose in the printing-office, where many other terms and quaint phrases have had their origin. The forms of the small "p" and "q" in Roman type have always proved puzzling to the printer's apprentice. In the one the downward stroke is on the left of the loop or oval, and the other on the right. Now, when types are reversed, as they are in process of distribution, the young printer is often puzzled to distinguish the "p" from the "q." Especially in assorting pi—a mixed heap of type—where the "p" and the "q" have not the form of any word for a guide, it is well nigh impossible for an inexperienced person to distinguish one from the other at first sight. If this be true the letters should be written in lower case, and not in capitals, thus: "Mind your p's and q's."  
—*Lippincott's Magazine*.

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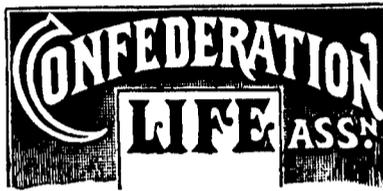
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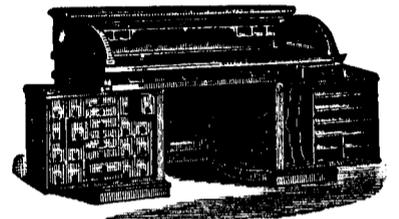


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